

BERACHYA B. R. NATRONAI HA-NAKDAN

THE ETHICAL TREATISES

OF

BERACHYA

SON OF RABBI NATRONAI HA-NAKDAN

BEING

THE COMPENDIUM

AND

THE MASREF

NOW EDITED FOR THE FIRST TIME FROM MSS. AT PARMA & MUNICH

WITH AN ENGLISH TRANSLATION, INTRODUCTION, NOTES &c.

BY

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*WITH 3 FACSIMILES*

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TO  
THE MEMORY OF

THE REVEREND SAMUEL MARCUS & JOHANNA GOLLANCZ

THIS WORK

IS

DEDICATED  
IN FILIAL AFFECTION







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## PREFACE.

THE only work of Berachya Hanakdan that has hitherto appeared in print is his MISCHLÉ SHUALIM, or "Fox Fables". His other works have lain in manuscript in the various libraries; and it is, therefore, with a feeling of satisfaction that I am able to carry out a long-cherished wish and to put forth in this volume for the first time two unprinted works, which must undoubtedly be ascribed to the author of the "Fox Fables". I may add that I am preparing a third work of Berachya, known as the "DODI VENECHDI".

It is my pleasing duty to record my indebtedness and my warmest thanks to the Royal Library at Munich, which promptly and generously granted me the use of two valuable (probably unique) MSS., and also to the Italian Government which courteously placed at my disposal a priceless MS. preserved in the Library at Parma. But for this generous action and for the ready co-operation of the authorities of the British Museum, I should have been unable to accomplish the task I had set myself.

I have also to thank several friends for their kindly advice and help while this volume has passed through the press; notably Dr. M. GASTER, of whose peculiar gift for inspiring others to literary activity and his willingness to place his library at the disposal of students, I would here

express my high appreciation; I have further to thank my sister Miss EMMA GOLLANCZ for her trouble in reading the proof-sheets; and last, not least, the well known firm of W. DRUGULIN, Leipzig, for the manner in which they have printed this work.

H. G.

LONDON, January 16, 1902.

## INTRODUCTION

## INTRODUCTION.

The following study of the life and works of *Berachya* may serve to demonstrate how steadily the study of Jewish Literature has proceeded in modern times. We may take Berachya as a typical example of a fact well recognised in literary history, that gradually out of the past new names emerge, and that often only after the lapse of centuries the world accords authors and their works the appreciation and honour due to them.

In the survey of Hebrew Biography and Bibliography written by *Azulai* in the 18<sup>th</sup> century, the name of Berachya is conspicuous

**Azulai.** by its absence, no reference whatsoever being made to any of his writings; whilst when

we turn to modern bibliographical treatises, we find his works occupying a very important place. Much, indeed, has been done in the past century; nevertheless, as will be seen in the course of our investigations, the greater part of what has been written rests chiefly upon hypothesis and ingenious combinations. For all authorities—with one notable exception—obtain their information, collect their facts, and even deduce their conclusions as to Berachya's identity and activity, from but a single printed work of his, without adequately consulting his other writings, possibly more important, which have been preserved in manuscript.

For the purposes of our present investigation, it will be best at the outset to indicate clearly the results at which those who have considered the subject in the past have arrived in their knowledge of our author. It may, therefore, be advisable to set forth, in chronological order, brief summaries of all that has been so far contributed to the subject, omitting such statements on the part of writers as contain mere repetitions of views and opinions previously expressed.

I naturally begin with *Wolf*, the Father of Hebrew Bibliography, who refers to our author in three passages, viz:—in Vols. I, III, and IV, under No. 435. In these instances our author is called “Hannakdan”; he is given the surname “Krispi”; and put down as having lived in the year 1400. Of all his works, the “Fables” alone is known to Wolf, and of this he gives a short description. Referring to Bartolucci, Wolf adds that Berachya is called *ben Nitronai*. In the third volume the date of Berachya is fixed at 1334.

The next to deal with Berachya is *De Rossi*, in his “Dictionary”, under “Berachya Nakdan”. In correcting his predecessors, he places Berachya in the 13th. century. He mentions his “Fables”, the number of which he gives as 108; adding that he was in possession of a manuscript of the work, and that he further possessed two unknown and as yet unpublished works by this same author, one containing an abstract of Saadya’s great work, and the other a Moral Treatise. He is the first to display fuller knowledge concerning Berachya and of the works published in this volume. Strange to say, all those who have written on the subject after him have ignored this notice by De Rossi, and have in consequence caused such confusion, that they have greatly increased the difficulties connected with the history of Berachya’s labours. For they have almost all taken the two works as being identical in substance and language, scarcely any one of them troubling himself to verify the truth of such a surmise, by comparing the manuscripts themselves;

the result being, that up to the present time Berachya's activity has not been satisfactorily and thoroughly gauged.

Passing on from De Rossi, I come to *Zunz*. He refers to our author several times, though always briefly, in his "*Zur Gesch. u. Lit.*". According to him, our author "Berechja Nakdan b. Natronai" lived probably about 1260 in Val Drome, Burgundy; he was not merely a Punctuator, but also a Grammarian, Teacher of the Law, Moral Philosopher, Translator, and the author of Fables. This represents all that he has to say concerning the identity of Berachya; for, in another passage (p. 127), in referring to his philosophical works, he adds no further details that might serve to enlighten us as to the life of our author. In his notes to the "Leipzig Catalogue", Zunz still considers the two philosophical works (preserved at Munich and Parma) as identical; while in his article on the old Hebrew translation of Saadya's work (Gesam. Schriften III p. 238), he says:—the author Berachya belongs also to that country (namely Provence or Italy); he neither knew Arabic, nor had made use of the older translation of Saadya's work, "On Faith". Zunz evidently had no definite knowledge as to the contents of Berachya's compilation, "On Ethics"; otherwise, he could not have ventured upon a statement so directly contrary to fact.

*Fürst* goes one step further; while Zunz does not know the name "Krispin" in connection with our author, he considers it to be one of the names of Berachya. He

*Fürst*. repeats (Biblioth. Jud. Vol II, page 210) the information given by Zunz, with the addition, that he, for the first time, credits Berachya with the translation (as yet unpublished) of the work of Saadya, and gives bibliographical information with regard to the separate treatises of that translation. He mentions the "Fables"; ascribes to Berachya the "*Masref*" (a work on Ethics, divided into 13 paragraphs, already described by Zunz, l. c. page 127); and adds, that Berachya had written some other works. Finally he concludes:—"Berachya's second name Krispa, or Krispin, is

also written Krisbia; and, according to some, he is identical with Krisbia B. Isaac. This, however, is improbable. Another Berachya Nakdan lived much earlier". Before Fürst, no one had as yet connected the name Krisbia or Krispia with Berachya.

*Steinschneider* (Cat. Bodl.), in discussing the works of Saadya, treats of this translation, **Steinschneider**, which is ascribed to Berachya, without arriving at any definite conclusion. As a matter of fact, he confuses the two works; but, he is far in advance of his predecessors in his grasp of the literary activity of Berachya, since it is he who points out that Berachya is, further, the author of the translation of Adelard's *Quaestiones Naturales*, known in Hebrew as the "Dodi Venechdi", or Dialogue between "The Uncle and the Nephew" (which I am preparing for publication), and that he is also the author of a Hebrew Lapidarium. Owing to these important additions, our knowledge concerning Berachya becomes considerably enlarged; yet, upon such important questions as the date at which Berachya lived, and the name of the family to which he belonged, all that we learn from Steinschneider amounts to this, that his name was *Krispia*, (Col. 796), that he was a *Punctuator*, and that he may have lived somewhere about 1260.

**Neubauer.** *Dr. Neubauer*, in dealing with the French Rabbis of the 14th. century, makes the following references to our author ("Rabbins", Vol. 1. p. 490 sq.). It will be useful to quote almost the entire first portion of the chapter, in spite of the fact that it is somewhat long; for we have in this passage the whole of the literature on the subject up to that year condensed and systematically grouped. This is in effect what Dr. Neubauer says (I translate the French text):—"Berakyah Han-Naqdan Ben Natronai called also Crispia, is known as a Punctuator and a Translator. The confusion as to the facts concerning Berakyah is so great, that we are constrained to enter into fuller details than a supplementary article such as this would seem to demand. First, as to the date at which he flourished. M. Carmoly,

basing his argument upon the fact, that the translation from the Arabic by Berachya of Saadya's book "On Faith" is quoted in a work of the year 1167, places Berachya between 1160 and 1170. M. Geiger is almost of the same opinion. We shall, however, see presently that this translation is due to a scholar bearing the same name, but not to our Naqdan. M. Kirchheim, on the other hand, shows that Berachya must have lived before 1240, as he is quoted by Moses of Couci. M. Dukes has published the colophon of a manuscript in London, in which it is stated that Crisbياهو han-Naqdan had finished copying it in 1243. This last date seems to me to be the most acceptable. Zunz, who placed the date of our author at 1260, without however explaining the reason for this assumption, approached the date of the Colophon. (I mention merely as curiosities the erroneous views held by Bartolucci and Wolf, who assign our author to the 15th. century.) Steinschneider has arrived at the same result by comparing the Colophons of two manuscripts. One in the Vatican, containing the Pentateuch &c., and supplied with the Massora, bears the name of the copyist, "Elijah, son of the illustrious and beloved R. Berachya, author of many fables", and distinctly states that this copy was finished in the year 1299. The other, the Berlin MS. written 1333, which contains the same Biblical portions, including the Massora, as the former MS., has the following colophon:—"I, Elijah, the son of Berachya han-Naqdan, author of many fables &c., I, the son of his advanced age, have written it in רדום (Rdom)". Supposing that Elijah was twenty years old when he copied the Vatican manuscript, he would have been 54 years old in the year 1333; and Berachya might well have been alive about the year 1270".

Neubauer  
(continued).

"There is no less confusion amongst scholars concerning the place of his birth. Salomon Loria (16th. cent.) mentions, among many other scholars of France and Provence, a certain Crespia Darom; but Loria is a very late authority, and his evidence is of little value. Further, he possessed scarcely any bibliographical or biographical know-

ledge; and it is quite possible that this Cresbia is a totally different person. M. Rappoport takes the word "*Darom*" to mean South, and renders it "Narbonne". Zunz translates it Val Drôme. Carmoly remarks, that it is better to think of Drome in the Province of Ain. He takes our Berachya to be of Provençal origin, supporting his view by the following argument:—"His knowledge of the Arabic Language, the diction and style of the Hebrew in his Fables, induce us to place him in Provence, where Arabic was widely spread among Jewish scholars, and where the Hebrew language was cultivated with success". But the following reasons prevent us from accepting this theory:—first, the Arabic language was, in the year 1160, almost an exclusive privilege of the family of the Tibbonides, and its knowledge was not at all diffused; secondly, the Hebrew style of the Jews of Provence was very harsh, and cannot be compared with the style of the Fables of our author, as we shall see presently; thirdly, our Berachya, not being the author of the translation of Saadya's work, there is no proof that he knew Arabic. In order to disentangle ourselves from all this chaos, we must, with M. Steinschneider, distinguish between two Berachyas, one called Berachya ben Isaac, and the other Berachya ben Natronai, both with the surname Crespia or Cresbia. The former, possibly the contemporary of Judah Ibn Tibbon, though somewhat younger, is the one who translated the book of Saadya, and is the author of the Moral Treatise, entitled "The Book of the Refiner",—*Sepher Maṣref*. As regards the latter, the writer's hard style resembles that of the translation of Saadya, and the work contains a large number of passages borrowed from Saadya. M. Bloch believes the author of the "Moral Treatise" to be a third Berachya, and he promises to adduce proofs in favour of this theory. Zunz ascribes the translation of Saadya's work to an unknown author, and places Berachya, the author of the Moral Treatise in Provence, or in Italy. In any case, Berachya, the author of the Fables, of which we shall speak presently, is probably the one who is styled "Naqdan" by grammarians and compilers. A small treatise on Mineralogy, which in

one manuscript is attributed to Berachya Naqdan, is written in a pure style entirely resembling that of his Fables, and we have no hesitation in regarding the authors of these two treatises as identical. Now, the words employed for explaining the terms occurring in this treatise on Mineralogy are French, and not Provençal. We, therefore, place our Berachya in the North of France. Possibly he really came from Drom (Ain); but his name Crispia makes us think rather of Crespi. It is to this personage that Steinschneider attributes, though without sufficient proof, the book *Macref*".

Neubauer's  
conclusions.

Thus far Dr. Neubauer, (p. 493). I pass over his dissertation on "the Fables", and the "Questions and Answers", as they do not stand in direct relation to our subject. I merely point out that, according to this in-

formation, one of the manuscripts in Oxford containing these Fables belongs to the middle of the 13th century, and Dr. Neubauer comes to the conclusion that we must accept the existence of at least two Berachyas, and possibly three. The question, according to him, will only be cleared up, when the Hebrew manuscripts of all the libraries shall have passed through the hands of scholars versed in Rabbinic Literature (p. 499).

Steinschneider  
on "Dodi".

As we see, this is on the whole a not very satisfactory result. Dr. Steinschneider, in publishing a description of the book "Dodi" (Letterbode VIII 1882—83) discusses the results at which Dr. Neubauer arrived, and gives

extracts from the manuscript containing the "Dodi". He thus assists us to see, in the first place, that it is utterly impossible to assume that Berachya knew Arabic; and, secondly, that, as translator, Berachya took extreme liberty with the original which was before him. I must, however, add that it has first to be made clear that some text did not exist from which Berachya might have made his translation direct, as we find him subsequently to be on the whole a very faithful copyist; and the confusion in the order of the "Dodi", as well as the difference between the Hebrew and the Latin may be due

to the liberty taken by another copyist, or by the French translation,—the immediate original of Berachya. Dr. Steinschneider criticises some of the conclusions at which Dr. Neubauer arrives, and he states most emphatically, that the author of the “Mašref” must be identical with the author of the Fables.

The question of Berachya took a different Joseph Jacobs turn when Mr. Joseph Jacobs, in publishing and Berachya’s his book on Æsop, tried to identify our Fables. Berachya with a certain Benedict the Punc-

teur of Oxford, and would have him to be one of the most important of English Jews and of Jewish litterateurs in general. Mr. Jacobs, in the examination (p. 167—178) of the sources of the Fables of Marie de France, thought he had lighted upon the person from whom she had derived them. He traces some of them, at any rate, to Arabic sources, and suggests that the authoress derived them from a translation of the Arabic by one “Alfred the Englishman”, mentioned by Roger Bacon as translator, and that our Berachya assisted Alfred to translate from the Arabic.

I will now reproduce what he has to say Berachya as concerning this Berachya Nakdan (1889):—  
Benedict le “Who was this Berachyah Nakdan, whose  
Puncteur. collection is of such critical importance for the mediaeval history of the Fable, and when and where did he live? This has been a long-standing dispute between Drs. Steinschneider and Neubauer, the two greatest living authorities on mediaeval Jewish Literature, and I hesitate to interfere, especially as I happen to differ from both in holding that he lived and wrote in England towards the end of the 12th century. It is due to them that I should give my reasons at some length. They are as follows:—(1) The earliest mention of him occurs in the work of an English Jew, the Onyx Book (Sepher Hassoham) of R. Moses ben Isaac, who must have died before 1215. (2) His other translation is of the work of an Englishman of the 12th century, the Quæstiones Naturales of Adelard of Bath. (3) The authorities he chiefly quotes, Abraham ibn Ezra (Browning’s “Rabbi ben Ezra”) and Solomon Parchon, are those generally

quoted by English Jews; the former visited England in 1158. (4) England was the seat of a school of Nakdanim or Punctuators in the twelfth century, all those known of that date (Moses ben Yomtob, Moses ben Isaac and Samuel) being located in this country. (5) Berachyah sometimes uses French, the ordinary language of the English Jews of this period and later, and London was the chief centre of the French-speaking world under the Angevin kings. (6) Seemingly the oldest MS. of the Fables is one which once belonged to Cotton, and is probably therefore one of the few Hebrew MSS. belonging to the early Jews of England which have never left England (see Neubauer's Catalogue No. 1466, 7, and cf. Letters of Eminent Men (Cam. Soc.), p. 103). (7) Finally during the course of some researches at the Record Office, I have found an Oxford Jew named "Benedictus le puncteur", paying a contribution to Richard I on his return from captivity. We could not have a closer translation of Berachyah (the blessed) ha-Nakdan (the Punctuator), and there has always been a tradition that Oxford Jews helped towards the foundation of the University. Few identifications of mediaeval personages rest on stronger grounds than these, and we may fairly assume, I think, that Berachya Nakdan lived in England about 1190 A.D. and was known among Englishmen as "Benedict le puncteur". If so, we can scarcely imagine the two men Alfred and Benedict translating from the Arabic independently, and it is but the slightest step further to assume that Benedict (Berachya) the Jew was to Alfred the Englishman what Andrew the Jew was to Michael the Scot, as indeed Roger Bacon implies in asserting the same of "all the rest". While aiding Alfred, Berachyah worked at the Fables on his own account, and thus produced the Fox Fables which have so long puzzled critics to account for their *provenance*".

Dr. Neubauer reverts to the question of Berachya's life and activity. in the light of Mr. Jacobs' theory (J. Q. R. Volume II, first on p. 322 sqq., where he places Berachya in the middle of the XIII cent., then on p. 520 sq.). This last is a most exhaustive and

careful treatise concerning the date and the life of Berachya, —although Dr. Neubauer still believes in the possibility of his knowledge of Arabic. The new point which Mr. Jacobs adduces from the manuscript-introduction to the Fables is apparently to the effect that a reference to England occurs therein, but Dr. Neubauer points out that in another very ancient manuscript a totally different introduction is given. The identification with England and the inference which Jacobs draws from it are anything but as yet proved, as will be shown later on. Dr. Neubauer demonstrates very clearly that the ethical treatise which Berachya dedicated to R. Meshullam could not have been written earlier than 1161, nor later than 1170, for he quotes in it a passage from Solomon Parhon's Dictionary which was composed in 1161, and this Meshullam is most probably identical with Meshullam of Lunel, who died in the year 1170. Dr. Neubauer adds that Berachya was of a French-speaking country. But he is not at all clear as to the character of the Treatise in Cod. De Rossi No. 482, which he believes to be "Notes on Saadya's Work". It is text "A" now printed for the first time.

Mr. Jacobs deals more fully with this subject in his book "The Jews of Angevin England", 1893, p. 167 sq. and p. 417, where Berachya is called Berachyah ben Natronai Crispia Nakdan (Benedict le puncteur de Oxon.), exegete, grammarian, tosaphist, translator and litterateur.

Here, then, already a much larger activity is ascribed to Berachya than that with which we started when mentioning Wolf.

But the theory advanced by Mr. Jacobs has Steinschneider been subjected by Steinschneider, in his refutes great work "Hebräische Uebersetzungen", Jacobs' theory. (Berlin 1893, p. 958 sq.), to a destructive critical examination. He discusses everything connected with Berachya, giving the full literature in connection with the origin of his Fables. He summarises the results at which Mr. Jacobs arrived, namely, "that Berachya lived about 1190 in England, where he assisted Alfred, an Englishman, to translate the Fables from Arabic", adding that Neubauer has greatly shaken the basis of this

conjecture, and that the arguments deduced from the introduction to the Fables can no longer be admitted. The conclusion to which he is brought by a consideration of all the data is this:—that quotations in the name of Berachya ha-Naqdan must refer to one and the same person; that England is not proved to have been his home; that as far as the time in which Berachya lived is concerned, the beginning of the XIII century must be taken as the *terminus a quo*; that he possibly changed his art of Punctuator very early for that of litterateur; and that the Fables were not the work of his youth. As regards the English “Moses, son of Isaac”, Steinschneider doubts his identity with Moses Hanakdan, and points out that this Moses ben Isaac made particular use of Joseph Kimchi’s “Sepher Zikkaron”,—which means that he made use of a book composed by an author living in France. In the “Sepher Hashoham” are quoted Samuel Hanakdan and Berachya Hanakdan, but no clear deduction is as yet to be derived from this point.

In his article entitled “Lapidarien” (‘Semitic Studies’ in memory of Kohut, Berlin 1897, p. 62), Steinschneider again refers to Berachya. He repeats his statement that he considers Berachya to be of French origin, and of the 13th century; and in his additional remarks (p. 72), he once for all deals with Mr. Jacobs’ argument based upon the passage in the Introduction to the Fables in which is found the reference to “the Island”. Steinschneider does not think it is “England”; but the passage refers to the sphere of the world which revolves together with the “islands”. Mr. Jacobs’ translation may be at fault.

Last, not least, I turn to the work of Dr. Gross (Paris 1897), who, under the name “Dreux” (p. 180 sq.), takes up the question regarding Berachya, going over the same ground as that traversed by Dr. Neubauer.

But he, more than any of the others, is under the impression that Krispia is identical with Berachya, though, as we shall see later on, this in all probability is due to an error derived from one quotation in the last chapter of the book of Fables, which, from the time of

Wolf onwards, has caused much perplexity. Gross points out that Meshullam, to whom the book is dedicated, lived after 1216, and that he did not die, as others have hitherto surmised, in 1170. Yet he also confuses the two works, the MS. of Munich with the MS. of Parma, and locates our author not in England, nor in Rhodes or Rouen, nor in any other place than Dreux in the north of France. He points out that the works of Adelard were well known in the north of France, where Berachya could have read them either in Latin, or what is more probable in a French translation: and, as for the statement made by Jacobs that the oldest manuscript of the Fables has been found in England, and that an English Rabbi has been the first to mention our author, this, according to Gross, proves very little, considering the intimate connection which existed between the south of England and the north of France; he, therefore, is on the side of those who argue for the French origin of Berachya.

This, then, is in effect almost all that has been hitherto written concerning our author, and the result is comparatively unsatisfactory. Neither the date of his birth, nor of his activity, is fixed with any precision; the place whence he came, the amount of knowledge he possessed, the sources which he utilized, the whole character of his works, all these points have not as yet been definitely determined.

Without attempting to solve all the problems connected with our author, I shall place before the reader as clearly as possible hypotheses on certain points, and shall only hazard such conclusions as may seem warranted by authenticated data established in the course of the investigation.

In the first place, we must fix the exact Berachya's name of our author. Mr. Jacobs calls him father *Berachya ben Natronai Crispia Nakdan*, Rabbi Natronai. summing up, as it were, into one name all the various names hitherto applied to him.

At all events, we do not find the name *Isaac* mentioned in connection with his name; and it is necessary to insist

at once, that there is no trace of any Isaac brought into connection with the name of Berachya's father. The reason for the statement will be evident when we discuss the question of the identity of Krispia, which Mr. Jacobs adds as one of the names of our author. It will then be noted that Krispia occurs only as the son of Isaac, and nowhere as the son of *Natronai*. Now as to this name "Natronai", written without any distinctive title by the latest exponent of the subject, and by his predecessors whom he follows closely, it appears in the original, which we have before us, in a different form; inasmuch as, whilst all the students of the subject mention him without any title, Berachya—that is the son himself—calls him *Rabbi* Natronai. Hence, the older form of quotation is not Berachya *bar* Natronai but Berachya B. R. (Ben Rabbi), meaning the son of Rabbi Natronai.

Natronai, a  
scarce name.

Family of  
Nakdanim.

The name "Natronai" is so very scarce that it occurs but rarely in the whole range of Hebrew Literature; in fact, the earliest instance is that of the Gaon who lived in Babylon in the middle of the 9th century. In the list of scholars known in the Middle Ages, we find the name but once or twice. Our "Natronai" must have been a famous scholar; and I take the title "Nakdan", which appears regularly in connection with the name, to apply not only to Berachya, but generically also to his father; otherwise the form in which it is quoted ought to be "Berachya Hanakdan son of Natronai", whilst we find it in that form nowhere except in the mutilated colophon by his son Elijah, in every other case the word "Nakdan" following immediately upon the proper name, like Krispia Nakdan, and others. Now among the scholars of the Middle Ages we find a certain Samuel, also son of Natronai, and as this name is so extremely rare, the presumption is that we have here another son of the same Natronai, and thus a brother of our Berachya,—quoted as a Tosaphist in France (Zunz, Z. G. p. 33 and p. 205, his name abbreviated R.S.B.T. רשב"ם, son-in-law of R. Eliezer of Mainz; mentioned again by Zunz on p. 193 under the year 1175). We find further

a grammatical author or Punctuator, author of a "Nikkud", with the name Samuel Hanakdan, mentioned (together with Berachya) by Moses, the son of Isaac, author of the book "Hashoham" (Zunz pp. 109—112, and Steinsch. Übersetz. p. 961, where the name of Samuel Nakdan occurs in the work of Moses Nakdan or Hazan of London). We see therefore, that this bearer of the name, Samuel b. Natronai, was also called Nakdan; that he was a grammarian, or a writer of grammatical notes; a punctuator of the Bible; and a Talmudic scholar; thus far agreeing in the main with the activity of Berachya. Now his date is 1175, and it is generally conceded that Berachya belongs to the same period. Deferring for the present a more minute consideration of date, we may fairly conclude that Berachya was not so much a punctuator himself, for not a single trace of his activity in this pursuit is anywhere referred to, as that he belonged to a family of *Nakdanim*; indeed there existed, especially at that time, some families whose activity was limited to the copying of Bible texts, and to providing them with Massoretic Notes, with vowels and accents. The meaning of the term or title had already by that time become enlarged, and was applied also to those who occupied themselves with the fixing of grammatical rules for the Bible (Zunz l. c. p. 107 sq.). Thus, as far as we are able to explain, the name of Nakdan seems to be applied to our author irregularly. When he therefore refers to himself in the work before us (p. 100), and applies to himself the Biblical expression מן הנוקדים "Of the Nokdim", I take it to be not necessarily descriptive of his own profession, but probably an application of the Biblical expression in the wider sense, to be translated as "belonging to the family of Nakdanim"; and this title would be correct if his father and brother were known as such.

Now as far as the name "*Krispia*" is concerned, I must point out that in a commentary different from to the Bible contained in a manuscript at Berachya. Leipzig, Codex 102 (written, according to Zunz, in the middle of the 13th century), we find the following three names, mentioned as different

authors, viz.:—Samuel, Krespia, Berechya (Zunz, Z. G. p. 82). The work itself is more of the character of a Bible Glossary; though, in respect of Ecclesiastes and Job, the glosses have been so much enlarged, that they constitute well-nigh a running commentary to the text. I draw special attention to this MS., inasmuch as Berachya, our author, has also been credited with a similar commentary to the book of Job, in connection with a manuscript at Cambridge, described by Mr. Jacobs in "Angevin England", pp. 198—9. Now in this commentary, according to Zunz, a number of authors are mentioned, and among them Kresbia ha-Nakdan b. Isaac and Berachja,—the identical names that occur in the Cambridge manuscript, a fact that has been entirely overlooked by Dr. Schiller-Szinessy (in his description of the manuscript), Mr. Joseph Jacobs, Dr. Neubauer, (Jewish Quarterly, Vol. II) &c. It is especially noteworthy that here we find Berachya and Krispia "the punctuator" (the son of Isaac) quoted side by side as *two different authorities*.

Upon what basis, then, rests the identification of "Krespia" or "Krispia" or "Kresbia" with our Berachya? As far as I have been able to ascertain, it rests solely upon the last fable in the collection of Fables. Nowhere else is the slightest reference to that name to be found as applied to Berachya, and it is a question whether it belonged to him at all. (In the MS. from which Dr. Gaster published his "Chronicles of Jerahmeel", which contains a collection of these Fables, this particular fable—the last in the printed edition—is missing altogether.) An attentive reader of this last fable, will find that Berachya does not identify himself with "Krespia"; indeed it would appear that the reference is to some contemporary writer of the name. I add the words as I understand them:—"Listen to the words of Rabbi Krespia, the Nakdan, how he judged and decided between the envious and greedy". It concludes with the words:—"As for this one (meaning himself) who writes down that act of judgment of Krespia, may the Lord protect him from evil and hatred &c." So Berachya in all probability is either writing a satire upon Krespia,

or is quoting one of the authorities from whom he borrowed his story, the source of which is found in mediaeval literature. To try and identify Berachya with Krespia, and to make out of the two names one person, as Mr. Jacobs has done (J. Q. Vol. I, p. 183), proves an absolute misconception of the true state of the case. All difficulty, however, becomes removed, when once it is understood that these two names do not apply to the same writer. Krespia will, therefore, henceforth have to be considered as some distinct author, the more so, as his father's name is given as Isaac; and surely no one will identify the name "Natronai" with "Isaac". Thus far as regards Berachya's name.

**Date** I turn to the date and place of his birth, his of Berachya. life and literary activity. If, as I hazarded Biblical Codices above, he is the brother of Samuel, also the by son of son of Natronai, he would probably have Berachya. been born early in the twelfth century. This date will entirely agree with the evidence given by his son, writing in the year 1233, and with the arguments adduced further on. (I have accepted the correction of the date as suggested by Mr. Jacobs, who supplies the 100's, and corrects the erroneous colophon in MS. Berlin of Berachya's son, Elijah, from 1333 to 1233.) It is true that the difficulties presented by the colophon of the Vatican MS. are very great, especially as the letters are almost obliterated; and even Dr. Neubauer (J. Q. Vol. II, p. 520—521) feels himself compelled to suggest an alternative, either the year 1199 or 1219, the reason given by him being the following:—"Elijah mentions in the Vatican MS. his father's Fables, but not his translations of the treatise of Adelard of Bath, or of the Lapidarium mentioned in the Berlin manuscript (Copied 1233); the copy of the Berlin MS. must consequently have been made later than that of the Vatican, i. e. the Vatican MS. must have been copied before 1233". (The cause assigned, however, is not sufficiently strong, as the allusion to the ethical treatises—not treatise, as Dr. Neubauer puts it, —is wanting in both, and these undoubtedly are much older than any books mentioned by Elijah, and yet they are

omitted by him in the colophon) Elijah, in 1199 or 1219, calls himself "the son of Berachya's old age"; by 1175 Samuel, whom we assume to be Berachya's brother, was already a man of authority; these data would place the birth of Berachya early in the twelfth century. This conjecture is strengthened by his own writings. Additional proof is offered by the larger work now first edited (A), which is not merely "Notes on Saadya", but a very complete work, and which, according to Dr. Neubauer, cannot have been composed earlier than 1161, nor later than 1170; it contains, among other quotations one from "the works which Berachya had translated from the languages of the Gentiles", which certainly seems to point directly to the translation of the Questions of Adelard; so that this translated work must have preceded the composition of our treatise, and must therefore be much older than 1161. We find, on the other hand, that in the second book, the Masref, now first edited (B), Abraham ibn David, who died in 1180, is quoted without the formula for the dead, so that Berachya probably composed it before that year. It is noteworthy that of the works of Arabic-Hebrew philosophers translated by the family of the Tibbonides, those of Judah Ibn Tibbon alone are mentioned by Berachya, and in this case, only those works are referred to which were translated between 1160 and 1167. Furthermore, there are no allusions to translations by Judah's sons and grandsons.

We are thus narrowed down in our conjectures, and are forced to conclude that Berachya's literary activity of Berachya practically beginning of the literary activity of Berachya practically XII<sup>th</sup> century, reached its culminating point between the years 1160 and 1170: and seeing that his son, writing in 1199 or 1219, calls himself the son of his father's old age, we must place the date of his birth much earlier than has hitherto been assumed,—much earlier than 1150, the date assigned by Mr. Joseph Jacobs ("Angevin England" p. 167). Indeed I do not think we can go far wrong if we place the time of his birth at the very beginning of the twelfth century. This date would agree with the reference to Berachya which

we find in *Minhat Jehuda* by Judah b. Eliezer (Edit. Livorno f. 85 c, 87 c), and Tosaphot *Sanhedrin* 20 b, identifying, as I do, the "Nakdan" mentioned there with our Berachya. In the writings alluded to above, Berachya does not as yet mention his "Fables", so that this seems to have been the last work which he undertook; it evidently soon became the most popular of all his works, and was clearly the favourite book of his son; in fact, it is the only book of Berachya's which has hitherto been printed, and in olden times it was the one most frequently copied. As far as the literary history of Berachya may be gathered from the internal evidence to be found in his writings, I shall later on attempt to form a chronological list, mainly on the basis of this evidence,—the quotations, the references, and the excerpts from various authorities scattered throughout the works. A survey of the various sources from which he drew his materials, and the parallels in contemporary literature, will serve to throw light on the environments of his life and the various influences under which he worked throughout his career. First, however, it is important to attempt to fix the place of his activity.

**Berachya of French origin.** In the forefront of this investigation stands the theory advanced by Mr. Jacobs, according to whom we are to locate Berachya in 'Dodi' from England, while most scholars maintain that the French. he lived and wrote in France; and further they proceed to minuter details, and assign him now to the north, and now to the south. The internal evidence which has hitherto been forthcoming is based mainly upon the French words found in his 'Dodi' and in the 'Lapidarium'. But not a trace of these French words is to be found in the other writings of Berachya,—neither in the philosophical treatises here published, nor in the Fables. When one considers that such books as the "Lapidarium" were of a popular-scientific character, and that it was customary from very ancient times, when treating matters of science, medicine, chemistry, and the power of precious stones, to add the translation of the names in the ver-

naacular language, it would not be surprising that a copyist writing in the North should have re-translated the provençal forms, or any other kindred dialect forms, into the Northern dialect, or even that the author himself, changing his abode, and coming into contact with a population better acquainted with the dialect of the North of France, should have preferred to introduce the French glosses according to the dialect of his new home. It is even more probable that it was a French source from which he translated, and from which he copied verbatim the French words as in the text before him. I am inclined to consider this last hypothesis as the nearest the truth, for in the two treatises before us, we find that he is on the whole a faithful copyist of what we know were his originals. It is true, he occasionally takes liberties with the texts; but the changes are not of such a kind as to affect the present argument. If, then, it be shown that his translation of Adelard does not correspond with the Latin texts preserved to us, we have first to adduce more conclusive proof than that which has hitherto been forthcoming, to show that Berachya utilised the Latin text we possess, and translated directly from it. I, for my part, incline to the belief that he had a French translation of the work of Adelard, in which the original had been changed by omissions, alterations, and mutilations, and this it was that formed the basis of his translation into Hebrew. It is only on this supposition that we shall be able to understand the true nature of the Dialogue, which is so utterly at variance with the character of his other works. As to the Fables, their peculiar history demands special consideration. After having considered the argument derived from the occurrence of French words, as at any rate not sufficient evidence for fixing the original place of Berachya, we must seek internal evidence in his writings for determining the true home of his literary activity.

**Berachya** The only works in which our author has dis-  
**mentioned in** played his original literary powers, and which  
**Glosses with** at the same time are replete with quotations

**French** from other authors,—thus offering us a clue  
**authorities.** to the sources which were at his disposal, and

to the manner in which he utilised the material available—are the two books here presented. Neither the Questions of Adelard, nor the Fables contain any direct indication of the sources whence he drew them; and as for the other writings attributed to him, I have been able to dispose of one, namely the alleged commentary on Job in MS. in the Library of Cambridge, which, as has been shown above, seems to be absolutely identical with the Biblical Glossary contained in the MS. at Leipzig. The resemblance is so close, the names of the authorities quoted so much alike, that it is almost impossible to believe that these two books are not the work of one and the same author. Now, if we find in the MS. at Leipzig our Berachya quoted together with *Krispia and others*, he certainly can no longer be considered as the *author* of the work; he is merely one of the authorities quoted with other contemporary and older writers. If the name of the copyist of the Cambridge manuscript be Berachya, that in itself does not suffice to ascribe the book to our author; at all events, it would be advisable to have the text published, or further examined. But though that MS. be not attributable to Berachya, and is, on the contrary, a text in which Berachya is quoted, it shows us the sphere in which he moved, and indicates that he also attempted interpretations or commentaries, i. e. short glossaries (and not full explanatory works) on portions of the biblical books. He belonged to the great school of exegetists which flourished in France from the twelfth century onwards: to this school most of the grammarians of the time belonged. If we examine the lists of the authorities quoted, we shall find them to be either ancient Oriental authorities, or Spanish and French, *Kimhi* being mentioned among the rest. I shall have to refer again to this kind of glossator's work, when examining the reference to Berachya in the treatise of Moses ben Isaac, of London. Of all the names mentioned in that commentary or glossary, very few occur of persons who lived later than the middle of the twelfth century. In the works of Berachya himself I have not as yet been able to trace any direct reference to Kimhi.

Sources utilised  
by Berachya in  
the Ethical  
Treatises.

The authorities used by him are, in the first instance, Saadya and Bahya; he quotes Gabirol, yet not his "Mekor Hayim", (i. e. the philosophical treatise)—this in itself is a curious coincidence—but passages from his two great collections of Philosophical Maxims, known as Mibhar and Tikkun; these, for the most part, he quotes anonymously with the introductory remark:—"The philosopher says", or "the wise man says"; and once or twice he quotes the Pseudo-Aristotelian "*Secretum*", without mentioning the title.

[A list of these quotations is given in a separate section, containing the exact references to sources.]

He also quotes Ibn Ezra, but primarily, as it appears, only his Biblical commentaries, and he once or twice mentions Solomon Parhon. All these references occur in the first treatise (A). We shall see that, in the second work (B), the number of authorities cited is slightly increased, for we have there, not only a larger number of quotations from the Philosophical Maxims of Gabirol, but in two instances reference is also made to Abraham ibn David, as already noticed above. In the former treatise, he further refers twice to a work of a somewhat philosophical character, which he says he had copied or translated from the language of the Gentiles (Chapters 49 & 55). We thus observe that his range of literary reading was very limited, for he does not seem to know of any other works of a similar philosophical character which existed at his time,—certainly not those which we know had not yet been translated into Hebrew. This, in itself, is strong evidence that Berachya did not know Arabic; otherwise it were inexplicable that he should not have made use of the famous philosophical book, so much akin to the very treatise he was composing, viz., Judah Halevi's *Kuzari* (a kind of ethical and philosophical justification of Judaism, and of the moral principles which govern the world); further, that he should not have known the work of Maimonides, or the very large number of philosophical maxims translated by Harizi

in Lunel. Now, as regards the books which he does quote, they were, with but one exception, namely the commentaries of Ibn Ezra, written originally in Arabic, and accessible to him only through the medium of the Hebrew translation. I speak, of course, of Arabic-Hebrew authors; I do not wish it to be inferred that only these are quoted, for we shall see that he draws very largely on such sources as the Talmud and the Midrash, as well as on the Bible, but these are incidental quotations.

**Berachya's main source Saadya,** the former treatise, consists primarily of and Tibbon's large excerpts from Saadya, in the second —not Kimhi's— place from Bahya, and from the others in translation of Bahya. a minor degree. It is well known that these books were translated anew, or for the first time, by Judah ibn Tibbon in Lunel, at the request of the great Meshullam the "Prince", who lived from 1120, possibly to 1210 (Cf. Introduction, p. xxii). The exact date at which Judah ibn Tibbon began the translation is not certain, but, according to Azulai, who had seen a manuscript with the date 1161, it is put down as being *circa* 1150. The work of Bahya had been translated twice, since Joseph Kimhi, whom I have mentioned above, had been invited by the same Meshullam to undertake the translation of the final portion of this work of Bahya's. We notice that the men of that time were not satisfied with possessing a single translation of any important work, and we shall find the same fortune befell the work of Saadya, with which we shall deal later, when entering more minutely into the details of our text. As time went on, the works of Maimonides were also translated by both Tibbon and Harizi. The existence, therefore, of two translations of one and the same work undertaken at one and the same time, need not cause us any surprise. Now, of the two translations of Bahya, only the version by Tibbon is utilised by our author, and he limits his quotations, almost exclusively, to the first two chapters of Bahya's "Duties of the Heart", and to the Introduction. Meshullam had ordered Tibbon to trans-

late merely the first chapters of this work. This is already an indication as to the time and place in which Berachya flourished; for unless he had lived in close connection with this literary activity, he would not very well have limited his quotations to that part of *Bahya*, which marked the first attempt of Judah Tibbon's activity. Had he lived at a distance, or at a later period, he might have used the whole, or he might have used the translation made by Kimḥi, together with whom he is afterwards quoted in the "Glossary" and the book *Hashoham*,—the work of Moses, son of Isaac of London, which, as has been shown above, is an amplification of Kimḥi's "*Sepher Zikkaron*", and of similar grammatical works by Jewish authors, one of whom is our Berachya.

**Berachya  
uses Tibbon's  
translation of  
Gabirol.**

Berachya is thus either anterior to Kimḥi, or he lived at the time far away from Narbonne, where Kimḥi flourished, since Berachya is apparently unacquainted with his translation of *Bayha*; at all events he has not utilised it. Among the other works which Berachya used, is, as I said, Gabirol's "*Mibḥar*". Now Gabirol's Collection of Ethical and Philosophical Sentences was also translated by Judah ibn Tibbon, probably in the same year 1161, if not earlier (*Vide* Steinschn. Cat. Bodl. Col. 2326), while he still lived in Seville. It is, indeed, remarkable that Berachya should not have used any other of the works translated by this same Judah ibn Tibbon, as e. g. those already mentioned, the *Kuzari* translated in 1167, or the works of Ganah in 1161. This is a strong corroboration of the views already expressed that he must have been born at the beginning of the 12th century, and that in 1160 he must have reached a certain ripeness of scholarship before he undertook a work of the kind here presented, with a hope of its being accepted by a man of the standing of Meshullam, of whom Ibn Tibbon, in his Introduction to *Bahya*, speaks in such high terms, praising his acumen and his profound knowledge in all branches of Hebrew Literature, poetry and philosophy,

and considering him in every way a man far ahead of his contemporaries in general learning.

Use To believe that Berachya could have had access to the afore-named books anywhere outside that very limited circle, and to conclude, because he quotes Ibn Ezra, that he must have lived in England,—considering that Ibn Ezra was first known in France, and, in fact, almost all over Europe before he set foot in these Islands,—is to ignore solid facts, and to prefer hypothesis. What is more likely than that Berachya, a student of the Bible and a Grammarian, in his enthusiasm for glosses and explanatory notes to the Sacred Text, should early have become acquainted with the works of Ibn Ezra, who himself wrote some of these commentaries in France, and curiously enough, in the very town with which the name of Berachya has been connected, “D’rom”—a term which has hitherto defied every identification, being interpreted as the equivalent of Rouen, Dreux, and all sorts of similar names? It is, however, sufficient to know, that Ibn Ezra, at any rate, had also lived in France, and that Berachya had more facilities for getting acquainted with his writings in France, than if he had lived outside the country, say in England. Thus the argument for locating Berachya outside of France is slowly melting away in face of the evidence furnished by the texts utilised by Berachya himself. No one has as yet been able to show that, at that period, these very works of Saadya, of Bahya, and of Gabirol, were known or quoted beyond that part of Europe. They became better known at a much later period, when commentaries were written to these translations, especially to Gabirol’s Collections of Ethical Maxims and Sentences of the Sages; and when the undertaking, once set on foot by Meshullam’s generosity, was followed up, on the one side by his son and successors, and on the other side by the family of the Tibbonides, father, son, and grandson. It is only in the light of the evidence furnished by our texts, that we come to definite conclusions.

Berachya's  
 Fables  
 independent of  
 Marie de France.

Before drawing any further results from the study of the texts quoted by Berachya, I must deal briefly with the objection that is raised concerning the origin of his Fables. I think we can easily dispose of the assumption that Berachya laid under contribution the collection of fables of Marie de France. Mr. Jacobs himself must admit that this assumption is out of the question, seeing that at least half of the fables contained in Berachya's collection are independent of those of Marie de France. Nor is there a shred of evidence for admitting that any intimate connection existed between Berachya and Alfred the Englishman. Recent researches into the history of mediæval collections of fables tend to show conclusively how rich were the Middle Ages in such compilations, and how possible it was for Berachya to have made use of such collections as were accessible to him in France. As to his connection with Kalila or Bidpai, it is surprising that Mr. Jacobs should have found it necessary to have recourse to supposed Arabic sources, when he must know that this book and other collections of Apologues (such as Barlaam) were not only known to the Jews of Spain, but also extensively used by them, the very Bahya whom Berachya utilised in our compilation introducing into his own work the legend of the "King for one year",—a legend so prominent in the Hebrew and Arabic versions of Barlaam, ("Barlaam and Josaphat", ed. Jacobs, 1896, p. CXV). Who knows how old is the Hebrew translation of Bidpai, which is attributed to one named Joel? There is little doubt as to Berachya's acquaintance with Jacob ben Eleazar's translation, from which he borrows at least one or two apologues (v. Steinschn. "Übersetzungen" pp. 880 and 883). The style of Jacob reminds one also of Berachya. In view of the fact that we find parallels also in Sabara's compilation, in Ibn Sahula, and many writers of the 13th century, it is at least not rash to assume that these migrated in the same way as so many Oriental tales have done, viz:—by way of Spain, and that they were already in circulation at the time of Berachya. In the Introduction by Judah ibn Tibbon to

c\*:

his translation of Bahya, he distinctly says, "that this very Meshullam, son of Jacob, desired and longed after the books of wisdom which the great men had composed, and, according to his strength, he collected and had translated works bearing upon the wisdom of the Law, the science of Language, and upon Faith, books on poetry, collections of ethics, the parables of the wise etc". It is, therefore, not at all improbable that it was due to his initiative, that some such collection of ancient apologues had been introduced or translated at the very time that Berachya was living and working in close proximity to him. Allusions to some are also found in Gabirol's "Maxims". Berachya's merit rests not so much upon his own inventive genius, as upon the manner in which he utilised the materials at his command,—a manner, which is quite his own.

Berachya uses  
old French  
collection of  
Fables.

In the case of the Fables, he undoubtedly—and to a certain extent he owns it in his Introduction—must have made use of other collections of fables already in existence in France at the time, without any reference to supposed Arabic sources, a language which Berachya did not know. Fragments of such are known to exist under the name of Isopet (v. Steinschn. l. c. p. 845, who has given the whole literature on the subject). As to the question of the Fables, their sources and parallels, I understand that this subject is about to be treated fully by Dr. Gaster, in his edition of Berachya's Fables, and I therefore desist from further comment. We may, however, entirely dismiss the idea that Berachya was ever out of France, or that his Fables were directly derived from Arabic sources.

Berachya  
flourishes c. 1160.

The simple fact that he dedicates his own compilation to the same Meshullam who protected and assisted Judah ibn Tibbon, Joseph Kimhi, and many other scholars, points as clearly as possible to the conclusion that Berachya lived and worked in or near Lunel in the South of France, during that same period to which I be-

fore referred him, and that he flourished between 1160 and 1170. Elijah, as already remarked, calls himself in 1233 the son of his old age, and this therefore exactly tallies with the date which I here assign to him.

**Provençal influences.**

Another argument in favour of the South of France or the Provence, as the original home of our author, is to be found in the language. The style of rhymed prose is absolutely characteristic of the writers of Spain. It is first only in that country, and subsequently in the South of France, that we find this use made of the Biblical terminology for profane writings. It is the style of the Makame, which we find masterfully handled by Harizi a little later, and which in fact is to be found in every composition of a character similar to that of Berachya's Fables; e. g. in the translation of Kalila to which Berachya is indebted for some of his apologues. We find the style in the works of Sahula, viz:—the "Mashal Hakadmoni", a collection of fables not yet sufficiently studied as regards its origin; we have it in Sabara's compilation, which is also full of romance, partly derived from Kalila and Bidpai; we find the same style in Kalonymus' "Iggereth Baalé Hayim", and, as is well known, in many other writings; they need not be enumerated here. Ibn Ezra himself employs the same style of playful rhymes in the Introduction to his commentaries on the Bible and in his other works, whilst before him it was adopted by such masters of Hebrew poetry as Halevi, Gabirol &c.

We can now easily understand on what models Berachya based his style, whom **Models for style.** he tried to imitate, and whom to a certain degree he succeeded in imitating, in his Fables and in the rhymed portions of the two treatises published by us. It is especially in those portions of the Ethical Treatises containing personal allusions, that he allows his pen to have free scope, and to indulge in jingling rhyme, after the fashion adopted in the Fables.

**Berachya  
author of  
Collection  
of Fables.**

There is no reason to doubt the identity of the author of these books with that of the Fables, though it is certainly true he does not introduce fable-literature in his ethical treatises or philosophical compositions. I consider the fables to be his latest work, as the ethical maxims which he endeavours to enforce in these larger treatises may not unlikely have been an element in inducing him to take up the composition of these Fables. The fable is to him, as to all mediæval writers, rather the means to point a moral than to tell the tale for its own sake. The moral which follows from the recital of a fable is the "moralisatio", and is the most important part of the fable; so that, after having tried to "moralise" in his ethical treatises, nothing would suit Berachya's taste and inclination better than to popularise, as it were, the very same ethical principles by means of apologues and fables. Steinschneider has already noticed in the Fables allusions to these treatises, and verbal forms occurring in both in precisely the same manner; and a careful reader will find more than once the same thought recurring in the Fables as is to be found in these treatises. However this may be, and it is a matter lying to a certain extent beyond the scope of the present investigation, the internal evidence suffices to show the intimate connections between these two works, and fully justifies the assigning of the Fables to our author, Berachya.

**Sequence of  
Berachya's  
works.**

The literary development of Berachya's activity probably took the following course. He started as a translator of such philosophical works as the "Questions of Adelard", which are half scientific and half philosophical; he may also then have translated the "Lapidarium". At the same time he probably pursued grammatical, Talmudic, and simple Exegetical Biblical studies; hence the allusions to him in the Tosaphot, in the Glossary to Job, and in that Commentary to the Pentateuch "Minḥat Jehudah" in *Daath Zekenim*, which has all the appearance of some such Biblical Tosaphot. He then proceeded to philosophical compilations, which at the time

were very much cared for, and he seems to have concluded his literary activity with the fable and apologue. This special form of activity points to the South of France as Berachya's home and the district in which he worked; there, indeed, the sources from which he drew were at his immediate disposal. The limited number, and especially the character, of the works with which he shows himself to be acquainted; the style, too, of the language which he uses, all point to the years 1160—1170, and to Lunel, or the surrounding district, as the time and place of Berachya's activity.

**The old translation of Saadya prior to Berachya.** Having gone thus far, I have cleared the way for the investigation of the last problem which has to be dealt with, before I approach the minute examination of the Texts here published, viz:—the translation of the work of *Saadya*, so largely utilised by Berachya. From all that precedes, it is clear and unmistakable that Berachya, if he translated anything, translated solely from the French or from the Latin (more likely from the French than from the Latin); but he did not know a word of Arabic, as otherwise it could not be easily explained why he makes no reference to and makes no use of any other work of a kindred sort that would have fitted entirely within the frame of his own compilation.

**Berachya ignorant of Arabic.** This silence of his can only be explained by the fact that he had recourse to translations, and could not use the books in the original. He surely would not have omitted to make some reference at least to the writings of Maimonides; there are plenty of ethical allusions in them which he might have utilised as he cited the few stray exegetical notes of Ibn Ezra. Still more is this the case with Halevi's *Kuzari*. All absence of reference to such important works on the part of Berachya proves that Arabic literature was only of use to him when rendered into Hebrew. This being the case, Berachya can certainly not be credited with the authorship of the translation of the Arabic work of Saadya. Internal evidence furnishes us further with a proof that he could not have

been the author of that translation (*Vide* Bloch, *Monatschrift*, vol. 19, 1870, pp. 401 sqq.), for the language is also totally different from his own in every way. All we can say is that he merely made a very exhaustive use of a translation which existed before his time,—the version which we have called the Old Translation of Saadya. The home of this translation has not as yet been fixed; it has scarcely been fully discussed. We may, in fact, have to look to the East for the *provenance* of the work. It is written in a style which forcibly reminds one of the Masoretic phraseology of Babylon and Palestine, Egypt, or the North of Africa.

#### Home of Old Translation.

The author of the translation, which in itself is a remarkable achievement, did not refrain from changing the forms of the Hebrew words used by him, not strictly in conformity with the grammatical rules that prevailed in Europe. His style reminds one of the ingenious formation of words and phraseology of the poet Kalir and his followers. It is, moreover, evident, that such a translation could only have been prepared in a country in which both Arabic and Hebrew were freely used, and this was, primarily, possible only in the East. No attempt at translating philosophical works in Europe was made, at any rate, none is known to have been made in Spain or in France (certainly not in France) before the time of Tibbon. The identity in language and thought between this translation and the anonymous "Song of Unity" (to which Bloch has already drawn attention) proves very little, if anything, for the European origin of the translation. It is known that the intercourse between Babylon and the Jewish centres in France and Germany was a very lively one; and the translation, or some similar composition, may have come from the East to Europe; and being the first in the field, may well have been eagerly seized upon and utilised by a French or German writer. Looking at the philosophical terminology employed in the translation, we find, as already remarked, that it not only

bears a strong resemblance to those peculiar forms recurring in Oriental Hebrew poetry and in Massoretic compositions, but it contains, as Dr. Bloch has shown, some words which are undoubtedly of Syriac origin. Rabbinical expressions and forms abound on every page, and it is this very character which tends to make this translation if anything more popular than that of Tibbon. For, curiously enough, those portions of Saadya's work—not the whole—which have been reproduced most frequently in former times, in a separate form, are all taken from this older translation, and old writers are better acquainted with this than with Tibbon's version. For example, the fifth chapter, the "Book on Repentance", as it is called, was known to the author of the "Sepher Hassidim", who lived towards the end of the 12th century, proving that this very translation may have reached the Rhine Province at that time, for he already utilised it in his great work, under the title of "Sepher Ha-teshuba". The seventh chapter together with the eighth have been printed under the title of "Sepher Ha-Tehiya Vehapeduth", Mantua, 1556. The 8th, by itself, has very frequently been printed under a similar title, and introduced by Jacob Emden into his Prayer-book. One portion of the 7th circulated very early under the title of "Chapter on the Ten Questions"; this same chapter we also find in our text; it deals with Life and Death, and with the subject of the Resurrection.

I cannot here enter into the detailed bibliography of these works of Saadya and of this Translation. I think it is evident that this Old Translation enjoyed a great reputation in very ancient times, and that it circulated especially in the Northern parts of Europe, until it was superseded by Tibbon's version.

It is a curious fact that the two MSS. which I have consulted (Munich and Bodl.) are both written in a German hand. In Col. 2175 (Bodl. Cat. Col. 2172 sq.) Steinschneider discusses the whole question as to the connection between Berachya and this translation: but the difference between the two texts published here is not

sufficiently recognised by him, so that the conclusions at which he arrived may now have to be greatly modified.

There can no longer be any doubt that **Old Translation** the translation is not the work of Berachya, criticised but that it is one which preceded by some by Tibbon. time the translation made by Ibn Tibbon.

He probably alludes to this in the Introduction to his translation of Bahya, in which he criticises earlier translations, thinking them either too simple or too redundant, and not sufficiently literal and true. As far as 'redundancy' is concerned, his criticisms are perfectly justified, if we compare the text of the Arabic of Saadya's original with this old translation. The terms are often changed, several words are very frequently used for one and the same idea, and in some passages it is a kind of paraphrase rather than a literal translation. This method, from a critical point of view a defect, is some advantage from a literary point of view, for the reading is made much easier in consequence of the frequent quotations from the Bible, and of the Biblical phraseology, — a characteristic which brought the book much more within the reach of men endowed with less profound learning, than was the case with Tibbon's translation which appealed to a more learned circle. Berachya used this text probably not from choice, but from sheer necessity, as no philosophical Hebrew work was then available other than that of Saadya's, and no other translation than this "older" version.

We must now distinguish between the two works of Berachya contained in the present volume; and this consideration may at length set at rest all those doubts and difficulties which up to the present have surrounded the question as to the relation of these treatises to each other. I need but refer to Steinschneider ("Hamaskir", Vol. XIII p. 80 sq.), who discusses the possibility or probability of the identity of the two texts. Of the two, the shorter work "Masref" was the one better known; for, being in a unique manuscript at Munich, it had been examined by Steinschneider (*Vide* Cat. Munich Codex 65,

No. 4). Not so well known, and therefore not so well understood, was the other in Parma, briefly described by De Rossi (under No. 482), who limited his description to the former and larger portion of the text in that Codex,—taking the manuscript to contain, as he thought, both works, the longer “Compendium” and the shorter, identical with the “Maṣref”. The character of the second portion remained therefore doubtful, and the relation between this larger text and the Maṣref proper was not sufficiently explained.

**The larger  
compilation  
different from  
Maṣref.** By the help of this publication, all doubt is now removed, and we can convince ourselves that we have really two distinct works to deal with, that the “Second” text of De Rossi is part and parcel of the first, and not identical with the Maṣref, though intimately connected with it, as will be seen later on, that both emanate from the same pen, and that the author or compiler was none other than Berachya, son of Rabbi Natronai. The manuscript in Parma, written on parchment, belongs, according to De Rossi, to the 13th century. It must therefore be one of the oldest copies of the work. The text is on the whole very carefully written, and not so difficult to read as the other manuscript, now in the library of Munich (Cod. 65), by a much later hand, probably German, of the 15th or 16th century, written on paper in a most slovenly manner; the copyist of the text does not seem to have read his original with sufficient care, the result being seen in the many scribal errors to be corrected. There exists in the same library Codex 42, a manuscript containing three texts, of which the first is the work attributed to Kana Ibn Gador b. Naḥum, the second is the “Dodi” of Berachya, and the third is the whole text of the ancient Hebrew translation of Saadya’s philosophical treatise. If we examine this manuscript attentively, we shall find that the first portion is written by a different hand, whilst the remaining two are written by the same scribe, by the very copyist of the Maṣref in Codex 65. In all probability these

three works, viz:—the 'Mašref', the 'Dodi', and the Old Translation were more or less connected with the name of Berachya; he himself may at first have copied out the translation, before he proceeded to make his own compilation. Whichever way it was, all these three works were copied by one and the same scribe; they are now found bound separately in two distinct volumes, though the handwriting of the scribe Cod. 65<sup>4</sup> and 42<sup>2,3</sup> is absolutely identical. As I said, it is not at all improbable that Berachya's first work was the copying out of old texts; his own compilations followed.

The two compilations, of which I would call "Compendium", one the "Compendium", as I have nowhere found a special name given to it, and the other "Mašref" (as he himself calls it) stand in intimate relation to each other. They are certainly not identical, but they are similar, and one is distinctly dependent upon the other. The question remains, which of the two is the older, and in what order did Berachya proceed in his work? A brief description of the contents of the two books will at once show the difference in principle observed in them. I note, by the way, that I have divided the texts into paragraphs or chapters, for the purpose of facilitating reference. De Rossi had already recognised that our author made abstracts from the work of Saadya, and he mentions the treatises or chapters from Saadya's Opus, quoted by Berachya, each portion of it with a separate title, as though it had not the one collective title:—"Ha-emunoth Ve-hadeoth", but was divided into separate "scrolls", each having a distinct name for itself. This kind of subdivision we also find in the Old Translation; and we know that portions of the work of Saadya circulated, as mentioned above, separately under such titles, not as portions of a larger work, but as smaller treatises existing independently of each other. From De Rossi's description, however, one is unable to learn in what order Berachya followed his original, and whether the abstracts were large or small. (Cf. Table I, pp. 353—354, at the end of the Notes.)

**Berachya's  
dependence  
on Saadya.**

Comparing Berachya's work with the original of Saadya, we conclude that Berachya undertook systematically to excerpt the book, simply omitting strictly philosophical portions; he follows step by step the work of Saadya, which he mentions by name at the very commencement with the title "*Sepher Ha-emunoth*", dividing it into various "scrolls" ("Megilloth"), and taking from it everything of an ethical or religious character,—purely philosophic points, or arguments dealing with Aristotelian Categories and similar problems being almost excluded, especially the question concerning the Creation of the World. On the other hand, from the beginning of the second "scroll", a chapter of Saadya's book on the Unity of God, he follows the original almost word for word, making very large excerpts from it, as my Table will show, in which is indicated how far each chapter corresponds with the text of Saadya. Between the texts, and especially at the end of small chapters, he adds arguments derived from other sources. De Rossi omitted the 2nd and 4th chapters of Saadya, as if Berachya had not made quotations from it. It will be seen by the list that this omission is not justified by facts, as we find in Berachya's abstract proportionately just as many passages from them, as he took from the other parts of Saadya's work.

One can almost see his *modus operandi*.

**Berachya's  
method of  
compilation.**

He, probably, at first made a copy of the old translation; then, recognising that the book, being too bulky, would not be a handy volume, and that he could with ease and profit reduce it to a more readable and smaller treatise, he eliminated purely philosophical discussions of an abstract character, all the question of Aristotelian Categories, and other similar abstruse subjects, which after all had not any interest for the people from their religious point of view; he then limited himself to the task of abstracting from the larger work all those portions dealing directly with religious questions, such as, indeed, would correspond much more with the first half of the title of Saadya's work, the book on "Faith",

than with that on "Knowledge". He took the whole work as a basis, following it, as shown above, step by step, excerpting only those passages best fitted, according to his idea, for the purpose he had in view, but following entirely the plan laid down by Saadya, each chapter following upon the other in the same order. These abstracts apparently come to an end with our chapter 107, for there he says distinctly:—"The book is ended". Later on (in Chapter 114) he refers back to it as to a previous composition, and names the work of Saadya, saying:—"as I wrote above, in treating of the views expressed by the Gaon R. Saadya". At the end of Chapter 114, he speaks of having "thus touched briefly upon the Unity and Fear of God, employing the gleanings which I had gathered, after the reapers had passed these subjects in review". More conclusive, if further evidence is required, is the reference in Ch. 119, by which it is also placed beyond doubt that the "Compilation from Saadya" preceded this latter addition; for he says distinctly:—"for our teacher Saadya has dilated on the subject at full length in *this book* which I have written out in an abstract form for my lord" (meaning Meshullam), for whom, he thus again states, he made the abstract from Saadya's work. After having finished this portion he adds original ideas of his own, "which he had purified in the refining-vessel of wisdom", in honour of the great Maecenas, whose praises he sings in the whole of the Chapter (119). The earlier and main portion of the entire text is mostly taken from the work of Saadya. And truly he might have called it so, as we find very few additions, if any, from any other writer, except (as is natural) quotations from the Bible, a few additions from *Ibn Ezer* (*Ezra*), such as at the beginning of Ch. 12, in the middle of Ch. 17, and at the end of Ch. 52; from *Solomon Ibn Parhon*, at the end of Ch. 51; from *Solomon Ibn Gabirol*, at the end of Ch. 46 &c.; *his own additions*, in the middle and at the end of Chapters 17, 30, 38, and in the middle of Ch. 43. Of *Bahya*, whose works he quotes as "Torath Hobath Ha-lebaboth", we have as far as Ch. 107 only one or two quotations, in the middle of Ch. 36 and at the beginning of Ch. 46. This constitutes almost all

that is introduced by Berachya into the abstract of Saadya. In two instances in Chapter 49, Berachya refers to the book which he had "rendered into Hebrew from a non-Jewish source" and in Chapter 55 he speaks of something which "I translated from a certain book into our own language", which is an evident reference to his translation of the Questions of Adelard. The same passage, without being given as a "quotation" occurs again in the Maṣref, as will be seen later on; but there the reference is not as if it were to a book translated by him from another language; he takes this to be already a known fact. The character of the book then changes suddenly at the end of Chapter 107. The remainder has been taken by De Rossi and his followers as a different and independent compilation, as a separate treatise, and has thus been confused by some with the Maṣref. From the quotation above, it is evident that the abstract from Saadya preceded the compilation of this additional and supplementary part. From Chapter 108 Baḥya's work is much in evidence; in fact, from this chapter to Chapter 124 it is quoted at considerable length, and no less than about twelve times, whilst Saadya is merely referred to, and the references are frequently to the preceding portion of the book. Ch. 109, which has the heading "the words of Berachya, who was of the 'Nokdim'", is practically the first in which we meet on a larger scale his style of rhymed prose, and his play upon the words of the Bible. It is here that he displays wider knowledge, for not only are Saadya and Baḥya mentioned, but he wanders over the field of Talmudic and Agadic literature; he refers to Ibn Ezra, to the Palestinian or Jerusalem Talmud, he quotes Ben Sira, and he mentions himself more than once, "I Berachya say this, &c.". At the beginning of Ch. 120 he says:—"So far I have treated of points upon which no one else has touched", that is, so far go his own words; the preceding chapter reads entirely as an introductory or explanatory chapter, addressed to the man to whom he dedicated and for whom he had compiled his book, and to whom he pays a very high compliment. He then continues (Ch. 120) and says:—"I now return to add some remarks appropriate to

the subjects which I have gathered from various Geonim". In Ch. 119 we find:—"These original ideas I have written down, having tested (refined) them in the crucible ('Mašref', *refiner*) of wisdom". He here uses the word "Mašref" in the Biblical meaning "Refiner", but not yet as a separate title, for this part was as yet merely a sort of appendix.

His method of working was evidently this.

**Mašref in** After finishing what was merely an abstract  
**relation to** from a work already known, he added a  
**"Compendium."** few chapters of his own, which he had  
collected partly from works already quoted,  
and partly from others, as an appendix or a short Manual  
of Ethics, supplementing and completing the larger work of  
Saadya. There can be no doubt as to the priority of the  
first part to the second in this "Compilation" or "Compendium".  
I consider the second portion, from Ch. 108 to the end, as  
the nucleus, or as the starting point of the Mašref, in  
which Berachya discarded the old system followed by him  
in the larger treatise, no longer keeping to Saadya, or in any  
way attempting to give an abstract of that philosopher's  
work, but substituting for it a more systematic and harmonious  
whole, divided into 13 Chapters according to 13 principles.  
He opens the Mašref almost with the very same words with  
which he opened Chapter 109 of the Compendium; but whilst,  
from Chapter 109 onwards (of the larger work), no evidence  
of any clear system is visible, no proper distribution of the  
material, but simply an agglomeration of materials collected  
from various sources, we here, on the contrary, see Berachya  
sifting, arranging, systematising and disposing of the material  
in a totally different manner according to certain ethical  
principles, dividing the Mašref into 13 Chapters, and quoting  
not only all those authorities known from the "Compendium",  
but many more. He now calls the work of Gabirol "Sefer  
Midoth", or "Sepher Midoth Ha-nephashoth", making very large  
abstracts, indeed, from this work of Gabirol, whom he often  
simply mentions as "the Wise Man", "the Sage", "the Philo-  
sopher", the "Scholar", in many places quoting him anony-  
mously. Then we have here, for the first time, the Agadic

composition, known as "Pesikta", (end of Chap. 2), the "Jelamdenu", (middle of Chap. 3); the "Tanḥuma", (middle of Chap. 5); for the first time, too, "Rabbi Abraham ben David", (twice in the course of Chap. 4); and at the beginning of Chap. 5 another new name appears in "Rabbi Nissim Gaon", and his work *Sepher Ha-Miṣvoth*.

We find in the Maṣref entire portions repeated *verbatim* from the Compendium.

Chapter 10 (former half) is almost identical with Chapters 39, 40, 41.

Chapter 10 (second half) is identical with Chapters 93—106, although very much shortened and many passages omitted. In the last Chapters, 11 and 12, one can see that Berachya is using known material, of which he had availed himself in the Compendium.

The last Chapter is almost identical with Chapters 58, 59, and 63.

Now which of the two treatises is the older? "Compendium" I do not think that there can be the slightest

prior to doubt in declaring entirely in favour of the  
Maṣref. former as being the earlier, and the Maṣref  
the later composition.

This latter is a more recent and more systematically classified work, and includes portions of the Compendium. It is inconceivable that Berachya should have started with the Maṣref, apparently the product of mature age and of a larger literary range, and then have gone back to what seems to be a cruder and less coherent method of compilation and adaptation, more especially as regards his treatment of his authorities. The parallel passages in both texts also reveal the fact that the readings in the Maṣref are often briefer, and in places terser than in the Compendium. The quotations in the Maṣref from Saadya and the philosophical expressions are identical with those of the Compendium, though very much shorter. It would indeed seem that Berachya, using these special philosophical expressions, had borrowed them directly from the Compendium which drew them from the old translation. It is inconceivable that he should first have drawn from a

number of authors, such as Nissim Gaon, Abraham ben David, &c., and then gone back to a simple abstract of an older book, with a small appendix of philosophical material. The language in the second part of the Compendium is also less smooth; whilst in the Maşref it is much more dexterously handled. Berachya has evidently become master of the subject; in the Maşref he comes forward as author, whilst in the Compendium he is yet mainly a compiler, a gatherer of material from whatever quarter available, solely for the purpose of filling up, as it were, and supplementing the larger work. It is certainly much more natural that he should have started first with copying out the whole work of Saadya, then have gone on making an abstract, which he somewhat amplified at the end, and lastly have become independent of his authorities. From the reference, as shown above, to the work which he had "rendered into Hebrew from a non-Jewish source", we see that in the first, which I call the older work (the Compendium), Berachya still thinks it necessary to explain, that it is a book *translated* by him; in the Maşref he quotes from it without any such explanatory addition; he assumes the fact to be sufficiently known from his earlier work.

<p><b>Date of composition of Maşref.</b></p>	<p>Whilst the comparison with the Compendium fixes the <i>terminus a quo</i> for the Maşref at 1170, the reference to Abraham ben David in the Maşref, without the additional formula for a person deceased, shows unmistakeably that the <i>terminus ad quem</i> cannot be later than 1198.</p>
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The work of Nissim Gaon quoted by our author, is otherwise quite unknown; the isolated quotation is of the highest interest; the writer lived in the 11th century, and his book may have been written in Arabic, and afterwards translated into Hebrew; we are unable to determine, even approximately, the date of the version used by Berachya, and therefore the reference does not help us in fixing the period of the composition of the Maşref. Berachya must have known this book and Ben David's after the date of the "Compendium", and he therefore utilised both, at any rate before 1198. The portions

containing rhymed prose abound more largely in the final chapters of the Compendium, where, as noticed, we meet with the Biblical expression "Mašref", used still only to designate his method of work adopted in the Compendium, where he acted as the "refiner, purifying the gold from the dross", indicating that he selected and picked the sentences and maxims of the philosophers, in the first place, to round off and to complete the work of Saadya. Now he selects this very word "Mašref" as the *title* of his own compilation. We see the progress. It is an exact description of the work performed by him. I have, therefore, in publishing these two texts, placed the Compendium first.

In performing his task, Berachya does not seem to have altered or mutilated his texts, faithful copyist or to have changed them arbitrarily. In comparing the abstracts in his book with the manuscript in Munich (42),—the full text of Saadya—we find that Berachya copied as faithfully and as carefully as possible. There were doubtless many mistakes in his MS.; in many cases the Munich manuscript seems to be fuller; but, on the whole, the text used by Berachya was evidently more carefully written, and he obviously followed this original in copying. (The Oxford fragment seems better than Cod. Munich, but is too short. As for the "Mašref" one quotation—Cf. Notes, p. 329—is all that is found in the Bodl. Library.) The same applies to his quotations from the other authorities; on the one hand, he proves a faithful copyist and compiler; but, on the other hand, he takes great liberties with the Biblical citations. He evidently quoted from memory, so often the case with mediæval scholars; and his memory in Biblical and Rabbinic quotations is often much at fault. He knows his Bible by heart, but he does not reveal that profound accurate knowledge of the Sacred Text, which one would expect in a "*Nakdan*". I have, in many instances, had great difficulty in tracing the exact passages to which he refers, either in the Bible, or in the Talmud; and the same may be said, to a certain extent, with regard to some of his quotations from the philosophi-  
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cal sentences and maxims of Gabirol. In these, however, he is much more careful, and much more exact; and if there are mistakes they may be due to carelessness on the part of the Hebrew copyists. But this cannot explain the Biblical quotations, where the discrepancies between his citations and the actual texts are so numerous and so glaring, that they can only be due to the careless way in which Berachya wrote them down. I have retained these passages mostly in the form given by Berachya, calling attention to the errors by signs and brackets inserted in the text itself, and occasionally in footnotes.

**System  
adopted in  
present  
publication.**

My aim in publishing these texts has been not so much to give a revised text, by correcting the readings, and substituting conjectural emendations, as to present a critical, readable text, preserving the original intact, and giving the MSS. in a palaeographically true transcript.—Text "A" is published from the Codex Parma (482), and text "B" from the Codex Munich (65). As regards the Old Translation of Saadya, I have collated the MSS. published in this volume with the Codex Munich (42) and the fragment preserved at Oxford. Some of the results of this collation will be found in the Notes.

As far as the translation is concerned, it has been my object, while endeavouring to be as literal as possible, to get at the meaning of the original, and to give a clear interpretation of the ideas expressed, rather than a slavish rendering of the words, so that these texts may perhaps form a useful manual of Mediæval Ethics.

Students and lovers of the literature of the past, to whom this work is now made accessible, will find in it some attempt at the philosophical solution of the great problems of Right and Wrong, of Life and Death, and of Providence and Faith.

In adding this contribution to the store-house of Hebrew Literature, I have attempted, in the first place, to provide hitherto inaccessible textual material which must throw new light upon the fascinating problem of Berachya's literary

history; in my brief introductory study I have endeavoured to sift anew the various views hitherto maintained; and I trust it has been my privilege to have placed the life and work of Berachya upon a somewhat more solid and scientific basis.

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## EDITOR'S NOTE.

The Editor desires to point out with regard to the Hebrew original, that the main critical emendations are incorporated in the text itself; words or letters in square brackets, thus [     ], signifying additions suggested by him as necessary for the understanding of the original; words or letters in round brackets, thus (   ), meaning that they have to be deleted; this sign (!) is used to call attention to doubtful or mistaken readings in the original; and the (?) speaks for itself, meaning that the expression is wholly unintelligible.

The Editor has verified all Biblical and Talmudic quotations, and besides being responsible for the division into Chapters in the Hebrew text, has supplied throughout in the translation chapter and verse for each reference. These are entirely wanting in the original Hebrew.

Supplementary to the notes incorporated in the text, historical, philosophical and philological notes, tables of comparison, including references to sources, and references to Biblical and Talmudic passages, are added at the end of the Translation.

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## TRANSLATION

## God with me, and I prevail.

[Ye who wield the pen of the writer, write down in the book  
the words of Berachya, who giveth pleasant words.]

I. Says Berachya, son of R. Natronai: To all who come to search beneath the veil of knowledge, to everyone of deep understanding, whose heart prompts him to enter upon the path of the fear of God and His service, a habit which is both revealed and hidden, which is the light of the heart and the splendour of the soul, to such shall these my words be near, which I, though young and insignificant, have selected from the work of that mighty scholar, our teacher Saadya Gaon, of blessed memory, whose power of intellect was very great, as well as from the writings of other scholars who arose after him, and who composed works, whilst mounting the steps of wisdom and the grades of speculation, in order to enlighten the eyes of the remnant preserved (of the House of Israel). But since they expatiated lengthily on their subjects and dilated upon the exact sciences, e. g. concerning the stars, their paths, their movements, and their eclipse; moreover, since our understanding is too limited to grasp the essence of things; since, through our sins, we have been placed under the yoke of the change of times, and we are broken-hearted and too weary to receive all their words, I determined to set down the subject in an abbreviated form, that it become not wearisome, and that he who runs may read. I have stripped their words of their husks, and have culled the choicest of their sayings, taking from the pod just two or three berries, in order to curtail the length of their disquisitions, and I will cause the spray of their fountains to be carried abroad, after having arrived at the truth of the

matter step by step. My hand shall be stretched out to gather their words, and to arrange them in such a manner, that I do not alter the main ideas, lest I transgress against their authors, and make myself a mark for the archers' arrows. I mention  
5 this matter at the beginning of the book. And since possibly no one might compile it to my satisfaction, I, in all humility, have taken up the pen and written it down, explaining all details and difficulties in brief, so as to render the work of my hands the more acceptable. The work is dedicated as a gift to my  
10 munificent master, R. Meshullam, a shining light of the world, one clothed with righteousness as with a garment. May he in his kindness judge me favourably!

R. Saadya Gaon\*, at the end of the first division of his work on «Faith», has said: There are eight causes through which  
15 sceptical thoughts, doubts, and petulance are produced among human beings. *The first* is inactivity, sloth, and the breaking away from the yoke of the Law. As soon as the sluggard or the one who casts off the yoke of the Law, knows that he is bound to fulfil the precepts and statutes, he first becomes tardy of their  
20 fulfillment, and neglectful of their observance. The task become too difficult for him, and he endeavours through his love of idleness and inactivity to free himself from the precepts. Thus the idle are continually saying, «Aha! the command is too difficult to observe, the truth is bitter, and the work is laborious;  
25 we cannot perform it.» They avoid the idea of meditating upon the Law, in order to pander to their sloth. They flee from the houses of learning to the abode of their rest, to the place of their indolence and sensual pleasures; the simple do not understand that, through their inactivity and gormandising, they be-  
30 come paupers, bereft of clothing, hungry and thirsty, and that they

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\* [In the writings of R. Abraham b. David, of blessed memory, it is said, that R. Saadya Gaon was called R. Saadya Alfayumi. After acting for two years as Principal of the College in ביתא מחסיה, he was compelled to flee. He then hid himself in a cave for about seven years, and there wrote all his works. He was descended from the nobles of Juda, from the family of Shelah son of Judah, of the seed of R. Hanina b. Dosa. He died of melancholy, in the year 4702 of the Creation, being about 50 years old.]

will ultimately wander about without house or home. *The second* is the foolishness which is bound up in the heart of murmurers, and the folly which rules over fools. They consequently err in their stupidity, and wandering astray like animals, declare in their folly that they have no Lord nor master. Of them he 5 (Saadya) says, that when these assert they have no king, they do not consider that, were they to practise such folly with regard to their kings, and adhere to stupidities and absurdities in relation to their princes, they would long have been destroyed, and have perished. *The third* is the wicked desire and the evil 10 inclination which obtain the mastery over some fools, permitting them to partake of all kinds of food and drink, and even forcing them to justify the acquisition of ill-gotten wealth, and the indulgence of their bestial desires. We see these foolish men continually exerting themselves and striving to loosen the 15 bonds of the commandment, to break the yoke of the Law, and to permit themselves every kind of evil action, devoid of all knowledge or wisdom. Thus the prophet exclaims: «The fool hath said in his heart, there is no God» (Ps. 14. 1): but he does not understand that if he will conduct himself in this manner, and 20 follow his wicked inclination during his illness, or his grief, or his want, or his plenty, so as to partake of whatever he desires, and to indulge his lustful passions, he will destroy his soul, and cause himself to perish. *The fourth* is temper, shortness of spirit, and narrowness of mind which prevent a man 25 from receiving, understanding, and searching into knowledge and wisdom, as it is right and proper. The petulant will, therefore, not wait until he becomes wise in his investigation of knowledge, nor will he have sufficient patience to grasp the force of an argument. He will neither remain long enough in his research, 30 nor will he complete his examination; but, resting satisfied with a few proofs of individual instances and with partial explanations, he will say, «I have investigated and have examined, but could find nothing more than this. The truth of no theory whatsoever has been proved or made clear to me, except this conclusion.» 35 Concerning such a man it is said: «The slothful man roasteth not that which he took in hunting» (Prov. 12. 27), that is to say, the irascible man will not attain his object, nor will the

stupid understand, that it is impossible to accomplish any undertaking or work in this world by hastiness or petulance; for if they act accordingly in all their affairs, they will become poor and indigent, and never complete any of their  
5 work.

*The fifth* is haughtiness and pride which are inherent in some men; for the proud man cannot sufficiently humble himself to learn wisdom, nor will his arrogance for one moment forsake him, so that he confess the truth and say, «The wisdom  
10 of this is too great for me to understand», or «This is beyond my intellect». Of him it is said: «The wicked in the pride of his countenance will not search» (Ps. 10. 4). He does not understand that his pride and arrogance will avail him naught, when he wishes to write a book and he has not become  
15 learned, or when he wishes to engrave a seal; for how is it possible for the haughty to accomplish any work without study, unless he be endowed with an extraordinary amount of wisdom. Therefore every proud person remains stupid through his adherence to pride and his love of arrogance. *The sixth*  
20 cause is derived from the fact that a man has heard one single argument from some simple-minded, ignorant and confused persons, and having pleased him, it remained firmly established in his mind. It becomes part and parcel of his belief, and becomes so interwoven with his imagination, that he gives credence to  
25 it and observes it all the days of his life. Concerning him it is said: «The words of a murmurer are as dainty morsels» (Prov. 18. 8). The simpleton does not consider, that were man to occupy himself all the days of his life, as regards his desires and wants, with one action or with one principle, he would surely be-  
30 come a wandering mendicant. He does not understand, that unless he believes in the truth of the possibility of two theories, or of two kinds of action, he will never be able to keep clear of snares, thorns, and heat, that they destroy him not.

*The seventh* source of doubt &c. is found in an untenable  
35 proof, or a vitiated conclusion, which believers have heard from the lips of some students, and in consequence of which they ridicule and despise these students to such an extent, that they despise all teaching, and hold up all the precepts to derision.

Of them it is said: «But they laughed them to scorn, and mocked them» (II Chron. 30. 10). They do not understand, that as regards things which in themselves are praiseworthy, although none other praises them, the praise does not cease; that the established truth does not thereby become nullified, 5 because unbelievers deny it, and that with regard to the object which is beautiful to the eye of the intellect, neither will pollution besmirch it, nor foolishness diminish its beauty; just as the scant praise of the broker will not diminish the value of beautiful silk garments. 10

*The eighth* cause is found in the strife and contention arising between a man and those who observe the Law (lit. Monotheists, or those who declare the Unity of God). His perversity and waywardness, his hatred and enmity engendered by the quarrel, lead him to recklessness, so that he forsakes 15 the way of truth, and the idea of God's Unity; and in order to carry out to the full his animosity against those who proclaim the Unity of God, and his hostility against the upright, he ends by abhorring the precepts, and forgetting his God. With reference to them it is said: «My zeal hath consumed me, 20 because mine adversaries have forgotten thy words» (Ps. 119. 139). He does not understand that his very enemy cannot injure him as much as he injures himself, for his adversary cannot cast him into Gehinnom, as he does himself.

II. The Gaon remarks: God, blessed be His name, has made 25 known unto us that everything that exists was newly created, and that it was not created from another substance, but that substance was created out of nothing, as it is said: «In the beginning God created» (Gen. 1. 1). Further the prophet says: «I am the Lord that maketh all things, that stretcheth forth the heavens» (Is. 30 44. 24). If, however, one should ask the question, Since it has been made clear to us that all existing things were newly created, why does the Wise Man say: «One generation goeth and another generation cometh, and yet the earth remaineth»? (Eccl. 1. 4). The reply to this question is, that the speaker did not in that 35 statement seek to inform us that the earth was eternal, without the possibility of our fathoming (its beginning) or its end, but he intended to teach us that it was a new creation, just as we see

it now continually associated with new things, and combined with created things which are perpetually changing upon it, generation after generation. Every day men, plants, and animals are recreated; yea, every day receives its due share of newly-  
5 created things; it is, moreover, well known and clearly proved, that everything connected with something new is itself new, and that everything capable of receiving created things must itself likewise have been created. In like manner, the earth was created in the same way as the creatures created thereon. If one should  
10 further enquire, how something could possibly be renewed out of nothing, we should reply that if creatures were able to fathom the secret and to understand it, there would be no difference between their intellect and that of the Creator of All; and it is because no man can attain this knowledge of creation,  
15 how something can be renewed out of nothing, that the Creator has favoured man with this revelation. And if one should ask, what was the 'space' of the earth before its creation, we reply that the one who asks this question does not understand the definition of space, nor the principle of extension, for he believes  
20 that space is the receptacle of all realities, and he therefore seeks space for space, and extension for extension ad infinitum; but the true definition of space is not as he imagines, for the definition of space is ~~the~~ approximation of two bodies joining and connected together one with the other, so that their point of contact forms  
25 space for both, the border of one being the space for the other, and the point of contact being the limit of extension; and these coincident points are called 'space', because a resting place presupposes a resting upon it, whereas before the earth existed, no bodies existed, and therefore the idea of space does not apply.  
30 Again if one should ask, what was 'time' before the world was created? We answer, that the one who puts this question does not know the definition of time, because he thinks that it is something outside the heavens, and outside of everything therein contained. But that is not the true definition of time as he understands it;  
35 what we have to know is, that the limit of the world's existence and the end of the heaven's being, and of everything therein contained, and the duration of their actuality is called time, for time means the continuity of their existence.

III. R. Saadya Gaon has said, that our Creator has made known unto us through his faithful servants that He is One, a Unity, living and existing, powerful and mighty, Omnipotent, Allwise and Omniscient, and without likeness. He is One, as it is said: «The Lord is One» (Deut. 6. 4). He says further: 5 «See now that I, even I, am He» (Deut. 32. 39). God is living and existing, as it is said: «For who is there of all flesh, that has heard the voice of the living God» (Deut. 5. 23). Again, «The Lord is the true God, He is the living God and everlasting king» (Jer. 10. 10). He is powerful and omnipotent; as it is said «I know 10 that thou canst do all things» (Job 42. 2). It is further said «Thine O Lord is the greatness and the power» (I Chron. 29. 11). He is Wise and Perfect in knowledge, as it is said: «He is wise in heart and mighty in strength» (Job 9. 4); further, «There is no fathoming of his understanding» (Is. 40. 28). 15 And since we are cognisant of these things from the mouths of the prophets, let us now investigate the same scientifically; let us try them in the crucible of intelligence, in order to know the truth of them, and instantly the matter will become clear to us by virtue of strong arguments, while the contentions of the 20 sceptics will be rendered void. I begin by saying, that with reference to this belief, our opponents are divided into two classes. The one section compares God's essence to the essence of created things, and considers Him and his likeness similar to the likeness of created beings. The other section consists of those 25 who explain every epithet, attribute, and saying of God anthropomorphically, i.e. in the same manner as attributes of corporeal beings, taken in their literal signification. It is therefore necessary for me to explain, since it is obvious to us that there is no other God, and that He is not similar to any of His cre- 30 atures—that it is not right to compare Him to created beings. . Further we ought to know, that since the created ones are many, it follows logically that their Creator must be a unity, for if He were more than a unity, he would come under the category of things counted and reckoned, and Number 35 would include Him among objects and other material bodies. There are, however, some who falsely assert that God must be more than One, because the first person plural occurs in the text,

«Let us make man» (Gen. 1. 26); but they do not understand that the Hebrew language permits such a use, for when great men speak, they employ 'the plural of majesty', although they speak as individuals; as for instance: «Peradventure I shall prevail, that *we* may smite 5 them» (Numb. 22. 6); «This is the dream, and *we* will tell the interpretation thereof before the king» (Dan. 2. 36); «I pray thee, let *us* detain thee» (Judg. 13. 15). Some find a peg for their arguments in the phrase «And the Lord appeared unto him» (Gen. 18. 1), and say that God who revealed himself unto 10 Abraham, and who was called by the name of the Lord, was a trinity, for it is said: «And lo! three men stood by him» (Gen. 18. 2). But if these people would for a moment suspend their judgment, and look to the end of the narrative for the explanation, they will readily understand it. For 15 there it is written: «And the men turned from thence» (ibid. v. 22). The Text explains that the men went their way, whilst the Divine presence still remained as before: «And Abraham stood yet before the Lord» (ibid.). At first the Divine Presence itself was revealed to Abraham before he saw the angels, just that he 20 might realise these men to be princes and angels. Therefore when Abraham said: «If I have found favour in thy sight» (Gen. 18. 3), it was as though he had said: «If I have found favour in the sight of the angel of the Lord».

IV. The Gaon said: I ought to explain that human vision 25 does not affect the Creator, that it is impossible to gaze upon Him or to see Him, since all substances are seen through the sense of sight, and owing to the keenness of perception; viz: the colours inherent in the objects themselves are apprehended by the eye by means of the film and spot (pupil), being 30 conveyed through the medium of the air; and by this combination the one who sees perceives the object of vision, and it is through the wave of light that the object to be seen is apparent. Consequently, vision distinguishes between the object seen and the seeing subject. All these above-mentioned predic- 35 ables are accidents and peculiar properties joined and associated together, but all are absent from the Creator, the Holy One. No eye can possibly see him, either by these or any other means. There are many people who have expressed their

astonishment at Moses' request of his Creator: «Shew me I pray thee thy glory» (Exod. 33. 18); and further express their amazement when the Creator replies: «Thou canst not see my face» (id. v. 20) whilst their astonishment is doubled when God says: «Thou shalt see my back» (ibid. v. 23). With the encouragement of the Holy One, I will explain this matter. There is a certain light belonging to the Creator which is immeasurably brighter than any other light, and whose transplendency is greater than any other effulgence. Whenever God wishes to converse with the prophets, He reveals his light to them that they may see it, and at the time of their seeing it, that they may believe that the word which they hear emanates from God. As soon as the prophet beholds it, he exclaims: «I have seen the glory of the Lord», really intending to say «I have seen glory». Thus says the Text with reference to Moses, Aaron, Nadab, Abihu and the 70 elders of Israel: but at the conclusion of the subject, the Text itself enlightens us as to what they saw, for it says: «And the appearance of the glory of the Lord was like a devouring fire» (Exod. 24. 17). But the prophets were not able to gaze upon this brilliant light, nor did they have the strength to properly look at it, or to perceive it fully, by reason of the splendour of its appearance and the power of its resplendence; for if any one saw it clearly, his body would immediately shake; his bones would be loosened, and his soul depart from him, just as it is said: «Lest they break through unto the Lord to gaze, and many of them perish» (Ex. 19. 21). On this account, Moses, our Teacher, besought the Lord to strengthen him and to fortify him, so that he might be able to behold the appearance of that great light in proper measure; but the Holy one gave answer that the first manifestation of that light was too strong and powerful to behold, and, moreover, that no man would ever be able to see its beginning and substance, or to properly gaze upon it. Nevertheless the Lord performed a sign and a miracle in the case of Moses, and granted his request. He covered him with a cloud, until the first phase of the light had passed him by, as it is said: «And it shall come to pass when my glory passeth by, that I will put thee in a cleft: and will cover thee with my hand,

until I have passed by» (Ex. 33. 22). We must consider that the brilliancy of every light and the illumining power of every shining object is greatest when it begins to shine forth. As soon, however, as the first part of the light had passed by, the Lord removed the  
5 cloud from Moses, so that he beheld the back part of the glory, and gazed at the trail of the light. Thus it is said «And I will take away mine hand» (Exod. 33. 23). But as regards God Himself, it is impossible to see Him either in life or in death. And if one should ask the question: «How can the belief in  
10 God be firmly established in our minds and engraven on our hearts, seeing that our senses cannot perceive Him, nor our intellect comprehend Him? To him we reply and say: «In the same manner as the abomination of falsehood and the beauty of truth is established in our minds and engraven on our  
15 hearts, although we cannot comprehend them by the senses or see them. If one should further ask: «How can we believe in our hearts that God is everywhere, and that there is no place in the Universe where He is not? To this we reply, that assuming it is clear to us that He existed before every beginning and  
20 before every space, then, if spaces were to divide Him, He surely could not have been their Creator, and if they could alter His Unity, then surely He could not have made them. Again, if spaces would negative Him and limit His Being, then surely He could not have established them. But as He has done  
25 so, He is after their formation just as He was before he formed them, viz:—without change or alteration, without negation or affirmation (lit. neither hidden nor revealed). Thus it is said: «Can any hide himself in secret places that I shall not see him?» Jer. 23. 24.

We should, moreover, not be astounded at these wonders; for  
30 there are wonders in the world which we see with our own eyes, and yet are not amazed as we are at those which are mentioned in reference to our God. I will explain my meaning. If e. g. we did not witness with our own eyes that walls do not intercept the voice, we should be surprised; if we did not  
35 see with our own eyes that glass does not shut out the light, we should be equally surprised; and if we did not see with our own eyes that spots and blemishes do not affect the orbs of light, we should again be surprised. Thus we should believe all

those wonders mentioned with regard to God, in spite of the fact that we have not witnessed them.

V. In the Part called *Command and Admonition*, which consists of an explanation of the Affirmative and Negative Precepts, written by the Gaon, the author says: God has made it known to us through his servants the prophets, that there are laws, statutes, commandments, and admonitions, which it is incumbent upon us to observe and perform, and that by our own reasoning and knowledge we come to understand that it was necessary for God to have given us statutes and commandments. I shall explain to you how we are logically compelled to carry out the precepts, and to observe the admonitions. Common-sense teaches us, that it is but proper that the one benefited should repay his benefactor,— the one who does him a kindness, according to his goodness, when the benefactor finds it necessary to accept repayment for his goodness, and some return for his kindness, from him upon whom such acts of goodness have been bestowed; but if the said benefactor is in a position to forgo such payment and reward, then surely the person who has reaped the advantage of his kindness must, at least, give praise to his benefactor instead of payment, and thanks in place of reward. And since this praise and thanksgiving are, according to our common-sense, due to the benefactor, it is impossible (when this is recognised) for even our Creator to forgo these signs of gratitude, or not to claim them. And since praise and thanks are, according to the direction of our reason and wisdom, due to Him from us, we are commanded through his servants to sing praises unto Him, and to bless Him; to pray unto Him, to give thanks unto Him, and to prostrate ourselves before Him. Further, it stands to reason that we should not minimize the honour due to a sage, nor think lightly of the respect due to him; but, on the contrary, we should respect and revere him fully; and since such action is the proper and necessary course as directed by our wisdom, our Creator has admonished us (in reference to Himself) to refrain from uttering words of defiance or blasphemy before Him, and has commanded us to zealously guard against diminishing his glory and honour. Reason again imposes upon men the

duty of abstaining from stirring up strife among themselves, and the duty of loving each other. Thus has God commanded them, and reason taught the wise to employ the people for work and labour, and to give them in return the  
5 reward of their labour, even though the master in paying for labour done diminishes his own money; how much more so, then, should this be the case when the employer, i.e. the one who pays for labour, does not sustain any loss or lose anything, even though he might increase the wages of the work-  
10 man, so that he enjoys the payment of more than his due. It is in this manner, and according to this line of argument, that God has commanded that it is our first and foremost duty to recognize the truth of His Unity, and afterwards that we should worship Him and cleave to Him with a  
15 perfect heart and with a willing soul. Thus has the sweet Singer commanded his son: «And thou Solomon, my son, know thou the God of thy father, and serve him &c.» (I Chron. 28. 9). He has further exhorted us not to harden our face before Him, nor to become stiff-necked as regards His commands; that we  
20 give not utterance to words of blasphemy or defiance before Him, and that we give not vent to any unchaste expression or to words of blemish, although improper expressions and blasphemies in no wise act to his detriment.

VI. It is befitting that I should now explain the reasons for  
25 the 'rational laws'. I say that our reason prohibits man from shedding blood, because if men were allowed to kill each other, the world would indeed soon be destroyed and cease to exist, and no one would remain to reach the ultimate object of man's happiness, nor would men attain the final aim for which they were created;  
30 they would not be able to carry out that which they had been ordered to do, and cautioned against doing, and thus their happiness and prosperity would be annulled. Our reason further prohibits fornication and adultery, because if these immoral acts were sanctioned, men would become like the very animals who indulge  
35 freely in their passions, and under those circumstances man would not know his father, how to honour and revere him as the one who begat him, and reared him, and no one could in that case become heir to his father, brother or relative. Our intelligence

again prohibits theft, because if this were permitted, men would cease from work and occupation, relying upon that which they steal from one another to maintain themselves. They would leave off the building up of the world, sowing, reaping and planting, and they would cease to labour and to gather possessions. Not only 5 this, but if men were to rely upon stealing each other's money, silver and gold would ultimately disappear from the world, and then there would be none left to steal. Our reason further imposes upon us the duty of acting justly, of adhering to the truth, and of keeping far from falsehood and lying. Therefore when the 10 sensation produced by an object is different from its perception by the intellect, and it happens that the knowledge conveyed by the sense of sight is combined with the satisfaction of the soul in the recesses of the intellect, and they appear to contradict one another and to be different from one another, then there will arise in conse- 15 quence of the repetition of these contradictions and changes a doubt in the mind, whereby the intellect will come to despise and abominate this contradictory thing, and bid man keep far removed from it. And it is well known and clear that the mind hates contradictions, and despises change; therefore is falsehood despised 20 and held in abhorrence by the intellect. I have met people who hold the opinion that these four vices and blemishes cannot be said to be abhorred and hated, for they argue that vice, defect, and ugliness in the world can only be applied to those things which cause men grief and sorrow, whereas those 25 things which cause them to rejoice, give them pleasure and enjoyment, are called beautiful and lovely. Now the one who cherishes this belief, and harbours this thought, denies all the vicious elements contained in adultery, murder, and theft, in fact, he praises them: but whoever glosses over blemished and 30 unchaste actions is both brutish and stupid, and it is not prudent to «answer a fool according to his folly» (Prov. 26.4). To such men I would further reply, that it is patent and an acknowledged fact, that e. g. the slaying of an enemy rejoices the heart of the murderer, while it causes pain to the slain; that 35 theft, while it gladdens the thief, grieves the robbed. From this it is evident, that in every one of these actions there is an association of both sense and folly, virtue and vice together; because the same

action which, on the one hand, rejoices the murderer and the thief, on the other hand inflicts pain and sorrow upon the murdered man and the man robbed. This thing may be compared to honey, into which some deadly poison has fallen; the eating thereof both gladdens and destroys. Thus their belief necessitates the existence of a thing comprehending both sense and folly at one and the same time.

VII. The second portion of the Chapter on 'Command and Admonition' treats of the Law and the precepts, and of those things which, according to the intellect, would be permitted, but the *Torah* either forbids them entirely, or permits them entirely, or partly. I would instance:—the hallowing of some days, as the Sabbaths, festivals, and appointed days; the sanctification and reverence of certain individuals, such as the priest and the prophet; the prohibition of certain kinds of food and dainties, and of some degrees of forbidden marriages; and the keeping aloof on certain days from different kinds of defilement. These constitute the chief heads of the 'categorical' precepts; the remainder are derived from them; whilst the great general cause is the Divine Command, and it is well known, that whoever fulfils the command of his Creator will be rejoiced and made happy. Of the particular reasons some are known to us, and I will explain them.—There are many sources of pleasure attached to the observance of the Sabbaths and Festivals, viz., rest and tranquillity for man, besides the pleasure derived from the opportunity for studying the Law, meditating on the reading thereof, and acquiring wisdom and understanding. Through them also come an accretion of reverence, the performance of righteous deeds, and the bringing about of peace; for, on the Sabbaths and Festivals men are at leisure, and occupy their time by enquiring after the welfare of their neighbours, and by visiting the sick. Lectures are delivered on these days, and men engage in the study of the Law, of science, philosophy, and poetry.

There is also much pleasure and advantage to be found in holding intercourse with men from whom we may acquire science, poetry, and dialectics, and for this additional reason, that they may entreat the Lord on our behalf, for we need their prayer. And the appointment of Rest-days have this

further advantage, that some men show eagerness and endeavour most enthusiastically to study the Law, and to occupy themselves with the wisdom therein contained, until they excel and reach that degree of knowledge to which the sage attains, inheriting the honour and greatness which attach to the wise man; for his honour increases in proportion to his study of the Torah, and the pleasure derived from studying is increased to those who addict themselves to it. Now in the prohibition of certain animals there are many benefits to be discerned; one is that they would not be likened to their Creator, as soon as they are declared to be prohibited and despicable; moreover, it is impossible that the Creator would permit his servants to eat anything which can be compared to Him, and it is also impossible that the Torah would declare unclean that which would be in the likeness and image of God. And the object of all this is that man should not worship either of them (clean or unclean), or pray to them, for it is impossible to worship what one eats, or what is considered unclean. Again in the prohibition of certain degrees of inter-marriage, there are many evident benefits and important advantages, e. g. the prohibition of cohabiting with another man's wife, as I have indicated; and the prohibition of cohabiting with one's mother, sister, or betrothed is justified for many reasons, for one is continually in their company. Besides which, this law prevents strife and quarrel among brothers and children, should they happen to have a beautiful sister or mother, they would probably dispute about her and slay each other for her sake; and should she be ugly, she might possibly remain forsaken, neither a relative nor stranger desiring to marry her; the former would not marry her on account of her ugliness, and the latter, because her own relative had deserted her.

From the precepts respecting uncleanness and purity, there are many moral advantages to be derived, e. g. that man should humble himself in the days of his impurity, that prayer should be made precious in his eyes, as he can only offer his prayer after he has purified himself from his defilement, and that man should frequently examine himself respecting the cleanliness of his body. In this way, and according to this method, as long

as a man considers, weighs, and minutely studies the inner meaning contained in the commandments and their ramifications, he will derive both many pleasures and advantages.

VIII. It is right that I should now explain the words of him 5 who asks, of what use are the prophets with their wisdom and intelligence to explain to creatures the beauty of what is right, and the ugliness of what is wrong. I reply, that if creatures did not require prophets, the Creator would not have sent them, since He knows and understands future events, and knows, 10 moreover, that man's entire prosperity will be brought about by the mission of the prophet. Men require the aid of the prophet, not only for the sake of those 'categorical' precepts for which reason can give no explanation, but also for the 'rational' commandments, which reason of itself would impose upon 15 them. For man cannot properly understand the derivative precepts and their minute observances by virtue of his own intellect and knowledge; consequently he needs the messenger to interpret the statutes in the correct manner, e. g. the praise of our Creator and the thanks due to Him, which our reason imposes upon us 20 in return for the abundant wonders and benefits bestowed by Him. But although we perceive it to be our duty to sing praises unto Him and to glorify Him, we could nevertheless not determine, by our own logical deductions, the amount of thanks which we are in duty bound to render Him, nor the number 25 of times we should give praises unto Him. For this reason the prophet steps in, and exhorts us concerning our gratitude to God, and appoints a time and a limit to what he calls «Prayer». He thus commands us to supplicate at fixed times, with special prostrations and complete genuflexions, in purity and cleanliness, 30 in a fixed spot, and in the direction of the recognised Temple.

In like manner our reason has also prohibited certain intermarriages, but it does not tell us under what conditions betrothal with a view to marriage is allowed, whether by persuasion or from choice; whether in the presence of two or ten witnesses; 35 whether with the sanction of all the men of the district, or by certain signs and indications referring to the person of the woman, or by the act of boring the ear with an awl. We were, therefore, compelled to learn these particulars from the

mouth of the prophets of righteousness, who instructed us concerning such intermarriages, and who sanctioned marriage rendered valid by virtue of the marriage document, the dowry, betrothal, witnesses, and the marriage-canopy. Further, although our reason prohibits theft, yet it does not teach us how to obtain 5 full possession of one's own property, by what means this possession should be effected, and how we are to retain it; nor does it tell us how to acquire one's property from others, and what a man has to do, in order to retain his purchases and money in his own possession and power. We derive all this knowledge 10 and other similar information from the true prophet, through the judgments and laws of truth, and through fixed legal decisions. He has bidden us appoint judges and assessors, to decide cases brought by the litigants. Reason, again, sanctions the punishment of sinners and their chastisement, but it does not 15 specifically inform us in what manner the culprit is to be punished, whether by excommunication and imprecation, or by flogging and beating, nor what is to be the limit of the punishment, and the number of stripes. Upon these points, again, the prophet enlightens us. Thus we see that such and similar matters are 20 concealed from the judgment of our unaided reason, and from the decisions of our understanding, so that were we to rely upon our reason to clear up these difficulties, we should certainly become confused and go wrong, whilst our conflicts would increase. It was, therefore, necessary to send forth prophets to avert 25 all conflicts from among us, and to teach us God's desire and His will.

IX. Now that I have explained these matters, I shall return to my former subject, and elucidate the manner in which the mission of the seers and prophets is made clear to man. Since 30 it is obvious to us and to all creatures alike, that they (the prophets) are unable and too impotent to change the natural course of events, and to alter the elements of things into different natures and elements, it is proper for them to confess the belief that all these actions, the performance of all or part 35 of which, they despair of carrying out, were done and brought into being, by the will of the God who is all-mighty. Moreover, whenever a prophet performs a sign or a wonder before our

eyes, we are in duty bound to believe in his prophecy, since he has compelled an object to perform an action outside its usual course; as, for instance, the stopping of running waters, preventing fire from burning, causing a planet to cease revolving, 5 the changing of water into blood, and so forth. And although this is well-known and obvious to the intellect, yet it is stated explicitly in the Sacred Scriptures: «And he did the signs in the sight of the people, and the people believed» (Ex. 4. 30—31). All those who do not believe in his prophecy, are 10 in error and confusion; the unbeliever saying: «they believed not in God» (Ps. 78. 22). I will, further, generalise and say, that God never performs a wonder or a sign, unless He first informs the prophet sent to the people, that it is His will to do this, and that He seeks to bring about a change and to 15 alter the nature of something, so that the people may believe in the prophecy of that prophet, as soon as that miracle is performed. Further, according to the judgment of our intellect, it is impossible for the prophet sent to be either an angel or a cherub, since men do not know the true strength and power of 20 angels, nor do they know the truth of their weakness and lack of power; and being ignorant of these things, whenever signs and wonders would be wrought before their eyes, the human creature might imagine in his heart that these miracles were being performed by the great power of the angels, and not by the 25 command of God. But, as the prophets consist of men like ourselves, whose impotency and the weakness of whose actions we see to be like ours, whenever they perform something extraordinary, which we know to be beyond their power and beyond ours, it is right that we should forthwith believe it to be the 30 action of God. On this account, the Holy One has made all of us equal as regards dying and living, whether ordinary men or prophets, to prevent us from saying that, since they (the prophets) do not die as we do, but live for ever, while we and our natures undergo change, it is possible that these 35 signs are quite within the range of their ordinary and usual actions. They were, therefore, created with the desire to eat and drink, and to propagate like ourselves, so that no suspicion of their deeds or signs might enter our minds,

and that men should not say, since their natural organism does not require food, their habits must be the reverse of ours. Their Creator, therefore, created them in the same form as other men, as regards riches and poverty; nor did He exempt them from punishment and imprecation any more than the rest 5 of mankind. He did not create them with the continuous intuitive knowledge of all secrets and hidden things, to be retained during their whole lifetime, nor did they uninterruptedly perform miracles and wonders throughout their life; so that men should not suspect their actions, and imagine in their 10 hearts, that it was in their nature to act as they occasionally did, and that they did not do so by the word of God.

Now, the motive which has impelled me to make mention of these matters, is that I have heard of some men harbouring such thoughts in their hearts, and of their having, in conse- 15 quence, grievously gone astray; for they have also said, it was impossible for a prophet to die, to be ill, or to be in pain, as other men; that he could not possibly be punished, or become weak, subject to violence, or beaten as other men; that it was also impossible for anything to be hidden or concealed 20 from him, or too difficult for him, as in the case of other men. It is on this account that I have called attention to all such fruitless and damaging ideas; for surely that which our Creator in His grand wisdom has done for his servants, is better and more beautiful than all their crooked and confused 25 notions.

X. After this it is clear to me, that the messenger was aware that the Word which he heard came from the Lord. It is also clear and evident, that a prophet must, in the first instance, know that God communes with him, prior to his coming 30 forth (to receive the message), and the time of his return to the people; so that, before his laying that message before them, it was clear to him, that the One who spoke to him was the Lord. In the same manner, God performs some miracle or sign 35 for a particular prophet, and these signs begin to be manifest and performed as soon as the Word is heard; but as soon as the message is finished, the sign ceases, and the miracle comes to an end. Sometimes the wonder appears as a pillar

of cloud, at other times as a pillar of fire, and sometimes as a great light, more brilliant and more dazzling than all other lights. The moment the prophet sees the wonder beginning to appear and to become a fact, he forthwith, at the very beginning of the Word, knows and believes that the Word which he has heard emanated from the Lord of Hosts. On many occasions, the people observe the miracle just as well as the prophet, e. g. when Moses, peace be to him, went forth from his place to come to the tent of the congregation, all the people immediately stood up, each by the door of his tent; and as soon as Moses had come into the tent, at that moment the pillar of cloud immediately descended, and stood over the door of the tent. The length of time it remained, was as long as God spoke to Moses, but no sooner was the message finished than the cloud departed. Now when Moses laid before them all that he had heard from the Lord, the people immediately believed him, and would, in effect, say: The word which thou hast spoken is true; because when thou wentest forth from the tent, we, each of us, stood by the door of our tent, and looked at the heavens, and we saw that they were clear and pure before thou didst enter the appointed tent; but as soon as thou didst enter the tent of the assembly, a pillar of cloud descended, and stood by the door of the appointed tent, remaining for as long a time as it would take to receive the matter which thou speakest: thus all of them testified to the truth of this message before he came unto them. And as it happened to Moses, so did it happen to the other prophets, although their methods of action were not written down as in the case of Moses; for some of the prophets were associated with Moses and with his wonders, and were subjected to the same trials. Such were Aaron and Samuel, as it is said: «Moses and Aaron were among his priests, and Samuel among them that call on his name; . . . He spake unto them in a pillar of cloud» (Ps. 99. 6). And as in the case of the prophecy of these two prophets, the manner was such as we have indicated, so, beyond doubt, did it happen in the case of the rest of the prophets, although it is not distinctly stated in each individual instance.

XI. Now if one should ask, why the magicians were com-

pared to Moses in the performance of miracles, and how in fact these magicians brought them about, I would reply, that with reference to all the ten miracles which Moses performed in Egypt, the Law does not say, except in three cases, that these magicians did them in the same manner as Moses; and even in 5 these three cases, their acts are not likened to those of Moses. The Torah mentions their acts at the same time as those of Moses, simply to differentiate between the two, and to inform us of the truth of Moses' miracles, and of the genuineness of his prophecy, and of the nothingness of their acts and their 10 wonders. We are further told, that all the actions of Moses were done publicly and openly, without any craft or whispering, whilst those of the magicians were done secretly, silently, and craftily, as it is written concerning these three wonders of theirs: «And they did in like manner with their enchantments» (Ex. 7. 22). 15 The word «Latehem» signifies that which is concealed, hidden, or covered &c., e. g. «Behold it (the sword) is here wrapped in a cloth» (I Sam. 22. 10); «And he wrapped his face in his mantle» (I Kings 19. 13); «And the king covered his face» (II Sam. 19. 5); «Is there anything secret with thee» (Job 15. 11)? 20 The Text uses this expression designedly, to distinguish their actions from Moses' actions, and to keep them far apart. Now, having been informed that the actions of the magicians were done secretly, under cover, and craftily, we have no further need to know what their devices were, inasmuch as there existed 25 certain species of red medicaments, which, if they cast into their pools of water, would cause the water to be dyed red. There existed also certain compounds which roused the creeping things, and made them rush away; and which, when cast into the fountains of water, would cause the frogs to run away. But it was only 30 possible to employ such crafty devices in the case of the small pools, whereas the action of Moses, our Teacher, extended over all the rivers of Egypt from beginning to end, a distance of 400 parasangs, all of which were turned to blood; besides which, the water thus turned to blood was not stagnant, but was continu- 35 ally running and flowing; and it is well-known that running water cannot retain colour in the same way as water that is stagnant.

Now if, again, the question be asked: Since God knows everything that is to happen in the future, and since He is wise and Omniscient, how could it be right to send Jonah a message, from which God knew he would flee, aware that he would disobey His word? To this question I reply, that Jonah may possibly have fulfilled his mission, and carried out the command of his Maker, just as all the other prophets did, although it is not distinctly stated that he fulfilled his mission. We have a similar instance in the case of Moses' prophecy. God continually spoke to Moses, and commanded him to tell the children of Israel what he had heard, as it is written at the beginning of almost every chapter: «And the Lord spake unto Moses, saying,» but we do not find it afterwards stated that Moses actually did speak those words unto the children of Israel. We might, therefore, suggest, in the case of Jonah, that he fled to avoid being sent a second time; seeing that the first prophetic mission on which he was sent consisted of a message of rebuke and admonition, Jonah might have meditated in his heart, saying, As this prophecy was only of rebuke and admonition, the second prophecy will doubtless consist of words conveying fear and terror; and he was afraid lest the Lord should, through him, strike terror and awe into the people's hearts. They would afterwards return from their evil ways, dreading the vengeance of God, and their repentance would undoubtedly be received and accepted. It is also possible that some of the people of the time may have thought that Jonah was uttering a falsehood, and that he fled from the land, where the Lord was wont to commune with his prophets, and that he went to another land, thinking perhaps that he would not receive a second command; and although he did not actually know that God would send him, yet he thought He might do so. This is further explained in the words of Jonah: «I pray thee, O Lord, was not this my saying, when I was yet in my country» (Jonah 4. 2)? Therefore, considering what we have just said, there is no accusation to be made against Jonah, since God did not command him to flee to him: «I desire to send thee a second time, therefore flee». He fled of his own accord, since he thought it possible that his Creator might summon him back to the well-known

of prophecy, wherein He was wont to commune with his prophets. Such are the words of the Gaon R. Saadya.

XII. But R. Abraham Ibn Ezra, one of our chief savants and the crown of learning, asks: If Jonah was really filled with the Word of God, as R. Saadya would have him be, why then 5 did he flee, as he afterwards acknowledged «Therefore I hastened to flee unto Tarshish» (Jonah 4. 2). In reply to this question I would explain, that if, as we know, Moses did not wish to carry out God's mission and deliver his own people, how much more reluctant should we expect Jonah to be, who was bidden to 10 rouse to repentance a nation, which had destroyed his own people. Our Sages, of blessed memory, express the same opinion, when they say, that Jonah was over-anxious to protect the honour of the Israelites, and forsaking the Divine Command, he hastened to flee — to Tarshish. They say that he did so, in order that he might not have 15 cause to condemn the Israelites; for the men of Nineveh were sure to repent, and he would rather that they hearkened not unto him; whereas, in spite of the fact that the prophets would prophesy to the Israelites day by day, the Israelites would not hearken.

Now I will hint at some esoteric explanation of this subject. 20 There are poets by nature, who do not require to learn the art, and there are others again who have to be taught, and it is possible for them either to grasp the teaching or not,—the latter is certainly more likely than the former. As regards 25 all prophets other than Moses, after the glory of God had 25 passed by them, they prophesied by means of visions and dreams. We may seek throughout the whole Bible, and we shall not find any expression of «fleeing» (Berihah), unless it is construed with the word «Pěnē» (פני), e. g. «Whither shall I flee 30 from thy presence? (Ps. 139. 7); «And Jephthah fled from the presence 30 of his brethren» (Judg. 11. 3). But in the case of Jonah's prophecy, we do not find the expression «Pěnē» (פני), but «Lifnē» (לפני). We thus find the same expression used in the verse: «As the Lord liveth before whom I stand» (II Kings 5. 16); for whenever the person is referred to in an agreeable sense, the 35 expression «Lifnē» is used with the Name of God, thus: «And Cain went out from before the face of the Lord» (Gen. 4. 16), whereas before it is written: «From thy face I shall be hid (ibid. v. 14);»

for «the face of the ground» is «*before the Lord*», and therefore «Pěñē» and not «Lifnē» is used. Again in the phrase «From the terror of the Lord» (Is. 2. 10), «Pěñē» is used, but in the verse: «To go with them unto Tarshish *from the presence* of the Lord» (Jon. 1. 3), the term «Lifnē» and not «Pěñē» is employed. Scholars will understand this. The above is Ibn Ezra's explanation.

XIII. The Gaon R. Saadya further says: It is revealed and known to the Creator, blessed be He, that His laws and statutes are destined to continue for all times and all generations. It is, therefore, necessary that they should be handed down by the record of righteous men as authoritative and absolute traditions, from one generation to the other; so that they be handed down and told even unto the last generation. For this reason, God has set aside a place in the hearts of his creatures for receiving the true report, and He has also endowed their intelligence with the faculty to believe in faithful traditions, and furnished them with the ability to carry out His commands and His laws, and to transmit them to others, so that His laws and His testimonies be made clear to their successors. I think it right now to give some little explanation of the arguments regarding the validity of true tradition. If human beings did not give credence to the truth of report and tradition, they could not look forward to, or expect the realisation of the good tidings announced to them, nor could they hope for, or believe in what they hear of the pleasures, the advantages, and benefits to be derived from certain business pursuits. They would not believe that there was any advantage or pleasure in any particular work. For such is the habit of man; he is wont to strive to find his maintenance, sustenance, and pleasure in his labour and business. Thus, if one does not conscientiously believe in the report which he has heard of the benefits and advantages (to be derived from certain work), he will not perform the work; nor will he be perturbed at the angry shouts or ferment of the tyrannical, (to force him to do certain work), or at the voice of the herald, who makes proclamation and cautions him against engaging in a certain action, lest he be punished. And since he has neither fear nor hope concerning his actions in this world, all his action becomes stifled in the bud, and all counsels

and plans lose their meaning. For if there did not exist in the world any faithful report, people would only *ab initio* receive announcements from their king; or fear him and his command, while they saw him with their own eyes. But as soon as the king and his command would be withdrawn 5 from their sight, the fear of him would become a dead letter, and men would cast off his yoke and burden from their shoulders; this being the case, informers, artifice, wisdom, counsel, hope, trust, and fear would all count for nought (in a common-wealth), and the remnant of the people would cease to exist, and would 10 perish. Furthermore, if there existed no trustworthy tradition, man would not be certain of his own father's dwelling or property, or of his inheritance, nay, of even his own father and mother. Scripture makes it clear to us, that the recognition of a true report is like the recognition of the truth of the knowledge acquired 15 by observation, as it is written: «For pass over to the isles of Kittim, and see, and send to Kedar and consider diligently» (Jer. 2. 10); otherwise since the text says «See», why is it necessary to add «Send»? Simply to emphasise, that the doubt arising from hearsay knowledge is greater than that 20 arising from observation, and consequently the word «Hithbonenu» ('consider diligently') is added in the case of the knowledge gained by hearsay. Now, having tested these two aspects in the crucible of the intellect, and in the refining vessel of wisdom, we find that the doubt arising from error and false judge- 25 ment, which again originate from false tradition, exists only in the tradition handed down by a minority of individuals; because a few individuals may possibly agree upon a false tradition, and it may appear true to them, in their desire to take upon themselves the yoke of such traditions, though erroneous. They possibly 30 copy untrue traditions, since they compose the minority, and it is difficult for them to detect the one who went wrong; nay it is hidden from their knowledge, and possibly concealed from them in the transmission of those traditions. But it is an absolute impossibility for a community of men to accept as trad- 35 ition what is deceptive and false; moreover, it is equally impossible that the deception should escape their notice. Even assuming many agreed in them, and identified themselves with

the transmission of a false report, yet their deception and error could not possibly be withheld from the multitude. But when once the true report is rescued from these two corrupting causes, no third cause is able to injure it, and this being so, it is necessarily trustworthy and reliable. Thus if one chooses to test the traditions of our ancestors, their transmission, and the manner in which they were received by them, and to weigh them according to this standard, he will find them to be right and clear, and free from all corruption and blemish.

XIV. Further I say, our ancestors have transmitted all these traditions to us perfect and whole, for they learnt them from the Lord, and it is impossible to change the statutes or to alter the laws for other statutes or for a new Law, even unto eternity. This is clear according to the true tradition and the just report, in which there is no deceit or cunning. And if we investigate the writings of the prophet, we shall discover therein abundant proofs respecting the truth of this matter, for it is thus written of the multitude of commandments: «It shall be for an everlasting covenant» (I. Chron. 16. 17); «Throughout your generations» (Ex. 12. 17). It is further said: «Moses commanded us a law &c.» (Deut. 33. 4). Again, it is evident and clear that the assembly of Israel is a nation recognised through the Torah and its precepts, and peculiar through its statutes. Since, therefore, the Holy One has taught us by tradition that the nation will remain, 'as the days of the heavens over the earth', *ipso facto* it is true, beyond doubt, that its precepts, statutes, and laws will likewise be eternal, as the eternity of the heavens over the earth, for thus it is written: «Thus saith the Lord which giveth the sun for a light by day» etc. until (the words): «If these ordinances depart from before me, saith the Lord, then . . . will I cast off all the seed of Israel» (Jer. 31. 35—37). We find, further, that the last prophet exhorted the people to observe the Law of Moses for ever, until the Day of Judgment, and the advent of the Messiah, as it is said: «Remember ye the law of Moses my servant» (Mal. 3. 22); and «Behold, I will send you Elijah the prophet» (Ibid. v. 23). Now I have come into contact with men, who adduce proofs, by the light of their reason, for the changing of a former statute. They adduce their

argument from life and death, and say, that just as God in His wisdom causes man to die, and again, in wisdom, brings him to life, in the same way it is possible that He, in His wisdom, might ordain certain statutes, and then alter them according to His wisdom. After reflecting upon this matter, I found the question to be 5 futile; because God created His creatures, and brought them to life, for the purpose of bringing death upon them, and of subsequently leading them to Eternity, death being the means whereby they journey to the life in the future world. They were created for eternal life, and were formed for the life in the 10 world to come, which is the region of the reward and payment for their labour. But no statute is given with the object alluded to in the above question; for if this were so, every statute and precept would necessarily be given *ab initio* with the intention of changing it, and substituting another for it; and if the mo- 15 tive in giving any statute consisted in its change and alteration, then the first precept might have been replaced by the second, and the second by the third *ad infinitum*. Not only this, but the first statute would necessarily contain the essence and form of the 20 second into which it is ultimately to be changed, and in the second there would appear the essence of the first. These men further remark: Just as work is prohibited on the Sabbath, and permitted during week-days, and just as eating is prohibited on the tenth day (of Tishri), and allowed on other days, in the same way, is it not possible for the statute to be so changed, that other 25 days be substituted for those mentioned? I have examined this question, and found it shaky, because man could not obtain leisure on any day of the year (lit. all the days of the year), nor could he fast on any day of the year (lit. all the year round); and since he is unable to bear the yoke of such a burden, 30 God did not command it; but the observance of a certain statute fixed for all generations, it is possible for man to keep every year, without fatigue or anxiety. The next question is one of the world's experience; they say, that just as He impoverishes and enriches, just as he wounds and heals again, and 35 all is wisely ordained for man's welfare, so it is possible that at one time He may give a command, and at another time change it, and that this may be done wisely, and for man's wel-

fare. I reflected upon this comparison, and found that it was quite irrelevant to the subject of a change of statute, because some of these instances of action (viz. enriching and healing) are pleasant experiences, while others (impoverishing  
5 and wounding) are punishments, and it is evident that pleasant things constitute the peacefulness and goodly reward of the righteous, whilst part of the punishment consists in the evil lot of the transgressors. Not so with these precepts and statutes; for they cannot be compared to any reward or punishment, not to  
10 any pleasant experience, nor to any state of retaliation, since they are, one and all, commands and admonitions; the pleasant reward and the avenging punishment constitute their fruits; and the man who adduces such a plea in order to invalidate the fixed character of a former precept, has no case. The matter is, how-  
15 ever, subtle and deep, and can only be grasped by one who investigates the subject thoroughly.

XV. Some have, moreover, argued (respecting the change of a statute) from the redness of the palm-tree, as it undergoes a change from green, its original colour, which change is  
20 noticed to take place in fruits generally. This condition, however, is the result of the world's methods, and of the course of nature, by which fruits are for a time red, and for a time green. We cannot argue, from this change of the colour of fruits, that the same might take place with regard to the statutes, that for a time they  
25 should be proper, and for a time they should undergo a change. Again men ask, since labour and work were once permitted on the Sabbath, and by a categorical statute were prohibited, a second statute might very well come and render them again permissible (on the Sabbath). I have investigated this question, and have  
30 found it most weak; we should have had to take this contention into account, and it would have been to the point, had our reason once prohibited work on the Sabbath, and then tradition came and permitted it; for we might have argued, since one categorical command has permitted what appeared to our reason as  
35 prohibited, it is possible for a second command to permit what had once been prohibited in this instance (sc. regarding abstinence from work on the Sabbath). The fact is, however, that our reason once permitted work and labour on the seventh day, seeing that it

sanctioned a rest-day for man, for the purpose of refreshing his soul, or for worldly enjoyment, unconcerned as to whether it be on a special Sabbath-day, or on any other day outside that day. Thus, a direct command permitted man what his own reason permitted him, saying to him, as it were: «Rest and refresh thyself on the Sabbath-day, that thou mayest be refreshed in this world, and find satisfaction and pleasantness in the world to come.» Consequently, the traditional command has not altered what our reason had once sanctioned, nor has it changed its former ordinance. For although the Torah has commanded us to observe the Sabbath throughout all generations, yet it has not by that act run counter to man's reason, for reason prompts a wise man to command his servant never to do any manner of work on one day in the week, and that he pay him his wages for every day, even for his holiday, and for the full week.

I have found many people perplexed at the words of the prophet Jeremiah, peace be to him, when he prophesied: «Behold the days come, saith the Lord, that I make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers» (Jer. 31. 31—32). But I say unto them, what does it state further on? It teaches us that this «new covenant» is the Torah and the Commandment. «But this is the covenant that I will make with the house of Israel; after those days, saith the Lord, &c. (ibid. v. 33). This last covenant is termed «new», because it will not be frustrated nor forgotten for ever, as was the former, of which it is written: «Forasmuch as they brake my covenant» (ibid. v. 32); it shall appear in their eyes as if it were new, and they shall not break it.

XVI. Furthermore, I found these people searching the Bible for pretexts to sanction the changing and altering of the statutes. I shall call attention to ten of these questions. They say, *first*, since the daughters of Adam were permitted to marry his sons, and Moses came and placed a prohibition upon such marriages, it should be possible for this second decree to be annulled by a third. The answer is, that the right to alter a decree cannot be deduced from such a pretext, for the daughters of Adam became his daughters-in-law through

necessity, compulsion, and difficulty, and not because such a marriage was lawful, for we find no other instance of such an occurrence. This case may be compared to a man who, during his illness, had partaken of food on a fast-day; his excuse is, from the outset, acceptable to his Creator, for He is aware that it was on account of his illness that the man had eaten, nor does he receive any punishment for violating the fast-day; but as soon as he is cured, no excuse is accepted in the event of his eating anything on a fast-day. The same applies to one who, owing to the absence of any other food, had eaten of a carcase in the wilderness. As soon, however, as he had entered a habitable land, his excuse no longer held good, and such food became prohibited to him.

The *second question* relates to the incident of Cain. They say: When Cain killed his brother Abel, the decree of death was changed for him into one which made him 'a fugitive and a vagabond'; this statute was subsequently changed, and it was decreed concerning every one who slew another, «Life for life, blood for blood.» In reply, there is no alteration of the decree, as this question implies; for when God commanded that a murderer should be slain, he commanded that we should put him to death by means of witnesses and a judge; and He, further, commanded that the witnesses should slay him with their own hands, as it is written: «The hand of the witnesses shall be first upon him» (Deut. 17. 7). Now, at the time when Cain slew his brother Abel, no witnesses existed, nor was there a judge to carry out the judgment upon Cain in the proper manner. For this reason Cain was not condemned to death, but God punished him as seemed meet in His wisdom, by making him a fugitive and a vagabond. Afterwards, when men multiplied, and became fruitful and increased, they were commanded to slay the murderer, as God said to Noah: «Whoso sheddeth man's blood, by man shall his blood be shed» (Gen. 9. 6). The *third question* relates to the Sacrifices. People contend, that just as the sacrifice was once allowed to be offered by everybody, and was subsequently forbidden to the general body, and permitted only to the children of Aaron, it is therefore possible to sanction the change of any command. To this I reply, that

this is not a case in which any original command was altered; for we cannot find in any part of the Bible that sacrifices were allowed to be offered by anybody, the Chief or Prince of the age alone excepted, since he was regarded as similar to Aaron, and so was the prophet who resembled Aaron in his holiness; but the rest of the people were not permitted to offer the sacrifice. Thus this command was carried out in the same way as of old, and without alteration. *The fourth question.* Since sacrificial offerings were sanctioned on the Sabbath, even after the Law which forbade any work to be done on the Sabbath, the decree might possibly be again changed, and the law altered. In the above instance, I say, there was no alteration of the decree; on the contrary, it prevented and rendered ineffectual any change, since the command respecting the offering of sacrifices preceded the law concerning the Sabbath, and therefore it was impossible for the command concerning the Sabbath to alter the law respecting the Sacrifices. Accordingly, every kind of work was prohibited on the Sabbath, except the sacrificial offerings and circumcision, for they both preceded the command respecting the Sabbath. For this reason, the prohibition of the Sabbath did not affect them. *The fifth question* refers to the history of Abraham. Since God at first said to Abraham: «And offer him there for a burnt offering» (Gen. 22. 2), and afterwards: «Lay not thine hand upon the lad» (ibid. v. 12), men argue: We know from this instance that God permits a change of decree. This incident, I reply, does not necessitate the idea of any change of decree, either for us or for you; because, whoever permits the alteration of any law, cannot do so except after the carrying out and observance of the original law, be it only for one hour, so that the order which had been given should not be ridiculed and scoffed at, since it was given with the idea of being carried out. As regards Abraham, he was not given the command for any purpose other than to deliver up his son to the law decreed concerning him. And this command he fulfilled by arranging the wood, by bringing the fire, by taking the knife in his hand, and by causing his son to approach the altar. At that moment, however, God said to him: That which thou hast done, is enough for thee, do nothing more; for I desire

no more than this from thee: «Lay not thine hand upon the lad» (ibid.).

XVII. *The sixth question.* God first said to Balaam: «Thou shalt not go with them» (Numb. 22. 12), and afterwards: «Go 5 thou with the men» (ibid. v. 35). I inform those who raise this question, that this cannot be said to be a change of command, nor do the verses contradict each other; for the messengers with whom God prohibited Balaam from going, were not the same messengers whom he was afterwards commanded to 10 accompany; for it is further on explained: «And Balak sent yet again princes, more, and more honourable than they» (ibid. v. 15). In these words we are told that the former messengers had already gone their way, and that, in consequence of the command of God, Balaam did not go with them. The second 15 set of messengers, who were princes more honourable than the first, Balaam was allowed to accompany, in order that he might appear great and extraordinary in their eyes; so that when the Lord would bring him to ruin, the salvation of the Lord might appear wondrous in the sight of the children 20 of Israel, and they would exclaim «Blessed be the Lord, who hath delivered us from the hands of this great man!» *The seventh question.* We have noticed, said they, that the Lord said to Hezekiah: «Set thine house in order; for thou shalt die, and not live» (Is. 38. 1), and He afterwards said unto him: 25 «And I will add unto thy days fifteen years» (ibid. v. 5). This, however, I inform them, does not imply a change of the decree, it is the very attribute of our God, that He warns, reproves, and promises, and all *on one condition*. If a man observe God's command, he will obtain great and important things; and 30 if he repent, he will thereby avert the anger and wrath of God from himself, as in the case of Jonah's prophecy concerning Nineveh, in which he said: «Yet forty days, and Nineveh shall be overthrown» (Jon. 3. 4). But they having returned to the Lord, His anger was averted from them. Thus it happened with 35 Hezekiah. God reproved him, «Thou shalt die», on a certain condition, viz:—if he did not repent; but as soon as he repented, the fury and anger of God were turned away from him; in like manner does it happen to all

those who repent. The above are the words of the Gaon R. Saadya. And I, Berachya the copyist, have a clear proof for his words in the prophecy of Jeremiah, as it is said: «At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to 5 destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will 10 repent of the good, wherewith I said I would benefit them» (Jer. 18. 7—10). This is a proof for the Gaon's words, although no confirmation was necessary. I shall return to his words. But, *en passant*, there is a difficult question which Ibn Ezra raises, viz:—If the decrees are true, how can the Creator 15 add to, or diminish from them? We learn the reply from the words of our Sages, who remark, that the idea of repentance existed in the Master Mind even before the Creation of the world. The wise will understand. The *eighth question* is raised from the verse: «And I have taken the Levites instead of all 20 the firstborn» (Numb. 8. 18), (which is somewhat contradictory to verse 17). But there is no change of a decree here. It is merely God's merciful attitude towards his servants. He exalts them when they act worthily before Him, and humbles them when they provoke Him, just as He did to Adam. He at first 25 gave him a dwelling place in the Garden of Eden, but as soon as he sinned, God drove him out. Again God brought our ancestors into the land (of Canaan) and did good to them, but when they sinned, He drove them from their land, and scattered them in other countries. This all comes to pass as punishment 30 and reward. The *ninth question*. They say that the disciple of Moses waged war on the Sabbath-day. But it is not true; for it is not said that they went to battle every day, but that they bore the ark, and blew upon their trumpets, and these acts are permitted on the Sabbath. The *tenth question*. At first 35 the «oraculi sedes» of prayer was in the direction of the hinder part of the Tabernacle, and the people used to pray turned towards the Tabernacle, while afterwards the law was changed,

the turning taking place towards the Temple; this action seems to sanction the alteration of an original decree. To this I reply, the matter is not as they presume, since the oracle of prayer was in front of the ark. Thus they were commanded to supplicate  
5 before the ark, and the ark served as the place to which they turned in prayer. Accordingly, when the ark was in the Tabernacle, towards it they prayed; and when the ark was in Gilgal, or Shiloh, in Nob, Gibeon, Hebron, Kirjath-Jearim, or in the Temple, the Israelites turned their faces to the place where  
10 the ark rested, and prayed towards it, since that was the seat of prayer, wherever they encamped. It is but common sense that effects should follow their cause. These are the words of the Gaon. But I, Berachya, say that this is clearly stated in the prayer of Solomon:—«If thy people go out to battle  
15 against their enemy, by whatsoever way thou shalt send them, and they pray unto the Lord toward the city which thou hast chosen, and toward the house which I have built for thy name» (I. Kings 8. 44); and again this is clearly stated in Daniel: «Now his windows were open in his chamber towards Jerusalem»  
20 (Dan. 6. 11), for he prayed in the direction of the place, as explained above.

XVIII. The Gaon R. Saadya, of blessed memory, has said: I have noticed that some grumblers have forsaken the Law, because they found certain verses apparently contradictory  
25 to one another. In the book of Samuel (II. Sam. 24. 9) e. g. it is written: «And there were in Israel eight hundred thousand . . . and of the men of Judah five hundred thousand men» (making 1300,000), while in Chronicles it is written: «And all they of Israel were a thousand thousand etc.» (I. Chron. 21. 5)  
30 (three hundred thousand less). The following, however, is the explanation, viz:—that we have to add to the whole number of Israelites mentioned in Chronicles, the three hundred thousand who belonged to David, and kept guard and ministered unto him in their course, 24,000 men every month, as it is  
35 written: «Throughout all the months of the year, of every course were twenty and four thousand» (I. Chron. 27. 1). In the book of Samuel, these three hundred thousand are not mentioned, while in Chronicles they are put down; consequently these

verses are not contradictory. Again they say, we have found a statement which in itself is impossible. According to Scripture, a son is made out to be older than his father by two years; for it is written, that when Jehoram, the son of Jehoshaphat, died, he was *forty* years old, and Ahaziah his son reigned 5 in his stead (II. Kings 8. 16, 17, 25); and in Chronicles it is said, that on the day that Ahaziah sat on the throne of his father, he was *forty two* years old (II. Chron. 22. 2); while again in the Second Book of Kings (8. 26) it is said, that Ahaziah was but twenty two years old (at that time). In explanation of this apparent 10 contradiction, I assert that the earlier number, namely, the one mentioned in Kings, refers to the days of his life, whilst the second number, in Chronicles, refers to the days of the years of his parent's life. I mean that, in reality, he was twenty two years of age (when he ascended the throne), and that the forty two years 15 mentioned refers to his age, when reckoning part of his mother's life as part of his, for it was through her that he perished, and passed away. And should one raise the question as to the possibility of calculating a living man's age according to the years of one who is already dead, starting from a time (in the life of his 20 father or mother) really prior to his birth, I would reply, that on investigating this matter I have found that certain Israelites besought God for a son, and made vows unto the Lord for the child's sake, several years before his birth. At the time of their vow, they entreated God for a son, whom God granted 25 them some long time after their request. And when the child was born, they did not calculate the child's age from the time of his birth, but from the time when they vowed the vow. Scripture supports this view, when it says «What, O son of my vows?» (Prov. 31. 2). Some people have gone astray on 30 the subject of the Sacrifices, and the statutes relating to them, on the slaughtering of animals, the defilement of the blood, and the unfitness of certain sacrificial meat. I will explain this matter. The Creator, blessed be He, has decreed death upon all creatures, and has appointed a fixed term and a limited time 35 for each and every one of them. Upon the life of man He has placed a limit, viz:—death, and an end to the life of all animals, i. e. their slaughter, which is in place of their natural death.

If, however, it be the case, that animals suffer by slaughter greater pain and anguish than the pain felt at death, it is possible for God, who is cognisant of it, to bestow upon them some reward as a compensation for the additional pain. The reason  
5 for the burning (!) of the blood and the fat, and the laws relating to its unfitness and defilement, God has already made known unto us in the Torah. The reason given for the sprinkling of the blood is that we should reverence and fear God, since our life is contained in the blood, as it is written: «For the life of the flesh  
10 in the blood» (Lev. 17. 11). Therefore, as soon as we see the blood sprinkled and poured out, it should act as an exhortation that we should keep far removed from sin and transgression, and should fear the Lord, so that our blood be not poured out as that of the animals, and that our flesh  
15 be not burnt by fire as their flesh is burnt, and that we should all be righteous. Possibly someone might dwell upon this point and ask: Why has God made his habitation among men, and forsaken the holy angels? Unto him we would reply: Who has informed thee that the Lord has forsaken the angels,  
20 and left them without light, and without the Divine Presence? For is it not likely that the light existing among the angels is by many times greater than that which is granted to man? Scripture, moreover, says: «God is greatly to be feared in the council of the holy ones, and to be revered above all them that  
25 are round about him.» (Ps. 89. 8). The expression «round about him», is interpreted to mean «round about his Divine Presence, and round about his Light».

XIX. Some have asked the question, what profit there was to God in the making of the Tent of the Congregation, the  
30 covering of the Tent, the candlestick, the lamps, the censer, the frankincense, and the table, etc. It is therefore but right for me to elucidate this subject. For many reasons did God command the Israelites (to perform) these precepts. One was that they should purify themselves in the making of them, and in order  
35 to bestow upon them a reward double as great as their actions. Not that God required those gifts; He merely desired His servants to serve Him with a perfect service, and to honour Him with the choicest of their possessions, with the best of their pleasant

delights, and with their richest dainties. The best of their delights are bread, meat, wine, spices, oil and music. They, therefore, bring these trifling offerings of their possessions, and of their money, each according to his power, while the reward which God bestows upon them in return is doubly and trebly increased, 5 in accordance with His mercy and His mighty goodness, as it is said «Honour the Lord with thy substance . . . so shall thy barns be filled with plenty» (Prov. 3. 9—10). And, through this merit, God delivers them from troubles and confusions, from which none other than God can save them. Thus it is 10 further said: «Offer unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High. And call upon me in the day of trouble (Ps. 50. 14—15)». He commanded them also to honour the Light of the Divine Presence dwelling among them, and to glorify it with silver and gold, with fine 15 linen and silk, with their variegated garments, with their precious stones and pearls, and other desirable and precious vessels, that He might increase their reward according to the greatness of their labour and their work, and that He might cause them to hear His voice from that place, as it is said 20 with reference to the Tabernacle: «And there I will meet with the children of Israel» (Exod. 29. 43). And, further, that He might answer their entreaties at that place, and that He might hearken to their call and to their request, just as Solomon said in his prayer, at the time when he built the Temple. 25 He has informed us that various requests and entreaties were answered in the Temple; for God answered him: «I have heard thy prayer and thy supplication» (I. Kings 9. 3). Again, the fault-finder might argue within himself and say, How can this be right, viz:—that man's body though whole at its 30 creation should be considered imperfect, and yet when part of the body has been cut off, i. e. the foreskin circumcised, it is called «perfect». To this question I reply, it is evidently clear that a perfect object and a complete thing is that in which there is neither deficiency nor superfluity. God, however, 35 created an additional part in man's body and a superfluous limb; and He therefore commanded it to be severed from the body for its benefit, and as soon as it is severed from the body, and

the superfluity removed, man becomes a being whole and perfect. Further, lest one should take objection to the history of the red heifer, and say, how is it possible that this procedure should be commanded, which has the result  
5 to cleanse the unclean, and to defile the clean, I shall endeavour to explain this question. By our understanding, and by the light of our intelligence, we know it to be possible for one substance to produce two effects of a contrary nature, when joined to or coming in contact with another substance.  
10 For example, we notice that fire coagulates milk, while it melts lead, and that water which moistens the cedar trees and makes them wet, dries the fig trees and renders them sapless. Again, the same food that satisfies the hungry may be injurious to the satiated; and, in a similar manner, cer-  
15 tain medical drugs cure the sick, and would make the healthy ill; and since, now, our reasoning permits us to believe, that two different effects can be produced from one and the same object, it is surely possible for God to enact a certain decree which should answer two purposes of an entirely contrary na-  
20 ture, and which would yet agree with the sanctions of reason. Such is the case with the red heifer, which was able at one and the same time to render the pure unclean, and the impure clean.

XX. Some men have shewn much presumption and perplexity respecting the subject of the 'heifer whose neck was to be broken'  
25 (עֲגֻלָּה הָעִירּוּפָה), so that they have thereby been led to say, «How can the heifer whose neck had been broken, atone for a sin which had not been committed?» For at the beginning of the subject it is distinctly mentioned, that the murderer is not known, as it is said: «And it be not known who hath smitten  
30 him» (Deut. 21. 1). To elucidate this difficulty, I reply that just as it is right to punish the man who has done what he should not have done, in the same way it is equally right to punish him who has neglected to do his duty. Thus the men who brought the said heifer omitted to perform their duty; for had  
35 they appointed officers and keepers, and gone the round of the field and the city, the smiter would surely have been detected, and since they did not do so, Scripture pronounces the punishment upon them by compelling them to bring the aforesaid

heifer into a valley. Not only did the Law impose upon them the expense of the heifer, but it restrained them from sowing in that valley, so as to make it a desolation. There are some of the Jewish people who have forsaken the laws in consequence of their subjection, their low state, their poverty, oppression, the length of their exile, and the delay of their salvation. To those I say, that if God had given His people Israel an everlasting kingdom and a continuous state of happiness, the sceptics would certainly have suspected the Israelites, saying, that they serve the Lord because of their kingdom and happiness; but were He to subject them to servitude, they would instantly deny His Being, just as the sceptics said of Job. Or the sceptics might say that the Israelites did not worship the Lord, because He oppressed them, humiliated them, and brought them low, but were He to assist them and make them great, they would serve Him. For this reason God anticipated such contentions, by first exalting them and making them great; but as they did not serve Him in the days of their kingdom, and in their pleasant times, such arguments lose their significance, for they incurred the penalty according to law. And as He humbled the Israelites, and carried them from one place to another, and enslaved them, and they still worshipped the Lord in the time of their servitude and their exile, the words of those who suspected Israel (of want of constancy) were rendered of no account. Thus their faith in God and their worship of Him were made manifest, and it became patent to all that their faith was not dependent upon any material advantage, but, that they believed for Heaven's sake, and out of pure love. Their reward will accordingly, be doubled, and their recompense increased; and thus says the prophet: «Our heart is not turned back &c.» (Ps. 44. 18).

XXI. The Gaon has said, that despite the fact of the multiplication of creatures and the great increase of created beings, we cannot possibly be amazed or perplexed, when our mind and reason make an endeavour to recognise which creature is the fittest and most select of the whole class of creatures; since nature herself and the elementary bodies afford us ample proof and evidence, as to which is the elect and

special of all creatures, viz:—man alone. For it is well known and evident that it is the course and law of nature, and of the elementary bodies, to place that which is best and most precious in the centre, and to surround it with objects and substances of an inferior quality and of less importance. This peculiarity is seen throughout all the fundamental principles of the world, their natural conditions and effects. First, we have to take the lightest and thinnest objects in the world, namely, plants and herbs, for it is known and evident that they are produced and receive their growth from the seed, which is consequently their origin and root. From it they blossom forth; and since it is the agent which brings forth the plant and raises the herb, it is always found in the very interior of these plants, and in the centre of the grasses and herbs, and in the innermost chamber; for this reason, because it is the best and most precious part of the growth. The same process holds good in the case of trees, in those instances in which they sprout forth and blossom with various species of food. The specific portion is (always) found in the centre which the bark surrounds, the like of which we may notice in almonds and nuts, etc. If again the trees receive their growth and their strength from grains, these grains will be found to lie in the central part of the trees, and enclosed in the innermost chamber of the tree. The food product is a secondary part of them and therefore encompasses them, since they do not form the root of the tree. But the seeds which are the root and origin exist in the centre, like the seeds of the pomegranate and the peach, etc. In the second degree are included dumb animals; we also find that the root and origin of their birth is derived from some internal substance lying within, like the yolk of an egg, from which the fowl takes life, since it is the basis of its formation. The third degree comprises the intellectual being, which is Man. Here we observe that the most precious and special thing within him, viz:—the seat of the soul, the residence of his spirit, the chamber of his life, the fountain of that peculiar blood with which his life is bound up, i. e. the heart of man, all this is placed and fixed in the centre of his body. And thus it is with the pupil of the eye of man, which

sees and gives light; therein lies the source of all his perceptions, and therewith he can observe all his actions, and the actions of God. This again is placed in the middle between the eyelids, and in the centre of the eye. Having adduced all these proofs to show that the essence of everything 5 is placed in the centre, we now return and investigate, which is the best and the most precious central portion in all the universe, and we find that the earth is the centre of all the spheres, and that all the firmaments surrounding it encompass it on every side; and since it is the centre of the whole world, 10 it is also the choicest and best of all created things which exist. It is, however, impossible that it should be peculiar on its own account, so as to be of itself the selected one of all existing objects, considering that it is compounded and mixed with another substance, viz:—water; but the earth may, with propriety, 15 be regarded as an object of special favour and greatness, on account of the living creatures dwelling thereon. It is, moreover, impossible for every living creature to be included in that special cause, for some of them, not being intelligent beings, minister to the wants of those who are intelligent. Its selection and 20 pre-eminence result, therefore, properly speaking, from the intellectual beings existing upon it. Hence we see that in all the various groups in the world that contain within them some integral central product, there is no product that is really great, special, and selected but Man, that he it is who is really the 25 source and root of the life of the world, and for whose sake the world was created. Nay further, at the commencement of the Pentateuch we find, that God first set in order all created things, and when He had completed their plan, and finished creating them, He said: «Let us make man in our image» 30 (Gen. 1. 26). This may be compared to one who, after building a palace, beautifies it, adding sculpture work and adorning its walls with tapestry; and as soon as the house is swept down, and decked with all manner of curious things, the owner of the palace is introduced. Thus did God prepare the 35 world for Man. As soon as He had finished the work of Creation, and placed every thing in order, He then, after due preparation, caused Adam to enter the Garden of Eden.

. XXII. After the explanation of these subjects, I say further, that God has actually informed us through His servants, the prophets, that He made man great, and that He chose him from all the world's creatures, and exalted him above them, as it is written :  
5 «And they shall have dominion over the fish of the sea, and over the fowl of the air» (Gen. 1. 28). This idea is further contained in the entire Psalm in which occur the words: «O Lord our God, how excellent is Thy name» (Ps. 8. 2),—from beginning to end. And since God made man powerful, and strengthened him, and  
10 gave him withal might and vigour to perform His command and His pleasure, and since He permitted him to carry out His will and to attain and fulfil the desire of his God; gave him wisdom to do what is good and right upon this earth all the days of his life, that he may find life and loving-kindness  
15 before Him, as it is written: «See I have set before thee this day life» etc. (Deut. 30. 15); and continues «Therefore choose life, that thou mayest live» (ibid. v. 19); having realised this, I sought in my heart to know the reason why God has thus exalted man, and chosen him above all creatures. And I found that  
20 God made him great and exalted him, because of the intelligence and the wisdom which He caused him to inherit, the ways of which He taught him, as it is written: «He that teacheth man knowledge» (Ps. 94. 10). By this intelligence he is able to remember all that has occurred, to observe all the  
25 changes, and to note passing events. He knows what is likely to happen, he investigates coming events, he penetrates into the future and understands the forecast. By means of it he reduces animals to subjection, and compels them to serve him, while ploughing, turning up the ground, and  
30 digging it, and by carrying his burdens for him, as well as his goods and chattels, to distant places. By means of this intelligence he is able to draw the waters from the depths of the earth, and to conduct them over the surface of the earth for the purpose of watering gardens and parks. By this wisdom  
35 he can construct wheels and mills for grinding purposes, and thus lessen labour. By means of wisdom he can levy battalions of men, and station forces, and encourage armed men for war. Thus he can prosper in his kingdom, and rule in his

state, and be a judge among the people. By this wisdom he acquires a knowledge of the science of the things above, and a knowledge of the heavens, of the course of the stars, the measure of their altitude and illuminating power, their orbit, and the cause of their eclipse. Therefore, if one should meditate in his heart and imagine that a creature exists in the world greater and more precious than man, he would be compelled to shew us who this creature is, in whom all these sciences and departments of knowledge are embodied, for we know that none other than man possesses these things. And since man is thus chosen and selected above all creatures by reason of his abundant wisdom and understanding, it is on this account that he was the one who received the commandment, the caution, and the charge, the one fitted to receive the yoke of the Law, to bear the burden of the precepts, to carry out the statutes, and to observe the testimonies. It is also right that he should receive reward, recompense, and bliss, as well as strict justice, punishment, and vengeance, since he is the foundation of the world, and the motive power of all created things, for it is thus written: «For the pillars of the earth are the Lord's» (I. Sam. 2. 8); «But the righteous is an everlasting foundation» (Prov. 10. 25).

XXIII. Now having understood for myself these principles and their effects, and these primary and secondary arguments having been revealed to me, I am confirmed in the belief that man's selection is not a thing which has been brought about by the imaginings of our hearts, by the exercise of our thoughts, by our inordinate love of ourselves, or by any pleasure and desire we exhibited in the choice of ourselves, nor by the pride and haughtiness resident within ourselves, until we came to exalt ourselves, and to single ourselves out above all other creatures; it is, however, through wisdom and righteousness, through true knowledge and a clear understanding, that we know whence came the greatness of man and his selection—it is in this wise; God has magnified him and exalted him, to place His statutes upon him, and to make him bear the yoke of the Law with its statutes and precepts, so that he should observe them according to the abundance of his wisdom, and the greatness of his understanding, which He caused him to inherit. Thus

it is written: «And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding» (Job 28. 28). Here adds the Gaon: Since it is evident that man was chosen and singled out from all creatures, why was  
5 his body or form created so small and frail, and why was his body not made large and powerful? Now having reflected upon this question, and consulted the Author's work, I have found, that despite the smallness of man's body, his heart and his intellect are greater and more extensive than the  
10 heavens or the earth, for his intellect and his mind encompass all the wisdom and knowledge of the heavens and the earth, and everything therein contained, and understand all their hidden treasures. His perception and skill penetrate as far as the heavens, they are cognisant of what is above, and under-  
15 stand the true law of the everlasting Cause, heaven and earth, and their everlasting movement. Thus it is written: «Wonderful are thy works, and that my soul knoweth right well» (Ps. 139. 14). It is equally evident that the heavens and the earth, in spite of their greatness and their loftiness, do not know the law of their  
20 own bodies, or that of any other, as man that is small in body knows about his own frame, and that of others. For this reason man is exalted and honoured, although his body is small. I have thought further on the subject, and asked: Why, since man is so great and powerful, are his days and years so limited; why, in fact, are  
25 they not eternally extended? I know, however, that God has made his life short only as regards this world, which is his world, and the scene of his worship. Here he observes the precepts of the Torah, which are proper for him to keep, so that he may attain remembrance for good after he has performed them. But  
30 in the future world he is not the same as he is in this world, for there God has lengthened his days to everlasting, and unto eternity without cessation, as it is written: «He asked life of thee, and thou gavest it him, even length of days for ever and ever» (Ps. 21. 5).

35 XXIV. I have further reflected upon the reason why man's form and body were created so frail and weak and powerless; why, moreover, he was formed from a mixture of the four light elements, blood, humour, yellow gall, and heat (dryness), and

why these elements do not agree and harmonise with one another? When, however, I examined my thoughts, and analysed them in the balance of wisdom, and studied them by the light of critical acumen, it became clear to me that everyone who criticises and asks the reason why man was created from these elements, would 5 necessarily desire that he be formed and made as the stars or as angels, which are not by nature composed of these elements, and whose strength is not weak and frail like man's; for the body of man, as it is known and recognised, is made up of these newly created natures and elements, but is select and pre-eminent 10 above all mundane bodies. Besides the matter of which man is composed, there is in the universe none other so pure, so glorious, and pre-eminent, but that of the two bodies—angels and stars. Therefore whoever enquires, why his Creator has formed him of the natural elements of which he is 15 formed, practically wishes that man were not man or human being, because had he not been created from these elements, he would have been formed like a star, or an angel, or like fire, or like the heavens, and such a thought is tantamount to the enquiry, why the heavens are the heavens, and the earth the 20 earth. Furthermore, I reflected upon the reason why man is plagued and chastened with the sorrows and inflictions which come upon him, and which get the better of him. Why are not these chastisements kept away from him, and why do they not cease to exist? I am, however, aware of the fact that they have a bene- 25 ficial effect upon him, inasmuch as they correct and conquer him in making him receive the truth, and know what is good and just. They humble him for the worship of his Creator, keep him far from sin, and frustrate all wicked thoughts within him. Thus it is said: «He is chastened also with pain upon his bed» 30 (Job 33. 19). Again I thought, «Why do heat and cold trouble and weaken man, and why do the wild beasts tear him to pieces and strangle him, and the reptiles and adders injure him?» I know, however, that these also have a salutary effect upon him, since he is chastened by them, so as to recognise the attributes of pun- 35 ishment, and to know the force of the vengeance of his Maker; for were he not to taste these bitternesses, and be made cognisant of these ills, he would surely not confess to the existence of

God's vengeance and his fear. For this reason his Creator quickens his perception by means of these accidents, and therefore future punishment is likened to heat and flame, as in the verse: «For behold the day cometh, it burneth as a furnace» 5 (Mal. 3. 19). Again, I considered those thoughts and evil inclinations that incite man to do evil, and thereby cause his downfall and destruction. But I recognised that the Almighty, exalted be His name, has placed such evil inclinations and thoughts beneath man's power and will, so that they shape themselves 10 into action according to his desire, and come to pass according to his longing; so that he may give to each one its proper place, and estimate every thought according to its standard and its propriety, by approximate judgment, and the strength of his knowledge, which instructs him and warns him respecting 15 the right moment of the performance of each action in due course. Thus, whenever man desires to eat, his intellect indicates to him that he should eat what is sufficient for the sustenance of his body and the improvement of his frame; or when one wishes to join his wife, his intellect again instructs 20 him as to his requirements for bringing into existence a son and heir. It bids him eat and clothe himself, according to his requirements, from what is lawful, and then it will be well with him, and he will reap a twofold reward. If, however, he deviates from the path of reason, partakes and indulges 25 in what is forbidden him, his punishment *ipso facto* becomes increased, and his misfortune doubled. The man who allows his reason to override and repress his evil inclination is, indeed, a free man, and an heir to the covenant: for his wisdom is made manifest. But he who permits his evil imagination to 30 rule his intellect, becomes thereby a slave to his evil desires, and his folly is made evident. The righteous man is he who deals with his inclinations and desires in a right and proper manner, as it is written: «The desire of the righteous is only good» (Prov. 11. 23); whilst of the fool it is said: «For the wicked 35 boasteth of his heart's desire» (Ps. 10. 3). Now I further remarked: Since it has been made clear that man is the select and precious creature of the world, why have there been prepared for him grievous punishments and destructive ven-

geance by means of the flame never satisfied, like the horse-leech, and the flame as inextinguishable as Tophet? I find, however, that as a counterpart to these punishments, delights are arranged and beatitudes prepared in the Garden of Eden, which shall last eternally, as it is written: «He asked life of thee, and thou gavest 5 it him, even length of days for ever and ever» (Ps. 21. 5). Of the punishment it is said: «Some to everlasting life, and some to shame and everlasting contempt» (Dan. 12. 2). And since, as these joys are announced to man, his heart will be glad, and being terrified by the punishments (recorded) he will be sad, (the two together 10 influencing him), it will then be well with him. Again, I asked, if there is an appointed place for God's vengeance, and a place for his delights, why have the four modes of death, as well as punishment with the rod and that of extermination, been decreed against man in this world? And again do I reply, that 15 these decrees were made for his welfare, and not for his misfortune. Does not our reason compel us to amputate the finger of a sick man that he may recover as a whole? for it is well known and clear, that in the case of one whose finger is diseased, and who fears lest the disease may spread over all his 20 body and cause his death, it is advisable to cut off his finger by means of a solution, or with a lancet, so that the remainder of his body may be healthy. In the same way, our reason bids, nay commands the generality of mankind, to consider it right and proper—the dictate of reason—to slay a sinner whenever 25 he does injury to their work, and mars their prosperity and their existence, in order that the remainder may be released from him and be delivered from his injury, as it is said: «And those which remain shall hear and fear» (Deut. 19. 20).

XXV. [Also from the writings of the Gaon.] I maintain, 30 further, that the Creator does not interfere with the actions of men; His work does not enter into theirs; His will does not assist and support their desires, nor does He compel mankind, neither with regard to their serving Him, nor as regards their disaffection and rebellion. Many forcible arguments may be 35 adduced in support of this statement, both from our own observation and reasoning, as well as from the words of the Sages and the Prophets. For it is well-known and understood by

everybody from observation, that man is himself aware of the fact that he has the power to speak or to remain silent, to take up a thing or leave it alone, and no third power can prevent him from carrying out his desires; that he has, further, 5 the power to make his evil inclination subservient to his superior intellect: wherefore, he who allows his evil inclination to get the better of his intelligence, renders himself like an Ethiopian slave, whilst he whose understanding rules his inclination, is a free man. Now, by the light of reason, it is evident from 10 forcible arguments, that it is impossible for one action to be the result of two agents; therefore, whoever maintains that the Creator compels His creatures to perform His commands, i. e. to the carrying out of some one action, thereby confesses and believes that one action has been brought about and performed 15 as the result of two causations; viz: that of the creature and that of the Creator. Moreover, if the Creator compelled His creatures to observe His commandments and His Law, it would scarcely be right and reasonable to command and admonish him, for he is compelled to perform certain actions, and being 20 under compulsion he would undoubtedly perform them without any bidding or warning, since he cannot extricate himself from the jurisdiction of the One who forces him to do them. And if again the Creator compels His creatures concerning every action and every work, it is but right that He should reward the sinner as 25 well as the righteous, and grant a goodly return to the sceptic as well as to the believer, since each one of them performs every action perforce. Our reason again makes the wise man who commands two contrary actions, one to build and another to destroy, in duty bound to reward the destroyer as well as the 30 builder, since they both of them were merely carrying out his commands and orders, and the plea of being compelled is always received as a reasonable excuse. Again, it is patent to everybody that no man can detract from God's power or weaken His might. Nevertheless, if the sceptic should say, I have 35 not served my Creator, nor kept His commandments, because I was not able to neutralise the power of my Maker, which compels me to sin, it is evident that such a plea cannot be accepted. Proof of this may be adduced from Scripture,

for it is said: «Therefore choose life» (Deut. 29. 19). «This hath been by your means» (Mal. 1. 9). We are informed, further, that God does not lend the sinners aid in committing sin, nor does he assist them in their iniquity, for it is said: «Woe to the rebellious children, that take counsel but not of me» (Isaiah 30. 1). He has further told us, that He does not send any false prophets, nor does He desire them, for it is said: «I have not sent these prophets, yet they ran» (Jer. 23. 21), and there are other similar instances. And in the language of Tradition, everything is subjected to the Will of God, except the fear of Him, as it is said: «And now, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God» etc. (Deut. 10. 12).

XXVI. Should one, however, ask: «If what you say is true, namely, that God is not the cause of rebellion, how does He permit rebellions? Is it right that evil which He does not desire to be done, should exist in His world?» We reply, that although it is evidently not to the credit of the wise person, who has it in his power to remove it, to suffer anything objectionable to remain within his sphere, the objectionable character of the thing, however, does not refer to Wisdom in the abstract, but exists solely in relation to the 'man' who is wise; for it is man who hates and abhors that which does him harm, and that which destroys his work and causes pain to his body, whilst God does not hate anything for His own sake, nor on account of the damage or blemish it may cause Him, since it is impossible for accident or damage to have any power or influence over Him. He has, however, placed these abhorrent and hated actions by our side, just because they do us harm and injure our bodies, so that when we break loose from the yoke of the Unity of God, and do not recognise Him as it is our duty to do, we become foolish and stupid; and since this is so, it is quite possible that there may be in God's world that which is hated and abhorred by Him. For this reason, sin is made abhorrent to us, inasmuch it injures our bodies, destroys our form, and causes our wealth and our possessions to perish. On the other hand, God has taught us that iniquity is loathsome and hateful, in order that we may keep far away from it.

Similarly it is said: «Do they provoke me to anger, saith the Lord? Do they not provoke themselves, to the confusion of their own faces» (Jer. 7.19). If, again, one should say, «Since it is evident that He knows the future state of things, and that He 5 undoubtedly knows that man will sin and rebel, man has not the free-will to keep from sinning, for if he did not commit the sin, the knowledge of God would thereby be nullified, and (to prevent this) man must necessarily commit sin»; we reply, that this cannot be adduced as any proof or sound argument, that 10 the knowledge of the Creator in every conceivable thing is the cause of man's intention, for man's actions are not performed in consequence of the knowledge of God, in consequence of the fact that the Creator is cognisant of what man is about to do. Man does not act as a result of God's foreknowledge. 15 Moreover, it is impossible that God's knowledge of our deeds is the cause of them, for if His knowledge of them implied the cause of them, everything must have existed of old, since He knew of them. We, however, believe, that God is aware of everything that exists and of every action, as well as the 20 true and ultimate result of each. He also knows what will happen at the end of every action; and as regards His will and pleasure, He has in mind and knows beforehand who will choose and have delight in Him. And, as regards future developments, He knows them to perfection in all their bearings 25 and ultimate consequences.

XXVII. I have again met with some people who ask, why God commanded and exhorted the righteous, since He knows beforehand that they believe in Him, and perform His will. To this query there are four replies. (1) Because God wishes His 30 servants to know what He desires of them. (2) Because He wishes to double the recompense due to them, and to make their reward greater than their works; for if the righteous man did according to his righteousness, and served God without being commanded, his reward would not be doubled. (3) Be- 35 cause if God bestowed upon men reward and compensation without their being commanded or admonished, it would be necessary to exact punishment from the sceptic and the one who wilfully sins, without any previous warning. Were this

the case, the enemies of God would become perpetrators of violence; and (4) Because God sought to inform man, through His prophets, of that which his intelligence and understanding could not inform him, in order that his knowledge might be strengthened and his intelligence fortified, so that he might be more careful in maintaining the clearness of his wisdom. Thus it is said: «Nevertheless if thou warn the righteous man, that the righteous sin not and he doth not sin, he shall surely live, because he took warning» (Ezek. 3. 21). Again it has been asked, what wisdom necessitated the mission of the prophet to the one who denies God, who does not accept prophecy, and does not believe in his Maker? To this question, again, many replies have been given. For (1) if God had not sent a prophet to the atheist to warn him, to show him the way of truth and God's Unity, he could with justice have said, that if God had sent His prophet to him, he would have believed in Him. (2) If the Creator had not revealed by means of active workers that which is known by wisdom, and had not communicated that which was concealed from man, and rendered it amenable to man's action, to his intellect and understanding, reward and punishment would not have been within the ken of man, but only of God. (3) Just as the Creator established His Unity in the world, and furnished us with evident and perceivable proofs of His truth, and moreover revealed them to believers and atheists alike, it is likewise right that He should acquaint unbelievers as well as believers with the proofs of (the truth of) His Law. And in the same way as God treated all His creatures alike respecting their intelligence, power, and wisdom, so is it right that He should unconditionally send His prophets among all alike. Moreover, it is well known and evident, that when man acts without wisdom, he does that which is useless and of no advantage to anybody in the world. The message of our Creator is, however, different; for in the act of sending prophets to the unbelievers, although *they* have not believed in Him, and have not been reprov'd or chastened, yet those who are convinced of God's Unity gain greater faith in Him; the righteous benefit by the prophet's mission, and the upright derive advantage from it. Consequently, if no advantage

accrue to unbelievers through the prophet's admonition, righteous believers benefit through it, just as the pious ever bear in mind the Flood, the Dispersion of Mankind, and the Wonders performed in Egypt, and in consequence of them confess themselves to  
 5 their Creator. It has been further asked, with reference to a slave handed over to death, at the instance of God, by way of punishment, vengeance, or chastisement, if a violent man or an oppressor slay this condemned man, just as Jezebel slew the prophets of the Lord, to whom would this action be  
 10 attributed as a sin? We reply, that death is the outcome of the pronouncement of God, but that murder has, nevertheless, been committed by Jezebel. Therefore, if one is condemned to «be cut off» or to death, although his enemy may not slay him, yet God will carry out his sentence by other  
 15 means; at the same time, his murderer will receive the punishment due to a murderer. Thus, too, if one steals the property of him who is condemned to lose it, the loss of it is the action of God, but the stealing thereof is the work of the thief, for if the property had not been stolen, it would  
 20 have disappeared in some other manner. Consequently, the thief is sentenced to punishment for having anticipated the harm to be done to him who suffered the loss. We find it related of Shemaya and Ahiya, otherwise called Pappus and Lulianus, that they replied to the King of Edom in this wise: «We are  
 25 condemned to death by the Heavenly Decree, and if thou dost not slay us, many agents of destruction will be empowered to deal with us.»

XXVIII. Again I have met with people who have asked, why David was judged for his trespass, seeing that Absalom  
 30 committed a much more grievous sin than his father, as it is said: «For thou didst it secretly» (II. Sam. 12. 12). We reply, that respecting the incident here alluded to and narrated by Nathan the prophet, there are two sides. The one relates to God's action in encouraging Absalom, so that he strengthened  
 35 himself, and stretched forth his hand, concerning which it is said «Behold I will raise up evil against thee out of thine own house» (II. Sam. 12. 11). The other relates to Absalom's action and the lust of his inclination, as it is said: «And he

shall lie with thy wives» (ibid.). God, however, sought to vex David's mind, and to grieve him, by prefacing the details of this incident, and by causing to be narrated to him all those ugly facts, so that he might be sorrowful; and this grief was destined by God to serve as his chastisement and his punishment. Again, concerning the history of Sennacherib and Nebuchadnezzar people ask, why did God call Sennacherib his rod? as it is said: «The staff in whose hand is my indignation» (Isaiah 10. 5). And of Nebuchadnezzar it is said: «And I will strengthen the arms of the king of Babylon ..... when I shall 10 put my sword into the hand of the king &c.» (Ezek. 30. 25). We reply and say, that their strength and their support came from God, that their dominion and their course of action are called by the name of «staff» and «sword», whereas the crime of violence and oppression constituted their own misdeeds, and the work of 15 their armies, and for their presumption they incurred penalty and punishment; it is in connection with this idea that Scripture says: «I will punish the fruit of the stout heart of the King of Assyria» (Is. 10. 12); and «I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have 20 done in Zion» (Jer. 51. 24). Further it has been asked, since all events and accidents occur but according to His desire, if God sets an evil thing before man, and compels him in consequence of the nature of the thing, e. g. to lie, man's excuse is *ab initio* to hand; the fact of his compulsion should be 25 accepted as a plea. To this question two replies may be given. First, It is well-known and manifest that whoever reflects, pondering over a matter which is forced upon him, e. g. to lie, will find an open door whereby to escape in another direction; for if a man is careful he will act properly, considering his 30 action, examining it thoroughly, and being warned by his religion, he will not find it necessary to lie; if he does not act thus, he has erred in his understanding, and mistaken his counsel; concerning such men it is said: «The foolishness of man perverteth his way: and his heart fretteth against the Lord» (Prov. 35 19. 3). Secondly, it is understood and evident, that when a man performs his actions according to the direction and dictate of the faculty of wisdom and knowledge which is planted within him,

he need not necessarily tell a falsehood, for he may be making use of a term which has a double meaning, one being truer in that instance than the other; he, of course, thinking at the moment that he is telling the truth, and not minding what  
5 his detractors may think of his veracity,\* as in the case of Abraham, who, for Sarah's sake, said: «She is my sister» (Gen. 12. 13), he thinking in his heart that she was his sister in the sense of family connexion, and member of the same covenant. In the same manner, we find Lot called «brother». Consequently, no  
10 charge can be brought against Abraham, for he acted within the limits of truth, whilst his enemies (the men of Gerar) thought that he had acted falsely. The sin, forsooth, rested with them, for they acted improperly towards Abraham, and caused him trouble; they should have sought his welfare, for he was a  
15 stranger, and it is but the proper thing to greet all wayfarers with our hospitality; but they did otherwise, asking what he had with him, and what he brought, and they sought an occasion against him, and it was on this account that they were punished, and that vengeance was taken upon them, Scripture informing us  
20 through Abraham of their wicked action in the words: «Surely the fear of God is not in this place» (Gen. 20. 11).

XXIX. After explaining these things, I am desirous of collecting many of the Biblical passages which have given rise  
to doubt on the subject of Free-will. In the first instance,  
25 we have the confusion arising from taking the restraint put upon an act by warning to mean restraint put upon the action absolutely. But there is an immense difference between these two things: as in the case of Abimelech, at the time when God said to him: «And I also withheld thee from sinning  
30 against me» (Gen. 20. 6). People think that God withheld from Abimelech the freedom of action that was implanted in his system by nature, and rendered his natural powers of performance which were engrained in his body null and void; but they do not understand that by this passage is meant, that God prevented him  
35 from sinning by means of a warning, reproof, and over-awing, by informing him that she (Sarah) was a married woman, and by making him fear to approach her, saying: «Behold thou art but a dead man, because of the woman &c.» (ibid. v. 3); further

telling him: «if thou restore her not, know that thou shalt surely die» (ibid. v. 7). It was all by way of admonition and reproof, but not by deed or direct action: we might say it came about indirectly, for he was punished and plagued, since it is said, «I suffered thee not to touch her» (ibid. v. 6). . This instance 5 may be compared to one who divorces his wife, in which case he is not allowed to return to her; this prevention takes the form of a warning, affecting him after she has become another man's wife. And thus it is said: «Her first husband (who sent her away) *may* not (take her again)» (Deut. 24. 4). He has the 10 power, it is true, to return unto her again, just as anyone else can, but he is by law restrained from taking that course owing to the command of his God. Similarly, «Thou *mayest* not sacrifice the Passover» (ibid. 16. 5).

The second point is, that there are passages in which God is 15 said to conceal from some sinners the advice which they need for their work and success in the world, and to withhold from them the hope of self-improvement, and this causes some people to think that such restraint and concealment emanate from God, in order to conceal and withhold from human beings the possibility 20 of their observance of His Law, and of the performance of His Word; hence they imagine that perhaps, after all, man is not a free agent in what he performs, they adducing the Scriptural verse which says: «Make the heart of this people fat, etc.» (Isaiah 6. 10). But we reply thus. This is God's method. When He 25 wishes to punish some of His creatures, He confuses their mind, confounds their intelligence, and frustrates their devices, so that good counsel and excellent schemes may not lead them to be delivered from destruction, but that they may become hemmed in and perplexed, so as not to find a refuge in the day of evil, 30 and to become like the blind, of whom it is written: «And thou shalt grope at noonday» (Deut. 28. 29); «They grope in the dark without light» (Job 12. 25). Some fault-finders argue that these instances just quoted refer to groping about in a figurative sense viz:—with regard to the observance of the Law and the command- 35 ments; but it is not the case, they are to be taken literally, as referring to man's material success in the world. Similarly, the meaning of the phrase «return and be healed» (Is. 6. 10) would

be, that they would return from the wars with the enemy, and be released from subjection, and healed from their wounds. Thus we find it said with reference to the wars: «but he is not able to heal you» (Hos. 5. 13). Another subject engendering doubt as to man's choice of action, is that we read of God that He confirms the soul of some sinners and hardens their heart, so that they should not perish and be consumed at one blow. Some scoffers imagine that this «hardening» and «strengthening» of heart is in order that they should not believe the commandment, nor hearken to the words of the Law; nay, they go further, and add to their scoffing by observing that this idea of «hardening» and «strengthening» is applied to the heart of man into which his spirit is breathed, for they find it written: «And I will harden Pharaoh's heart» (Ex. 7. 3); 15 «For I have hardened his heart» (ibid. 10. 1); and in the history of Sihon: «for the Lord thy God hardened his spirit» (Deut. 2. 30). But we explain the difficulty thus. God hardened the heart and strengthened the body of Pharaoh, so that he might not die and perish after but a few plagues. For this reason 20 He hardened and strengthened him, until full punishment had been inflicted upon him; and so we are informed at the beginning of the narrative, «For now I had put forth my hand and smitten thee» (Ex. 9. 15); «but in very deed for this cause have I made thee to stand» (ibid. 9. 16). He did likewise with Sihon; 25 He hardened his body and strengthened his heart, so that he should not die and perish when he first heard of the fame of Israel, and the strength of the fear and terror which they inspired, according to the text: «who shall hear the report of thee, and shall tremble and be in anguish because of thee» (Deut. 2. 25). Again, God 30 dealt likewise with the people dwelling in Canaan; He strengthened their hearts to encounter Israel, until the Israelites came and exacted punishment from them, as they were commanded. And so the woman of Canaan said: «And as soon as we had heard it, our hearts did melt» (Josh. 2. 11). She used this 35 expression, because it was God's will to harden their hearts against Israel.

XXX. R. Saadya has also written a treatise entitled «*Chapter on Merits and Faults*», and all who would be wise will do right

in receiving enlightenment and understanding from this book. It commences by saying, that the Creator has informed us that the services which man renders (in the cause of good) being strengthened and repeated are called 'meritorious and righteous actions', while, on the other hand, when faults grow and increase, 5 they are called 'wicked and rebellious' actions. Now both are regarded by Heaven, and laid up for creatures, as it is said: «For His eyes are upon the ways of a man» (Job 34. 21). And these merits and sins are marked upon the soul by signs, and engraven as if with ruled lines, and engrained as if with 10 dye. Guilt darkens and blackens the soul, and merit enlightens and brightens it. This idea is hinted at by sign and symbol in such expressions as:—«He shall *bear* his sin» (Lev. 24. 15); «he shall *bear* his iniquity» (ibid. 5. 1); «and *set* their heart on their iniquity» (Hos. 4. 8). I, Berachya, would further add the 15 following as a testimony to the words of the Gaon:—«For though thou wash thee with lye, and take thee much soap, yet thine iniquity is *marked* before me» (Jer. 2. 22); this expression 'mark' **כתם** meaning, the sign and symbol in the sinning soul. Although these are hidden from man, they are yet revealed and 20 laid bare before the Creator of souls, as it is said: «I, the Lord, search the heart, I try the reins» (Jer. 17. 10).

XXXI. The Gaon proceeds: As I understood these matters from the explanation of the Prophets, I resolved to seriously weigh them in the balance, and to test them in the refining 25 vessel of wisdom. I discovered that in real life there are hidden crafts and obscure industries, the knowledge of which is hidden from the ken of the majority of men; and the consequence is that they spoil what is correct in them, and damage them when in proper order, until they are compelled, by reason of the 30 number of difficulties, to take their instruments and work to an expert workman, who is more skilful and proficient than they are, for him to examine them, and to put right their defects, and to remove their faults; e. g. the trade of a silver refiner, or that of a money-changer, which ordinary men are ignor- 35 ant of, but which is understood by experts, who can distinguish between pure silver and counterfeit coin. In fine, as regards all handicrafts which are delicate, subtle, and difficult,

the uninitiated are quite in the dark when it is a question of detecting what is genuine from what is false, whereas these points are readily known to those who understand their business. Now, as soon as these subjects were patent to my mind, and these  
5 fine points of explanation were clear to me, I added strength to the idea which I professed, and set my thoughts upon a strong and firm basis, and I was confirmed most stoutly in my belief, that although the disfigurements and defects of the soul, brought about by reason of the multitude of sins and  
10 transgressions, are not revealed to mortal eye, because they are not grasped by the power of vision, these spots and blemishes are assuredly recognised by the Creator, because the fundamental essence of the soul is an intellectual principle, brighter, more brilliant and radiant with light than even the  
15 brightness of the essence of the stars and the heavenly paths. The organ or sensation of sight has no control over it, to perceive it or its fundamental essence, *a fortiori* are we unable to see the impress which is stamped upon the soul itself, nor have we the power to gaze upon its light or shade, whilst God,  
20 the Creator of the radiant sphere, sees them, and looks upon their form, whether fair or dark; and it is on this account that Holy Writ frequently draws its parallels for the soul from heaven and earth: e. g. «Behold he putteth no trust in his servants, and his angels he chargeth with folly» (Job 4. 18);  
25 «Yea, the heavens are not clean in his sight &c.» and so on (ibid. 15. 15). Further, the author says, the Creator of the soul searches and tries the light which enlightens, by means of which He discovers all hidden things, and sees what is hidden in the secret treasures. Thus the text: «The spirit of man is the lamp  
30 of the Lord, searching all the innermost parts of the body» (Prov. 20. 27). In speaking of the wonderful and surprising matters which are met with in the world, he mentions one further point. We observe a person eating from two different preparations, one permitted, and the other prohibited, yet his flesh derives  
35 satisfaction from each of them; we also find him making use of two different objects, one permitted, and the other prohibited, yet his body derives satisfaction and refreshment from each of them. You might, perhaps, infer from this fact that both have

one and the same material and origin. It is but that the ignorant understand not that the Creator knows unto everlasting, that He examines the signs and the marks which are drawn and marked upon the soul by man's actions, on account of that which is prohibited and permitted, and that He recognises the 5 disturbances of the soul and the accidents which would overrule its essential principle. Thus the verse: «Every way of a man is right in his own eyes» (Prov. 21. 2).

XXXII. Further I know, that as long as there is a majority of meritorious and righteous actions, and they increase and become 10 strengthened in the soul, the soul is illumined thereby, it becomes bright and beaming; as we find: «And his life shall behold the light» (Job 33. 28), and again: «That he may be enlightened with the light of the living» (ibid. 33. 30). Similarly, the soul becomes gloomy and dark when sins and trans- 15 gressions gain the ascendancy, and become interwoven with it, with regard to which it is said: «They shall never see the light» (Psalm 49. 19). And so God informs us that the sum-total of all the shortcomings and merits (of man) are written in a book before Him, as we read with reference to the meritorious: 20 «And a book of remembrance was written before him» (Malachi 3. 16); and with respect to the guilty it is said: «Behold it is written before me, I will not keep silence» (Is. 65. 6). And as I examined these matters concerning which our God has spoken, I found them to be right and well; I found 25 also that they existed in real life and in man's experience; for it is in man's own power, and within the possibilities of the understanding placed within him, that he is enabled to preserve his knowledge and ideas by means of written characters and lines which are maintained; he gives every letter a distinct 30 sign and mark, and then he collects all the letters and marks, and makes syllables and words of them, so as to keep his accounts and other necessary matters. If this be the case with man, how much more, then, can the Creator of All, who is «wise in heart and mighty in strength», preserve 35 all our merits and demerits even without a book, writing, or document. He nevertheless tells us, figuratively, that He writes down all our actions, so that our intellects may grasp the

matter, and that we may properly recognise it, seeing that He is the Creator of every man's action, until the time of his reckoning comes, «to repay man according to the fruit of his doings». Nevertheless, He has not left His creatures in this world without the picture of reward for merit and of punishment for guilt, so that the sign, prospect, and proof afforded man might point to a reward and punishment in the world to come. The 26<sup>th</sup> Chapter of Leviticus has this purpose in view. And thus also does the Sweet Singer beseech his God to grant him as his inheritance in this world a portion of that reward, by way of a sign and parallel (of those reserved for the after-life), when he prays: «Show me a token for good» (Psalm 86. 17). Thus, also, after Scripture has given a list of the curses in the section beginning, «And it shall come to pass if thou shalt hearken diligently» (Deut. 28. 1), it mentions at the end of their enumeration: «And they shall be upon thee for a sign and for a wonder» (ibid. 28. 46). Hence we may infer that their counterpart, at least a portion of them may occur in this world, whilst the majority of them are reserved and stored up for the righteous in the life eternal. And thus we read: «Oh how great is thy goodness, which thou hast laid up for them that fear thee» (Psalm 31. 19). Similarly, the crimes committed by the wicked are reserved and laid up until the Day of Judgment, as it is said: «Is not this laid up in store with me» (Deut. 32. 34).

XXXIII. After having prefaced the explanation of these matters, I must now dilate upon the various degrees of wickedness and righteousness, as they are to be found in Holy Writ and in Tradition; and I will endeavour to explain them as they should be explained. The 'virtuous' and 'guilty' may be said to resolve themselves into ten various degrees, the «worthy», «guilty», «pious», «rebellious», «righteous», «wicked», the «sinner», «transgressor», «sceptic» and «penitent», the eleventh being the one whose qualities are equally balanced. To put it more clearly:—A man is called «worthy», when most of his actions are worthy and righteous; he is called «guilty», when most of his actions are sinful and presumptuous. This, of course, is similar to the world's experience, for every object in it is called by the name of the general head under

which it falls. Thus scientists call a thing warm, when its heat is greater than its cold; likewise another thing is called cold, when it is relatively colder than another object; we call the body healthy, when it is free from disease; and we call another body ill, when its sickness is greater than that of its fellow. Holy Writ follows the same method in calling one whose merits outweigh his demerits «worthy»; e. g. Jehoshaphat and Hezekiah are called worthy men, although they committed some sin, seeing that Jehoshaphat is addressed thus: «Shouldest thou help the ungodly, and love them that hate the Lord?» 10 (II. Chron. 19.2), and Hezekiah is also reproved in the words: «But Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up» (Ibid. 32.25). On the other hand, Jehu is called guilty, although he did away with Baal. God likewise called Zedekiah guilty, although he delivered Jeremiah 15 from the hands of his enemies. And thus does God act towards His servants; He requites them for some of their actions in this world, leaving their general account and the majority of their actions reserved for payment in the future world—a great reward and an abundant requital. This happens so, because 20 it is impossible that the righteous will, in the future world, at all times experience a continual renewal of bliss in degrees exceeding one another, for each one will find his reward perfect in one grade and degree, unchangeable, continuous, and enduring for evermore, conformably to the verse in Holy Writ: «These 25 shall be to everlasting life, and these to shame and everlasting contempt» (Dan. 12. 2). We are informed that a portion of the reward and retribution will be bestowed in this world in consideration of a proportion of the good actions and the transgressions which men perform, while the general reward 30 and retribution are reserved for them in the future world, according to their general merits or sins, and thus it is written: «Know, therefore, that the Lord thy God, he is God» (Deut. 7. 9); and further: «And repayeth them that hate him to their face» (ibid. v. 10). We find a parallel to this ex- 35 planation in the case of Moses and Aaron, who having committed but one crime, bore their punishment's yoke in this world, so that they might be able to enter the future world without

the taint of sin; for is it not said: «Because ye believed not in me to sanctify me» (Numbers 20. 12)? On the other hand, Nadab, the son of Jeroboam, performed one meritorious action, and received his reward in this world, so that God might exact punishment from him in the future world for all his iniquities; the verse saying, «For he only of Jeroboam shall come to the grave, because in him there is found some good thing» (I. Kings 14. 13). According to this line of thought, a man may in the main be a righteous person, but having committed several errors, he has incurred the punishment of being smitten with chastisements all his life-time, whilst a man may be wicked on the whole, yet having performed several praiseworthy actions, he has merited the reward here of passing all his days in pleasantness and delight. (The real reward, however, is in the future world). This is the meaning of the Talmudic expression: «Every one whose merits are more numerous than his sins, receives from God such punishment in this world as an atonement for his sins, as if he had abolished the whole Law (so that he may have his full reward, undiminished, in the next world); whilst every one whose sins are more numerous than his merits, receives the good things here, as if he had fulfilled the whole Law (and forfeits his reward hereafter)».

XXXIV. Now what we have said applies to one who has both merits and sins, and who at the time that he acts meritoriously, does not regret the errors of which he has been guilty, and while committing error, does not regret his good actions. But as regards one who has done much good and repents of it, he has, by that very fact, destroyed his merits, seeing that he has repented of them. In this connexion it is said: «But when the righteous turneth away from his righteousness, and committeth iniquity &c.» (Ezekiel 18. 24). So in the case of one who has committed many iniquities, and is sorry on their account and repents, all his sins are immediately forgiven. Concerning him the Scriptures say: «And when the wicked turneth from his wickedness, and doeth that which is lawful and right &c.» (ibid. 33. 19); «None of his transgressions that he hath committed shall be remembered against him» (ibid. 18. 22). And this conditional state of things is referred to in Rabbinical literature in the

words of the Talmud: «When a man regrets his former course of action». Thus we have the case of a righteous man, whose righteous deeds are preserved for him by God for ever; if, afterwards, he turns away from his righteousness, and repents of his goodness, he is justly condemned to receive the reward of his 5 (former) merits in this world, and to enjoy the fruit of his righteousness in the present life, and thus His Maker makes it pleasant for him in this world, in order to requite him here. Now men seeing this, and observing that as soon as he had turned back from the worthy course, he commenced to experience here a host of 10 pleasures and delights, and that even his ugly actions appear beautiful, his sorrow ceases, as well as the toil (incident to the acquisition) of wealth,—the result is, that the simple-minded are deceived by his actions; they imagine that these pleasures are the rewards for the sins which he has begun to commit, and they 15 do not understand that these are really the rewards that were reserved for him to be paid in the future world; they are, in reality, the reward of his past merits and his former by-gone righteousness, which he has regretted and given up. He has, in a word, exchanged the reward of one world for that of the 20 other. Again, there is the case of the wicked man, the bulk of whose crimes is reserved for the Day of Judgment: after a time he turns from his wickedness, and abandons his sinfulness and repents; he incurs punishment for his sin in this world, and vengeance is taken upon him in his present life for his 25 trespass, so that his punishment in the future world may be cancelled. Now, as soon as he turns from his wickedness and repents, and punishments commence to come upon him, and sicknesses to have power over him, it occurs that all who see him, judging from his actions, are surprised, and think that 30 perhaps these punishments are the fruit of the righteousness which he is commencing to pursue; but they are misled and err in this matter by their imaginings, not knowing that these punishments which have come upon him, are the result of his former iniquity which he performed. But since he has repented 35 of those sins, has forsaken them, and expressed contrition, they have no longer been laid up for punishment in the future world, and the one who committed them is judged for them in this

world. Accordingly, in the light of these explanations, there is no further room for the subtlety of doubt and the blemishes of error, the hearts of the discerning are strengthened, and their faith in the service of God is fortified, as it is said: «Yet shall  
5 the righteous hold on his way» (Job 17. 9). Let not, therefore, the one who would find fault complain, thinking that one sin can cancel and annul many meritorious deeds, because sin has not that power, unless a man repents of the good, after having once performed it. It only occurs through his subsequent  
10 regret at having done some good work, and not in consequence of the sin which followed his good action; for one sin cannot possibly wipe away the merit of many worthy deeds. Only, I repeat, when the author of any iniquitous deed is sorry at having done some good previously, in that instance solely can  
15 that wickedness cancel the former good. Nor can it ordinarily be said, that one good deed annuls and cancels many crimes; it has this effect nevertheless, when accompanied by repentance.

XXXV. The reason why I have prefaced this explanation, is the following. I have found some men who asked com-  
20 plainingly, If one sin has the power of annulling several meritorious actions, why should not one good deed annul several crimes? And if, further, there is power in one act of righteousness to cancel many acts of wickedness, why should not one sin likewise annul many acts of righteousness? It is on this ac-  
25 count that I have informed you with reference to this subject, that sin and guilt in very truth have this effect:—one good act cancels many iniquities, when accompanied by repentance (for the latter); and, on the other hand, one iniquity cancels several meritorious actions, when it is accompanied by regret for the exercise of those  
30 former virtues. Further I find, that the righteous suffer punishment in this world for two reasons; one is, as I have already explained, that the virtuous man is punished for small slight sins, in order that his reward may be a perfect one in the future world. A second reason may be found in the fact, that  
35 the righteous man is punished in this world not for his sins, but in order that his recompense and reward may be the greater. But this is only the case, when he accepts the punishment of his Creator with a resignation approaching cheerfulness, because

there is no room in such an instance for the suspicion of any profit and advantage to be derived by him, or any apparent justification for God's action. There is, however, a focusing of the best part of wisdom, of the beauty of understanding, and of the highest utility, at the time when a righteous person receives 5 his stroke in silence, and bears the burden of chastisement even with thankfulness and acknowledgment; for others will at once recognise in such an attitude, that not for nothing has God chosen him, and made him great. This is the lesson we may learn from the history of Job, from his actions, and his 10 equanimity in the days of his sickness. But when a man, being punished for his sins and transgressions, asks his God, why He chastises, and plagues, and distresses him, it is God's way to inform him why He has smitten and chastised him, as it is written: «And it shall come to pass, when ye shall say, 15 Wherefore hath the Lord our God done all these things unto us? then shalt thou say unto them, Like as ye have forsaken me and served strange gods» etc. (Jerem. 5. 19). In a case like this, there is some satisfaction to be derived by the one who is punished, because it is possible for him, hearing and knowing why he is 20 punished, to turn from his wickedness and to repent; but when a man, having to bear troubles not for any sin of his, asks his God, why He has smitten him, it is not the way of God to vouchsafe a reply to such righteous person. This is proved by the incident in the case of Moses, at the time when he asked 25 his God: «Wherefore hast thou evil entreated thy servant» (Num. 11. 11), and God did not explain the reason to him. Again Job asked: «Show me wherefore thou contendest with me» (Job 10. 2), but God did not inform him. There is some good reason and advantage in this; it is that the righteousness of the righteous 30 should not appear of little account in the eyes of others, who might be tempted to say, that the righteous only remained firm believers in their God, and only accepted the chastening effect of their troubles, because God informed them, that he will ultimately exalt and magnify them, and increase their reward. 35 Another proof for the assertion that it is possible for the thoroughly righteous man to be punished with troubles for no sin of his, but for the purpose of increasing his reward, may be found in

the fact that infants are smitten and stricken with illnesses and diseases through no sin of their own, for it is clearly impossible that sin could have been the cause of their troubles; consequently, it is beyond doubt that there will be rewards for the  
 5 righteous one in place of the pain and suffering he has once endured, and that the latter act in the same way as medical drugs, which, though bitter, are used for the purpose of removing sickness and punishment, (and of preventing them in the future). Thus does Scripture testify: «Thou shalt also consider in thine  
 10 heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee» (Deut. 8. 5); and again, «For whom the Lord loveth he reproveth» (Prov. 3. 12). But if you were to raise the question, Could not God grant him future reward, and cause him to enjoy it, without the agency of punishment and misery,  
 15 we would repeat what we have already said, that God desires even to increase his reward, for the reward of the man who acts is greater than that of the man who does not act, and the quality of the reward (of the former) is better than that devoid of that pleasantness, which is granted only after the  
 20 experience of trouble and labour.

XXXVI. I now come to the question, why God is long-suffering towards the wicked in this world, and I adduce six reasons. First, God knows that some of them will repent in the future, and he therefore tolerates them, just as he  
 25 tolerated Manasseh for 22 years, until he remained repentant for 33 years, although his was not a complete repentance. Secondly, God is aware that a wicked man will beget a (righteous) son; he therefore tolerates him until such time as this son is born. Thus he was long-suffering in the case of Ahaz, who  
 30 begat Hezekiah, and of Amon, who begat Josiah. Thirdly, Some are tolerated and dealt kindly with in order to reward them for the few righteous actions which they have performed. Fourthly, God is long-suffering in some instances in order to make them the instruments of punishment in the case of the  
 35 sceptic and the wicked, as we find it stated in the case of Asshur: «I will send him against a profane nation» (Is. 10. 6). Fifthly, Some are tolerated for a time in order that greater punishment may be inflicted upon them, and that their trials may be doubled,

just as Pharaoh was delivered from the plagues, in order to be punished at the Red Sea. Sixthly, God's quality «long-suffering» is exercised in consequence of the intervention of a righteous man, as we find in the case of Lot: «See, I have accepted thee &c.» (Gen. 19. 21). All this has been gathered from 5 the work of the Gaon R. Saadya. Now when I came to examine the work of R. Bachya, son of Joseph, entitled *«Instruction concerning the Duties of the Heart»*, I found therein some valuable and good ideas, quite germane to the subject-matter contained in the work of the Gaon, and I have added them here. The Gaon, 10 R. Bachya remarks: The causes from whence the trials and troubles suffered by the righteous in this world proceed, are as follows:—Either on account of sin or iniquity, God exacting punishment from them in this world, as we find: «Behold the righteous shall be recompensed in the earth» (Prov. 11. 31); or it is in order 15 to increase their reward in the future world, as it is said: «To do thee good at thy latter end» (Deut. 8. 16). The object may further be, to declare the righteous manner in which such a one endures the service of his Creator. Or maybe the punishment has been sent owing to the sin and transgression of 20 his generation, according to the text: «Surely he has borne our griefs» (Is. 53. 4). Further, an otherwise righteous person may have had the power of preventing the wickedness of his contemporaries, but he neglected this duty of restraining them, as it is mentioned in the case of Eli, who did not 25 restrain his sons. But, as regards the kindnesses shown by Heaven towards the wicked, this must be for the good which they have done, God giving them their reward in this world of theirs, as the Targum-Onkelos paraphrases the verse: «He repayeth them that hate him to their face» (Deut. 7. 10):—«He 30 requiteth his enemies during their lives for the good actions which they have performed, in order to cut them off» (sc. from reward in the life hereafter). If may, however, be, that God's kindness to a wicked person is a sort of deposit, until God gives him a righteous son, who shall be deserving of the kindness 35 shown his father, as it is stated: «He may prepare it, but the just shall put it on» (Job 27. 17); or again: «To the sinner he giveth an occupation, to gather and to heap up, that he may

give to him that is good before God» (Eccles. 2. 26). God's mercy may be the cause of a man's destruction, as it is said with reference to «riches kept by the owner thereof to his hurt» (ibid. 5. 13); or it may bring about his repentance, or it  
 5 may be sent, owing to the merit of his ancestors. Now should it be argued, that we see many righteous men who only earn their daily bread through the greatest toil, whereas it comes to many of the wicked without the least trouble whatsoever, we reply that the prophets have already raised the same  
 10 question, when e. g. they asked: «Wherefore doth the way of the wicked prosper?» (Jer. 12. 1); «Wherefore do the wicked live?» (Job 21. 7); «Thou holdest thy peace when the wicked swalloweth up the man that is more righteous than he» (Habakkuk 1. 13); or, as the last of the prophets says, in language  
 15 which he applied to his own generation: «Yea, they tempt God and are delivered» (Malachi 3. 15). On this head, however, God does not vouchsafe any reply to those who enquire. What we do know is this: that «As for the Rock, his way is perfect» (Deut. 32. 4); and any one who lays to heart the reasons to  
 20 which I have already adverted, will have sufficient knowledge to work out the answer for himself.

XXXVII. To return to the words of the Gaon R. Saadya (on God's attribute «long-suffering»). The Gaon says, that Jeremiah asked his God to tell him why he was long-suffering to the  
 25 wicked, but that it was not out of impatience, or by way of complaint, that he asked: «Wherefore doth the way of the wicked prosper?» (Jer. 12. 1). And God informed him that it was owing to the very reason which I have placed under my fifth head, viz:—to increase their punishment and redouble their pain, and  
 30 this is the reason given at the end of the passage: «How long shall the land mourn?» (Jer. 12. 4). The Gaon goes on to say, that man's heart should not be perplexed, nor his mind disturbed in consequence of the words: «One sinner destroyeth much good» (Eccles. 9. 18); nay, he compares him to a fly which  
 35 has fallen into a vessel of oil, and causes it to smell badly, as it is said: «Dead flies cause the ointment of the perfume to send forth a stinking savour» (ibid. 10. 1). This is, in reality, the explanation of the natural effect. There are some men, whose

merits and sins are equally balanced; for example, a hundred meritorious actions and a hundred sins; the consequences being, that if he adds one sin to the hundred, he is called a wicked man, and his merit is gone; while if he adds one good action, he is called a righteous man, and his reward is increased. 5 It is in this sense that the foregoing verses have to be taken. I will now explain the remaining degrees. The «pious» man is he who has always been accustomed to practise one commandment, which he has kept uniformly throughout his life. And although he may have added or diminished in his observance 10 of other commandments, he yet never failed in the observance of that particular duty; for instance, one who has always taken upon himself never to neglect prayer, or never to neglect honouring his parents, etc. Concerning such a man our Rabbins say: «Whoever performs one commandment will be benefited, 15 his days will be prolonged, and he will inherit the land:»—an expression which may be said to apply to one who had made it a point to carry out some one special commandment, like the honouring of one's parents etc. But one who alternately flies from one commandment to another, sometimes observing 20 it, and at other times neglecting it, is not called a «pious» man. The «rebellious» is he who denies a certain commandment all his lifetime, and he is called by the Rabbins a «renegade». What is meant is this. There are some men who are accustomed to regard an unimportant precept as important, whilst they regard 25 a truly stringent ordinance as of slight consideration; for example, a man may deem the restrictions entailed by the law concerning «usury» burdensome, because they are hard, or a man may treat with contempt the dietary laws, and allow himself every latitude in their observance,—such a one is called a «rebel». 30 A man is called «righteous», when he keeps all the commandments and fulfils all the statutes, never sinning throughout his whole life. Such a one is called a «thoroughly righteous» man. And in spite of the fact that some people imagine that there is no man to be found in the world who has never sinned, 35 I maintain, that if such a man were a real impossibility, it follows *a priori* that man would not have been enjoined to fulfil all the commandments; and since he has been so commanded, a

«thoroughly righteous» man is possible in the world. And if the counter-reply were made: What about the words: «Surely there is not a righteous man upon earth, who doeth good and sinneth not» (Eccles. 7. 20)? we would say, that this verse refers  
5 but to the choice and power of acting, viz:—that just as a man has the power to do good, since he has the control of his action, so he has the power to do evil, as he has full control over his action. The righteous man, accordingly, chooses to do what is righteous all his days, while the «sinner» makes  
10 short work of, and treats as trifles the observance of such easy affirmative precepts as those regarding the «Fringes», the «Phylacteries», the «Tabernacle», the «Shophar» etc. He is called «stubborn», who transgresses the negative precepts, e. g. the prohibitions concerning a «decaying carcase», «a torn beast»,  
15 and the like, or the prohibition of «divers stuffs», although these are classed among the less important precepts; and the reason we know them to be of less importance, is on account of the leniency of the punishment for their transgression in this world. Such a man is said to transgress a negative precept.  
20 As for the «transgressor», he is the one who commits crimes for which the punishment is excision at the hands of God, or death at the hands of the tribunal of the people (Beth-Din), as in the case of an adulterer, or a Sabbath-breaker, or one who partakes of food on the Day of Atonement, or one who  
25 eats leavened bread on the Passover, and so forth. The «sceptic» is one who denies and disbelieves in a Creator as the Source of all things, which may show itself in three different ways. Either he serves some deity besides the Creator, as Baal, an idol, or the sun and moon, contrary to the command: «Thou shalt have  
30 none other gods before me» (Ex. 20. 3); or (his scepticism evidencing itself in an entire negation of any belief whatsoever), he serves neither God, nor any other being, nor believes in the distinction between falsehood and truth, as Scripture states in some other connexion: «They say unto God, Depart from  
35 us» (Job 21. 14). Or he may question the Unity of God, keeping His Law, maybe distracted by doubt and uncertainty, fulfilling it not in a true and righteous manner; the consequence being that he persuades himself into it by his mouth, while his

inward thoughts render his belief a vain thing. This is the meaning of the verse: «But they flattered him with their mouth, and lied unto him with their tongue» (Psalm 78. 36); «But their heart was not right with him» (ibid. v. 37).

XXXVIII. Nevertheless, all such sinners may obtain atone- 5  
ment for themselves when they repent, with the exception of  
the one concerning whom Holy Writ says: «For the Lord will  
not hold him guiltless» (Ex. 20. 7). It is impossible to forgive  
a person unless he has been punished, but as soon as he  
repents, he will receive his punishment in this world, so that no 10  
penalty will await him in the future world. The tenth is the  
«penitent», the character of repentance being four-fold:—the  
*abandonment* of a sin, *regret* at having committed it, *confession*  
by word of mouth, and the *resolve* to avoid it in future. To  
explain these terms more fully. The sinner's repentance must 15  
begin by his abandoning that very iniquity of which he was guilty;  
afterwards, he must truly regret all the evil actions which he  
has performed; then he must confess his sin; and after his  
confession, he must take upon himself that he will never again  
repeat that sin. Now all these four elements of Repentance 20  
are included in one Scriptural passage referring to penitence.  
It is the following passage in Hosea (14. 1—2) «Return, O Israel,  
to the Lord»: when it says «Return», the lesson is taught us  
that we should turn, which means that we should abandon  
our course of iniquity; when it says «for thou hast stumbled» 25  
(ibid.), we learn that we should have an inward regret at our  
guilt, and that we should reflect that our sins have proved  
unto us a wretched stumbling-block. When the Prophet  
continues: «Take with you words» (ibid. v. 2), it is to impress  
upon us the necessity for confessing our sin with our lips, and 30  
seeking God's mercy and pardon to wipe it away. Lastly, «Take  
away all iniquity and accept our gratitude» (ibid.); this suggests  
that, in return for God having pardoned us, we will thank Him and  
say: «Good and upright is the Lord, therefore will he instruct  
sinners in the way» (Psalm 25. 8). By means of these four stages 35  
the act of repentance is consummated. Now, as regards my  
own people, I have no fear that they are ever likely to transgress  
any but the fourth stage, viz:—that though they may undertake

not to sin any more, they might yet break this condition; for I earnestly believe and trust, that on the day of their Fast, they truly do make up their minds to forsake their iniquity, that they do make a full confession, and repent of their actions; the only 5 fear that remains is, lest they be conquered by the desire to repeat the guilty act. It is for this reason that our Rabbins have taught us how to act, so as to prevent a recurrence of sin. They say: A man should despise this his world, and call to mind the day of his death; he should regard the con- 10 tumely of his own soul, reflecting upon his own sinful actions, and realising his difficulties; he should think within himself, how to-morrow the members of his body will be separated, and his bones disjointed, how he will be borne to the grave, and how the worm and reptile will be his master. He should, 15 furthermore, ever remember that, at a future time, he will have to stand in judgment before the Supreme King of Kings, the Holy One. All such sources of grief and sorrow he should have present in a collected form, so as to be able to read them at any time, in order that he may be thereby affected. And when 20 once his heart is touched, he will be sure to despise this world of his, and in despising this world, he will despise all his sins in his contempt for life and the world, and thus will his repentance be complete. It has, therefore, been the habit of our Sages of old on the Day of the Atonement, to read such penitential 25 prayers as afflict the heart and touch the soul, so that, at their recital, our evil inclination might become subdued.

I have now to explain this one point. Suppose a transgressor is repentant, having carried out every detail, and his heart is at one with his God, then, by virtue of his repentance, 30 his iniquities are naturally forgiven. But supposing he turns from his righteous acts, and commits sin and transgression, surely his present wickedness does not neutralise and cancel all his past repentance. What happens is this, that his first set of iniquities is blotted out, and all that stands to his account 35 are the more recent iniquities, those of which he has been guilty subsequent to his act of repentance. In the same way, in the case of a man who repents and afterwards commits iniquity, even if this were to go on a hundred times, only those sins are

written against him, which were done subsequent to the time of his having repented.

Now all transgressions may be atoned for, provided a man does not *ab initio* argue within himself, «I will commit a sin and then repent it»; but in every act of repentance, a man must solemnly take upon himself not to repeat that sin or iniquity. And although it is stated: «For three transgressions of Israel, yea, for four, I will not turn it away» (Amos 2. 6), it is not there the question of repentance, but of annulling the punishment, and removing the retribution. Take, for example, the message which God sent unto a portion of mankind bidding them return unto him, and that unless they did return, he would send the sword, pestilence, and famine among them. He would send his message unto them three times, and if they repented the first, second, or third time, he would turn away from the fierceness of his anger, and would annul the evil decree; but, as soon as the evil decree would once be sealed against them, say on the fourth occasion, were they even to turn away from their evil paths, and do penance, it would be of no avail, but they would be punished in this world. These are the words of the Gaon R. Saadya. And I, Berachya, will in all humility adduce indisputable evidence in support of his statement from the words of Elihu, son of Berachel, which he spoke to the sick man, who was stricken down with illness upon his bed:—«Then he openeth the ears of men, and sealeth their instruction» (Job 33. 16); in fact, the whole chapter until the words: «Lo, all these things worketh God oftentimes with man; To bring back his soul from the pit, to be enlightened with the light of the living» (ibid. *vv.* 29—30). According to the words of the Gaon, the repentance and the righteousness which persons perform after the decree of judgment has been sealed, will stand them in good stead in the world to come, helping to deliver them from the judgment of Gehinnom.

XXXIX. In the words of the Gaon: Under seven circumstances a man's prayers are not heard. *First*, the prayers of a man whose judgment is already sealed, are not heard. This view is supported by the history of Moses, our Teacher: for as soon as the decree was pronounced, that he was not to enter the

land of Israel, although he besought God, God was not moved by his entreaties, as he himself says: «And I besought the Lord» (Deut. 3. 23); but his request was not granted, and he was answered: «Speak no more unto me of this matter»  
 5 (ibid. v. 26). *Secondly*, one who prays without devotion, as it is said: «But they flattered him with their mouth, and lied unto him with their tongue» (Psalm 78. 36); «For their heart was not right with him» (ibid. v. 37). *Thirdly*, one who does not regard the words of the Law, it being stated: «He that  
 10 turneth away his ear from hearing the Law, even his prayer is an abomination» (Prov. 28. 9). *Fourthly*, the one who does not attend to the cry of the poor, as Scripture remarks: «Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard» (ibid. 21. 13). *Fifthly*, He who is  
 15 an oppressor, or robber, or eats that which is prohibited: «Who also eat the flesh of my people . . . . . then shall they cry unto the Lord, but he will not answer them» (Micah 3. 4). *Sixthly*, He who prays without purity and cleanliness: «Yea, when ye make many prayers, I will not hear, your hands  
 20 are full of blood» (Is. 1. 15). *Seventhly*, He whose iniquities have got the upper hand, and whose backslidings have grown in strength, and he prays without having repented, thus:—«But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear» (Is.  
 25 59. 2). Again, «As he cried, and they would not hear; so they shall cry, and I will not hear» (Zech. 7. 13). Now it is right that we should know, that whereas sins generally may be expiated by repentance, there are three kinds which cannot be expiated, for in the case of two of the three, there is no poss-  
 30 ibility of rectifying the evil done, whilst for the third there is a way of atonement possible, as I shall explain. *First*, as regards one who leads the multitude astray by instructions which are contrary to the spirit of the Law, his sin cannot be expiated, for the simple reason that he cannot undo the mischief he has  
 35 done, and he must consequently bear upon his shoulders the sin of the multitude. Concerning him the Scriptures say: «Whoso causeth the upright to go astray in an evil way, he shall fall himself into his own pit» (Prov. 28. 10). *Secondly*, his sin cannot

be forgiven, who slanders his neighbour, and reviles and reproaches him with a reproach concerning a matter of which there is no suspicion of his having been guilty. The reason is, that he cannot withdraw the impression caused by the reproach which he has brought upon his neighbour, as it is said concerning him: 5 «Lest he that heareth it revile thee, and thine infamy turn not away» (Prov. 25. 10). Thirdly, he who clings to the proceeds of violence and robbery, and does not give them up to their rightful owners. The sin of such a person can only be expiated after he has restored the stolen property. Of him 10 Holy Writ says: «Then it shall be, if he hath sinned and is guilty, that he shall restore that which he took etc.» (Lev. 5. 23, [6. 4]). And again: «If the wicked restore the pledge, give again that he had robbed etc.» (Ezekiel 33. 15). If it, therefore, happens that the owner of the thing stolen is dead, the thief must restore 15 it to the heirs of the deceased, as we find: «Unto him to whom it appertaineth shall he give it in the day of his being found guilty» (Lev. 5. 24, [6. 5]). And should he have no heirs, the thief must declare it public property, or devote it to sacred purposes. I have further to explain, that the sins which cannot 20 be expiated until after the punishment for them has been inflicted in this world, are four in number. First, false-swearing, concerning which it is said: «For the Lord will not hold him guiltless, that taketh his name in vain» (Ex. 20. 7). Secondly, The shedding of innocent blood, as it is said: «For I will cleanse 25 their blood that I have not cleansed» (Joel 4. 20 [3. 21]). Thirdly, Committing adultery with the wife of one's neighbour, thus: «He that goeth to his neighbour's wife . . . . shall not be unpunished» (Prov. 6. 29). Fourthly, Giving false testimony, «A false witness shall not be unpunished» (Prov. 19. 5). With 30 regard to these iniquities, if the perpetrator is repentant, God will punish him for them in this world by means of a light punishment (he cannot go scot-free), since with reference to them it is said: «he shall not go unpunished»; but by this means he shall hereafter be delivered from the judgment of Gehinnom. 35 But in the case of one who does evil to his neighbour by cursing, or reviling, or inflicting a bodily harm upon him by means of a blow, or causing him some disfigurement:

his atonement depends upon his obtaining forgiveness from his neighbour, for as soon as his neighbour pardons him, God *ipso facto* forgives him. We find this exemplified in the message of Joseph's brethren: «So shall ye say unto Joseph, 5 forgive, I pray thee, now» etc. (Gen. 50. 17). The one who has sinned towards his neighbour should, further, confess his sin to his neighbour three times, as it is said with respect to Joseph: «Forgive, I pray thee» (ibid.). But what is to be done should the injured man have died? In this case the offender has to 10 declare three times in the presence of ten men, «I have sinned!» and he must confess his sin to them three times, in the same manner as he would have done, had the injured man been still alive. The offender must next prostrate himself three times 15 before the person whom he has injured; and having acted thus, though the injured party may not be willing to pardon him, his offences will be forgiven, for he has found forgiveness in the sight of his Maker.

XL. I say further, that there are three meritorious actions which are rewarded in this world, even though the one who 20 performs them may go the length of denying the existence of God. One of them is, *the honouring of one's parents*, in connexion with which command it is written, «that thy days may be long» (Ex. 20. 12). Even though such a son be an atheist, he will yet have peace of mind in this world.

25 Secondly, *Consideration for God's creatures* is the source of a goodly portion in this world, even though a man denies his Creator, since it is written: «Thou shalt in any wise let the dam go, but the young thou mayest take unto thyself, that it may be well with thee, and that thou mayest prolong thy days» 30 (Deut. 22. 7). Thirdly, *Just and straightforward conduct of business*, in conformity with the command: «A perfect and just weight shalt thou have» (Deut. 25. 15), is repaid by peace of mind in this world, even though a man be an atheist. These virtuous acts are thus rewarded, because «well-being» and «long- 35 life» are promised in connection with them: and to the aforementioned persons will accrue all the goodly promises, which God has undertaken to bestow upon him who serves Him; and though, in other respects, he may not deserve them, yet

God will fulfil them unto him in this world, as we find with Jehu: «Thy sons to the fourth generation shall sit upon the throne of Israel» (II. Kings 15. 12). This was the result of a decree once determined; although he and his sons sinned, yet the good that had been decreed was fulfilled in his case. 5

There are three injunctions concerning which Scripture uses the phrase: «And it would be sin in thee» (Deut. 23. 21). They are:—«Delay in the payment of vows», «Withholding a loan from one's fellow-man», and «Detaining the wages due to a person». Now one should not think, that as the words «And it would 10 be a sin in thee» (ibid.) are written concerning them, they are for this reason to be considered as the precepts to which are affixed the words, «he shall not go unpunished», the result being, that the one who is guilty in respect of them incurs the penalty in this world. This is not the case; and, therefore, it is not proper 15 to imagine that they cannot be atoned for by repentance, for delay of vows is an offence committed against God, and he can well forgive the sin of delay when the vow is paid. Also when a man thinks better of it, and lends unto his fellow-man, he will be forgiven; and when he restores to the hired workman 20 his wages, God will be gracious unto him. Thus, in these several instances, there will be no punishment administered.

XLI. I will now explain that there are five degrees of repentance, each degree being higher than the other. First, he who repents in the days of his youth, while in the full enjoy- 25 ment of his powers, while he has the opportunity to commit evil, and during the time that wickedness is easily accessible to him, while he has the desire to follow it, and moves in the sphere in which he was wont to do wrong; this is the highest degree of repentance, concerning which Holy Writ says: «Cast 30 away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit» (Ezek. 18. 31). To the second degree belongs the one who repents in the days of old age, at a time when his vigour does not support him, and his inclination does not lead him to gratify 35 his former desires, and he does not frequent the haunts in which he was accustomed to sin. Concerning him it is said: «Turn ye unto him from whom the children of Israel have deeply revolted»

(Is. 31. 6). The third degree is the case of one who has not repented, until he has been called to account by means of some terrible reproof and some powerful rebuke, and has been terrified by the fear of death and destruction, as we find it stated in  
5 the case of Nineveh: «Yet forty days, and Nineveh shall be overthrown» (Jonah 3. 4). Fourthly, he who has only repented after some of his punishment has come upon him, and some of God's retribution has lighted upon him, as we read about the children of Israel: «Turn again unto the Lord,  
10 the God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped» &c. (II. Chron. 30. 6). To the fifth class belongs he who repents upon his death-bed, who makes his confession and says: «I have sinned!», in which case his sin is immediately forgiven, as it is said:  
15 «Yea, his soul draweth near unto the pit» (Job 33. 22); «he prayeth unto God, and he is favourable to him» (ibid. v. 26). And thus were our Sages accustomed to address a man who was on the point of death, with the words «Confess!», and he would say: «I have transgressed, I have sinned, I have com-  
20 mitted iniquity; may my death be an atonement for all my shortcomings!» In having explained all these degrees, it will easily be seen that there still remains one degree, viz:—that of the man whose good and evil deeds are equally balanced. For such a man there is commiseration; he is reckoned in the company  
25 of the righteous, as God's kindness and the power of his mercy have been made known unto us in three ways. First, we are told, that He in His mercy receives the prayers of those who return, and that He forgives their iniquity, as it is said: «And let him return unto the Lord, and He will have mercy  
30 upon him» (Is. 55. 7). Secondly, that He in his mercy answers in the time of trouble, and removes the weight of those who are oppressed, as it is written: «In wrath remember mercy» (Hab. 3. 2). Thirdly, that He hath pity with those whose failings are equal to their merits, and with those who have  
35 neither merits nor faults, as it is written: «Gracious is the Lord and righteous; yea, our God is merciful» (Psalm 116. 5). And our Rabbins, further, explain the words «plenteous in mercy» (Psalm 86. 5) to mean, that God inclines towards mercy; if

both sides of a man's character are equally balanced, He inclines towards the side of mercy. It therefore follows, that there are in reality but two classes of men, viz.—that of the righteous, and that of the wicked, as implied in the verse: «Then shall ye return, and discern between the righteous and the wicked» 5 (Mal. 3. 18).

XLII. In concluding this subject, I will just explain one point. There are some qualities, which, when exercised are considered more valuable and praiseworthy in some persons than in others, whilst their opposites are considered worse in 10 some persons than in others. This is what I mean. The service of the righteous, and their righteousness, are more precious in the eyes of God than those of others, as we find: «Rejoice in the Lord, O ye righteous; praise is comely for the upright» (Psalm 33. 1); on the other hand, guilt and error in the case of 15 wise men are looked upon as worse and more intolerable in the sight of God than in the case of fools, as we find: «For both prophet and priest are profane» (Jerem. 23. 11). In the same way, as regards the conditions of worship and prayer; their conduct approaches more the ideal of a commandment, when performed 20 in a sacred place, than when performed in an unconsecrated or defiled spot; as Holy Writ says: «For in mine holy mountain in the mountain of the height of Israel» (Ezek. 20. 40). On the other hand, transgression, iniquity, and error, committed in a holy place, are more grievous and abominable before God 25 than if they were committed in a place of a different character, as we find: «Yea, in my house have I found their wickedness» (Jerem. 23. 11). Again, the fear of God, abstinence (Nazaritism), and humility in youth are good and pleasant before God, more so than the same qualities in older 30 persons; as we find: «And of your young men for Nazarites» (Amos 2. 11). On the other hand, pride and haughtiness in the aged are evil and unbearable in the eyes of God, more so than the same qualities in youths, and so it is written: «Strangers have devoured his strength and he knoweth it not; yea, grey hairs are 35 here and there upon him, and he knoweth it not» (Hos. 7. 9). Faith and uprightness, as found among the poor, are more satisfactory and more praiseworthy in the eyes of God than the

same qualities in other people, as Holy Writ says: «Better is the poor that walketh in his integrity» (Prov. 28. 6). On the other hand, robbery, violence, and theft, at the hands of the rich, are worse and more reprehensible in the sight of God than the  
5 same vices among the poor, as is shown in the passage beginning thus: «And there came a traveller unto the rich man» etc. (II. Sam. 12. 4). Further, helping our enemy and doing him a kindness, are good and pleasant in the eyes of God: «For if a man find his enemy, will he let him go well away?  
10 wherefore the Lord reward thee good, for that thou hast done unto me this day» (I. Sam. 24. 20). On the other hand, to inflict injury upon a friend, and to do him violence, displease Heaven in a greater degree than if the injury were done to an enemy; and a support for this view may be found in the  
15 words: «He hath put forth his hands against such as were at peace with him» (Psalm 55. 21).

Again, meekness and humility are more acceptable to God when coming from a chieftain or a noble than from an ordinary individual, as we find: «And the man Moses was very meek»  
20 (Num. 12. 3). On the other hand, pride and arrogance in the poor and needy are worse and more evil before God, and are even more detestable, than the same offences in great people, as we find: «When vileness is exalted among the sons of men» (Psalm 12. 8). Violence and robbery at the hands of leaders  
25 are evil in God's sight, as it is written: «To devour the poor from off the earth» (Prov. 30. 14). And it is particularly reprehensible when such violence is exercised against men of learning, or against a person who is a *persona grata* in the community, as we find it stated: «For I know how manifold are  
30 your transgressions, and how mighty are your sins, ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right» (Amos 5. 12). A greater degree of wickedness than this, is to inflict violence and injury upon a number of people; e. g. robbing a thousand men of a thousand pieces of  
35 silver, is more grievous before God than robbing five hundred people of the same amount, inasmuch as there is a greater number of victims who have suffered through his violence; for, «By reason of the multitude of oppressions they cry out» (Job 35. 9). It is

even a worse crime to transgress and be guilty on those holy days, specially selected and set aside for the atonement of iniquities, as it is said: «Behold, in the day of your fast ye find your own pleasure» (Is. 58. 3). Nothing is more beautiful and praiseworthy in the sight of Heaven than the charity (righteousness) 5 and kindness evinced by the poor, as the verse says: «Better is little with the fear of God» (Prov. 15. 16). But it is a better thing still, to refresh (give pleasure to) those who are thirsty. Compare the passage in Joel (2. 14—16), in which the words occur: «Let the bridegroom go forth of his chamber 10 and the bride out of her closet». Our God has, accordingly, commanded us to offer unto him our firstfruits or firstborn, the beginning of our produce, and the choicest of our possessions, and to pray to him at sun-rise; for such actions and services are of the best sort we can render, and are regarded 15 by us as valuable; and they will become the crown of our glory, when we thus offer unto Him the first of our ingathering, according to the words: «And all your choice vows which ye vow unto the Lord» (Deut. 12. 11).

XLIII. Having finished the explanation of all these 20 matters, I must now show which is the right and which the wrong way as regards thought and imagination. And I say, that first thoughts and ideas, whether for good or for evil, crime, and transgression, are taken into account. When man stops them, and prevents them from growing in his heart, he 25 receives credit, and it is accounted righteousness unto him for thus suppressing his thoughts, as it is written: «Let the wicked forsake his way, and the man of iniquity his thoughts» (Is. 55. 7). But if he inclines his heart after his thoughts, and he takes the almost practical step of deliberating 30 on them, as to the manner in which he can carry out that wicked action, then, even if he does not perform the evil which he had in mind to perform, there nevertheless rests upon him the sin of thinking of it, and the trespass of reflecting upon it; it is true, the sin which attaches to its actual performance 35 is not his, for between the thought of sin and the act of committing it, there is yet a sharp distinction to be drawn; (but evil thoughts have to be reckoned with), for it says: «Evil

devices are an abomination to the Lord» (Prov. 15. 26). Now the only sin in the world, the mere thought of which entails punishment upon a man, without his having acted it out, is the sin of scepticism, denying and dealing falsely with regard to  
5 God; for in this case, even though he has not actually been guilty of idolatry, but entertained a suspicion of doubt as to God's existence or His Unity, he has, by the mere thought of it, incurred the penalty, according to the text: «That I may take the house of Israel in their own heart, because they are all estranged  
10 from me through their idols» (Ezek. 14. 5). And I, Berachya, will add the following undoubted evidence to corroborate this assertion, although the words of the Gaon need no support. We find: «And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing  
15 mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts» (I. Chron. 28. 9). This verse has reference to this very subject, viz:—the Unity of the Creator. I have to add, that the teachers and interpreters of the Law may be classed under four heads. First, we have  
20 those who teach and interpret according to legal tradition and according to the Text, basing everything upon its true foundation, and every text upon its true signification. In the case of one who acts in this manner, his teaching has already taken firm hold of his heart in truth and uprightness;  
25 and by this very act, as well as by his skill in imparting it, he has carried out to perfection the Will of his Creator, for which he will receive a goodly reward from Him. Concerning such a man the Scriptures say: «If thou seek her as silver, and search for her as for hid treasures; then shalt thou under-  
30 stand the fear of the Lord» (Prov. 2. 4—5). Now to the second class belongs the one who endeavours with might and main to act in the manner just described, but he has not the ability and skill to attain, according to his heart's desire, that high standard of dialectics, nor does he possess the knowledge  
35 necessary to expound the Scriptural text or the practical legal decision in a proper manner; such a person receives no reward, but, at the same time, he is not accounted a sinner. But the man who interprets the laws, and of his own accord (though without

evil intent) introduces false matter not commanded by God, he may there and then be compared to one of the false prophets; his sin, in fact, corresponds to theirs, concerning whom it says: «Woe unto the foolish prophets, that follow their own spirit, and have seen nothing» (Ezek. 13. 3). While, fourthly, he who has 5 thoroughly examined and investigated, tested and reconciled himself to the Unity of the Creator, and yet wilfully introduces some rebellious or mistaken view of his own, is undoubtedly the same as the sceptic, and judged like those who evolved the false theory, that a certain angel had created the world, 10 because the Bible uses the expression: «Let us make man in our image» (Gen. 1. 26). Concerning such people we read: «For they speak against thee wickedly, and thine enemies take thy name in vain» (Psalm 139. 20).

XLIV. Further, every judge who chastises and punishes at 15 his discretion, in order to make a fence round the Law and a hedge round the Commandment, will have the merit due to a righteous action, as our Sages say: «A court of Justice (Beth-din) may chastise and inflict a punishment not expressly stated in the Law, as long as the object in so doing is not to trans- 20 gress the Law, but in order to make a fence round about it». But if a judge castigates and punishes of his own accord, so as to pervert justice, to take a bribe, or to share in the spoil, he has thereby destroyed his soul, as it is said: «Also to punish the righteous is not good» (Prov. 17. 26). Further, if ignorant 25 people, who have learned neither the Torah nor the Mishnah, nor have served (sc. learned men), being unable to study and to read the Text, enquire of the Sage and follow his instructions, and keep the ordinance according to his directions, they incur no guilt, as we find: «The lips of the 30 righteous feed many» (Prov. 10. 21). But if they do not follow his advice, they incur the charge of indolence, and are guilty of sin. Concerning them it is said «A scorner loveth not to be reprov'd» (ibid. 15. 12). Again, the poor have no excuse or pretext acceptable to the Creator, for neglecting their 35 prayer, or being slothful in their religious duties, or not fulfilling that which has been commanded them. If they are busily engaged in trying to provide the means of their sustenance,

and are preoccupied in endeavouring to earn their livelihood, no charge of sinning can be leveled against them, until they have finished their work and yet not discharged their obligations as regards Prayer. Should, however, their neglect  
5 in this respect be due to any other cause, the result of their laziness, or of their afflicted and depressed condition, they will receive the punishment they deserve, as we find in the chapter in which the words occur: «He delivereth the poor in his affliction» (Job 36. 15). Nor can any latitude be  
10 allowed in respect of these rules to the sick, nor to those suffering from some malady, to encourage them in murmuring, crying, and indulging their whimsical spirit in the days of their illness against their Creator; nor can they be permitted to speak as if there were something wrong in the lot they are  
15 called upon to bear; to do so would be to draw down upon themselves further punishment, as it is stated: «And they have not cried unto me with their heart, but they howl upon their beds» (Hosea 7. 14). There are, further, no extenuating circumstances in the case of drunkards and inebriates; every sin and  
20 transgression committed by them is as amenable to punishment as ordinary cases; for the Rabbins say: «A drunkard's purchase is a legal purchase, and his selling a legal sale; if he has committed a sin involving capital punishment, he is put to death; if he incurs stripes, we inflict them upon him». As regards  
25 those who are punished at the hands of the nations, these have no right to chafe under their captivity; and Israelites, enslaved among the peoples of the world, have no right to complain, and to enquire of their Creator, as to the reason why He has delivered them into the hands of the nations; rather let them silently and  
30 calmly bear their lot with resignation, for their present servitude is taking the place of the punishment to which they might be sentenced on the Day of Judgment. Thus it is said: «Let him give his cheek to him that smiteth him; ... for the Lord will not cast off for ever» (Lam. 3. 30, 31).

35 XLV. Those sinners, again, who have repented, and then afterwards lapsed into sin, will find their repeated attempt at repentance beset with difficulties, and their action is well characterised as being like «as a dog that returneth to his

**vomit** (Prov. 26. 11). Concerning them our Sages have said: «He who says, I will sin and then repent, will not have the chance of carrying out the resolve to repent». Moreover, whoever depends upon the Tenth day of Tishri to effect atonement for him, should know that it is not the Day itself that atones 5 for iniquity, if there be no attempt at repentance. This is what our Sages mean when they say: «Lest you might think that the Day of Atonement atones for both those who truly repent, as well as for those who do not, the limiting particle (78) is employed «*Howbeit* on the tenth day» (Lev. 23. 27), to suggest that only 10 those who truly repent are pardoned». Further, those who mislead others, and cause them to err, will not have the chance of the reward of merit, nor will their repentance be perfect and acceptable to Heaven; which is hinted at in the verse: «How trimmest thou thy way to seek love» (Jerem. 2. 33). Again, those who 15 teach according to the prescribed rules, and instruct according to law, and direct men according to the straight path, these will not incur guilt, nor will their merit be for nought or lost; surely «My foot hath held fast to his steps, I have not gone back from the commandment of his lips» (Job 23. 12). In fine, 20 I know full well, that even if I should endeavour to adduce further supports, and collect further proofs for my contention, it would entail unnecessary weariness to present more general rules for prosperity in life: surely, what I have already said, is sufficient for the reader, if he makes up his mind to study the 25 subject; and God will render him worthy of being numbered among those who wisely seek the ways of truth. All this I have gathered from the work of the Gaon R. Saadya.

XLVI. I will now add some of the remarks made by the Gaon and great Dayan, R. Bahya. Man, says he, is composed 30 of soul and body, and there are two methods he adopts, both of which cannot be deemed praiseworthy; one tends to destroy combinations which exist in this world; namely, when he detests and omits to cultivate it, to find an interest in its problems, its chances, and accidents, and he therefore leaves its sphere, 35 and betakes himself to the realms of higher thought. The second method adopted by man tends to destroy man's objects both in this world and in the world to come, when he pursues the pleasures

of the world and sinks into the depths of bestial desire, and relaxes the cords of reason. God, however, in the greatness of His goodness and mercy towards man, has thought fit to charge him with the word of command, by means of which  
5 his ways will be established in two worlds, both in this world, and in the next, by means of which he will draw the line between reason and desire; and this is none less than the Law which is constant, and the testimony which is clear, both from without and from within; it has the power to divorce a  
10 man from his lust in this world, and to preserve his latter end, as it is said: «Incline thine ear, and hear the words of the wise». «Have I not written to thee excellent things in counsels and knowledge» (Prov. 22. 17, 20)? Further he says: «As regards the man who withholds his soul from the enjoyment of the  
15 good things of this world, from eating and drinking, from clothes and dress, from sexual connection, from conversation, from going about to earn his living, such a course may fall under two heads, it may either be pursued for Heaven's sake, or for the world's sake. The heavenly element it contains, which draws  
20 him on to fear God, the honoured and revered One, and to despise this world is praiseworthy, and for this he will receive a goodly portion. This is the man of whom it is said: «The heart of the wise is in the house of mourning» (Eccles. 7. 4). Now for the material element which the above-named course contains. If a  
25 man's object is to keep his property, as he is miserly, and he denies himself every good thing, so as not to reduce his money, or so that people may praise him, and say that he despises the world, his mind not being bent upon any higher object, such a person is to be blamed, for he does violence to his own soul;  
30 he acts in this manner simply to gratify his own desires, and his very love of the world. Nay, adds the author, he who ostensibly despises the world for the sake of the world, may be compared to a man who endeavours to extinguish fire with straw. Upon this very subject, the love of the world, R. Solomon Ibn Gabirol  
35 writes, that there are seven things which a man should love in this world. First «Thou shalt *love the Lord thy God*» (Deut. 6. 4). A man, endowed with feeling, should *love himself*, as it is said: «For he loved him as he loved his own soul» (I. Sam.

20. 17). I mean, of course, that he should keep himself far from anything that would be injurious, and that he should never depart from the threshold of the fear and service of God.

A man should *love his relations*, as it is said: «Now Israel loved Joseph» (Gen. 37. 3); «And Jacob loved Rachel» (Ibid. 5 29. 18). A man should *love his native land*, according to the words: «But thou shalt go to my country and unto my kindred» (ibid. 24. 4). We should *love our fellow-man*, as David said of Jonathan: «Thy love to me was wonderful» (II. Sam. 1. 26). A man should *love his household*: «As a loving hind and a 10 pleasant doe» (Prov. 5. 19). We should *love wisdom*, for «Whoso loveth wisdom rejoiceth his father» (ibid. 29. 3). Other kinds of love incline towards lust; but he who causes his reason to subdue his desire, will have his actions praised. A wise man once wrote to another on the subject of suppressing one's 15 sinful desire, as follows: «Thou shalt not attain what thou lovest, until thou hast endured much from what thou hatest, nor shalt thou be freed from what thou hatest, until thou hast endured much from what thou lovest».

XLVII. To return to the subject-matter of the Gaon R. Saadya, 20 chief of dialecticians. I intend to give you an epitome of his lengthy treatment of the subject, without however omitting any important point, for so my heart prompts me, lest in its present form his disquisition become tiresome to the reader. I trust that you will not judge me harshly for having done so, 25 as the motive is good.

The Gaon composed a treatise, which he called: «An explanation of the laws regarding *the soul's true essence*». At the commencement of his 'explanation', he says: God has told us by means of His servants, the Prophets, that He formed man's soul 30 to be resident within him, when He created all the other formations of his body; that He joined them together for a certain term and an allotted time; and that when this term and allotted time are complete and ended, God then separates and divides them one from the other; the bodies being pre- 35 served in the treasury of the Creator, until such time as the number of souls shall be complete, which God in His infinite wisdom had agreed to create and form. As soon as the tale

of the number of created souls shall be completed, God will at once join them a second time, and restore those very souls to their own bodies, and bring them together again.

In confirmation of the truth of this matter, the prophets have  
5 performed in the sight of the people signs and wonders, so that we are compelled to believe and accept them.

I shall begin to elucidate this subject with all the keenness of intellect and sharpness of understanding that I am able to command in explaining the case clearly, for I have met with a  
10 number of clever men who attempted to interpret this abstruse subject, and yet all are at variance as to the truth of the soul's essential character, all are in doubt as to the knowledge of what it really is; in fact, there is a great diversity of opinion among them on this head.

15 Now the Gaon has tested their arguments, has weighed them in the balance of understanding, and has found that they may be classed under eleven categories, and that they are all visionary, and devoid of any value.

What I have done has been to explain and reproduce what  
20 the Gaon thinks to be the true aspect of the case.

XLVIII. The Gaon says, It is clear to us that the soul is created and renewed, just as other substances are created and renewed; and this renewal is the creation of something out of nothing, in a subtle and wonderful manner; for as it is impossible  
25 that there should be a substance prior to and apart from the Creator, it necessarily follows that all objects must be created, and the soul is one of them, as it is written: «And formeth the spirit of man within him» (Zech. 12. 1). Hence the soul is something created, and it is a pure essence, a substance which  
30 is bright, simple, very fine and pure, illuminative in a higher degree than the heavenly spheres and bodies generally. It is, therefore, the seat of the intellect and the understanding. I arrive at this conclusion by the aid of two mighty and powerful fundamental principles. In the first place, reason itself  
35 proves it; because we see the signs of its working, and we can judge from the great wisdom and the breadth of counsel which it displays independently of the body itself (lit. from behind the veil of the body). Further, we see that the body deprived

of these faculties is powerless to produce those extraordinary manifestations, at the time when the soul is separated from it, and it is cast to the ground without wisdom and understanding. Hence we infer that these faculties of wisdom and understanding emanate from the soul, and not from the body; and, therefore, if the soul were merely a portion of the earth's portions, it would not be able to effect those results, and would not be cognisant of the wonderful departments of knowledge. And if it were but part and parcel of the spheres, it could not be of an intellectual character, for the heavens have not the power of utterance, speech, or understanding. The second principle upon which I found my conclusions, is derived from the verse of Scripture which speaks of the pure and upright soul illumining and brightening, as the light of the firmament and the stars: «And they that be wise shall shine as the brightness of the firmament» (Dan. 12. 3). To this I add, that wicked souls will not shine as the stars: «Behold he putteth no trust in his holy ones . . . how much less one that is abominable and corrupt» (Job 15. 15, 16). I am justified in making this deduction as regards the pure soul and the purity of heaven, for Scripture singles out for comparison something special in the heavens, for no other purpose than to show that the two things compared are one and the same in respect of their essence and origin, and the comparison of these two objects but strengthens and confirms the Wise man's statement:—that 'that which hath an upward tendency rises, while that which tends downwards descends' (Cf. Eccles. 3. 21). I, further, know from several considerations, that the soul gains its knowledge out of itself, and not by reason of the body. First, knowledge and wisdom cannot possibly emanate from the body, because the body has not this power. Further, because I find that the blind man uses the expression: «Thus I saw in my dream»; and since a blind man does not see through the medium of any bodily organ of sight, he must needs do so by means of some spiritual organ—his soul; and it is just on this account that some ignorant folk err, when they say that the soul is a bundle of sensations, and the seat of the senses where they meet, mingle, and join together. But things are not as they say, for the soul it is which gives

- strength to the sensations, and power to the senses, so that they be perceived, and it is impossible for the soul to be the power of sensations itself. Further I know, that the soul can effect nothing except in conjunction with the body, just as it is the law of all  
5 created things that they can do nothing without the aid of some instrument. And it is in consequence of the soul's conjunction with the body, that the three faculties become possible, viz:—the faculties of desire, understanding, and passion. The Bible gives three different names to these three faculties, «nefesh» (soul),  
10 «ruah» (spirit) and «neshama» (breath). «Nefesh» implies desire, and informs us that man has desire and passion; as in the phrases: «because thy *soul desireth*» (Deut. 12. 20); «So that his *soul abhorreth* dainty food» (Job 33. 20). «Ruah» (spirit) implies anger, to show that man has anger and wrath, as we  
15 find: «Be not hasty in thy *spirit to be angry*» (Eccles. 7. 9); «A fool *uttereth* all his *anger*» (Prov. 29. 11). The name «Neshama» (breath) implies understanding, teaching us that man has knowledge and understanding: «And the *breath* of the Almighty giveth them *understanding*» (Job 32. 8); «And whose  
20 *breath* came forth from thee» (ibid. 26. 4). And it is on account of these faculties that some people say, that the soul has two phases (consists of two parts), one in the heart, and the other in the remaining parts of the body. So far the words of the Gaon R. Saadya.
- 25 XLIX. As R. Abraham Ibn Ezra has some good and clear points on this subject, I add them here. According to him, the «soul» (Nefesh), is the vegetable nature resident in the liver, which enters into the composition of every living being; from it are derived such feelings as the desire for food and sexual connexion.
- 30 The «spirit» (Ruah) resides in the heart, and upon it depend man's life and movement: when this spirit, which is like the air, departs out of man's body, he dies; this is the nature which gets the upper hand in us, and is prone to anger. As regards the «breath» (Neshama), this is the highest endowment,  
35 its faculties residing in the brain; it is on this account that it is continually searching after that which may help it to acquire the knowledge of God's actions. Now, according to the statements of these authorities of ours, combined with that which I,

Berachya, have learnt from the scientific work which I have rendered into Hebrew from a non-Jewish source, I have come to the conclusion, that, fundamentally the seat of the «Neshama» is, in truth, in the brain; and that, for this reason, man has been created erect in stature, so that the «Neshama» should point to Heaven, and thus have before its view, and ever present to its gaze, the place from whence it derived its origin. And when the desire of man would be about to get the better of his reason, prompting him to perform deeds which should not be done, then Recollection, proceeding from the «Neshama's» upward glance, would intervene to forewarn him, even to restrain him from that unhallowed action, unless he permit his baser nature to coerce him. Every sensible person will control his bodily wants in such a manner, as to fit in with the necessities of the «Neshama»; for unto such as walk on fours, that «Neshama» has not been granted, they having been created for the sole purpose of ministering to man's wants, either as food, or to do the work man demands of them.

If, however, man were but an animal walking on all fours, his «Neshama» would become affrighted, defiled, and rendered unclean by reason of its grovelling in the dust of the earth.

Now as long as the working and faculties of the «Neshama» are manifest in the brain, the organ is termed «*Neshama*»,—the word itself being derived from the term *Shama-yim* (heavens), for thereupon it keeps its gaze fixed. We know also that the power of the «Neshama» is felt throughout the body; and if its chief seat be in the brain, it is because there are nerves ramifying from the brain, and spreading through the body, which are more sensitive than other nerves; of such are those that supply the organs of sight and hearing: for, surely, the members of the body have of themselves no sensation.

It is also true what R. Saadya has said, that the word «Neshama» often stands for «understanding», but he did not explain himself fully; I will endeavour to do so.

It is well known, that when we use the word «wisdom» with regard to man, we refer to those forms and images which are stored up in the back-part of the brain; «knowledge» consists in the coalescence of sensations in the cerebral cells in the

frontal portion of the brain; whilst «understanding» refers to that form of intelligence which is mid-way «*between*» knowledge and wisdom: in reality the words «Tebunah» and «Binah» are, etymologically, derived from יָנַח «between». All these forms of  
5 intelligence, in fact, have their origin in the nerves of the «Neshama».

This is the rule for your guidance—the name of the noumenon varies according to the phenomenon; when, for example, its phenomena are manifest in the liver, the «Neshama»  
10 is called «*Nephesh*» (soul), because the ultimate source whence the desire grows is in that organ, the word «Nephesh» being of the same root as the form נִפְשָׁתָם (u-phish-tem) in the clause: «And ye shall go forth and *grow*» etc., in the sense of ‘increasing’, ‘being over and above’. When, again, the «Neshama’s» manifestations  
15 are in the heart, (and this organ is more susceptible of the powers of the «Neshama» than any other bodily member, and it is on this account that all the members are subservient to the heart), then we attribute those phenomena to the «*Ruah*» (spirit), for the movements of which man is capable during  
20 life are derived from it, and it is on account of this «movement» that the «Neshama» is called «*Ruah*» (spirit).

These two terms «*Ruah*» and «*Nephesh*» are equally applicable to both man and beast, for their powers are visible even in those who walk on fours, as the Bible testifies when it states:  
25 «Let the earth bring forth abundantly the living *nephesh*» etc. (Gen. i. 23). But the «Neshama» in its ultimate form, dumb animals do not possess; some instincts which are offshoots and derived from the «Neshama», they have; these lead them on so that they reach their destination when they wish to feed in  
30 the grazing field, and they remember the spot whence they came and whither they are going. Man alone possesses the ultimate form of the «Neshama», for the Creator breathed it into his nostrils as the breath of life, and placed it below in the brain, from whence it is once again to return unto the God  
35 who gave it.

I have culled all this information from the learning of the Greeks, which had been translated into other languages by certain non-Jews; I have redeemed it from the hand of the

stranger, and have given it a purer turn of my own, and incorporated it in this work.

L. I will return to the words of the Gaon, our Teacher. He remarks as follows: Having learnt that each soul has three faculties, we find that two other attributes are added by 5 Scripture, viz:—that the soul is something «special», and that it is «living». By «living» we mean, that, according to God's will, it never dies: by «special» is indicated, that it has no equal among all the creations, either in the world above or below. Now it is evident that the nerves and vessels (lit. members) in 10 the human frame all ramify from the heart, and that through their agency proceed our sensations and susceptibilities, although there are vessels (lit. members)—ramifying from the brain, and the centre of which is not in the heart, but these latter belong to what is called the spinal cord of the body. It is in conse- 15 quence of this close connexion between heart and soul, that Scripture everywhere joins the two terms, as in such phrases: «with all thy heart and with all thy soul» (Deut. 6. 5). I have already remarked that virtue illumines the soul, and guilt darkens it, as it is said: «Light is sown for the righteous» 20 (Ps. 97. 11); «The light of the righteous rejoiceth» (Prov. 13. 9). It is God who examines and tries the soul, since He is its Creator, and He therefore understands its action, and discerns its productions. The process is compared in Holy Writ to that of one who refines silver or gold, in order to 25 remove the dross and baser metal from them, and thus leave them pure and unalloyed, thus: «I will refine them as silver is refined, and will try them as gold is tried» (Zech. 13. 9). The soul of man is tried and refined in a similar manner at the hand of its Creator; the goodly soul resembles gold purified, 30 is bright and lustrous, high and exalted, as it is said: «For he knoweth the way that I take» etc. (Job 23. 10); guilty souls are like the dross or coarse metal which is black and dark, base and rejected, «Refuse silver shall men call them» (Jerem. 6. 30).

35

But I must add that there is a possibility for these bedarkened souls, as long as they reside in the human frame, to become pure, brightened, and cleansed; this is the function of Repen-

tance, which has a meaning only for the living man: but, as soon as his soul departs from him, and there is the dissolution from the body, there is no possibility of its ever being able to purify and cleanse itself, for the hope of man is gone, and  
5 his expectation cut off, as the Bible testifies: «When a wicked man dieth, his expectations shall perish» (Prov. 11. 7).

Now suppose someone were to argue and say: Would it not have been better for the soul, had God left it separated from the body and alone, for in that case it would have  
10 been at rest, and released from those chances of guilt and defilement, to which it is now prone. Our answer would be as follows: Had God left the soul in a state of separation, and existing apart from the body, it would not have been able to  
15 chance to gain everlasting life, or the delights of the future world; for such rewards are but its heritage when it has performed deeds of worthiness, and carried out the Will of its Creator, and this is but possible while soul is joined to body. In fact, it was specially assigned to the body, in order that by  
20 means of this conjunction, its action and powers might be completed, and brought to a head.

It is the same, for instance, with fire; it can only make itself visible or show its effects, when it is in contact with some other substance outside of itself. So the soul, if it were left  
25 alone and unattached, could do nothing whatsoever: and if this be the case as regards the soul, surely the body left to itself would be unable to do anything.

LI. After these introductory remarks, it is my intention to explain that soul and body taken together form one agent and  
30 doer, or are partners in every act, as we read: «And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life» (Gen. 2. 7). They are both, therefore, equal in judgment as regards recompense, for they were created and received their new life in one and the same  
35 moment.

On this subject many people have gone wrong, and their minds have become perturbed. Some think that reward and punishment apply to the soul alone, others to the members of

**the body** alone. The former base their view upon such **Scriptural** expressions as: «If any soul sin» (Lev. 5. 1); «**The soul** that committeth a trespass» (ibid. 7. 15); «**The soul that sinneth**» (Exod. 18. 20); and they infer from such expressions that all actions are referred to the soul, and not to 5 the body. But they ignore the fact that the Bible employs equally such phrases as: «The soul that toucheth» (Lev. 7. 21); «(The soul) that eateth of the flesh» (ibid.), when there is no question of these acts being performed by the body and not by the soul, though this latter word be used. Those people, 10 on the other hand, who refer all action to the body alone, base their opinion upon such clauses as: «All flesh shall come» (Isaiah. 66. 23); «And let all flesh bless» (Psalm 145. 21); but they do not understand that such expressions include both the device and knowledge of the soul, as well as the action and 15 effect produced by the body. This is, in truth, the method adopted in the Bible; sometimes it mentions the soul, and sometimes it mentions the body alone, and at other times it refers the working of the soul and the body to one member. Thus: «Her feet abide not in her house» (Prov. 7. 11); «And she 20 worketh according to her desire with her hands» (ibid. 31. 13); «And mine eye abideth in their provocation» (Job 27. 2); «Cannot my taste discern mischievous things» (ibid. 6. 30). Having now explained this subject according to common-sense, I shall adduce support for this explanation from the works of Tra- 25 dition. Our Sages remark: If man should imagine that body and soul could mutually free each other from the sentence of justice (each throwing the blame for wicked action on the other), his plea would remind one of the parable of the king who had a park in which he placed two keepers, one lame 30 and the other blind, and the rest of the story.

So far from the work of the Gaon R. Saadya. And this is what R. Solomon Ibn Parchon writes in his book. The Creator has formed three different kinds of creatures, angel, man, and beast. To the angel he granted knowledge without evil incli- 35 nation; to the beast he gave inclination without knowledge, and it is consequently not punished for its actions. As regards man, however, he is a complex being, inasmuch as there

enter into his composition knowledge and inclination. If he be a worthy example, and suffer his understanding to judge his desire, he becomes like unto an angel, for he has conquered his inclination, which even an angel is not called upon to do, 5 as it has no inclinations; should he, however, not prove himself worthy, then he becomes lower than even the beast, for the beast has no knowledge or understanding to keep it from evil, whilst man has knowledge, and it hath not availed to guard him from evil.

10 LII. Having said thus much, I must explain what is meant by the limit of the duration of man's life and years. God has informed us that He has created the soul to be in conjunction with the body for a limited space of time, as we find: «The number of thy days I will fulfil» (Ex. 23. 26); «Behold thy 15 days approach that thou must die» (Deut. 31. 14); «When thy days be fulfilled» (II. Sam. 7. 12). Possibly God may add to that limit of time, possibly he may deduct from it. But I do not say that the addition or deduction refers to the true limit which is known by Divine wisdom, that is the ultimate 20 limit determined by him, for such expressions as addition and subtraction do not apply to the truth of God's knowledge; when we use such expressions as regards time and the limit of man's existence, we mean the ultimate limit of man's strength and power, with which God has endowed his body, and by means 25 of which the body lives and exists. This is the explanation of this matter. It is well-known and clear that when God first creates man, He gives him power and strength, by means of which he is able to live many or few days, and when that strength and power which are found to exist in the 30 human being are exhausted, there supervenes «the end of the life of man». But God is aware at the creation of man, whether He will ever in time to come strengthen and increase that native power, so as to add to the limit of that man's existence and cause him to live longer. He is equally aware whether 35 He will weaken that power, make it poorer, and lessen it, so that it will not even exist and hold out until the limit of time is reached, to which his natural power and strength would ordinarily have brought him, and thus the allotted time of man

would be diminished. It is in this manner that we believe in the idea of adding to, or subtracting from the limit of existence: we understand it to mean, that God, who formed man, also gave him an allotted time, knowing all the while that He would add to his years, or diminish from them; the *end* of a 5 man's life meaning, therefore, the ultimate limit to which he would live; and this is known to his Creator. For instance, let us imagine that God has created N. N. (Reuben), and given him power to live for seventy years. But He also knows that in the future the force of that vital power will become weak 10 and lessen, so that the limit of his life will be reduced to forty years. Or the reverse; suppose He had given him power to live forty years, but He knew that He would at a future time increase the vital power and add to it, so that he might live on for seventy years. In this manner we have to believe 15 that man's allotted term of existence is subject to the idea of subtraction or addition. Proof that our lives may be lengthened or shortened may be found in the following examples from Holy Writ: «The fear of the Lord prolongeth days» (Prov. 10. 27); «And I will add unto thy days» (II. Kings 20. 6); 20 «That thy days may be long» (Ex. 20. 12); and with respect to the wicked: «And the Lord smote all the firstborn» (ibid. 12. 29); «But the years of the wicked shall be shortened» (Prov. 10. 27); «And those that died by the plague» (Num. 25. 9). Now, in the last example, if those who are mentioned 25 as having died by the plague had come to the end of their years in the ordinary manner, they would not have incurred the plague as a punishment for their sin, nor could the plague have been stayed through the intercession of Phineas. We also notice the verse «The Lord shall smite him, or his day shall 30 come» etc. (I. Sam. 26. 10).

Now I do not mean to assert, that the life of every righteous man will be prolonged, nor that that of the wicked will be cut short, but that the prolongation or diminution of the term of life depends upon the Will of the Creator, and 35 upon the deserts of man. Accordingly, every righteous man whose years have not been added to, will have something additional added to his reward in the world to come. The

whole chapter of Ecclesiastes, beginning with the words: «To everything **there is a season, and a time to every purpose,**» (Eccles. 3. 1) **points to this idea.** So far the explanation of R. Saadya. But I am anxious to make the subject clear, so  
5 that every reader may be able to understand it.

It is well-known and understood that every man has a limited time to live, according to the amount of animal heat and moisture with which he has been endowed by nature. If that heat is not turned into strange fire, and that moisture into  
10 strange moisture, which is the opposite of natural; and he clings to the fear of God, and does His Will, then the Creator can, by force of the vital principle, strengthen the heat and moisture in their due proportions, and, under these conditions, the man will live beyond his allotted time. This is the meaning of such  
15 phrases as: «The fear of the Lord prolongeth days» (Prov. 10. 27); «And I will add unto thy days» (II. Kings 20. 6); «But the years of the wicked shall be shortened» (Prov. 10. 27); «In the midst of his days shall they leave him» (Jerem. 17. 11); «The Lord shall smite him, or his day shall come» etc. (I Sam.  
20 26. 10). We have, in the last example, the case of a man who dies by plague or in war, and who consequently did not die on his day, on the day determined for him according to the natural qualities of his animal heat and moisture, for an extraneous accident carries him off. We further find: «Why shouldest  
25 thou die before thy time?» (Eccles. 7. 17); «Lest he die in the battle» (Deut. 20. 5). I have gathered this from Ibn Ezra.

LIII. To return to the words of R. Saadya. In what manner does the departure of the soul from the body take  
30 place? Our Rabbins inform us, that the angel sent by God to separate the soul from the body, is revealed and appears to man in the form of pale fire full of fiery eyes, like crystal, grasping a drawn fiery-red sword in his hand, and, as the hour of death arrives, this angel appears to man as though in the  
35 act of striking him with the sword; when man beholds this, he becomes frightened and terrified, his soul flies away, and his spirit departs, while his bones become loosened. So say our Rabbins. Now when I reflected upon the words of Holy Writ,

I found a support for their statement. For our ancestors have informed us, that at the time of the plague in Israel, they saw an angel standing with drawn sword; and we read, that when an offering was brought: «The Lord commanded the angel, and he put up his sword again into the sheath 5 thereof» (I. Chron. 21. 27). And a further proof in support of the fact that the body of angels is formed of greenish fire, may be found in the words: «As for the likeness of the living creatures, their appearance was like burning coals of fire» (Ezek. 1. 13); and that their entire body was filled with eyes, is 10 supported by the words: «Full of eyes round about» (ibid. 10. 12); and there is further evidence that the eyes had the appearance of paint or pigment. It is impossible that the eyes in the body could have been greenish, for in that case they would not have been noticeable, as their colour would have paled before that 15 of the body; it is in consequence of this, that they had the appearance of crystal. I further know, that at the time when our ancestors saw the great light, the fear of death fell upon them, for they said: «Now, therefore, why should we die, for this great fire will consume us» (Deut. 5. 25). 20

How much greater, then, must a man's fear be, who sees a real angel, having a sword of fire in his hand, and it touches him! Surely, it is not surprising if his breath forthwith depart. It is stated, when David saw the angel, although he had no intention of smiting him, that «he was afraid, because of the 25 sword of the angel of the Lord» (I Chron. 21. 30); and he must have been in a constant state of excitement and trembling until the day of his death, for we read: «and they covered him with clothes, but he gat no heat» (I Kings 1. 1). And if it was so in his case, how much more likely is it for the breath of 30 life to depart from the body of one stricken with sickness, or of one in full health, when the angel of death is really about to strike him! Now someone might ask the question: Why do we not see the soul when it departs from the body? We reply, because of its light and delicate nature; being light as 35 air in point of weight, thickness, and brilliancy, we cannot see the soul, in the same way as we cannot see the highest heavens, on account of their purity, clearness, and brightness.

And as I draw my comparison from the heavens, I might go further and say, that in this respect the matter may be compared to ten glass lanterns, one placed within the other, in the innermost of which a burning light is placed: 5 to one looking at the light from afar, it appears to be burning inside one lantern, because the rays of the light penetrate from one lantern to another, and are visible from the first to the last of the lanterns. Further, if it be asked, when the soul departs from the body, what will its 10 natural condition be, how will it exist, and whither will it go? We reply, that it will be preserved near its Creator until the time of reward and recompense shall arrive; as we find: «And he that keepeth thy soul, doth he not know it?» (Prov. 24. 12). The pure and worthy souls will be kept and preserved in the 15 high places of the world, whilst the guilty, dark souls will be kept in the places of the lowest degree, as it is said: «And they that be wise shall shine as the brightness of the firmament» (Dan. 12. 3); again, «The upward goeth upward» (Eccles. 3. 21); «Yet the soul of my Lord shall be bound in the bundle of 20 life» (I Sam. 25. 29). In like manner do our Sages say: «The souls of the righteous are hidden beneath the Throne of Glory, whilst those of the wicked hover about in the world». And this is the distinction between them. But when the soul first separates from the body, there is a certain interval in which 25 the soul is in a state of unrest, and this is during the time in which the body is in a state of corruption, whilst the human frame is becoming a prey to the worms, and its individual members are being disjointed and scattered; the soul then is groaning bitterly under the knowledge that its tenement is 30 undergoing destruction, like unto a man who is aware that his beautiful palace is thrown down and laid waste, and that nettles and thistles have grown up in its place. This sighing and bitterness is in store for every soul in a greater or lesser degree, according to its due. It is on this account that our 35 Rabbins are in the habit of saying: «As a needle in the flesh of a living person, so is the worm to the dead». They base this saying of theirs on the verse: «But his flesh upon him hath pain, and his soul within him mourneth» (Job 14. 22).

I have learnt this from the explanation of what is termed «The judgment and punishment meted out in the grave».

LIV. Further, the limit of time during which the soul and body will remain separated from each other, is reached when the limit of the creation of those souls which the Creator, in His wisdom, 5 had determined to create will be completed, reached and fulfilled, that is, until the time of the very end of the world. God will, thereafter, again join body and soul together, and bring one within the other, and he will give them their recompense, whether it be good or evil. The words of the Wise Man prove 10 this; for in telling us: «And the spirit shall return unto God who gave it» (Eccles. 12. 7), he means to teach us, that ultimately spirit and body will be judged on the Day of Judgment, according to the passage: «This is the end of the matter, even all that hath been heard . . . For *every* work God shall bring 15 into judgment» (ibid. 13. 14), implying that the body and the soul will be judged conjointly. When he continues: «with every *secret* thing», the lesson is taught, that everything secret and hidden from us, whether as regards the purity of the soul or its cause for gloom, is revealed before Him. This 20 is, in truth, what God will do in the Judgment-Day; He will bring the soul from heaven, and the body from the earth, and He will bring the one within the other, and judge them together: «He shall call to the heavens» (Psalm 50. 4) i.e. to the soul, «And to the earth» (ibid.) i.e. to the body. 25

Blessed be He who teacheth us at the beginning, what will happen at the latter end of our existence!

I shall now explain some of the differences of opinion concerning the nature of the soul when it separates from the body. Some say, that it is a substance like air, and those who say so 30 all believe, that when it departs from the body, it perishes and passes away. Others say, that the spirit of Reuben, for example, enters the body of Simeon, and when it departs from the latter, it again enters the body of Levi, and afterwards that of Judah, and so on. Some go further and say, that the spirit 35 of man enters the bodies of animals, and that the souls of animals enter the bodies of men. Such and similar vain and crooked theories do these people publish in their mis-

leading manner. Now I have weighed their words in the balance of knowledge, and I find that four sources of doubt have made them run riot, and stultified their sense of things. First, they have seized on the system of the Spiritualists (Pneumatikoi), and have  
5 followed in their ways. And as for the three others, those who know their principles are aware that they hover between the principles of the Dualists and the Spiritualists. I have already previously replied to their statements. There are two other sources of doubt, one being that people bring a proof for their statements  
10 from the habits of man. They say, for instance, we have found that the habits of man resemble those of beasts. Some men have good natures, like the nature of the lamb, others again have bad natures, like that of the lion and bear. A man may be by nature ravenous as a dog, or he may have a soft and mild  
15 nature, like that of a bird, and so on. And they have adduced the fact, that these habits just enumerated do exist, as an argument to prove that the souls of animals enter the bodies of men. Such a deduction is but an evidence of their gross stupidity; for they imagine that the body of a man has the power to change  
20 the soul from its true nature and habits, so that the soul of a man, in spite of the fact that he possesses the form of a man, becomes like that of a beast. Surely this is folly and nonsense. The fourth source of doubt which influences people is derived from what they call common-sense, they saying, we are fully  
25 aware that He, the Creator of All, the true and righteous Judge, can find no pleasure in the sufferings of infants and sucklings, nay, it is impossible that He would inflict pain on them, since there is no guilt in them; and as they are not guilty of sin and iniquity, and yet suffer pain, it follows, beyond doubt,  
30 that their souls have once committed sin and iniquity, viz:—at the time when they were resident within a former body, prior to their having entered their present one. But many are the replies which can be given to such an argument. First, such persons deny the possibility that some slight punishment may  
35 possibly be inflicted upon man, not on account of any iniquity, but in order to double the reward of the afflicted one. Secondly, we might bring these persons on the horns of a dilemma. We might say to them: Do you believe that, when God first

formed the soul, and prior to its having entered a mortal body, He commanded it to perform statutes and commands, or do you deny it? If they answer, He certainly did not enjoin any command upon the soul, and did not make it responsible, then surely no penalty can be exacted from it, and the whole idea 5 of reward and punishment falls away. If, on the other hand, they reply, that the Creator did impose upon it precepts and commands, but the soul in question had as yet neither committed any act of transgression, nor performed any righteous action, then, by the very form in which they have stated the 10 question, they have expressed their belief in the doctrine, that God rewards and punishes for actions which will at some future time be performed.

Some hold that the expression: «He restoreth my soul» (Psalm 23. 3) teaches, that the soul leaves one body, and 15 passes into another. But nothing of the sort; it is a well-known figurative expression in Hebrew, akin to the phrase: «His spirit came again, and he revived» (Jud. 15. 19), for Samson's life had not previously departed. Thus also: «His spirit came again to him» (I Sam. 30. 12); «For he refresheth 20 the soul of his masters» (Prov. 25. 13); «restoring the soul» (Psalm 19. 7). All this is from R. Saadya's work.

LV. As the subject has led me to speak of the soul thus far, I will reproduce for the benefit of such persons as may probably not yet have heard it, what I translated from a cer- 25 tain book into our own language. It is well-known to students of psychology, that the breath of the spirit of life in man extends from the sole of his foot to the crown of his head, from one extremity to another, even unto the nails of the hands and feet; and we experience the truth of this in the 30 fact, that if anything touches a man's body, though his eyes do not see it, whether it be a beast, a creeping thing, a reptile, a bird, a man, an animal, or it be iron, a thorn, fire, hot or cold water, whether it come in contact with his body in general or with his head, whether from within or from without, whether 35 with the skin of his flesh, or with the extremities of his hands or feet, in every case the body will immediately have the perception of that thing throughout the whole of life, and will

recognise the thing that came in contact with it, for the simple reason, that his body is full of the spirit of life. But, as soon as it dies, it perceives nothing, whether good or evil. Now it is known, that the organs of sense are five in number, 5 each one of which has the power to apprehend within certain defined limits its object of perception, and this cannot be apprehended by any sense other than that which has been designed for that purpose. For instance, music cannot be apprehended by the sense of sight, because it is a form of hearing; nor 10 does vision take place through the sense of hearing, nor taste through the sense of touch, and vice versâ. And just as by virtue of the «soul» there are five senses to the body, so there are five senses to the «soul» derived from the power of the intellect, and these may be called spiritual senses; they are 15 Memory, Thought, Reason, Intention, and Recognition, all culminating in the Intellect, which gives them the power of apprehending things, to each one sense its own peculiar function, in knowing its own object of perception, and no other. And thou, O son of man, shouldst know thy Creator, 20 and recognise him, by means of both the bodily and spiritual senses!

LVI. I give you the result of my study of the treatise on «*The Resurrection of the Dead*», which the Gaon has composed. He begins by saying: I have reflected on the subject and 25 discovered, that the mass of our people believe that the Creator will in the future, in the days of the Redemption and in the time of Salvation, revive the dead; and I have already pointed out that it was owing to the great esteem in which man was held, that the world was created, in order that man should 30 keep God's law, and receive the reward thereof in the world to come. These people hold that the resurrection of the dead is scarcely more difficult to understand, or more extraordinary, than the creation of something out of nothing, of existing things out of things which were non-existent. God also informs us, 35 that He will revive the dead in the days of Redemption in this world, and He has established signs and wonders in confirmation of the truth of this matter. People have adduced from the Law many proofs in support of it, and they have corrobo-

rated for themselves this doctrine by the help of Prophetic Literature.

As for me, as soon as I had gained a little knowledge and insight into the subject, I felt it a duty incumbent upon me to collect and compile the information I had gathered, so that 5 I might place it at the disposal of my coreligionists to serve as a standard, as an argument and proof, derived from knowledge well-grounded, and reasoning well thought-out.

I set myself to consider the opinions of those who asserted that there was no resurrection, and I determined to reply to 10 their words from four points of view, and with four arguments.

First, from the passing away of the component parts, from the destruction of the natural elements of the body, in fact, from the general subversion of the laws of the world; secondly, from the teachings of the intellect or the understanding; 15 thirdly, from arguments and proofs derived from the text of the Law; and fourthly, from the works of Prophetic Literature. First, there are some sceptics who say that it is impossible for man, having once died, to live by those powers, which in life formed his very element and his natural abilities, after those 20 same elements have been dissolved, and those natural endowments have been interrupted; for how, say they, can they be restored to their former state? These of course, are the words of atheists and of those who worship two Powers. To us, however, it is clear that the God who created something out of 25 nothing, and who made that to exist which previously had no existence, who changed the staff into a snake, and the waters into blood, and made the sun stand still in his course, can surely also revive the dead, and restore them to their former condition; naturally, he who denies the resurrection of the dead, 30 denies all these things which I have mentioned. But the wise understand that it is no trouble for Him to form something out of nothing, or to create a substance from non-existent matter. Moreover, He revived the son of the Shunammite woman, and the son of the woman of Zarephath. 35

I have further investigated this subject, and have thoroughly examined it, lest the sceptic might argue thus: Although we might acknowledge that the Creator can do anything, yet it is

impossible for us to say, that his power and might can perform actions which are contradictory to the dictates of reason; for instance, the recurrence of yesterday, so that it should be to-day, or to make five more than ten, without subtraction or  
5 addition; because such demands would be vain according to our common-sense knowledge; in the same manner we should not, say they, testify of Him that He will revive the dead, for it contradicts reason, seeing that a mortal's limbs have already been separated, his component parts dissolved, and his natural  
10 portions mixed with the four elements of the world, moist mixed with moist, dry with dry, heat joined to heat, cold drawn to cold. And these particular elements mix with the general elements of the world, so that afterwards from the junction of these separated and dissolved atoms and elements,  
15 a second body is formed, to be again separated and severed, and restored to its original habitation. And a third time a third body is made up of the component parts—a different frame altogether, which is again analysed and dissolved, and restored to its former state, having been broken up and in turn  
20 absorbed by kindred elements. And so on, for a fourth and fifth time. And since this is the case, says the sceptic, it is impossible that the first substance should be as it was originally, either in mixture, in combination, or in composition. And this being so, the idea as to the resurrection of the dead is  
25 disproved. Now, when I examined this argument of theirs, I found it false. It would rightly follow from the fact, that, since the body has been dissolved, and its component parts mixed together with other elements, from these portions a second substance would be formed, if there were not other elements  
30 besides these elements and portions; for if there did not exist other similar substances in nature, then we should be obliged to admit, that the elemental portions of the second body were, undoubtedly, the component parts of the first body.

But it has been made clear to us, that an infinitely minute  
35 portion of one thin, small part of the original substance of the universe, or an atom of the elements of nature, is infinitely greater than all the bodies and substances which exist in this lower world of ours. As a matter of fact, Natural Scientists

who have estimated the species and substances in the world, and their dimensions, have discovered that the contents of that portion of the air nearest the heavens, added to the contents of that portion of the heavens adjoining it, is 1089 times as great as the whole earth taken together, its dust, its mountains, 5 and everything thereon included.

From this it follows, that it is possible for the second body to have been formed from some other original matter, out of which the former body had not been composed, and so on with the third, &c. And as the component parts of bodies become 10 dissolved and analysed into their constituents, they are stored up and concealed in their dwelling places until the time for their renewal and resurrection shall have arrived, when they will be restored to their perfect condition as of old. We take it that the number of creatures which are formed in the 15 course of 5000 years reaches a total of 50 generations, more or less. And as I investigated and understood these things, my mind became more settled, and my faith was strengthened, and I praised the Creator, blessed be He, to whom belongeth strength, and the power over all works. 20

LVII. I proceeded in my investigations by means of the knowledge supplied by common-sense, and I also dwelt upon the Scriptures to see if I could find anything to disprove the idea of the revival of the dead in this world, and I found in the Text a few unimportant statements, which those who deny this 25 doctrine have seized upon as affording grounds for rejecting the doctrine of Resurrection. I have written them down, in order to remove doubt from the hearts of the upright. They are as follows: «And he remembered that they were flesh, a wind that passeth away, and cometh not again» (Psalm 78.39); 30 «As for man his days are as grass, as a flower of the field so he flourisheth, for the wind passeth over it, and it is gone» etc. (Psalm 103. 15); «As the cloud is consumed and vanisheth away, so he that goeth down to Sheol shall come up no more» (Job 7.9); «He shall return no more to his house» (ibid. 7. 10); 35 «If a man die shall he live again?» (ibid. 14. 14); «So man lieth down, and riseth not» (ibid. 14. 12). But in studying these passages, I did not find that it was God who said he would

not revive the dead, but they are general statements having reference to the weakness of man and his frail powers, implying that he cannot raise himself from the grave after his death, nor can he revive his soul after he has departed from this  
5 world. Some of these verses, indeed, are expressions of contrition and supplication employed by mortal man in praying to God, so that He might regard his servants and have mercy upon them, wearied and weak as they are, deprived of power and strength. Some, again, are the words of the Creator, who informs  
10 His creatures of their weakness and poverty, in order that they may be humbled, and believe in Him. To sum up, the more man is impressed with the knowledge that he is too weak and feeble to revive his soul at his own will, so much the more will God's power be magnified in our eyes, and his  
15 praise be made manifest. Hence we learn, that the verses referred to above speak of the weakness of man, and not of the impotent weariness of the Creator. Furthermore, whenever these men of wisdom dwell at any length upon the weakness of man's power, the praise of God and his greatness are associ-  
20 ated with the references. I have further noticed the verse: «For to him that is joined with all the living there is hope. . . . for the living know that they shall die: but the dead, etc. . . . As well their love» etc. (Eccles. 9. 4—6). I reflected that possibly the objectors before-named might imagine that these  
25 verses preclude a belief in the resurrection. Then I proceeded to note what was written before these words, and I understood that all these views were not words of prophecy, nor the words of the Wise Man, but the utterances and evil imaginings of fools, which the Wise Man undertook to refute by explanation,  
30 as he says by way of introduction: «Also the heart of the sons of men is full of evil» (ibid. 9. 3), until the words «and after that they go to the dead» (ibid.). Thus having proclaimed the folly which they imagine in their hearts, he returns and deals with them in the verses: «And after» etc. (ibid.); «For to him that is joined  
35 to all the living» etc. (ibid. 9. 4). We have a similar instance in the Pentateuch, in the verse narrating the words of Pharaoh: «And Pharaoh said, who is the Lord, that I should hearken to his voice?» (Ex. 5. 2). In the same manner the prophet

records the utterances of fools. And since the actions of such persons have been characterised as wicked and foolish, we need not imagine nor think it likely with regard to them, that they will be approved or considered fit to dwell in the House of God, for it says: «For thou art not a God that hath 5 pleasure in wickedness» (Psalm 5. 4); «The arrogant shall not stand in thy sight» (ibid. v. 5).

LVIII. And as I weighed in my mind which was the proper course, and as the arguments of those who denied the principles of our Faith were shattered, I returned to the Word of God, and 10 seized upon it, in order to explain in due form what it has to say upon the subject. God speaks to this effect by means of Ezekiel: «Behold, they say, Our bones are dried up and our hope is lost. . . . therefore, prophesy, and say unto them . . . behold I will open your graves» (Ezek. 37. 11—13). Now as he begins 15 by saying: «Behold, they say» (ibid.), we learn that God knows how Israel will, in time to come, reflect and say: «How can the bones revive after they have once become dry, and how can their component parts become refreshed, and their physical portions receive moisture, and how can they possibly be joined 20 with the soul after separation?» And when he goes on to say: «I will cause you to come up out of your graves» (ibid.), we know that such promises and tidings apply to the children of Israel alone. Nay, further, the Resurrection will take place in the very land of Israel, and in this world, and not in the future 25 world, as it is stated: «And I will bring you into the land of Israel» (ibid. v. 12). Even more than this; when the dead shall revive and be awakened to life, each one will recognise himself as his former self, and each will be aware that he is So and So who died, and whom the Lord has again called 30 to life. He will be cognisant of his death, as well as of his resurrection, in the day when he rises again, as God says: «And ye shall know that I am the Lord, when I have opened your graves» (ibid. v. 13). God has further informed us, that the Resurrection shall be at the time of the Salvation, and then those 35 dead bodies will continue to live for an uninterrupted period, as it is said: «And I will place you in your own land» (ibid. v. 14). In a similar vein did Isaiah prophesy: «Thy dead shall

live» (Is. 26. 19). In fact, this whole prophecy of his bears out the teaching of Ezekiel, agreeing in various points. For example, «Thy dead shall live» (ibid.) is parallel to the words: «When I have opened your graves» (Ezek. 37. 13); «With my  
5 dead body shall they arise» (Is. 26. 19) corresponds to: «And I shall place you» (Ezek. 37. 14); «Awake and sing» (Is. 26. 19) reminds one of the expression: «And ye shall know that I the Lord have spoken it, and performed it» (Ezek. 42. 13). [It is, in fact, the case, that every one who awakes out of his sleep, will tell and  
10 relate what he has seen in his dream. There is no doubt in his mind, that it was he who lay asleep, and has awakened out of his sleep.] «For thy dew is as the dew of lights» (Is. 26. 19) explains the phrase: «Our bones are dried up» (Ezek. 37. 11), for, in the time to come, God will moisten and bedew them.  
15 Now «lights» is used in the plural, and not «light» in the singular, to hint at the soul in its widest sense, which, although being but one light, has yet many functions, seventeen altogether. To give them in detail, there are three functions connected with the brain, two with the heart, three with the breath of  
20 life, and four belonging to the body, besides the five senses. The prophet accordingly uses the plural «lights», to point to the powers of the soul, and its several phenomena. Again, we have Daniel prophesying thus: «And many of them that sleep in the dust of the earth shall awake» (Dan. 12. 2). But he is  
25 brief in his references to the Resurrection, for God had finally declared the matter through Isaiah and Ezekiel. The words: «And *many*» (ibid.) mean «the select and chosen ones», not «the many» or «the multitude of ordinary persons», just as we interpret: «And *many* from among the people of the land became Jews»  
30 (Esther 8. 17). This latter expression naturally refers to the few special ones of the people of the land; and so the Israelites are «many» in this sense though few in the midst of many, a nation among a nation. The prophecy in Daniel (12. 2) refers to Israel alone. And when he says: «Some to everlasting life» etc. (Dan.  
35 12. 2) his object is not to divide the number of those who will rise in the days of the Redemption into two classes, those who enter Paradise, and those who will be consigned to Gehinnom, but he wishes to inform us, that those who will rise again are to

have everlasting life, and those who will not rise are to continue in eternal corruption.

LIX. I further examined the Law of the Lord, and considered that Song which God set as a witness against Israel, as it is said: «That this song may be a witness for me» (Deut. 5 31. 19); and I found there mention made of the resurrection of the dead, that the Resurrection will be in the day of Redemption, the prophet arranging the subject as follows:—First, he informs us of God's goodness, and the mercy He showed unto Israel, His people: «Is not He thy Father that hath bought thee» (ibid. 32. 6), 10 as far as the words: «And of the blood of the grape thou drankst wine» (ibid. v. 14). Afterwards, he proclaims their wickedness in the words: «But Jeshurun waxed fat and kicked» (ibid. v. 15), until the clause: «because of the provocation of his sons and his daughters» (ibid. v. 19). In the third part, he records the 15 vengeance and punishments which will come upon them in the future: «I will see what their end shall be» (ibid. v. 20). In the fourth division, he appeases them with reproofs at the time when their slavery and affliction increases: «Were it not that I feared the provocation of the enemy» etc. (ibid. v. 27). Next, he 20 mentions the time when He will be merciful to His people: «For the Lord shall judge His people» (ibid. v. 36), till the expression: «let them be your protection» (ibid. v. 38). In the sixth part, he imparts to them the consoling tidings of the Redemption and the joy of Salvation: «See now that I, even I, am He» (ibid. v. 39). 25 Now this last verse is capable of affording four important teachings, having reference to the four classes of men who are sceptical, or altogether deny the principles of our Faith. First, those who deny God's existence, and say «He is not»: to them the verse begins by saying: «I, even I, am He» (ibid.); 30 to the second class, those who deny God's Unity and associate some other God with Him, viz., the Dualists, the Text replies: «And there is no God with me» (ibid.). Thirdly, those who disbelieve in a time of redemption and resurrection, are answered: «I kill, and I make alive» (ibid.). And lest such should imagine that 35 (these words mean) he causes generations to die and causes generations to rise without end, *ad infinitum*, He adds: «I have wounded and I heal» (ibid.), to imply, that just as he can heal a sick man

from his illness, so he can revive the dead and raise him from his dust. To the fourth class belong those who deny the belief in a future world, and proclaim the Day of Judgment a lie. To such God replies: «And there is none that can deliver out of my hand» (ibid.). He then sets forth in order and according to plan what will happen in the day of redemption, thus:—«If I whet my glittering sword . . . . . I will make mine arrows drunk . . . . . rejoice ye» (ibid. *vv.* 41—43). All these things will happen in this world.

- 10 The later Prophetic Literature contains in various passages and under various heads a full and exhaustive explanation of the truth of the Resurrection, and of its taking place in the days of the Messiah. I will just mention a few passages. Scripture says: «Behold I will send you Elijah, the prophet» (Mal. 4. 5);
- 15 and in another part: «Then shall we raise against him seven shepherds and eight principal men» (Mic. 5. 5). The Rabbins ask, Who are these seven shepherds? and they reply, We have learnt from the prophets that David stands in the centre, having Adam, Seth and Methuselah on his right, and Abraham, Jacob
- 20 and Moses on his left. And the «principal men» are Jesse and Saul, Samuel and Amos, Zephaniah and Hezekiah, Elijah and the Messiah. Hence, by combining the two verses referred to above, and in the light of this Rabbinic explanation, we may infer that the Resurrection will be at the time of the Redemp-
- 25 tion. They say, further, that whoever dies in the seven years when Gog bears sway, will not revive at the resurrection of the dead; for, to borrow the style of their language, this matter may be compared to «preparation» for a meal. Whoever has taken part in the preparation takes part in the banquet; and
- 30 whoever has not done so, has no right to a seat at the table. Similarly, the seven years of Gog are the days of preparation for Redemption; consequently, he who dies in those years will not again revive at the time of Redemption, but he will live in the future world. The Sages further teach that if
- 35 a suckling dies during the seven years of Gog, he will not live in the days of the Messiah. In confirmation of this statement, they quote the proverb: «He who has observed the betrothal festival will enjoy the wedding-feast». Again do our Sages

say, that he who denies the resurrection of the dead, although he may have the merit of having done good actions in life, will not live in the days of the Messiah, for the simple reason, that the one who does not believe in a thing will not enjoy that thing. In support of this we have the history of the captain in the 5 time of Jehoram; he disbelieved Elisha's prophecy of plenty, and it was decreed against him, that he should derive no enjoyment from 'the plenty'. Thus have we been taught, that the man who denies the resurrection of the dead shall have no share in the resurrection of the dead. All the attributes of God are 10 evidenced measure for measure; as it is said: «And that captain answered» etc. (II. Kings 7. 2, 19). Further it is said, in the language of tradition, that the dead will rise in their shrouds and garments. Thus, too, we have been taught: the righteous will, in a future time, rise in their garments. Such 15 an idea does not conflict with our reason; for, surely, the renewal of their garments is not more difficult than the renewal of their bodies.

LX. Some one, however, in thinking over the matter might reply: Since a man is dead, his component parts have already 20 become mixed up with the elements of the world, and the elements of the world are mixed up with other substances, how then can that body be again made up of its original component parts. We say, that by the power and ability of God, all the parts of the body are preserved until the time of their visitation 25 comes, because God does not require the decomposed elements of dead bodies in creating other new bodies, since to Him belongeth the world and the fulness thereof. This is similar to the case of a person who possesses silver vessels made out of, say, a thousand pieces of silver, and this is all that he has. Con- 30 sequently, whenever these vessels get broken, he has to mend them, as best he can, to restore them to their former state, whilst the number of vessels neither increases nor diminishes, for he has none in reserve out of which he can manufacture new vessels. But in the case of a person who has a further sup- 35 ply of silver, over and above that quantity from which the vessels were made, whenever it occurs that these latter become broken, he does not trouble to mend them, but he prepares and makes

fresh vessels out of the other silver, and leaves the damaged ones alone.

So does God act. Since to Him belongeth the world and the fulness thereof, whenever an individual dies, he leaves his 5 component parts as they are, and creates a different body out of other elementary matter.

Now some one might ask: Suppose a lion devours a man, and is afterwards drowned in the sea, and the fishes eat the lion, and then the fish are caught and eaten, and the man who 10 ate the fish is afterwards burnt and reduced to ashes, how is it possible that the Creator can revive the man that was eaten by the lion, either from the fish, or from the man who ate the fish, or from the fire which consumed him, or from the ashes?

It is because I am of opinion that such considerations mislead 15 the minds of simple folks and confuse their thoughts, that I hasten to give a complete reply to that question. We should understand that there is no such thing in the world as one substance destroying another substance, or one body doing away with another body, or one being causing another to pass away 20 altogether. Furthermore, the fire which consumes a thing has not the power to annihilate it, or to make it pass away from the world, but it only dismembers it, and divides it into parts. And when it analyses the component parts of a body, at that same moment each particle is attracted to its own species and 25 is united with it, until the heat, moisture, and cold contained in the body unite with the three fundamental elements of the world, and the dry portion is left, and remains in the form of dust and ashes. Hence fire does not really destroy anything in the world, nor has it the power of making a thing non- 30 existent. No one substance, in fact, is able to destroy another, nor would it be right for one body to possess the power of annihilating another, for, in this very matter, the might of God and His power are displayed; His power can bring all substances to nought and consume them; His power 35 can renew beings, creating something out of nothing, whilst no human creature can do likewise. And since this is true, a sure and undoubted fact, no animal which devours a man destroys a man, or removes him from the world altogether,

but it simply dismembers him, and reduces him to his component parts.

LXI. I have further to add in explanation, that the cause which necessitates living beings to partake of food, and to satisfy the requirements of taste, is this: the air draws from their body 5 daily three elements, viz:—heat, moisture, and cold; and it is because the air draws out their moisture, cold, and heat, that they stand in need of tasty food. This is proved by placing a loaf of bread in a room, and leaving it for several days, after which we shall find it dry, for the air has drawn out of 10 it the three elements, and all that remains is the element resembling dust, which is dry. It is on this account that man's body requires refreshment constantly, so as to strengthen and develop it, and prevent it from being consumed and perishing, in consequence of the waste of that which the air draws from 15 it, and the absorption of its component parts. For if the air were not to find in the body of man some other properties produced by the consumption of food, the air would have no alternative but to draw and absorb from his body its natural properties and vital parts; and this, of course, would mean the 20 rapid termination of his life in this world.

In the second place, I say, that it is well-known and evident that if a man eats but an apple, the air only draws from his body the three elements, heat, moisture and cold, but the fourth element remains in reserve in his body, the dust-like dry portion, 25 which man ejects from his body. Now, since the Creator has not undertaken to restore the apple to its former condition, its elementary properties are at once, as soon as it is eaten, mixed with the elementary portions of the system, like being attracted and joined to like. But this is not the case with man; be- 30 cause his Creator has pledged Himself to restore him to his former condition, and He consequently preserves his elemental properties in His treasury, where they are placed unmixed or uncombined with other elements; and there they remain, separate and apart, until the time shall arrive when they are again to be united. 35 To go even further, as regards the fourth portion which is interred in the ground, and which resembles dust, although it appears to us as though it mixed with the dust of the earth,

and we do not see it separated to be reserved, yet it is the case, that the Creator of All keeps it apart, and puts it aside, until its appointed time shall come; for, surely, nothing is too hard for him. It follows, therefore, most conclusively from  
5 this line of argument, that the elements of a man who has been devoured by a lion, are not destroyed or annihilated out of existence, but that they are preserved and stored up in their original state, either in the sea, or in the desert, until their appointed time shall have arrived, when God will again unite them. Surely,  
10 I repeat, this is not too wonderful for God to bring about, who once created them out of nothing; and this being so, how much more able is He to restore them to their original state.

LXII. In connection with this subject, the Gaon has formulated ten questions, which I will give in short. *First question:* Who will  
15 rise at the Resurrection? We reply, those will rise to life, who are «the people of the Lord», all those who are righteous and penitent, as is proved by the words of the prophet: «And I caused you to come up out of your graves, O my people» (Ezek. 37. 13). Hence, all those who are called «my people»  
20 are included among those who will rise. We find, too, that the righteous are called «my people»: «And say unto Zion, thou art my people» (Is. 51. 16). Sinners, however, and such as do not repent are not called «my people»: «for ye are not my people» (Hos. 1. 9). The penitent, also, are called «my  
25 people»: «And I will say unto them which were not my people, thou art my people» (ibid. 2. 23). Our Rabbins speak in the same strain when they divide sinners into classes, and say there are four kinds of repentance. If a man transgresses an affirmative or negative precept, or has incurred the penalty of  
30 excision, or death by the «Beth Din», or has profaned God's name; in such cases, one might imagine that death would not condone his crime; the Scriptures, therefore, to disprove such an idea, state: «Behold I will open your graves . . . O my people» (Ezek. 37. 12); upon which our Sages comment, that  
35 whosoever is repentant, even though the crime be that of denying the very principles of the faith, will rise at the Resurrection. Our Wise Men say, moreover, that as regards Israelites, but few of them will die without repenting; for, as a

rule, they never die of without having sought the blessings of Repentance. They further make this general statement, in which they are supported by all sages and believers, that God revives all the dead in the world to come, for the purpose of requiring each one according to his actions. 5

Now it is also evident and clear, that it has been the lot of Israel as a community to have been successively enslaved and oppressed more than any other people in the world, and it would scarcely be right that their judgment should be on the same footing as the judgment of the Gentiles; it is but fair that they 10 should enjoy a higher degree than those of other nations; it is but fair that their God should give them some additional reward, as a compensation for the subjection to which they had been doomed. It is not improbable that this additional reward will be paid in this world, even before they enter the 15 future world, and it may be found in their resurrection at the time of the Messiah. And this is, in fact, a deduction from our own common-sense, for it is but the right procedure; common-sense requires that some pleasant reward be accorded to every stricken, afflicted, or enslaved person, as a compensation for his 20 grief and misery, as the Psalmist describes in Psalm 66: «Thou, O God, hast proved us etc.» Hence it is but right that God, too, should bestow upon us kindness and mercy in place of our affliction and servitude.

*Second question:* Will the dead, who are revived in the days of 25 Salvation, suffer a second death? Our answer is, that after their resurrection, they will not die again; but when the Day of Judgment comes, they will be conducted to the pleasures of the world. And so say our Sages: The dead whom God shall once revive, will not again die. On searching the Scriptures, we find that 30 they confirm this appointment; for it is said, that the heavens and earth shall wither and vanish away, but salvation shall not depart, nor wax old, as in the verse beginning: «Lift up your eyes to the heavens, and look upon the earth» &c. (Is. 51. 6). Now it stands to reason that «salvation» is not a material ob- 35 ject like other objects, so that it be able to rise of its own accord, but the prophet meant by «salvation» «men of salvation», those who will see the salvation of the Lord.

*Third question:* Since God will revive His people Israel, how will the earth be able to contain them? We reply, that according to our calculation, we find that from the day of Israel's existence till the time of the Redemption, there will pass 3200 years and 5 a fraction. The sum-total of men and women\* together will be 32 generations, i.e. 120 myriads of males and females (each generation). Consequently, even if they be all righteous and penitent and will all rise in the days of the Messiah, only 1 out of 150 parts of the earth will be used; thus they will occupy 10 only one one-hundred-and-fiftieth portion of the whole earth. Seeing that each generation consists of 120 myriads, the whole number will be 3840 myriads. The extent of their dwelling-places will be 200 parasangs by 200 parasangs; every parasang containing 4 «mil», and every «mil» 2000 cubits. For this calcu- 15 lation the cubit is reckoned at 2 arm-lengths and  $\frac{5}{6}$ . The area, accordingly, assigned to each one for his house, dwelling, field, and pasture ground will be 188 cubits. Some students will find no difficulty in understanding this.

*Fourth question:* When the dead awaken, will they recognise 20 one another, or not? They certainly will recognise one another. The proof is, that the shepherds, the prophets, and the principal men will be known and recognised, because all the people of the Lord will know the shepherds and the principal ones, and will recognise that they are N. son of N. It is ex- 25 pressly stated by Ezekiel, in the passage: «Now these are the names of the tribes etc.» (Ezek. 48.1), that each one would recognise his fellow-man and neighbour. Nay more, that every stranger who became a proselyte will trace his descent to the tribe in whose midst he had once dwelt, as it is said: «And it shall come 30 to pass, that in what tribe the stranger sojourneth» (ibid. 47. 23).

LXIII. *Fifth question:* Suppose a man dies with a physical defect, what will his condition be at the time of redemption,

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\* If the Gaon reckons the day of Israel's birth and appearance in the world from the time of the birth of Joseph, Esau's enemy (for from him the nation derives its name), then his calculation will coincide with that of the book «Zohar», where it is explained that the Resurrection will take place in the year 5408 (= 1648 C.E.) from the Creation. Reflect on this, and you will find out.

will he be healed or not? To this we reply, that the dead will rise at the time of redemption with their former blemishes, they will thereupon be healed, so that each one who is lame or blind shall recognise his own affliction, and realise that the Creator has healed his defect. So, too, have the Sages taught: 5 Men will rise with their blemishes and then be healed. This may be the reason why the Bible first says: «I kill, and I make alive» (Deut. 32. 39), and then continues: «I have wounded and I heal» (ibid.). And again «Then shall the lame man leap as an hart» (Is. 35. 6).

10

*Sixth question:* When the dead come to life again, will they eat, drink and marry? We reply, they will. Proof for this may be found in the two cases, the son of the Shunammite and the son of the woman of Zarephath, who ate, drank, and married, when restored to life after death. And we also learn it from 15 the subject-matter of the prophecy of Ezekiel beginning: «The hand of the Lord was upon me» (Ezek. 37. 1). Now those who die in exile cannot possibly be revived in this world in the same manner as were brought to life those consigned to death in the plain of Dura (Dan. 3. 1), nor according to the number 20 of the days during which the son of the Shunammite, and the son of the woman of Zarephath, lived. But in the time to come, those of the dead who revive in the days of Salvation, will live on for ever. Now it might be asked: When the dead shall be brought to life, and they desire to betroth themselves and 25 marry, will every man recognise his wife, whom God has revived? In answer to this, we say that a similar reply might be given to one who asks such a question, as was given to the one who asked, whether at the resurrection of the dead, people will require «the water of separation» or not? (Numbers 30 19). There is one reply to both questions. We say, that in the presence of Moses, our Teacher, we have no right to decide a ritual question, and it is beyond doubt that Moses, our Teacher, and the other prophets, will live in the days of the Messiah, and they will teach us what is permitted and prohibited, and 35 will reply to such questions as asked above; and thus shall we be free from all doubt.

*Seventh question:* How will people be brought to the future

world, and how will they enter it? Our reply is, that we ought to know that those who are raised at the resurrection of the dead will be like other creatures in their habits. They will sit and stand, will require room and time as other men, and therefore  
5 God will give them a new place and time, viz:—the world to come, which they will enter without toil or trouble, but with ease and in recreation, like unto a man who steps out of one palace, and enters into another. And from the time that they quit one abode until they enter the other, it is the power of  
10 God that preserves them. But the question may be asked: As their natures will be like that of ordinary mortals, requiring food and drink, how will they be able to live in a place where there is no bread and no water? But they will live without eating and drinking, as Moses, our Teacher, lived for forty  
15 days and forty nights, and yet his nature and habits remained as other people's.

*Eighth question:* When the dead are revived, will they be able to sin or not? For if they are unable to sin, their freedom of will falls away; whilst if they can sin, what will be  
20 their judgment and penalty, will God destroy them for their sin, or not? In reply we have to say, that the answer to this question is similar to that given to the three following questions, viz:—(with regard to the future world), Will people be able to rebel, or not? Can the prophets add to, or diminish from  
25 the Word of God? Can the angels rebel against their Creator?

Now this is the reply to the four questions. Since our common-sense makes it clear to us, that God knows all that will happen in the future according to the truth, we must believe that God created the angels with the knowledge that  
30 they will not rebel against Him. He likewise chose the prophets, knowing beforehand that they will neither add to, nor diminish from His words, and He has also prepared the pleasures of everlasting life for those whom He knew would be devoted to His Unity and service, and be haters of wickedness. He has  
35 therefore chosen them, aware that they will never sin before Him, as it is said: «Thy people shall be all righteous» (Is. 60. 21).

*Ninth question:* Will people receive a goodly reward for their toil, or not? We reply, that there will be a goodly

reward for each and every work, for does not service pre-suppose payment?

LXIV. *Tenth question*: What will be the nature of the generation in whose days the Redemption will take place? And secondly, will those born in the time of Salvation die a second time or not? We reply, that nothing with regard to this matter is stated in the Law, nor indicated by Prophecy, and since the Sages had to have recourse to their own mental powers in the discussion and elucidation of this point, they came to hold three diverse opinions upon it. Some hold, with regard to the latter question, that they will not die, but God will bring them to the world of reward, as He will lead the dead who have once lived and have awakened, and these Sages base their opinion upon the verse: «He will destroy death for ever» (Is. 25. 8). Others say, they will live for a few days, and die, and then they will again live in the days of Salvation, so as to equalise them with those who, having once died, live again. Those of the third party say, they will live for many years, then die, and at the close of Salvation, they will awake and enter upon everlasting life. And this third opinion is the true and proper one, being better than the other two. For the living will see the Redemption and rejoice, and they will live 500 or 600 years, and then they will die. Afterwards they will again awake at the close of the era of Salvation, so that they may enter upon everlasting life.

And this is so, because God has given the glad tidings, that with regard to those who die in captivity, He will revive them, so that they may see the salvation and rejoice. But, as regards those, during whose lifetime the salvation will take place, since they have once beheld the joy, there is no occasion for them to live on for ever, but it is meet that they should die in the ordinary manner, and then be revived. As a proof that the days of the life of persons born in the time of Salvation will be extended, we would point to the words: «For as the days of a tree shall be the days of my people» (Is. 65. 22), their days thus being compared to the days of a tree. It will occur that a man who will die at the age of 100 years will be considered as a man who now dies aged 20 years, for

men's days will be, say 500 years, as we find: «For the child shall die an hundred years old» (ibid. v. 20): while the one who is impudent and sins against his fellow-man, being 100 years old, will be sworn at and rebuked as a small lad is rebuked, 5 according to the statement: «And the sinner being an hundred years old shall be accursed» (ibid.). The sinner here referred to is not one who sins against God, for all those who sin against God will be equally treated, whether they be a hundred or twenty years old. But, in the instance before us, it is one 10 who sins against his fellow-man, and it is the habit of man to have consideration for the aged, and to judge his offences leniently, whilst they act differently with regard to a young man. Thus in the days of salvation, a man of 100 years old will be regarded by his contemporaries as a young lad, whilst 15 one of the age of 500 or 600 years will be looked upon as an old man; hence should a man of 100 years sin, they will treat him with scant respect, they will degrade him, and swear at him, with no more consideration than they will have for a lad who is severely reprimanded; they will not respect him as 20 an old man.

The Gaon remarks: I have taken firm hold on these words, and being convinced of their truth, I have written them down and presented them to the people of the Lord, in order that they should be warned with regard to their Faith, and have con- 25 fidence in the tidings of prophecy, for we must needs believe in the resurrection of the dead, as we believe in the signs of the prophets of old. Then, too, will all the prophets be gathered together in the days of the Resurrection, and we shall rejoice in them, whilst to-day we are most anxious even to look upon one 30 of them. Likewise shall each one of us see his brother and his relative, the son shall behold his father and the father his son. Let us, therefore, believe in God's good reward, as it is said: «Lo, this is our God, we have waited for him, we will be glad and rejoice in his salvation» (Is. 25. 9).

35 LXV. The Gaon has also composed a treatise entitled: «*The Book of Redemption and Deliverance*». He commences thus: God has informed us by the hands of His servants, the prophets, that He will hasten our salvation, and will collect

those scattered of us, to save us from our oppressors, and to restore us to our own land, so that we may dwell in our cities, rejoicing and being glad, as it is written: «Thus saith the Lord of hosts: Behold I will save my people from the east country, and from the west country» (Zech. 8. 7). 5

Now although the prophets have written many books on the subject of salvation, yet it is from Moses, our Teacher, that we learn the fundamental principle of our national comfort, and obtain the sum-total of all prophecy on this head, when he says: «That then the Lord thy God will turn thy captivity, and 10 have compassion upon thee» (Deut. 30. 3).

That the deliverance of our people will soon take place, is abundantly proved by the deductions of reason. First, it is proved from the righteous prophecy of Moses and from the truth of his miracles; and, since we believe in these, we trust 15 him when he heads the list of those who inform us that the Redeemer shall come, and redemption spring forth. Again, we learn it from the prophecy of Isaiah, and from the truth of his wonders. Likewise we learn it from the other prophets who have brought us the good tidings; and surely it is beyond 20 doubt, that God will fulfil his word, and hasten that which He has announced to us, as it is said: «He confirmeth the word of his servant, and performeth the counsel of his messengers» (Is. 44. 26). Secondly, it is clear that God, being a just judge, will judge righteously; and as it is but too evident that we 25 are oppressed, enslaved, and vilified in the course of our protracted captivity, some of us doubtless being smitten and suffering punishment in this exile by reason of our sins, others, again, chastened for no sin or iniquity, it follows that there must be an end and limit to such a state of affairs, since there 30 is nothing in the world to which there is not some termination. Hence, when this end shall have been reached, and this slavery have spent itself, the pleasant delights of God will be bestowed upon the captives: «Speak ye comfortably to Jerusalem . . . that her warfare is accomplished» (Is. 40. 2). Thirdly, the Re- 35 demption is proved from the fact, that God is righteous in all his ways, and allows none of his plans to fall to the ground: «The word of our God shall stand for ever» (ibid. 2. 8). Fourthly,

it is proved by comparing this promise with the former; we believe in the truth of the coming redemption in later days, as we are convinced of the truth of the former redemption which took place in Egypt. With this difference; while we were  
5 enduring the days of the former slavery in Egypt, God undertook to evince towards us no more of his goodness and kindness than two instances; first, that He would execute judgment for us, and avenge our avengings, and deliver us from our enemies; and secondly, that He would give us their  
10 money and their property. These promises alone He pledged himself to carry out, as it is said: «And also that nation whom they shall serve, will I judge» (Gen. 15. 14). But having once delivered us from our adversaries, He added to the promises which He had made many details, these carrying with them  
15 consolations, and mighty miracles, such as the rending of the Sea, and the falling of Manna, the halt at Mount Sinai, and the water issuing from the rock, the protection given by the cloud, and the like.

LXVI. Now in the present instance, in which He has pro-  
20 mised us so much consolation, and made such great announcements to us, promises having scarcely limit or end, intending to grant them to us in return for the slavery we have endured, how much more likely is it that God will add to them a thousand times. There is, in fact, no doubt that God will add to them,  
25 for His mercy is not wanting, nor does His goodness diminish, nor can He be called miserly or greedy. He says little and does much ordinarily; much more, then, will He continue to add to the realisation of His promises, in the case in which He has promised much. Thus we find: «For your shame ye shall  
30 have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess double» (Is. 61. 7). Furthermore, while He compares our servitude and oppression to the twinkling of an eye, and to a moment in duration, He likens the comforts and good tidings which we  
35 are to enjoy to mighty mercies, thus: «For a small moment have I forsaken thee, but with great mercies will I gather thee» (ibid. 54. 7). To sum up, He will act towards us as He has promised: «And He will do thee good and multiply thee above

thy fathers» (Deut. 30. 5). And it is in connexion with this promise that He frequently calls to mind in several passages the departure from Egypt, so that we may be impressed with that which we have heard from our ancestors, and witnessed with our own eyes. Hence we know, that if any of the consolations are not included in the announcement concerning the final redemption, it is included in this promise: «As in the days of thy coming forth out of the land of Egypt, will I show unto him marvellous things» (Mic. 7. 15). And therefore we hope in the fulfillment of this promise, and are longing for the realisation of this announcement; we do not complain against our God, nor murmur against Him in the days of our exile, but we constantly confess the advent of our salvation and fortify ourselves by means of our Law, as our God has commanded us: «Strengthen ye the weak hands» (Is. 35. 3); 15 «Be strong and let your heart take courage» (Psalm 31. 24). 'Tis true the one who sees us silent amid our exile, and trusting in God in the days of our affliction is surprised at us, and mocks at our wise course, and makes light of our hope, because he has not been tried as we have been tried, 20 nor is his faith like ours. In this respect he may be compared to a man who has never in his life seen wheat sown, or trees planted; when, therefore, he sees some one scatter wheat in the furrows of the earth, or burying grain in the holes of the ruts of the field, he is surprised at that man, and laughs and 25 mocks at him. But when harvest-time comes, that man will become aware that he had been laughing at himself, and making fun of his own sense, when he observes that, for every measure which his friend had sown, he now reaps a manifold portion. Thus also do the Scriptures compare our salvation to one who 30 sows and reaps: «They that sow in tears shall reap in joy» (Psalm 126. 5). The man to whom we before referred as scoffing at us, may also be compared to one who had never seen a person weaning a suckling, or rearing a child. When he sees a person troubling himself with the bringing-up of a child, he 35 sneers at and makes fun of him, saying:—What hope can this man have in the rearing of this son, concerning whom he is worrying himself; and what return can this son make to his father, in

lieu of all the trouble which his father is expending upon him? But when the lad grows up and reaches man's estate, and becomes a great king or a great philosopher, then the scoffer will realise that he has been scoffing at his own intelligence. The Bible, by the bye, in speaking of our salvation and redemption, employs the simile of a male child, in the verse: «Before she travailed she brought forth» (Is. 66. 7). It is also patent to all that God, in His might, is able to save us: nor can we for a moment entertain the idea that He is not cognisant of our debased condition, or does not behold our distress, or does not judge righteously, or that He has no compassion upon us. We dare not imagine such things. As the Text puts it: «Why sayest thou, O Jacob . . . My way is hid from the Lord?» (ibid. 40. 27); or again: «Behold, the Lord's hand is not shortened, that it cannot save» (ibid. 59. 1). What we have to believe and acknowledge is this: that He has appointed two terms to our service, one term to be brought about by repentance, and the other to be effected by redemption. Whichever term comes about first, God will immediately make it the means of terminating our subjection, and hastening our salvation. Should, therefore, Israel avail itself of repentance, they will forthwith be redeemed, and God will not put off their salvation to the fixed term; but He will fulfil unto them what is written in the Law: «And it shall come to pass, when all these things are come upon thee, the blessing and the curse, . . . and thou shalt call them to mind . . . and shalt return unto the Lord thy God, and shalt obey His voice» etc. (Deut. 30. 1, 2). And when we shall obey His voice, then immediately «the Lord thy God will turn thy captivity» (ibid. 2. 3). The entire passage bears upon the subject. If, on the other hand, our repentance should slacken, then shall we be detained in our exiled state until the term appointed for our redemption: some of us will be punished on account of our iniquities, others will receive chastisement for no sin of their own. This is clearly stated and understood, that some men are smitten with punishment for their sins, whilst others are reprov'd for their iniquities. Furthermore, this was the case at the time of the flood; for one part of mankind could not

well be punished or rewarded, viz:—the babes and sucklings. Let us, however, be cautious, and not murmuringly complain and say:—Oh! if we but had righteous men amongst us, God would save us! We should put it to ourselves:—Were not Moses, Aaron, and Miriam in Egypt, among the oppressed and 5 afflicted ones, and were they not there until the fixed term had expired, more than eighty years? We, in our servitude, are in a plight similar to that of our ancestors.

LXVII. Having now reached this subject, it is right that I should explain matters bearing upon the term of the exile. 10 When God intended to disclose to Daniel this secret, He showed him three angels, one standing above the waters of the Hiddekel, and of the other two, one standing on the brink of the river on this side, and the other on the brink of 15 the river on the other side. And these two, who were standing on the banks of the Hiddekel, were asking the angel who was above the waters, when the Redemption would take place, and at this request the angel lifted his hands unto heaven, and adjured them by the life of the world concerning the duration of the term, although they did not ask of him that he should 20 give them an oath. This is what Daniel says: «And I heard the man clothed in linen» etc. (Dan. 12.7). And when the two angels heard from him the words: «a time, times, and a half» (ibid.), they knew how many years this expression represented, and they understood the interpretation of «times and a half», 25 and the announcement sufficed them. But Daniel did not understand how many years were meant; he, therefore, asked the angel who was standing over the waters, what was the interpretation of «times and a half», saying «What shall be the issue of these things?» (ibid. v. 8). Whereupon the angel told Daniel 30 the cause and reason, why the matter was hidden and sealed; it was, lest fools might learn this secret, and their minds would be distressed, and their souls ill at ease, for their little sense could not bear the secret in the manner that the sense of the wise could bear it, nor could their knowledge carry it as that 35 of the discerning ones, for the wise love eternal life, whereas fools love the life of this world. Thus he spake: «Go thy way, Daniel, for the words are shut up and sealed to the time of the

end. Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly and none of the wicked shall understand; but they that be wise shall understand» (ibid. 9—10). Then, after telling him this, he explained  
 5 to him the interpretation of «times and a half», informing him that they meant 1335, as it is written: «Blessed is he that waiteth, and cometh to the thousand, three hundred, and five and thirty days» (ibid. 12). Now in this verse «days» represent «years»; compare, «for a full year (יָמִים) shall he have the  
 10 right of redemption» (Lev. 25. 29), as it is afterwards explained:— «within the space of a full year» (ibid. 27. 30). But let us explain how «times and a half» amounts to 1335. The word «time» («moed») is dependent upon and explanatory of the word which follows it, just as in the phrase: «at the time appointed in the  
 15 month Abib». So also here the word «time» is subordinate to «times and a half». I mean to imply that the term of the entire captivity is embraced under «times and a half». Then as to the interpretation of «times»; this will mean the two  
 20 «times» during which the kingdom of Israel lasted, one before the building of the Temple, the other after the building, forming together 890 years, viz: 480 before the Temple, and 410 after, «a half» of which would equal 445 years. The sum total of 890 and 445 is 1335 years, neither more nor less. And so in making the calculation as regards «the time that the daily  
 25 sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days» (ibid. 12. 11); we have to reckon this event from the day on which the decree was published during the early part of the construction of the Second Temple, consequently 45  
 30 years before the «times and a half», the difference between 1335 and 1290.

And similarly we have to understand the verse in Daniel, where it says: «Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be justified» (8. 14).  
 35 Here the nights and the days are reckoned separately. Combining them, we have as the half 1150. The other terminus being fixed at 1335, this terminus is reckoned to come about 185 years earlier, so that the various termini shall coincide, and the end

of the reckoning fall in the same year, neither before nor after. God acted in the instance of the earlier two termini (of Egyptian bondage) in a similar manner as He did with regard to the three termini fixed and decreed in connexion with the Captivity. God, namely, announced various dates for the earlier two 5 termini, in order to dispel any doubt as to the finality of that event. As it has, therefore, become clear to us that those termini turned out perfectly true, in spite of the fact that there were discrepancies and differences in the dates assigned, so do we also believe in connexion with the term of the Captivity 10 that though various dates and apparently contradictory calculations are employed in fixing it, yet these are all true, and the predicted end will once, of a certainty, be accomplished.

LXVIII. To return to the subject of Redemption, I say that as soon as the Israelites repent, they will be immediately 15 redeemed; but if they do not repent, they will remain in subjection in exile until the entire term shall be completed. But if the end of this term shall have come, and the exile shall have run its course, without their having repented, then the Redemption cannot possibly come; for it is not right that God 20 should save the wicked, and therefore their subjection will go on and continue in consequence of their iniquity. But since, in continuing to commit iniquity, the hope of salvation would be cut off, and since, on the other hand, God's word cannot be deferred, our Rabbins solve the difficulty by saying, that when it 25 shall occur that the days of the fixed end shall be completed, and Israel shall yet be walking in the obstinacy of their hearts, God will bring severe trials upon them until they shall humble themselves, and turn from their evil ways, and return unto the Lord with all their heart. At that time God will speedily bring 30 about their salvation, and hasten their redemption. Thus do our Sages teach: If the Israelites repent, they will be forthwith redeemed; but should they not repent, God will appoint a king over them, whose decrees will be as harsh as the decrees of Haman, and then they will repent, and be delivered. And 35 they explain the matter and say, that at the end of the appointed time, if Israel be not penitent, God will rouse the spirit of a man out of the tribe of Joseph, from Upper Galilee, who will

be called Messiah, son of Joseph; and this man will arise and gather a few of the Israelites, and come to the Temple at Jerusalem. In those days, at the time of his coming, the kingdom of Edom shall rule over Jerusalem and over «the glorious land» 5 (Dan. 11. 41). And the Messiah shall dwell in Jerusalem a few days, after which a king from Edom, named Armilus, will proceed against him and his followers, and will fight with the Messiah, son of Joseph, and with his men, and will effect a great slaughter and will carry many captive from among them, 10 and will oppress them, and will inflict vengeance upon them, and he will kill the Messiah, son of Joseph, and there will be great trouble for Israel, greater than had ever been the case since they became a nation. But the greatest of all calamities will be the strife which will take place between Israel and the 15 kingdoms of the earth, until all the kings will rise up, and drive Israel away, and chase them from their houses, and cause them to flee from the cities to the deserts, where they will remain hungry and thirsty, weeping and sighing; and, owing to the great tumults and tribulations which shall occur, many men will 20 rebel against and deny God, and will forsake His Law. But as for those who will remain faithful believers in God and will trust in His Name, having been tried in the furnace of affliction, and probed in the refining-vessel of justice, at the time when their trial shall be greatest, their need most pressing, and their 25 hunger and thirst most trying, God will have mercy with them, and compassionate them, and reveal unto them Elijah, the Prophet. At that hour, redemption will spring forth and salvation will come, God will send His anointed one, and renew the kingdom of His flock.

30 LXIX. Having found that this statement was quite fluent in the mouths of our Sages, I set about searching for proofs and supports derived from the Bible, and I found a clear proof for every detail. First, a Scriptural verse supports the opinion, that *the kingdom of Edom shall rule over Jerusalem* before the 35 coming of the Redeemer. For we read, that Israel will in future days, when the end shall come, take Jerusalem from the hands of Edom, and from the hands of the sons of Esau, and will spread its power over the whole world, and will rule over

it, after the Edomites shall have ruled over it, as it is said: «And saviours shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's» (Obad. 21).

And this war and this judgment which Israel shall inflict upon 5 Edom, will be executed by means of the children of Rachel, according to the words: «Therefore, hear ye the counsel of the Lord that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: surely the least of the flock shall drag them out» (Jer. 49. 20). 10

The men, too, who shall assemble and join the Messiah, son of Joseph, will be few in number, as it is written: «I will take you one of a city, and two of a family» (Jer. 3. 14). And the king of Edom who shall fight with them, will effect great slaughter among them, and will carry them into captivity, as 15 stated: «Behold a day of the Lord cometh, when thy spoil shall be divided in the midst of thee» (Zech. 14. 1). And the great chieftain, the Messiah, son of Joseph, who had been appointed over them, shall die by the sword of Edom, and they will sigh and mourn for him, as we find: «And they shall 20 look unto me for him whom men have pierced, and they shall mourn for him» (ibid. 12. 10).

At that time *there will be great tribulation*, as we find: «And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a 25 time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book» (Dan. 12. 1).

In those days there will be *great strife and fierce warfare* 30 between Israel and the nations of the world, until the nations will drive them out from the towns to the deserts, as we find: «And I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt» etc. 35 (Ezek. 20. 35, 36). This means *through hunger and thirst*. There God will try them, and put them to the test, as to what sort of hope they will display in face of such trials, and how deep will

be their faith and the uprightness of their heart in the service of God. This is the meaning of the words: «And I will cause you to pass under the rod, and I will bring you into the bond of the covenant» (ibid. v. 37).

- 5 Now, through these grave troubles, many *Israelites will rebel against and fall away from their Creator and God*, and their fear of Him will diminish, because they will argue, at the time when these troubles come upon them, «This is our end! This is the result of the hope which we have cherished! This  
10 is our reward and recompense!» Hence the words of the Text: «And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, but they shall not enter into the land of Israel» (ibid. v. 38). But as for those who  
15 remain of them, *the purged and tried ones*, those who wait on the Lord and hope for His salvation, God will be gracious unto them, and will comfort them, and restore their hearts, as it is said: «Behold, I will send you Elijah . . .» (Mal. 4, 5). «And he shall turn the hearts of the fathers to the children» etc.  
20 (ibid. v. 6).

From the Biblical parallels given above, it is clear to us that all the incidents to which our Rabbins refer, have been anticipated and proclaimed by the Prophets; the idea, perhaps, being, that the Almighty, in His abundant mercy towards us, wished to  
25 inform us of the manner in which these troubles would come about, even before they occurred, so that they might not overtake us suddenly, and we would in consequence despair of our salvation. Now concerning their coming, the prophet informs us that the righteous will speak these words: «From the uttermost parts  
30 of the earth have we heard songs, even glory to the righteous» etc. (Is. 24. 16). If Israel repent not, they will incur these trials and tumults in the time of the Messiah, son of Joseph. But if they do repent, the Messiah, son of David, will suddenly appear to them, and they will behold him without these troubles  
35 supervening upon them: and should the Messiah, son of Joseph, precede him by a few days, it will be that he may appear as the ambassador and messenger, who clears the way, prepares the road, and sets the work of Israel in the best order, as we

read: «Behold, I send my messenger, and he shall prepare the way before me» (Mal. 3. 1).

Now the Messiah, son of Joseph, will be as one who refines by fire, in relation to those who have been guilty of grievous iniquities, whilst he will be as one who washes with soap, in regard 5 to those who commit minor sins; as the Text continues: «But who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap» &c. (ibid. 2—3).

Should it happen, however, that the Messiah, son of Joseph, 10 will not appear, then the Messiah, son of David, will suddenly come to his temple and unto his people, and he will bring with him men from Israel, and they will all go up to the Holy City, to the mountain of the Lord. If they find there the Edomite king, named Armilus, they will slay him, and the Messiah will seize 15 Jerusalem, and will take great vengeance upon Edom, as we read: «And I will lay my vengeance upon Edom by the hand of my people Israel» (Ezek. 25. 14). Should Jerusalem be in the power of a king other than Armilus, he is bound to be of Edom. And at that time the king, the Messiah, will announce unto 20 Israel grand tidings; he will comfort them, and speak to their hearts, and heal their wounds. For thus it is written: «The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, He hath sent me to bind up the broken-hearted . . . . . to comfort all 25 that mourn» (Is. 61. 1, 2). And they shall behold with their eyes the majesty, glory, joys, salvations and consolations, of which they heard with their ears, as it further states in Scripture: «to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning» (ibid. v. 3). In those 30 days, too, they shall rebuild the desolate cities, and dwell therein, as stated: «And they shall build the old wastes» etc. (ibid. v. 4).

LXX. Then, at that time, the men of Gog and Magog and the inhabitants of the land of Edom, hearing the report of the Messiah, son of Joseph, and the report telling of the beauty 35 of their land, their enjoyments, their happy state, and their tranquil condition, hearing of the abundance of their possessions and their wealth; how they dwell without walls, bars, and gates;

they will take counsel to proceed against them in warfare, as it is written with reference to Gog: «And thou shalt say, I will go up to the land of unwalled villages» etc. (Ezek. 38. 11). And many nations and mighty peoples will join with them, some  
 5 from every nation and people, and the enemy will lead them to Jerusalem, as foretold: «And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee» (ibid. v. 15). Hence, the assembled people will consist of two classes; one class including sceptics, and trans-  
 10 gressors against God, who deserve destruction and extermination, and the other including such as fear God, and are desirous of observing the Jewish Religion. These sinners and transgressors, deserving of destruction, are referred to in the words: «And I will bring them down into the valley of Jehoshaphat and I will plead  
 15 with them there for my people, and for my heritage Israel, whom they have scattered among the nations» (Joel 3. 2 [4. 2]): «Put ye in the sickle, for the harvest is ripe . . . . . Multitudes, in the valley of decision» (ibid. 13, 14). But of those who fear the Lord it is said: «For then will I turn to the peoples a pure  
 20 language, that they may all call upon the name of the Lord» (Zeph. 3. 9).

The Gaon remarks, that the plague which God shall inflict upon the wicked will come in four forms. Upon some of them God will rain blood, fire and brimstone, and hailstones, until  
 25 they shall have all perished and been consumed according to the words: «And I will plead against him with pestilence and with blood . . . . . an overflowing shower and great hailstones» (Ezek. 38. 22). And some of them will turn their arms against their brothers and fellow-men, thus: «And I will call for a sword  
 30 against him unto all my mountains» (ibid. v. 21). As for others, their flesh shall waste away and rot, as the prophecy has it: «This shall be the plague wherewith the Lord shall smite all the peoples that have warred against Jerusalem» etc. (Zech. 14. 12). Each man will send forth his hand to seize the hand  
 35 of his fellow, and he will trample upon him and he shall fall, for «it shall come to pass on that day that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall

rise up against the hand of his neighbour» (ibid. v. 13). And lastly, upon the remnant of them, God will put a sign and a mark, in the form of wounds, stripes, strokes, and plagues; some will have their eye destroyed, others their nose cut, the arms of some shall wither, others again shall lose a finger. And all will go forth from the land of Israel, and proceed to the ends of the earth, where they will tell all people of the wonders and miracles which they saw with their eyes, for so it is said: «And I will set a sign upon them, and I will send such as escape of them unto the nations» (Is. 66. 19). 10

LXXI. The upright among them may be divided into four classes. Some will serve Israel in their houses and courts, viz:—the highest of them: «Kings shall be thy nursing fathers» (ibid. 49. 23). Others will plough the fields, and arrange the gardens: «Strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers» (ibid. 61. 5). Some will do work in cities and provinces, those of whom we read: «And the peoples shall take them, and bring them to their place, and the house of Israel shall possess them in the land of the Lord for servants and for handmaids» (ibid. 14. 2). The remaining ones will return to their city and country, and will serve the Lord and the king Messiah; and the king Messiah will decree that they shall celebrate the Festival of Tabernacles, as it is said: «And it shall come to pass, that every one that is left of all the nations which came against Jerusalem . . . . . to keep the Feast of Tabernacles» (Zech. 14. 16). And as for the nation that shall not celebrate the Festival of Tabernacles during that period, the rain will not descend for them, as it is written: «And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem» etc. (ibid. v. 17). Should, however, the men of Egypt argue: «We do not require rain, and for this reason we shall not celebrate the Festival of Tabernacles, as the River Nile waters our fields and vineyards», the Bible informs us that the year in which they would not celebrate it, God would cause their Nile to be dried up, in order that they might know that the hand of the Lord was strong; and when such miracles shall take place in those days, all the people will draw near to serve the king Messiah, and they will moreover 35

bring with them those Israelites who shall have remained among them. And they will present them to him as a gift and a present, as Holy Writ states: «And the people shall take them, and bring them to their place» (Is. 14. 2). Each nation will  
5 deal with Israel according to its means and wealth. The rich ones among them will conduct Israel with honour and glory, upon horses and chariots, and with every show of splendour, as it is written: «And they shall bring all your brethren out of all the nations for an offering» etc. (ibid. 66. 20). And the poorest  
10 among the nations will carry and bear Israel upon their shoulders and upon their backs, and will carry their children in their bosoms and in their arms, as it is written: «And they shall bring thy sons in their bosom» (ibid. 49. 22). Those of the Israelites left in the isles of the sea, will be brought by the people in ships  
15 unto the king Messiah, together with silver and gold, as it is written: «Surely the isles shall wait for me and the ships of Tarshish first . . . to bring thy sons from far, their silver and their gold with them» (ibid. 60. 9). As regards those of them who remain on the other side of the river, the Ethiopians will bring them in  
20 ships made of reed and cork, until they bring them to the land of Egypt. But why in ships of reeds? Because in the Egyptian valley great rocks rise in the midst of the river, and no ship made of wood can pass through those parts, lest it be dashed to pieces, whilst one made of reed is pliable and bends, as it is written:  
25 «Ah, land of the rustling of wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters» (ibid. 23. 1); again, it is written somewhat further on: «All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted upon  
30 the mountains, see ye» (ibid. v. 3); and once more: «For then will I turn to the peoples a pure language . . . . . From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering» (Zeph. 3. 9, 10). As for those who are left in the wilderness, whom no man will bear  
35 or carry to Jerusalem, God will in such cases bring them speedily, as though a cloud had borne them, as it is said: «Who are these that fly as a cloud» (Is. 60. 8); or as though the wind had brought them, as it is said: «I will say to the North, give up,

and to the South, keep not back» (ibid. 43.6). And then, when all those Israelites who are in life shall be gathered together, God will revive the dead, and among the living shall be the Messiah, son of Joseph, who will walk at the head of them, because he will be a righteous man, one who will not deserve 5 punishment, though he will resemble other righteous persons in suffering affliction for no sin of their own, and who receive a goodly reward for having endured their sufferings; and so will he in future receive the reward of his suffering in the days of the Messiah, son of David. And as soon as God shall have 10 gathered the living together, and they live again, he will begin anew to rebuild Jerusalem, as it is written: «When the Lord shall build up Zion, He shall appear in his glory» (Psalm 102. 17). And our God will rebuild it with temples and porches, and rooms and courts, and yards and chambers, 15 as it is explained in Ezekiel (40—44), when speaking of the form of the Temple, and also by Isaiah, when he says: «And I will make thy pinnacles of rubies» (Is. 54. 12). Afterwards He will build upon the whole earth, and furnish all the cities, so that no dry place or desert shall be left, only pools, 20 rivers and springs, as it is written: «And the glowing sand shall become a pool and the thirsty ground springs of water» (Is. 35. 7).

LXXII. Then shall the light of the Divine Presence of the Eternal illumine Jerusalem, from earth unto heaven, and that light 25 will shine brighter than all other lights, as it is said: «Arise, shine» etc. (ibid. 60.1). «And nations shall come to thy light» (ibid. 7. 3). At that time, whoever will not know the way to Jerusalem, will be guided by the brightness of that light, because that light will be drawn and extended from the heaven to the 30 earth, like a pillar of fire. Then, too, shall the word of the Lord and his prophecy be found in the mouth of all Israel, as it is written: «I will pour out my spirit upon all flesh» (Joel 3. 1, [2. 28]).... «And also upon the servants and upon the hand- 35 maids in those days will I pour out my spirit» (ibid. 3. 2, [2. 29]). And should one of them go to a foreign country, and say, «I am an Israelite», the nations will say to him: «If you be one of them tell us, what will happen to-morrow, and what will

happen in the future»; or they will ask him to tell them some secret and hidden matter: if he is able to inform them, they will recognise and know that he is one of God's people, as it is written: «And their seed shall be known among the nations, 5 and their offspring among the peoples, all that see them shall acknowledge them» (Is. 61. 9). Their happiness and dominion will be continuous unto eternity, these will neither depart nor vary, as it is written: «But Israel shall be saved by the Lord with an everlasting salvation, ye shall not be ashamed nor confound- 10 ed, world without end» (ibid. 45. 17). In no other passage referring to the Redemption, is this expression «world without end» introduced. It is employed in this connexion, in order to inform us that the salvation shall endure for ever, so that we should believe and trust in its advent, that our hearts 15 might be glad and our souls rejoice, and also in order to silence the words of those who would say, that there will be a limit to the salvation granted. Hence the addition of the clause, «world without end».

God has likewise given us to understand, that in those days 20 all Israel will delight in the fulfillment of the commandments, and will keep aloof from iniquity, as it is explained in the passage: «And the Lord thy God will circumcise thine heart» etc. (Deut. 30. 6): «And I will give you an heart of flesh» (Ezek. 36. 26).

25 For several reasons they will prefer to act in a meritorious manner, and they will all be righteous, for they will constantly be having before their eyes the light of the Divine Presence; and further because they will all be prophets, nor will any man in the world do them harm, nor will poverty bear sway over them. 30 Nay, furthermore, we are told that every pain, disease, and sickness will be absent from their midst; they will rejoice and be glad, so that they will come to imagine, by reason of the exuberance of their joy, that possibly heaven and earth have been renewed, seeing neither sorrow nor sighing, as they were wont 35 to see, as it is expressly stated in Scripture: «For as the new heavens and the new earth» etc. (Is. 66. 22); «But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy» (ibid. 65. 18).

Happy, indeed, the generation that is deemed worthy to behold it! «Happy the people who has it thus!».

LXXIII. Having disposed of these matters, I shall touch upon a few points concerning which I have heard men argue, viz:—that these prophecies of comfort and these good tidings 5 have already been fulfilled, and took place in the time of the Second Temple. To prove their contention, they employ false reasonings and wrong arguments, and upon these they base their conclusions.

They hold that all the words of consolation were spoken 10 conditionally, as for example: «Thy sun shall no more go down» &c. (Is. 60. 20); «It shall not be plucked up, nor thrown down any more for ever» (Jer. 31. 40). All such, say they, are hypothetical expressions. If Israel will keep the Law and the commandments of their Creator, these consolations will be ful- 15 filled for them; but should Israel sin, they will be cancelled.

I have examined their arguments, and have refuted them on several grounds. One point which has pressed itself on my notice is this, that it is true in the case of Moses, where he speaks in general terms of reward, that the promise is conditional, e. g.: 20 «For if ye shall diligently keep all this commandment which I command you . . . . . then will the Lord drive out all these nations from before you» (Deut. 11. 22, 23); again: «But if thou shalt indeed hearken unto his voice» (Ex. 23. 22); «And it shall come to pass, because ye hearken» (Deut. 7. 12); and so 25 in other similar instances. But to these consolations to which we refer, no condition whatsoever is attached; they are special and distinct instances of particular tidings. The second point is, that we have to compare with these prophecies of consolation, the decree which God pronounced after the Flood, when 30 He swore that He would not bring a flood a second time, and having thus sworn, the possibility of such a sentence was rendered void, and it could not possibly take place a second time. But should men sin a second time, in the same manner that they sinned before the coming of the Flood, they would certainly 35 be punished with some other punishment. It is most significant that, in the course of announcing these consolations, we meet with the words: «For this is as the waters of Noah unto me»

(Is. 54. 9); as if to inform us, that just as God acted towards those who were the early inhabitants of the world, so will He establish His word unto Israel; as He swore to the former that, even though they sinned, they would not be punished by water, so if Israel 5 sinned at the time of salvation, their punishment would not be that their kingdom would depart from them, but they would be punished in some other way. As He swore that there will not be another flood, so has He sworn that salvation will not depart, nor redemption be removed. But, besides, God has informed us 10 that in the coming time all people shall be righteous and pious; and as He knows what will happen even before it comes to pass, this information implies, that sin and iniquity cannot possibly exist among them; and as no iniquities will be found in their midst, how can we say that the comforts contained in 15 prophecy are to be taken hypothetically, seeing that there can be no application of the idea of a condition, for the fact is, that they will all be righteous?

LXXIV. Having now stated clearly, and disposed of the arguments of those who speak of the prophecies of comfort 20 as conditional, I shall now turn to the argument that they have been fulfilled, and took place when the Second Temple was built. I adduce fifteen replies to disprove this; five from the Holy Law, five from the Prophets, and five from observation.

*From the Holy Law:*

25 1. The comforting promise that all Israel will be gathered from the four corners of the earth, to come to Jerusalem, and that not even one of them will remain in a strange land, as it is said: «When I have gathered them into their own land, and have left none of them any more there» etc. (Ezek. 39. 28). Now, 30 in the time of the Second Temple, they were not all gathered to Jerusalem, but only as many as we read of, viz:—«The whole congregation together was forty and two thousand, three hundred and threescore» (Neh. 7. 66).

2. The second refers to the consolation of Jerusalem, that all 35 Israel would be gathered thither at the time of Salvation from the isles of the sea, as it is said: «and from Elam, and from Shinar, and from Hamath, and from the islands of the sea» (Is. 11. 11). Now, at the time of the first captivity, not one of the Israelites

was exiled to the islands of the sea, and how, then, could they be gathered from thence?

3. In speaking of the comfort of Zion, it is said: «And strangers shall build up thy walls» (Is. 60. 10). Now, in the rebuilding of the Second Temple, they were actually unwilling 5 that the wall should be rebuilt, even at the hands of the Israelites; they went further, and were continually struggling against them in the matter of the building, as it is said: «Every one with one of his hands wrought in the work, and with the other held his weapon» (Neh. 4. 11 [17]). 10

4. Regarding these consolations, it says: «Thy gates also shall be open continually» (Is. 60. 11); while, concerning the Second Temple, it is written: «Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them hut the doors» (Neh. 7. 3). 15

In the 5th instance, the voice of comfort speaks: «For that nation and kingdom that will not serve thee shall perish» (Is. 60. 12). Now, of the days of the Second Temple it is written: «Behold we are servants this day, and as for the land that thou gavest unto our fathers to eat the fruit thereof, and the 20 good thereof, behold we are servants in it» (Neh. 11. 36).

*Proofs from the Prophets:*

1. The prophets say, that in the time of the king Messiah, Israel shall burn the wood of the weapons of Gog and Magog, and that for seven years it will be unnecessary to hew wood 25 from the forests, for they will kindle fires from the wood of the arms and weapons that belonged to Gog, as it is written: «And they shall make fires of the weapons» (Ezek. 39. 9).

2. The prophets say, that in the days of the king Messiah, the Nile, the river of Egypt, shall be dried up in one place, and the 30 Euphrates in seven places, so that there may be a place for the redeemed ones to pass through: «And the Lord shall utterly destroy the tongue of the Egyptian sea . . . . . and there shall be an highway for the remnant of his people» (Is. 11. 15, 16).

3. The prophets say, that in the days of the king 35 Messiah, the Mount of Olives shall be cleft in two by an easterly and westerly wind, and shall be divided into two halves, one half will be towards the north, and the other towards the south,

and between them there will be a great stream, which will be constantly overflowing, as it is said: «And the Mount of Olives shall cleave in the midst thereof toward the east and toward the west . . . . and it shall come to pass in that day, that living  
5 waters shall go out from Jerusalem» (Zech. 14. 4—8).

4. It is explained in Ezekiel, that the Temple will be rebuilt in its beauty, in its proper form, and manner.

5. It is explained that living waters shall go forth from the Temple, for there will be on the banks of the brook, on one  
10 side and on the other, a fruit-bearing tree, the fruit of which shall be for food.

Now, in a word, not one of these particular promises was fulfilled in the time of the Second Temple; they await fulfillment in the future.

15 LXXV. *Proofs from observation:*

1. It is said by the prophet, that all the nations shall believe in God: «In that day shall the Lord be one, and His name one» (Zech. 14. 9); whereas the nations still walk in their evil ways, as of old.

20 2. The prophets say, that Israel will be in tranquillity and peace, freed from the yoke and bondage placed upon them by kings, who will no longer eat their bread and the fruits of their toil, nor will their enemies drink their wine, as it is said: «The Lord hath sworn by his right hand, and by the arm  
25 of his strength, surely I will no more give thy corn to be meat for thine enemies, and strangers shall not drink thy wine» (Is. 62. 8). But do we not observe that they still pay tribute and bear the yoke?

3. It is said, that there will be no more war in the world,  
30 neither sword nor spear: «Nation shall not lift up sword against nation» etc. (Mic. 4. 3); whereas we see that they still fight one another, and kill one another.

4. The prophets inform us, that the wolf shall feed with the lamb, and the lion shall eat straw like an ox, for their enmity  
35 shall have disappeared; the suckling, too, shall sport with the asp, as it is said: «And the sucking child shall play on the hole of the asp» (Is. 11. 8). Surely these creatures inflict injury upon one another as before. Some might argue, that these expressions

are figurative, and refer to the wicked of the earth and the doers of violence, who will make peace with one another, and forsake their violence; but we reply, Do not workers of violence and robbers exist now, even in greater proportion than they did formerly?

5. The prophet says, that the land of Sodom shall be rebuilt as it formerly existed, as it is written: «And I will turn away their captivity, the captivity of Sodom and her daughters» (Ezek. 16. 53); again: «And thy sisters, Sodom, and her daughters» (ibid. 2. 55). Now the Pentateuch implies, that the waters of 10 Sodom are sweet, and that they used to drink from them, and water the fields with them, as it is said: «And Lot lifted up his eyes and beheld all the Plain of Jordan, that it was well watered everywhere . . . like the garden of the Lord, like the land of Egypt» (Gen. 13. 10); and with respect to this garden, 15 «a river went out of Eden to water the garden» (ibid. 2. 10). But what do we see to-day? Sodom a parched waste, and its waters salt.

Again, then, all these examples go to prove that all the expressions of consolation have yet to be fulfilled. 20

At the end of this treatise the Gaon adds, that the sum of the comforting tidings amounts to nine:—First, the gathering of the exiles; second, the rebuilding of the Temple; third, the restoration of the kingdom to the people; fourth, the restoration of prophecy; fifth, the resurrection of the dead; sixth, the increase of 25 wisdom and prophecy; seventh, the humiliation of the enemy and an increase in the confession of God's Unity among the nations; eighth, the removal of all disease, and the increase of cures; ninth, the lengthening of days to eternity, with increase of happiness and joy, as it is written: «Israel shall be saved by 30 the Lord with an everlasting salvation» (Is. 45. 17).

LXXVI. The Gaon R. Saadya has written another treatise, entitled «*The history of reward and bliss, punishment and vengeance*». He begins by saying: God has revealed to His servants, the prophets, that He has created a dwelling-place destined for repayment, 35 and has prepared a world appointed for reward, and has set a fixed time and season for these things. At that time and in this dwelling-place, God will discriminate between the righteous and

the wicked, between the innocent and the guilty, between one who serves Him and one who transgresses against Him, as it is said: «And they shall be mine, saith the Lord of hosts, in the day that I do make up my peculiar treasure» etc. (Mal. 3. 17)...  
 5 «Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not» (ibid. v. 18).

I will explain the signs of that time, and the rules of that season, and the manner of the world to come. It is clear to  
 10 us, through proofs and conclusions to which we have already adverted, that the heavens and all their hosts, the earth and all that is thereon, the seas and all that is therein, were created for the sake of man; and that when man was created he was created in the centre of the universe and was made midway  
 15 between the firmaments, and in the midst of the world's objects, so that all other substances, bodies and elements, revolved round about him and surrounded him. In addition to this, the Creator graciously granted him a spirit that vents itself in speech, and a contemplative and intellectual soul. The Targum-Onkelos  
 20 paraphrases: «And man became a living soul» (Gen. 2. 7), that he became one endowed with the gift of speech. On this account the soul which is the chief part of man is in duty bound to observe the Law and to take upon itself the commandments, which form a sort of ladder and ascent leading to  
 25 the possession of the bliss of future reward. In answer to the question when will man obtain the bliss, we say when the totality of creatures will cease to exist, and when the sum of the souls which God designed and desired to found has been reached, and when the purposes for which they were created shall  
 30 be attained and completed, then will their Maker remove them from this world, and send them forth to the other dwelling-place, which is the future world. There every man, righteous or otherwise (sceptic), will be recompensed according to his actions. Our intellect, our Holy Torah, and Prophetic Literature,  
 35 all point to this conclusion.

LXXVII. And since we know too well the strength of God's wisdom and the might of His power, we cannot possibly believe that the pleasures and rewards appointed for the righteous by

their Creator are those pleasures which are met with here, for what do we find continually occurring in this world? Even pleasure is connected with ruin, all prosperity is mingled with sighing, the song of joy alters to the wail of lament, and all gladness is allied to weeping; every happiness has its appoint- 5 ment of vexation, and the result of all pride is contempt; the sum of all joy is sorrow, and the ease of leisure ends in grief; nay, further, the sorrows ever outweigh the joys. And since the pleasures that are found with us are of such a sort, and are ordered in this manner, they cannot be the pleasures that are to be be- 10 stowed on the righteous, for they are varying and evanescent. But it is right, that there should be a place set apart, and a world prepared, for those who fear the Lord, better and more beautiful than this world, a future world all sown with light, all pleasure and delight, a world of life prolonged and un- 15 interrupted happiness.

Another proof that this world's joys are not the real joys. I have observed the fact, that the souls as they now exist in this world are not at ease and tranquil, nor are they pleased with, nor do they desire this dwelling-place, nor do the good and 20 great things which exist in it satisfy them; for they are constantly seeking after other things, higher in degree than those they meet with here, and when such a soul does attain any greatness here, it always seeks to rise a step higher, and to do something better. Hence we know that it yearns after a degree higher than such 25 worldly degrees, after some great and mighty delights, which have nor limit nor end, and to which neither pain nor sorrow is joined.

A third proof may be found in the consideration, that while man's inclination desires and delights to do certain actions, our 30 intelligence, on the other hand, and the knowledge we possess as the result of our understanding, regard them as the reverse of beautiful, nay, ugly and shameful; e. g. pride, theft, immorality, and the like. And it is well known, that when a man follows the promptings of his inclination, and acts according to his desires, he 35 will be sure to regret, with amazement and remorse, having performed such deeds. And whence these better feelings of remorse, if not from the consciousness that there is a time and a season for

the consideration of every desire, when every one will receive the portion of his due measure, and the lot which he deserves.

LXXVIII. I have, further, a clear conviction that God has stamped in the mind of man the appreciation of the beauty of  
5 truth and the loathsomeness of the false, the charm of righteousness and the ugliness of falsehood, the love of what is right and the hatred of what is wrong; and His constant desire is to benefit the good, and to deal out to the wicked their deserts, to reprove those who err, and to praise those who do good  
10 by stealth. Now it is well known and evident how frequently a man, whose mission it is to reprove the foolish, has to listen in return for his labour to harsh words coming from them, such words being frequently accompanied by blows, which often result in a broken head. Now, knowing that God deals justly and righteously  
15 with all his creatures, it follows conclusively, by every argument derived from our sense of justice, that when the love of righteousness and the hatred of violence are implanted in a man's nature, and, in consequence of his desire to teach others, he suffers troubles, that God should pay him the reward of his  
20 work with a goodly recompense and portion for all the troubles and pain which have befallen him, this repayment to be made in another world, which is full of glory and honour.

Another proof for the necessity of a future world: I have noticed in this world the doers and victims of violence, and the robbers  
25 and victims of theft; the doers of violence rejoicing, the victims groaning, the robbers disporting themselves, the robbed sorrowing; yet the death of either is equal, while we know God loves judgment, and hates theft. It, therefore, follows by common-sense, that their Creator will prepare for them a place of recompense for  
30 all their work, and of reward for all their actions. In it the worker of violence will have to pay the penalty, in proportion to the pleasure he derived in this world, and his victim will enjoy the delight there, in proportion to his sorrow here.

A further proof: We observe in this world, the irreligious  
35 (atheists) enjoying themselves, while the religious, (those who proclaim God's Unity) are doomed to sighing, and the former suffer no restraint, whilst the latter get no support in return for their confessions.—Does not this very matter clearly show, that

there is a time and place prepared and appointed, beyond the world in which we live, when and where every man will be paid according to the fruit of his actions?

Yet another proof: We observe that whoever takes one life suffers one penalty of death, and he who takes ten lives suffers 5 but the same penalty; similarly with the adulterer. Surely this fact teaches us, that the true and righteous Judge has prepared another place and time, where the proper sentence will be carried into effect, and this is none other than the world to come.

We find these proofs illustrated in the Sacred Scriptures by three 10 examples. First, in the episode relating to Isaac, our fore-father, who gave himself up to be slaughtered in order to do the Will of his Creator. We may learn from this episode, that had he not felt convinced that he would receive a goodly portion in the world to come, he would not have stretched forth his neck 15 for the slaughter. Nay, further, had there not existed a region of reward, and a place for recompense, God would not have imposed upon him the duty of giving up his soul for no reward. The second illustration is in the case of Daniel, who yielded himself to the lions rather than give up prayer. Thirdly, in the 20 instance of Hananiah, Mishael, and Azariah, who flung themselves into the fiery furnace for the sanctification of God's Name. Now, had these not felt the conviction that they would receive a good reward for their death by burning, they would surely not have delivered themselves up to death. Such and similar 25 instances go to demonstrate, that all the prophets were firm believers in a Day of Judgment, and were fully convinced that not this world, but the world to come, was the region of man's reward.

LXXIX. But should the argument be advanced, that we find no mention made in the Torah of the world to come, nor are the 30 rules of recompense in the Day of Judgment there set forth, we reply, that God has not left us without an explanation of the rules relating to the Day of Judgment, nor has He concealed from us the laws governing the world to come; but the fact is, that the majority of the prophecies of the prophets, their ad- 35 monitions and deterrents, have a greater reference to success in this world, its sources of joy, and its vicissitudes; and this is the case for two reasons.

First, it is the method of the Law and the habit of the prophets, that if any subject which they desire to explain happens to be a matter which man's intellect or wisdom can explain to him, they do not dwell at length on the explanation in question, 5 but they expect Biblical students to rely, for the understanding of the subject, upon the teachings of the intellect and the lessons of science. This may be proved from the passage narrating the history of the creation of man. When, as the Pentateuch begins to explain, «The Lord God commanded the man, saying, Of every 10 tree of the garden» &c. (Gen. 2. 16), God did not give him such commands as: «I am the Lord thy God» &c. (Ex. 20. 2); «Thou shalt do no murder» (ibid. v. 13); «Thou shalt not commit adultery» (ibid. v. 14); «Thou shalt not steal» (ibid. v. 15); for man's common-sense and knowledge would teach him with regard to them: there- 15 fore the Torah leaves such precepts alone. But it dwells in detail on this subject—the tree of the knowledge of good and evil; for such knowledge cannot be obtained from the teachings of the intellect. In the same way with the prophets. They discoursed to us concerning the interests of this world, its happiness 20 and its miseries, for common-sense could not know them, nor could our knowledge help to teach them us; but such subjects as the laws governing the world to come, the idea of which can be evolved out of our own minds, and discerned by philosophic study, the prophets do not trouble to enlarge upon, but 25 they make us rely upon our own intellectual knowledge to understand them.

Secondly, it is the custom of the prophets and the manner of seers, that when they commence to explain matters appertaining to man's necessities, his pursuits, and actions, they are wont 30 to make clear to them the immediate result of their right-doing or their errors, as the case may be, and explain these actions and pursuits in their immediate relation, and with reference to the present time; for man is more in want of this knowledge; whereas those remote pursuits which have no interest 35 for them in their own days, are referred to but by suggestion and in brief. To illustrate my meaning: At the time when the Torah was written, the Israelites were in want of such things as rain; they were desirous of entering the land; they were

anxious to know the nature of the country, and the details regarding its limits and boundaries; it is on this account that Moses, our Teacher, begins his entire prophecy by mentioning all the interests of the land, and the greater part of his prophecy has reference to these details concerning the land; for instance, 5 at the beginning of his prophecy he puts the subject of rain, as it is written: «For the land whither thou goest in to possess it is not as the land of Egypt» &c. (Deut. 11. 10). He informs them of the pleasantness of the land, but he himself does not inherit any of the good and pleasant things which he an- 10 nounces to Israel; thus he informs them: «Then I will give your rains» (Lev. 26. 4); «And your threshing shall reach» (ibid. 7. 5); «And I will give peace» (ibid. 7. 6); «And I will have respect unto you» (ibid. 7. 9); «And ye shall eat old store» (ibid. 7. 10). He, however, received nothing of all this, for he did not enter the 15 sanctified land, and saw nothing of its delights. I say, therefore, that if this world were the abode of peace and the region of reward, surely, Moses the righteous, should have been the first to take his share. And since he departed from this world without receiving a portion and inheritance in it, we feel con- 20 vinced that his lot, his portion and reward, were prepared and ready for him in the world to come, together with the rest of the righteous ones.

Another proof for a future existence may be found in the case of Elijah, who prayed to the Lord for the barrel of meal and the cruse of oil, and for his sake 25 God granted a wonderful blessing, from which others derived the benefit, whilst he remained hungry, and was in want of a crust of bread. Surely this is a proof that there is another life, which is eternal. Again, in the case of Elisha, the prophet; the dead person that came in contact with his grave, revived 30 at God's bidding, whilst he himself did not revive. Hence we infer that were this world the place for receiving reward, Elijah and Elisha would undoubtedly, when praying for the dead to revive, have prayed that they themselves might not die.

The history of the men of Sodom and Gomorrah furnish further 35 evidence. When they sinned, God punished them, by overthrowing their land, and raining fire and brimstone upon them. This was their penalty and punishment; and, therefore, if this

world were the place of judgment generally, in which the wicked received their sentence, the rest of the wicked ones of earth would be punished in like manner.

Yet another proof from the history of our ancestors. When  
5 they sinned, they were punished at the hands of cruel masters who worshipped other gods, and bowed down to Baal, and whilst these sinners were the ones who took our ancestors captive, they themselves were not taken into captivity; these sinners drove our forefathers into exile, but they were not  
10 exiled. Now, if all the penalties which God exacts from the wicked were exacted in this world, He would have inflicted punishment upon our enemies, just as he inflicted it upon our ancestors.

And lastly, on the one hand, we know that God is a true and  
15 righteous Judge, and, on the other hand, we are aware what he did to the children at the time of the Flood, and to the sucklings of the men of Midian, when their fathers sinned; God exterminated them, and their children perished with them. It is clear, that the children did not sin as their fathers did, because  
20 they had not reached the age for sinning, and had not attained to man's estate; it would, therefore, be but fair and in consonance with our common-sense, that they should find in a world to come a reward in return for their having perished and been exterminated in this world.

25 Having said thus much, I will mention seven other points as they occur in the Prophetic Books, each containing a suggestion rather than a proof. (1) The Text calls the reward and happiness prepared for the righteous 'eternal life,' as it is said: «Which if a man do he shall live by them» (Ezek. 20. 13);  
30 while the name given to the punishment for the wicked, is 'death', as it is said: «The soul that sinneth, it shall die» (ibid. 18. 4). And again: «For whoso findeth me findeth life . . . But he that sinneth against me, wrongeth his own soul» (Prov. 8. 35, 36). Again: «As righteousness tendeth to life, so he  
35 that pursueth evil pursueth it to his own death» (ibid. 11. 19); «To the wise the way of life goeth upward, that he may depart from Sheol beneath» (ibid. 15. 24); «I had fainted, unless I had believed to see the goodness of the Lord in the land of the

living» (Psalm 27. 13); «Thou wilt shew me the path of life» (ibid. 16. 11). Now, since it is impossible that the preceding examples should refer to life in this world, as to the eye of man the righteous and the wicked are equal therein, we infer that they have reference to life in the world to come, which is reserved for the righteous. (2) The prophets inform us that there are two memorials before God, a remembrance for good, as far as concerns the righteous: «The memory of the just is blessed» (Prov. 10. 7); «Remember, unto me, O my God, for good» (Neh. 5. 19); «And it shall be accounted 10 righteousness unto thee» (Deut. 24. 13); «And thy righteousness shall go before thee» (Is. 58. 8): while, concerning the remembrance of the wicked, it is said: «Remember, O my God, Tobiah ... according to these their works and also the prophetess Noadiah» etc. (Neh. 6. 4). (3) The prophets inform us, that 15 God has a book and a document in which are inscribed all the merits of the righteous, and all the sins of the wicked, as when Moses says: «Blot me, I pray thee, out of thy book» (Ex. 32. 32); or when it is said: «Let them be blotted out of the book of life, and not be written with the righteous» (Ps. 69. 28); 20 «And a book of remembrance was written before him» (Mal. 3. 16); «Behold it is written before me» (Is. 65. 6). (4) The prophets teach us that God has a Day of Judgment and a station for recompense, at which everybody will be repaid according to his actions, as it is said: «If thou doest well, shalt thou 25 not be accepted?» (Gen. 4. 7); «God shall judge the righteous and the wicked» (Eccles. 3. 17). (5) The prophets inform us that God, being a true Judge, will judge in righteousness, repaying every man according to his ways, as it is said: «The Rock, his work is perfect» (Deut. 32. 4); «But the Lord sitteth 30 as a king for ever» (Psalm 9. 7); «And he shall judge the world in righteousness» (ibid. 7. 8); «They abide this day according to thine ordinances» (Psalm 119. 91); «To give every one according to his ways» (Jer. 32. 19); «For his eyes are upon the ways of a man» (Job 34. 21). (6) The prophets have struck 35 terror into us on account of the day of God's vengeance and the Day of Judgment, as it is said: «The great day of the Lord is near, it is near and hasteth greatly» (Zeph. 1. 14); «Gather

yourselves together, yea, gather together» (ibid. 2. 1); «Before the day pass as the chaff, before the fierce anger of the Lord come upon you» (ibid. 7. 2). (7) The prophets expressly tell us, that the reward of the righteous and the recompense which is reserved for them is designated by the word 'good', and that the wicked are precluded from enjoying that 'good'; as for example: «That it might be well with them, and with their children for ever» (Deut. 5. 29); «Oh, how great is thy goodness which thou hast laid up for them that fear thee» 10 (Psalm 31. 19); «Yet surely I know that it shall be well with them that fear God» (Eccle. 8. 12); «But it shall not be well with the wicked» (ibid. 7. 13).

This concludes the references to this subject to be found in Holy Writ.

15 The references, however, to this subject to be found in Rabbinical literature, are too numerous to mention. I will give but a few of them. Our Sages remark: We learn from the prophets that this world in relation to the world to come may be likened to an ante-chamber, or court-yard, which is in front 20 of the royal palace. Before entering the palace, and approaching the king's presence, a man has to arrange his dress, and prepare his person, and adorn himself, and all this being attended to, he enters the presence of the king. They expressed this idea in the following terms: 'This world may be likened to a vesti- 25 bule before the future world; prepare thyself in the vestibule, that thou mayest enter the inner chamber'. They further said, that to repent in this world was better than the good of the future world, and that the peace of mind to be had in the future world was better than all the delicacies of this world. This idea 30 is contained in the statement: 'One hour spent in repentance and good works in this world is better than the whole life of the world to come; one hour of calmness of spirit in the world to come is better than the whole life of this world'. And they add the following:—'In the future world there is neither eating 35 nor drinking, the words «be fruitful and multiply» do not apply, nor do men follow their ordinary pursuits,—it is a condition in which the righteous stand adorned with their crowns upon their heads, feasting upon the radiant splendour of the

Divine Presence'. They further remark: 'He who does not believe in the possibility of eternal life, he who denies the doctrine regarding the resurrection of the dead, Divine Revelation, and the existence of a God, will have no portion in the world to come'.

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LXXXI. After this the Gaon sums up under ten heads further particulars with reference to this subject, and explains them in an admirably thorough manner. *First*, Of what kind will be the rewards or benefits, the punishments or judgments? *Second*, Where will the place of recompense be, and how will it look? *Third*, 10 When will it take place, and how will time be calculated? *Fourth*, How will the delights or the penalties of the future be apportioned; in one continuous measure, or not? *Fifth*, Into how many degrees and classes will the righteous and wicked be divided? *Sixth*, Who will be the ones to incur the 15 penalty on the Day of Judgment? *Seventh*, Will the good and the bad associate with one another, and will they look at one another? *Eighth*, Will the righteous be required to bear the yoke of the commandments in the world to come, or not? *Ninth*, Could they possibly shake off the yoke of the command- 20 ments, and rebel against their Maker? *Tenth*, If they act according to the Law and the commandments, what will be their reward? Will they receive additional bliss in consideration of their actions?

LXXXII. First: What will be the nature of the reward? 25

The Gaon says: The good reward and the bad reward consist in two remarkably subtle species of matter, for God will create one certain kind of substance, from which two particular species will emanate, called the good and evil reward, and these will be meted out to every individual according to his deeds. Now this 30 one and the same substance will be refreshing to the righteous, while it will burn the wicked, an idea borne out by the text: «For behold the day cometh, it burneth as a furnace, and all the proud, yea, and all that work wickedness shall be stubble . . . . But unto you that fear my name shall the sun of right- 35 eousness arise . . . . And ye shall tread down the wicked» (Mal. 3. 19, 20, 21; [4. 1, 2, 3]). It is for this reason that Scripture compares the righteous to the sun, and likens them to the

shining sun, because the sun gives both the daylight and heat; they are generated from it, and the two cannot be separated from each other, but they come at one and the same moment and depart together. This is suggested by the juxtaposition in  
 5 the preceding texts of the expressions: «The day cometh, it burneth» (ibid. *v. 1*); «The sun of righteousness with healing» (ibid. *v. 2*): meaning that these all proceed from the same substance, and that they emanate from one and the same source. In many passages the terms 'sun' and 'day' are interchangeable, as when  
 10 we say: «the day was far spent» (Jud. *19. 11*); «The day draweth toward evening» (ibid. *v. 9*). In like manner, in the time to come, God will re-create one substance, which shall be a source of delight to the righteous, and at the same time a source of punishment to the wicked. This is God's method, to employ one object  
 15 by means of which to gratify the righteous, and to take vengeance on the wicked. Take, for example, the rod of Moses; by means of it the plagues were brought upon Pharaoh, and also water came forth from the rock.

Now, this subtle substance to which we refer, may be  
 20 compared to the sun, with respect to its light and heat: but there is, nevertheless, a difference between them; for the light and heat of the sun are generated together and intermingle, they are associated, and cannot be separated, whilst this is not the case with the substance in question. For in days to come,  
 25 God will separate these effects, apportioning its light to the righteous, and its heat to the wicked; the righteous will have light without heat, whilst the wicked will have heat without light. It will be by means of a wonder and a miracle, that God will separate the light from the flame, just as in the case  
 30 of the darkness which covered Egypt, there was light unto the Israelites; for the atmosphere which gave light to one brought darkness upon the other.

Having now explained this subject, we might sum up and say, that the reward to be bestowed upon the righteous, and the  
 35 punishment to be dealt out to the wicked, both consist in fire, as it is said with regard to the reward of the righteous: «In thy light shall we see light» (Psalm *36. 10*); «Light is sown for the righteous» (ibid. *97. 11*); «The light of the righteous

rejoiceth: but the lamp of the wicked shall be put out» (Prov. 13. 9); «That he may be enlightened with the light of the living» (Job 33. 30). But with respect to the wicked it states: «And the strong shall be as tow» (Is. 1. 31); «Ye shall conceive chaff, ye shall bring forth stubble» (ibid. 33. 11); 5 «Fire shall devour thine enemies» (ibid. 26. 11); «For a Topheth is prepared of old» (ibid. 30. 33); «And fire shall consume the tents of bribery» (Job 15. 34); «And the remnant of them the fire hath consumed» (ibid. 22. 20); «A fire not blown shall devour him» (ibid. 20. 26); «Upon the wicked he shall 10 rain snares, fire, and brimstone» (Psalm 11. 6).

LXXXIII. Now people might ask: How can bodies and souls exist without food? Our answer is: They can exist in the same way, that Moses, our Teacher, lived without food for 120 days, three periods of 40 days each. His soul was pre- 15 served in his body by means of the brilliant light which God had appointed for him, and with which He covered his face; he was refreshed and existed through the agency of that light, concerning which it is said: «Moses wist not that the skin of his face shone» (Ex. 34. 29). God, in fact, set this 20 sign and miracle on the countenance of Moses, to serve as a hint and type of the reward reserved for the righteous in the future, so that we might believe in that which our intellects would teach us, viz:—that the righteous in the time to come will also be able to live and exist without meat and drink, by 25 means of the delight springing from the splendour of the Divine Presence, and by means of the light which is ever flourishing.

It is with reference to this point that the Bible states: «Before all thy people I will do marvels» (Ex. 34. 10); and it is concerning the righteous that it says: «For from of old men have 30 not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which worketh for him that waiteth for him» (Is. 64. 4).

Should this question be asked: How will the wicked be kept alive and exist, so that they shall not cease being 35 punished? We reply: Since we have searched, and found no parallel to this matter in our former history, as, in comparing future particulars affecting the righteous, we found

a parallel in the history of Moses, whilst we have found no comparison or parallel bearing on the condition of the wicked, for this reason it would seem Scripture has distinguished it, and given the subject a special text in the context referring to  
5 those who deny God, when it states: «They shall go forth and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched» (ibid. 66. 24). God, undoubtedly, preserves their souls in their bodies, by means of some matter, some wonder-  
10 fully subtle substance, apart from those burning flames, so that that flame shall execute vengeance upon them, and their life be preserved by some substance, in order that they shall not perish too quickly in consequence of the great flame, and that they shall exist until they have borne their punishment.  
15 In the same way, it follows, that our God will preserve the souls of the righteous by means of a certain substance other than the substance of that light, so that that light may prove a source of pleasantness to them.

The same thing happens in the case of earthly kings. When  
20 they wish to punish a man, they take care to preserve his body by means of food and drink, and even dainties and refreshments, so that he shall be able to bear to the full all the punishment which they desire to inflict upon him. If impotent kings are able to do this, according to their manner, and with  
25 their limited resources, certainly the King of Kings, the Holy One, the All-Powerful, will be able to sustain creatures without food and dainties, so that He may fulfill his desire upon them. It is for this reason that the home of the goodly reward is called Paradise (Garden of Eden), for there is nothing more  
30 beautiful in all the regions of the earth than this spot; the abode of the evil recompense is called Gehinnom, Tophet, or valley of the son of Hinnom; this is an evil place, and a place of defilement, whilst no place is greater or more to be praised than the Garden of Eden, as it is said: «The land is as the  
35 garden of Eden before them» (Joel 2. 3).

LXXXIV. Second: Where will be the place in which reward and punishment will be passed? We reply: Since those who enjoy the pleasures of reward, and those who undergo the

sentence of punishment, are bodies and souls, joined and connected, they cannot possibly be dissociated from the idea of space and abode, and they must have some resting-place and sphere, something akin to heaven and earth, like unto earth, that they may rest therein, like unto heaven, that they may 5 have something to surround them.

It is on this account that the place of recompense is called by the same name, «heaven and earth», in order that our minds may be able to grasp the idea, for these designations we easily understand; therefore these terms are employed in the verse: 10 «For as the new heavens and the new earth» etc. (Is. 66. 22). I will now amplify the subject, and give it additional force. I ask, what was God's wise intention in this matter, and what was his object in making for man a new earth and a new heaven, in addition to the present ones? Why has he not 15 made this our earth the place of man's reward? And I reply: Because this earth was created for the requirements of his creatures, and God has, therefore, created in it fields for sowing purposes, and beds for herbs, gardens for plants, parks for trees and shrubs, and springs wherewith to water the grass; 20 in fine, all the necessities requisite for creatures to find food and sustenance, and from which to prepare all those food-stuffs which they cannot do without. Now, the future world is the very contrary of this world; in it there is neither eating nor drinking; there are not the ordinary avocations of life, and 25 men, therefore, require no gardens, no parks, no plants, no rivers, and such-like things; but they do require some abode and dwelling-place to live and dwell in.

I have now to point out that the interpretation of the verse: «For as the new heavens» etc. (ibid.) is different from that of the verse: 30 «For, behold, I create new heavens and a new earth» (ibid. 65. 17). This latter announcement has reference to the days of Salvation; and, expressed metaphorically, the information conveyed to Israel is this, that when God will renew unto them joy and happiness, in that hour they will imagine and say in their hearts: 35 «Have new heavens been created, have other new earths been formed?» To prove that this is the meaning of the verse, we need but read what follows: «For, behold, I create Jerusalem

a rejoicing, and her people a joy» (ibid. v. 18). The object in these words is not to tell the people that God will at a future date form a new Temple, but they are informed that He is desirous of renewing joy and happiness in such a manner as  
5 had never been seen before, and that, in consequence of the abundance of those joys, people will imagine and think, that their Creator had created the heavens and the earth anew, formed of joy and gladness. Now the explanation of the verse: «For as the new heavens» etc. (Is. 66. 22) is different from the  
10 explanation just given of Isaiah 65. 17, for it has reference to the future world, and the recompense to be dispensed therein; it speaks of the region of reward, and the seat of recompense, which God will, in the time to come, renew for the benefit of those who serve Him, so that they may dwell therein; upon which this abode  
15 will cease to exist, as it is written: «Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure . . . . The children of thy servants shall continue, and their seed shall be established before thee» (Psalm 102. 26—28). And as the future  
20 tense «they shall continue», is here employed, we learn that this earth will be destroyed, and will be replaced by a new earth.

Another proof we adduce, to show that the sphere of reward is not to be found in this world. It is well known and under-  
25 stood, that God has so constituted the air which is between heaven and earth, that it draws out and absorbs the moisture and sap from the bodies of creatures in certain fixed quantities in proportion to the amount of solid and liquid food which they take, and, that it is in consequence of this, that man requires  
30 the refreshment afforded by various foods, to keep body and soul together. When these foods are withheld from us, our flesh wastes away, and our bodies die off; this, in fact, is the nature of all creatures in this world. But, as regards the future world, since it is clear to us, that the righteous will have neither food  
35 nor drink, it is equally clear, that they cannot possibly dwell in this same atmosphere, and it follows by common-sense, that it will be necessary for them to have another and a new atmosphere, different from the one in which we live, so that the righteous

may not perish, nor their bodies waste away, through the absorption of the air. And in the same way as He can create a different and new atmosphere for them, it is equally possible for them to have another circumference and sphere, besides these our heavens and earth.

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Third: What will be the nature of Time, when the reward will take place? I will explain the details connected with that time. Time, as it will be presented to the righteous, will be all light and brightness, all sunshine, without darkness or gloom, no watches of the night, nor divisions of day; there will be no dawn of day to follow night, nor will there be the twilight of the evening after day, but the light then will be all bright and full. There are many reasons why God has placed his creatures in this corner of the universe called 'earth', in a spot where days and nights depend upon the shining of the sun; for human beings require the nights and the days for their benefit and use, the days to be devoted to their affairs, during which they work, and transact their business, and attend to their ways. The nights, again, are for resting themselves, and recruiting their bodies, and for the repose derived from sleep and slumber. They require nights and days, so that they may know how to calculate months, years, and periods of time, and so recognise eras and epochs of action.

Now, as regards life in a future world, as none of these things will exist therein, men will not stand in need of nights and days; but they will probably have signs and symbols, whereby to recognise the appointed hour of worship, and the set time for God's praise.

Fourth: As to the continuance of service for the righteous, and the duration of punishment for the wicked, which I shall explain by the arguments of reason. I say, that just as it is possible for God to make it obligatory upon his servants to serve Him, and to impose the yoke of his Law upon them, so it is possible that He will increase his benefits unto them, even beyond their due, and it is quite within the limits of propriety that he will continuously redouble his kindness towards them 'as the days of heaven', without interruption. And just as the performance of the Law was intended to be continuous and

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for all eternity, so might their reward be. Further, were not God to make the reward of the righteous continual, it would give unbelievers a chance of saying: Had God made the reward of the righteous in the future world a thing continuous, and had  
5 He conferred uninterrupted benefits and lasting joys upon them, we should not have denied Him; but now that He has undertaken to limit their delights, and to break off their goodly reward, we have cause for forsaking his Law. On this account, God has placed neither limit nor end to the future delights  
10 of the righteous. Further, had He fixed the limit of reward for the righteous at a thousand years, the righteous might have said: We have rebelled, because the Creator has appointed a fixed limit for the reward of the righteous, for it stands to reason, that every thing that is limited can have an addition  
15 over and above the determined quantity. God has, therefore, made such reward to be of a lasting and uninterrupted character, so as to put an end to all complaint. Hence we can well understand, that there will be no end or limit to the reward dealt out to the righteous in the world to come.

20 The same argument holds good with regard to the punishment of the wicked. It will not cease. Nor is this a matter of disparagement to the Creator of All. Concerning the continuity of these two kinds of recompense, Scripture states: «Some will be to everlasting life, and some to shame and everlasting  
25 contempt» (Dan. 12. 2); and again: «They shall never see the light» (Psalm 49. 20).

LXXXVI. Fifth: Concerning the degrees of reward and punishment: Will the righteous be all on an equal footing, and the wicked all equal in an opposite degree? Answer. It is  
30 clear to us, that just as there is no interruption to the reward resulting from a thousand merits, so there is no limit to the reward paid for one meritorious act; and just as there is no end to the punishment resulting from a thousand transgressions, so there is no limit to the punishment given for one trans-  
35 gression. But although they are both continuous, there must necessarily be an appropriate degree, in conformity with a determined scale, for each and every action; for every individual a reward or recompense, according to his works, more or less;

a person having one merit receiving one continuous reward in the Garden of Eden, and a person having a thousand righteous deeds receiving a thousand continuous rewards in the Garden of Eden; a person having one or many transgressions receiving his sentence and punishment in a continuous manner 5 and without limit. We find the parallel in ordinary experience. There are degrees in the world: some men eat and drink in joy, others wear beautiful clothes, others are kings and rulers; so in the future in the world to come, the righteous will enjoy their pleasures according to degrees, as it is said: «Therefore 10 my heart is glad and my glory rejoiceth, my flesh also shall dwell in safety» (Psalm 16. 9). And the same applies to sinners.

In another passage the Gaon writes: We find it stated in Scripture: «But thou art the same, and thy years shall have 15 no end» (ibid. 102. 27); and immediately after, at the end of the chapter, it says: «The children of thy servants shall continue» (ibid. 7. 28). From this connexion we might infer, that just as the years of God have no end, so the lives of His servants, the righteous, are endless, and to their years there is no limit. 20 Should it be argued, however, that since the creature will exist with the Creator at the latter end without limit of time, it is also likely that the creature existed with his Creator from the earliest days of old; to this we reply, that our common-sense demands that the Creator must precede the thing created. And 25 since we know that the Creator preceded the creature, and that He can bring him to life and kill him, reason requires that He should just as well grant His creatures perfect prosperity, and prolong their years unto eternity, seeing that He is able to kill them. And, therefore, if the Creator should take it upon 30 Himself to make the creature's life eternal by prolonging his years, it is not in conflict with our common-sense, nor does this act on the part of God affect His Power in any way, so as to imply loss of power, or weakness. But if the questioner should retort:—What, then, is the difference between the Creator 35 and the creature? Our answer is: This is nonsense, and unworthy of a reply; fancy, comparing the despicable human body and puny frame, full of wants and infirmities, with the Creator,

who is exalted above every blessing and praise, and in whose hand is the soul of every living thing!

LXXXVII. Seventh: How many degrees are there for the righteous in the Garden of Eden, and how many for the wicked 5 in Gehinnom? To explain:—There are reserved for the righteous seven canopies, full of glory and honour; for some of them the light shines as radiant as sunshine, and it is of these that it is said: «But unto you that fear my name shall the sun of righteousness arise» (Mal. 3. 20 [4. 2]). Some will derive en- 10 joyment from that light, and will bask in it, as it is said: «with healing in its wings» (ibid.). As regards others, the light of their canopies will shine and illumine with the strength of a firmly-rooted plant: «Light is sown for the righteous» (Psalm 97. 11). There will be some, too, whose light will be continually in- 15 creasing, and gathering additional lustre like unto the branch of a tree which is budding: «The light of the righteous rejoiceth» (Prov. 13. 9). There will be others, the measure of the light of whose canopies will be equal to the splendour of the firmament, as it is said: «And they that be wise shall shine as the brightness 20 of the firmament» (Dan. 12. 3). The light of some will be as the stars which give light: «And they that turn many to righteousness shall be as the stars for ever and ever» (ibid.). The light of others will be included in that of the sun when it shines forth: «But let them that love Him be as the sun when he goeth 25 forth in his might» (Jud. 5. 31).

It was in like manner that God acted with Moses, when He made his face to shine, and it was full of glory and majesty; but the glory of Joshua's face was less than that of Moses, because God had commanded Moses to give some of his glory to him, 30 as it is said: «And thou shalt put of thy glory upon him» (Num. 27. 20), thus implying not *all* his glory.

Likewise, the punishment of the wicked consists in seven degrees of fire. Some of them have their faces scorched and singed by the fire; of them it is said: «Their faces shall be faces 35 of flame» (Is. 13. 8). Some have their faces darkened and blackened by the flame of fire, like the blackness of a seething-pot: «All faces are waxed black with gloom» (Joel 2. 6). Some are roasted and boiled by the flame of fire; concerning them

it is said: «For behold the day cometh, it burneth as a furnace» (Mal. 3. 19 [4. 1]). Some are burned by the fire, as wood is burnt: «For a Topheth is prepared of old; .... the pile thereof is fire and much wood» (Is. 30. 33). Some are consumed by the fire, and their roots become extirpated, just as fire consumes stones, dust, and all; concerning them it is said: «And it devoureth the earth» (Deut. 32. 22). Others have their bones crushed, and their bodies pounded by the fire, fire and gravel having this force, when hurled from heaven to the lowest depths of the earth, as it is said: «For it is a fire that consumeth 10 unto destruction» (Job 31. 12).

It was in this manner that punishment was inflicted upon Egypt. God brought a plague upon them, and each one was smitten by that plague which was proportionate in degree to the evil of his deeds, just as though He had weighed that plague 15 in a scale and balance, as it is written: «He weighed in the balance a path for his anger» (Psalm 78. 50).

LXXXVIII. Eighth: Who will be the ones to incur these penalties? Our reply is: Atheists, Dualists, and Magians, concerning whom it is said: «And (all flesh) shall go forth and 20 look upon the carcases of the men that have transgressed against me» (Is. 66. 24). Also grievous transgressors, who have incurred the penalty of 'death by the Beth-Din' and 'excision,' if they have been cut off from this world without having repented, shall also be cut off in the world to come 25 from among the righteous; but should they have repented, their sin shall be forgiven them, and they will be reckoned among the congregation of the righteous. As for those who have committed slight sins, their iniquity shall be forgiven them. But should it be asked, through what act will they be forgiven, seeing 30 that they have not repented? We reply: As long as those who have committed slight sins have not gone so far as to commit grievous ones, they have *ipso facto* done something to atone for their errors; for e. g. in not having denied God's existence, they have proclaimed His Unity; in not having rebelled, 35 they have professed their belief in Him; in not having stolen, slain, or committed adultery, they have exercised truth, right-

eousness, and justice, and are consequently heirs to the bliss of the world to come.

Ninth: Can those who enjoy bliss see those undergoing punishment? I have pondered this matter in my mind, and tried  
5 it in the balance of knowledge, and it has been made clear to me that the righteous will see the wicked undergoing their torture by burning, and they will praise Him in their hearts, who has delivered them from the burning of Gehinnom, and they will rejoice at the fall of the wicked, as it is testified: «And  
10 they shall go forth and look upon the carcases of the men» (Is. 66. 24): by those «who shall go forth to look» the righteous are meant; while, with respect to the wicked, it is said: «The sinners in Zion are afraid» (ibid. 33. 14). Now the wicked will be amazed when they see the righteous dwelling beside the great  
15 fire without being burnt by it, and they will groan and suffer pain, saying: «Alas! how are these delights, and the happiness which the righteous inherit, withheld from us!» The Text further compares the righteous to guests invited to a banquet, where people meet in joy, as it is said: «Behold my servants shall  
20 eat, but ye shall be hungry» &c. (ibid. 65. 13). The wicked it compares to men of blood, who are brought forth in order to receive their sentence.

This is the difference between the righteous and the wicked. If the division separating one righteous man from another is  
25 not too great, then they will be able to see each other; but if it is great, they will not do so: with the wicked it is otherwise; whether the partition dividing one from the other be great or small, they cannot see one another on account of their pains and anguish.

30 Tenth: Will their Creator impose the yoke of service upon them? I reply: Reasonable men will understand that it is impossible for a wise and intelligent man to exist without observing commandments and just admonitions; for if it were possible that he could so exist, God would not enjoin any command upon him  
35 in this world. And since this is the deduction of our common-sense, it is equally a matter of propriety that the righteous in the world to come should profess belief in their Creator, acknowledge his Unity, and offer him praise with all the strength

and beauty of praise, and that they should adhere to such and similar 'rational' commands in the world to come. In fact, our Sages assert, that the righteous will not be exempt from service in the life of the future. They further assert, that students and followers of the Law permit themselves no rest, 5 either in this world, or in the world to come. But as for the wicked, they will have no round of duty, for the simple reason that they are being constantly consumed by fire, or in order that their punishment shall not be lightened through the performance of service. 10

The prophets have explained to us, that in the future there will be a holy spot in the land, to which the righteous shall repair, and the appointed seasons which they shall observe will resemble Sabbaths and New-Moons, and there they shall prostrate themselves, as it is said: «And it shall come to pass from one 15 new moon to another» &c. (Is. 66. 23); and on their leaving that spot, they shall behold the punishment of the wicked, and shall give thanks to their God: «And they shall go forth and see» &c. (ibid. *v.* 24). Now, as in the former verse it says: «All flesh shall come» (ibid. *v.* 23), intimating the 'coming' of the 20 righteous, and in the latter their 'going forth' is referred to, we infer that they are in a constant state of coming and going.

LXXXIX. At the end of this treatise the Gaon explains, why the prophets did not disclose to us the standard of reward for each and every commandment, as well as the measure of 25 punishment for every transgression. He says, that had the prophets informed us of this, we should have tried our chance at obtaining the greater reward, and have left the smaller reward, and we should have busied and interested ourselves in the attempt beyond all proportion, and thus have omitted to attend to the 30 means of our livelihood, and to our work in general. Besides, lest the yoke of this wiser knowledge of things would have weighed too heavily upon us, and we should have been weary of bearing and supporting it, and learning its details, they did not teach us these matters, not wishing to prolong the subject, 35 and dwell too minutely upon it.

Further, it is well known and clearly understood, that during our exile our eyes are eagerly fixed upon the prospect of sal-

vation, and our Creator knows but too well how great is the trouble of our soul and the anguish of our heart in the days of our servitude, and He has consequently dwelt largely in the many visions and prophecies upon the subject of consolation, and  
 5 not of reward and punishment: but when once these sorrows shall be diminished, and these troubles forgotten, and our souls shall have rested from these sources of grief, and our minds have been cured and strengthened, so that they are able to seek the fear of God, then it will be time for the prophets to prophesy  
 10 concerning matters incidental to the world to come, and to inform us of the rules of eternal life, and of that which will happen after this world; for in those days wisdom shall increase, and service wax great, and our heart shall be perfect with our God, and our souls shall be anxious to obtain the life of the world to come.  
 15 Thus have our prophets informed us, that in the days of the Messiah all the people shall be prophets, as it is said: «And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams» (Joel 2. 28 [3. 1]).  
 20 And since they will know these things through the spirit of prophecy, God will give them signs and wonders to prove their truth, as it is said: «And I will show wonders in the heavens and in the earth» (ibid. v. 30 [3. 3]). They have further told us, that these wonders will precede the great and terrible Day of  
 25 Judgment, as it is said: «The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come» (ibid. v. 31 [3. 4]).

Everyone, therefore, who learns God's laws and practices them, shall be counted among those «that be wise»; while all who teach  
 30 their fellow-creatures and draw them near to the Law, shall be accounted of those «that turn many to righteousness» (Daniel 12. 3). Hence it is proper for wise men to teach the people the good way; God holding in readiness for those who fear him the goodness and light which He has reserved for them,  
 35 as it is said: «Oh, how great is thy goodness, which thou hast laid up for them that fear thee» (Psalm 31. 19)!

XC. We have come to the last of the treatises which R. Saadya composed. He explains therein which are the things that it

is proper for man to do. The Gaon says, if you consider existing things, you will find that the animal body contains heat, cold, moisture, and dryness; and if you consider a tree, you will find it to be made up of root, branch, and leaves, and of other things existing in connexion with these. And if you 5 look at the human frame, you will discern in it flesh and bone, sinews and gristle, and other substances found in combination with them. There is no doubt about this matter, as regards our knowledge of it, for this is the law of creation and the ordinance of formation. Again, since the Creator is One, His 10 creatures have to be many, and his works abundant, as it is said: «O Lord, how manifold are thy works» (Psalm 104. 24)! Now, God has placed in the heart of man a love for several things, and an aversion against many other things, as it is said: «There are many devices in a man's heart» (Prov. 19. 21). And 15 since bodies and substances cannot maintain their existence by means of but one of the four elements of life, nor the structure of a tree by but one of those component parts to which we have referred, nor can man exist through the medium of bone or flesh alone, nor the heavens give light by the brilliancy of but one 20 star, in like manner it is not proper for man to conduct himself all through life according to one single frame of mind, according to one and the same idea, in one and the same path. It is, accordingly, necessary for him to combine knowledge and habits from various sources, selecting from each what is necessary 25 and useful towards sustaining his body, and serving for his instruction. For then only will the course of his life end happily, when he avoids a certain thing out of many on the occasion upon which he should avoid it, and when he indulges his fondness for it, on the occasion upon which he might properly indulge it. 30 In this case a man will be like one who comes to a sage to be taught what he is to do, the sage teaches and instructs him, and he does everything that he is taught, as it is said: «He shall maintain his cause in judgment» (Psalm 112. 5); he will come to consider things like one who weighs his actions in a 35 balance, as it is said: «Weigh the path of thy feet, and then all thy ways will be established» (Prov. 4. 26).

The reason why I have undertaken this subject, is because I

have noticed that people imagine it to be right for a man to accustom himself to one mode all through life, and not to change it for another, nor substitute another for it, eschewing everything else but one thing, despising and hating all other  
5 things with a hatred which can never be changed to love.

XCI. Now, when I examined this frame of mind, I found it erroneous for several reasons. First, had the love for one thing been better than the love for the sum-total of things, God would not have implanted in the mind of man a love for the remain-  
10 ing things. Furthermore, had this been God's wish, He would have created man out of one of the four elements of his being; He might have formed him in one piece, consisting of but one part. Again, do you not observe in the case of some objects, that they are not composed of one substance? for if, say, man  
15 would wish to build a house of one substance, without mixing other substances with it, it would never prove a permanent structure; he is, therefore, obliged to have recourse to stones, sand, plaster, and wood, so that his building may rest upon its foundation. The same thing applies to food, drink, clothing,  
20 and everything that ministers to man's wants. And if such be the case with regard to all the particular things which minister to him, and are placed at his disposal, how much more is it the case with his own immediate self, and the conduct of his disposition.

25 It is, therefore, necessary for man to acquire the wisdom and to gain the knowledge, which shall lead him at all times in the right way, as it is said: «When thou walkest, it shall lead thee» (Prov. 6. 22). And the root and foundation of the whole matter is, that man should rule over his will, and govern his desire,  
30 whether in the direction of love or hate, because there is an opportunity for indulging our love and our hatred; there is a time and a season for each, when we should exercise the one or the other partially, and leave each partially unfulfilled. And when each of these qualities in man shall perceive the place  
35 which is apportioned unto it, it will make use of the favourable opportunity to permit itself to be gratified within defined limits, until it be gratified in sufficient measure. And when it has grasped the psychological moment for muzzling, restraining, and

confining itself, it will muzzle and contain itself until the occasion shall have passed by, for the sake of which it had to restrain itself, as it is said: «He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city» (Prov. 16. 32). We have already explained that the 5 'Nephesh' has three faculties, viz:—the faculty of desire, passion, and discernment. By the faculty of *desire* a man longs for food and drink, and entices his heart to the enjoyment of beautiful sights and pleasurable scenes, sweet and pleasant odours, and the touch of soft and pleasant things. By *passion* 10 his heart prompts him to carry out his entire will, to lord it over others, to be overbearing, to be revengeful to his enemies, to be shameless, and otherwise to act in this manner. The faculty of *discernment*, however, governs the other two faculties in a true and just manner, so as to lead them in the right way 15 and keep them in order, and to hold them back, when the occasion demands that they should be held back. And when it enters the heart of man to employ one of the two former faculties, or those derived from them, or included under their subdivisions, he should test them by the faculty of discernment, 20 and probe them in the crucible of knowledge, and if it then appear to him that the beginning and end of the matter are free from any chance of disorder, then he may permit his will full scope in the exercise and employment of them, and it goes without saying, that he may do so when the object is praiseworthy, 25 and the purpose is a good one. But should he perceive that, even in the remotest degree, some harm or evil is involved in a desire, he must prohibit it to himself, and despise it from the very outset. The man who acts thus, and sets his intellect as judge over his desire, is called «one taught by the instruction 30 of wisdom», of whom it says: «The fear of the Lord is the instruction of wisdom» (Prov. 15. 33). But if, on the other hand, he allows his desire and passion to rule over his intellect, he is called «a man instructed by fools»; concerning him it is said: «But the correction of fools is their folly» (ibid. 16. 22). 35

XCII. I must expatiate somewhat more fully upon this subject. Solomon, the wise man, dwells upon this matter, and makes it his business to inform us, which is the good thing that

should be done, when he remarks: «I have seen all the works that are done under the sun, and behold all is vanity» (Eccles. 1. 14). In saying «all is vanity», he does not mean to imply that when things are in proper combination they are vanity, for the  
5 Creator has prepared, established, and created them; and surely the Wise Man would not have said, that God's work is vanity. But he intends to say, that if a man sets about performing during all his lifetime any one of those particular actions performed in the world, without ever associating some variety  
10 of work with it, there will be danger to life in that action, and it may be compared to wind, in which there is no substance.

And what Solomon says afterwards: «That which is crooked cannot be made straight» (ibid. v. 15), just applies to the instance in which one pursuit is separated from another; this cannot be  
15 made straight in consequence of its crookedness, nor can it be taken into account, owing to its deficiency and diminution. As a proof that this explanation is the true one, I would remind the reader, that the author of Ecclesiastes mentions, in the verses quoted above, three things in the world which are dear to man's  
20 heart, and agreeable to his soul, and in narrating them he divides them one from the other. In doing so, he characterises each one as vanity, when taken by itself. But before mentioning these three pursuits, he refers to the search after knowledge alone, as if to teach us, that even when a man confines him-  
25 self to knowledge exclusively, and neglects other interests, it will be of no service to him; it will rather be detrimental and injurious to him. He has this idea in mind, when he says: «And I applied my heart to know wisdom, and to know madness and folly» (ibid. v. 17). And he gives a reason why it  
30 proves «vexation of spirit»; for in proportion as his wisdom increases, his anxiety increases, the more his understanding grows, his pain grows; considering that he sees the faults of things more clearly, and the blemishes in matters are more apparent to him, and he sighs and mourns over them; whilst,  
35 before he arrived at that stage of wisdom, he lived in peace and rest, quietly and securely; but now his soul is vexed within him, as it is said: «For in much wisdom is much grief» (ibid. v. 18).

The Author then proceeds to give a second example, taken from one who occupies himself with pleasures exclusively, to emphasise that if a man resolves to devote himself to pleasure all his days, he will also by this means endanger his soul. This he expresses in the words: «I said in mine heart, Go to now, I 5 will prove thee with mirth, therefore enjoy pleasure» (ibid. 2. 1). And the reason he gives for this form of danger is, that a man, in the hour of merriment and joy, seems to descend to a condition of contempt and shame, considering that the reason of man departs from him, and brutish instincts enter in its place. 10 This he expresses in the words: «I said of laughter, it is mad» (ibid. 2. 2).

The third example is that of one who occupies himself with colonisation, with building houses, and planting trees; one who busies himself with these matters is in danger of impoverishing 15 himself, as is declared in the words: «I builded me houses, I planted me vineyards» (ibid. 2. 4), and the rest of the speaker's actions as narrated, until the end of the chapter. And he gives a reason why it is best for a man to leave such things alone, and not to bother himself with them; for, after all, he will have 20 to leave them to others, and then all his labour will have been for nothing, as it is stated: «And I hated all my labour wherein I laboured, seeing that I must leave it unto the man that shall be after me, and who knoweth» &c. (ibid. 22. 18—19).

Having referred to these three particular examples, he passes 25 over other worldly pursuits without mentioning them; he just instances in the course of the subject these three as typical examples of things which a man may enjoy, according to the measure which he may duly indulge. This is expressed by the words: «I searched in mine heart how to cheer my flesh with 30 wine, mine heart yet guiding me with wisdom» &c. (ibid. 2. 3).

XCIH. It now occurs to me to mention thirteen things, each one of which many men love exclusively, and without variation; they overlook (lit. 'cast behind their backs') any shame or blemish that attaches to the indulgence of them, and do not 35 lay it to heart, in consequence of their love for that one thing.

1. Contempt for the world, and aversion against settling down.
2. Eating, drinking, and pleasuring.
3. The love of women.

4. Delight in the love of one's fellow-creatures. 5. The love of money, and amassing of wealth. 6. The love of many children. 7. The desire to colonise and build. 8. The love of long life, and completing the round of years. 9. The love of power and authority, and seeking after greatness. 10. The love of taking vengeance upon one's enemies, and showing hatred against one's opponents. 11. The love of knowledge, and pursuit of cleverness. 12. The Worship of God, without associating with it any other pursuit. 13. The love of repose and leisure at all times and at all hours.

I shall now explain them *seriatim*, in so far as I find it necessary.

XCIV. 1. *Contempt for the world.* I have met people who say, that it is the duty of man to wander about on the mountains and hills, and to walk about all day by the side of brooks and in the valleys, weeping and bewailing the lot of the world, deploring that it is a world of vanity, a world that passes away, a world that is continually changing for man, and does not abide in his power; for, whilst he is yet quiet and at ease, peaceful and flourishing, his joy turns to vanity, and his song to mourning, his honour to shame, and his riches to poverty, as it is said: «He lieth down rich, but he shall not be gathered» (Job 27. 19); «The east wind carrieth him away, and he departeth» (ibid. v. 21). And even though a man strive with all his might to 'deal wisely' with these matters, his folly will not depart from him; and should he strengthen himself to become clean, his impurity will testify against him, and his ill-savour will inform against him; if he strive to be well, his temperament will make him ill; if he wishes to justify himself, his tongue will condemn him as a sinner, as it is said: «Though I be righteous, mine own mouth shall condemn me» (ibid. 9. 20). No man in the world can know beforehand what sort of troubles, illnesses, losses, and inflictions may come upon him, as it is said: «Boast not thyself of to-morrow» (Prov. 27. 1); for the person who thinks that he will have plenty of the waters of life, often suffers thirst; he who thinks that he will take firm hold of its bands, finds that they break in his hands; he who clutches its cords, finds that they are snapped in his fingers. For so the Text says: «Whose confidence shall break in sunder ... he shall

lean upon his house» (Job 8. 14, 15). Nay, further, all through his days man lives but by oppression and crookedness, by lying, deceit, and sin. Ah! how many mighty men have been weakened, how many strong men have been spoiled, and how many kings have become despicable through this means! 5

On these grounds some people say, that it is right for man to despise the world, and to leave it alone, without building houses, or planting vineyards, or doing anything else; even without marrying or having children; that he should dwell in a solitary condition, on mountains, and in deserts, and that he should live on 10 grass, plants, and herbs, until the day of his death. Now, when I reflected upon these their words, I found, that although there was much truth in them, yet these people had strayed from the right way, and forsaken the direct path, in their desire to give up the idea of a home, and to dispense with those requirements of food 15 and clothing, which it is impossible to do without, and to separate from women, so as not to have children. Now, if this mode of life were accepted as the right thing by the generality of mankind, man would be cut off and cease to exist in the world, and, with his disappearance, all design would disappear. 20 Were man to be deprived of home, too, his life would be in constant danger of lions, scorpions, serpents, and other reptiles, and his intellect would, in consequence, become confused, and reduced to the level of the instinct of beasts; he would become mad through lack of good food, and of cool, sweet, good 25 water, melancholy getting the upper hand over him, for the power of the blood in him would gain strength; he would then, in spite of himself, be forced to resort to medical men, to seek a cure at the hands of such as dwell in fixed homes, when it would be doubtful whether a cure for his sickness could be found 30 or not; in the latter case, he would die in his affliction. Such a man, in course of time, would become estranged from mankind, until he conceived a fixed idea that if people were to lay hold of him, they would kill him, whilst he, on the other hand, would come to hate mankind, considering them as wicked and dissolute 35 people, to such a degree, that if he once got one or more of them into his power, he would kill them, and would not think it any wrong to kill them; the consequence being, that he would

thereby drag himself down, body and soul, to the grave and to destruction.

But now the question remains: Which is the right path for man to choose? Answer. To despise the world when it should  
5 be despised; for instance, when dainty food is brought before him, of which, according to the Law, he dare not partake, it is his duty to loathe and despise it, regarding it as disgusting and revolting; when, again, temptation is placed in his way in the matter of immorality and other things, it is his duty to shun  
10 and avoid it; and when, further, money which is not his, comes within his reach, he dare not stretch forth his hand to it; at such moments, whatever chances to present itself to him, let him conquer his inclination, and place the fear of his Maker before his eyes, as it is said: «In all thy ways acknowledge  
15 Him, and He shall direct thy paths» (Prov. 3. 6).

XCV. 2. *Eating, drinking and pleasuring.* Some people think, that it is proper for man to occupy himself with eating and drinking, because it supports life, and gives the body a good foundation, and it is a pleasure to promote the growth of the  
20 body, so that his seed may be strong, and his offspring sturdy. When, say they, a man neglects this pursuit, his strength fails, his appearance changes, his eyes become dim, he becomes hard of hearing, and his heart is disturbed; it often happens, too, that a man becomes weary of life through hunger, so that in  
25 his anger he even denies the existence of God. They continue: What do we observe with regard to great cities? They are all built on the banks of rivers, which draw their length along, and in spots fit for planting and sowing, for the production of man's food, and for other benefits; and all the king's taxes and  
30 forced labour are imposed with but this object, that kings may have sufficient wherewith to feed their armies, and to support their own tables. Holy Writ holds out the promise to the righteous, that their reward will consist in the due appointment and determination of their food and drink, as it is said: «And  
35 ye shall serve the Lord your God, and He shall bless thy bread and thy water» (Ex. 23. 25); again: «And the land shall yield her fruit» (Lev. 25. 19); «And ye shall eat your fill» (ibid.); and many similar passages. Further, all festivities in the world are

connected with eating and drinking, as it is said: «A feast is made for laughter, and wine maketh glad the life» (Eccles. 10. 19): all the assemblies of companions and friends have their *raison d'être* in eating and drinking. So far the contention of those who praise eating and drinking.

Now when I considered their words, I found them wrong, because these men look but at the good side and the benefits to be derived from such indulgence, but ignore their inherent evils and dangers. These are as follows:—Through over-eating and drinking, the blood increases in the body, and, through this circumstance, it incurs a dangerous disease; a man's head and eyes become full and heavy, his limbs become weak, he will become lustful beyond measure, and heaviness of heart will ensue. Besides, through this constant indulgence of a superabundance of food, man will be like a dog which is never satisfied, as it is said: «Yea, the dogs are greedy, they can never have enough» (Is. 56. 11). He will become like fire which consumes everything, and like a flame which licks up what it finds, as it is said: «The people also are as the fuel of fire» (ibid. 9. 19). And if he become accustomed to this mode of life, he will grow envious of the one who partakes of his food, and he will grudge giving any person of his bread, even though he be rich. And should it happen that, much against his will, a person partakes of his meal without his invitation, the words will apply: «For as he reckoneth within himself, so is he» &c. (Prov. 23. 7, 8). And when, as a result of this disposition, he will become a miserly and foolish man, the great men among the people will despise him, and keep him at arm's length, and sensible people will keep him away from their houses; for they observe how quickly and hurriedly he eats, and how his eye is fixed upon the spot where he notices a tempting morsel and a good-sized portion, and how he stretches out his hand to take it, and how, while it is still in his hand, he swallows it; he goes further, and is the first to put his hand into the dish, and the last to withdraw it; concerning such a one it is said: «When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat» &c. (ibid. 1, 2).

A person who is addicted to this sort of life accustoms himself to resort to all kinds of uncleanly habits to clear his system, in order that he can join the table, and feed a second time, in consequence of his longing desire for food. Such a one makes  
 5 his body like a sieve, which takes in at one end, and gives out at the other; concerning such the Scriptures say: «For all tables are full of vomit and filthiness, so that there is no place clean» (Is. 28. 8). He will even thrust his finger down his throat, in order to throw up what is in his stomach, it having  
 10 been so overloaded with food that the organs of digestion cannot act, as it is said: «The morsel which thou hast eaten shalt thou vomit up» (Prov. 23. 8). As a result, too, of over-indulgence in food and drink, his heart will become hardened, and he will forsake the Law of the Lord, as it is said: «Ac-  
 15 cording to their pasture, so were they filled; they were filled, and their heart was exalted, therefore have they forgotten Me» (Hos. 13. 6). Those who praise wine also forget its evils; for it dries up the brain, if drunk undiluted, whilst it is refreshing, when mixed with water. In the former case, man's senses  
 20 become destroyed, and his knowledge changed, as it is said: «And whosoever erreth thereby is not wise» (Prov. 20. 1); his limbs become weak, his hands and feet tremble, the heat of the blood increases, and fever ensues, blotches, pimples and boils develop in the body, his digestive system is dragged to  
 25 ruin, and disease of the liver takes hold of him, as it is said: «Who hath woe? who hath sorrow? . . . they that tarry long at the wine» (ibid. 23. 29—30). He looks upon every vile thing as beautiful, and permits himself what he should not; whilst, through his example, more than one life is destroyed. Concern-  
 30 ing such persons it is said: «For they eat the bread of wickedness, and drink the wine of violence» (ibid. 4. 17).

But now the question is: Which is the desirable and goodly path for man to choose with regard to eating and drinking? Answer. To take only as much of them as is necessary to  
 35 keep body and soul together, that is to say, to refresh himself according to the standards of necessity and sufficiency, as it is said: «The righteous eateth to the satisfying of his soul» (Prov. 13. 25); but as soon as he sees that he has eaten suf-

ficient to satisfy his wants, that he should restrain his desire, and withdraw his hand from taking more, as it is said: «Hast thou found honey? eat so much as is sufficient for thee» (ibid. 25. 16).

XCVI. 3. *The love of women.* Men think that it is right to indulge this propensity more freely than anything else in the 5 world, for the enjoyment derived from it is greater than all other enjoyments; all other worldly enjoyments can have their compensations and substitutes, when they cannot be had, but no enjoyment in other directions can be found to equal this; besides, it is useful in increasing the joy of life, for it refreshes, 10 reducing the fullness of the body, and removing the heaviness of the head and brain; it appeases the anger of man, removes evil thoughts from his mind, and is serviceable in the disease called melancholy. And how great is its advantage when it leads to the entrance into the world of a creature of wisdom; forsooth, society 15 itself is based upon this love! Were it a wrong thing, God would have withheld the prophets and the pious from exercising it, and yet we find it said: «Give me my wife» &c. (Gen. 29. 21); «And I went unto the prophetess» &c. (Is. 8. 3). There was in either case no suggestion of shame. Now when I considered this 20 contention, I found it utterly wrong, supported, as it is, on a rotten foundation; and for this reason, that its advocates have ignored the many dangers, and omitted to reckon with the evil results connected with it, such as the effect it has in weakening the eyes, and causing pain to the loins, in destroying the true 25 desire, reducing the strength, and injuring the quality of the blood in man, in inducing pain in the sides and weakness of the stomach, in a word—it pulls down the constitution entirely, and causes the break-up of man's body. It is in consequence of these evil effects that the Wise Man utters the warning: 30 «Give not thy strength unto women» (Prov. 31. 3). The final result is that man's heart goes wrong, as it is said: «Whoredom and wine and new wine take away the heart» (Hos. 4. 11). As for him who indulges in such things, the flame of fire which burns within him cannot be put out but by the 35 indulgence of his desire; and when this has once occurred, the feeling nevertheless returns, and burns again as aforetime, as it is said: «They are all adulterers, they are as an oven heated

by the baker» (ibid. 7. 4). Then comes the denouement, man becomes a creature defiled, loathsome, unperfumed and unclean, and if he have any sense and discernment left him, he will understand that his outward appearance causes him to be abhorred; though, as a rule, he who resorts to such practices, imagines that the world is blind and deaf, and that it does not see his abhorrent actions, and that it does not hear the evil report concerning his shame, whereas it is an open and public matter, as it is said: «I have seen thine abominations, even  
 10 thine adulteries and thy neighings» (Jer. 13. 27). Such a man, moreover, reduces his home to ruin, and goes on corrupting his ways, and making his paths abominable, as it is said: «When I had fed them to the full, they committed adultery, and assembled themselves in troops at the harlots' houses»  
 15 (ibid. 5. 7). Hence it arises, that he does not have a legitimate son by his own wife, for others will act towards his wife in the same manner that he acts towards others, as it is said: «If mine heart have been enticed unto a woman ..... then, let my wife grind unto another» (Job 31. 9, 10).  
 20 The indulgence of this desire is only proper, when God directs it into the proper channel, and makes it the means of producing legitimate offspring, as He commanded: «Be fruitful and multiply» (Gen. 1. 28). Man should only indulge it at the proper time, and in the proper connexion; and when this cannot be done,  
 25 it is his duty to restrain and hold himself back, to confine his passions within bounds, and to look upon them as something which is prohibited to him.

XCVII. 4. *Delight in the love of one's fellow creatures.* The subject of this chapter is very distasteful, yet it has to be explained.  
 30 I have met men who imagine that love is better than anything else in which man can be interested, that love is the most exalted of all things, for it is an inward principle which alleviates the spirit, and refines the temperament of man, to such an extent, that it renders the refined and subtle spirit pre-eminent  
 35 above the body, like a thing which melts in consequence of its thinness, and is drawn out in consequence of its fineness. For the subject under discussion is extremely fine and delicate.

People say that this principle is engrained in man's nature,

which has a faculty that is attracted to the heart. The operations of this principle is fundamentally as follows:—First, there is an object which is seen by the eyes; this leads on to reflection upon it, to the thought how to bring it about that that object shall come under a man's complete sway and authority; then, 5 other faculties are called into play, so that in time the object becomes firmly fixed in the heart.

These people go further, they exalt it to such a degree, that they make this principle dependent upon the influence of the stars, saying, that the lucky star of one person coincides ex- 10 actly with the lucky star of another person. They even exalt the matter higher still, and make it dependent upon the action of the Creator, and say, that He created the souls of creatures round and spherical like a ball or globe, and then divided every such ball into two halves, placing each half within two 15 different people, so that when the soul which is placed in one person's body finds its counterpart in the half placed in another's, it becomes bound up with it, and attached to it. This is what is meant when we say, that two persons become attached to each other, and love each other with an inexhaustible and 20 unlimited love.

They raise this inward principle still higher, and give it a religious sanction, on a level with the Law and the Commandment. They say, that God causes this faculty of love and attachment to have power over creatures, for this express pur- 25 pose, to symbolise how devoted man should be in his delight to serve the Lord, and that if a man will suffer affliction and degradation for the sake of a friend, how much more willing should a creature be to suffer affliction and subjection in carrying out the will of his Creator. 30

Now, these men are all wrong in their arguments; for God does not try his creatures by means of that which He has cautioned them against; He is too truthful, and all his actions are too upright, that He should do this, as it is said: «Yet God imputeth it not for folly» (Job 24. 12); «For thou art not a God 35 that hath pleasure in wickedness» (Psalm 5. 5). And as for their talk about the influence of the stars, the equality of two planets as governing man's destiny, and the 'two halves' of the

natural principle of love, if it were really the case, it would occur that when Reuben loved Simeon, Simeon would reciprocate Reuben's love, to the same degree, and in the same measure; but we observe that it is nothing of the sort; for the love  
5 of two human beings is never equally balanced, it is sometimes more and sometimes less in one than in the other. How frequently, too, does it happen that one person loves another, whilst the object of his love does not reciprocate that love in the least degree.

10 Now, what is the effect of an inordinate affection for another person? Loss of appetite and loss of sleep, resulting in an undermining of the constitution, the body wasting, and the flesh becoming prone to disease; the flame of love rising from his heart, so that his spirit becomes overwhelmed; this brings on violent  
15 groaning, and he has trouble in quieting his mind, as it is said: «For they have made ready their heart like an oven, whiles they lie in wait» (Hos. 7. 6). Then the trouble rises to the brain, so that his eyesight becomes dim; he sometimes goes out of his mind, at the sight of the object of his affections; he faints,  
20 and his soul seems to depart, and remains dormant in his body twenty-four hours; and it is possible that his relatives and his friends, thinking him dead, bury him whilst still alive. Or, it may happen, that at the sight of the object of his affection, or even at the mention of the name, a man will groan and pant, and  
25 really die, his soul departing from him. Or, such a poor fellow will go about, as if he had been taken prisoner, or as if he had placed his life's wits in pawn; he does not recognise his Maker, nor any other object, nor the world generally, nor his latter end, and he dies away amid this condition of things, as  
30 it is said: «But they that are godless in heart lay up anger. They cry not for help, when he bindeth them. They die in youth» (Job 36. 13, 14). Most of such a man's nights are spent in sleeplessness, he lies awake without slumber, he walks about the streets unconsciously, or he hides himself from the gaze  
35 of man, fearing lest they find him at a time when he should not be found.

Then, again, take the case of a man who finds the opportunity of occasionally gratifying his feelings of affection, and who

realises fully what the object was, for which he had staked so much, for which he had jeopardised his life so many times, for whose sake he had suffered such crushing insults; think of him then, when he deeply regrets having made such a fool of himself, and think, too, of the result, viz:—that he is likely 5 to go to the opposite extreme, and hate with an unending hate, and with a bitter inordinate aversion, as it is said: «Then Amnon hated her with an exceeding great hatred» (II Sam. 13. 15).

Now, what is the right sort of affection and love, which God has implanted in the mind of man? It consists in bestowing 10 your affection upon the partner in life that it has fallen to your lot to possess, to have that proper sort of intercourse with her, which participates in the preservation and peopling of the world, as it is said: «As a loving hind and a pleasant doe, let her breasts satisfy thee at all times» (Prov. 5. 19). And you must 15 evidence that affection and love towards her in a sensible and God-fearing manner, and bestow them in no other quarter, she claiming your entire devotion. So far the Gaon's ideas. R. Solomon Ibn Gabirol remarks: Love is engrafted in the nature of man, and can be traced to the sense of hearing; and he who 20 wishes to be lord and master over himself, must keep this feeling far away from himself, for it may prove a mean quality. I need scarcely repeat the idea so well known, that men can never be called wise in action, until their better nature gets the mastery over their desires. At any rate he who is interested 25 in the pursuit of wisdom and instruction, will know how to distinguish between true affection and wanton desire.

Now to return to the words of the Gaon.

XCVIII. 5. *The amassing of wealth.* Some say that the best thing a man can do in this world, is to endeavour to 30 amass wealth, and to collect a good deal of it, because eating, drinking, and those pleasures which go towards the physical development of the body, can only be had through its agency; and even buying and selling are only possible through the existence of wealth. Kings and rulers of men attain great authority only 35 by its means, nor are people willing to place themselves in the power of their rulers but for its sake. By means of it, kings levy their armies, govern their provinces, and strengthen their

fortifications. For its sake, men dig pits, and search mines, to bring forth silver and gold out of them. Who dreams of applying to any but the houses of the rich, and of begging a favour from any but those who dwell in lordly palaces? It is  
5 the rich who have friends, as it is said: «But the rich hath many friends» (Prov. 14. 20); again, «The rich ruleth over the poor, and the borrower is servant to the lender» (ibid. 22. 7).

I considered these their words, and investigated their statements, and I came to the conclusion, that wealth is only an  
10 advantage in so far as it is acquired without too much trouble and hard search; but he who strains every nerve to seek and search for it, will always have it in his thoughts, his spirit will become depressed, his soul worn-out, his nights will be sleepless, and his days restless.

15 And whence, I ask, proceed the cry of the fatherless, the lament of the widow, and the tears of the oppressed, but from the search after wealth? For he who sets about acquiring riches and amassing wealth, will take no note of their tears, and will pay no heed to them, until God's anger become kindled against  
20 him, and He punish him, as it is said: «And behold the tears of such as were oppressed» (Eccles. 4. 1). And whence, if not for money's sake, arise strife, contention, hatred, blows, and the rush in life? For its sake, man rises against his neighbour, breach of faith occurs, and the hidden evil is laid bare. For  
25 its sake, both appointments which are false, and those in which we had confidence, are broken; vain and false oaths are taken, so that, in course of time, good faith becomes a thing unknown, and integrity ceases to exist. Then comes the fact, that some, making their wealth their trust, forget their Creator,  
30 and even deny His existence altogether, as it is said: «And thy silver and thy gold is multiplied .... then thine heart be lifted up, and thou forget» (Deut. 8. 13, 14). Many a time and oft, a man dies through his wealth, and is killed in consequence of his possessions, «and this also is a sore evil, that in all  
35 points as he came, so shall he go» &c. (Eccles. 5. 15); and even if his wealth remain in his hand until the day of his death, such a father bears the punishment which attaches to ill-gotten gain, as it is said: «As for his father, because he cruelly op-

pressed» (Ezek. 18. 18); and he leaves to his son a sorrowful legacy, one unblest, as it is said: «An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed» (Prov. 20. 21).

Now, under what conditions is wealth a valuable acquisition? 5 Only when it helps a man to keep, beyond chance of loss, that which God has graciously permitted him to acquire in an honest manner, for «the blessing of the Lord, it maketh rich» (ibid. 10. 22). These are the words of the Gaon.

In the country of Rome, there exists a stone bearing the 10 following inscription:—«Cast thy burden upon thy Creator, and suffer not the abundance of thy desires to lead thee to sin; disturb not thy mind for the sorrow which never comes, and excite not thyself to gather wealth. Many men, indeed, gather it, to benefit their wife's lovers;—and to stint thyself often 15 means, to fill the coffers of others.—Let not thy soul to sin be sold,—and to thy children's children leave the gold;—for, dying, thou wilt bear thy sin to the grave,—and leave to thine offspring the gold thou didst save.»

Now to return to the Gaon's words.

20

XCIX. 6. *The love of many children.* Men have thought fit to seek after children, and to have a large family, saying, that in this thing there is pleasure for the soul, enjoyment for the eyes, and delight for the heart; that, were it not for children, the world itself could not endure; that children are, in fact, 25 man's treasure in the time of his old age, and his memorial after death. How could the finer feelings of mercy and pity arise, if not for them? and as for honour, you get it through them. Every great prophet, and every one beloved of God, sought and desired this gift: Abraham, e. g., said: «Behold to me 30 thou hast given no seed» (Gen. 15. 3); «And Isaac entreated» etc. (ibid. 25. 21); «Give me children» (ibid. 30. 1). It is to them that the father teaches the Law of the Lord, and the fear of Him, by means of which he causes them to inherit this world and the world to come, as it is said: «The father to the children 35 shall make known thy truth» (Is. 38. 19). Now, I pondered their words, and found they were right, in the case in which the Creator grants good and true children. But they are wrong,

when maintaining that the desire for children is the sole aspiration, to which a man should endeavour to give effect. For I say, what advantage is there in them, when they are in want of bread, and in want of a home; and what is the good of them, 5 when they possess neither knowledge nor understanding, or when the father fondles them being half-witted, thus adding to his trouble and labour; for you cannot buy honour and respect for your children, when they possess no good qualities. Then, think of the pangs of conception and child-birth, and its 10 attendant danger, often proving fatal to the mother, as it is said: «And it came to pass, as her soul was in departing, that she died» (Gen. 35. 18). And whence arise all the labour and toil of the father, but from the desire to supply his children with bread? and how great the trouble of rearing them, bearing 15 with their illnesses, and adopting measures for their recovery! And when they do thrive physically, and grow to manhood, and are exemplary in doing what they should do, how great a responsibility even then! As regards the males, it is enough to drive sleep from his eyelids, as it is said: «He that spoileth 20 his father, and chaseth away his mother» (Prov. 19. 26). And as regards the females, they make the heart palpitate with fear, as Ben Sira says: «A daughter is a vain treasure to her father; through fear of her, he sleepeth not by night.» But, if on the other hand, children grow up, and run wild, then they bring 25 grief upon the family hearth; the injury which they cause increases, as the expectations from them decrease, as it is said: «There is a generation that curseth their father, and doth not bless their mother» (Prov. 30. 11).

That child, however, will be a pride to its parents, when the 30 parent is well-satisfied with the gifts with which Heaven has endowed it, and when father and mother do not make it the object of their life to be aggrandised at the child's expense; for thus does Scripture testify: «Lo, children are an heritage of the Lord, and the fruit of the womb is his reward» (Psalm 35 127. 3).

C. 7. *The desire to colonise and build.* People imagine that colonisation is better than any other occupation which can interest mankind, and that to settle down in a house is a

matter of extreme necessity; for, without these expedients, man can have no joy or gladness, nor will his heart find enlargement, as it is said: «Moreover, the profit of the earth is for all» (Eccles. 5. 8 [9]). By colonising and building, kings and princes exalt themselves, as it is said: «For kings and coun- 5 sellors of the earth, which build up waste places for themselves» (Job 3. 14). God holds it out as a prospect to believers, thus: «And houses full of all good things» etc. (Deut. 6. 11). Now, I reflected upon this counsel of theirs, and found that they make a great mistake, when they advise people to forsake everything 10 else, and to interest themselves in this matter only; and for the following reasons. Who dare engage in building and colonisation schemes, but one who has a good deal of scientific knowledge and general information? For the man who does not possess these, will never attain his object. The man who 15 engages in these matters, does so at great inconvenience and labour; he suffers plenty of anxiety, he has to lay out not only his own money, but also that of others; for he wishes to complete what he has once commenced to build, as it is said: «Woe unto him that buildeth his house by unrighteousness» 20 (Jer. 22. 13). And when, having completed his work, he notices something in it which displeases him, his work will appear quite valueless to him, and then he will be grieved about it, and his spirits, his mind generally, will be troubled and depressed. The envy and anger of kings, too, have to be reckoned with in 25 this pursuit, as it is said: «Ye have built houses of hewn stone, but ye shall not dwell in them» (Amos 5. 11).

Then, take the case of the cultivation of land, and the laying out of gardens; suppose they are not as successful as the ground-proprietor estimates, he becomes most despondent; the 30 double labour in rooting up the trees from one spot, and replanting them in another, will double his sorrow. Then we have to think of the anxiety of the proprietor, when the heavens withhold the rain, when there is mildew, locust, or flooding. Then, again, should the supply of produce be plentiful, or the 35 fruit-season a rich one, he will have a pet plan of his own for cornering the market (lit. 'causing a rush of buyers to the gates'), and will take a mean advantage of his fellow-creatures;

he will rejoice when the prices are high, so as to be able to over-reach the poor, as it is said: «That we may buy the poor for silver» (ibid. 8. 6). Then, at length, through the violence of kings, and the grasping of princes, that very produce becomes oppressively alienated from its rightful owners.

The only proper way of cultivation which is approved in the sight of Heaven, is that which supplies man's necessities. Thus it is said: «And there he maketh the hungry to dwell, that they may prepare a city of habitation, and sow fields, and plant vineyards» (Psalm 107. 36, 37).

CI. 8. *The love of long life.* There are people who are of opinion, that, after all, it may be necessary to desire to prolong our days in this world, for the simple reason, that, through length of days, man can obtain all that he wishes, as regards spiritual and temporal concerns. For, should he give up this desire for long life, how can he observe anything after his death? Besides, the Scriptures have held out this very thing as a hope, in the words: «That thy days may be long» (Ex. 20. 12); «In order that ye may live» (Deut. 4. 1; Jer. 35. 7; Amos 5. 14). These people hold, that life and length of days are brought about by regular eating and drinking, by reducing our business pursuits, and our sensual habits, by making it our task to enjoy ourselves to our heart's content, and to our soul's satisfaction, and by not exposing ourselves to dangers and frights.

But I say, that, in reality these prescriptions are general rules of bodily health, they are not the cause and source of life; for does not our daily experience teach us, that many, who conduct themselves according to this standard, are short-lived; whilst others, who act just in the contrary manner, enjoy long life.

Men of robust constitution suddenly collapse and break down; whilst weak and thin people live a long time. If the matter were as these men contend, then kings would be longer-lived than others, because they can better afford good food and physical comforts during life. Considering all this, I will call to mind what those people seem to forget who praise long life; and I would say, that the more a man's days and years increase, the more do his sighs, and sorrows, and distresses increase; the more is there added to his sins, and transgressions, and the

number of his errors, for they are renewed day by day, as it is said: «They rose early, and corrupted their doings» (Zeph. 3. 7). For in childhood man is a fool, as it is said: «Foolishness is bound up in the heart of a child» (Prov. 22. 15); in youth, he gets into mischief, and does damage, as it is said: 5 «But a child left to himself, causeth shame to his mother» (ibid. 29. 15); when he reaches manhood, he has to engage in trouble and labour, as it is said: «The appetite of the labouring man laboreth for him» (ibid. 16. 26); and when, at length, he attains old age, he despises everything that is pleasant, and is 10 weary of that which is nice, and he becomes like one who lives against his will, as it is said: «Or ever the evil days come» &c. (Eccles. 12. 1). Then, too, the brightness of his countenance departs, his sight, feeling, and strength fail, and he becomes like a cloud, from which the rain has dropped, and the water 15 fallen, and there remains but dry mist, and faint smoke, in which there is no value, as Ecclesiastes continues the simile: «Or ever the sun ..... be darkened» &c. (ibid. v. 2).

But the good man will love life in this world, merely because it is a stepping stone to the next world; he will not love life 20 in this world for the interests of this world. And yet God has bidden us love the world in which we live to that extent, that, should we fall into trouble, we should not do away with ourselves, and terminate our existence here, as it is said: «And surely your blood, the blood of your lives, will I require» &c. (Gen. 9. 5). 25

CII. 9. *The love of authority.* Many men consider that it is the most desirable of all things to raise oneself, to exercise authority, and to be exalted; for, they say, the soul naturally follows the way of pride and authority; the low state of being under subjection to another person is most grievous to it, whilst 30 it is so pleasant to give one's orders to others, and to know that they have to be obeyed. Were it not for authority, the world could not exist, and man would do that which his heart desires of every evil thing. Through its influence, kings occupy themselves with the task of taking care of the world, men judge cases 35 affecting the poor, and officials strengthen the hands of the lowly; and through it, even the righteous are the better off, as it is said: «Let peoples serve thee, and nations bow down to

thee» (Gen. 27. 29). In my opinion, this plea in favour of authority, namely, that it affords protection, justice, and right, is not to be brushed aside, but we cordially endorse it, as being true; the only thing is, that those who use their authority unlawfully, have robbed us of this plea, in order to support their claims: for, to protect society is right and sensible enough, but what such people do, is to remove this standard of conduct from the range of practical wisdom, and to place it within the sphere of authority and high station. It is but right, therefore, that I should mention what it is which they overlook, concerning the dangers of greatness, and the harm caused by proud authority. I say, that when a man prides himself on it, and his heart becomes exalted, he oversteps the limits of his position, and does injury to both friends and strangers; he looks upon himself as without equal in the world; he scorns everyone else, and rejects every counsel; he differs from his seniors in matters with which they have grappled all their life, and of which they have had experience all their years, and the truth of which they have never doubted. He will receive neither instruction, nor order from them, as it is said: «The way of the foolish is right in his own eyes» (Prov. 12. 15). The next step, is to sneer at the work of men in the matter of their own craft, until they come to look upon him as a fool, and to treat him with contempt. Then he quarrels with kings and rulers, for their counsel and advice do not commend themselves to him as correct, as it is said: «The sluggard is wiser in his own conceit» (ibid. 26. 16). He will next proceed to set at derision even the wise, and consider how to demolish their wisdom, and to damage their best reasoning, until a fool or idiot is preferable to him, as it is said: «Seest thou a man wise in his own conceit, there is more hope of a fool than of him» (ibid. 7. 12). And this mood grows upon him to such an extent, that he finds fault with the evidence of even God's wisdom, and finally comes to scepticism, according to the words of the Bible: «And they say, How doth God know? And is there knowledge in the Most High?» (Psalm 73. 11). In consequence, he exposes himself to all dangers and obstacles, imagining that his own sense will deliver him, and his own designs rescue him from their evil

effects, but they are the very cause of his stumbling and falling into all sorts of misfortune, as it is said: «He frustrateth the devices of the crafty» (Job 5. 12). And then, when he is firmly established in his authority, his enemies begin to rise up, and those jealous of him bestir themselves, even though he may have 5 done them no harm, as it is said: «They run and prepare themselves without my fault» (Psalm 59. 5). Nay, more: even before he comes to rule, when they see that he is desirous of lording it over them, and domineering over them, they will devise a plot how to kill him, and labour hard to slay him, as the brethren 10 of Joseph did, when they said: «Come now, therefore, and let us slay him» (Gen. 37. 20). He will then be forced to dine always in secrecy, and to sleep surrounded by a guard, feeling like one who sits with a sharp sword hanging over his head; the spirit of rebellion among men will grow strong against him, 15 and the hand of the Lord will be heavy against him, because he has forsaken the goodly ways, as it is said: «And give ear, O house of the king, for unto you pertaineth the judgment» (Hos. 5. 1).

But that form of the love of authority and high position, 20 which God has created and sanctioned in the heart of man, is the one which causes him to love goodness and righteousness, so that he who possesses authority, may, by its means, direct things aright in this world, in appreciation of the words: «Behold, a king shall reign in righteousness» (Is. 32. 1), and gratify 25 his desire for authority, by being exalted in worthiness at the latter day, to carry out the words of Holy Writ: «He withdraweth not his eyes from the righteous, but with kings upon the throne he setteth them for ever, and they are exalted» (Job 36. 7). So says the Gaon R. Saadya. 30

R. Solomon Ibn Gabirol writes in his work thus: He who makes an improper use of his authority, and prides himself upon his own counsel, may be compared to the one of whom the Scriptures say: «He rageth against all sound wisdom» (Prov. 18. 1). God deals with such men thus: «He frustrateth the de- 35 vices of the crafty» (Job 5. 12). The one who indulges in this quality should always exercise it with modesty, realising that in proportion to his ambition, may his humiliation once be, and in

proportion to his pride, may once he his unexpected poverty, as the Wise Man says: «A man's pride shall bring him low» (Prov. 29.23). It is Aristotle who says: As beauty of form is the light of the body, so beauty of character is the light of the soul.

5 CIII. 10. *The love of revenge.* Men are of opinion, that the best thing in the world, is to take revenge upon one's enemies and adversaries. For, say they, revenge puts an end to all further wrath, anger, and enmity; it removes sorrow from the heart; and the soul, deriving pleasure from the effects that revenge  
10 has upon its enemies, evil thoughts and sorrow become cancelled; so that, far better than all the promises held out to the faithful righteous ones, is that contained in the words of Scripture: «Behold all they that are incensed against thee shall be ashamed and confounded .... Thou shalt seek them, and shalt not find  
15 them, even them that contend with thee» (Is. 41. 11, 12).

Now, I examined this statement, and found it wide of the mark, from a rational point of view; for, the more the soul is gratified in the matter of revenge, the less humble and subdued it will be, even though vengeance come about without its wish;  
20 and, when once the soul falls into the mood of thinking, how it can avenge itself upon its enemies, it has fallen into the depths of turbid waters. For, day by day, thought will beget thought, as it is said: «Which imagine mischiefs in their heart» (Psalm 140. 3); and these feelings of revenge and hatred will  
25 become so strong in a man, that he will not be softened by pity, as it is said: «The soul of the wicked desireth evil» (Prov. 21. 10). A man will stake all his wealth, in order to satisfy his feelings of revenge, as it is said: «Behold I will stir up the Medes against them which shall not regard silver» (Is. 13. 17);  
30 and if he cannot kill his enemies, except through the slaughter of a thousand of his friends, he does not care, but is quite willing to sacrifice his friends, for the sake of revenging himself upon his enemies, as the one who once said: «Let me die with the Philistines» (Jud. 16. 30). And even more; if he cannot  
35 wreak his vengeance, except by forsaking the service of God and giving up the fear of Him, he is quite content, and he desires it, as it is said: «And violent men have sought after my soul, they have not set God before them» (Psalm 54. 3). Then again,

take the case in which the tables are turned, and the evil which he thought to do comes upon himself, in accordance with the words: «Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it shall return upon him» (Prov. 26. 27). Or the case, in which, through attaining his desire over his enemies, 5 he incurs God's anger, from which no man can deliver him, nothing but the pardon of the man whom he has wronged, and who is hoping that, in the whirligig of time, luck will have its day, as it is said: «They search out iniquities» &c. (Psalm 64. 6); furthermore, in consequence of his action, his fellow-creatures 10 will hate him, they will sorrow at his good fortune, and rejoice in his fall, as it is said: «So shall they make their own tongue to fall upon themselves» (ibid. v. 9), and he will find no one to grieve at his calamity, or cry in distress at his fall, as it is said: «There is no assuaging of thy hurt» (Nah. 3. 16). 15

The only form of vengeance which may be considered permissible in the heart of man, is that which revenges itself upon those who corrupt their ways before God, an act which may be regarded for the benefit of the country, and for the good of the individual, as it is said: «Morning by morning will I 20 destroy all the wicked of the land» (Psalm 101. 8).

CIV. 11. *The Love of knowledge.* There are scholars who say, that man should engage in the pursuit of knowledge alone, for, by means of it, he will become acquainted with everything in the world, as regards its elements and its combinations, 25 with the general plan of the heavens, the stars, and the spheres; they say, that this knowledge proves a pleasure to the soul, and a joy to the body, as it is said: «And knowledge shall be pleasant unto thy soul» (Prov. 2. 10); that it is a panacea against folly, as it is said: «It shall be health to thy navel» (ibid. 3. 8); that 30 it is as food to the body, as it is said: «And marrow to thy bones» (ibid.); that, in fact, the person who is uninformed is no man, and has no place among men, as it is said: «Because they regard not the works of the Lord» (Psalm 28. 5).

Now, I have found these remarks of theirs concerning men 35 of wisdom quite true; but in one respect there is a flaw in their contention, viz:—when they assert, that man should not occupy himself with anything else. For if, in addition to this pursuit,

man did not look after the means of livelihood, the providing of a home, and attending to his other needs, he would not be able to attain this very pursuit, and it would have no chance of flourishing; for knowledge can only be attained, in conjunction  
5 with other things which are required in the world. Otherwise, its very object would be defeated, for should he throw himself for support upon his fellow-creatures, in order that he might have leisure to pursue his studies, the inevitable result would be, that they will lose all regard for him, they will look upon him  
10 as a bore, and upon his remarks as a burden, indeed, as a stone of burden, as it is said: «The poor man's wisdom is despised, and his words are not heard» (Eccles. 9. 16). Or, again, if he neglects the pleasures to be derived from food for the sake of scientific pursuits, and gives up the enjoyment to  
15 be derived from drinking for the purpose of being able to acquire knowledge, the result will be, that his temperament, and even his health, will suffer, and with it the fine quality of his learning will go; while, on the other hand: «A word fitly spoken is like apples of gold in baskets of silver» (Prov. 25. 11). For, see,  
20 the Israelites in the wilderness ate manna, which was a fine and agreeable food, for forty years, so that they might acquire knowledge. And to the Levites was given one-thirteenth part of the produce, corresponding to their being one-thirteenth of the number of tribe-divisions; also the tithes were given them for  
25 food, in order that they might be able to apply themselves to the study of the Law of the Lord. But suppose everybody did the same thing that they did; why, naturally, knowledge itself would die out, since man would be without offspring, as he would never marry; and if, again, men occupied themselves solely with  
30 temporal knowledge, then the knowledge of the Law would die out.

Worldly wisdom, indeed, should only be appreciated, in so far as it helps to keep up the wisdom of the Law, so that knowledge in general may be good and benefiting, as it is said: «To make thee know the certainty of the words of truth» (Prov.  
35 22. 21).

CV. 12. *The love of God's service.* I have met many people who hold the opinion, that the summum bonum in this world, is to worship God, and to do nothing else; and to do this by

fasting by day, and rising by night, in order to praise the Lord; to give up all other worldly pursuits, inasmuch as God will fulfil his desires, and prepare his necessities, so that he shall not be in want of anything. Now, it is true, that great enjoyment may be found in the service of God, as it is said: «Praise ye the 5 Lord, .... for it is pleasant; and praise is comely» (Psalm 147. 1); it is true, that joy and gladness are derived from it, as it is said: «Serve the Lord with gladness» (ibid. 100. 3). Everything that these men have said concerning the desire to serve God is true, for none of the other qualities approach it, as it 10 is greater than all of them. But how can it be kept up without the aid of other pursuits? for if e. g. a man does not trouble himself about providing for his wants, he will not be able to exist. And if he does not trouble about having children, the service of God cannot be maintained; for if everyone in the 15 world were of one and the same opinion in these respects, they would die without male offspring, and it stands to reason that God's worship would die with them; but, in reality, it belongs to the fathers, the children, and the children's children, as it is said: «That thou mightest fear the Lord thy God, to 20 keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life» (Deut. 6. 2).

And how can one who is separated from society carry out the Law? How can he who, for example, neither weighs out 25 nor measures things, observe such a command as that given by God: «Just balances, just weights» &c. (Lev. 19. 36)? How can he who has no business transactions with his fellow-creatures, and to whom the terms righteousness, purity, and merit do not apply, carry out what the Torah says: «Thou shalt not wrest 30 judgment» (Ex. 23. 6; Deut. 16. 19; 24. 17)? And how can he observe the laws regarding cleanliness and uncleanness, of which Holy Writ says: «To make a difference between the unclean and the clean» (Lev. 11. 47)? And similarly with such other precepts as tithes, vows &c. Now if you reply, that he can 35 learn all about such things, and teach them to others, so that they shall do what he tells them, then the others will have the merit of serving God, not he. And as for their assertion, that

they trust in the Lord to provide food for them, and to maintain their body in health, the matter is but partially as they state. They should understand, however, that God has set all things in motion, and given them a cause, and that it is, therefore, incumbent upon everybody to seek everything from that cause. But if what they say were perfectly true, then the One trusted in would include everything else; and so it would be the case, that all those who trust in the Lord would rely upon him to cause them to attain every goodly reward, without any service on their part. Now just as this is not the case, for the cause which brings about the goodly reward is man's service, even so it is impossible to bring about the proper condition of man in this world, without those acquisitions, without marriage, e. g., and without those other exertions, which are the immediate cause and stimulus leading to man's healthy condition. Nevertheless, it happens that God occasionally effects these results, without any exertion on the part of man; but this occurs only when some miracle is wrought, some marvel, and extraordinary wonder; but it is not the ordinary way of the world, as we see it at all times, and at all hours. Consequently, man should not rely upon miracles.

CVI. 13. Some people think that the best thing in the world is Rest, causing man, as it does, to enjoy himself, to relish his food, to develop a fine body, to strengthen his physique, to give tone to his limbs; they add, that all man's trouble and toil are directed towards but one object, viz. to find rest in his latter days. They ask:—Do you not also observe that royal personages rest more than other people? and surely, if rest were not better than all other things, it would not have been given to them. The true Law is compared to it, as it is said: «and ye shall find rest for your souls» (Jer. 6. 16). God, further, speaks of Sabbaths and Holidays as the seasons for rest, because they are the choicest of days.

Now I looked into the rationale of the utterances of these men, and found them foolish, for they speak about what they do not know,—the meaning of Rest. Rest has no meaning but as a sequel to toil, and to the conduct of one's business and pursuits: after these things man rests, and enjoys his ease, as

the verse says: «Prepare thy work without» &c. (Prov. 24. 27). But rest without work is not rest, but idleness; from it springs poverty, from it springs every other evil in the world, as it is said: «Yet a little sleep, yet a little slumber» &c. (Prov. 6. 10; 24. 33). In consequence of sloth a man finds neither the opportunity, 5 nor the proper position, nor the proper protection; he will be lacking in all good things, all his days will be spent in sorrow; and when his desires cannot be gratified, and his wants are not at hand, they will cause his death, as it is said: «The desire of the slothful killeth him» (ibid. 21. 25). The pleasure and leisure 10 hunter will neglect God's service, prayer, and fasting, the rising early and sitting up late in order to study the Law, and he will neglect every other good thing. The «slothful» is accordingly often employed in Holy Writ as opposed to the «righteous», because «sloth» and «wickedness» coincide, as is evidenced in the verse 15 following the afore-mentioned, thus: «There is that coveteth greedily all the day long, but the righteous giveth and withholdeth not» (ibid. 7. 26). Through too much rest the body becomes heavy, and the stomach inflated, diseases of the lower limbs and different forms of gout (which are diseases of the feet) ensue, also sciatica, 20 and the disease known as elephantiasis.

Even a man who has all he requires has no right to cease from work and to rest, for just in this point the Wise Man praises the righteous woman in the words: «She looketh well to the ways of her household» (ibid. 31. 27). 25

Now, the reason why the soul is anxious for repose, is because the Creator has placed this desire within it, as a reminder of the rest to be enjoyed in the latter-day and in the world to come, which is the true rest and tranquillity, so that he may be desirous of acquiring that rest, as it is said: «And the work 30 of righteousness shall be peace» (Is. 32. 17); «And my people shall abide in a peaceful habitation» (ibid. 7. 18). Now, it must have already been made clear to all who have read this treatise, that for him who chooses one thing to the exclusion of everything else, and omits to associate with it other things, the 35 result will be, that the object of his desire will pass away from him, and he will not attain his object; but that when he takes just the proper measure of each thing, as prescribed by

Religion and Science, it will fare with him just as in the case of one who partakes of butter which is good, pleasant, sweet and rich; the sensible man will partake of food, drink, and sleep, just so much as may be good for him and his offspring.

5 When he comes across something permitted, which contains nothing of a prohibited character, he will indulge his appetite, but if the thing be prohibited, he will withhold from it, and will restrain himself; and should it be impossible for him to restrain himself, then let him give vent to that prompting within man,

10 which sometimes despises the world, until he come to despise the desire in question among the other evil things, and let him adhere to the children and the possessions, which God has bestowed upon him, in all the strength of attachment; let him cultivate the ground according to his requirements, and so on.

15 But should he proceed beyond the limit of absolute necessity, then he has to over-rule his passion, and he has to regard his life here in relation to the world hereafter, which is the region in which his soul will endure, which is the house of his kingdom; let him not take delight in authority, nor desire revenge,

20 but with one intention, viz:—to establish the Torah and the Fear of God; let him, too, not love indolence.

CVII. At the end of the book the Gaon writes the following. I am desirous of explaining the subject known as the coalescence of sensations, so that it may supplement, for

25 poses of comparison and explanation, what I have already said concerning combination in matters of Will and Desire. I mean this. It is well known that the Sensations are five in number viz:—Taste, Sight, Touch &c. I will pass over two of them, namely Touch, because it only gives pleasure to man in one

30 way, and that is in combination, and Taste, because it is composed of several primary feelings, just as a savoury dish is composed of several things; and I will base my observations upon the three other sensations. I begin by saying, that any visible object that is absolutely composed of one colour, be it

35 white, red, saffron, or black, weakens the powers of vision, as e. g. the eye has a fixed gaze after looking at snow, or it smarts through looking at red, or it has the feeling of weakness which is experienced after looking at black.

In a word, no pleasure can be derived from looking at one colour alone. But when they are mingled together, man does derive pleasure from them, for they excite many of the powers of the soul. For instance, when red is mixed with saffron, it excites the power of the red bile, and the soul gains courage 5 for purposes of ruling, of showing power, and exercising authority; when saffron is mixed with black, red, and white, it excites the power of the blood, and there predominates in the soul the power of sovereignty and mastery; and when a greenish colour is mixed with saffron, the power of the black bile (me- 10 lancholy) is stirred up, and such sensations as weakness and mourning are apparent in the soul. And in proportion to the quantity of each element in the mixture, whether it be much or little, will also be these manifestations in each being, more or less.

The same with regard to sound, noises, and vibrations by 15 themselves, and not in combination; by producing one effect in the soul, they are very injurious to man: but when sounds are combined and intermingle, the soul derives a feeling of harmony and strength. To follow up our line of argument; the effect of sounds will depend upon the proportions in which they mingle, 20 as to whether they produce a musical effect: it will depend upon the acuteness or graveness of the sound, as to whether it will rouse the various biles; the blood, which affects the desire for sovereignty and dominion, inclining sometimes to success, at other times to humiliation, at one time to joy, at others to 25 sorrow. It is, in fact, the custom of kings to intermingle the effects of sound in such a manner, that they have an influence in helping them to attain their desire when they hear the melody, so that they may direct their kingdom according to rule, and may not be too merciful, nor too cruel, not too mighty, nor too 30 weak, so that their joy may not be diminished, nor their troubles increased.

The same holds good with regard to the sense of smell. Everything which emits an odour, gives one form of smell 35 when it exists by itself, and another when it exists in combination; in which case the amount of enjoyment which is derived from the scent, will depend upon the proportion in which the various ingredients are combined.

Now as this is clear to us with respect to all the sensations of the senses, how much greater is the obligation upon man, so to adjust and combine the various feelings which go to make up his Will and his Desire; e. g. to eat and drink only of that 5 which is permitted him, and then only according to his requirements, and not to touch any thing more than is absolutely necessary: and so in all man's pursuits.

The Wise Man alludes to this in three distinct passages. First: «There is nothing better for a man than that he should 10 eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God» (Eccles. 2. 24). The words «eat and drink» might be taken to refer to food; the words «in his labour» might refer to possessions; whilst the words «from the hand of God» might hint 15 at those things which are permitted us, having been given by God, to the exclusion of those prohibited things which a man often takes by force. The words: «and make his soul enjoy good» refer to the seven things which the author enumerated in his book as being «good».

20 The second passage is: «And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God» (ibid. 3. 13). This verse also includes four objects; «food» is implied in the words «eat and drink»; «possessions» in the words «all his labour»; and «permitted things» 25 in the words «the gift of God»; whilst the words «and enjoy good» refer to the seven things as mentioned above.

The third passage is: «Behold that which I have seen: it is good and comely» &c. (ibid. 5. 17). This also contains the four objects to which we have adverted, and the author adds the 30 words «comely», to signify that a man might indulge his will or desire, as long as it might with propriety be indulged, but not when it cannot appropriately be gratified; in other words, when it is not «comely» to do so; as it is expressly stated in the beginning of the book: «He hath made everything comely 35 in its time» (ibid. 3. 11).

Now, which are the seven things which the author calls «good»? They are as follows:—*Praise*, for it is good, and a thing to be prized, as it is said: «A good name is better than precious

ointment» (ibid. 7. 1). *The remembrance of death*, as it is said: «It is better to go to the house of mourning» &c. (ibid. v. 2). That form of *Passion* which is beneficial to a man, as it is said: «Sorrow is better than laughter» (ibid. v. 3). *To look to the future*, as it is said: «Better is the end of a thing than 5 the beginning thereof» (ibid. v. 8). *Not to be hasty*, as it is said: «And the patient in spirit is better» &c. (ibid.). *To associate with the wise*, as it is said: «It is better to hear the rebuke of the wise» &c. (ibid. v. 5). For a good man *to bear in mind that it is impossible to be without sin*, so that he may be 10 humble before his Maker, as it is said: «Be not righteous over much . . . . . It is good that thou shouldst take hold of this, yea, also from this withdraw not thine hand» (ibid. vv. 16—18). There is more than enough matter for reflection in these statements. One thing is clear, that the Wise Man, having tried 15 everything in the world, alluded to eleven things, seven of which he pronounced «good», three «more than good», and one «comely»; the last meaning, that everything done in its proper season, every desire gratified on the proper occasion, is «comely»: all the eleven things, however, having to be selected out of the 20 mass of permitted things.

The Gaon, in concluding his work, remarks as follows:— «Having placed before you to the best of my ability these general rules of conduct, I am of opinion that the entire work will be of service to such as endeavour to make their hearts 25 perfect, and to purify their souls from every blemish, as it is said: «If thou set thine heart aright» (Job 11. 13—15). The heart must be humble, and the spirit subdued to the glory of God, as it is said: «Because thine heart was tender, and thou didst humble thyself» (II Kings 22. 19). Dost thou not, finally, 30 observe concerning that which is seen, heard, eaten and drunk, that when these things are done with the heart's devotion and with a will, the result is better than when they are done without devotion, and without a good will?

THE BOOK IS ENDED.

35

CVIII. The Gaon remarks at the beginning of his work, that we should know as regards the origin of Intellect, and the source of Wisdom, and the well-spring of Understanding,

- that there are three distinct forms of knowledge. *First*, the knowledge resulting from observation, i. e. knowledge gained through the senses, which are the primary sources of feeling, and known as the Five Senses, viz:—Sight, Hearing, Smell, 5 Taste, and Touch. *Secondly*, the knowledge of the Intellect, that is the knowledge which man gains of a thing without the instrument of sense, and without the association of the emotions; for instance, determining in our minds the beauty of truth and the abhorring of falsehood, without having before us any presentative image. *Thirdly*, Intuitive knowledge, which a man is bound 10 to believe, and the perception of which is forced upon him, his consciousness being compelled to accept it as true; for if he did not accept it as true, he would, as a natural consequence, have to deny the existence of Mind altogether, and to make out knowledge to be a liar. The following knowledge is of this character. 15 We know e. g. that man has a soul, in spite of the fact that we have not seen it; but we acknowledge it to be so, in consequence of the evidence supplied by its effects, and by the directness of its phenomena; just as when we see smoke rising and moving 20 about, we arrive at the belief that some fire is burning which produces the smoke; and when we hear a noise or a cry, we have knowledge that the voice proceeds from one who is crying, and so on. In all these instances the mind is forced to believe in the said conclusions.
- 25 CIX. The words of Berachya, who was one of the Punctatores.—«One generation goeth, and another generation cometh», and the knowledge concealed in man's mind would be lost to the world, were it not written down as a memorial, and thus told to succeeding generations.
- 30 «The fear of the Lord is the beginning of wisdom» (Psalm III. 10). Our Sages have, therefore, said: «Every man, in whom the fear of sin comes before his wisdom, his wisdom shall endure». They have further said: «It is a beautiful thing to see the study of the Law combined with worldly pursuits». It is 35 man to whom God has given dominion over the whole earth; and everything that is in it, He has given into his hand; he is pre-eminent among His creatures, and His special treasure among all existing things. In proportion as his brute force over-rides

his sense, his power decreases in the attempt to take firm hold of wisdom: when, on the one hand, his intellect raises its powers, then wisdom prevails; but when, on the other hand, it suffers its powers to droop, then desire prevails.

Therefore, let every thoughtful man put it to his heart to understand, that the soul's desires are constantly endeavouring to gain the upper hand, to attach themselves to branches of evil and its offshoots, to thoughts of pride, and those impulses upon which pride is based; and these desires are slothful in watching at the entrance of serious thought, and they turn aside from following the ways of wisdom and prudence; continually do they go in the way of levity, until they make a breach in the fence, and overstep the limits of morality. And if the object of desire appears to them, they support its claims, and invent false arguments as an excuse for inclining towards it; while, on the other hand, if the light of truth should shine for them, they invent specious arguments, having the effect of preventing the soul from inclining towards it; such souls upset its purposes in order to prevent them from attaching themselves to that beacon of truth.

But the man who delights in his honour will bind down desire, and confine it, and hold it in with the bridle of righteousness, and having once had the thought to act well, he will not delay in carrying it out. And when his heart entices him unto the other way, he will have a corrector ready at hand from within his own heart, a very monitor having the mastery over him, and then he will lift up his head to walk in the fear of God, knowing there is hope, and that the performance of one good deed leads to another.

In all humility have I compiled this work; for many people, ignorant of the proper way, act presumptuously, and their evil inclinations prevail: as for the goodly ways,—they are concealed from their gaze,—and through the abundance of wealth,—they do iniquity by stealth. But why should I dilate concerning them, while my heart loathes them, for their so-called wisdom comes before their fear of sin; and if I intended to honour them, they would despise me for it, and in return for my love of them, they would hate me.

To return to my former point: neither mouth nor tongue

can describe, nor can the heart conceive, or the hand write down, how our inclinations lie in wait for us, how they act strangely towards us from our youth upwards, how they prevail over our reason. The man whose enemy is thus between his  
 5 very ribs, must lay this to heart, if he wishes to keep himself far from their influence, lest they incline him to bestial desires: he should reflect on the wonderful deeds of his Creator, who has created him out of nothing; he should accept the doctrine of His Unity with all his soul and with all his might, in every  
 10 department of labour in which he works, in every path that he treads, even in the innermost recesses of the heart, as David urged his son Solomon: «In all thy ways acknowledge Him» (Prov. 3. 6); and as we find God saying to David: «Thou didst well, that it was in thy heart» (I Kings 8. 18; II Chron. 6. 8).  
 15 Our Sages, too, commenting upon the words «And those who think of His name» (Mal. 3. 16) remark, that the thought to perform a good deed, though something occur to prevent our carrying it out, is accounted by Scripture as though we had performed it. And since Desire is the enemy of the heart, the  
 20 heart must rebel against it, and despise it in this world, remembering that to-morrow it may be borne to the grave, and that thereafter it will be arraigned in judgment before its Creator.

It is for this reason that the Geonim have composed books bearing upon God's Unity, so that their readers may direct their  
 25 thoughts to this subject, and reflect upon the use they should make of instruction and hidden wisdom. Such wisdom is contained in the work of the Gaon R. Saadya, in the work of R. Solomon Ibn Gabirol, and in the work which R. Abraham Ibn Ezra composed. Such works enlighten the mind, and sharpen  
 30 the intellect; they rouse the lethargic, and teach the simple; for he who takes it easy, and does not trouble to investigate the secrets of the understanding, and is too particular to study these things, might well despair of ever knowing anything; he will, indeed, become lost in perplexity, and sink in the  
 35 slough of error. It is concerning such that it is said: «They know not, neither do they understand» (Psalm 82. 5). But concerning the select wise ones, it is said: «Every one that hath knowledge and understanding» (Neh. 10. 28); they are the

ones who are to be found following the way of truth, and going in the path of rectitude, rejoicing in their faith, because they understand which is the righteous path in all things.

CX. Now the Gaon, the author of «*The Torath Ha-lebaboth*», remarks:—When we contemplate the manifestations of wisdom 5 which are apparent in the universe, in the kingdoms above and below, in the mineral, vegetable, and animal kingdoms, we come to the conclusion that they are all the work of one Creator. And this, in spite of the differences which we find existing in the world, which might point to differences lying at the root and 10 foundation of things, but which do not. All these manifestations of God's wisdom are apparent alike in the smallest creature as well as in the largest, and testify that they are the productions of one and the same Creator; for did the world result from more than one Creator, the image of Divine Wisdom would 15 appear different in the various portions of the world, and would manifest itself as varied, in the general aspect as well as in the special departments of Nature.

Furthermore, we find that the world in order to exist, and to be complete, requires that one part should fit in with another, 20 and that no one portion is complete, except in combination with another portion, like the scales of a coat of mail, or the limbs of a man's body, or other things which exist in combination one with the other. Thus do we notice the moon and stars requiring the light of the sun, and the earth requiring 25 the rain of heaven, man requiring all things in the world, and all things finding their completion in man. God's Wisdom is apparent as well in the smallest creature as in the largest; for the skill evidenced in the creation of the elephant, with regard to the magnitude of its body, is not more marvellous than the skill 30 exhibited in the creation of the ant and the worm, with regard to their diminutiveness; on the contrary, the smaller the creation, the greater the skill and power of the wise Author of its being. All this teaches that all things are the design of One Designing Mind and one Creator, as it is said: «O Lord, how manifold are 35 thy works! in wisdom hast thou made them all: the earth is full of thy richness» (Psalm 104. 24); and again: «How great are thy works, O Lord! thy thoughts are very deep» (ibid. 92. 5).

A certain Sage also remarks as follows:—We arrive at the truth of the existence of the soul, without our having any idea of its form, likeness, appearance or smell; nevertheless, its workings within us are easily recognised. So as regards the  
5 intellect; its workings and evidences are discernible and evident; and yet we cannot grasp the idea of its likeness or form, nor can we compare it in our thoughts. And if this be the case with regard to the soul and mind of man, how much more impossible is it with regard to the Creator of All!

- 10 Thus, too, does Ibn Gabirol say: If these things are difficult in reference to the soul, they are *much more* so in reference to the Creator. He further says: If we are satisfied to get an idea of the sun from the consideration of its light and rays, and its absence of darkness, we can stand by the fact of its existence,  
15 we derive enjoyment from it, and we attain the knowledge which was sought from it. But if we labour to understand it from the consideration of its roundness, our eyes become dazzled, and we derive no enjoyment from it. The same thing occurs, when we endeavour to understand the existence of the  
20 Creator from the evidences of His Wisdom and Power, as manifest in all his creatures; in this instance, we come to appreciate and understand Him, and our intellect becomes enlightened with the knowledge of Him. But if, on the other hand, we tax our minds to investigate the subject of His glorious  
25 Essence, and to make comparisons with regard to Him, and to think of Him in our minds according to some likeness, then the result will be, that we shall lose the very knowledge we have of Him.

Let it, therefore, be our task to understand His existence  
30 through the evidences of His Wisdom and Might, through His Mercy and His great Providence, and then we shall derive strength and support from Him, to understand the truth of His Essence, as it is said: «The secret of the Lord is with them that fear Him» (Psalm 25. 14).

- 35 CXI. It is clear and well known that the whole world derives benefit from the sun's light, and yet we find that this benefit is of three various degrees. First, as regards those whose eyes are bright and free from all disease; these derive

enjoyment from the sun, and make use of its light, and get the fullest pleasure out of it. Secondly, the blind, those totally deprived of sight; the sun is neither of use to them, nor does it injure them; but the benefit which they derive from it is by the help of another, who acts as their messenger. Thirdly, 5 men whose eyes are too weak to be used in the glare of the sun, but have to be screened from its light, if it is not to permanently injure them; such persons, if they hasten to apply the cure to their eyes in the way of ointment, plaster, and strict attention to diet, and take the precaution not to use their eyes 10 in the light of the full sun, may possibly once again enjoy the sun which had before injured them, and become perfectly healthy. But if, on the other hand, they neglect the cure of their eyes, they will soon join the ranks of the blind, and lose their eyesight entirely. 15

This simile may be applied to the various divisions into which the whole community of mankind is divided on the subject of the Fear of God and his Unity. The first class consists of men of profound and perfect minds, who, when they set their hearts upon understanding the subject of the 20 Fear and Unity of God, find that it enters into their minds, by dint of their understanding and their keen intellect, as well as through that which they have seen written on the subject in some book, to remind them of matters which may have escaped them. The second class consists of those unacquainted with 25 the Book of God's Law, and *a fortiori* with the subject of his Unity therein contained; these when they hear about it, do not understand the subject at all. To the third class belong those who understand about God's Unity, as contained in the Book of His Law, only partially; it is beyond their comprehension to 30 understand the subject in its true aspect; but should a teacher show them the way, by employing convincing illustrations and rational proofs, then this topic will become clear to them, and the mystery will be solved for them, and they will come under the head of the first category. But if they refrain from investigat- 35 ing, and are too indolent to reflect upon that which would strengthen their powers of discernment, and sharpen their intellect, then they will descend to the level of the simple-minded.

The Wise Man has long ago compared the fool to the blind, wisdom to light, and folly to darkness, when he said: «Then I saw that wisdom exceedeth folly, as far as light exceedeth darkness» (Eccles. 2. 13); «The wise man's eyes are in his head, 5 and the fool walketh in darkness» (ibid. 2. 14); «And look, ye blind, that you may see» (Is. 42. 18). All this I have learnt from the work of the Gaon R. Bahya, as set down in his book.

CXII. The degrees into which the wise-hearted, those who are influenced by the different doctrines contained in the Law, 10 may be divided, are two:—wise in heart, and wise in action. Similarly, action, or what is generally known as commands, may be divided into three classes:—(1) «Affirmative»—that which we are commanded to do, (2) «Negative»—that which we are commanded not do, and (3) «Permissive»—that which we are per- 15 mitted to do, if we so desire. The first class is, again, divided into two, viz:—Duties left entirely to the heart, i. e. those which can be completely carried out in the heart's thoughts alone, as:—belief in the Unity of God; faith in Him; the fear of Him; the contemplation of His marvels; reconciling one's self 20 to His judgments; and many similar duties, too numerous to mention. And the second division comprises those duties which require the joint action of heart and body, e. g:—expressing belief in the Unity by word of mouth; meditating upon the Sacred Scriptures, and studying them; prayer, fasting, and 25 charity; resting on Sabbaths and holydays, and the like.

The second class is again divided into two, viz:—acts affecting the heart alone, and those affecting the body alone. As an example of the former, we would mention:—The association *in thought* of some other being in conjunction with the Creator 30 as the God of the Universe; playing the hypocrite before the world, and pretending to be righteous; loving those things which God hates, such as pride, scoffing, disdaining human beings; envy and covetousness; associating with the wicked; and many similar things. As an example of the latter 35 we would mention:—Expressing belief in more than one God *in public*; false and vain swearing; talebearing; eating forbidden things; sexual connexion under prohibited conditions; the shedding of blood, and many more.

The third class has a threefold division:—(1) Acts which are *necessary*, (2) those which are *superfluous*, (3) those which imply *abstemiousness*.

What do we mean by acts which are *necessary*? By a man directing his actions in this world in such a correct manner, 5 that he will simply make use of things according to the minimum of his requirements, he not being able to exist without those necessities; as e. g. food and drink, clothing and conversation, according to requirements, sexual intercourse, and commercial enterprise; and his dealings in all matters will be in 10 such a way, as to take as much of them as he requires to properly and justly conduct his affairs, as it is said: «Well is it with the man that dealeth graciously and lendeth, and maintaineth his affairs in just measure» (Psalm 112. 5).

The second head, *superfluous* acts, refers to the use of orna- 15 ments, finery in dress, the extension of one's houses and dwelling-places without purpose, and over-indulgence in eating and drinking. With regard to such matters, Scripture has long warned us: «But not among wine-bibbers, among gluttonous eaters of flesh» (Prov. 23. 20). With regard to speech: «In the multitude of 20 words there wanteth not transgression» (ibid. 10. 19). With regard to sexual intercourse: «Give not thy strength unto women» (ibid. 31. 3); «He that keepeth company with harlots wasteth his substance» (ibid. 29. 3). Referring to the king, Scripture says: «Neither shall he multiply wives to himself» (Deut. 17. 25 17): and of the one who hurries to obtain unlawful gain, to amass wealth, it is said: «Weary not thyself to be rich» (Prov. 23. 4); and, again, of the king it says: «Neither shall he greatly multiply to himself silver and gold» (Deut. 17. 17). We are 30 warned against these things, for they are all instrumental in indulging the pleasures of the body, the end of which is bitter, and in leading man into the way which God hateth.

The third division under the head of «Permissive» acts includes «*abstemiousness*». If a man be abstemious, and curtail his ordinary enjoyments, thinking that he may thereby approach the nearer to 35 the fear of God, the Being to whom all honour belongs, well and good; but, if he does so, out of the consideration that he will thereby save his money, then his practice becomes blameworthy.

Now, in laying hold of the things coming under this third head, viz:—«Permissive acts», to select from them those which we do because they are *necessary*, e. g. the fulfillment of the command: «Be fruitful and multiply» (Gen. i. 27); «I have given  
5 to you every herb . . . . . to you it shall be for meat» (ibid. v. 28); as regards these various enjoyments, it is clear, that, in taking of them what we require as being *necessary*, we are but carrying out one of the duties which come under the head of «those which we are commanded to do»; and there is conse-  
10 quently no need for our having the three classes into which we divided all action; for all acts come under the two main classes, viz:—«that which we are commanded to do», and «that which we are commanded not to do». I mean this, that whoever carries out one of those duties coming under the former class is  
15 considered «righteous»; whilst he who abstains from doing it, though he has the power to do it, simply abstains from enjoying something good, and reduces the number of actions (commanded him). So, whoever transgresses one of those admonitions coming under the latter class, usually called «a negative com-  
20 mand» and performs the act which he is warned against, is considered «a sinner»; whilst he who abstains from doing it, is «a righteous man», that is, if he refrain from no motive other than the fear of God, as it is said: «Yea, they do no unrighteousness, they walk in His ways» (Psalm 119. 3).

25 The Gaon R. Abraham Ibn Ezra, remarks: I have investigated the matter and found, that in all instances in which the punishment of «excision» and «death» are dealt out, they are given for the transgression of «negative» precepts; for such acts of commission are more provoking than the mere omission in  
30 neglecting to do a thing which is commanded. I find no example of «excision» assigned to the neglect of an «affirmative» precept, except in the case of «circumcision»; and this is, because it is a sign of the covenant which endures in man's body all the days of his life. The duty is limited, too, to a  
35 certain moment; it is a duty which primarily rests with the father of the child, or the Chief of the Beth-Din; but in the event of his having grown up without having been circumcised, he incurs the penalty of «excision». This is likewise the

penalty in the case of one who neglected to bring the Paschal offering; for it was intended to be a memorial of the departure from Egypt, an event forming the basis of all the commandments. It is significant, that after the verse: «Thou shalt make thee no molten gods» (Ex. 34. 17), we read: «The feast of unleavened bread shalt thou keep» (ibid. v. 18). This is quite right.

CXIII. Now, understand, that there is no great hardship in the fulfillment of such «negative» precepts to one who has a mind to realise, that the Creator has implanted in the heart of man the gift of Reason, by means of which he may guard himself against hurt. This gift may be compared to the advice of a physician, who tells a man unacquainted with the dangers inherent in the nature of certain foods:—‘Do not eat anything I caution you against!’ Thus, no reasonable man will desire anything that may be injurious to him; but it will be loathsome in his sight, although he may hear that the food is pleasant. Such a man will eat to live, and not live to eat, as is the way of animals, which have no soul that survives, after it separates from the body. One of the Wise Men has accordingly observed, that the four forms of capital punishment at the hands of the Beth-Din, as well as «excision» and «death» at the hands of God, are for the transgression of a «negative» precept, whilst «reward» is for the fulfillment of an «affirmative» precept.

One of the Geonim has said, that the conduct which a man should adopt in regard to God’s service, in order to secure a continuous flow of His kindnesses unto him, may be classified under ten heads. *First*, A man should not allege some pretext or excuse in defence of his errors, and thus provoke his Creator; but the more he occupies himself with the thought of God’s great goodness, the more zealous he will be to offer unto Him praise and service. *Second*, A man must give verbal expression to the bounties of God which he calls to mind, and ascribe unto Him much praise in his heart. *Third*, God’s benefits should not be denied, or appear insignificant in the sight of man. *Fourth*, He should not say that they come to him from some other source, if they come to him through an intermediate agency; thus giving praise to the one from whom he had re-

ceived them directly, whilst neglecting the praise which is due to his Creator. *Fifth*, He should not boast and say: «My own power has gotten me this wealth», or—«I deserve it». *Sixth*, He should not entertain the idea that he can compel  
5 the good things to continue in his favour through his own zeal, and that he would lose them should he slacken. *Seventh*, Not to despise anyone who has not been as successful as he has, and to imagine that on that account he is considered by His Creator the more important person; for the reason that the  
10 other man has not been so successful, may be a judgment from God, to declare unto mankind the evil of his hidden thoughts. This judgment would, nevertheless, have the effect of reducing the punishment of Gehinnom for him; consequently, all the poor and depressed in this world may, in reality, be even better  
15 off than the well-to-do, for the weight of their future burden becomes lightened for them. *Eighth*, A man should direct his heart heavenward, and be humble before God, although He continue not to deal with him in the same bounteous manner as before. *Ninth*, In respect of riches and happiness,  
20 a man should always fix his eyes upon those who are lower than he is, not upon those who are higher; whilst, in respect of the Fear and Service of God, he should always fix his heart and eyes upon those who are above him, ever endeavouring to reach that higher grade which his neighbour has attained; but  
25 let him not look to one who is beneath him in the Fear and Service of God. *Tenth*, When a man observes that God is long-suffering, let him not think of provoking Him to anger. If a man regards these ten points which I have mentioned, Heaven in its turn will continue unto him all the bounties  
30 which it has once bestowed.

The Gaon says: He who provokes God through those very benefits which he has bestowed upon him, falls from the high degree of humanity, with its pre-eminent endowments, to the lower level of the dumb animal, as it is said: «And the enemies  
35 of the Lord shall be as the fat of lambs» (Psalm 37. 20). His punishment in the world to come will be very severe, as it is said: «Your breath is a fire that shall devour you» (Is. 33. 11); whilst, in this world, his chastisements will be grievous, as in

the incident to which the words refer: «This is it that the Lord spake, saying, I will be sanctified in them that come nigh me» (Lev. 10. 3); or, as in the verse: «You only have I known of all the families of the earth, therefore will I visit upon you all your iniquities» (Amos 3. 2). On the contrary, the kinder 5 God is to man, the more is it his duty to add to his expressions of service towards Him, as is shown in the matter of tithes of the produce, as it is said: «Thou shalt surely tithe all the increase of thy seed» (Deut. 14. 22). He who has a hundred measures has to give ten as tithe, while he who has 10 but ten has only to give one measure. In the same way, he who has a son has the duty to circumcise him; a healthy man has to make the pilgrimage to the Temple on the three Festivals, whilst the sick or lame are exempt.

CXIV. We might classify the members of our Faith, as 15 regards their attitude towards the Torah and the service of God, according to ten different degrees.

(1) Those whose simple-mindedness mislead them to treat the Torah lightly; and this occurs through their being over-ruled by their animal desires. They look upon the Torah as merely 20 some rule of life sanctioned by custom, and do not believe that it has been revealed through some messenger of God. Their slavish desires, which, in consequence of their grosser nature, get the better of their reason, bring them to this point. They do not believe in the truth of the Torah, nor have they 25 ever compelled their minds to dwell upon that which is written therein; for they are not drawn by the cords of reason; they prefer to seek respite for themselves, and latitude for their children. Concerning such it is said: «A fool hath no delight in understanding, but only that his heart may reveal itself» 30 (Prov. 18. 2).

(2) Men who believe in the signs given in the Torah, but who say, that the Torah was only meant as a guide for this world, to keep men in the straight path as regards their actions, and that in the Law the prophet rouses them to action for 35 this reason alone, and not for any other reason. The Lord, in His great love for Israel, has shown signs by the hands of the prophet, so that men should believe in his words, and

should direct their actions with a view to happiness in this world, and not in view of a world to come.

(3) Men who believe in the Law, and think it a bounty from God for the benefit of his creatures in this world, and for this  
5 benefit only; but not to obtain thereby the glories of the world to come, nor to avoid the inflictions of Gehinnom. They have been led to this conclusion by what is stated in the Books of the Prophets, to the effect that God benefits the good, and injures the evil in this world. In fact, they find this theory  
10 supported by the words of the prophets; namely, that Paradise and Hell are to be found in this world, as reward and punishment for good and evil action; just as I wrote above, in treating of the views expressed by the Gaon R. Saadya in his work.

(4) Men who believe in the Torah, and in the reward of  
15 Paradise and Gehinnom in the world to come, but whose desires lead them astray, so that they love this world; or such men as appear to the world to be devoted to the Law, but only for the purpose of enticing others into their nets, and catching them in the snares of their deceit; they adhere to the  
20 commandments in public, but not in private; with their tongues, but not in their thoughts. Concerning such it is said: «One speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him» (Jer. 9. 8).

(5) Men who believe in the Law, and believe in a Paradise  
25 and Gehinnom in the world to come, but who keep the commandments for two reasons:—to receive a reward for them from God, and also that men should praise them, and that they might be honoured in this world on account of them.

(6) Men, whose sole desire is to receive a reward in this  
30 world; and this, in consequence of their excessive love for this world and its pleasures, and their folly in ignoring the glory of the world to come, with all its delights.

(7) Men who believe in everything that we have mentioned, but the object of whose actions may be found in the expectant  
35 hope, that they may inherit the glory of the world to come, and the reward in this world; they thus act foolishly with regard to the Service and Fear of God, which should be performed for their own sake, and not for the sake of receiving a reward.

(8) Men who are believers, but whose idea is that they will be delivered from Gehinnom, and from punishment in this world. We have already dwelt upon the meanness which attaches to these two methods.

(9) Men who believe in the Law, and are convinced that there will be retribution for good and evil in both worlds; whose intention, too, is to serve God for its own sake, and not with the idea of receiving a reward; but who, nevertheless, take no precautions to guard against those things which are injurious to, and destructive of the true Fear and Service of Heaven; and this danger of destruction comes upon them without their knowing it, as it is said: «Dead flies cause the ointment of the perfume to send forth a stinking savour» (Eccles. 10. 1); or further, «One sinner destroyeth much good» (ibid. 9. 18).

(10) Men who believe in the Law and the commandments, and also in the reward to be obtained in both this and the future world. These take a firm hold on the Service and Fear of Heaven for their own sake; and they bestir themselves, and are guarded against those things which are destructive of this Fear and Service; their desire is to serve the Creator for His greatness and His abundant mercy, which He has bestowed upon them and upon the whole world; they recognise their Creator, and serve Him without negligence. This is, of course, the highest degree of Service.

A similar sentiment is expressed by the pious R. Solomon Ibn Gabirol in his prayer:—«Behold for thy sake, not for mine, do I stand before thee; and for thy glorious Name's sake, not thinking of the reward due for my work».

I have thus touched briefly upon the Unity and Fear of God, employing the gleanings which I had gathered after the reapers had passed these subjects in review; yet, for the purpose of presenting the subject in a connected and complete form, and for giving my work some continuity, I have added such original ideas as I considered were to the point.

CXV. Now to speak of Worldly Manners:—points which I have gathered from Holy Writ, and from the Talmud; for how 'desirable a thing it is to combine the study of the Law with the exercise of worldly manners'! Furthermore, have not our

Sages remarked: 'Where there are no good manners, there is no Torah?' This is the reason which influences me to add some few remarks concerning Good Manners, after having quoted, in brief, authorities on the subject of the Fear and Unity  
5 of God. Therefore, I, Berachya, say this in the first instance; namely, that, as regards a truly wise and intelligent man, however pre-eminent his qualities may be, if a matter affecting the Law on 'prohibited' or 'permitted' things, or some legal decision, etc. be beyond him, he will not be ashamed to enquire  
10 of his inferiors concerning this doubtful matter, even as Job did, in speaking of his qualities and his riches, when he said: «And the cause of him that I knew not, I searched out» (Job. 29. 16).

Another point on the subject of Good Manners. Let us  
15 guard against the possibility of allowing the name of the author of a base report to cross our lips, lest we stir up hatred and anger against one another, and lest the evil conduct of such a person be made known in the community; but with regard to one who makes some pleasing announcement, the  
20 opposite holds good; we should publish the author's name. See what Scripture does in such cases. We find, on the one hand: «And they said one to another, behold this dreamer cometh» (Gen. 37. 19); «Come now, therefore, and let us slay him» (ibid. v. 20). There is no mention made here of the name of the  
25 one who said it to his brother; whereas, afterwards, it is written «And Reuben said, let us not take his life» (ibid. v. 21). Scripture also mentions by name Judah, the one who said:— «What profit is it if we slay our brother?» (ibid. v. 26). The Bible thus mentions by name Reuben and Judah, who spake  
30 well concerning Joseph; while it throws the veil of secrecy around the persons who spoke against him, with the intention of slaying him.

The same method is adopted in the case of David, who said to Saul: «Behold this day thine eyes have seen, how that the  
35 Lord had delivered thee to-day into mine hand in the cave, and some bade me kill thee, but (mine eye) spared thee» (I Sam. 24. 10). He does not mention in this verse who bade him kill Saul.

Further I say, that we learn etiquette from the verse: «And Moses reported the words of the people unto the Lord» (Ex. 19. 8). Why, we ask, was it necessary to report to the One who knows all things?—Is it not for the purpose of teaching us the lesson, that we should always bring back a message to 5 the one who sends us on an errand. So teach our Rabbins. They also infer from the verse of Scripture: «And he stood by them under the tree, and they did eat» (Gen. 18. 8) the following habit, viz:—That we should not deviate from the customs of our fellow-creatures; for, in another passage, our Sages 10 remark: 'Do not sit down while others are standing, nor stand while others sit'.

I say, that there was a motive in putting the questions which God asked in the following instances respectively. In the case of Adam: «Where art thou?» (ibid. 3. 9); in the case of Cain: 15 «Where is Abel, thy brother?» (ibid. 4. 9); in the case of Baalam: «What men are these with thee?» (Num. 22. 9); in the case of Hezekiah: «What said these men? and from whence came they unto thee?» (II Kings 20. 14). The purpose in these and similar instances was, in order that God might judge them 20 according to the reply which they gave.

From the Jerushalmi I learn, that judges are obliged to repeat the replies of the litigants, as Solomon did when he said: «The one saith, this is my son that liveth, and the dead is thy son» &c. (I Kings 3. 23). I learn from the Talmud, that when 25 God said to Noah: «For thee have I seen righteous» (Gen. 7. 1), not adding the word 'perfect', as it is previously (ibid. 6. 9), it was to teach us the lesson, that we should praise a man but partially in his presence.

Another hint from the Talmud. Since Samuel on one occa- 30 sion said to Saul: «He hath given it to a neighbour of thine that is better than thou» (I Sam. 15. 28), (without mentioning to whom God had given the kingdom), whilst, when Saul consulted the witch, it was revealed to him who was his successor, thus: «And given it to thy neighbour, even to David» (ibid. 28. 17), 35 we may deduce that in the first instance the name was withheld on account of Samuel's fear of Saul.

Scripture teaches, that it is customary for a person speaking

in a public assembly to deliver his speech standing, whilst his audience remains seated, as we find: «Then the king stood up upon his feet, and said: hear me, my brethren and my people» (I Chron. 28. 2); again, in the case of Ezra: «And Ezra, the scribe, stood upon a pulpit of wood which they had made for the purpose» (Neh. 8. 4); and in the case of Job: «I stand up in the assembly, and cry for help» (Job 30. 28).

Our Sages, further, infer from the verse: «And the woman shall be a curse in the midst of her people» (Num. 6. 27),  
10 that there is a difference between being disgraced in a place where one is known, and being disgraced in a place where one is not known.

CXVI. I have learnt these further lessons from the words of our Rabbins. We should not class together distinguished  
15 personages and their inferiors, whether it be the question of a larger or smaller number, for Scripture remarks: «Out of the hand of all his enemies, and out of the hand of Saul» (II Sam. 22. 1). Surely Saul was among David's enemies; and yet Scripture does not include him in the general term 'enemies'.  
20 Likewise, «nineteen men and Asahel» (ibid. 11. 30); here Asahel is mentioned apart, because he was equal to all the others taken together. Again, «them and Phinehas» (Numb. 31. 6); «Go view the land and Jericho» (Josh. 2. 1); «Now King Solomon loved many strange women, together with the daughter of  
25 Pharaoh» (I Kings 11. 1); surely she was included among the «strange women».

We find that Jacob said to Esau: «As though I had seen the face of God, and thou wast pleased with me» (Gen. 33. 10). He used this expression towards Esau, to make it appear as  
30 though he were afraid of him. Our Sages remark, that when the first woman gave her husband of the fruit which she had eaten, it was with this object, viz:—that she might not die (alone), and thus suffer him to live and marry another. In connexion with the same subject our Rabbins remark, that the  
35 name of the particular fruit has not been divulged for the reason that God does not desire to remind us of the sin which was committed at that time, and thus to degrade the whole human race; as people would point it out, and say: 'This is

the fruit through which all mankind has suffered punishment! The lesson to be derived from this circumstance, as regards our conduct in society is, that we should never bring our fellow-man face to face with the object of his former shame, as the Wise Man says: «Debate thy cause with thy neighbour himself, 5 and disclose not the secret of another» (Prov. 25. 9). This is really the literal meaning of the verse. Even when you are at variance with a man, do not disclose anything that has erstwhile been a reproach to him.

I have found a Biblical support for the theory of those who 10 hold, that in doing charity, we should investigate the merits of the applicant, where it is a question of clothing, but not where it is a question of food; for the Wise Man says: «He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it» (ibid. 11. 26). 15 I, Berachya, spake further in my heart: 'Let us not grieve about the future', as Ben Sirach remarks: «Trouble not thyself about to-morrow's trouble»; since every creature knoweth that his end is, that he will die. For Saul, knowing this, nevertheless, ate a fatted calf on the day on which it was announced to him, 20 that he would die on the morrow (I Sam. 28. 24). Again we find, that although God had announced his intention to overwhelm the whole world with a flood, and to blot out the remembrance of the people, He yet said unto Noah: «And take thou unto thee of all food that is eaten» (Gen. 6. 21). He did 25 not command him to restrict his food to bread alone.

From David's conduct we learn this lesson:—'Never despair of saving yourself from danger'; for when all seemed lost, he caused his spittle to descend upon his beard, and changed his behaviour, as a last resort to save himself. 30

I see that our Rabbins have fixed the number 'ten' as a quorum for Public Worship, and they went out of their way in their endeavour to deduce it from some Biblical verse. The verse they selected is:—«How long shall I bear with this evil congregation?» (Num. 14. 27). And they deduce it thus:— 35 There were twelve spies, from which you have to deduct two, viz:—Joshua and Caleb, who differed from their comrades; and this leaves 'ten' as the number styled the «evil congregation».

But I think it better to deduce the number 'ten' as a quorum from the verse: «I will not destroy it for the *ten's* sake» (Gen. 18. 32), seeing that Abraham did not beseech God for any number less than *ten*. We find, too, with regard to Boaz: «And  
5 he took *ten* men of the elders of the city» (Ruth 4. 2), when he wished to make a public affair of his having acquired a purchase.

Another point of conduct from the words of our Rabbins. They remark thus: From the blame which Scripture attaches to  
10 the children of Jacob, we may learn their praise; for when it states: «And they could not speak peaceably unto him (Gen. 37. 4), we have to infer, that they were not double-faced, saying one thing with their mouth, and meaning another in their heart. They teach us this further lesson in etiquette:—'A man should  
15 throw himself into a fiery furnace, rather than put his fellowman to shame'. This they infer from the incident of Judah and Tamar, where the words occur: «When she was brought forth» &c. (Gen. 38. 25 sq.). Again they say: 'It is permissible to make some alteration in reporting another's words, when it is  
20 done in the interests of peace'. This our Rabbins infer from the passage: «Thy father did command before he died» &c. (Gen. 50. 16); now their father had not thus commanded, for Jacob had never suspected Joseph of any such conduct as the brothers imputed to him in their message.

25 CXVII. I say now, that although our Sages have said, that we may flatter the wicked in this world,—they deriving the idea from the words, «The vile person shall no longer be called liberal» (Is. 32. 5), yet we need not pray for their welfare; for David said: «Awake to visit all the heathen; be not merciful  
30 to any wicked transgressors» (Psalm 59. 5). They have explained this verse to refer to the transgressor of any nation whatsoever; that though he belong even to Israel, he shall receive no consideration, if he be a transgressor of the type referred to, as it is said: «Add (the punishment of) iniquity unto their ini-  
35 quity» (ibid. 69. 27). Again, when it is said: «Surely God is good to Israel» (ibid. 73. 1), the author of the Psalm immediately continues, that he is only referring to such «as are of a clean heart» (ibid.) among them. Jeremiah, further, says: «Let me

see thy vengeance on them» (Jer. 11. 20); and later on he remarks: «The young men shall die by the sword» (ibid. v. 22).

I add, that we need not be surprised if a man does not adhere to the strict truth, when his object is to find favour, or to benefit himself, provided no sin be involved in the matter; 5 for we find this occurred even in the case of the prophets, while they were not under the influence of the prophetic spirit. For Nathan, the prophet, replied to David in answer to his request, whether it was right to build a house unto the Lord, as follows:—«Do all that is in thine heart; for God is with 10 thee»; (I Chron. 17. 2), and on that very night God told Nathan to inform David, that he should not build the house. Then again Micaiah said: «Go up and prosper» (I Kings 22. 15); Daniel said to Nebuchadnezzar: «My Lord, the dream be to them that hate thee» (Dan. 4. 16, 19); and David made a jumble of 15 the words addressed to Ahimelech, when he said: «The king hath commanded me a business» (I Sam. 21. 3). Now David was a prophet, as it is said: «The spirit of the Lord spake by me» (II Sam. 23. 2). Even Abraham said to his son: «And we will worship, and come again to you» (Gen. 22. 5), although it 20 was not his intention to do so; and he said of Sarah: «She is my sister» (ibid. 20. 2); and similarly in the case of Isaac.

I further say, that God is nigh unto all that are broken-hearted and oppressed, and that they find favour in His sight. Compare, as an illustration, the fact that God did not command 25 the Israelites to bring an offering of such animals as the lion, the young lion, the lion's whelp, or of any of the stronger and more ferocious animals that tear their prey, but rather of the tamer sort, of those which are treated kindly, as the sheep or the ox. Of birds, he did not bid man offer the hawk or of 30 those which pounce upon their prey, but rather turtle-doves and young pigeons, which are too weak to take their own part. In the same vein do our Sages remark in the Treatise of the Talmud ('Hahobel'): 'Rather belong to the persecuted than to the persecuting; for no bird is more pursued than the turtle- 35 dove and young pigeon, and yet God has made them fit for the altar'.

Our Sages teach us another lesson on the subject of Good

Manners, when they say: 'Do not eat meat to satiety',—a lesson which they derive from the words: «When the Lord shall give you in the evening flesh to eat, and in the morning bread to the full» (Ex. 16. 8). As the expression «to the full» is only  
5 used in reference to the «bread» and not to «flesh», the Law incidentally teaches us a point in good manners. To this I add, that the eating of meat 'to the full' was dependent upon «the enlargement of the border». «Thou mayest eat flesh, whatsoever thy soul lusteth after» (Deut. 12. 20), only: «when the  
10 Lord thy God shall enlarge thy border» (ibid.).

Our Rabbins observe:—In consequence of Moses having said: «The cause that is too hard for you, bring it unto me, and I will hear it» (ibid. 7. 17), and not leaving the decision to God, he was punished in that very point; for he could not decide  
15 the judgment in the case of the daughters of Zelophehad. Again, as Samuel rather immodestly said of himself: «I am the seer», he was suffered to go wrong, when he remarked concerning Eliab, «Surely the Lord's anointed is before Him» (I Sam. 16. 6); God addressing him thus: «Look not on his  
20 countenance» (ibid. 7. 7), and repeating the idea in the words: «For the Lord seeth not as man seeth» (ibid.); the explanation of it all being this:—'Although you call yourself the seer, I now show you that you do not see'. Hence the lesson:—  
25 'Boast not of your knowledge in public, but possess it in modesty; follow the example of Joseph, who said: «Do not interpretations belong to God; tell it me, I pray you» (Gen. 40. 8); «It is not in me, God shall give Pharaoh an answer of peace» (ibid. 41. 16). He did not boast and say: 'I am the one who will interpret'.

30 I have found it stated in the Jerushalmi that there are times when it is permissible to speak ill of another, as it is said: «I also will come in after thee, and confirm thy words» (I Kings 1. 14). In this instance, the prophet Nathan could not have been deceived as to Adonijah's action; for he knew full  
35 well that Adonijah had no right to the kingdom, as he himself had already prophesied that it would devolve upon Solomon.

It is prohibited to think ill of one's fellowman, as it is said: «And let none of you imagine evil against this brother in your

heart» (Zech. 8. 17). The heart's thought is the well-spring of all action, as David said to his son: «Know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts» (I Chron. 28. 9); again, «He searcheth all the innermost parts of the 5 body» (Prov. 20. 27).

CXVIII. I say, that although the Wise Man declared: «All is vanity» (Eccles. 1. 2), after he had remarked: «I made me great works, I builded me houses» (ibid. 2. 4), it is, nevertheless, man's duty to provide buildings or dwellings for himself, according to 10 his requirements, as it is said: «That they may prepare a city of habitation» (Psalm 107. 36); the one proviso being that such works must be effected by righteousness, and not in the manner of those of whom it is said: «Woe unto him that buildeth his house by unrighteousness» (Jer. 22. 13). To show that it is a 15 duty, we have the record that even at the time when the mounts were being raised preparatory to the capture of Jerusalem, God commanded Jeremiah to buy a field in Anathoth (Jer. 32). And again, during the Babylonian exile, the people were told: «Build ye houses and dwell in them» (ibid. 29. 28), in spite of 20 the fact that they were detained there but for seventy years.

Further I say, inasmuch as God commanded Ezekiel one thing, as stated in Chapter 4, verse 12, and varied it, as stated in verse 15, in consequence of the prophet's utterance: «Ah, Lord God, my soul has not been polluted» (ibid. v. 14),—the 25 lesson is taught to man, that of similar things, some are cleaner than others.

Another rule in exemplary conduct is, that we should always cast down our eyes, and turn aside from seeing evil,—a hint which is set down as characteristic of the pious one, «who shut- 30 teth his eyes from looking upon evil» (Is. 33. 15); «neither hath he lifted up his eyes to the idols of the house of Israel» (Ez. 18. 6, 15).

Our Sages, commenting on the words: «Gather yourselves together, yea, gather together» (Zeph. 2. 1), have said: 'Adorn 35 yourselves, and afterwards adorn others'. This is similar to the idea contained in the verse: «Return ye, and turn others from all transgressions» (Ezek. 18. 30). Our Sages have further re-

marked, that after a man has pronounced a curse upon others, he should wind up with some expression of blessing, as it is said: «Therefore the Lord shall return thy wickedness upon thine own head. But King Solomon shall be blessed» (I Kings 5 2. 44, 45); or, «So shall their blood return upon the head of Joab, and upon the head of his seed for ever; but unto David and unto his seed, and unto his house, and unto his throne, shall there be peace» (ibid. v. 33).

I say, that it is possible for the action of the Creator to be  
10 concealed from the prophets, as Elisha testified: «And the Lord hath hid it from me» (II Kings 4. 27); or when Jacob remarked: «If Esau should come» (Gen. 32. 9); or when it was concealed from him whether Joseph was alive or dead. And this occurs in consequence of their inability to understand and to know  
15 the meaning of God's action in its entirety, from the beginning to the end of it.

It is significant, too, that David applies the term «death» to the wise, and «destruction» to the fool; as we observe in the verse: «For he seeth that wise men die, the fool and the brutish  
20 go together to destruction» (Psalm. 49. 11). I add, that «the living will take this to heart», and the sensible will understand the idea underlying this difference of expression.

In very deed, say I:—Man should receive God's gifts with good cheer, for the Divine Presence is not so clearly appreciated by the eye of sadness (lit. 'does not rest upon the sad  
25 state'). It did not rest with Jacob all the time that he was lamenting the loss of his son; but no sooner, in the words of Scripture, «did the spirit of Jacob their father revive» (Gen. 45. 27), than the Divine Spirit rested once again upon him. So  
30 with Saul: «And it came to pass when the minstrel played, that the hand of the Lord came upon him» (II Kings 3. 15). And so we find in the Chapter in which the Wise Man enumerates the twenty-eight «times» or «seasons» in which things come to pass, viz:—«A time to be born, and a time to die, a time  
35 to kill» &c. (Eccles. 3. 2, 3 &c.), he concludes by saying: «He hath made everything beautiful in its time» (ibid. v. 11). By these last words he meant to convey the idea, that all the various «times» which he mentions, all the vicissitudes of life,

whether for better or worse, are all beautiful and well-fitted for man, serving either for his pleasure, or for his correction, to cause him to turn back from sin. Let, therefore, no man chafe under the ever-varying conditions, which, in the course of time, he is called upon to endure.

5

Another social maxim: 'Give honour to every person of distinction, even to those not of our race'. Moses considered Pharaoh's honour, when he remarked: «And all these thy servants shall come down unto me» (Ex. 11. 8); he knew that Pharaoh himself would rise up, and come to him, as it is 10 said: «And Pharaoh rose up in the night» &c. (ibid. 12. 30). Thus, too, did Daniel say to Nebuchadnezzar: «My Lord, the dream be to them that hate thee» (Dan. 4. 19); this was out of respect for his honour.

Our Sages say further: 'A man should go out of his way to 15 look upon a royal personage, and to pronounce the blessing prescribed for the occasion, even though it be a non-Jewish person'. Again: 'Always watch for the opportune moment, when you wish to make a request, or to ask some favour from your friend'. Just see how Esther acted; she did not make 20 known her request on the first day, when the king asked her:— «What is thy petition?» (Esth. 5. 6), because she did not consider it an opportune occasion whereupon to press her suit, and to ask the king to kill so distinguished a noble as Haman, one held in such high esteem by the king. She, therefore, 25 begged the king to invite him for the morrow, relying upon the good fortune that she might find some cause of complaint against him, or that his fortune might be on the wane. And having seen that ill-luck was in store for him, and that Mordecai's star was in the ascendant, (as was shown by the sudden 30 royal command concerning «the king's garment and the horse», which were to do honour to Mordecai in the streets of the city), she then burst forth: «Let my life be given me at my petition» (ibid. 7. 3). If this be not the meaning of the delay, why did Esther not make known her petition on the former 35 occasion, seeing that she and all the Israelites were in distress?

We can learn another social custom from the verse: «As he took his rest at noon» (II Sam. 4. 5). It implies that the after-

noon sleep was the rule, it being the refreshing and more desirable sort of sleep; whilst, as regards the meal, it was taken in the day-time, towards nightfall; thus the Wise Author reproves the rich man for neglecting to dine in the day-time, in  
5 consequence of his engagements, and taking his meal at night, as follows:—«All his days also he eateth in darkness» (Eccles. 5. 16, 17).

Every right-minded person should take to heart the reply which the man gave to Joab, when the latter charged him with  
10 neglect in not having killed Absalom. He replied: «Otherwise I should have dealt falsely against mine own self; nor is there any matter hid from the king, and thou thyself wouldest have set thyself against me» (II Sam. 18. 13).

I say, that we should never be anxious to assume authority;  
15 but if it be given to a man from God, how can he help exercising that authority?

CXIX. And I, Berachya, further say, that it is plain and clear, and as evident as possible, that we should not be eager for authority; it is a truth patent to every sensible person,  
20 by reason of decisive proofs adduced from the Holy Law, from Prophetic Literature, and from knowledge in general. I shall, therefore, not break my pen upon this point, nor weary you with any utterance of mine, for R. Saadya has dilated on the subject at full length in this book, which I have written out in an  
25 abstract form for you, my Lord. I have, nevertheless, taken the trouble to draw from the spring of my limited intellect some ideas, so that the cord of the bucket might not be broken; and these original ideas I have written down, having tested them in the crucible of wisdom.

30 Now this is my reason for the statement made above. God has caused honour and dominion to light upon some special one among a people, and apportioned to him wisdom and the best determinations. He has caused righteousness to mingle itself in the innermost recesses of his heart, and uprightness to  
35 be intermixed within the secret chambers of his being; truth is intertwined with every branch of his work, and good sense hovers over his thoughts. When I think of such a model ruler, my soul becomes bound up with his soul, and I cannot help

lifting up my head, or resisting the temptation of saying a few words on 'Authority', as the details present themselves to my mind in consecutive order,—employing, at the same time, the most polished expressions which I can command. For, on the other hand, I say, that those whose hearts are exalted within 5 them, and who go beyond the boundary of their knowledge to pursue after dominion, such become drawn into the depths of folly, and into the entanglements of simplicity; since authority flees from their grasp, as our Sages put it: 'He who runs after dominion, will find that dominion runs away from him'. But 10 as regards the man into whose hands God has suffered it to pass, and upon whom He has put part of His glory and majesty, and whom He has chosen from among the multitude of people, and whom He has made to go step by step from one degree to another, until He has made him chief and leader,—whilst he 15 himself neither troubled about having authority, nor wished to make its acquaintance; how can he help rousing his spirit to do the best under the circumstances; to exercise authority with might and main, in order to repair the breach, and to make the land firm, by means of justice; to coerce the foolish, and 20 to raise the lowly; so that, by his means, the righteous may be saved, when on the point of falling before the wicked!

I have thought over the matter, and I find, that the men who never dreamt of dominion, when it came upon them unawares, (not inheriting it from their ancestors), were like a nail fixed in 25 a sound place; they would go on exercising dominion to the best of their ability. We know e. g. that Saul went to look for the she-asses, and, on his way, he came into possession of authority. However, in relating the matter to his uncle, he simply told him that he had found the asses, but never mentioned a 30 word concerning the sovereignty. This was due to his extraordinary humility. Nevertheless, he gradually forced himself to take a stronger view of the matter, he girded his loins, «and he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of mes- 35 sengers, saying, «Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen» (I Sam. 11. 7).

So with Gideon. When the angel came to him, he was

threshing wheat. And as the angel said to him: «And thou shalt save Israel» (Jud. 6. 14), he, in the excess of his modesty, replied: «Behold my family is the poorest in Manasseh, and I am the least in my father's house» (ibid. v. 15). Nevertheless, as soon as he perceived that this thing came from the Lord, he did his very best in the position.

Then, again, take the case of Jephthah, whom his brethren drove from their inheritance, and exiled from the land of his birth. When they wanted to make him their chief and leader, they said to him: «Fight against the children of Ammon, and be our head over all the inhabitants of Gilead» (ibid. v. 8). Thus the only condition which they wished to make with him was, that he should fight against the children of Ammon; irrespective of the fact whether he would conquer, or be defeated, they would make him their head. He, however, in his great modesty, was unwilling to assume authority and be their chief, except on one condition, namely, if God delivered the children of Ammon into his hand. Nevertheless, as soon as he had conquered them, and he knew that it was through God that he had conquered them, he boldly asserts himself, and tells the King of the children of Ammon: «What hast thou to do with me, that thou art come unto me to fight against *my land*» (ibid. 11. 12). He calls it «my land», as though it had been an inheritance from his ancestors.

Then again, David was the youngest of his brethren, and a keeper of sheep; «from following the ewes», his Creator had him brought, and had him anointed king; yet, after being anointed, his heart was not exalted; for we read of him later on, that he brought to the king from his father «a homer of bread, and a bottle of wine, and a kid of the goats» (I Sam. 16. 20); he bore the yoke of anguish, and was «driven from cleaving unto the inheritance of the Lord» (I Sam. 26. 19), until God established him upon his throne. Then, when he came to fight, no one was his equal in strength, and ability to rule. His engagement with the Champion of the Philistines (ibid. 17) will prove this; as will also the words of the Song of the Maidens: «David hath slain his ten thousands» (ibid. 18. 7).

All those whom I have instanced had this characteristic. In

one hand, they held the quality of humility, and, in the other, they held authority and power. And so, lastly, Amos the prophet, who said: «But I was an herdman, and a dresser of sycamore trees: and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people 5 Israel». (Amos 7. 14, 15).

All those mentioned above were among the meanest of the people, yet their Creator fortified and supported them to have authority over His people; for He knew the righteousness and goodness that were in their hearts, and He was convinced that 10 by means of such qualities they would direct aright their work in the world. Thus it is stated: «He withdraweth not His eyes from the righteous, but with kings upon the throne He setteth them for ever, and they are exalted» (Job 36. 7).

And now, my generous patron, (whom Heaven spare!) whose 15 plans for the advancement of learning are ever intertwined with his thoughts, and the ties of whose intellectual activity are ever interwoven with his intentions, may you strengthen those feeble powers of mine, which have been trampled upon by those among whom I dwell, and hated with a violent hate! 20

In the Work on Philosophy thou hast already found it written what Aristotle told Alexander: 'Rule the people in kindness, and you will gain their love. And when you do lead mankind, lead the noble ones gently and respectfully, and the fools vigorously; for if you show respect to the noble one, you will gain 25 him; but there's no dealing with the fool but by subjecting and lowering him'. This idea has the support of Solomon the Wise, when he remarks: «A servant will not be corrected by words» (Prov. 29. 19). This is the reason, too, why Scripture says: «And if a man smite his servant or his maid with a rod» 30 (Ex. 21. 20); implying, that he is accustomed to smite his servant with a rod, for by words he will not be corrected.

Now, if I have dilated upon this subject at rather too great a length, the man who is wise, by reason of his training and years of experience, will readily understand the motive and 35 purpose which have prompted this lengthy disquisition of mine, the substance of which I had already hinted at; at his hands I shall receive the consideration which is my due.

CXX. So far I have treated of points, upon which no one else has touched. I now return to add some remarks appropriate to the subject, which I have gathered from various Geonim, quoting each Gaon 'according to his standard', and 5 according to the subject of which he is master.

We should know that commands which depend upon the heart for their proper fulfillment, have only a meaning and value when those who carry them out are the same in public as in private; for we find it stated, with regard to those whose 10 interior does not correspond with their exterior: «They flattered him with their mouth, and lied unto him with their tongue» (Psalm 78. 37). Naturally, when the tongue testifies to something which is directly contrary to that to which the heart and the other members of the human body testify, our Service cannot 15 be regarded as one of perfection; nor does our Creator accept such a counterfeit Service, as He says: «I cannot endure iniquity together with solemn meeting» (Is. 1. 13); «I hate robbery for burnt-offering» (ibid. 61. 8); «Behold, to obey is better than sacrifice» (1 Sam. 15. 22).

20 It is on this account, that the fulfillment of one command may be equivalent to that of several others, the real value depending upon the heart's intentions; or that the transgression of one command may equal the transgression of many. Sometimes it even happens, that our intentions are regarded as of 25 equal value with our actions, and that one who shows an anxiety to perform certain actions, provided it be from the highest motives, has already a merit equivalent to that resulting from the performance of several precepts. This is the meaning of the words addressed by God to David: «Whereas it was in thine 30 heart to build an house for my name, thou didst well that it was in thine heart» (1 Kings 8. 18); or, again, the words: «For them that feared the Lord, and that thought upon His name» (Mal. 3. 16). Our Sages, commenting upon this latter verse, remark: The words «that thought upon His name» imply, that in 35 the case in which a person has but the thought and proper intention to carry out some command of God, even though he be subsequently prevented by force of circumstances from carrying it into effect, Scripture holds, that the very thought or intention

itself will be accounted to him as though he had discharged the duty.

And now to apply our argument to the case of God's Unity. For this idea to exist adequately in the human heart, the heart and the tongue must coincide and agree, after the human subject has, by means of clear and conclusive proofs, brought home to himself this idea of God's existence and the truth of His Unity; for there are people who frequently profess these truths by word of mouth, and with their tongues, (employing them, and making much of them, when they are frightened at the approach of some great calamity), but who do not bethink themselves, or endeavour to understand the truth and root of the subject, which they treat so glibly with their lips. Of course, this happens through folly and indolence, they thinking that so important a doctrine as the Unity of God is perfectly acknowledged, as soon as they express it by word of mouth. They do not realise that all the while their hearts are as empty of the truth, and their inner thoughts as devoid of the doctrine which they profess, as they can possibly be.

Some people, forsooth, acknowledge God's Unity in their heart and with their tongue, in consequence of the fact that this doctrine has been handed down by tradition, and they have confidence in those from whom they have learnt the doctrine; but they never, by a process of reasoning, come to understand the truth of the matter. They consequently resemble a blind man, who follows the lead of one with his eyes open. Or it may even happen, that the one who previously received this traditional knowledge of God's Unity accepted it on blind faith, as his followers have done; and we should then have the spectacle of a company of blind men walking along, with the hand of one supported upon the shoulder of the other, till we come to the one at the head of the company who has his sight, and who acts as leader of them all, with this result,—that should the one with his eyes open make a false step, and not be very vigilant on their behalf, or should one of the company stumble, and fall, or some other accident occur to him, the whole number would fall into some pit or ditch. Similarly, the one who professes God's Unity, solely upon the strength

of what he has been accustomed to by hear-say, is not to be trusted, that he may not one day lapse into the belief of more than one God; for it is possible that, when he hears the arguments and pleas of sceptics, he may change his mind. It is for this  
5 reason that our Sages have said: 'Be vigilant in studying the Law, and know what answer to give to the unbeliever'.

Be careful therefore, I say, to be of those men who profess the Unity of God, having, after deep and careful study and research, arrived at the true understanding and meaning of what  
10 is implied in the terms 'Creator' and 'creature'!

CXXI. The knowledge of the Torah is divided into two parts; *first*, the knowledge of those duties which depend upon the human frame for their fulfillment,—knowledge dealing with what is visible; and *secondly*, the knowledge of the duties of  
15 the heart, the nature of which is more concealed,—knowledge dealing with that which is hidden from view. The former is again subdivided into two parts:—one containing those instructions which common-sense, even without the direct intervention of the Torah, would have imposed upon us; and the other con-  
20 taining those categorical commands which reason neither imposes, nor objects to, as e. g. the prohibition with regard to the mixture of meat and milk foods, the wearing of a garment made of divers stuffs, the sowing of divers seeds, etc. As for the latter division, viz:—*«the duties of the heart»*, they all have  
25 their origin and foundation in the intellect, and consist in «affirmative» and «negative» precepts. As examples of «affirmative» precepts, we would instance the following:—Belief in a Creator, who created the Universe out of nothing; the belief that He is incomparable; the acknowledgment of His Unity;  
30 the worship of Him in our hearts; reflection upon the marvels of his creations; trust in Him, the fear of Him, and the longing to fulfil His Will; the love of Him, and of those whom He loves, and the hatred of those who hate Him, etc. The «negative» precepts among «the duties of the heart» are the  
35 very reverse of those just stated, to which have to be added such commands as those forbidding covetousness, bearing a grudge or ill-will, brooding over and desiring in thought sinful things; for, as far as concerns the secret thoughts of man,

there is but One who can observe them, viz:—the Creator, of whom it is said: «I, the Lord, search the heart, I try the reins» (Jer. 17. 10); or again, «The spirit of man is the lamp of the Lord, searching all the innermost parts of the body» (Prov. 20. 27).

5

Our author continues: I have searched the books of the ancients, and have been unable to discover any special work treating exclusively of this esoteric love, namely, that of the duties of the heart. I had, consequently, to set myself the task of investigating the nature of these duties, and I derived 10 them from Reason, from Scripture, and from Tradition; discovering, at the same time, that they formed the basis of all precepts, and that if aught went wrong with them, it affected, in a corresponding manner, any of those duties which we might term «physical» duties. First, as regards their relation to 15 *Reason*: It is perfectly clear to us, that man is of a dual nature, composed of body and soul; and it occurs through God's goodness that one is visible, whilst the other is not. We are, accordingly, in duty bound to offer unto our Creator a worship which is both manifest and concealed. The former (which we 20 have termed «physical» duty) consists in such rites as Prayer, Fasting, and Charity; the study and teaching of the Law; the Succah, the Lulab, the Fringes, the Mezuzah, the battlement, and such other duties as depend upon man's outward visible senses for being carried into effect. The latter,—this esoteric 25 service, embracing the duties of the heart, consists in our acknowledging in our hearts the Unity of God, as far as this idea can be definitely evidenced in our secret thoughts, without the instrumentality of the visible bodily organs. I, further, am fully convinced, that even the «physical» duties, i. e. those de- 30 pendent upon the bodily organs, can never be completely carried out without the heart's desire and man's will, for no action is complete which is not done with heart and soul, and with a will.

And since it is clearly the case, that the Creator has made 35 our bodily organs a necessary adjunct and instrument in the performance of His commands, it stands to reason that He would not absolve our heart and soul, which are the pre-

eminent portions of our constitution, from taking their part in the worship of God, according to their means, and from setting the seal, as it were, upon this worship. It is for this reason, namely, that our service might form one perfect, complete, and harmonious whole, that we have been charged with the fulfillment of commands, affecting both our outer action and our inner selves.

CXXII. Having made clear to myself, that the «duties of the heart» were easily derivable from Reason. I next turned my attention to the task of finding support for them from the *Torah*, and this I found in many passages. Thus it is stated: «And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thine heart» (Deut. 6. 5, 6); «To love the Lord your God, and to serve Him with all your heart» &c. (ibid. 11. 13); «Ye shall walk after the Lord your God, and fear Him» (ibid. 13. 5); «Love ye, therefore, the stranger» (ibid. 10. 19); «fear and love belonging to the «duties of the heart»». Of «negative» commands we have the following:—«Thou shalt not covet» (Ex. 20. 17); «Thou shalt not take vengeance, nor bear any grudge» (Lev. 19. 18); «Thou shalt not hate thy brother in thine heart» (ibid. 7. 17); «That ye go not astray after your own heart» (Num. 15. 39); «Thou shalt not harden thine heart» (Deut. 10. 16); and many others.

In the following passage which occurs further on, Scripture refers the worship of God both to the heart and to the tongue: «It is not in heaven . . . . . neither is it beyond the sea . . . . . But the word is very nigh unto thee, in thy mouth, and in thine heart, that thou mayest do it» (Deut. 30. 12, 13, 14).

Now, having derived the necessity for these duties of the heart both from Reason and from Scripture, it remained for me but to reflect upon the words of our *later Literature*, and I remembered that our Sages used to say:—‘God requires the heart’; and, again, it was a favourite saying of theirs: ‘Heart and eye are the two agents of sin’. There are several more of their sayings in the treatise «Aboth» («Ethics of the Fathers»), having reference to the person who performs a meritorious action, without having the intention of doing it out of regard

for the Service of Heaven; in such a case, they hold that the action carries no reward with it.

And since, therefore, all action rests upon the heart's intention and the secret thought as the basis, it seems to me, that the study of the duties of the heart should, according to the natural 5 law, precede the study of those duties which involve the exercise of the physical organs. Furthermore, it appears to me, having deduced the necessity for the fulfillment of these heart-duties from three different sides, that the obligation rests with us of carrying them out constantly, and without intermission, 10 at all times, upon all occasions, and at all hours.

Let the slumberer awake, and rouse his foolish sense; let the foolish one test, by means of correct arguments and conclusive evidence, the true necessity for fearing the Creator, blessed be His Name! For the Bible remarks, with regard to 15 him who is lax in this respect, and does not reflect upon the Fear of Heaven: «Do ye thus requite the Lord, O foolish people and unwise?» (Deut. 32. 6).

One of the pious men once said to his disciples: «If you had no sins whatsoever, I should, indeed, be much afraid, lest 20 you might possess something which is worse than sin». Whereupon they enquired of him, and said: «And what is worse than sin?» And he replied: «Haughtiness»; for, in reference to it, it is said: «Everyone that is proud in heart is an abomination unto the Lord» (Prov. 16. 5). As regards speaking and sleep- 25 ing, he who is sparing in these respects is worthy of praise; for we read: «Therefore let thy words be few» (Eccles. 5. 2); «A little sleep, a little slumber» (Prov. 24. 33).

CXXIII. He who regards and considers the goodness of God towards himself, inasmuch as He has bestowed some mark 30 of excellence upon *the people* to which he belongs, will cling to the Worship of God, by means of those categorical commands, which He has not given unto the other nations. Similarly, he who regards and considers God's goodness in bestowing some mark of superiority upon *the tribe* to which he 35 belongs, over and above that bestowed upon the tribes of His people in general, (as, e. g., the priesthood, and the office of the Levite), will cling to those obligatory commands which have

been given to his tribe specially. We, accordingly, find, that there are 24 special commands bound up with the priesthood, to correspond to the 24 advantages which the Lord bestowed upon the priests, viz:—the 24 gifts made unto the order of 5 the priesthood. Again, he who regards and considers the goodness of God, which he enjoys equally with *the rest of mankind*, will cling to the Worship of God in respect of every rational command. And following up this line of argument, every person whom God has endowed with some degree of excellence, 10 over and above that which He has bestowed upon the generality of human beings, is in duty bound to offer Him praise, thanks, and service, according to the best of his powers, and in proportion to these superior endowments.

Our perceptions arise in one of three ways. We have Sensations through the organs of sense, such as sight, hearing, taste, smell, and touch; secondly, we have Intellectual Perceptions, gained through the phenomena and effects of a thing, in such a manner, that we obtain as full evidence of the true existence of that object, as we do of the percepts formed by 20 means of the Sensations; this is called Knowledge, Reason, Intellect, &c.; thirdly; we have true History and trustworthy Tradition. Now, since it is impossible for us to perceive the Creator through our senses, we can only gain some idea of Him through true history, and through the manifestations of 25 His works; and it was for this reason that, when He said unto Moses: «Thus shalt thou say unto the children of Israel, I AM hath sent me unto you» (Ex. 3. 14), He told him to add, by way of explanation, «the God of your fathers, the God of Abraham, of Isaac, and of Jacob hath appeared unto me» (ibid. v. 16),— 30 knowing full well that the former name «I AM» would be wholly unintelligible to the Israelites.

CXXIV. All knowledge may be divided into three parts:—First: The science of created matter, i. e. the science of the nature of all bodies, and their accidental properties. This is 35 required for the purposes of this world, and it is the lowest form of knowledge. Midway stands the science, which we might term the «auxiliary science», such as the science of numbers and their computations, the science of astronomy, and

the science of music. These two departments of knowledge form the basis of all the secrets of the world, and of the uses and advantages to be derived from them; inasmuch as they enlighten us with regard to the various handicrafts, and all forms of tactics, which are necessary for the development 5 of the human body, and for worldly acquisitions. The third science is that of Theology, viz:—the science of the knowledge of God, and the knowledge of His Law and Commandments, such as may be grasped by the soul and the intellect. Now, every subdivision of this science, however diverse 10 its various interests, becomes so many introductions, afforded us by God, to become acquainted with the Torah. It is the highest form of knowledge; we are bound to cultivate it, for the purpose of attaining a proper understanding of our Law, and not for the purpose of attaining worldly advantages there- 15 by; so that a man should not say: «I shall study, so that people may call me a Sage: I shall devote myself to learning, so that I may be styled Rabbi, that I may be an Elder, and sit in the councils and learned assemblies of men». No, learn out of love, and you will ultimately gain the honour you de- 20 serve! Our Sages have further remarked: 'Fulfil the words of the Law for the purpose of fulfilling them, and discuss them for their own sake. Do not look upon their performance as a crown wherewith to aggrandise yourself, nor as an axe wherewith to cut your way through the world, and to serve your 25 own purposes'. And again, in commenting upon the words: «Blessed is the man that feareth the Lord, that delighteth greatly in His commandments» (Psalm 112. 1), R. Eleazar remarks: 'A man should, indeed, delight greatly in God's commandments, but not in the anticipation of the reward accruing 30 from the performance of such commandments'. This is in accordance with the dictum of the Mishna: 'Be not as servants who serve their master for the sole purpose of receiving a reward'.

I have thoroughly investigated those commandments termed 35 «duties of the heart», and considered their number and their various subdivisions, and I have come to the conclusion, that they are very numerous. Nay, I am inclined to think, that

these very heart-duties were in the mind of David, when he exclaimed: «I have seen a limit to all perfection, but Thy commandment is exceeding broad» (Psalm 119. 96); since those duties which depend upon the members of the body for their  
 5 fulfillment, are limited in number, viz.:—six hundred and thirteen; whilst the duties which are dependent upon the heart of man, are so numerous and varied, that we cannot calculate them in their derivative forms.

Alas! the men of our generation are far from fulfilling them  
 10 as they should; they are carried out but by the select zealous few. As for the majority, how necessary is it that they should be roused, and instructed as regards these very duties! They spurn the knowledge which would teach them even the mechanical duties of the body; how much more so do they spurn the  
 15 knowledge which instructs them with regard to the duties of the heart. May God, in His mercy, lead us in the paths of goodness!

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THIS BOOK  
WAS COMPOSED BY R. BERACHYA AND IS  
CALLED MAŞREF ('THE REFINER').

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I have called this book 'THE REFINER', for its purpose is to refine and purify my knowledge and that of my friends, by means of that which I have written therein as the product of my own mind, in proportion to my capacity, and the humble extent of my knowledge, and by that which I have selected from the works of the luminaries of the age, quoting them by name, and referring to those of their works which I have studied. I have placed 'each man by his own standard', as the author of his statements (*lit.* 'ruling over all that is his'). I looked through the lattice of understanding, and set my purpose to weigh in the balance of the intellect the thoughts supplied by the light of the Lamp of Truth (burning) within my reach, in face of the glare of other disturbing thoughts, so that I might be able to hold my own in judgment. And lest I turn from the proper path either to the right hand or to the left, I determined that the line of justice which I held in my right, should be stretched in front of the thoughts which are before mine eyes, so that my rivals (perhaps 'rival thoughts'), those that would scatter me, might be confounded. For how can a man hope to escape the evil report of his neighbours and companions, when there is resident even within his own frame an enemy which would thrust him from the goodly way, when those (errors) which would 'destroy and make him waste, go forth out of himself', so as to render his path slippery and darksome, to cause him to err, and to turn again to false hope, thinking that 'that which he repeateth by his folly' will profit him?

I have divided this work into thirteen Chapters:—I. The Basis of Life. II. The Eye. III. The Heart. IV. Limitation. V. Justice. VI. Oppression. VII. Poverty. VIII. Honour. IX. Conversation. X. Grades. XI. The Soul. XII. Hope. 5 XIII. The Resurrection.

## I. THE BASIS OF LIFE.

«The fear of the Lord is the beginning of wisdom» (Ps. 111. 10). Our Rabbins have, therefore, remarked: 'Everyone in whom the fear of sin is of prior consideration to the acquisition of wisdom, 10 his wisdom will endure' &c. It is for this reason that, in the Scriptures themselves, the fear of our Creator, blessed be He, is placed before even the love of Him, as it is said: «What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him» (Deut. 15 10. 12); again «Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave» (ibid. 10. 20), this expression of 'cleaving' being but another term for 'love'. We have the following instances:—«But there is one that loveth, who cleaveth closer than a brother» (Prov. 18. 24); thus, too, 20 does the Royal minstrel sing: «My soul cleaveth to and followeth after thee» (Ps. 63. 8). Joshua (Peace be unto him!) exclaims:—«But cleave unto the Lord your God» (Josh. 23. 8). We might explain the words of the verse quoted above thus:—«Thou shalt fear the Lord» means, that we should not do what he has 25 cautioned us against doing; for he who fears his master will observe his admonitions; while «And Him shalt thou serve» means, that we should fulfil all those commands coming under the head of «affirmative precepts»; «To Him shalt thou cleave», means (that we should serve God) in that true faith which 30 springs from the heart; so that thou shouldst reflect, when thou observest His admonitions, and keepest His commands, that thou doest thus but for the glory of Him, the Creator of All. Then, too, the result will be, that «by His name shalt thou swear»; meaning, that if the preceding qualities be found in 35 thee, thou wilt never swear falsely, (and not be of those) who, «though they say the Lord liveth, surely they swear falsely» (Jer. 5. 2). This is the sense in which the word «fear» is

employed in many verses in the Bible, always having reference to the observance of a «negative precept.» We find e. g. «the commandment of the Lord is pure» (Ps. 19. 9) followed by the phrase, «the fear of the Lord is clean»; the former term «commandment» referring to the «affirmative precepts», while the latter 5 term «fear» refers to the «negative precepts.» This distinction is also brought out in the verse: «Depart from evil, and do good» (Ps. 34. 14).

Now, when once the fear and love of God become associated and bound up in our hearts, we are prepared, intellectually, to 10 reflect upon His greatness and our lowliness, and to consider how, though we be formed of clay, which He fashioned from the soil of the earth, He yet associated with our frame the soul, the characteristic of which is, that it is more precious than any treasure in the world. 15

We shall consider how, before He created man, He planned all creations from the first day onward, every day its special work, and how on the day when He completed their arrangement, and finished their formation, He finally said «Let us make man» (Gen. 1. 26). This method reminds one of a person who 20 sets about building a palace; he beautifies it and lays it out, and hangs its walls with embroidered work, and afterwards sweeps the house, and adorns it with tapestries and wood-carvings; and then, when all these preparations have been duly carried out, he leads the owner of the palace into it. Thus did 25 God act towards Adam, the first man. After He had finished all the work of creation, and saw it firmly established, He led His creatures into the Garden of Eden; and He has informed us at the hands of His servants, the prophets, that He chose man from among all the creatures of the world, and all the 30 creatures heard of man's selection, as it is written: «And let them have dominion over the fish of the sea, and over the fowl of the air» (ibid.); or, as the Psalm has it, which begins: «O Lord our God, how excellent is Thy name in all the earth» (Ps. 8. 2)! This is the idea of the Psalm from beginning to 35 end, as when it says: «Thou madest him (man) to have dominion over the works of Thy hand» (ibid. v. 7). God gave man a mouth for purposes of speech, and endowed him with other

organs and senses, each one having its distinctive function; He endowed him with ability to do His will and desire, to do what is good and right, all the days of his life, so that he might find favour and grace in His sight, as it is written: «See, 5 I have set before thee this day life» (Deut. 30. 15).

Man is, indeed, destined to receive reward, and the recompense of bliss hereafter, just as he has to incur the penalty of the sentence and punishment hereafter, he being the foundation of the world, and the object of all creation, for thus it is written: 10 «The pillars of the earth are the Lord's» (I Sam. 11. 8); «And the righteous is an everlasting foundation» (Prov. 10. 25). The Holy One, blessed be He, made man great and exalted him, that he might bear the yoke of His Law, by means of those statutes and commandments, which he would observe, according 15 to the degree of wisdom which He placed in his heart, and the amount of knowledge with which his Creator had endowed him, as it is written: «Behold the fear of the Lord that it is wisdom, and to depart from evil is understanding» (Job 28. 28).

Now, this is the first thing that has to be made clear to us, 20 that the Creator has been wonderfully merciful to us in this respect, and in more directions also; for the mouth cannot possibly describe those mercies; and, as for those who wield the pen of the scribe, they would weary of writing down in a book the marvels which He has performed on our behalf. «Who, 25 indeed, can utter the mighty acts of the Lord, or shew forth all His praise?» (Ps. 106. 2); or, who is able to realise and dwell upon, even superficially (*lit.* «in the twinkling of an eye»), the likeness of God, the Great, Mighty, and Tremendous One; as the prophet observes:—«There is none like unto Thee, O 30 Lord, thou art great, and Thy name is great in might» (Jer. 10. 6). For even Moses, our Teacher, (Peace be unto him!) who was chief of all the prophets, and spake unto God mouth to mouth, when he besought God to let him see His glory, as it is said: «Shew me, I pray thee, Thy glory» (Ex. 33. 18) was 35 answered: «Man shall not see me, and live» (*ibid.* v. 20). And, even though Isaiah makes use of the expression: «I saw the Lord» (Is. 6. 1), he beheld no likeness of His face, but only the form of the Glory from off His Throne, and His train,

which was like the train of a robe. So in the case of Moses and Aaron, Nadab, and Abihu, and the seventy elders; although it is stated: «And they saw God» (Ex. 24. 11); «And they saw the God of Israel» (ibid. v. 10); yet they only saw the Glory which was under His feet, as it is said: «And there was under 5 his feet as it were a paved work of sapphire stone» (ibid.). Then, again, Ezekiel; although he saw Chayoth and Ophanim, yet what he saw was in the form of man,—the form which he had been accustomed to see; otherwise, he would have become confused and terrified; for who can look upon that Great Light, 10 which is beyond measure, and not feel his life being cut short, even unto death? The eye, forsooth, has not even power to stand the light of the sun, which is but one of His messengers. God, therefore, appeared unto Adam, Cain, Abel, Enoch, and Abraham in the form of a man, as it is written: «I beheld till 15 the thrones were cast down, and the Ancient of Days did sit» &c. (Dan. 7. 9). At one time He appeared in fire, and at another in a cloud.

It is clear to us, however, that no creature in the world can form any likeness or similitude of Him, as the expressions 20 testify: «For ye saw no manner of similitude.» (Deut. 4. 15); «To whom then will ye liken God?» (Is. 40. 18); and this, in spite of the fact, that the Sacred Scriptures speak of *the eyes* of God, *the hand* of God, *the footstool* of His feet, and the *mouth* of God. All these expressions are used anthropomorphologic- 25 ally, i. e. corresponding to man's habit of speaking, just as we say, e. g.:—«From the sides of the earth» (Jer. 6. 22); «And the earth opened her mouth» (Numb. 16. 32); «The navel of the land» (Jud. 9. 37); «the sides of the sea»(!); «the tongue of the salt sea» (Josh. 18. 19). Our duty, therefore, is clear, viz.:—To 30 believe that He is One in the world, that He exists by Himself, that He suffers neither addition nor diminution, neither association nor separation, in fine, no change whatsoever; whilst everything else undergoes the processes of growth and decay. He, too, has neither beginning nor end; our Creator, indeed, 35 is the beginning and the end, the Alpha and the Omega, and there is none beside Him, as it is written: «Hear, O Israel, the Lord is our God, the Lord is One» (Deut. 6. 4). The

proofs with which Reason supplies us on this head are many; for, if the world had had more than one Creator, there would have been differences of opinion among them upon the subject of the creation of beings, and the creation of the world would  
5 never have become an accomplished fact.

Now, it is understood by every sensible person, that all the plants of the earth which are known to exist, and all living creatures, are formed fundamentally out of the four elements, dust, water, earth and fire, and this basis is easily discernible  
10 and proved with regard to them. We know, by virtue of our intellectual endowments, that man must have had a Creator and that he did not create himself, if only for this simple reason, that some creations are but too ready to assert themselves over others, and to destroy and overwhelm them, just as water ex-  
15 tinguishes the fire, and wind dries the water, and scatters the dust; and thus, too, one human being would prey upon his fellow, until humanity would be put out of existence altogether, and be reduced to nothingness. The spheres of the world are further evidence that one Creator is concerned in their for-  
20 mation, and that they have not evolved themselves into being. It is, consequently, clear to us, that the Being who created and formed the world, is beyond doubt the Lord of All. He is the Rock, to whom no form or likeness can be compared.

It is by means of such proofs, that the idea becomes clearly  
25 fixed in our minds that the Rock exists, who has no likeness nor similitude, nor (as we explained above) has any other being the power to look upon His effulgence. To give as near a parallel as possible, though it is far from coinciding in all respects with the case of the Creator, which we are consider-  
30 ing:—We enter a house, and though the architect is not to be seen there, yet we are confident that it must have had an architect; and this, beyond a shadow of doubt, in spite of the fact that we have met no one within. And if we were to make up our minds as to the personal appearance of the architect,  
35 his form, his stature, the colour of his dress, and the particulars with regard to him, our attempt would be fruitless. Now then, since we are unable to gain this information concerning our own fellow-man, one of ourselves, how much more diffi-

cult is it to obtain any idea as to the essential qualities of the Creator of all things, blessed be His name!

We have adduced this form of proof, so as to make it clear to ourselves, that every work presupposes a worker: this is testified by the evidence supplied from the work of human beings. It is written: «Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary» (Is. 40. 28).

R. Saadya, the Gaon, remarks as follows:—The names of the Holy One, blessed be He, vary according to the context of Scripture. When speaking of the work of Creation, He is called «*Elohim*»,—His name *par excellence*; when the context refers to the finish of the making of heaven and earth, He is termed «*Adonai*», which is the name of the Great Lord of Lords; and again, as our Rabbins observe, the Text employs the complete name «*Adonai Elohim*», in speaking of the world when completed. He is called «*El Shaddai*», when giving the command with reference to circumcision, and when saying: «Be fruitful and multiply» (Gen. 35. 11). He is called «*I AM THAT I AM*», at the time when He desired to bring forth His children by means of miracles wrought through the Ten Plagues, corresponding to the Ten Words,—to show the might of His works by means of that Name, which implies «Is, Was, and Ever Will Be.» He is called «*The Living God*», when causing His voice to be heard by the Children of Israel, and yet not suffering them to die, but to remain alive; yea, even, to enlighten their eyes thereby, as it is said: «The commandment of the Lord is pure, enlightening the eyes» (Ps. 19. 9); and, again, «For who is there of all flesh that hath heard the voice of the living God . . . . and lived?» (Deut. 5. 23 [26]). He is termed «*Lord of Hosts*», when reference is made to going up to the Temple, as e. g. «And this man went up out of his city from year to year, to worship and to sacrifice unto the Lord of Hosts» (I Sam. 1. 3). He is called «*The high and exalted One*.» He is called the «*Lord*», at the time when Israel exalteth herself, as it is said: «For behold the Lord, the Lord of Hosts, doth take away from Jerusalem and from Judah the stay and the staff» &c. (Is. 3. 1). He is spoken of as the «Cherub» in

the books of Jeremiah(!) and Ezekiel; also, as the «Adonai Elohim»,—without the term «of hosts» added; for this fuller name is not associated with the wranglings and groundless hate which existed among the Israelites, as it is said: «Their heart is divided, 5 now shall they be found guilty» (Hos. 10. 2). But when they turned from their ways, and they became a united people, in the time of the Second Temple, then God was called «The Lord of Hosts», as in the prophecies of Haggai, Zechariah, and Malachi. There remains the name which occurs but in one 10 connexion, viz:—«*The Lord God of Israel*» (I Kings 8. 23; II Chron. 6. 14; Ps. 41. 13), and this implies the highest form of His Unity; furthermore, the name of Israel is here employed, on account of these passages having an indirect reference to them. Then God is called «*The One who changes times and 15 seasons*», because the Kingdom of Israel was changed into a state of servitude. He is called «*The One who removeth kings and establisheth kings*», because he removed Zedekiah from his kingdom, and made Nebuchadnezzar king in his stead. He is called «*The One who giveth wisdom to the wise*», because He 20 gave Daniel greater wisdom than that which the Chaldeans possessed; «*The revealer of hidden and secret things*», because He revealed the dream of Nebuchadnezzar unto Daniel, of whom it is afterwards stated, that he addressed God in the following terms:—«O Lord, the great and dreadful God» &c. (Dan. 9. 4), 25 the subject having reference to that of which the prophet speaks: «The latter glory of this house shall be greater than the former» (Hag. 2. 9).

As with the names of God, so also with regard to the names of the Angels; they vary, according to the mission upon which 30 they are sent. The angels sent to inform Sarah of the birth of Isaac are called «men» (Gen. 18. 2), those sent to punish Sodom are called «angels» (ibid. 19. 1), those sent to touch Isaiah with the burning coal are styled «Seraphim», as it is said: «Then flew one of the Seraphim unto me» (Is. 6. 6).

35 So far the words of the Gaon. And I would add the following in connexion with this subject. God is called «*Wonderful*», because He did wonders unto Hezekiah, in the way in which He destroyed Sennacherib and his people (II Kings 18. 19);

He is called «*Counsellor*», because He counselled him to walk in the way of the Lord, considering that his father was a wicked man; «*The mighty God*», because He caused him to prevail (become mighty) over his enemies; «*The everlasting Father*», because He adds to our years (as He did to those of Heze- 5 kiah), for the years of Everlasting are in His hands, He being the Father of Time.

Having now arrived at the end of this chapter, that is, in so far as we have given but a brief resumé,—for we cannot possibly exhaust a subject which is without beginning or end, just 10 as the sage answered one who put a certain question to him: ‘To speak of things concerning which you can make no advance is folly, and to perform things which the mind toils over is sinful’,—we proceed to the next chapter.

## II. ON THE EYE.

15

As the eye is lord and master of all the other senses (for its value in the human body is tantamount to the value of the sun in the universe), I have seen fit to couple it with the chapter on the *Basis of Life*. It is an acknowledged fact, that the eye and the heart are associated together in most actions, 20 whether for better or for worse; since the eyes are the tell-tales to the heart, telling it what they observe abroad. It sometimes happens, that the heart elects to join company with the eyes; at other times, it refuses; depending upon the fact, as to whether it finds the advice sensible or foolish. Thus did Job 25 remark: «If mine heart have been enticed unto a woman, and I have laid wait at my neighbour’s door» (Job 31. 9); or the Psalmist: «My heart is not haughty, nor my eyes lofty» (Ps. 126. 1). Thus, too, say our Sages: ‘Heart and eye are the agents of sin’ . . . ‘If you give me your heart and eyes, I 30 know that you are mine’; therefore, «Give me thine heart, and thine eyes» &c. (Prov. 23. 26).

The heart of every wise person will suffer his good sense to shine forth, so as to lay claim to the path of wisdom and the walks of prudence. Should his eyes point out to him the paths 35 of iniquity, then at the hour in which he lifts up his eyes, and longs after some evil thing, let him cast down his exalted looks,

and cause his better sense to triumph over his folly; let him build up the fence of wisdom, in opposition to the unhallowed desire which arises in consequence of what his eye sees; let him cast it down, and bring it low, so as to chase, by force  
5 of his proper thoughts, this evil inclination on his part; let him appoint his heart, which is one of the two agents in action, as his better portion, so that the objects of his desire shall stand at a distance removed from him. Let him, too, place the fear of his Maker before his eyes, so that he shall not sin, as the  
10 Sage observes:—‘Nothing avails more effectively as a barrier to shut out unhallowed desires, than the closing of one’s eyes.’

A man of sense will encourage himself to choose the appearance of goodly things, selecting such things for himself as will not prove a source of defilement to him, as the prophet  
15 remarks: «Shutting his eyes from looking upon evil» &c. (Is. 33. 15). It is in this sense, too, that our Sages remark: ‘Do not gaze at women while they are engaged in laundry-work.’ The prophet further says: «Neither hath he lifted up his eyes to the idols of the house of Israel» (Ezek. 18. 6). And the  
20 reason why the Wise Man says: «The eye is not satisfied with seeing» (Eccles. 1. 8), is because it is a well-known experience that the eye is dependent upon the heart’s desire. And in the work on «Morals» composed by the Gaon R. Solomon Ibn Gabirol, an authority on Psychology, there occurs this state-  
25 ment: ‘Guard against the sensations of the eye, as they lead to all sorts of insolence; for in the eye the sense of feeling resides, and it affects the entire range of emotions. At one time, its activity is apparent in thee, through such phenomena as haughtiness and overbearing pride; at another, through humility and  
30 meekness. On this account, attach thyself to the better activities, and keep aloof from those which are deserving of blame.’

He further says: ‘Sight stands at the head of the Senses’.

‘Pride and humility, impudence and modesty, and the visible effects of such characteristics, are easily discernible in the eye  
35 of man; for you can actually see haughtiness peeping out of the eyes of a haughty person, one who conducts himself with pride, whilst the reverse is the case with a humble and meek soul. And thus is it said of the eyes of the haughty man

brought low: «The eyes of the lofty shall be brought low» (Is. 5. 15); whilst, on the other hand, David speaks of himself: «My eyes have not been lofty» (Ps. 125. 1); and with regard to the meek, it is said: «Of purer eyes than to behold evil» (Habak. 1. 13); «I made a covenant with mine eyes, how 5 then should I look upon a maid» (Job 31. 1). For the reasons just adduced, it will be understood, why the modest man goes about with his eyes bowed down; it is that he might find favour in the sight of God and man, as it is said: «He giveth favour unto the lowly» (Prov. 3. 34)'. This is the 10 reason, too, why among the «six things» which the Wise Man enumerates as those «which the Lord hateth» (Prov. 6. 16), occurs the expression «haughty eyes»; for the effect of seeing things with the eyes is to brood over them, and ultimately to suffer them to engross our attention, to such a degree, that 15 they will have the mastery over us; and other forces coming to their aid, the objects which we have seen will become fixed in our hearts. The intelligence of the heart, however, has to compel the eyes into restraint.

And it is for this reason, that amid the difference of opinion 20 expressed among the Sages of old, as to 'the good way to which a man should cling', the Master said:—'I approve the words of Eleazar, the son of Arach', because he first said, 'A good eye', and afterwards, 'A good heart'. And it is for the same reason, that our Sages, of blessed memory, in ex- 25 plaining the verse of Scripture, «That His fear may be before your faces, that ye sin not» (Exod. 20. 20), remark: 'The man who is shamefaced will never be led into sin'; furthermore, 'He who clothes himself in the garment of modesty, will thereby most effectually hide his shortcomings from the view 30 of mankind'. Honor and glory, too, will be in store for such a man, «Before honour is humility» (Prov. 18. 12). The humble end by attaining God's will, and, by reason of their shamefacedness, they learn His ways, for «The meek will He guide in judgment: and the meek will He teach His way» (Ps. 25. 9). 35

Then, again, just as it is necessary for a man to conduct himself with modesty in relation to his fellow-creature, so should he be modest in his own secret relations. This is the idea

underlying the conversation which passed between R. Jochanan ben Saccai and his disciples. When they addressed him, and asked him to give them a blessing, he replied: 'O that the fear of Heaven might ever be as strong within you as the fear of 5 man!' Again, it has been said: 'The sign by which you may recognise proper children, is the blush of modesty which clothes their cheek.' It is because modesty may be traced to the small and half-closed eye (in contradistinction to the bold and staring eye), that I considered it to be not out of place to touch 10 lightly upon the subject of Modesty in this chapter.

In the Pesikta it is remarked: 'When thou art in the act of transgressing *by means of the eyes*, then is the time to carry out the command «And they (God's words) shall be as frontlets between thy eyes» (Deut. 6. 8); when thou art in the act of 15 transgressing, *through the heart* devising plans of iniquity, then is the time to fulfil the command «And these words . . . . shall be upon thy heart» (ibid. v. 6).

### III. ON THE HEART.

The wise are fully aware that the heart's thoughts are the 20 fundamental principle of every action which we perform, whether good or evil. And it is on this account that the first of the Ten Commandments begins with the words:—«I am the Lord thy God» (Ex. 20. 2), so that it might be bound up within our hearts that the Lord Eternal, who is the God of the Universe, 25 is the One who brought us up out of Egypt; while the second commandment:—«Thou shalt have no other gods before my face» prohibits our associating any other being with God, in order that we should render Him whole-hearted service, not as those of whom it says: «They feared the Lord, and served 30 their own gods» (II Kings 17. 33).

In the same manner do our Sages observe:—'Heaven requires thy heart'; for the performance of religious duty involves three considerations, honesty of heart, the co-operation of the mouth, and fulfillment in action. This triple aspect is 35 hinted at in Scripture in the words: «In thy mouth and in thy heart to do it» (Deut. 30. 14). The meaning of the clause, «In thy mouth», is clear; «in thy heart» refers to honesty of

purpose; and «to do it» indicates that we must act out our intentions.

Thus, too, do the following behests depend much, if not wholly, upon the heart's action. «Thou shalt love the Lord Thy God» (Deut. 6. 5); «Thou shalt love thy neighbour» (Levit. 19. 18); «Thou shalt not hate thy brother in thy heart» (ibid. 19. 17); «Thou shalt not covet» (Ex. 20. 17); «Thou shalt not take vengeance, nor bear any grudge» (Levit. 19. 18); «And that ye go not about after your own heart» (Numb. 15. 39); «Thou shalt not harden thine heart» (Deut. 10. 16); «Love ye the stranger» (ibid. 10. 19); «With all thy heart and with all thy soul» (ibid. 6. 5).

Fear and love are qualities of the heart.

Our Sages have brought out the idea, that more depends upon the heart's intention than even upon the direct action, from the passage in the Bible which runs thus: «For them that feared the Lord, and thought upon His name» (Mal. 3. 16). Say they, that if man has but the right and proper intention to perform a certain worthy action, and yet, by force of circumstances, is prevented from carrying his intention into effect, Scripture reckons the very intention as meritorious as the performance of the action itself.

On the other hand, the Sage observes: 'He who performs a religious duty, without realising the proper intention in its performance, will receive no reward for his action.' 25

The physical duties, naturally, precede the duties of the heart; and yet it is necessary to give evidence of the inner feeling of the heart, according to the idea expressed in the words: «Serve the Lord thy God with gladness» (Ps. 100. 2); «Because thou servedst not the Lord thy God with joyfulness» (Deut. 28. 47). 30 And thus we read, too, in the Rabbinic writings: 'R. Zera was in the habit of loudly rejoicing during prayer; and in support of his attitude, he remarked:—«I rejoice, when I don the phylactery, because it indicates that I am a member of the Kingdom of Heaven, and bear its yoke.»' 35

In the same spirit did David address his son Solomon: «And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind, for the Lord

searcheth all hearts and understandeth all the imaginations of the thoughts» (I Chron. 28. 9). Solomon testifies: «He searcheth all the innermost parts of the body» (Prov. 20. 27). Again we have: «Know therefore, this day, and lay it to thine heart» 5 (Deut. 4. 39). David remarks, «Behold thou desirest truth in the inward parts» (Ps. 51. 6). And, as we remarked above, it is Moses, our Teacher, who counselled: «In thy mouth, and in thy heart, that thou mayest do it» (Deut. 30. 14).

This truthfulness of heart is the very reverse of the idea 10 contained in the words: «They speak with a double heart» (Ps. 12. 3). And when it is said: «My son, give me thine heart, and let thine eyes observe my ways» (Prov. 23. 26), it clearly refers to one whose exterior corresponds with his interior, just as the words: «He that walketh uprightly, worketh righteousness, 15 and speaketh truth in his heart» (ibid. 15. 2). On the other hand, to the persons whose exterior and interior do not correspond, the words apply: «They flattered him with their mouth, and lied unto him with their tongue» (ibid. 68. 36).

Then, again, God said to David: «Thou didst well that it 20 was in thine heart» (I Kings 8. 18); and Elihu, the son of Berachel the Buzzite, said: «My words shall utter the uprightness of mine heart» (Job 33. 3). And we also find: «And he did that which was right in the eyes of the Lord, but not with a perfect heart» (II Chron. 25. 2); whilst Zechariah, the prophet, 25 says: «And let none of you imagine evil against his brother in your heart» (Zech. 7. 10).

From all these proofs and the like, it is clear to us that every action which we intend shall turn out well must be based upon the foundation of purity of heart. If, on the other hand, 30 the heart is not in agreement with the apparently righteous action which the human being performs,—his sole thought being, for example, that he may thereby be beloved and honoured of his fellow-creatures, and that they may call him «a pious man»,—then his service becomes a counterfeit one; for it does not 35 contain the indispensable element, viz., the heart's devotion. But if his service contains devotion of heart, it will be of a refined and purified sort. Do you not observe how, in the range of that which is seen and heard, whatever is done with

a heartfelt devotion and with the right will, is infinitely better than that which is performed without the proper heart and the right spirit? Thus we find it written in the Law: «Know therefore this day, and lay it to thine heart» (Deut. 4. 39). The explanation would seem to be:—«Know, therefore, this day» 5 i. e. in the heyday of life,—whilst thou art still living, that thou must lay things to thine heart, that all depends upon the heart, for thou dost not know the day of thy death.

All the commandments, whether expressly enjoined in the text or traditionally accepted, though the majority of them are 10 carried into effect by means of some outward act or expression of the lips, have yet their foundation in the heart, as it is said: «Do good, O Lord, unto those that be good, and to them that are upright in their hearts» (Ps. 125. 4), whilst the reverse of this is: «An heart that deviseth wicked imaginations» (Prov. 15 6. 18). It was for this reason that the burnt-offering was wholly burnt, on account of that 'which goeth upward', referring to 'the spirit of man', (Cf. Eccles. 3. 21) which is not of the proper sort; for the same reason, the sacrifice was brought «one for a sin-offering, and the other for a burnt-offering» (Lev. 5. 7), 20 one to atone for the thought, and the other for the action. Thus, too, we find it stated in the Midrash Jelaḡdenu, that R. Simeon ben Jochai is of opinion, that the burnt-offering was brought to atone for imaginings of the heart; as it is said: «And it was so, when the days of their feasting were gone 25 about, . . . . he offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and renounced God in their hearts» (Job 1. 5).

The same applies to the expression of Ezekiel: «And that which cometh into your minds shall not be at all» (Ezek. 20. 32). 30 It is the explanation of «Circumcise, therefore, the foreskin of your heart» (Deut. 10. 16), which means, that it is right for the heart to be humble, and the spirit lowly, if we would act for the glory of God, as it is said: «Because thine heart was tender, and thou didst humble thyself» (II Kings 22. 19). On 35 the other hand, we find: «And I will take away the stony heart» (Ezek. 36. 26); for it is of no avail for the eye to be open. if the heart be blind.

We next applied ourselves to understand why the heart was compared to a stone. It appears that all the organs of the body have their own special functions, as the hand for touching, the foot for walking, the ear for hearing, the eye for seeing, 5 and the heart for understanding, and each organ fulfils its own special purpose; nor is each even compelled to learn or to accustom itself to the method of action which is delegated to it. It is the heart alone which is not accustomed at the outset to fulfil the purpose for which it was created: it is in this 10 respect that the heart is comparable to a stone which has no power to move from its place, or to change its form at will. Thus the heart has not the power of itself to rule over another, and it can only enlighten our own eyes, when following the lead of the man who guides it.

15 I have found the following written in the book *«Duties of the Heart»*, composed by R. Bahya: I have investigated all the commandments termed «duties of the heart», and considered their number, and I have found them very numerous in their subdivisions, so that I came to think that they are referred to 20 by David when he said: «I have seen a limit to all perfection, but thy commandment is exceeding broad» (Ps. 119. 96). As for those duties which depend upon the members of the body for their fulfillment, they are limited in number, viz., 613; whilst the commandments which are dependent upon the heart of man 25 are so numerous, that we cannot calculate them according to their subdivisions. The men of our generation are, alas, far from fulfilling them as they should, with the exception of the zealous and the select few. As for the rest, how necessary is it that they should be roused and instructed; they spurn the 30 knowledge concerning the duties of the body, how much more so do they neglect the duties of the heart!

And now, having found that these duties of the heart are obligatory upon us as dictates of the Law, since we have ad-  
duced proofs derived both from «affirmative» and «negative» 35 precepts (from the «affirmative», such as: «with all thy heart and with all thy soul» (Deut. 6. 5); «And to serve Him with all your heart» (ibid. 11, 13); «And thou shalt love the (Lord)» (ibid. 6. 5),—as fear and love are equally applicable to the duties

of the heart; from the «negative», such as: «Thou shalt not covet» (Ex. 20. 17); «Thou shalt not hate thy brother in thine heart» (Lev. 19. 17) &c.), it is clear to us, that the duty of their performance is also imposed upon us by our reason, as we know by clear evidence that the commandments which depend 5 upon some act of the body for their performance, can only be completely fulfilled at the desire of the heart. This idea is apparent in such expressions as:—«If thou set thine heart aright, and stretch out thine hands towards him» (Job 11. 13).

We should understand, further, that that round of duty which 10 is incumbent upon us in respect of the obligations of the heart is ever present, and does not slacken, existing at all times, at every opportunity, and at every hour, as David said: «Trust in Him at all times; ye people, pour out your heart before Him» (Ps. 62. 9). This aspect of duty might fully be compared to 15 the case of a slave, whom his master had charged with the performance of two sets of duties, one in his house, and the other in the field, as, for example, at stated times to till and look after certain fields. Now, supposing something were to come in the way of his attending to his duty at these stated 20 times, or he were prevented by some matter from attending to them at all, then the responsibility with regard to the outer duties alone cease; but the house-duties devolve upon him, he can never escape them.

Thus it is with the duties of the heart, which are incumbent 25 upon us. We have no excuse for neglecting them; it is only love of the world which interferes with them, and prevents us from recognising the true character of the worship of the Creator, blessed be He! as it is said: «And the harp, the viol, the tabret, and pipe, and wine are in their feasts; but they regard 30 not the work of the Lord, neither consider the work of His hands» (Is. 5. 12). On the other hand, David (Peace be unto him!) exclaimed: «Our heart is not turned back» (Ps. 44. 19); and again, «Truly God is good to Israel, even to such as are of a pure heart» (ibid. 78. 1), showing that he prayed only on 35 behalf of those whose exterior and interior were in accord, as it is written in another passage: «Arise to visit all the heathen, be not merciful to any wicked transgressors, Selah» (ibid. 59. 5).

The instruction of a sage to his son was to this effect:—‘It is not right to speak of any subject in connexion with God when thy heart is hardened, for the hardened heart is far removed from God.’

5 It is for this reason that I have placed the chapter treating of ‘the heart’ after the chapter on ‘the eye’, for if a man guards his eyes, his heart will be found to be guarded; and when once his eyes and heart are on their guard, everything will be on its guard; for, by means of three faculties in man, is the vision  
10 of the eye completed; these are sight, thought, and touch; and if there be a fourth sense, it is something akin to touch. As regards hearing, it is not as closely allied to thought as it is to sight; and it is the sense of the heart that leads to touch. Now, if the hands, feet, or other members of the body go  
15 wrong, without the intention of the heart, they err in ignorance; because they are like a blind man who cannot see, or like one who eats whatever is in his hand, relying upon the fact that it is permitted.

R. Saadya remarks thus: We know that the choice and special  
20 cial portion, which is the seat of life, and the place of the spirit,—whence the blood, upon which life depends, takes its source, is the heart of man, which is placed by Providence in the centre of the body. Similarly, in a central position is placed the apple of the eye, by means of which man sees and con-  
25 templates the works of God, and every action which is performed. Therefore these two, heart and eye, are mentioned together.

#### IV. ON LIMITATION.

The author says: The best and most valuable hedge round  
30 man’s conduct, in which a breach cannot easily be made, is to subdue the inclination of one’s will, that is to say, to starve the soul of the one who longs after things, and to reduce his enjoyments, as in matters of food, drink, and pleasure; suffering him to enjoy but such things as pleasant odours and ab-  
35 lutions in warm water, for these two are necessary to preserve his constitution in health: added to this, the food which he eats should be well prepared, so that he may be easy and com-

fortable in his mind. Thus we find it written: «And make me savoury meat such as I love» (Gen. 28. 4). In this connexion our Sages say: 'Any food which you enjoy immensely, partake of it in moderation' (lit. 'draw your hand away from it').

These two great precautions in the matter of food have this 5 effect: first, that his food will do him no harm, and, secondly, that it will subdue his inclination, and break his desire. Thus the prophet Hosea says: «According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me» (Hos. 13. 6); further «Then thine 10 heart be lifted up, and thou forget» &c. (Deut. 8. 14); «Jeshurun waxed fat and kicked» (ibid. 32. 15); «When thou sittest to eat with a ruler, consider diligently him that is before thee, and put a knife to thy throat» (Prov. 23. 1, 2). Over-indulgence is the manner of dogs, as it is written: «Yea, the dogs are greedy, 15 they can never have enough» (Is. 56. 11), meaning, that they are under no restraint. While, on the one hand, Scripture says: «But the belly of the wicked shall want» (Prov. 13. 25), it states, on the other hand, «The righteous eateth to the satisfying of his soul» (ibid.), i. e. according to the standard required for 20 the life of his soul; for when the righteous eat, it is to restore their souls, and to preserve them in life, whilst the foolish eat for the sake of eating and enjoying, and not from any higher motive.

These remarks with regard to food apply equally to every 25 other worldly enjoyment; let not a man give way fully to his desires with respect to them, and it is needless to add, that he should restrain himself from foods which he knows to be injurious; for, whoever follows his desire, and eats injurious things, not caring whether they ultimately destroy him, such a man, 30 through his foolish ideas, suffers himself to be enticed from the way of life to the way of death. But if he puts a restraint upon himself, so as not to gratify his desire even in respect of that which is permitted him, and does not accustom himself to those permitted things, lest he might habituate himself to 35 long for and desire the things which he is without, the fear being that this frame of mind might entice him to crave after prohibited things; in consequence of this, the advice is:—'Be

careful even as regards things permitted; diminish thy desire, leading it away from that which is permitted, so that thy will entice thee not unto that which is prohibited.' It will then be but natural, that if a prohibited thing arise in thy heart, thou  
 5 wilt carefully weigh in regard to thyself the *a fortiori* argument:—'I have undertaken to prohibit unto myself certain permitted things, how then dare I indulge in a prohibited thing!'

Indeed R. Bahya, the Gaon, remarks: Permitted things may be divided into three classes:—first, *things necessary*; secondly,  
 10 *things superfluous*; and thirdly, *things short of the necessities of life*. The first refers to the case of a man who regulates his affairs in this world according to measure, and considers them in relation to those wants, without which he cannot possibly subsist, as in the case of food, drink, and the necessary cloth-  
 15 ing, sexual connexion, business, and his other active pursuits; when, upon every occasion, he takes of them according to his requirements, according to the proper measure and standard, wherewith he is able to manage his affairs. Thus it is said: «A good man sheweth favour, . . . . . he will guide his affairs with  
 20 discretion» (Ps. 112. 5).

The second class points to the superfluous provision of such things as garments, the unnecessary extension of house-building and dwelling-places, extravagance in food and drink, concerning which Scripture has cautioned us in the words: «Be not among winebibbers» &c. (Prov. 23. 20).  
 25 There may even be superfluity in speaking:—«In the multitude of words there wanteth not transgression» (Prov. 10. 19); in sexual intercourse, as it is said: «But he that keepeth company with harlots wasteth his substance» (ibid. 29. 3); «Give not thy strength unto women» (ibid. 31. 3); and of the king it is  
 30 said: «Neither shall he multiply wives unto himself» (Deut. 17. 17); of riches: «Weary not thyself to be rich» (Prov. 23. 4); «Neither shall he greatly multiply to himself silver and gold» (Deut. 17. 17). All these things attract a man to bodily enjoyment; but their end is bitter, for they lead him into a path  
 35 that is not good.

The meaning of the third class of permitted things is this: that form of abstemiousness that a person imposes upon himself, which has the effect of reducing life's enjoyments, in order to

fit it to approach the nearer that ideal life which consists in fearing God, the honoured and revered One; in which case abstemiousness is a good quality. But if this quality be exercised with the object of saving one's money, then it is to be deprecated. For it is the way of the miser to keep his property, in consequence of his inordinate love of this world. Now, if we come to examine the first class, namely, those things from which we are permitted to take what is necessary for our use, we find that God has commanded us with reference to some of them as follows:—«Be fruitful and multiply» (Gen. 1. 28); «Behold I have given you every herb . . . . . to you it shall be for meat» (ibid. v. 29); and with reference to one who acts with discretion in the case of that which is permitted, it is said: «A good man sheweth favour, . . . . . he will guide his affairs with discretion» (Ps. 112. 5). 15

One of the Sages has preferred 'a good heart' above all things. He who despises the world for the sake of the world, may be compared to one who extinguishes fire with stubble. Despise, therefore, this world for the sake of the Lord of the Universe, and then shalt thou be master in the world. Thou canst bring this about with but little trouble; remove worldly desire from thy heart, and all worldly pleasures will appear to thee false and unreal, since they cause thee so much trouble and pain. In this wise shalt thou be able to break the yoke of this hard world from off thy neck, and thou shalt reach the 25 pinnacle of salvation.

In my enthusiasm, I see fit to dilate upon the subject of this Chapter, for it is of value to everyone whose heart stirs him up to tread in the path of that which is right and proper. And even though many turn their necks upon me, yet the attempt 30 will prove a satisfaction to me, and a provision wherewith to support my old age.

R. Abraham ben David says: The chief rule for self-restraint, is for a man to keep his eyes away from that which does not belong to him. Then, too, he will be called modest and shame- 35 faced, as it was said of that man whose wife had a personal defect, and he did not know of it all his days. 'Oh, how modest is this man', they would say, 'he does not even know his own

wife!’ This is the idea underlying the Scriptural verse: «Sanctify yourselves, therefore, and be ye holy» (Lev. 11. 44). The repetition of the idea of sanctification in this verse, implies that sanctification is twofold, viz., in ‘action’, and also in ‘heart’,  
 5 otherwise called ‘thought.’ Observe what it says at the end of the verse: «And be ye holy, for I am holy» (ibid.). It means:—  
 As I am holy in action and thought, so be ye holy in action and thought. Thus, the man who keeps himself aloof from the chief forms of uncleanness and immorality is called «pure»;  
 10 whilst he who guards himself against even the thought of immorality and other transgressions is called «holy.» And now understand and recognise, that no man can attain this ideal, until he gives up some part and portion of even those things which are permitted unto him, and hedges his conduct around  
 15 with the fence of abstemiousness and restraint in respect of those things which are quite permissible, yet which often prove a highway on the road to sin; for it is the evil inclination of man which strives and contends within him to entice him to satiate his soul’s longing, to gratify his desire after all those  
 20 things which are permitted unto him. And then, having once accustomed his inclination to the things permitted, it entices him to gratify his desire for things which are prohibited, but in a light degree; and thus it will proceed gradually from minor to more important things, and from the more important to the  
 25 most important. Thus saith the Wise Man: «Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead» (Eccles. 9. 3). In fact, the whole chapter of Ecclesiastes, until the end, bears upon this subject. It continues: «Go thy way,  
 30 eat thy bread with joy» &c. (ibid. v. 7); «Let thy garments be always white» (ibid. v. 8); «See life with the wife whom thou lovest» (ibid. v. 9); «Whatsoever thy hand findeth to do, do it with thy might» (ibid. v. 10).

All these utterances form the advice of the evil inclination,  
 35 which entices man, saying:—Understand that thou wilt die, and all that thou hast to do in the world is to see that thou art delivered from the day of death. Moreover, ‘men have no reward’; as for the dead, all ‘memor of them is forgotten’ ...

«their love, and their hate, and their envy is now perished» (ibid. v. 6); and thus it is that «a living dog is better than a dead lion» (ibid. v. 4). Therefore, (continues the evil inclination): Do not lose the enjoyment of this world, «Eat thy bread with joy, . . . . . for God has already accepted thy actions» (ibid. 5 v. 7); as much as to say, There is no further favour for thee to expect from Him, but that which thou findest in the world's enjoyments: «Go, eat thy bread with joy . . . . . Whatsoever thy hand findeth to do, do it with thy might» (ibid. v. 10).

As I before remarked, these expressions are all the words of 10 the evil inclination; as far as «Let thy garments be always white» (ibid. v. 8), the Text refers to persuasion to bodily pleasures. Then the verse: «See life» &c. (ibid. v. 9) refers to enticement unto pleasures of the soul, and to the desires of the will, these enjoyments being perfectly permissible. The succeeding words: 15 «Whatsoever thy hand findeth to do, do it with thy might» (ibid. v. 10) refer to enticement unto immorality and other transgressions; for (continues the tempter) «there is no work, nor device, nor wisdom»; there is no judgment, nor is there a judge,—as much as to say, there is no one who takes cogni- 20 zance of thy actions; therefore, do as you please. It is, consequently, necessary to fortify oneself, and to rise in support of one's soul, in order to fight against our desires, so that in degree we might be removed far above that of the animal, which places no restraint upon its spirit in the gratifying of its desires. 25 For it is in consequence of the animal nature in man, that desire gets the upper hand in him: and, therefore, the wicked who are drawn after their desires, are compared to beasts: «But man who abideth not in honour, is like the beasts that perish» (Ps. 49. 12). Further, the Text says: «Be ye not as the horse, 30 or as the mule, which have no understanding» (ibid. 32. 9).

Now, all souls return at their death unto the place which was the goal of their desires, after which they strove during their lifetime; the soul of the righteous, derived as it was from Supreme Intelligence, and which, during life, ever tended towards 35 the Source whence it came, will return thither at its dissolution from the body; and the soul of the wicked, who, in the world, had longed after its vanities and pleasures, not remembering

its origin, will at death return to the very place of its desires in life.

Had man, however, been created in such a manner as not to stand in need of giving way to the promptings of his inclination, or not to desire food and drink, it would certainly have been the best thing for the wicked, who perish in their desires, and are driven about by their inclinations. But then, how great a loss would there have been as regards the reward of the righteous, those who are continually fighting against their desires, in order to bring their minds in line with the knowledge of their Creator, whose reward is great beyond measure, and without end, as the Scriptures testify: «Neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him» (Is. 64. 3)!

15 The righteous one who rules in the fear of God, and whose spirit lifts him up, the righteous one who takes hold of his way, so that it falls to the lot of the spiritual endowment of his nature to struggle against the animal nature within him, such a one is like a hero who fights equipped with the arms of warfare; 20 when his baser nature would rise, he subdues it; when it would prevail over him, he discomfits it. It is on this account, that the righteous are called by such terms as «good souls» (*lit.* 'masters of their souls'), because they are lord and master of their soul and desires. The foolish and sinful, however, are 25 not so; the bestial spirit sways them, and lures them on to worldly desires and enjoyments, whereby they forget the wonders of God, and the greatness of His actions, saying, 'Who sees us? who will testify against us?' for «the wicked boasteth of his heart's desire» (Ps. 10. 3). When man, on the other hand, 30 passes along the path of understanding, he will succeed and prosper, for a man's joys and pleasures are as the joy of Jonah over the gourd.

One of the Sages remarks: 'A man should weigh his actions well before he carries them out, and should test them to the 35 fullest extent of his knowledge, and by the force of his powers of discrimination; he should continue to perform good actions, and relinquish the opposite course, as it is said: «I thought on my ways and turned my feet unto Thy testimonies: I made

haste, and delayed not to observe Thy commandments» (Ps. 119. 59, 60); «Ponder the path of thy feet» &c. (Prov. 4. 26).

Now, since man is compounded of body and soul, he is apt to follow one of two ways, neither of which is to be commended. One is not to be commended, because it leads to 5 the gradual destruction of the material element of this world's life; viz:—when a man despises it, and neglects everything connected with social life, acting in direct contradiction to its conditions, its circumstances, and its accidents, so as to escape it, and to feel himself free in his aspirations after the highest 10 form of intelligence. The other is to be avoided, because it tends to the destruction of man's conditions, both in this world and in the future world; viz:—when he pursues the pleasures of the world, and drowns himself in the depths of bestial desire, and loosens the cords of the understanding. God, in the 15 abundance of His mercy and goodness towards man, has given him a guide, to show him in what manner his ways might be regulated both in this world and in the next, and how he might discriminate between sense and desire; and this is none other than 'the Law which is constant', 'the testimony which is pure' 20 both within and without, the means which divorces man from his desire in this world, and preserves for him his latter end, as it is said: «Incline thine ear, and hear the words of the wise . . . for it is a pleasant thing if thou keep them within thee» (Prov. 22. 17. 18); «Have not I written to thee excellent 25 things in counsel and knowledge?» (ibid. v. 20).

In accordance with these instructions to which we have referred, let not a man afflict himself, lest he weaken his heart, and his brain become confused, for then his loss will be greater than the gain, if it turn out that he will, in consequence, neglect 30 the Law, the performance of the commandments, and the duty of Prayer. His mind will not be settled during Prayer; for, like the study of the Law, it can only be pursued when one is in a cheerful mood. Furthermore, let no man hold back from participating in any religious celebration, and the enjoy- 35 ment to be derived from it. All he has to guard against is, that his eyes be open, and he be on the alert to curb the base nature in him, lest on these occasions he think of gratifying it.

And if he satisfies himself by eating a little, so much the better; it is better for him to eat a little twice, than to fill his stomach at one time; for it does not beseem a man, who wishes to acquire knowledge, to have a stout neck and a fat body. And  
 5 if it be inconvenient for him to eat twice, let him have near him some confectionery which is soothing and nourishing, and let him eat a little of it, and it will sustain him. And if a man observes that his constitution is such that he requires to fast two days in the week, let him do so; for, in the spirit of our  
 10 Religion, he who keeps a fast which is necessary for him, may be termed «holy», provided that he is sure of his constitution, that fasting will not lead him away from the study of the Law, and the fulfillment of religious duties.

From Isaiah 58. 5-7, in which the phrase occurs «A day for  
 15 a man to afflict his soul», we may infer, that a man who fasts without proper precautions is guilty of an offence against himself. You can see for yourself that this is the explanation of the passage; for it continues: «Is it not to deal thy bread to the hungry?» &c. (v. 7). That is to say, if thou afflictest thy  
 20 soul and starvest thyself, do not consider that thou art doing a righteous act, until thou satisfiest the hungry. In concluding the verse, it states: «That thou hide not thyself from thine own flesh», to imply, that in the attempt to fast, i. e. to starve thy flesh from food, thou art commanded to have pity upon the  
 25 hungry, to satisfy him. Hence thou canst infer, that it is scarcely a very laudable act to starve thyself, and to weaken thy frame.

The Bible bids thee starve thy flesh, simply that thou mayest afflict thy soul; meaning, thou mayest restrain thy soul from worldly thoughts which perturb thee, so that thou mayest be  
 30 the better able to enter the realm of higher thought; since the soul of man is not as humble as it should be, so long as the flesh is not weakened. Therefore, see thou the commandments which thou hast to perform, and the meaning of the command «to afflict the soul»; thou art commanded to afflict the body  
 35 only to that extent, that the basis of life be not deranged, lest man neglect the Law and the commandments.

We have a clear proof for this, inasmuch as the Law teaches, that we may give food to the sick and the weak on a fast-

day, if there be danger to life; but if he be sick a hundred times, (and there seems no danger,) let him die rather than commit a transgression. We have already explained that the principle element in fasting is the affliction of the soul; and you will have to admit, that the best safeguard is the one to which we have adverted, as the golden mean standing midway between two opposite safeguards. I shall return to this subject in the Chapter on «Grades.»

In the Tractate of the Talmud called 'Shekalim', we read:— R. Pinhas ben Jair says, «Enthusiasm leads to enlightenment, enlightenment leads to cleanliness, cleanliness leads to purity, purity leads to holiness, holiness leads to humility, humility to the fear of sin, the fear of sin to piety, piety leads to the spirit of sanctity, and the spirit of sanctity leads on to immortality, (*lit.* 'the resurrection of the dead')». And this is, indeed, the case, when a man performs an action with enthusiasm, and not in a half-hearted, indolent manner; and the enlightenment is there, even before there is the opportunity to act, in the form of caution and precaution, in consequence of which no sin can supervene upon him. By «cleanliness» is meant, that man should keep his body and clothes in a clean and unsoiled state; as our Sages used to say:—'One who aspires to the position of a man of wisdom, upon whose garments a stain is found, is deserving of death'. By «Purity» we mean, that a man should keep himself aloof from all sources of defilement; and should he come in contact with them, that he should cleanse himself, in order that he might eat *in purity* those foods which possess no holiness. «Sanctity» refers to holiness in heart and thought. The quality of «Piety» we apply to one who exceeds even the demands of the Law. The above is the manner in which R. Abraham ben David explained these terms.

To elucidate the matter still further. Our Rabbins used to say: 'In dealing with the wishes of a child or of a woman act thus:—Repel with the left hand, and humour with the right'. When speaking of a woman's wishes, the advice refers to sexual intercourse; when speaking of desires, it refers to other worldly longings, against which man has to take a firm stand, and not

allow himself to enjoy them to the full. This is the meaning of 'repelling with the left hand.' The 'right hand', however, 'has to humour'; meaning, that a man has to eat in order to satisfy his hunger, and to drink in order to quench his thirst, and that  
5 his soul shall enjoy good in his labour. He shall not fast for the sake of fasting and castigating himself, as the Sages remark in another connexion:—'He who denies himself wine is called a sinner; *a fortiori* if he denies himself all sorts of things.' We, furthermore, read in the Jerushalmi thus:—'Man will have  
10 to render an account and reckoning concerning those things which his eyes have seen, and from which he has not derived the proper enjoyment.' R. Eleazar used to provide himself with small coins, and buy up all sorts of things.

We observe as a matter of common knowledge that worldly  
15 desire and man's quest are aimed at four objects, viz:—riches, power, honour, and repose. These objects the people of the world seek, but do not attain. Now, he who abstains from a proud position and from this quest, will be esteemed all the more in consequence of his refraining from soliciting mankind.  
20 And that man will be rich, who is contented with his lot, and gives his body a respite from the pleasures of this world; he will the more readily attain his objects without trouble or toil. And I, the author, add that every man's wisdom comes direct from the source (*lit.* «veil») of understanding, and his under-  
25 standing depends upon the origin of knowledge; and thoughts, off-shoots of righteousness, are made up of these bound together.

Man should, therefore, contemplate with the eye of his intellect his own humility, contrasting it with the greatness of his Creator; and he will, beyond doubt, realise that he is in duty  
30 bound to humble himself, and keep far away from the craving after pleasures; and, in proportion as he keeps the one at a distance, he will draw the other quality towards himself; his pleasure and desire will be to extol his Creator, as far as lies in his power, and with might and main to render Him thanks  
35 for all His bounties. And with this object in view, he will in his heart seek to perform actions, by which he may attach himself to his Creator. And just as we know, that only he can bear the bitterness of the cure, who longs for health, so every

man of intelligence will labour to strengthen his powers of comprehension and discernment, so as to mount to the highest degree of knowledge, to ponder the ways of the Creator, and to remove the stumbling-block of sin from his heart; and this form of cure will, in the long run, prove efficacious in his case. 5

But if a man acts in a contrary manner, he resembles a sick person who lies to the physician, inasmuch as he deceives himself; the result being, that the physician wastes his exertions and his prescriptions, and increases the sick man's pain. On the other hand, experience teaches, and common-sense confirms 10 it, that every sensible person will think lightly of having an entire limb cut off, or having a piece taken from him, when some malady has been engendered in his body; he will have it cut off, to prevent it from spreading throughout his entire system. In like manner, when evil desire stands con- 15 fronting man, and would prevail over him, to render his path one of sin, to deceive him towards wicked ways, and to draw him away from goodness and integrity, then, let him turn his attention to weigh and balance the advantage that will accrue to him, should he prevail over the evil desire, and should he 20 keep at arm's length the disgrace attaching to the evils leagued against him; and, when once this confederacy has been triumphed over, he should restrain it by the reins of righteousness, and the divorce from it will be a light thing for him. One of the Sages observes, that when he noticed that the text of the Bible 25 employed, in the one case, the expression «to revive the spirit of the humble», and in the other case, «to revive the heart of the contrite one» (Is. 57. 15), using in the former «spirit» and in the latter «heart», he explained it as follows:—To the former class belongs the man whose spirit is humble, and who has no 30 desire whatsoever for the pleasures of the world, for his thoughts are not directed towards this world; consequently, the word «spirit» is used, since in him there is but «the breath of the *spirit* of life.» But the second expression includes one who has a *heart* which hankers after the pleasures of this world, but 35 who, nevertheless, subdues his inclination, and prevails over his desire, for the glory of Heaven: in this case the word «heart» is employed.

Our Sages are, in fact, divided in opinion, as to who stands highest in the matter of repentance. Psychologists hold, that he who longs after the pleasure of the world, and yet compels his desire into subjection, is greater than the one who has no such  
 5 longing; for the former troubles and wearies himself to subdue his inclination, whilst the latter is quiet and easy-going (*lit.* 'large-hearted'), and he, therefore, deserves a reward in proportion to his trouble. They compare this case to that of an aged man and a young man, both of whom keep away from  
 10 sin,—the difference being, that one gets the mastery over his desire, whilst the other has lost all sense of desire. Yet the Doctors of the Law hold the opposite opinion, giving higher praise to the one whose desires have been subdued from the first, and have been subjected of their own accord, they con-  
 15 sidering that it is he who is called «humble in spirit.» For the one who has to subdue his inclination cannot escape dwelling upon it, whilst the other does not think upon the subject at all. They, again, adduce in favour of their theory, the case of a perfectly righteous man, and that of a penitent one; both  
 20 of them are innocent, yet the merit of the perfectly righteous man who has never sinned, is far higher than that of the other; for he is altogether innocent, whilst the other only becomes so, when his sins have been forgiven.

Some are of opinion, that, according to Scripture, both are  
 25 equal in degree; because in the Text it first mentions «the contrite and humble in spirit», and then proceeds with the words, «to revive the spirit of the humble, and to revive the heart of the contrite ones» (Is. 57. 15). But, upon reflection, it appears that the first phrase is employed to show that God Himself  
 30 compares the exaltedness of these humble ones to Himself, «the high and exalted One, that inhabiteth eternity», which—as extremes meet—is the ultimate depth of humility, to which «the contrite and humble in spirit» abase themselves.

We need really not discriminate any further between them.  
 35 Our own Sages are also not agreed upon this subject. Some of them say, that the prophets addressed their prophecies but for the sake of the penitents; for as regards the righteous themselves, «Neither hath the eye seen, O God, beside Thee, what

He hath prepared for him that waiteth for Him» (ibid. 64. 4). Others, again, assert, that 'the degree occupied by the penitent, cannot be reached by those righteous ones who have never sinned', as it is said: «Peace, peace to him that is far off, and to him that is near» (ibid. 57. 19),—this phrase being com- 5 mented upon in the Talmud in the sense in which we have just explained the subject.

To sum up the matter.—He who occupies himself with learning, is preparing for himself a fence which will make a division between him and all diverting pleasures, even in the hour 10 of extreme peril, while he holds his life in his hands.

I have, as indicated above, gathered the fruit of my thoughts upon the subject, and now add, in conclusion, what our Sages, of blessed memory, remark. 'In all matters', say they, 'let a man rather commit a breach of the Law than suffer himself to 15 be put to death, except in the case of idolatry, immorality, or murder, whether the latter offences are to be committed in private or in public.' We learn this from Hananiah, Mishael, and Azariah, who yielded themselves up to death, when they refused to prostrate themselves to the images placed before 20 them; for death was decreed, by order of the king, to all who would not bow down. And thus when Mordecai refused to bow down to Haman. These are examples as regards «idolatry.» We may derive the case of «immorality» from the instance of Joseph, the righteous, who jeopardised himself unto death, when 25 he refused to sin with the wife of his master, he knowing full well that it was in their power to kill him. For, when he said: «How then can I do this great wickedness, and sin against God?» (Gen. 39. 9) he meant this:—'Even if my master did not know of the matter, would not God know?' That we dare not «murder», 30 even under pain of death, we learn from the conduct of Abner and Amasa with regard to the priests of Nob,—«the city of the priests», as it is said: «But the servants of the king would not put forth their hand to fall upon the priests of the Lord» (I Sam. 22. 17). And they incurred the penalty of death, for 35 having disobeyed the command of the king, and thus endangered themselves.

The preceding remarks point to one thing, namely, that we

should always protect our conduct by means of a fence, if there be a chance of our committing some breach; and God will be gracious unto us, and bless us in our resolutions for good.

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## V. ON JUSTICE.

R. Nissim, the Gaon, in the «Book of Commandments» which he composed, writes as follows:—Justice may be regarded as having two aspects, one internal, and the other external. Internal justice may, again, be subdivided into justice derived from the  
10 Law, and justice having its root in the soul. Justice derived from the Law is that form which is dispensed according to such rules as men are bidden to observe in the case of litigants. So far as regards one subdivision, namely, that drawn from the Law.

Now the other, justice having its root in the soul, is that form  
15 of the heart's justice in which it exercises itself: for example, loving one's friends, and hating one's enemies, as it is said: «As in water face answereth to face, so the heart of man to man» (Prov. 27. 19).

Such and similar rules all have their root and foundation in  
20 the Torah.

In the same manner, external justice may be subdivided into that form which results from man's natural endowment, being predisposed to it from birth, and that form of equity to which mankind agrees as being the right course of conduct, with respect  
25 to their manners and methods of dealing. Thus say our Sages: 'It's all according to the custom of the country in which you live'.

Now we are in duty bound to pursue all those details of justice which we are reminded to perform, and we should strive to attain them, to please the will of God Almighty, the  
30 Righteous One, before whom there is neither iniquity nor forgetfulness, nor respect of persons, as it is written: «For all His ways are judgment» (Deut. 32. 4). The text of Scripture, in fact, repeats the word «justice», when it says «Justice, Justice shalt thou follow» (ibid. 16. 20), as if to lay stress upon the  
35 subject. We find that many of the precepts are but derivatives of «justice.» Take the case of the command: «Thou shalt love thy neighbour as thyself» (Lev. 19. 18). What does

it mean? It means this. Just as a man loves himself, and desires to see his own happiness, in like manner should he love his neighbour. As he desires that his own body may escape all injury, he should wish the same for his neighbour. For, when our heart is perfect, and we are conscientious in this 5 matter, loving our neighbours as our own selves, so that we rejoice in their joy, and sorrow at their sorrow, and thus cannot be suspected of deriving satisfaction or profit from their losses, nor suspected of conniving at these losses, when we had the power to protect them against loss, but have participated 10 with them in all the vicissitudes of life—then, having acted thus, we shall be deemed worthy of the joys of this world, and of the bliss of the world to come. We creatures have thereby proved ourselves servants of the Creator in the truest sense, having served Him conjointly with a perfect heart. In the same 15 way as all the members of the body become associated, and assist one another, when a burden has to be borne on the shoulders, and the weight thus becomes lighter for the body and for the shoulder, so let us all join as companions one to another, and let our lives be as one life divided among many bodies, and, 20 in this wise, both our lives in general, and our actions in particular, will be well regulated. We have an example in Uriah, who was unwilling to rest in his house and enjoy himself, while he himself was aware of Israel's labour in battle, as it is stated, that when David enquired of him: «Art thou not come from a 25 journey? wherefore didst thou not go down unto thine house?» (II Sam. 11. 10), he replied: «My lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go unto mine house, to eat and to drink? . . . . . as thou livest, and as thy soul liveth, I will not do this thing» (ibid. 30 v. 11).

This is the meaning of the passage in the Talmud Jerushalmi: «If a butcher cuts meat and cuts his hand, one hand must come and wash the other». And thus does the Bible say: «Thou shalt love thy neighbour as thyself» (Lev. 19. 18). In 35 the Midrash Tanhuma we read the following: We should pay respect to the one who opens the door for us, even more than we do to our father or mother; for Elijah and Elisha

did not revive their own parents, yet they brought to life the children of their host.

Now, as for justice or righteousness, it has many branches; such as the qualities of kindness and compassion, which God  
 5 has apportioned unto his servants, the righteous, as we know in the case of that righteous man Joseph, of whom it is said: «His kindly feelings warmed for his brother» (Gen. 43. 30). Then, again, Solomon gave instructions with respect to kindness and compassion, when he said: «Deliver them that are carried  
 10 away unto death» (Prov. 24. 11); «If thou faint on the day of adversity, and thy strength be small» (ibid. 2. 10). This is, indeed, a Divine attribute, one which God exercises in dealing with his creatures, as it is said; «And His tender mercies are over all His works» (Ps. 145. 9). Thus the prophet uses the  
 15 expression «righteousness» in its comprehensive meaning, when he says: «He that walketh in righteousness» (Isa. 33. 15); for many qualities are included under this head, and even imperative duties are derived from it. Nor are the effects of this quality lost through the lapse of time, as the Wise Man observes:  
 20 «Cast thy bread upon the waters; for thou shalt find it after many days» (Eccles. 11. 1). Thus he believes that the one who sows a kindness will be sure to find it again, and reap its fruit; as when he says: «He that giveth unto the poor shall not lack» (Prov. 28. 27); «He hath dispersed, he hath given to  
 25 the needy, his righteousness endureth for ever» (Ps. 112. 9). And what more shall we say of this excellent quality, but that it is a sort of loan to God, as it is said: «He that hath pity upon the poor lendeth unto God» (Prov. 19. 17). The Sage says, that the expression «doing kindness» wherever it occurs,  
 30 has but this meaning:—doing something good to one who does not deserve it. As regards one who does deserve it, he will get it right enough; but as regards one who does not, may you be the generous one to grant him the kindness.

As far as concerns the man who has his heart in the right  
 35 place, he will not overstep the limits of justice, whether in speech or action; he will act up to the admonition: «Just balances, just weights, a just ephah, and a just hin shall ye have» (Lev. 19. 36). He will remember the words, too, «He that

walketh righteously, and speaketh uprightly» (Is. 33. 15), which conveys this lesson, that deception in speech is even worse than fraud in matters of money: you have a chance of restoring stolen property, but you cannot make amends for the word that has once passed your lips.

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## VI. ON OPPRESSION.

For a long time I reflected upon the question, as to whether those who are persecuted may deal falsely with those who are false to them, or curse those who curse them, or slander those who slander them. I have considered Holy Writ and Tradition 10 in relation to this subject as far as I was able. Now Jeremiah says concerning the men of Anathoth, his city:—«Let me see thy vengeance on them» (11. 20; 20. 12); «Let their wives be bereaved of their children»; «Pour out their blood by the force of the sword» (ibid. 18. 21); in fact, the whole 15 passage is in the same spirit. David says: «Add iniquity unto their iniquity» (Ps. 69. 27). [In the Talmud we read:—We may deal falsely with the wicked in this world. If men torture me, and I have it in my power to deliver them up to the authorities, well then . . . . .] To continue: In the case of David it is 20 said: «I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked one is before me» (Ps. 39. 1). The conclusion of the matter is:—«Be silent unto the Lord, and wait patiently for Him» (ibid. 37. 7). Having examined the matter very closely, I tested it 25 still further in the refining-vessel of the intellect, and grasped it by means of various branches of learning, until it became clear to me, that this subject of revenge may take one of two forms, one evidenced in action, and the other in word. First, that form of revenge which is taken upon an insolent fellow, 30 of whom it is well known that he is unable to distinguish between one man and another; the good and bad, the righteous and the sinner, being all equal in his sight. For the rod of his wickedness will not rest until he has fulfilled all his desire: he is one that will not receive a man favourably, as it is said: 35 «The soul of the wicked desireth evil» (Prov. 21. 10). He belongs to the class of whom it is said: «And shall not my

soul be avenged upon such a nation as this?» (Jer. 5. 9). Of such men David was thinking, when he said: «And violent men have sought after my soul; they have not set God before them. Selah» (Ps. 54. 3); and again. «They search out iniquities» 5 (ibid. 64. 6). Now this form of vengeance is acceptable in the eyes of every upright man, as is also that form which takes vengeance upon all those who destroy the world, by hating with a groundless hate those who have done no harm. David refers to such in the words: «I will early destroy all the wicked 10 of the land» (Ps. 101. 8). And this wickedness is rooted in jealousy and is an offshoot of evil, arising from the circumstance that a man sees his neighbour successful in his operations; envy evidencing itself in word and action. Our Sages have, accordingly, said: If a man wants to kill you, then be 15 up, and kill him, before he has the chance of killing you.

Now a second point as regards jealousy is this. The origin of the matter has to be clearly understood, in the case of one who wants to revenge himself upon his neighbour; he has to ascertain within himself what sin he has found in the other to 20 justify this wish, and to cause his neighbour to lament that his erewhile friend has removed far from him, and cast him off. He has to examine his own actions; for he may, perchance, of his own accord, find out that the other one is in the right, when he comes down upon him to kill him, or to take his 25 effects away from him. And if he cannot make the matter out himself, or make up his mind with regard to it, then it is but proper, before taking revenge on him, to enquire of him wherefore he has acted thus towards him. And if, upon thorough investigation, he sees that the other is in the right, then he 30 should appease and pacify him, and endeavour to turn him from his anger, having ascertained that not without reason, he had assumed this attitude towards him. But if neither the one who enquires into the cause of this hatred, nor the one from whom the enquiry is made, can come to an understanding on 35 the matter, simply because they do not go to the root of the matter, each one treating the subject in too light a manner, then it is their duty to summon a number of their friends to arbitrate, and they, having listened to each one's pleas, should

settle the question as to who is at fault. Thus saith the Wise Man: «The discretion of a man causes him to be long-suffering» (Prov. 19. 11); for every person might make up for that which he has not done, while it is difficult to undo that which has once been done. Let, therefore, no one be in a hurry to take 5 revenge. The Sage says furthermore: It is but meet that a man in the hour in which he prevails over his enemy, should not rejoice, and hold himself too high. Let him rather praise God for having delivered him out of the hand of his enemy, for who knows what the day bringeth forth, as it is said: «Rejoice 10 not when thine enemy falleth» (Prov. 24. 17).

Our Rabbins have taught this lesson in the Talmud (T. 'Hahobel'): 'Rather be of the persecuted than of the persecutors; for no bird is more pursued than the pigeon and turtle-dove, yet the Bible ordained them as proper for the altar: nay, more, 15 the Israelites were not commanded to bring, as an offering, of those wild beasts that pounce upon and tear their prey, as the lion, or young lion, but of the tamer sort, of those harshly dealt with, like sheep and oxen'.

R. Saadya remarks: We see in this world persons persecut- 20 ing and others persecuted, men of violence and the victims of violence, those who rob and those who are robbed. The violent and persecuting rejoice, whilst the victims of violence and persecution sorrow; and those who are robbed pine away in grief; and yet the death of both occurs in like manner, though 25 we know that God loves justice, and hates robbery. What is, therefore, the clear inference? Our knowledge teaches us that God is preparing a place of reward and punishment for both, in which the penalty will be exacted from the violent, in proportion to their sin, and in which the victims of violence will 30 enjoy their reward, in proportion to their sorrow. This may be proved in any way from the experience of this world. We observe the sceptic enjoying himself, whilst he who professes the Unity of God is miserable; yet no restraint is placed in the way of enjoyment upon the sceptic in consequence of his 35 belief, whereas those who profess God's Unity do not receive assistance in consequence of their belief. What does this teach us, but that there is a time and place prepared and appointed

beyond this world, in which every one will be repaid according to his actions! Yet another proof for this statement:—We notice that if a man kills one person, he suffers the penalty of death but once, and if he kills ten persons, he suffers the penalty of death but once; and so with the adulterer. This point teaches us, that the true and righteous Judge is prepared to mete out full justice in another place, and this in none other than the world to come. It is right, therefore, that every one who is persecuted should place his trust in the Creator; as the incidents in David's life prove, when, for example, he fled from before Absalom, and said: «But Thou, O Lord, art a shield about me» (Ps. 3. 3). He should take to heart the subject of Jephthah, whose brethren had driven him out, and yet God stirred up their hearts that they should come to him in the time of their trouble. Thus, too, does the Wise Man advise us that our trust should be in God. And the one who so trusts is deserving of God's bounties and kindness, as it is said: «But he that trusteth in the Lord, mercy shall compass him about» (ibid. 32. 10). The man who acts thus, is, indeed, to be looked upon as blessed, as it is said: «Blessed is the man who trusteth in the Lord, and whose hope the Lord is» (Jer. 17. 7). This habit of trust in God is found in the God-fearing ones, «Ye that fear the Lord, trust in the Lord» (Ps. 115. 11); and it is this same habit, of such importance in life, which God announces to the house of Jacob as theirs at the time of Redemption, as it is said: «Therefore, fear not thou my servant Jacob» &c. (Jer. 30. 10). Then, again, we have: «He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord» (Ps. 112. 7); «When a man's ways please the Lord, he maketh even his enemies to be at peace with him» (Prov. 16. 7).

## VII. ON POVERTY.

The author says: We should take to heart the fact that our Creator, the one who has called us into being, He who enriches and impoverishes, has called the poor «*my people*» (Exod. 22. 24); and in the same passage it is written, «And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious» (ibid. v. 27). It is, therefore, but logical, that

only in that case does God listen to the cry of the poor, who cry out against the lender for not restoring unto them the pledge, when they can be called «my people». Thus you see in the case of Elisha, who was unwilling to accept a present at the hands of Naaman, and in the case of Elijah, and Samuel of 5 Ramah; they all preferred to remain poor, and of the class «God's people». Whereas Gehazi went after Naaman to take a present, and on Elisha asking him «Whence comest thou» (II Kings 5. 25), he replied: «I have taken somewhat of him»,—without God's permission (ibid. v. 20). The word used here for «some- 10 what» is the same as the word for «blot», because the taking was a blot on him, in the sense in which Job remarks: «And if any thing (blot) hath cleaved to mine hands», (Job 31. 7)—without it being the gift of God. The Wise Man says, 'that he only is poor who is displeased with his lot, and whose eye is 15 not satisfied. Aristotle says: No man is so poor, as the rich man, who thinks himself secure against poverty. And he further says: The end of silver and gold is trouble and toil, and the end of wisdom is repose and tranquillity. Our Sages say: 'The man who has sufficient food for to-day, and he asks:—What 20 shall I eat to-morrow? belongs to those who are lacking in faith'. And as regards the statement in the Talmud Jerushalmi:—'All the members of the body depend in a way on the heart, while the heart depends on the bag', this statement points figuratively to liberality of heart, bidding man dispense gifts 25 liberally to him that hath nought.

R. Saadya (of blessed memory) makes this remark: Although we know, by common-sense and by experience, that a man's riches is able to conceal many a blemish, and to appear to justify him in his course of lying, and to gain him many 30 friends,—whereas a poor man's learning is despised, and his knowledge is actually regarded as folly, nevertheless, riches is looked upon as holding the higher place. Even among the worldly rewards promised by God to those who serve him, occur the words: «And thou shalt lend unto many nations» 35 (Deut. 15. 6); and the Wise Man says: «The rich ruleth over the poor, and the borrower is servant to the lender» (Prov. 22. 7).

But of a truth riches is good and proper, when it comes to man without too much trouble and search, as our Rabbins (!) say: «Labour not to become rich» (Prov. 23. 4). He, however, who makes up his mind to search after it with all his might, 5 will find out, that all day he will be thinking, his spirit will become depressed, and his soul worn out, whilst during the night he will obtain no sleep; having once set his heart upon it, he will become like a dog, which would like to devour every one that passeth by, and whose eye is never satisfied. From 10 riches arise, too, the cry of the fatherless, and the tear of the oppressed, who have no comforter. For the sake of riches, the money-grabber makes false entries of dates; for its sake, false oaths are taken; and some even of those who trust in their riches, come to forget the Name of their Creator, ac- 15 cording to the words: «Neither shall he greatly multiply unto himself silver and gold» (Deut. 17. 17), lest «thine heart be lifted up, and thou forget» (ibid. 8. 14). Sometimes it happens, that a man is killed, or bound in chains for its sake, as it is said: «Riches is kept by the owner thereof to his heart» (Eccles. 20 5. 13); «And this also is a grievous evil, that in all points as he came, so shall he go» (ibid. v. 16). And should even his riches remain with him until the day of his death, he will but bear to the grave the iniquity accompanying the money which he had acquired through sin, and leave the money itself to his 25 heirs. But he who has a delightful and precious soul, (content) with that which is prepared for him, and does not eagerly wait for riches and greatness, such a one possesses the greatest riches, namely, contentment in his lot, as the Sage observes: 'Every well-pleasing man is rich'. He says further:—When what thou 30 possessest seems little in thy sight, then remember the trouble which thou hast had already, and be satisfied with the ease which thou hast now, to which nothing can be equalled, and which has no exchange.

The Sage, also, says: 'Contentedness which keeps a man from 35 humiliation, is better than wealth which leads him to derision'. Consequently, poverty and indigence are better than riches. Money, however, becomes valuable to man, by reason of its power to enable him to keep that which God has graciously

caused him to possess in a lawful manner, so that he shall not lose it, as it is said: «The blessing of the Lord it maketh rich» (Prov. 10. 23). The Sage further observes: Poverty has even a great advantage over riches, for you never see a man rebelling against the Creator for poverty's sake, but for the purpose 5 of growing rich. Man should not rejoice in the abundance of wealth, and mourn when he has little of it; for the end of all riches is poverty. Furthermore, Wealth of mind is greater than wealth in coin.

Some people having said to a Sage, 'So-and-So has made a 10 large fortune', he replied: 'Let him be sure of getting long life in which to spend it'. He, moreover, said: 'Do not stand amazed at the hoarding of wealth, for many men collect it in favour of their wives' paramours'. A rich man once said to a Sage: 'How great is thy poverty!' whereupon the latter 15 replied: 'If you but understood what poverty meant, you would expend your sympathy upon yourself rather than upon me'. And he further added: 'The effect of being satisfied, is to have rest; and the fruits of lowliness is love'.

A stone was found in Rome with the following inscrip- 20 tion:—«If you are too well-pleased with this world, the time will pass in your attempt to gather wealth, and the result will be, that you will gather iniquities for yourself, and for your household the pelf; so that when you die, you will carry the iniquities to the grave, whilst the money will remain be- 25 hind». This, in spirit, is the same as the reply given to Alexander by the Gymnosophists, who were in the habit of dwelling in caves, concealed from the gaze of man, on the other side of the river of Ethiopia. When he requested them to inform him in writing as to their mode of living, they answered him thus:— 30 «Why do you think ill of our laws, and mock at our actions? We don't look upon this world as eternal; to us it is but as a tent, as a passage leading unto the region which will last, the one to which our ancestors have already gone. It is for this reason, that we do not trouble to gather riches, and to 35 collect money in this transitory world. The fact is, that he who gathers substance is the loser, whilst he who is satisfied with his stated ration will not be anxious for this withering

abode, nor will he spend all his days in sorrow; and as for silver and gold, which you men think so much of, it is through such possessions that your lives are impure and unclean. Ye possessors of wealth, you are too overbearing, and lift yourselves up, in spite of the enormity of your crimes! As for us, we have made it a fixed rule, just to keep our body and soul together here, by means of our daily portion; more than this, we do not seek.»

The Sage remarks: The man to whom God has graciously given strength, health, and faith, need have no apprehension of poverty; for these endowments constitute true wealth. And he added: A little is sufficient for the man who expects from this world only as much as is necessary for him. The man who chooses to adopt this conduct in life will not suffer his self-respect and dignity to be tarnished by begging from his fellow-creatures, for he will not be able to reinstate these characteristics anew, when he has once lost them; whilst he who seeks a favour at the hands of a niggardly person, might just as well endeavour to catch fish in a wilderness.

20

### VIII. ON HONOUR.

It is not hidden from the eyes of the intelligent, that among the causes which keep a man from honour are pride and haughtiness, qualities which belong to the wicked, as it is said: «An high look and a proud heart» (Prov. 21. 4); «The proud and haughty man, scorner is his name» (ibid. v. 24). But if men make use of honour to keep themselves from sin, and from other reprehensible things, then their search after honour will be justified, as it is written: «He had riches and honour in abundance. And his heart was lifted up in the ways of the Lord» (II Chron. 17. 5, 6). So says the Sage: 'When a gracious man attains the position of honour, he will thereby be humbled; but the fool will become proud, when he rises to distinction'. And he added: 'Humble thyself, without making a fool of thyself; and when thou risest, do not think too much of thyself'. Indeed, it is written: «Before honour goeth humility» (Prov. 15. 33). We find it stated, that we ought to give due honour to every great man and ruler, even though he

be not one of our people. We learn this from the conduct of Moses, our Teacher, (Peace be unto him!) when he said unto Pharaoh: «And all these thy servants shall come down unto me» (Ex. 11. 8), whilst he was well aware that Pharaoh himself would rise up and come down, as it is said: «And Pharaoh 5 rose up in the night» (ibid. 12. 30). So in the case of Elijah. He gave Ahab the honour due to him as a king, as it is said: «And he girded up his loins, and went before Ahab to the entrance of Jezreel» (I Kings 18. 46), running before his chariot, so that as a king he should not go unattended. Thus also in 10 the instance of the altar which Jeroboam erected, concerning which it was said: «And men's bones shall be burnt upon thee» (I Kings 13. 2). No mention was made of the bones of the king, although they were also burnt upon it; for this reason, in order not to detract from the honour due to a king (II Kings 15 23. 15-20; II Chron. 34. 5). From the verse in which the words occur, «And his hand . . . . . dried up» (ibid. 13. 4), our Rabbins infer, that God takes into account the honour of the righteous more than his own majesty; for, while Jeroboam was burning incense to idols (ibid. 7. 1) his hand did not dry up; 20 whereas, in order to vindicate the honour of the righteous man of God, it dried up. Thus, too, did Daniel say to Nebuchadnezzar: «The dream be to them that hate thee» &c. (Dan. 4. 19), whilst all the time the whole of the dream referred to himself. And so Mishael, Hananiah, and Azariah paid Nebuchadnezzar 25 the proper respect in all their utterances; except on the occasion upon which he told them to bow down to his image, in which case they replied to him:—«We are not careful to answer thee in this matter» (Dan. 3. 16); implying, that in this matter, they would only reply to him, as they would to any ordinary in- 30 dividual. They, accordingly, addressed him without his title 'king', simply saying «O Nebuchadnezzar» (ibid.).

Our Sages even go further, and say, that a man should make an effort to meet royalty, even though they profess a different creed, and to pronounce the prescribed benediction, «Blessed 35 art Thou . . . . . who hast given of Thy Glory to flesh and blood». Even God is anxious that they be honoured. They are anointed at his command, as the prophet orders Hazael to

be anointed king over Syria; and we also find, that God commanded Jehu to bury Jezebel, although she was not of the daughters of Israel, saying of her: «Bury her, for she is a king's daughter» (II Kings 9. 34), she being the daughter of  
5 the Sidonian king.

We further find, that we should not include under one head a man of high position and one of a lower position, whether in the case of classes or individuals. Our Rabbins derived this lesson from the clause: «Out of the hand of all his enemies,  
10 and out of the hand of Saul» (II Sam. 22. 1), for surely Saul was included in the term «his enemies». Likewise they have observed the statements: «Nineteen men and Asahel» (II Sam. 2. 30); «Them and Phineas» (Numb. 31. 6); «Go view the land, even Jericho» (Josh. 2. 1); «Now King Solomon loved many  
15 strange women, together with the daughter of Pharaoh» (I Kings 11. 1); surely, she was also «a strange woman». And while dwelling upon the verse: «The Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel» (I Sam. 12. 11), in conjunction with  
20 verse 6, the Rabbins notice, that Scripture names these three less important men in company with three of greater importance, viz:—Moses, Aaron, and Samuel; and they deduce, from this juxtaposition, the maxim, that we should give due honour to anyone to whom God delegates authority. They have a saying accordingly: 'Jephthah in his generation is as Samuel in his  
25 generation'.

Yet the Wise Man says: «Put not thyself forward in the presence of the king, and stand not in the place of great men» (Prov. 25. 6); «For better is it that it be said unto thee, Come up hither, than that thou shouldst be put lower» (ibid. v. 7).  
30 And since our Sages have said: 'Humble thyself, in order that thou mayest be exalted, for we have not the power of ourselves to assume greatness', they lay it to the prophet Samuel's charge, that he made use of the expression «I am the seer» (I Sam. 9. 19); and they say, that, in consequence thereof, he erred  
35 on the occasion upon which he went to the sons of Jesse, in order to select a king from among their number. It was then that God said to him: «Look not on his countenance . . . . . for the Lord seeth not as a man seeth» (I Sam. 16. 7).

According to our Sages, there was a sharp rebuke in these words, as much as to say:—Although thou callest thyself «the seer», I will shew thee that thou «seest» not. Again, our Rabbins ask: ‘Who is honoured?’ and they answer, ‘He who honours his fellow-creatures’, as it is said: «For them that honour 5 me, I will honour».

And in the «Book on Morals» we meet with the following expression:—Men will honour thee; if they honour thee on account of riches or position, let it not be agreeable to thee; for such honour will turn, as they turn away: but let it be <sup>10</sup> acceptable to thee, if they honour thee on account of wisdom, or on account of moral character, or on account of religious fervour. It is further stated:—Among those who should command our sympathy, we might mention the man of distinction who receives scant consideration, the man of wealth <sup>15</sup> who has become poor, and the man of learning whose lot happens to fall among a set of fools. And again: There are four things in life, with regard to which it may be said, that unless a man makes them his constant rule, he deserves no praise, viz:— to honour his guests; to honour the learned man from whom he <sup>20</sup> has learned wisdom; to rise from his place in the presence of his father; and to look after his own carriage, even though he may have a hundred servants at his command. Again: Who is honoured by the Creator? He who is grateful for benefits received, and patiently bears the troubles that come upon him. <sup>25</sup> And the author, further, adds: He who shows respect to his teacher, and does not receive from him the same in return, might as well leave him.

And the Wise man said to his son: Understand that the sensible man will respect himself, and respect his fellow-man; <sup>30</sup> he will show respect to his family, to his children, and his household generally. Again: If a poor man be sensible, when he has to address a petition to the king, he will take his seat among the influential ones; and then people will think much of him, whilst his friends will be flattered by his conduct; for the <sup>35</sup> fool, though missing, will not be missed, nor will he ever be honoured. He continued: When you intend to associate with people, associate with such, who, in return for the respect which you

show them, will show you respect; who will take your part, should you make a slip, and who will bear with you should you lose your temper.

The philosopher says: Honour the man from whom you  
5 wish to receive honour, and attach yourself to the man who is little in his own eyes; for he who thinks little of himself is sure to be honoured in the sight of mankind. Man should, however, beware in the exercise of this quality, against humbling himself to a wicked person; for it is of such that Scrip-  
10 ture says: «As a troubled fountain and a corrupted spring, so is a righteous man that giveth way before the wicked» (Prov. 25. 26).

What the intelligent man has to recognise is, that humility and lowliness stand highest among good qualities. Some of  
15 the prophets, who are renowned for their good qualities, speak of themselves as «but dust and ashes» (Gen. 18. 27); as a «worm» (Ps. 22. 7); as a «flea» (I Sam. 24. 13). Such and similar qualities, which cause a man to think little of himself, lead ultimately to honour. A case in point is the conduct of  
20 the third captain «who besought Elijah», employing agreeable expressions, when he said: «I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight» (I Kings 1. 13), seeing that the fate of the first captains did not befall him, inasmuch as he who humbles himself will ultimately attain  
25 to honour. Though there be no direct proof, yet there is some hint to this effect even in the Pentateuch; as when God says unto Moses: «Go, get thee down, and thou shalt come up» (Ex. 19. 24).

In the «Ethics of Aristotle», too, we find, that he wrote to  
30 Alexander thus:—In dealing with men, treat the higher classes gently and respectfully, and the lower by a process of subordination; for you will win the higher class, if you give them the respect due to them, whilst there's no dealing with the ignorant, except by keeping them in a state of degradation and  
35 subjection.

It is stated, e. g. in the case of Saul, that when required to be initiated into his position as king before the people, «he had hidden himself among the stuff» (I Sam. 10. 22), just as

when on the way, returning from seeking his father's asses, «of the matter of the kingdom, he told him not» (ibid. *v.* 16). The same modesty characterised Jephthah, and the same spirit we find in David; and yet these very characteristics led them perforce to honour.

5

## IX. ON CONVERSATION.

We should honour our Creator in every deed and word, even in listening with the ear, when we hear Him spoken of, as we observe in the history of Ehud, who at first, in addressing the king of Moab: «I have a secret errand unto thee, O king» (Jud. 3. 19), 10 did not cause him to move or stir on that account; whilst, when he continued the message, saying: «I have a message from God unto thee» (ibid. *v.* 20), we read:—«And he arose out of his seat» (ibid.). If Eglon acted thus, how much more then should every God-fearing man act in this manner!

15

It is a matter of etiquette, besides, that one who speaks in an assembly of men should rise, and make his voice heard. Thus, in the case of David, the Bible tells us: «Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people» (I Chron. 28. 2). Of Solomon it says: «And the king 20 stood by the pillar» (II Kings 23. 3); of Ezra, «And Ezra the scribe stood upon a pulpit» (Neh. 8. 4); of Job, «I stand up in the assembly, and cry for help» (Job 30. 28).

The author remarks: No wise man who is present at a meeting of the people, and hears some one utter a base report, 25 should think of publishing the name of the informant; in spite of the fact, that our Sages have a saying, 'Whatever is spoken in the presence of three, cannot be called slander'. He, however, who tells something pleasant, should have his name published, so that he might find favour with the audience. We 30 have proofs for this in Scripture. It is said: «They said one to another, Behold this dreamer cometh; come now, therefore, and let us slay him» (Gen. 37. 19, 20). The Text does not publish who said these words, and to whom they were said, so as not to proclaim their disgraceful conduct. On the 35 other hand, it mentions by name Reuben, who said: «Let us not take his life» (ibid. 38. 21); and it mentions Judah by name,

as he said: «What profit is it if we slay our brother?» (ibid. 37. 26); for in the publication of good tidings, there is reward. So in the case of David; when he said to Saul: «This day thine eyes have seen how that the Lord hath delivered thee 5 to-day into mine hand . . . . . and some one bade me kill thee, but (mine eye) spared thee» (I Sam. 24. 11), David does not mention who gave him the advice. Again he says: «But those that seek my soul, to destroy it» &c. (Ps. 63. 9).

A man is only permitted to mention the name of a fellow- 10 creature who has deserved well, when he has the intention that those who hear of his friend's action should speak of him to his benefit. But if he publishes his name for the express purpose of their ridiculing him, it is certainly prohibited. This is as our Sages observe: 'A man should refrain from sounding the 15 praises of his fellow, lest his praising of him might lead to his disparagement'; consequently, we should not praise a man in such a way, that praise may lead to blame. Thus the Bible teaches: «The words of a wise man's mouth are gracious, but the lips of a fool will swallow up himself» (Eccles. 10. 12); 20 «The tongue of the righteous is as choice silver» (Prov. 10. 20).

And our Sages remark: From the words of Scripture, which cast blame upon the children of Jacob, we may infer their praise; as it is said: «And they could not speak peaceably unto him» (Gen. 37. 4), i. e. they did not speak one thing with 25 their lips, and harbour a different thought in their heart; for this is the way of the hypocrite, hypocrisy being one of the roots of wickedness; once let such roots be firmly fixed in the heart, and the branches thereof will be sure to appear upon the tongue. But the philosopher says: 'He who decks himself 30 with borrowed plumes, is bound to be discovered, when sifting evidence comes to be applied; just as a man who dyes his grey hairs is exposed when his hair grows again'.

Our Sages continue: 'We may deviate somewhat from the truth, when the interests of peace are at stake; as it is written: 35 «Thy father did command before he died» (Gen. 50. 16), though we do not find that he did so command'.

We can even adduce a proof from Scripture in favour of flattery; as it says: «Thus saith thy brother Israel» (Numb.

20. 14). Some, moreover, say, that we are permitted to flatter or deal falsely with the wicked in this world. Thus we find in the Book of Esther; where it is said, that Esther invited Haman with the express intention of discovering a stumbling-block for him.

5

The Sage says: Conversation (*lit.* 'speech') may be characterised as of four different kinds:—*First*, Such as is useful for the moment, yet there is some fear as regards its effect; it is more profitable to leave such alone. *Second*, Such as is neither useful for the moment, nor offers cause of fear regarding its effect; don't indulge in it, and you will save yourself many a burden. *Third*, Such as is useless for the moment, and may have fearful consequences; in fact, it is dangerous in character. *Fourth*, Such as is useful for the time being, and full of promise for the future. Of this last sort, let your conversation be; as 15 for the other three, they are useless.

The author says: I earnestly endeavoured to investigate the truth of the matter, and the root of the subject of speech; and, studying the words of the prophets, I came to the conclusion, that we should not hold a man guilty, who deviates somewhat from the truth for the purpose of obtaining favour, provided that his faith be not thereby impaired, or be altogether lost by reason of this thing. For we find that the prophets were sometimes led that way, when not prophesying. Our forefather Abraham e. g. said to his lads: «We will worship, and come again unto you» (Gen. 25 22. 5); though he had no intention whatsoever of his son returning with him. Then, again, he said: «She is my sister» (ibid. 20. 2). Jacob e. g. said to his father: «I am Esau, thy first-born» (ibid. 27. 19); for, according to the literal meaning, the interpretation of these words is not as many would have us 30 believe. And again he said: «Until I come unto my lord unto Seir» (ibid. 33. 14). Now we find it stated that these were prophets, for the Wise Man (David) sings: «And do my prophets no harm» (I Chron. 16. 22; Ps. 105. 15); or again, «Now therefore restore the man's wife, for he is a prophet» (Gen. 20. 7). 35 As regards David, of whom it is written, «The spirit of the Lord spake by me» (II Sam. 23. 2), he wilfully made a muddle of his speech, when he addressed Ahimelech, saying: «The

king hath commanded me a business» (I Sam. 21. 2; *vide* the whole passage). He changed his very appearance, in order to save himself, as it is said: «And let his spittle fall down upon his beard» (ibid. 7. 14). Then we find that the prophet, whom  
 5 David had asked whether he might build the house, replied: «Go, do all that is in thine heart, for the Lord is with thee» (II Sam. 7. 3); and afterwards he told him that he should not build. In like manner, Elisha said to Hazael: «Go, say unto him, thou mayest certainly recover: howbeit the Lord hath  
 10 shewed me that he shall surely die» (II Kings 8. 10). We might, however, explain the words «thou mayest certainly recover» as referring to Hazael, and «the Lord hath shewed me that he shall surely die» as referring to the king. Or we might explain it thus:—«Thou shalt surely recover» from this sickness,  
 15 but «the Lord hath shewed me» that he will be slain; for Hazael did really kill him, by placing a thick cloth over his face (ibid. 7. 15). Then we have Jeremiah telling the princes everything that King Zedekiah had commanded him to say, as it is written: «He told them according to all these words that the  
 20 king had commanded» (Jer. 38. 27), while the context shows the words to have been false. And Micaiah at first spoke falsely, uttering a sort of hopeless prayer, as the false prophets did: «Go up and prosper» (I Kings 22. 15), until in the end the king made him swear 'by the name of the Lord' that he would  
 25 'only speak the truth' (ibid. 7. 16). And we have Daniel saying to Nebuchadnezzar: «The dream be to them that hate thee» (Dan. 4. 16 [19]), though the dream had reference to himself.

Now I dwelt on this theme for a long time, until I despaired of ever being able to fathom such points as the following:—Abraham saying: «And we will worship, and come again  
 30 unto you» (Gen. 22. 5); the reply to David: «Go, do all that is in thine heart» (II Sam. 7. 3); the utterance of Jacob: «If he come»(?), whereas Joseph, his son, was hidden from him through length of time. Even Elisha said: «And the Lord  
 35 hath hid it from me» (II Kings 4. 27), when Gehazi drew near to thrust the woman away. Nor could Isaac distinguish between Jacob and Esau; Moses was in doubt how to deal with the one who gathered sticks on the Sabbath (Numb. 15. 32),

and how to act with regard to the daughters of Zelophehad (ibid. 27. 1—5). And if such failings and shortcomings were manifest in the case of the great men referred to, how shall we find fault with the meaner class belonging to the rest of mankind! I was troubled concerning the explanation of it all, 5 until I found in the «Book on Faith», composed by R. Saadya, that God created the prophets prone to failings, frail like ourselves, and performing actions similar to ours, for the purpose of demonstrating to us, that when they act in any uncommon way, they do so by virtue of some power not their own; and that 10 when they perform some wondrous action, we are to understand that it is with them as it is with us, namely, that we are too feeble of ourselves to perform them; and then we shall duly arrive at the conviction, that it is the action of the Creator. For this reason, the Holy One, blessed be He, has put all men, 15 both prophets and others, in respect of their life and their death, upon one and the same footing, so that people should not say of them that they are not mortal as we are, but that they live for ever by methods different from those of our own natures, and that perchance all those signs which they per- 20 formed were but their ordinary course of action. By Heaven's decree, they eat, and drink, and marry as we do, thus excluding any suspicion from our hearts as to their actions; they were created just as other people, affected by riches and poverty, by things hidden and revealed. 25

*[About four pages or leaves are missing here, part of the Chapter on 'Conversation' and part of that on 'Grades'. I commence in the middle of the Chapter.]*

#### (X. GRADES.)

Further, he said: There are four sins which can only be 30 forgiven after punishment has been exacted, that is to say, in this world. *First*, False-swearing, concerning which it is written: «For the Lord will not hold him guiltless, that taketh His name in vain» (Ex. 20. 7). *Second*, The shedding of innocent blood, as it is written: «And I will cleanse their blood that I have 35 not cleansed» (Joel 3. 21); and again concerning Manasseh: «And also for the innocent blood which he shed; for he filled

Jerusalem with innocent blood, and the Lord would not pardon» (II Kings 24. 4). *Third*, Committing adultery with the wife of one's neighbour, as it is said: «So he that goeth in unto his neighbour's wife, whosoever toucheth her shall not be unpunished» (Prov. 6. 29). *Fourth*, The giving of false evidence, as it is said: «A false witness shall not be unpunished» (ibid. 19. 9).

As regards these sins, if the one who commits them repent, he will be punished here in this world, in accordance with the words: «He shall not be unpunished»; but he will thereby be  
10 delivered in after-life from the punishment of Gehinnom.

With reference to sins, the atonement for which depends upon one's fellow-man, e. g. smiting or blaspheming another, as soon as his fellow-man pardons the offence, he is forgiven, as we find in the case of Joseph's brethren.

15 Again: He who has deserved well in one of the following three respects will receive his reward in this world, although he may have denied the fundamental principles of his faith. *First*, He who honours his parents; concerning which act it is said, «That thy days may be long» (Ex. 20. 12); *Second*, He who  
20 takes compassion upon God's creatures; for even the act of sending away the dam from the nest, which has the appearance of an act of kindness, carries the blessing: «That it may be well with thee, and that thou mayest prolong thy days» (Deut. 22. 7); *Third*, He who deals honestly in his business  
25 transactions, as it is said: «A perfect and just weight shalt thou have, that thy days may be long» (Deut. 25. 15). These three modes of action will produce satisfaction of mind, and their meet reward in this world, even though those who exercise them deny the fundamental principles of their faith. There are again  
30 admonitions to which there is attached the expression:—«It shall be a sin in thee»; such as:—Delay in paying a vow, and refusing to lend to one's neighbour (Deut. 23. 22 and 24. 15). Nevertheless, we cannot say that they are not to be atoned for without punishment, similar to those concerning which the ex-  
35 pression is used «He shall not be guiltless».

Observe, now, that Repentance may be of five different grades, each being higher in importance than the other.

*First*, He who repents in the days of his youth, whilst he

is still in his bloom, strength, and power, whilst he has it in his hands to commit the sin, and wickedness is thrown in his way, so that he can gratify his desire; and the opportunities are there, as when he was accustomed to sin. This is the highest degree in repentance, concerning which it is said: «Cast 5 away from you all your transgressions, wherein ye have transgressed, and make you a new heart and a new spirit» (Ezek. 18. 31) . . . . . «Wherefore turn yourselves, and live ye» (ibid. 7. 32); as much as to say:—Make *for yourself* a new heart, do not have one that has been made new of itself on account of 10 old age, when it has no longer the power to commit sin.

*Second*, He who repents in the time of his old age, when he has no longer the power to sin; when he lives amid surroundings different from the haunts in which he was wont to commit transgression, when even the desires of his inclination have no 15 more the upper hand within him; in reference to such a man it is said: «Turn ye unto him from whom ye have deeply revolted, O Israel» (Is. 31. 6).

*Third*, One who does not repent, until he has been called to account by severe reproof in the midst of a mighty assembly, 20 and has been threatened by them with the fearful prospect of death and 'excision', as is related concerning the men of Nineveh: «Yet forty days, and Nineveh shall be overthrown» (Jonah 3. 4).

*Fourth*, One who does not repent, until some part of the punishment sent by Heaven has come upon him, as it is said: 25 «Turn again unto the Lord . . . . . that he may return to the remnant» (II Chron. 30. 6).

*Fifth*, One who does not repent, until the hour when the breath of life is about to leave the body; when he is afraid, and says: 'Woe unto me, for I have sinned!' Even for such 30 a person there is forgiveness, for it is said of him: «His soul draweth near unto the grave» . . . . . «He prayeth unto God and He is favourable unto him» (Job 33. 22, 26). And our Rabbins, accordingly, were in the habit of saying to a man on the point of death, 'Confess yourself!' and he began: 35 'I have sinned, I have committed iniquity, I have transgressed. May my death be an atonement for all my sins!'

Having now explained these various grades of repentance,

I shall just refer to the one grade of the Almighty Mercy of the One and only God, evidenced as it is in three characteristics; (1) that He is willing to receive the prayers of the penitent, as it is said: «And let him return unto the Lord, 5 and He will have mercy upon him» (Is. 55. 7); (2) that He answers, in the time of trouble, even those who do not repent, as it is said: «In wrath remember mercy» (Hab. 3. 2); and (3) that He has mercy upon those whose bad and good qualities are equally balanced, even upon those who have no 10 merit whatsoever, and whose hearts are not steadfast, as it is said: «Gracious is the Lord and righteous» (Ps. 116. 5).

I shall now explain what R. Saadya, the Gaon, has written in his «Book on Faith», concerning the reasons why God is «long-suffering» towards the wicked in this world. He gives 15 six reasons. (1) God is «long-suffering», because He knows that ultimately this wicked one will repent. This was the case with Menasseh, who was spared for 22 years until he repented, though his repentance was not of the perfect sort. (2) God is «long-suffering», knowing, as he does, that from the wicked 20 person an upright son will spring. This was so with Ahaz, who begat Hezekiah; and with Amon, who begat Josiah. All the bounties which God permits such a wicked person to enjoy is a sort of trust in his hands, until the time that He gives him a wise son, as it is said: «He (the wicked) may prepare it, 25 but the just shall put it on» (Job 27. 17); «To the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God» (Eccles. 2. 26). (3) To some God exhibits his attribute «long-suffering», and they enjoy a pleasant life for a time, for the purpose of paying them their 30 reward here in this world, for the little good which they have done. Thus does Targum-Onkelos paraphrase the verse: «He repayeth them that hate him to their face, to destroy them» (Deut. 7. 10). He renders it:—He repays in this life those that hate God, for the good which they may have performed, in 35 order that He may destroy them (sc. «in the next world»). (4) God is «long-suffering» to some, when He wishes to make them the instruments of punishment upon those who deny Him; just as Sennacherib was tolerated, in order that the Ten

Tribes might be carried into exile; and Nebuchadnezzar, in order that Jerusalem might be destroyed. Of course, God ultimately inflicts punishment upon these instruments of His vengeance, as is shown in the chapter of Isaiah in which the words occur: «I will send him against a profane nation» (Is. 5 10. 6). (5) God is «long-suffering» to some, to allow them to be witnesses of God's punishment upon their wealth, their children, or their friends; just as He delivered Pharaoh from all the plagues, in order to show him the punishment of his people and his country, and His own power at the sea. (6) God 10 is «long-suffering» at the intercession of a righteous person, as it is said of Lot: «See I have accepted thee» (Gen. 19. 21); again, «Were it not that I regard the presence of Jehoshaphat» (II Kings 3. 14). The above I have understood from the «Book on Faith».

15

In the work called «Duties of the Heart», I have found the causes stated, in consequence of which the righteous suffer trials in this world. They are five, varying in degree. *First*, A righteous man may be punished with trials for slight offences (for there is no man altogether free from sin), and receives 20 his sentence in this world, so that immediately he dies, he may be deemed worthy of enjoying the light of everlasting life; as it is said: «Behold the righteous shall be recompensed in the earth, how much more the wicked and the sinner» (Prov. 11. 31). And so we find in the case of Moses and Aaron. 25 They committed a sin; and by not being deemed worthy to enter the promised land, they expiated their guilt by punishment in this world, as it is said: «Because ye believed not in me» &c. (Numb. 20. 12). *Second*, Trials are inflicted upon the righteous to prove him, and increase his reward in the future world, as 30 it is said: «To do thee good at thy latter end» (Deut. 8. 16). The righteous may be punished for no iniquity of theirs, just as babes suffer through no sin of their own. The inevitable conclusion is, that they will enjoy happiness to compensate for their troubles, which, like medicinal drugs, are bitter to the taste, 35 yet are efficacious in removing sickness and pain. In this sense the Bible says: «And thou shalt consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth

thee» (Deut. 8. 5); «For whom the Lord loveth He reproveth» (Prov. 3. 12). In this spirit Moses and Aaron were punished. *Third*, A righteous man may be punished, without having committed sin, so that his righteousness may be proved to the  
 5 world, by evidencing how much he can endure with a cheerful heart, out of love for His Creator, thus testifying that God had not chosen him without just cause, as we find in the case of Job. *Fourth*, A righteous man may be punished for the sins of his contemporaries, as it is said: «Surely He hath borne our  
 10 griefs» &c. (Is. 53. 4). *Fifth*, A righteous man may be punished for having observed the wickedness of sinners, which he had the power of preventing, and yet failed to do so, as is shown in the instance of Eli in his attitude towards his own sons: «He restrained them not» (I Sam. 3. 13).

15 Now the object of all punishment is, that a man may scrutinise his actions, and be penitent. But in studying the Sacred Text, we find this:—that if the one who is punished enquires of God, why He had stricken him, it is not God's way to give him any satisfaction on this point. We observe that Moses  
 20 asked: «Wherefore hast thou evil entreated thy servant» (Numb. 11. 11), yet no reply was vouchsafed him; and Job exclaimed: «Shew me wherefore thou contendest with me» (Job 10. 2). Nevertheless, there is an advantage in this denial on the part of God. He is unwilling to reply to such questions, so that  
 25 the righteousness of the righteous should not be lowered in the estimation of others, who would then be ready to say, «Ah! the righteous man has faith in God, and cheerfully receives the trials He sends, simply because God informed him that he will once receive a reward for bearing them.» It is,  
 30 moreover, possible, that he may be suffering for no iniquity whatsoever, as we explained above, under the second head.

Now if a man says: «I see a number of righteous people, who can only obtain their daily bread by dint of great labour and toil, while many a sinner obtains his livelihood with ease  
 35 and without any toil,» I answer: This is a question as old as the prophets. For Moses, our Teacher, asked: «Shew me now thy ways» (Ex. 33. 13), probably meaning, «Why do the righteous suffer in this world, and the wicked inherit the land?»

Jeremiah asks: «Wherefore doth the way of the wicked prosper? (Jer. 12. 1). Job asks: «Wherefore do the wicked live?» (Job 21. 7). Habakkuk enquires: «Wherefore lookest thou upon them that deal treacherously, and holdeth thy peace, when the wicked swalloweth up the man that is more righteous?» (Hab. 5 1. 13). And the last of the prophets exclaims: «Yea, they tempt God, and are delivered» (Mal. 3. 15).

To none of these did God deign to reply; yet we know, that «As for the Rock, His work is perfect» (Deut. 32. 4), and he who takes to heart the causes of suffering which I have 10 enumerated above, will easily gather the reply to such questions. As for the question put by Jeremiah, R. Saadya explains, that he did not ask why God was long-suffering to the wicked, but he wished to be enlightened, under which of the heads, as explained above, did God tolerate the wicked; and to this God 15 replied, He did so, in order to make their future punishment all the greater, as it is explained in the context:—«How long shall the land mourn . . . . . for the wickedness of them that dwell therein?» (Jer. 12. 4) meaning, that contrary to righteousness, they had suffered their desires to override their com- 20 mon-sense. The Sage, indeed, says: You will not attain that which you desire, until you have borne that which you hate; and you will not escape what you hate, until you have first despised and contemned what you like.

He who understands the meaning of his 'latter end', will 25 strengthen himself in his faith, and remove lust from his heart, and his honour will be sure to follow in time to come. Give ear to my words, O ye princes, and ye, men of understanding, understand me! I have written this Chapter on '*Grades*' for your sakes. 30

Now it has occurred to me to give an abstract of the thirteen sections which R. Saadya has written in detail. These are the thirteen things which are made the objects of life by the various classes of mankind, and it is because of their devotion to them that they disregard (*lit.* 'cast behind their backs') the disgrace 35 and blemish which often attach to them. (1) Contempt for the world, and avoiding a fixed abode (or «social life»). (2) Eating, drinking, and pleasuring. (3) Love of sensual pleasures. (4) De-

lighting in the affection of one's fellow-creatures. (5) The love of amassing wealth. (6) The desire to have many children. (7) The love of cultivating the soil, and building. (8) The love of longevity. (9) Pursuit after greatness. (10) The love of revenge upon one's enemies. (11) The love of learning and prudence. (12) The uninterrupted service of God. (13) The love of rest and repose.

(1) *Contempt for the world.* Many men say, that it is our duty to bewail this world, as it is an empty and perishable world; it is full of vicissitudes for many, and does not remain in man's hands; for, while a man is at rest and at his ease, peaceful, flourishing, and joyful, his rejoicing is turned into mourning, his honour into disgrace, and his riches into poverty. Thus does Job bewail him, «Whose confidence shall break in sunder, and whose trust is a spider's web. He shall lean upon his house, but it shall not stand; he shall hold fast thereby, but it shall not endure» (Job 8. 14, 15). Besides, all men's days are passed in lying and fraud, in oppression and frowardness; and it is for these reasons that some people say, that it is proper to despise the world, and to live on, without building houses, or planting vineyards, or marrying and begetting children; but that we should rather make the mountain and the forest our dwelling-places, living on green herbs and grasses, until the day of death.

When I examined these statements, I found, that although their way of stating the case had an element of truth in it, they had yet strayed from the right path, and forsaken the proper course. For what they desired to do was, to give up a settled life altogether, and to keep aloof from marriage, so as not to have children. Now, if this had been the desirable course for man, surely God would have commanded that it should be so, and that everybody should act in such a manner. He, however, saw, that if this were the case, the name of man would cease to exist, and the world become a waste; man's intellect would become blunted, and would change into the instinct of brutes, or he would altogether lose his reason; and, owing to the lack of good food, he would be seized with fits of melancholy, and other diseases would afflict him, so that he would at length die in bitterness of soul.

The golden mean is, to despise the things of this world on occasions when it is proper to despise them. For instance, when a man sees before him some fine dainty food, and he remembers that the Law has forbidden him to partake thereof, then such food should appear in his eyes as abhorrent and 5 defiled. When he sees a beautiful woman, and she is prohibited to him, let him keep at a distance from her; and so with money which is not his, let him fly from it, and not touch it with the idea of stealing it. In fine, let a man in all things ever place the fear of God before his eyes, as it is written: 10 «In all thy ways acknowledge Him, and He shall direct thy paths» (Prov. 3. 6).

(2) *Eating, drinking and pleasuring.* Some people say, that it is right for man to occupy himself with eating, drinking, and enjoyment, for these keep body and soul together. For when 15 a man afflicts himself by fasting, his heart becomes weak, his strength fails, the light of his eyes becomes dim, and he becomes hard of hearing. We observe, moreover, that all great cities are situated beside rivers, and in the proximity of spots fit for sowing and planting, the object being, to provide for man's 20 food and pleasures, as it is written: «And He shall bless thy bread and thy water;» (Ex. 23. 25); «And ye shall eat your fill» (Lev. 25. 19).

When I examined their contention, I found, that they had gone wrong, inasmuch as they looked at the advantages, and 25 overlooked the positive harm in these things. For by over-indulgence in food and drink, the blood increases in the body, illness ensues, and the general system becomes weak; moreover, a man becomes like a dog which is never satiated, and in consequence of his foul throat, he becomes disgusting to everyone, and 30 being subject to diarrhœa, his body becomes like a sieve. Concerning such a person it is said: «For all tables are full of vomit and filthiness, so that there is no place» (Is. 28. 8); indeed, there is no place in his stomach to hold what he devours.

Then we have to consider, that through much eating and 35 drinking, a man neglects the teachings of the Law of God, as it is said: «According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they

forgotten Me» (Hos. 13. 6); or again, «But Jeshurun waxed fat, and kicked» (Deut. 32. 15); (and concerning wine-bibbers) «Whosoever erreth thereby is not wise» (Prov. 20. 1); «Who hath woe? who hath sorrow? . . . . . they that tarry long at  
5 the wine» (Prov. 23. 29, 30).

The golden mean is, that a man should eat and drink little, and in moderation, in quantities sufficient to maintain his life, as it is said: «The righteous eateth to the satisfying of his soul» (Prov. 13. 25); «Hast thou found honey, eat so much as is  
10 sufficient for thee» (ibid. 25. 16).

(3) *The love of sensual pleasures.* Many have thought it right to occupy themselves in this manner, because they say, that the pleasure to be derived from their indulgence is most agreeable, adding to the enjoyments of life, removing the heaviness  
15 felt in the head and brain, and making man bright and intelligent.

When I tested their arguments, I found them erroneous; for, such pleasures cause dimness of the sight, and trembling of the loins, and destroy true ambition and physical strength. For  
20 these reasons, Solomon warned us: «Give not thy strength unto women» (ibid. 31. 3). Through such indulgence a man's heart becomes excited (or «divided»), as it is said: «Whoredom, wine, and new wine take away the understanding» (Hos. 4. 11). Whosoever gives way to it, will be unable to quench the flame  
25 of his fire; his learning will become brutish, his action will be despicable and abhorrent, and his disgrace will not be blotted out.

The golden mean is, to indulge in this pleasure moderately and at stated intervals, with the object of having offspring by  
30 one's lawful and wedded wife.

(4) *Delighting in the affection of one's fellow-creatures.* If we observe mankind, we shall find, that many human beings place love above all other considerations; for they hold, that it alleviates and rejoices the soul, gladdens the heart, and brightens  
35 the appearance. It seems to me, however, that those who say so are foolish and make a mistake, for the only love and affection we should have, ought to be bestowed upon the partner in life that has fallen to our lot.

This is what R. Solomon Ibn Gabirol says in his «Book on Morals». Upon seven things a man may expend his affection:— (1) Upon the service of God, as it is said: «And thou shalt love the Lord thy God» (Deut. 6. 4); (2) his own soul, as it is said: «For he loved him as he loved his own soul» (Sam. 5 20. 17); (3) his relatives, as it is said: «Now Israel loved Joseph» (Gen. 37. 3); (4) his friends, as it is said in the case of Jonathan: «Thy love to me was wonderful» (II Sam. 1. 26); (5) his native land, as it is said: «But I will depart to mine own land» (Numb. 10. 30); (6) the wife of one's youth, as it is said: «As a loving hind and a pleasant doe» &c. (Prov. 5. 19); and (7) upon wisdom, as it is said: «Whoso loveth wisdom rejoiceth his father» (ibid. 29. 3).

(5) *The amassing of wealth.* Man says:—«How good a thing it is in this world to toil in gathering riches! for it is said, 15 that «Money answereth all things» (Eccles. 10. 19); by its means, a man rises and gets into power, and receives honours, as it is said: «Many will intreat the favour of the prince» (Prov. 19. 6); «The rich hath many friends» (ibid. 14. 20).

Upon examination we shall find that their utterances are not 20 true; for «He that loveth silver will not be satisfied with silver» (Eccles. 5. 10). All his days will be spent in pain, his heart will not be at ease, for fear of losing the wealth which he has gathered. Riches, indeed, very often proves the means of ruin to its possessor. 25

The golden mean is, that a man should strive in moderation to obtain it, in proportion to the wants of his household; and he should cheerfully enjoy that which his Creator has graciously bestowed upon him, for it is «the Lord's blessing which maketh rich». 30

(6) *The desire to have children.* Many say: «How good is it to have many children, for they are life's pleasures, and the delight of the eyes! It is through them that kindness and pity exist; through them that the name and remembrance of man endure; in them parents may find their support during old age. 35

But I say, What is the use of a child that is a source of fear and shame to its parents? Better that it had never been born. It is true, that «a wise son maketh a father glad», and

is «a crown of glory» to his parents and family; concerning him it is said: «Lo, children are an heritage of the Lord, and the fruit of the womb is his reward» (Ps. 127. 3).

(7) *The love of cultivating the soil &c.* See how many men  
5 there are, whose whole heart is devoted to the thought, how to engage in cultivating the earth, in building houses, in planting vineyards, and in rebuilding the waste places. I considered the subject, and find it all vanity. For who can tell whether his son will inherit it; perchance, a man who has not laboured  
10 upon it, will inherit it.

The golden mean is, to occupy yourself with building, just to the extent of your living requirements; and with planting and sowing, just enough to supply the means of subsistence for your household.

15 (8) *The love of longevity.* Many say, that a man should endeavour to lengthen his life, for «What profit is there to man after his death?»

The object of their words is to tell man that he must eat and drink incessantly, and gratify the desires of his heart, and  
20 avoid causes of fright and danger. But how about the experience, that many observe these prescriptions, and yet do not prolong their lives? Come and see how kings spend their days in pleasure, and yet do not live long. Even those people who do increase their days, only thereby increase their anxiety,  
25 vexation, guilt, and sins.

The golden mean is, to love this world with the object of doing good in life, and to aspire to the higher life in the world to come.

(9) *The love of authority.* How many love authority, and  
30 exalt themselves in the world! They act, nevertheless, foolishly. Do as our Sages observe: 'Love work and hate lordship'; 'Alas for the possession of authority, that buries its possessor!'

The golden mean is:—Gain authority and power, for the purpose of acting as the judge of what is right, of supporting the  
35 poor, and delivering the oppressed from the hands of the oppressor, of removing the spoiler, and driving off those who are perverse, as it is written: «Behold, a king shall reign in righteousness» (Is. 32. 1).

(10) *The love of taking revenge.* «How sweet», say some men, «is it to take revenge upon one's enemies; for revenge sets anger at rest, causes excitement to cease, and chases sorrow!»

Surely such men wander far away from what is sensible; for, as regards revenge, a man ultimately regrets it. Thus, too, 5 says the philosopher: 'Pardon the one who has done thee an ill, and give unto him who has refused thee'. And he continues: 'If thou takest revenge, thou wilt sorrow; if thou forgive, thou wilt rejoice'.

The golden mean is, that if thou must take revenge, then 10 rather revenge thyself on those who corrupt their ways before God, as it is said: «I will early destroy all the wicked of the land» (Ps. 101. 8).

(11) *The love of learning.* Our Rabbins say: 'Turn from all pursuits, and engage in knowledge, for thereby thou wilt come 15 to understand all phenomena, and it will be a satisfaction to thy soul'. Thus it is written: «Knowledge is pleasant to your soul» (Prov. 2. 10); «It shall be health to thy navel, and marrow to thy bones» (ibid. 3. 8).

These words are undoubtedly true as far as they go; but we 20 have to take exception to the idea, that we have to occupy ourselves with knowledge to the exclusion of all else; for have not our Sages remarked:—'The study of the Law, together with wordly pursuit, is good'; 'Where there is no meal, there is no Law'; for you cannot possibly pursue knowledge, without 25 eating and drinking. And if man were to engage simply in the pursuit of knowledge and of the Law, the human species would die out, and the world would become a blank.

Which, then, is the golden mean? To engage but little in wordly occupations, just sufficient as is necessary for the world's 30 demands, and to occupy yourself also with the Law; to eat and drink in moderation, in order to strengthen the body and support the heart, and not to impair by over-indulgence the subtle character of knowledge. We observe, that God fed Israel for forty years with manna; whereas, if they had had 35 some heavier food, they would have been found neglecting the knowledge of the Law. On the other hand, He ordained tithes and gifts for the maintenance of the recipients, so that they

should not neglect the study of the Law for want of the necessary nourishment.

(12) *The love of God's service.* Many people remark, that there is nothing better for man than to trust in God, and to  
5 serve Him day and night, in fact, to leave every other occupation, in order to engage in the service of the Creator. God will in return fulfil his every desire, so that he shall lack no good thing.

All this sounds very well, but it is impracticable; for, if a  
10 man did not trouble himself about his means of livelihood, his body could not be kept up, and the consequence would be, that this very service would have no existence, for he would die without issue; whilst the duty of serving God has been entrusted to him and to his offspring, as it is written: «That  
15 thou mightest fear the Lord thy God, to keep all His statutes and commandments, which I command thee, thou and thy son, and thy son's son» (Deut. 6. 2). If, furthermore, a man separates himself from his fellow-creatures, and has no dealings with them, neither in weights nor measures, how can he possibly carry out  
20 such precepts as «Just balances . . . shall ye have» (Lev. 19. 36); «Ye shall not wrong one another» (ibid. 25. 14); «Ye shall judge righteously» (ibid. 19. 15)? And how can he observe the laws relating to cleanliness and uncleanness, to tithes and vows? And, lastly, we surely dare not rely on miracles, saying:  
25 'God will find me food, without my providing it'.

Which is the golden mean? To engage both in the service of the Creator, and in making provision for the maintenance of his household and of himself. Yet, his chief striving should be centred in the Torah and in the service of God; and then it  
30 will be well with him, both in this world and in the world to come.

(13) *The love of rest.* There are, again, many men who say, that rest is better than anything else; for it produces a healthy mind, adds enjoyment to one's food, and helps to develop a  
35 vigorous frame. The object of all man's labour is, in truth, to find rest in later life, as it is written: «And ye shall find rest for your souls» (Jer. 6. 16).

Now I looked well to understand the ideas of these men,

and found them senseless; for they do not understand what is meant by rest. Rest has only a value, when toil has preceded; for rest without toil is actually not rest, but rather indolence; and the sluggard never attains the wish of his heart, and the rest for which he craves. It is concerning such a person that 5 it is said: «The desire of the slothful killeth him» (Prov. 21. 25), for the indolent is not satisfied with the good he enjoys; he is lax in matters of Divine Worship, the study of the Law, and Prayer. Furthermore, through too much rest, the body grows torpid, the stomach gets inflated, and disease in the lower parts 10 is engendered; there ensue sciatica and gout, diseases of the lower limbs, and even elephantiasis. So important is this consideration, that even though a man may have all his requirements, he dare not sit idle; for the idle man will come to insanity and sickness, and his strength will become reduced; and 15 this truth applies even to a king or ruler.

The golden mean is, to realise that it is best to toil and labour in attending to one's occupation and work, and then rest will follow as a sweet and pleasant prize; as it is said: «Prepare thy work without, and afterwards build thine house» 20 (Prov. 24. 27). No rest is worth having, which does not follow toil; the only desirable rest is the one to be enjoyed in the world to come; and this is an uninterrupted state of rest.

## XI. ON THE SOUL. ~

The Author says: The genesis of our existence, though its 25 divisions and subdivisions are numerous, may be regarded as threefold. *First*, the faculty of growth, by means of which man grows and increases, like the vegetation of the field, and by reason of which he has the desire to eat, drink, and reproduce. *Second*, the faculty of vitality, which is ever at work within 30 him, and supplies ever fresh life from the power of the heart; urging on to favour and success, greatness or misfortune, power, assistance, or vengeance. All living creatures share with man the two faculties to which we have just referred. The *third* faculty is that of speech. By its means, we come to know 35 and distinguish good from evil, truth from falsehood; and by its means, we are able to examine the objects of the world.

In this respect, we differ from other living creatures; and we have the possibility of removing the foreskin of our heart, the further we distance ourselves from the mere vegetable faculty, by reducing our desire for food, drink, and reproduction.

5 The Author continues: We should understand what is the origin of the Intellect, the foundation of Knowledge, the source of Reason. It has three sides. *First*, Primary knowledge obtained through Sensation; knowledge, in fact, gained through the five Senses, sight, hearing, smell, taste, and  
10 touch. *Secondly*, Intuitive knowledge, that form of knowledge which a man gains of his own accord, without the medium of the Senses, and without the instrumentality of the Emotions, as e. g. the idea of the beauty of truth and the horror of falsehood, which is implanted in the mind and heart of man,  
15 without his ever witnessing a living image of truth or falsehood. *Thirdly*, Necessary knowledge, such as a man is bound to possess, in order to enable him to realise in thought the existence of his Creator, and to direct his heart to believe in Him. And the mere fact that he is bound to believe this, renders it absolutely  
20 necessary that he should set common-sense at nought, and suppress doctrine. It means this, that we know that man has a soul, although we never see the soul; yet we apply to it the test which we employ in the ordinary actions and phenomena of life. For example, we observe smoke rising, and moving hither and  
25 thither, and we conclude that there must be some burning object which sends forth smoke; just as when we hear a hue and cry, we are sure that it proceeds from some agent or object which sends forth the cry. This is a form of knowledge which we are compelled to admit. Similarly, with regard to belief in God,  
30 we have to deduce the truth of His existence from the undoubted fact of His actions and marvels. Our wise Philosophers remark, that it is as the result of our common-sense and the proofs of knowledge, that we are forced to admit, that man possesses some 'form' which preserves and protects  
35 the body; that it is of such a character, that at the dissolution of the body, it separates itself from it, and strengthens itself, according to its former state; and that it is only in man, that such a 'form' can fitly exist with all its potentialities. They,

further, remark, that, at man's death this 'form' is found to have been amenable to health and sickness, life or death. Its folly is its sickness, its wisdom its health; the fear of God and deeds of goodness, these form its life; its death supervenes, when it destroys itself by evil action. Hence, when the soul 5 is in health and life, the one in whom it resides is termed a «wise and saintly» person; if it be healthy and dead, he is called a «learned and wicked» person; if it be sickly and living, its possessor is a «silly saint»; and if it be sickly and dead, he is called a «silly sinner». 10

Aristotle observes: As beauty of form is the light of the body, so beauty of character is the light of the soul.

The author continues: The soul is a delicate light, created out of the Throne of Glory, and there is nothing to be compared to it among the treasures of man. It is treasured up in 15 the meanest of vessels of clay, namely, man's body, which is formed of mud and mire. Nor would body and soul be joined to each other, were it not for the spirit of life resident in the sinews, which acts as the agent between them; for the body of itself does not grow, and increase, and flourish; it is the 20 spirit of life which is attracted to the body, and the two together grow and increase, whilst the soul hovers about the spirit of life. Even during sleep, while the body and spirit of life are at rest, the soul penetrates the recesses of the body, so to speak, to cook its food; it is then that the soul longs 25 after various imaginations; it is then that dreams come; and it is, when the spirit of life sickens, and loses its strength, that the soul returns to the place where it was created, just as the juice of the grape in the wine-cask, the tendency of which is to run out,—intimating that the soul is something apart and outside of the 30 body. This is clearly proved by the words of Elijah: «Let this child's soul come into him again» (I Kings 17. 21), and it is written: «And the soul of the child came into him again, and he revived» (ibid. v. 22).

The author says further: It is a fact known to the initiated, 35 that the breath of the spirit of life in man exists from the sole of his foot unto the crown of his head, and even in his nails. The proof is, that if anything comes in contact with his body,

even though he sees it not with his eyes, say a thorn, needle, or any painful object, even though it touch but one of his toes, his whole body will, nevertheless, feel the sensation, and the shock will be felt even as far as the top of his head, for  
 5 the simple reason, that the whole system is penetrated by the spirit of life, whilst at death it has neither feeling nor understanding. We know, further, that, as we stated above at the beginning of the Chapter, the physical senses are five in number; each sense has the power of perception within certain limits,  
 10 and only that one organ can perform the function allotted to it, and no other. The organ of hearing e. g. cannot do the work of the organ of sight, nor the organ of sight that of the organ of hearing, nor can taste be appreciated by the sense of touch, and vice versâ. And as, owing to the vital prin-  
 15 ciple, the body is ministered to by five senses, so, owing to the intellectual principle, the soul («nephesh») has five senses, and these are:—*Recollection, Reasoning, Reflection, Intention and Recognition*, each doing the special work allotted to it, and none other.

20 Now, thou son of man, recognise thy Creator both with thy physical and intellectual endowments, and do not leave it to others to do this for thee, so that it be simply matter of history, as far as thou art concerned; lest thou resemble a blind man who relies for support upon one who has eyes, but who  
 25 has the power to mislead him if he will; or, should he accidentally stumble, to cause him to fall with him. And even for the man bereft of physical vision, there are opportunities for recognising God; he may do so by virtue of his intellectual vision, and by the understanding of the heart.

30 R. Saadya says: It is an established fact patent to all, that the «nephesh», pure and simple, has no power whatsoever; yet, when associated with the body, it has three faculties, that of desire, understanding, and passion, called in Scripture soul, breath, and spirit, respectively. «Desire» is applied to «nephesh»  
 35 (soul), to show that man is capable of pleasure and pain, as we have the expressions «When thy soul desireth» &c. (Deut. 12. 20); «his soul (abhorreth) dainty meat» (Job 33. 20), desire and aversion springing from a faculty resident in the liver of man. This organ

is common to all living creatures, it is the source whence arises the desire for food and all lust.

The faculty of «passion» is expressed by «ruah» (spirit), to intimate that man has passions; as Scripture testifies: «Be not hasty in thy *spirit to be angry*» (Eccles. 7. 9); «A fool *uttereth* 5 all his *anger*» (Prov. 29. 11). This «spirit» resides in the *heart*, the seat, too, of the life of man; and when it departs, and he becomes like a senseless body, man is said to *die*. This very spirit may take the form either of laudable ambition, or of base passion. 10

«Understanding», again, is represented by «neshama» (breath), as it is said «And the *breath* of the Almighty giveth them *understanding*» (Job 32. 8); «And whose *breath* came forth from thee» (ibid. 26. 4). This faculty is resident in the *brain*, and it consequently seeks after wisdom and the knowledge of God's 15 works. It is for this reason, that man alone of all creatures was created erect in stature, owing to the fact that his «Ne-*shama*» should ever be directed *heavenward*; while the word «Ne-*phesh*» is the same root as occurs in the clause: «And ye shall go forth and *increase* as the calves of the stall» (Mal. 3. 20 [4. 2]), 20 having the sense of 'increase' and 'abundance'. The Bible has further taught us that the pure and upright soul is ever bright as the lightning, for «They that be wise shall shine as the brightness of the firmament» (Dan. 12. 3), whilst wicked souls wander about in darkness and gloom. 25

The Gaon remarks, that to the three faculties of the soul to which we adverted before, Scripture adds two further attributes, viz:—that it is «special» and «living», the former implying that it has no equal among all creations above or below, the latter implying that it never dies. 30

Now it is known that there are nerves and vessels ramifying from the heart, which are the vehicles of sensation and transmission, and there are vessels ramifying from the brain unconnected with the heart, which are cords belonging to the system generally. It is for this reason that the Bible frequently 35 mentions heart and soul together, as e. g. «with all thy heart and with all thy soul» (Deut. 6. 5).

We stated above, that virtue enlightens the soul, whilst guilt

beclouds it. This is borne out by the following Biblical texts: «Light is sown for the righteous» (Ps. 97. 11); «The light of the righteous rejoiceth» (Prov. 13. 9); «And his life shall see the light» (Job 33. 28), i. e. the light of life. That guilt fills  
5 the soul with gloom, we learn from such texts as the following: «They shall never see the light» (Ps. 49. 19).

Now both merits and demerits are written down in a book before God, as it is said: «And the Lord hearkened . . . and it was written in the book of remembrance» &c. (Mal. 3. 16);  
10 «Behold it is written before me, I will not keep silence» (Is. 65. 6); «Yet thine iniquity is marked before me» (Jer. 2. 22).

As regards the reward of the righteous, it is said: «Oh, how great is thy goodness which thou hast laid up for them that fear thee» (Ps. 31. 19); of the punishment of the wicked it is  
15 said: «Is not this laid up in store with me, sealed up among my treasures?» (Deut. 32. 34).

God proves and tries the deeds of men, for He created them, and knoweth their intentions, as it is said: «I will refine them as silver is refined, and will try them as gold is tried»  
20 (Zech. 13. 9). The virtuous souls may, indeed, be compared to refined gold, as it is written: «But He knoweth the way that I take; when He hath tried me, I shall come forth as gold» (Job 23. 10). The guilty souls, on the other hand, may be compared to dross and metal, as it is said: «Refuse silver shall  
25 men call them» (Jer. 6. 30). And the Sage adds: Worthy souls which are darkened by transgression have the chance of becoming purified and brightened by repentance, as long as they are in the body of man; but as soon as the soul departs, it cannot thereafter possibly be cleansed,—for its hope is gone.

30 The Gaon says, If one were to ask, why we do not see the soul as it departs from the body, I should reply, that it is not seen on account of its brilliancy, being, as it is, similar to the sky in clearness. It is for the same reason that we cannot see the highest heavens, because of the purity of their brightness.  
35 And while adducing this comparison to the heavens, I am reminded of another comparison. For the manner in which we see the light of the sun which is suspended in the highest heavens, may be compared to a burning light placed in the

innermost glass vessel of, say, ten such vessels placed one within the other; we observe, that the rays of the burning light penetrate through all the other vessels, so that the light is visible from without. Now, should it be asked: What becomes of the soul when it departs from the body, and whither 5 does it go? we answer, that it is preserved with the Creator until the time comes for the payment of its reward; as it is said, «And He that keepeth thy soul, doth not He know it? and shall He not render to every man according to his works?» (Prov. 24. 12); it will be kept in the height of the firmament, 10 according to the words: «And they that be wise shall shine as the brightness of the firmament» (Dan. 12. 3).

Our Rabbins furthermore observe: The souls of the righteous are kept under the Throne of Glory; whilst the sinning souls descend to the lowest depths, and move about in the world, 15 being tossed about ceaselessly, until the body which it once tenanted be completely destroyed, its component parts having become dismembered and eaten up by worms; whereupon the soul groans bitterly, and mourns like unto a man who witnesses his palace overthrown and laid waste, and nettles and thistles 20 springing up in its place. It is in this connexion that our Rabbins say: 'As painful as a needle is to the flesh of a person in life, so is the worm to the body when dead'. This idea seems to be borne out by the verse: «But his flesh upon him hath pain, and his soul within him mourneth» (Job 14. 22). 25

All this is according to the Gaon, who knew about the punishment termed «The punishment by beating meted out in the grave».

He continues: In the Day of Judgment, God will bring body and soul together, and pay them their reward, as it is written: «And the spirit shall return unto God who gave it» (Eccles. 30 12. 7). Then it says: «This is the end of the matter, when all hath been heard; . . . . . For God shall bring the whole work into judgment» (ibid. *zv.* 13, 14), implying, that soul and body are judged conjointly, that God will bring the soul from heaven, and the body from the earth, and will judge 35 them together, as it is said: «He shall call to the heavens above» (Ps. 50. 4), for the soul, «and to the earth beneath» (ibid.), for the body.

The Gaon explains, that only the good shall revive; for in the verse: «And many of them that sleep in the dust of the earth shall awake» (Dan. 12. 2), the word «*many*» means «the righteous», the select and special ones, and is not to be taken  
5 literally. He cites as a parallel: «And *many* from among the peoples of the land became Jews» (Esther 8. 17); in reality, they were but few; the meaning of «*many*» in this instance being 'choice', i. e. the «choice» spirits among the people of the land became Jews. As a further proof that the righteous,  
10 and not the wicked, shall awake from the dust, we quote the concluding words of a verse in Daniel: «Some to everlasting life and some» &c. (12. 2). This expression does not imply, that everyone shall revive at the time of the Redemption, which is to take place in the days of the Messiah,—righteous and  
15 wicked alike, the former to live in Paradise, and the latter in Gehinnom; it means this, that the righteous who rise shall live «the life eternal», whilst the wicked who shall not awake shall be «for everlasting contempt».

Now, suppose someone were to put the following question:—  
20 «You speak of Resurrection; but take the case of a lion, who had devoured a man, and was subsequently drowned in the sea; then eaten by the fish, which were afterwards caught and eaten by a human being, who in turn was burnt and reduced to ashes; whence could the Creator revive the man, who was first  
25 devoured by the lion?»

It is because such questions are put by some crooked minds, that I have anticipated them with the following reply. We ought to know that there is not a body in the world that really destroys another body, nor does one substance destroy another  
30 substance, nor is there any inherent power in matter to destroy matter absolutely. Furthermore, even fire which burns all bodies, we observe, has not the power to annihilate the burnt body, or to make it non-existent in the world; it merely analyses the component parts of the body; and when it thus analyses the  
35 various parts of the body, every constituent element is attracted and joined to its own species; so that the heat, moisture, and cold of the body are intermingled with the three fundamental elements of the world, and there remains but the dry portion

as the precipitate, in the form of dust and ashes. Fire has, consequently, no power to blot out of existence any substance whatsoever, nor to make it absolutely non-existent. That is to say, that fire has not the power to consume to such a degree, that dust, at least, should not remain over, it being one of 5 those four fundamental elements out of which the world was created, viz:—fire, water, air, and dust.

I reflected upon the distinction which David, king of Israel, of blessed memory, drew, when he applied the word «death» to the wise, and «destruction» to the foolish, as it is said: 10 «For he seeth that wise men die, the fool and the brutish together perish» (Ps. 49. 10), the latter going, as they do, to destruction. David, further, applies the word «taking» to his own home-going, when he says: «For He shall take me» (ibid. 15 v. 15); «And afterward take me to glory» (ibid. 73. 24); meaning, that his soul will be united to the Highest, for the soul never dies. The same idea is contained in the verse: «And Enoch walked with God, and he was not, for God took him» (Gen. 5. 24); that is to say; he so accustomed himself to walk with angelic spirits, that God ultimately took him. Thus, too, 20 does David speak: «But God will redeem my soul from the power of the grave» (Ps. 49. 15),—meaning 'Gehinnom', «for He shall take me» (ibid.) i. e. to be with Him.

The philosopher remarks: If matters are difficult as regards proving the existence of the soul, how much more difficult is 25 it to demonstrate the existence of God, blessed be He, for ever and ever! Yet we arrive at the truth of the soul's existence, without our perceiving either its form or likeness, its appearance or its smell, though full well the working of the soul is felt within us. So with regard to the intellect; its phenomena 30 and evidences are discerned by us, though we do not know what it is like, nor can we ascribe any form to it.

The Gaon says: We find in the Bible eight important statements, which some sceptics have seized upon to disprove the doctrine of the Resurrection; we jot them down, in order to 35 remove doubt from the heart of the upright. They are as follows:—(1) «And he remembered that they were but flesh, a wind that passeth away, and cometh not again» (Ps. 78. 39);

(2) «As for man, his days are as grass» (ibid. 103. 15); (3) «For the wind passeth over it, and it is gone» (ibid. v. 16); (4) «As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more» (Job 7. 9); (5) «He  
5 shall return no more to his house, neither shall his place know him any more» (ibid. v. 10); (6) «If a man die, shall he live again?» (ibid. 14. 14); (7) «All the days of my appointed time will I wait» (ibid.); (8) «So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be roused  
10 out of their sleep» (ibid. v. 12).

All these passages, however, afford no proof against Resurrection, for do we not also find in the Text: «I kill, and I make alive» (Deut. 32. 39); «Thy dead shall live, my dead bodies shall arise» (Is. 26. 19)? The eight verses mentioned  
15 above speak, however, of *man's* frailty, of his poor strength, and limited power, unable as he is to raise *himself* from the grave after his death.

The Gaon adds: Body and soul participate equally in the verdict and the award, both having been created at one and  
20 the same moment. Many go wrong on this point. Some hold that «reward and punishment» affect the soul only; others hold that they affect the body alone. The former base their opinion upon such verses as these: «If any *one* (Heb. «soul») shall sin» (Lev. 4. 2); «The *soul* that sinneth, it shall die» (Ezek. 18. 20).  
25 The latter cite these words among many others: «His flesh is consumed away, that it cannot be seen, and his bones that were not seen stick out» (Job 33, 21). But neither class seems to understand the method of Scripture, which sometimes mentions the soul alone, and at other times the body alone; and oc-  
30 casionally mentions soul and body as both participating in a certain action, as e. g. «The soul which toucheth» (Lev. 22. 16); «No soul of you shall eat» (ibid. 17. 12); surely, though the word «soul» is used in connection with the action, yet the idea is physical, and refers to the body.

The reason why I have composed a chapter on National Hope, is because the people of the world who walk in darkness have

despaired of hope, saying, that the term for national consolation has already passed by, and that it was fulfilled during the time of the Second Temple. Many others say, that this consolation was given upon conditions, as in the verse: «If ye will obey» &c. (Ex. 19. 5); «And it shall come to pass, because ye hearken» &c. 5 (Deut. 7. 12); and so forth. But the man of wisdom, he who has his eyes in his head, can see that the expressions of comfort were not uttered conditionally, but that they were tidings announcing consolation to the people, to be fulfilled at some future time. That this is so can be proved from the fact, that 10 there occurs in the course of the chapter announcing comfort to the nation, the words:—«For this is as the waters of Noah unto me» (Is. 54. 9); implying, that as God promised the descendants of Noah, that even though they would sin, He would yet never punish them as in the days of the Flood; so, if even 15 Israel should be guilty of sin, their reward will not be taken from them in the time to come.

It is further stated in Jeremiah: «If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they 20 have done» (Jer. 31. 37). Herein is contained the consolation of Israel's Redemption; so that even if they sin, they need not despair of being redeemed. God has, moreover, informed us, that the people will all be righteous, and consequently worthy of redemption, and surely He knows the signs of the future. 25

R. Saadya brings the following fifteen proofs in support of Israel's future redemption; five from the Holy Law, five from the Prophets, and five from observation.

*From the Holy Law:•*

Dwelling on the subject of National Comfort, we learn from it: 30

1. That Israel will be gathered together unto Jerusalem from the four corners of the earth, and that not one will be left behind, as it is said: «And I shall have gathered them into their own land, and I will leave none of them any more there» (Ezek. 39. 28). Now, in the time of the Second Temple, the 35 whole nation was not gathered, for it is stated: «The whole congregation together was forty and two thousand, three hundred and threescore» (Ezra 2. 64).

2. They were to be gathered from the islands of the sea, as it is said: «From Elam and from Shinar, and from Hamath and from the islands of the sea» (Is. 11. 11); whereas, during the first exile, they were not carried into captivity to the islands  
5 of the sea, and only came back from Babylon.

3. «Strangers shall build up thy walls» (Is. 60. 10); whereas, at the time of the Second Temple, they uttered slanderous attacks against Jerusalem, in order to stop the rebuilding; and it was rebuilt by the Israelites alone, amid the stress of great  
10 difficulties, as it is said: «Every one with one of his hands wrought in the work, and with the other hand held a weapon» (Neh. 4. 11 [17]).

4. It is written: «Thy gates also shall be open continually» (Is. 60. 11). Now, it is written of the time of the Second  
15 Temple, that the gates of Jerusalem were never open until the heat of the sun (Cf. Neh. 7. 3).

5. It is said: «The nation and kingdom that will not serve thee shall perish» (Is. 60. 12). During the Second Temple, the Israelites were subject to Media and Persia, to Greece, and to  
20 Edom, i. e. Rome.

*From the Prophets:*

1. We learn, that at a future time Israel shall burn for seven years of the wood supplied by the arms and weapons of war in connexion with Gog and Magog, as it is written: «For they  
25 shall make fires of the weapons» (Ezek. 39. 10).

2. The Nile, the river of Egypt, and the river Euphrates, shall be dried up in seven places, to provide a way for the redeemed ones to pass through, as it is said: «And the Lord shall utterly destroy the tongue of the Egyptian Sea . . . . . and  
30 there shall be an highway for the remnant of his people» (Is. 11. 15, 16).

3. The Mount of Olives shall be cleft asunder, and the brook Kadmon shall pass between, as set forth in Ezekiel(!)

4. The Temple shall be rebuilt in all its beauty and form,  
35 as stated in Ezekiel.

5. Living waters shall go from Jerusalem, and upon the sides thereof shall be all kinds of fruit trees, as described towards the end of the Book of Ezekiel(!)

We can prove that Israel's «consolations» have not yet been realised, for it is stated: None of these things have happened yet, they are to be fulfilled at the time of Israel's final Redemption.

*From observation:*

1. «And the Lord shall be king over all the earth; in that 5 day shall the Lord be One, and His name One» (Zech. 14. 9); and yet the nations are still serving and invoking their idols.

2. «The Lord hath sworn by His right hand, and by the arm of His strength, surely, I will no more give thy corn to be meat for thine enemies» (Is. 62. 8); and yet these enemies 10 have not ceased filling their stomachs with our dainties.

3. «Nation shall not lift up sword against nation, neither shall they learn war any more» (Micah 4. 3); indeed, this has not yet come to pass.

4. «And the wolf shall dwell with the lamb, and the leopard 15 shall lie down with the kid . . . . . and the lion shall eat straw like the ox» (Is. 11. 6, 7). Do not these still tear and devour their prey? And should one retort, that these are figurative terms referring to the removal of men of violence, I would simply repeat my question and ask:—Have not those 20 violent ones who oppress the poor of the earth even increased in numbers?

5. «And I shall turn . . . Sodom» &c. (Ezek. 16. 53); yet it is still in its desolate condition.

Further, after the fall of Edom referred to in the 34<sup>th</sup> Chapter 25 of Isaiah, beginning «Come near, ye nations», the words occur:—«Comfort ye, comfort ye, my people» (Is. 40. 1), being an address unto the people of Israel; and then again, these words occur towards the end of Isaiah: «Violence shall no more be heard in thy land, desolation nor destruction within thy borders» 30 (ibid. 60. 18); nevertheless, Edom and Ishmael still domineer over us. It is also said:—«But thou shalt be called Hephzibah, (*lit.* «My delight in thee») (ibid. 62. 4), yet nations are still at war with Israel. «And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more 35 heard in her, nor the voice of crying» (ibid. 65. 19); in spite of this, her cry has increased on account of the number of her slain and dead.

It is, again, stated: «I will make Jerusalem a cup of trembling unto all the people» &c. (Zech. 12. 2); but the condition of her city now is worse than that of any other city, on account of the sickness of those who go thither; for her climate  
 5 is bad, whereas originally it was beautiful and healthy. Did not David call it: «Beautiful for situation, the joy of the whole earth» (Ps. 48. 2)? Was it not, further, said concerning it, that there should not die there an infant of days, nor an old man that hath not filled his days» (Is. 65. 20)? whilst this is not  
 10 the case at present. And it continues: «For the child shall die an hundred years old . . . . as the days of a tree shall be the days of my people . . . . . they shall not labour in vain, (they toiling, and others enjoying) nor bring forth for trouble» (ibid. vv. 20-23); meaning, that their children shall not die in  
 15 their lifetime, like «Haran who died before his father Terah» (Gen. 11. 28); for until Haran no one had ever died in the lifetime of his father. People were, accordingly, astounded at the fact, and called to mind (as Scripture does) the daughters who survived their parent. So also «Eleazar and Ithamar  
 20 ministered as priests in the sight of Aaron» (Numb. 3. 4).

Finally, it is stated: «And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord» (Is. 66. 23).

25 To sum up in a word. All those texts which we have cited as not yet having seen their fulfilment in the past, will be fulfilled in the time to come, namely, at Israel's restoration.

There is, however, one more passage to which we must refer. It is stated in Jeremiah: «I will take you one of a city, and  
 30 two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding . . . . . At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it» (Jer. 3. 14-17).

35 Now, surely, this consummation has never yet been brought about in the world.

Some may, perhaps, endeavour to explain, that this prophecy was fulfilled in Jesus. But then not «all the nations» awaited,

or believed in Jesus. Then, again, it is said:—«They shall seek the Lord their God, and David their king» (Hosea 3. 5),—referring to the Messiah. You cannot refer this term to Jesus, since Scripture states, that in the time of the Messiah «they shall not sorrow any more at all» (Jerem. 31. 12). And it is 5 said: «And they shall come again from the land of the enemy . . . . thy children shall come again to their own border» (ibid. 31. 16, 17), viz:—the border of Israel. Then it is said: «I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made 10 with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt» (ibid. *vv.* 31, 32). Now it is *our* ancestors, and not the ancestors of the nations, that God brought out of Egypt. Further on we read: «Thus saith the Lord, which giveth the sun for a light by day, and the 15 ordinances of the moon and of the stars for a light by night: . . . . . If those ordinances depart from before me, then the seed of Israel shall also cease from being a nation before me for ever» (ibid. *vv.* 35, 36).

We have the further comfort:—«Fear thou not, O Jacob, my 20 servant, neither be dismayed, O Israel: . . . though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee» (ibid. 30. 10, 11). And it is said in Ezekiel: «Son of man, prophesy against the shepherds of Israel» &c. (ibid. 34. 2); «And I will require my flock at their 25 hand» (ibid. *v.* 10); «Ye shall receive no more reproach of famine among the nations» (ibid. *v.* 30); «Neither bear the shame of the nations any more» (ibid. *v.* 29); «Neither will I cause men to hear in thee the shame of the nations any more, neither shalt thou bear the reproach of the people any more» (ibid. 30 36. 15).

And there is this further great national consolation; that even those of the people of Israel who die in captivity, shall all come to life, and be led to the land of Israel, as it is said: «Behold, I will open your graves, and cause you to come up out of 35 your graves, and I will bring you into the land of Israel» (ibid. 37. 12). Further, it is said in Joel: «I shall pour out my spirit upon all flesh . . . . . For I will cleanse their blood that

I have not cleansed» (Joel 3. 1—4. 20 [2. 28—3. 21]); meaning, that although there will be a reckoning for their iniquities, yet «In the last days it shall come to pass, that the mountain of the Lord's house shall be established» &c. (Is. 2. 2); «In that  
5 day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out» &c. (Mic. 4. 6); «According to the days of thy coming forth out of the land of Egypt, will I shew unto him marvellous things» (ibid. 7. 15): As it was Israel that «came forth» then, so it is Israel who will see these  
10 «marvellous things».

And then, at that time, the nations shall see, and be ashamed of their unrighteous power, they will place their hand upon their mouth; for, as it is said: «I will make you a name and a praise among all people of the earth» (Zeph. 3. 20). Further,  
15 Zechariah says: «Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee: he is just, and having salvation . . . . . and his dominion shall be from sea to sea» &c. (Zech. 9. 9, 10); and before these latter words we read: «I will cut off the chariot from Ephraim . . .  
20 and the battle bow shall be cut off».

I adduce this passage as a rejoinder to him who says, that Jesus brought salvation; for does not war still exist? Furthermore, did He reign and have «dominion from sea to sea, and from the river even to the ends of the earth»? Then, again,  
25 it is written in Malachi: «For behold the day cometh, that shall burn as an oven» &c. . . . . «But unto you that fear my name shall the sun of righteousness arise» &c. (Mal. 3. 19, 20 [4. 12]). Nevertheless, we observe that the wicked still rule, and are not as «ashes under the feet» of the righteous. And what about  
30 the words:—«Remember ye *the law of Moses*, my servant» (ibid. v. 22 [4. 4])? It does not say here: Remember ye *the law of Jesus*. On the contrary, it expressly states:—«Behold I will send you *Elijah the prophet*» &c. (ibid. v. 23 [4. 5]), *Elijah* not *Jesus*, a *prophet*, and not a *god*.

35

### XIII. ON THE RESURRECTION.

It is not concealed from persons possessed of understanding, that the world was created for man's sake; so that he might

observe the Law of his Creator, and thus receive reward here, and render himself worthy of life in the world to come. Now, the resurrection of the dead is nothing more marvellous than the way in which man originally starts into being, the way in which old and young are created out of nothing. As for man, 5 he is formed out of an insignificant germ; he becomes a human being, who previously did not exist: why, then, should the revival of something which once did exist, appear so extraordinary in thy eyes? Moreover, did not Elijah and Elisha revive the sons of the Shunammite woman, and of the woman 10 of Zarephath? And is it not said in the Book of Ezekiel, with reference to what people said: «Our bones are dried up, our hope is lost» . . . . . «Prophesy, and say unto them, Thus saith the Lord God; behold, I will open your graves, and cause you to come up out of your graves, O my people» (Ezek. 37. 11, 12). 15 And, similarly, does Isaiah speak:—«Thy dead shall live, together with my dead bodies shall they arise . . . . . for thy dew is as the dew of herbs» (Is. 26. 19); that is to say, that in the same manner as the Creator refreshes the ground with water, to form the clay out of which vessels are moulded, so 20 he refreshes the life which is in the dry bones by means of dew.

God, further, informs us, that when the dead shall revive and awake, they will recognise every man his own self, each one will know that he is such and such a person; and he will 25 know his Creator, as it is written: «And ye shall know that I am the Lord, when I have opened your graves» (Ezek. 37. 13). Now the phrase of Isaiah:—«Thy dead shall live» (Is. 26. 19) is parallel to that of Ezekiel:—«When I have opened your graves;» Isaiah's «Awake and sing, ye that dwell in the dust» 30 (ibid.) is parallel to Ezekiel's «And ye shall know that I am the Lord» (ibid.).

We find the doctrine of the Resurrection propounded in the Song of Moses, our Teacher; for in the Song beginning: «Give ear, O ye heavens» (Deut. 32. 1), Moses dilates upon God's 35 message to Israel, and records the goodness which He had bestowed upon His people. It is contained in the passage:—«Is He not thy father that hath bought thee?» as far as the

words: «thou didst drink the pure blood of the grape» (ibid. *vv.* 6-14). He then publishes their iniquities, as it is said: «But Jeshurun waxed fat and kicked . . . . . He abhorred them, because of the provoking of his sons, and of his daughters» 5 (ibid. *vv.* 15-19). He next speaks of the sources of comfort which they will enjoy in the future, as it is said: «I will see what their end shall be» (ibid. *v.* 20). Then He softens them with reproof, in view of the time when their servitude and affliction shall wax strong, as it is said: «Were it not that I 10 feared the wrath of the enemy» &c. (ibid. *v.* 27); he next allots pity to His people, as it is said: «the Lord shall judge His people» &c. (ibid. *v.* 36) until the words: «and be your protection» (ibid. *v.* 38). Thereafter, he announces to them the comforts of the Redemption, as it is said: «See now that I, 15 even I, am He» &c. (ibid. *v.* 39).

Now this one verse is designed as a reply to four classes of unbelievers. To the first class, whose members deny the fundamental principle of our Faith, viz:—God's existence, saying, 'There is no God', the reply comes:—«See now that I, even I, 20 am He» (ibid.). To those, secondly, who deny His unity and associate another god with Him, saying, 'There are two', the words are addressed: «And there is no God with me» (ibid.). Those who do not believe in the Resurrection and the Redemption are told: «I kill and I make alive» (ibid.). And in 25 case some should imagine, that these words mean that He destroys one generation and revives another, and do not necessarily imply the resurrection of the dead, the expression is added:—«I wound and I heal» (ibid.), signifying, that just as the term «healing» only applies to a wound that has preceded, so 30 the term «making alive», or «resurrection», can only apply to those who have just died. As regards the fourth class, to which belong those who deny the doctrine of a future world, saying, 'There is neither judgment nor judge', to them the words are addressed:—«And there is none that can deliver out of my 35 hand» (ibid.). Our Sages add: 'He who denies the Doctrine of the Resurrection of the Dead, shall have no portion in the world to come: for God is wont to repay man measure for measure, as is shown in the instance of the captain, «on whose

hand the king leaned», who denied Elisha's prophecy (II Kings 7). We are further told by the Sages, that 'the dead shall rise in their shrouds;' and this is quite as reasonable as the theory that they shall rise in their bodies.

The Gaon adds, that all those who shall rise at the Resur- 5 rection of the Dead will be *righteous*, for it is said: «And I will cause you to come up out of your graves, *O my people*» (Ezek. 37, 12); now, it is the *righteous* who are called «*my people*», as it is said: «And say unto Zion, thou art *my people*» (Is. 51. 16). Sinners are not called «God's people», as it is 10 written: «For ye are not my people» (Hos. 1. 9); but the penitent are, for of them it is said: «And I will say unto them which were not my people, thou art my people» (ibid. 2. 23).

Query: Shall the dead, who are revived in time to come, die again, or not? 15

We reply. Our Sages have taught, that the dead whom God shall once restore to life, will not die again.

Query: How can the earth contain all those who shall once be brought to life, at the time of the Resurrection of the Dead?

We reply, with the Gaon, as follows:—From the day that 20 Israel became a nation and went forth into the world until the time of the Redemption, there will pass 3200 years and a fraction. The sum-total of men and women together will be 32 generations, i. e. 120 myriads of males and females (each generation). Now, if even they be all righteous, and penitent, 25 and will all rise, they will only occupy 105 parts of the whole earth. The extent of each one's portion for his dwelling and field will, therefore, be 188 cubits; the border being 200 parasangs, each containing 4 «mil», and every «mil» 2000 cubits.

These details require consideration. 30

Query: When the dead awake, will they recognise each other? Yes, they will; for it is expressly stated in the Book of Eze- kiel, in the passage in which the words occur: «Now these are the names of the tribes» (Ezek. 48, 50), that each one will recognise his neighbour, and every man his relative; and the 35 stranger will be attached to the tribe in whose midst he dwelt, as it is said: «And it shall come to pass, that in what tribe the stranger sojourneth» &c. (ibid. 47, 23).

Query: What will happen at the time of the Redemption to those who die with some physical defect?

Answer. They will rise with these same defects, and be healed afterwards, so that each one may witness his blemish, and realise how wondrously God has exercised His mercy towards him. This is according to our Sages, who hold, that 'they will rise with their blemishes, and then be healed'. This is hinted at even in Scripture; for it first says: «I will kill, and I will revive» (Deut. 32, 39), and then it continues: «I wound and I heal» (ibid.). This idea is also borne out by the verse: «Then shall the lame man leap as an hart, and the tongue of the dumb shall sing» (Is. 35, 6).

Query: When the dead awake, will they eat and drink, and marry?

Answer: Yes; for we have the proof in the case of the son of the Shunammite woman, and that of the woman of Zarephath, who revived, and then ate, drank, and married. And if the question be asked: In the event of their marrying, will they take their own wives, or some other? or, where a man had two wives, which of them will he take? Our reply is, that the matter must remain doubtful, though it would appear at first sight, that he would again take the wife of his youth.

I will now, in a word, explain, why God suffers the evil disposition of man to prevail over the good disposition. It is in order to distinguish between the righteous and the wicked; so that man should have the desire to build and plant, to overthrow and to uproot, to amass wealth, to wage war, and to give vent to his anger; for if, on the other hand, God had permitted the good inclination to prevail over the evil inclination, man would not have engaged in the work of reproducing the species, and in building the world; for, having the thought of death constantly before him, he would spurn all labour, and the world would, in consequence, become a desolation, and would be utterly ruined. God would then feel himself constrained to create a new world, which, of course, He has the power to do, but which He, nevertheless, does not care about doing; for this reason, because people might argue, that there are two Powers at work in the administration of

the world. He relies upon those who are born, from generation to generation, to learn from their fathers His wondrous deeds, and to relate His praise unto others.

Let man, therefore, suffer his sense, or better nature, to clearly manifest itself as triumphant over his folly, or baser 5 nature; so that, in the days of prosperity, he may enjoy his happiness, and, in the day of evil, he may regard and consider well, even with a good heart, the works of God; lest, through his folly, he lose the reward which is yet in store for him: seeing that God has made everything beautiful in its time. 10

Ended and Finished is the Book called MASREF  
(‘THE REFINER’)

Finis. Finis. Finis.

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## CRITICAL AND EXPLANATORY NOTES.

[Hebr. means Hebrew Text; Engl. means English Translation. The Notes refer to the Text, unless otherwise stated.]

### p. 1. l. 1. *vide* Proverbs 30. 1.

A most ingenious application of the words of Scripture, quite characteristic of Berachya's method.

In the original MS. between lines 1 and 2 the words occur . . . . מרדכי אני מרדכי . . . . מיד . . . . כמר עזריאל . . . . in two different hands, more modern and different from text.

l. 2. For the first third of the line, cf. 'Song of Deborah', Judges 5. 14; the same expression occurs p. 117, l. 25.

The name '*Berechiah*' occurs in 1 Chron. 3. 20, 6. 39.

The last third of the line is in imitation of Gen. 49. 21.

l. 3. For the name '*Natronai*', and the use of the term "Rabbi" in connection with it, *vide* Introduction (pp. XXII, XXIII).

l. 4. נלבב cf. Job. 11. 12.

The following simile is repeated on p. 125 l. 1.

l. 5. יהיה should be יהיו.

l. 6. The term הצעיר occurs again in l. 19, on p. 38, l. 13, and on p. 100, l. 29; it does not only mean 'young' in years, but in estimation, 'humble', 'low', or 'small', as the Anglican version has it in Psalms 119, 141, where both expressions occur as here, 'small and despised'.

l. 13. 'That he who runs may read', in imitation of Habakkuk 2. 2. There is little doubt but that the last word of this line is ואפשיט.

l. 21. R. Meshullam. *Vide* Introd. pp. xx, xxxii.

The latter half of this introductory passage is in rhymed prose.

l. 23. **מנלה הראשונה** refers here to the *Introduction* by Saadya, the parallel passage of that here quoted being different in language and much briefer in Ibn Tibbon's version.

p. 2. l. 4. The Bodl. MS. reads **וישתדל** in place of **וישרל**.

l. 5. Bodl. adds words after **המצות**.

l. 7. Bodl. reads **עצלותם** for **עליצתם**, and adds a few words after **נילותם** in l. 8, as after **באולתם** in

l. 12. for which it has **באוותם**.

l. 15. It adds words after **הכסילים**, and in l. 17. after **ערוה**.

The title of the Munich Cod. 42 (f. 301a—526a) appears in the MS. as follows:—**פתרון ספר האמונות וחרצב הבינות ממליצת מפענה צפונות התחיל מחבר (זה) הספר זה ואומ' יתברך ויתעלה שם ה' אלהי ישראל:**

p. 4. l. 9—11. For **גבול זה . . . . . מחייב יושב**, Codex 42 has:—**גבול זה מקום זה בזה מקום מפני כי המושב מחייב יושב**.

l. 27. Cod. 42 adds **לבוררם** after **ואתחיל**, and has **על זו** for **על שני**, and in next line **שני** in place of **שני**.

l. 28. Before consulting Codex 42, I restored the words enclosed in square brackets, which, through curious ignorance of their meaning, the Censor had evidently expunged, thinking they referred to the founder of Christianity; he took the word **הנוצרים** 'created things' for **הנוצרי** 'the Nazarene'. The erasure was not so complete as to prevent, after some little trouble, my restoring the original with the exception of one short word which is indicated in our text by dots. The word is probably **שהם**, as may be seen from the reading in Cod. 42 which is thus:—**אחד מהם יש בהם מקישים יישות ליישות היצורים ומשויים ונו'.**

It is interesting to observe the difference in length of this passage in Ch. III, and that occurring in the Cod. 42. Between the first and last lines of Ch. III, there are in the latter Codex 13 pages (f. 346—352).

p. 5. l. 5. A short word in the Parma MS. expunged by Censor being illegible, we have substituted dots. The word was probably המינים or הפתאים, as the marks of the letters do not protrude above or below the line.

l. 10, 11. Cod. 42 reads מצא for מצאתי, and בעיניך for בעיני מלאך ה'.

After these words there is in Cod. 42 (f. 353) an interpolation, with reference to Jesus and Christian sects. I reproduce it here.

הילכך כלל הנוצרים ארבע כתות שלש כתות קדומות והרביעית חדשה מקרוב באה. כת הראשונה אומרת כי גופו של ישו הנוצרי ורוחו מן היוצר יתעלה זכרו והשנית אומרת שגולמו חדש ורוחו ברואים אבל יש בו רוח אחרת מן היוצר והרביעית אומר כי הוא היה נביא גדול ונכבד ואהוב לאלהיו היה ויקר בעיני יוצרו וגדולתו כגדולת הנקרא בני בכורי ישראל אל שהם נכבדים מכל ומיוקרי ואשיב על דבריהם הנה ואומר במגילה ה"ח בזכרי ביאת משיחנו תהיה ביאתו בקרוב אמן: אבל כת הראשונה האומרת שקצת מן היוצר נעשה גושם ורוח כבר הם חייבי בכל התשובות והקנצנים אשר ביטלתי במ דבר האומרים שהממשים נבראו מן היוצר והכת השלישית האומרת שגופו ורוחו נבראים אבל יש בו רוח אחרת מן האלהים חייבין הם להאמין שאיפשר לנוצרי וחדש כדי שיעשה אלוה. בהשתתף עמו כלום אחר מן האלהים וזה הבל ורעות רוח. ומצאתים שהם מדמים אותו להר סיני לאוהל מועד ולאילן הסנה אשר ירדה עליהם השכינה וגם שכינה בתוכם. וחייבים הם בזה הדבר כדי שיאמינו ויעידו שהסנה והר סיני ואוהל מועד כולם אלהים כמוהו עד אשר יוסיפו לחסוא על חמאתם פשע: אבל כת הבינונית הם חייבים בראשונה מפני שהם אמרו כי רוחו עליונית מן נפש היוצר והם הם חייבים באחרונים אשר אמרו שגופו החדש נעשה אלהי . . . ועד אני חפץ להוסיף ולהשיב על דבריהם במגילה הג' וה"ח הלכך כבר ביארנו כל העניינים והקנצנים המקניצים והמבארים שאלהינו אחד יתעלה זכרו מיוחד ובטלו דברי האומרים שהוא ב' או ג' .

After this reference to Jesus, there are in Cod. 42 twenty-two pages (f. 353b—364b) before the beginning of our Chapter IV.

For a further reference to Jesus in this work, compare the latter half of Chapter XII of the *Maṣref* (B).

p. 6. l. 10. In place of קדם מכל מקדם Saadya (Ibn Tibbon's version) has קודם מכל מקום.

p. 7. l. 10. David is here called המנעים agreeably to II Samuel 23. 1, נעים וְמִרְתֵּי יִשְׂרָאֵל 'the sweet psalmist of Israel'.

l. 12—19. In place of these opening lines of Ch. IV, by no means smooth and easy, Cod. 42 has the following probably more difficult and involved passage:—

וראוי שאבאר שאין הראייה נופלת עליו ואפש' הצבעים לראותו ולהסתכל בו מפני שכל הממשים נראים במיני המראה ובשופי ההרגשה הם הצבעים הנצבעים בתואר הגלמים הקדומים צבעיהם וכתמיהם בקלסתר' התיפוכים המתשרטט' בגני הנושים ונכתמים בקרומי הגולם והם הנשוכים (sic) לעין והם תכופים ונחברים לשופי העין הצבע. הקרום הכתם הדקים שבשאף ושבנשוף באצילת האויר ובנחצחת האור ובתכיפתם זה עם זה ובהתחברם זה לזה ישגית הרואה את שגיתתו. ובעיקוף הראיה יתוודע המראה, ולכן המראה מפרשת בין הרואה לנראה. וכל הסיפורים הללו מקרים ועירועים (sic) ודיבוקים וחיבורים. וכולם נעדרים מן היוצר יתרומם זכרו שאין רשות לעין לשור אותו לא באילו המדות ולא במדות מהרות (sic) ואין שלטון ועירעורים עליו יתרומם זכרו:

p. 8. l. 30 to l. 35. In this rather involved passage Cod. 42 (f. 373) has several variations. The chief are as follows:— Between קצת and בהמות (l. 30) it reads אכילת הצור (l. 32) it has היוצר; for התורה (l. 33) it has הצורה; היא בראותו ובצורתו הוא כדמותו וכצורתו; in l. 34 there is אחת מהם for אחד מהן; and after the word לעבוד the words are שהוא מטמא. In the Codex there is a curious marginal note referring to the expression in l. 30—31 קצת . . . הנאות אחת, which says that the rest of this passage, beginning אחת, is to be found on f. 386b, where there is a cross reference to f. 373.

p. 9. l. 23. מִיָּעֵד should, perhaps, be מִיָּעֵד.

p. 11. l. 10. Ought, perhaps, the words קודם מביאתו וזמן חזירתו to be קודם נבואתו וזמן חזירתו?

p. 14. l. 8. בכור השכל ובמצרף החכמה.

This simile is a very favorite one with Berachya. It is the first passage in which the noun 'Mašref' occurs. We had the verbal form in Ch. III, p. 4. l. 25—26 ונצרף בכור השכל.

l. 34. The fuller introduction to the subject introduced by

the passage והנה מצאתי contained in Ibn Tibbon is omitted by Berachya.

p. 15. The second question here (l. 9) is 3<sup>rd</sup> in Ibn Tibbon's version;

the third here (l. 15) is 4<sup>th</sup> in Tibbon's;

the fourth here (l. 25) is 5<sup>th</sup> „ „ ;

the fifth here (l. 28) is 6<sup>th</sup> „ „ ;

There are but 5 questions propounded here, whereas there are 7 in Ibn Tibbon.

l. 33. I might say here once for all that I have preserved the peculiar orthography adopted by Berachya in such words as שיני for שני; שלשי for שלישי; ציוי, צוי, ציווי; אהרכך, written as one word; נישא for נישא; etc.

p. 17. l. 32. Berachya calls himself here המעתיק used by him alternately in the sense of 'copyist' and 'translator';

Cf. p. 46, l. 11—12, שהעתקתי מלשון הגוים ללשונינו; p. 47, l. 4—5; and p. 52, l. 10.

p. 18. l. 8—10. This paragraph based upon Saadya is very strange, for in reality according to the opinion of Beth Shammai (expressed in the Talmud, T. *Sabbath*, 19a, עד רדתה אפילו בשבת), to continue the fight was permitted on the Sabbath day.

l. 17. בית עולמים lit. 'The House of Eternity' used for 'The Temple'; perhaps 'The House of Eternity', which is expected to endure unto everlasting.

l. 25. The 2<sup>nd</sup> point in Ibn Tibbon.

l. 33. The 3<sup>rd</sup> „ „ „ „

p. 19. l. 11. The 4<sup>th</sup> „ „ „ „

l. 23. The 5<sup>th</sup> „ „ „ „

l. 29. The 6<sup>th</sup> „ „ „ „

p. 20. l. 10. The 7<sup>th</sup> „ „ „ „

l. 16. The 8<sup>th</sup> „ „ „ „

l. 27. The 10<sup>th</sup> „ „ „ „

l. 36. The 11<sup>th</sup> „ „ „ „

l. 18. Should not the word שריפת 'burning' have been זריקת 'sprinkling' as in next line?

In Ibn Tibbon there is a 12<sup>th</sup> point. The 9<sup>th</sup> point in

Ibn Tibbon has reference to the 'Azazel' (*the scapegoat*)  
Levit. 16. 8 sqq.

p. 21. The term נביא 'prophet' is here used instead of 'psalmist'.  
Psalm 44 in which the quotation occurs is headed 'To  
the chief musician for the sons of Korah'.

pp. 21—22. In Ch. XXI there is considerable variation from  
Ibn Tibbon's version.

p. 23. l. 5. ניר = Syriac ܢܝܪ 'yoke'.

p. 25. l. 1. בן ברית. Might not this be חרות?

l. 24—25. והנביאים . . . . . מחכמה.

For these expressions Ibn Tibbon has מדרך המוחש ומדרך  
השכל וממה שבכתב ושבקבלה.

l. 33. I have translated as if the word were אחד not אחר.  
There is considerable difficulty in determining the ד and  
the ר in the Parma MS., owing to their similarity: the  
same applies to the ב and כ, and other letters.

Note 1. (in a later hand) states: 'It seems to me that  
the Gaon makes mention of two kinds of flaming fire  
raging in Gehinnom (Hell); perhaps he was thinking of  
the one in the "Purgatory" and the other in the "In-  
ferno."'

p. 27. l. 24—25. For את היוצר את הידוע בחכמה Codex  
42 reads את גלה הידוע שבחכמה;

l. 25. For מסר את הנעלם it has מפרסמת הנעלם;

l. 27. For ולא על דעת בני אדם it has ולא על הק' it has על  
מעשיהם:

p. 28. l. 8—10. The reference to Pappus and Lulianus in this  
passage is interesting. (Cf. T. *Taanith* 18b; *Semaḥoth*  
VIII).

p. 29. Ch. XXIX. Saadya (Ibn Tibbon) enumerates 8 instances.

p. 31. lines 1—3, and p. 45, lines 7 and 22. The very un-  
common word ארש, we have taken to be equivalent to  
the Syriac ܐܪܫ.

p. 32. Ch. XXXIII. The 10 expressions used by Saadya (Ibn  
Tibbon) are quite different; viz:—ועובד וממרה, צדיק ורשע,  
ושלם ומקצר, ותומא ומזיד, ושב וכופר.

p. 33. l. 1—3. The passage in the Talmud, *Kiddushin*, 39b,  
from which this is taken, is slightly varied.

p. 34. In the margin facing the beginning of our Ch. XXXVI, the words **אריכת פנים** are added in the MS.

p. 35. l. 6—8. This third instance omitted in Saadya (Ibn Tibbon), and the order varied.

p. 36. l. 9. **העובד = החסיד** (Ibn Tibbon).

l. 17. **המורה = המורד** „

l. 22. **השלם = הצדיק** „

l. 33. **החומה = הסורר** „

l. 36. **הפושע = המזיד** „

The expression **הכופר** is the same in both versions.

l. 18. The word **משומד** 'apostate' connected with the Syriac **ܡܫܡܕܐ** 'baptize'. (Cf. Ibn Parḥon's **מחברת הערוך** s. v. **שנע**).

p. 37. l. 12. For **ונחם**, Ibn Tibbon has **החרטה**; for **וידוי**, he has **בקשת הכפרה**; and for **וקבלה**, he has the phrase **על שיקבל**; **עצמו שלא ישנה**.

p. 38. l. 13. Concerning **הצעיר** *vide* Note to p. i. l. 6.

Ch. XXXIX. As the beginning of this Chapter is the only extract from this work which I have found among the 'Miscellanea' (p. 95) contained in the Bodl., I reproduce it here in full.

אמר רב סעדיה מי שיש בו אחת מ' דברים הללו אין תפילתו נשמעת א' מנשחתם (sic) גזר דין שנ' אל תוסף דבר עלי עוד בדבר הזה. ב' המתפלל בלא כוונת הלב. כש' דוד ויפתוהו בפייהם ובלשונם יכזבו ולבם לא נכון עמו. ג' מי שאינו מקשיב לד' שנ' מסיר אזנו משמוע תורה גם תפלתו תועבה. ד' מי שאינו מקשיב לזעקת דל שנ' אומם אזנו מועקת דל גם יקרא ולא יענה. ה' מי שעושק וגוזל ואכל את האסור לו שנ' ואש' אכלו שאר עמי וגו' ואז יצעקו אל ה' ולא יענם. ו' המתפלל בלא נקיות וטהרה שנ' גם כי תרבו תפילה אינני שומע ידיכם דמים מלאו. ז' מי שרבו עוונותיו ומתפלל בלי עשות תשובה שנ' כי עוונותיהם היו מבדילים בניהם ובין אלקיכם וחטאתיכם הסתירו פני מכם משמוע עכ"ר: מצאתי זה הספר מצורף שחיבר רבינו ברכיה ז"ל:

p. 39. l. 5. **חבול לא ישיב**. It might be better to delete **לא**, taking the passage from Ezek. 33. 15. The author quoting from memory evidently confused this verse with that in 18. 12.

p. 40. l. 36—37. Cf. Talmud, *Jebamoth* 121b, **הקבה מודקק**, עם סביביו כחום השערה:

- p. 41. l. 28—31. Rhymed prose. Cf. parallel passage in Ibn Tibbon, shorter and less choice.
- p. 42. l. 7—8. Mentions himself by name; *vide* p. 110, l. 10 etc.
- p. 43. l. 28. Baḥya called הדריין הגדול.
- l. 30. The parallel passage in the *Maṣref* has חומר for חבור (p. 126. l. 14 from the bottom).
- p. 44. l. 10 sqq. The Biblical verses adduced here in support are not all the same as those cited by Gabirol.
- l. 25—26. In the original MS. facing these lines, the words ספר הנפש occur in the margin.
- p. 45. l. 7 and 22. For the word ארש *vide* Note to p. 31, lines 1—3.
- l. 8. הפלכים might be in place of הפתוכים, though Ibn Tibbon's version has גלגלים.
- l. 33 sqq. Cf. Ibn Ezra's *Jesod Morch* (Edit. Prag 88a).
- p. 46. l. 10—12. *Vide* Note to p. 47, l. 4—5.
- l. 13. The same reason given in the "Dodi".
- l. 21—22. Observe the derivation of נשמה from שמים; and
- l. 29. that of בינה and תבונה from בין 'between'; and
- l. 32 that of נפש from פש (as in ופשחם).
- This same derivation of נפש is given by Berachya in his "Dodi".
- p. 47. l. 4—5. It is highly interesting to compare this entire chapter XLIX with the passage in the "Dodi" (which work I have copied for the purpose of publication); the more so, as it affords a commentary upon the words (p. 46, l. 11—12) 'that which I, Berachya, have learnt from the scientific work which I have rendered into Hebrew from a non-Jewish source', and the concluding words (p. 47. l. 4—5):—'I have culled all this information from the learning of the Greeks, which had been translated into other languages by certain non-Jews; I have redeemed it from the hand of the stranger, and have given it a purer turn of my own, and incorporated it in this work'. Some of the Hebrew expressions are almost identical in this work and the "Dodi", as regards these two important quotations. The passage in the "Dodi" referred to is as follows:—אני ברכיה בר נטרונאי . . . . אשנם מתני להעתיק

אלה הדברים בלשון עברית כי מצאתי במכתב של גוים אשר  
העתיקום מן העבריים . . . . . מהרתים מיד בן נזר וכתבם (!)  
בלשון הקודש . . . . . לצרף וללבן מליצתם . . . . .

For the expression לצרף וללבן Cf. p. 116, l. 3, the opening words of the *Masref* (B), and Daniel 11. 35.

p. 48. l. 15—17. This beautiful and significant passage of the Talmud, T. *Sanhedrin*, 91a—b, is worth quoting at length. "Antoninus said to Rabbi: Both body and soul might argue that they are exempt from punishment. The body might say, It is the soul that sins, inasmuch as no sooner does it depart from me but I become as a silent stone in the grave. The soul, on the other hand, might retort, It is the body which sins, for as soon as I quit it, I hover about as a bird in the air.

The truth, however, is that both body and soul are amenable to judgment, and deserving of punishment.

The following parable will illustrate our contention.

An earthly king had a beautiful garden containing first ripe figs, and placed in charge of it two watchmen, one lame and the other blind. The lame one said to the blind watchman, I see some beautiful ripe figs in the garden, suppose you carry me on your back, and then we shall be able to get them and enjoy ourselves with them. The lame watchman, accordingly, got upon the blind man's back, and the two, acting thus in concert, brought the fruit and enjoyed them. Some time after, it happened that the owner of the garden enquired what had become of the figs; whereupon the lame man said: 'Have I any feet, that I could have gone and fetched them?' and the blind man insisted: 'Have I eyes, that I could have seen them?'

The king there and then placed the lame man upon the back of the blind man, and proceeded to judge them conjointly. Thus also does the Almighty act in the case of mortal man. He brings the soul within the body, and judges them together."

l. 18. Ibn Parhon (xii. cent.) in his work *מחברת הערוך*, s. v. חסר.

- l. 22. In the MS. the word יצרו is written above תאורתו.
- p. 49. l. 32 sqq. There is considerable variation in the Talmudic passage, *Aboda Zara*, 20b, from which this is evidently taken.
- The condition of the soul when it departs from the body, and the idea of Purgatory, are subjects treated in Ch. LIII.
- p. 50. l. 28 sqq. Cf. whole passage in T. *Sabbath*, 152b, and 153a. *Vide* p. 147, l. 19 sqq., and note thereon.
- l. 36—37. חבוט הקבר 'the punishment (beating) meted out in the grave'; (*Vide* ממתת חבוט הקבר in *Agadath Bereshith*, p. 56b. sqq., and also 'The Chronicles of Jerahmeel' (Edit. Gaster, London, 1899, p. 308sqq.).
- The doctrine of metempsychosis or transmigration of souls is considered in Ch. LIV.
- p. 51. l. 11. The aspiration contained in this line is much more poetical than the corresponding one in Ibn Tibbon's version.
- l. 18. מדברים ומעבתיים Cf. Micah 7. 3.
- l. 20—22. There are difficulties in the text as it stands, and it is probably corrupt. I have left עוף and translated 'hover'; might it, perhaps, be ענף 'branch', or גוף 'subject'? I have also left ג, taking it as numeral; might it, perhaps, be a contraction for גם 'also'?
- In Codex 42 (Munich), mention is made (f. 323—f. 339) of 12 or 13 נימוסים 'principles' or 'theories' which the author upsets.
- l. 30. The *fourth* source of doubt here is the *third* in Ibn Tibbon.
- p. 52. l. 9—11. *Vide* Note to p. 47.
- l. 28 sqq. Facing the beginning of Ch. LVI. the words ס' תחית המתים occur in the margin of the MS.
- The corresponding introductory passage to this portion of the work (on the Resurrection of the Dead) in Saadya (Ibn Tibbon) is quite different, and much longer.
- p. 53. From the 5<sup>th</sup> line from the bottom until the end of the Chapter, the Munich Cod. 42 has several variations and interpolations. Thus for עיקרים it reads עיקריו, and omits the next word וחלקיו; in the next line after והגולמים it adds והגושמים, and after the word כמו it reads:—שחפשו

שיעור הבקיאים ובחנו המשכילים ובדקו ומדרו קצת; reads ועם for עם and in the last line for הארץ it reads ארץ. Then for the next nine words beginning with עפרה, the MS. has the following:—עפרה והריה וגבעותיה ומימה—וצמחיה והחיה אשר עליה אלף פעמים ותשעה ושמונים פעמים. וכן הוציאו חשבונם שלשה ושלשים חלק בתוך שלשה ושלשים.

p. 54. l. 1. Cod. 42 omits השני; l. 3, has ויצברו for ויצברו; and for the last word במלונותיהם; l. 4. שיניע for 'א; for חדשות it has חידושם, and in place of the following word it reads נתחייבת, while it omits the words כקדמתם and כי.

p. 55. The subject contained in the last few lines of LVII and in LVIII is treated much more fully in Saadya (Ibn Tibbon).

l. 20. אורות It was impossible to translate this 'herbs' as the Anglican and other versions, for, according to the context in Berachya, he evidently interpreted the word 'lights', the ordinary meaning.

p. 56. הכופרים ועובדי שתי = Dualists; Cf. p. 53, l. 6. שתי, and p. 153, l. 12. רשויות.

l. 19—23. The interpretation of this verse of Micah 5. 5 [4] is most interesting. Ibn Tibbon's version omits Adam, and adds Isaac as one of the 'prophets'. The *Yalkut* (f. 81b, § 552) comments on this omission of Isaac, and accounts for his absence by saying, that 'he takes his stand at the entrance to Gehinnom and delivers his descendants (children) from the punishment dealt out therein'. As regards the *eight* "principal men", the *Yalkut* is not particular as to the number and enumerates *ten*, adding Amram after Samuel, and Zedekiah after Hezekiah. Some versions (including the Talmud T. *Succah*, 52b) read Zedekiah in place of Hezekiah.

l. 24—30. From a critical point of view, these lines require a good deal of explanation. We shall but refer to the most important points. There are several discrepancies in the phraseology employed in the various Talmudic passages here cited. These passages are:—The Jerusalem Talmud, *Shebiith* IV f. 10a, and Midrash Rabba, Levit. XI (beginning). [Cf. also the beautiful apologue in T. *Sabbath* 153a, end of XIII, based on Eccles. 12. 9]. We would

ask the apparently bold question, whether the word יונק 'suckling' at the end of l. 28 is not an error, due to Berachya having trusted to memory for his quotations, and should not have been ר' יונה, author of the saying, as the Talmud and Midrash have it, as also Ibn Tibbon's version? The word פרוממותא, end of l. 29, also presents some difficulty. The Talmudic and Midrashic texts read פרוממיתא (and this reading is followed by Ibn Tibbon) which is evidently the Gr. *προμνηστια* 'the preliminary marriage-feast' (Cf. Jerusalem Talmud, *Demai*, IV (begin.) f. 11a). Berachya's word, as used here, certainly reminds one of the Gr. *πραγματετα*, Syr. *ܦܪܥܡܡܝܬܐ*, 'business', 'goods'.

Further, while both in our text and in the Talmud, *Sheviith*, the expression joined to it is דאכיל, in the Midrash Rabba, and in Ibn Tibbon we have דעביר.

Judging from the commentary on the Jerusalem Talmud (Edit. Amsterdam 1710), it would appear that this expression has long puzzled commentators, inasmuch as it is forced to render דאכיל פרוממיתא by ופרקמטיתא וסחורתו, as I suggested above. l. 35—36. In the Talmud T. *Sanhedrin*, 90b, this is put in the form of a question addressed by Queen Cleopatra to R. Meir.

l. 35. קבלה. I have here translated 'in the language of tradition'. In Rabbinical (non-mystical) ancient literature, the term stands for 'the Hagiographa', or 'the Prophets', or for 'Tradition'.

l. 37. In Saadya (Ibn Tibbon) this paragraph ends with a reference to an early ritual custom, as mentioned in the Talmud, concerning the use of shrouds, in which R. Gamaliel's name is introduced as having effected a salutary reform in the extravagance of such funeral expenses. (Cf. T. *Moed Katan*, 27b, and *Ketuboth*, 8b).

p. 59. l. 8. Codex 42 reads מדה אחרית for מיתה אחרת.

l. 10. In the Talmud (*Sanhedr.* 92a) the words are צדיקים מתים *vicè* חורין לעפרן, and מתים *vicè* חורין לעפרן.

l. 11. הוועד is probably הועד.

l. 12. A paraphrase of Isaiah 51. 6. Even the words quoted as the Biblical text are not exact.

l. 15—l. 27. Codex 42 has, in this much involved and difficult passage, many variations. For ג' אלפים (l. 17) it reads אלפים; in l. 19, after דור דור it adds כלל כל דור דור; in l. 20, for בימות it reads בימי, and for אוהוים it has וחמישים; after יתר (l. 21) it adds מחלק אחד, and has וחמישים *vicé* וחמשה. In place of the words, l. 22 to l. 23, beginning with דור לכל דור to רבוא ומ' רבוא, this Codex reads as follows:—ומנינם קב דור. ומ' רבוא כל דור דור רבוא ויהיו; כולם ששת אלפים ריבו ושמונה מאות וארבעים ריבוא. l. 24, after ומאתים it adds פרסה; and in place of מילים ד' reads ארבעת אלפים; in l. 25, for אלפים אמה it has ארבעים מילין; in l. 26, it omits the words יהיה and מהם; and in l. 27, instead of ק"פ וח' it reads מאתיים ושמונים ושמונה [p. 152, l. 28, has ויח' מאות א']; and after הדבר it adds ההוא.

I have translated with some approach at correct calculation, but not according to the text here presented. I was bound to reproduce, not materially alter, the original text (A); but I have taken advantage of the text in Cod. 42 (Munich) in translating (p. 118 Engl.) this very involved and corrupt passage,—corrupt as far back as Ibn Tibbon's original text of Saadya.

If we take 32 generations, each generation of 120 myriads, we have (according to l. 18—19)  $1,200,000 \times 32 = 38,400,000$  souls. This would agree with line 23, which calculates  $30,000,000 + 8,400,000 = 38,400,000$  souls.

p. 60. l. 16. Cf. the following passage in *Agadath Bereshith*, § 66:—גשבע אני שאין בני ננאלין עד שיבא משה רבן:

p. 61. l. 22. The מ' at end of line should be ב', as in l. 27. Thus Cod. 42 has עשרים in full, as it has מאה for ק'. The proportion is 20 : 100 :: 100 : 500. I have translated accordingly.

p. 62. Facing LXV the MS. has in the margin 'הפרק' והפרק'. l. 28. After בלבד some such expression as וכן כת' has evidently to be supplied.

p. 64. l. 28. Supply אלף וגו' after.

l. 30. Cod. 42 has ביצר for באיזה צד, and omits וחצי;

l. 32. *vicé* הנה הוא תפל (sic) ומשרת it has הנה משרת.

l. 34—36. in place of the words from וכללם to ולא יתר, this MS. has ות"ק (ות"פ) לאחר הבית וחציים תמ"ה שנים יהיה בללם הכל אלף של"ה שנה לא חסר ולא יתר.

l. 37. for שומם it reads משומם, after which word ימים should be supplied.

p. 65. l. 4. Cod. 42 *vicē* הקצים has קנצים, and מנינים for מנין l. 5.

The 3 dates are (a) 1335, (b) 1335—45 = 1290, and (c) 1335—185 = 1150.

Saadya has at the end of this chapter a lengthy reference to 'the 430 years'—the term of Israel's servitude in Egypt.

Ch. LXVIII—LXXII (pp. 65—70) contain a most fascinating description of the days of Israel's Redemption, with reference to the *Messiah, son of Joseph*, his war with *Armilus*, 'King of Edom', at the time of Gog and Magog, the destruction of the wicked, and the glory of the righteous.

(For Bibliography on Armilus, Messiah ben Joseph &c., *vide*, among others, Graetz V, pp. 496, 7; Fürst's *Emunoth we-deot*, pp. 431—435; and the modern important work by Bousset, 'the Anti-Christ Legend', translated by Keane, London, 1896).

p. 67. The four forms of punishment for the wicked are set forth in the latter half of Ch. LXX.

p. 68. (Beginning of LXXI). How the upright will fare.

l. 20, 21. שיחור = The Nile. The name itself, Sihor or Shihor, occurs but four times in the Bible, viz:—Josh. 13. 3; Isaiah 23. 3; Jerem. 2. 18; and I Chron. 13. 5.

l. 31 sqq. An item in navigation, with special reference to Egypt.

p. 69. l. 28. Ought, perhaps, לעת at the end of line to be לעד or did Berachya have in mind Daniel XI, in which the word עת occurs several times connected with קץ?

p. 70. l. 16. Delete the second על.

p. 72. Opposite the beginning of LXXVI, the MS. has in the margin the words ס' גמול ונעימות.

l. 29. The word פירוש here = כתרנום i. e. the Targum of Onkelos.

- p. 73. l. 1. Delete point after צורם.  
l. 2—6. Fine example of rhymed prose. (Cf. Translation, p. 145, l. 3—8).
- p. 76. l. 5—6. *Vide* Nehemiah 6. 14.  
l. 28. The word אמרו here not to be taken literally, i. e. introducing a quotation, but meaning:—‘in the sense of the Rabbis’.  
l. 33. The Talmud has יושבים ‘sit’, not עומדין ‘stand’.  
l. 35. Saadya here gives examples from Bible history.
- p. 80. l. 6 sqq. This *fourth* head is not given in Ch. LXXXI (p. 76—77).  
l. 25. In Ch. LXXXI, this is the fourth head.
- p. 81. l. 14. This is the *fifth* head in Ch. LXXXI.
- p. 82. l. 1. This is the *sixth* head in Ch. LXXXI.  
l. 11. This is the *seventh* head in Ch. LXXXI.  
l. 25. This is the *eighth* head in Ch. LXXXI.  
יש לקונם Very peculiar expression. Should it, perhaps, be קונם היש? Berachya gives nine (not *ten*) heads in detail, not however according to the numbering in his introductory plan in LXXXI; besides, the *fourth* is altogether omitted in his previous enumeration. The confusion is older than Berachya.
- p. 83. l. 6. בוחרים ‘choose’ might be better than בוחנים ‘try’.  
The words in the margin of the MS. facing XC are:—  
ס' אחרון מן המנ'.
- p. 84. End of XC. Reason for Saadya's compiling the following important portion of his work.  
l. 31. וכבר הזכרנו *i. e.* in Ch. XLVIII.
- p. 85. l. 19. Supply מחמת before the first word of the line.
- p. 86. l. 6. שלשה ע' דבר, a very peculiar construction, employed again on p. 99, l. 27 and l. 29 אחד עשר דבר.  
l. 22 sqq. Rhymed prose.  
Ch. XCIII. The following is the nomenclature and order of subjects in Ibn Tibbon's version of the introductory paragraph:—  
הפרישות • והאכילה • והמשגל • והחשק • והבנים •  
והיישוב • והחיים • והממון • והשררה • והנקמה • והעבודה • והחכמה •  
והמנוחה.

In the succeeding portion this order is not carefully pre-

served in Saadya, but the one corresponding to that in our Ch. XCIII.

p. 87. l. 12. (from the bottom). אננריאותיהם 'forced labour', *ἀγγαρεία* (*vide* Levy). A peculiar plural!

p. 88. l. 21. For הדם (blood) the original may have had החם (heat).

l. 4. (from the bottom). For סגלגל Cf. T. *Nedarim*, 66b.

p. 91. line 10 from the bottom. Where did this stone exist? The passage occurs in Gabirol's *Mibhar* (Cf. § 546—§ 549, *Ascher's Edit.*); though there mention is made of a stone with a Latin inscription somewhere in the Roman Empire, and another stone with a Greek inscription on the gate of a ruined city somewhere in Greece.

The corresponding passage in the Maṣref (B) p. 133 has a different wording.

Ch. XCIX. Cf. *Aleph-Beth* of Ben Sira (Edit. Amsterdam, s. 1. ק):—קנה לך ממון ואשה טובה ויראת השם והרבה לך—בנים אפילו הם מאה:

p. 92. l. 16 sqq. The reference to Ben Sira is highly interesting. It is impossible within the narrow limits of a note to refer to this subject at any length in view of the important discoveries which have been made of recent years, and of the keen interest which the study of Ecclesiasticus has awakened among scholars.

The passage before us is undoubtedly that of Ecclesiasticus 42. 9, though with modification. The Talmud (T. *Sanhedrin* 100b), Berachya's immediate source, quotes Ben Sira much more closely as regards the verses 9 and 10 of Chapter 42, though with some slight deviations from the texts as we have them at present. This is specially the case with the concluding words, coming after the words in verse 10: 'and when she is married, lest she should be barren', after which the Talmud adds the clause: 'הזקינה שמא תעשה כשפים' and when she grows old, lest she give way to the practice of sorcery'.

The following is the Talmudic passage in full as put into the mouth of Ben Sira:—בת לאביה מטמונת שוא מיוחדת—לא יישן בלילה בקטנותה שמא תתפתה בנערות שמא תזנה בגרה

שמה לא תינשא נישאת שמה לא יהיו לה בנים הזקינה שמה  
:תעשה כשפי'. (Cf. Ben Sira's *Aleph-Beth*, s. l. כ, י, ט).

I might add here that the chief passage in which the Talmud cites *by name* Ben Sira's several sayings occurs in T. *Sanhedrin* f. 100b, though others occur in T. *Jebamoth* f. 63b &c. In the former the debate arises as to whether it be lawful to read such a work, or whether it does not belong to what is termed 'profane books', ספרים החיצונים. The decision, however, is in favour of the value of Ben Sira's teachings.

p. 93. l. 2. For the expression להפקיע את השערים Cf. T. *Taanith* 15b; *Meg.* 17b; Baba Bathra 90b.

p. 94. (last 3 lines). The passage in Gabirol's *Tikkun* 10b (Luneville) is somewhat different:—ה' בנאוה ש' כ' ומיחד ונ'.

p. 95. l. 3. A saying put into the mouth of Aristotle: taken from Gabirol's *Tikkun* 10b. Cf. *Mibḥar* § 551.

Chapter CIII is much fuller in Cod. 42, consisting of four pages of MS.; one page and a half from the word הכוכבים (l. 14 from the bottom) to the end.

l. 11 (from the bottom). I have not altered ולא שמח, but it is undoubtedly corrupt. We must read in place of these two words וישמחו, as in the former line, or either צורח or צווח in place of שמח, and leave לא.

l. 12—l. 11 (from the bottom). In place of the clause beginning ולא ימצא and ending אין כהה לשברך, Codex 42 has the following extended passage:—יאמרו, וכשימות ויאבד, כולם עליו שם רשעים ירקב, כן יאבדו כל אויבך ה', ואין מי שינה לשברו, ולא אנחה לאידו, ולא בכייה עליו ולא עגמת נפש ממנו, ולא הספד למיתתו, ולא קינה על מותו, ולא אבילות עליו, ולא קבורה לו בין בני אדם כי אם סחוב והשלך כקבורת חמור והכל שמחים וששים בעת בו (!) אידו, וביום הום מפלתו. בכתוב אין כהה לשברך.

p. 97. (l. 6. from bottom) חלי הפיל (Cf. p. 144, the 5<sup>th</sup> line from end of Ch. X), one of the effects of indolence and inactive habits, perhaps *Elephantiasis*, a disease of the skin, in which it becomes very thick, hard and fissured, as the elephant's hide. The etymology (פיל *an elephant*) would seem to favour this explanation. It might, however, mean *apoplexy*.

p. 99. With the substance contained in last few lines of CVII, the work of Saadya (according to Ibn Tibbon's version) ends.

The words נשלם הספר 'the Book is ended' (as found in the MS.) ought probably to be at the end of CVIII, considering that CVIII continues to speak of the five senses referred to previously, whilst CIX begins anew:—'The words of Berachya &c.'? Or are the words 'the Book is ended' the words of Berachya himself, who added them to show where Saadya's treatise proper came to an end?

p. 100. l. 12. In imitation of Amos 1. 1.

l. 12—14. Rhymed prose; in fact the entire page more or less, till p. 101, l. 2 is in this form.

l. 14—15. Cf. p. 116 line 12 from the bottom.

l. 18—19. In imitation of Exod. 17. 11.

l. 26 (former half). In imitation of Esther 6. 6, 7, 9, 11.

l. 26 (latter half). Cf. p. 128, line 14 from the bottom.

l. 30. In imitation of Esther 8. 16.

It is interesting to compare this entire passage of Chapter CIX on p. 100, as well as the introductory portion of the Mašref on p. 116, with Baḥya's own Introduction to his 'Choboth Ha-lebaboḥ' (pp. 21—22, Edit. Vienna); for not only are they identical in substance and thought with the passage in Baḥya, but his very expressions in various clauses have been borrowed by Berachya and incorporated in this text.

This foot-note is found in the MS., in the margin, which has been cut too close into some of the first letters of the words to enable us to decipher them.

p. 101. l. 9—10. Saadya, Ibn Gabirol, and Abraham Ibn Ezra are here mentioned together.

p. 102. At the end of CXI, Berachya acknowledges also his indebtedness to the work of Baḥya, having quoted him at length in CX, CXI, and continuing to do so in CXII.

l. 33. For the expression בִּינֹתִי Cf. Daniel 9. 2.

p. 104. l. 8sq. This same passage, introduced by the same words, עַל כֵּן אָמַר אֶחָד מֵהַמְשָׁכִילִים occurs in Ibn Ezra's *Jesod Moreh* (Cf. Edit. Prag, 87b).

p. 105. l. 27. The Leipzig Edition (1846) of Bahya's חובות הלבבות has (p. 155) והוא שער משערי החונף וה'ה; the Vienna Edit. (1856) omits these 4 words in the text (p. 151), but, strange to say, gives a translation of them. (For the expressions חונף and השתוף הנעלם Cf. ה'ה Edit. Vienna p. 81; ע' האלהים pp. 141 sq., &c. העינים here may be a corruption of ממיני as found in ש' יתוד המעשה p. 278 l. 2.) The meaning of this somewhat corrupt line which I left untranslated (Engl. p. 212, l. 28), I now believe to be as follows:—"And this class comes under the category of hypocrisy, as with the outward exercise of Religion it secretly associates some ulterior aim."

p. 106. l. 2. The last word is written thus in MS.

l. 29. In T. *Baba Mešia* 86b the words are:—לעולם אל הכל כמנהג המדינה. ישנה אדם מן המנהג. Cf. p. 129. l. 32

l. 29—30. The entire little chapter in the Treatise *Derech Ereš Suttah* is highly interesting and contains many a wise saying. The particular passage from which our quotation is derived is as follows:—לא יהא אדם ער בין הישנים ולא ישן בין העירים. ולא בוכה בין השוחקים. ולא שוחק בין הבוכים. ולא יושב בין העומדים. ולא עומד בין היושבים. . . . כללו של דבר אל ישנה אדם מנהג הבריות: 'A man should not be awake whilst others sleep, nor sleep while others are awake; he should not weep while others are merry, nor be merry while others weep; he should not sit while others stand, nor stand while others sit. . . . In fine, a man should not deviate from the custom of his fellow-creatures'. l. 2 from the bottom. The exact words in T. *Erubin* 18b are:—מקצת שבחו של אדם אומרין בפניו וכולו שלא בפניו.

p. 107. l. 2 sqq. "The public orator should stand, exalted above his hearers."

l. 7 sqq. Cf. p. 135, l. 1 sqq.

l. 21—22. From Ben Sira. Cf. T. *Jebamoth* 63b; *Sanhedrin* 100b.

l. 12 sqq. (from the bottom). Origin of the number 10 for Minyan, quorum required, according to Jewish tradition, for the conduct of Public Worship. Several reasons given. Berachya criticises the reason generally adduced.

1. 2 (from the bottom). The Talmud has **לֹא לְאָדָם** after **מוֹתָר**.
- p. 108. l. 16 sqq. The classes of animals chosen for sacrifice, and the reasons.
- l. 9 sqq. (from the bottom) **שֵׂאִין לְהַתְּפֹאֵר** &c. Cf. passage in *Derech Ereṣ Suttah* immediately preceding that quoted above (note to p. 106, l. 29—30), which runs as follows:—  
“The glory of the Law is wisdom, the glory of wisdom is meekness, the glory of meekness is reverence, the glory of reverence is the commandment, the glory of the commandment is humility.”
- l. 6 (from the bottom). ‘It is permissible to slander or speak ill of another’. In a separate Chapter, termed **פֶּרֶק הַשְּׁלוֹם**, attached to the Treatise, *Derech Ereṣ Suttah*, the importance of Peace for mankind is emphasised with remarkable force. The Chapter is too long to find a place in this note, but in it occurs the expression: ‘It is permissible &c.’, which has to be taken in connexion with the context in order to be thoroughly understood. One of the statements therein contained runs thus:—‘Adonijah suffered death because he was a mischiefmaker, and in such instances, namely when speaking against those who would stir up strife, it is permissible to speak slander, thus did Nathan the prophet say, &c.’
- p. 109. l. 11—12. The Talmudic saying: ‘Adorn yourself, and then adorn others’ (T. *Sanhedrin* 19a) finds a parallel in T. *Eruchin* 16b:—**מֹול קוֹרָה מִבֵּין עֵינֶיךָ** ‘Remove the splinter (beam) from thine own eyes’; and in B. *Meṣia* 59b, **מוֹם** **שֶׁבַךְ אֶל תֹּאמַר לְחֵבִירֶךָ** ‘Do not reproach thy fellow for the blemish that is in thee’.
- l. 11 sqq. (from the bottom) inculcates the lesson:—“Give due honour to the great of all peoples, irrespective of creed”!  
**אוֹ, אֲנִי דֶרֶךְ אֶרֶץ**. This is not Berachya’s, but a Rabbinic dictum.
- p. 110. l. 2. **שֶׁהַשִּׁנָּה שֶׁהִיא** stands for **שֶׁהִיא**.
- l. 9. In the original MS. the word **שֶׁתָּר** ends a page; whilst the catch-word indicating the first word of the following page is **שֶׁהִיא**. Here, however, beginning CXIX we have **עוֹר**. It would seem that one leaf or page is missing, although the sense is apparently not at all interrupted.

l. 16 sqq. A veiled reference to his patron, spoken of in l. 13 as אדוני.

l. 19. There is an erasure in the MS. after the *ס* in וס.

l. 22—23. כל המחזר על כל הרדף. T. *Erubin* 13b has גדולה בורחת ממנו, הגדולה, and its converse עצמו גדולה מגביהו.

The same idea is contained in different words in T. *Erubin* 54a, and *Nedarim* 55a.

l. 23 sqq. Further examples of rhymed prose.

p. *III*. l. 18 sqq. Addressed to his patron.

l. 21. Cf. wording in the parallel passage of the Maṣref, p. 136, l. 6 sqq. It would seem that the passage before us is more closely related to the passage occurring in the ספר מוסרי הפילוסופים (111b Luneville) translated by Harizi, whilst that in the Maṣref may have been taken from the Mibḥar (§ 244). In connexion herewith, I have come across an interesting passage at the beginning of the סוד הסודות, *the Secretum Secretorum*, attributed to Aristotle (in MS. at the Brit. Mus.), being a collection of counsels which he had formulated to guide Alexander of Macedonia in the task of ruling over his empire.

It is as follows:—והשיב אותו אריסטו ואמר לו, אלכסנדר, אם מלאך לבך . . . אך תמלוך עליהם בהיטיבך להם ובבכבדך אותם ותמשול עליהם באהבתם אליך כי בהיות זה בעבור שתטיב להם והיה יותר תמיד ממה כשתרדה בהם. ודע כי לא תמלוך על הגופות ותמשול על הלבבות כי אם בדרך הצדק והיושר הידוע:

p. *II*2. l. 2—4. Referred to before on p. 101, l. 4 sqq.

l. 13 sqq. How the blind walk about.

l. 3 (from the bottom) ה' הפשתי ס'. Taken from Bahya who says this.

p. *II*3. l. 14 from the bottom. The Talmud T. *Sanhedrin* 106b has רחמנא הקבה. It is quoted in the same way on p. 121, l. 11.—'ד' לבא ועינא ת' ס'. Cf. last line p. 119 to first line of p. 120, where it is incorrectly quoted. The expression occurs in T. *Jerusalem, Berachoth* I 6b.

p. *II*4.

CXXIII. teaches the lesson:—*Noblesse oblige*.

CXXIV. l. 1 sqq. Berachya omits the Arabic expressions

given by Bahya at the beginning of his Preface to explain the threefold division of the sciences.

In this short Chapter the importance is emphasised of the necessity of studying the Law for its own sake, and not for the sake of honour and worldly advantages.

p. 115. l. 5—6. והאל ברחמי &c. A characteristic ending of the various chapters of Bahya's great work, all differently worded, yet breathing one and the same noble aspiration.

p. 116. last line. שאומרים לנו is perhaps an abbreviation of שואמרים לנו.

p. 117. l. 12. For ונשמע the original may have had ונכנע.

l. 24 sqq. The impossibility of conceiving the true idea of God, or of expressing adequately His Might and Mercy.

This theme has furnished the subject-matter for many a poem. A beautiful example may be found in the liturgy for the Feast of Pentecost, in the opening lines of the lengthy poem beginning אקדמות מלין composed by R. Meir ben Isaac, usually recited prior to the Reading of the Law on the said Festival. I once came across a paraphrase of these lines (no indication of their source or author being given), which I here append:—

"Could we with ink the ocean fill,  
Were every blade of grass a quill,  
Were the whole world of parchment made,  
And every man a scribe by trade,  
To write the love,  
Of God above,  
Would drain the ocean dry;  
Nor would the scroll  
Contain the whole,  
Though stretch'd from sky to sky."

l. 25. *Vide* p. 1. l. 2.

p. 118. l. 2—3. The sun one of God's messengers, too brilliant for man's gaze, how much more so God's glory itself! This idea is exemplified in a beautiful story narrated in the Talmud (*Hulin* 59b).

l. 9. ירכתי ים There is no such expression in the Bible; it is always ירכתי ארץ.

l. 11. Similar to the expressions found in the Hymn, beginning ארץ עולם, according to the Sephardic Ritual.

- l. 5 sqq. (from the bottom) to l. 19 of p. 119. The various names of God explained, varying according to His works. In the last line there is a peculiar misquotation. The words mentioned were addressed to *Jacob* (Gen. 35. 11), not at the time when the rite of circumcision was ordained.
- p. 119. l. 8. After the last word, the word *ומיהודה* is added in Scripture.
- l. 22. First word. I have translated 'Isaiah', as it should be, not 'Uzziah', as our faulty text has it.
- Last 7 lines of Ch. I. An interesting interpretation of a much-debated, Christological verse of Scripture, Isaiah IX, 5.
- l. 8 from the bottom. Something is evidently missing in this line. Is it *אחר* before *זה השער*?
- l. 7 from the bottom. From Gabirol (*Tikkun*, 4a).
- p. 120. l. 13. I take *רוע הלב* in the sense of Ps. 139, *vr.* 2 and 17.
- l. 14—25. From the *Tikkun* of Gabirol (4a, 4b, 5a).
- l. 22. 'With regard to the meek &c.' The text of Scripture (Habak.) refers to God, not to man who is meek.
- l. 8 from the bottom. Berachya seems to make no difference between R. Eliezer and R. Eleazar, attributing as he does the saying 'A good eye', and 'A good heart' (*Aboth* II § 13) to one and the same person.
- l. 6. from the bottom. The words in T. *Nedarim* 20a are:—*כל אדם המתבייש לא במהרה הוא חוטא*.
- p. 121. l. 2. 'The sign by which you may recognise proper children, is the blush of modesty which clothes their cheek.'
- This saying, found in Gabirol's *Tikkun* (11b), is attributed to Aristotle.
- p. 122. l. 10. For the passage quoted from the Midrash *Jelamdenu* Cf. M. Tanhuma (Genesis, *לך לך* § 10. Edit. Stettin).
- l. 23—30. The same as on p. 114 (last 2 lines) to p. 115.
- p. 124. l. 13 sqq. Cf. p. 103, l. 9 sqq.
- p. 125. l. 2. This passage evidently gives us a clue as to the age at which Berachya wrote his work?
- l. 2 sqq. R. Abraham Ibn David (*ראב"ד*) has this passage towards the end of his work *ספר בעלי הנפש*.
- l. 4—6. Not the exact wording as in T. *Sabbath* 53b.
- p. 127. l. 2 from the bottom. Cf. Eccles. 2. 24, and 3. 13.

- l. 23—33 quoted by R. Abraham Ibn David, and forming the concluding remarks of his work ספר בעלי הנפש.
- p. 129. l. 22. Abner and Amasai are not mentioned in I Sam. 22. 17. l. 25 sqq. Quotation from 'Sepher Hamišvoth'—work by R. Nissim Gaon, not known to exist.
- l. 7 from the bottom הכל כמנהג ה' (B. *Meṣia* 83a); vide Note to p. 106. l. 29.
- Similar sayings are פוק חזי מה עמא דבר 'Go and see what is the habit of the people!' (*Menahoth*. 35b); נהרה נהרה נהרה 'Every stream according to its manner'. (*Hulin* 18b). The entire passage from l. 5 of Chapter V till the first word of l. 11 has to be transposed in order to be intelligible. As it stands, it is misplaced. I have left the Hebrew as it was, but in my Translation (p. 268) I have translated according to the sense, which is as follows:—After the word חבירו (l. 5), take the passage in l. 8, beginning with the word הנשרש and ending (l. 11) with לאדם; then go back to the words (l. 5) מועדם, and proceed.
- p. 130. l. 1—10. A splendid liberal interpretation of our duty to the world, irrespective of creed, based on the text: "Love thy neighbour as thyself" (Lev. 19. 18). My translation was made from the first transcript; on the second collation with the original, the correct reading as now in the printed text requires the following amended translation:—"are not anxious to derive profit from their losses, nor do we mind any loss to ourselves as long as we have the power" &c. (p. 269 Engl. l. 7 from word 'thus' to l. 10).
- l. 15—16. The passage in the Jerusalem Talmud (*Nedarim* IX § 4) is differently worded, viz:—היך עביר' הוה מקטע קופד ומחת סכינא לידוי תחזור ותמחי לידיה.
- p. 131. l. 4. וכל העניין One would think from this expression that the preceding verses were continuous, but they are not.
- l. 17 sqq. Reflections on jealousy.
- l. 21. Cf. Jeremiah 2. 5.
- p. 132. l. 2—8. More or less rhymed prose.
- l. 10—8 from the bottom. This is the only possible inter-

pretation which I can place upon this tantalising passage, especially with regard to the expressions בלא אל and בלא לקחת אל.

last line ושכל הרש נבזה A paraphrase of Eccles. 9. 16.

p. 133. l. 5. 'Our Rabbins'. It is not a saying of the Sages, but a quotation from Proverbs.

l. 5 sqq. Evil effects of attempt to grow rich.

l. 15. In this line taken from Gabirol's *Tikkun* (16b), for the word קריבה there is נדיבה.

l. 16. עשיר כל ד' ואמר ה' as in Gabirol's *Tikkun* (17a).

l. 17—18. Gabirol's *Mibhar* § 169.

l. 18—19. „ § 166.

l. 23—25. „ §§ 504, 508, 499.

l. 26—27. „ § 537.

l. 27—28. „ § 547.

l. 28—30. „ § 550.

l. 30. Cf. „ § 170.

l. 31—33. Cf. „ § 549. (The stone in Grecian not Roman territory, *vide* Note to p. 91).

l. 33 sqq. The Gymnosophists' reply to Alexander.

p. 134. l. 7—8. In Gabirol's *Mibhar* § 161, and *Tikkun* 11a.

l. 10—11. „ „ § 583, and „ 11b.

l. 19. Cf. p. 109. l. 11.

l. 25—26. Cf. *Yalkut* on I Kings 13.4 (from the 'Pesikta'). On the words 'And his hand . . . dried up', this same Midrash, quoting from the *Bereshith Rabbah*, adduces an interesting item of psychological interest. 'Six organs in the human body minister to man's wants; three are within his control, and three beyond it. Ear, nose and eye are beyond his control; mouth, hand and foot are under his control'.

l. 30—31. Quite a paraphrase of Daniel 3. 16. The words of the text are לא השחין אנהנא על דנא פתנא להתבותר. Just in consequence of these astounding deviations from the text of his sources, our admiration for Berachya's remarkable memory becomes the greater. It would appear from a closer perusal of this work that he knew his Bible and Rabbinic Literature by heart, and either was satisfied

to use paraphrases of his sources, or, what is more likely, inadvertently quoting from memory, made slips in his quotations.

l. 33—34. Cf. T. *Berachoth* 58a.

l. 34. There is an error in the MS. מחכמתו 'of his wisdom' should be מכבודו 'of his glory'. The formula as it stands is in respect of the חכמי א"ה 'the scholars', not the 'royal personages' of the peoples of the world.

p. 135. l. 11. Cf. Gabirol's *Mibhar* § 449; T. *Erubin* 13b; Ecclesiasticus 3. 18.

l. 13 sqq. An interesting interpretation of the Scriptural verse 'I am the seer' (I Sam. 9. 19). Cf. *Agadath Bereshith* § 69.

l. 14—13 (from the bottom). *Mibhar* § 631.

l. 12—10                   "                   "                   § 431, § 432.

l. 9                         "                         "                   § 437.

l. 9                         "                         "                   After the last word ואמר the *Mibhar* § 262 has להחכם לבנו.

l. 7 from the bottom. ואם stands for ואם תחטא or perhaps ואם תחטא.

l. 8 from the bottom. Similar to the sayings:—עבד מלך 'The servant of a king partakes of the honour shown to the king' (*Shebuoth* 47b); הדבק לשחזור ויסגדון לך 'Attach yourself to a prince, and people will bow down to you' (*Yalkut* f. 7a § 21).

l. 7—6 (from the bottom). *Mibhar* § 566.

l. 6. ותצטרף. Thus in MS. Gabirol has ותצטרף.

p. 136. l. 4—5. כל מי שמשפיל &c. Gabirol's *Tikkun* 11a. Cf. T. *Erubin* 13b.

l. 6 sqq. *Mibhar* § 244. Vide Note to p. 111. l. 21.

l. 23. In the Talmud, *Eruchin* 16a, instead of דמיתמרא the word is דמתאמרא.

l. 8—7 from the bottom. The manner in which our text differs from its source in T. *Eruchin* 16a is rather suggestive:—לעולם אל יספר אדם במזכותו של חברו שמתוך מזכותו: בא לידי גנותו.

שבתו seems rather a wilful paraphrase of the original than a slip of the memory on the part of the author.

Last line. *Mibhar* § 599.

p. 137. l. 1. *Mibhar* § 600.

l. 5—10. Cf. *Mibhar* § 353; the language somewhat different. *Vide* Commentary on T. *Pirké Aboth* I § 17.

Three-fourths of all conversation is utterly useless.

l. 14 and 17. Abraham and Jacob called 'prophets'.

p. 138. l. 7 sqq. from the bottom. Five degrees of repentance.

p. 139. l. 6—7. Cf. II Chron. 30. 6, which adds 'the God of Abraham, Isaac and Israel'.

l. 16 sqq. Six reasons adduced for God's attribute 'Long-suffering'.

Last line, and sqq. Why the righteous suffer trials in this world. This is the sense in which the Rabbins take the words of Exod:—'Make known unto me thy ways' (T. *Berachoth* 7a); *vide* p. 140, l. 10 sqq. from the bottom.

By comparing this passage with the corresponding passage in A (p. 35), the characteristic difference between the 'Maṣref' and the 'Compendium' will clearly be seen. The passage in B is much terser than that in A.

p. 141. l. 2—3. Gabirol's *Tikkun* 13a.

l. 6 sqq. An epitome (ברעתי עלה לקצר) of the treatise by R. Saadya Gaon dealing with the thirteen pursuits in which men passionately engage during life.

l. 23. For שדרכם, the corresponding passage in A (p. 86, last line) has שרובם.

p. 142. l. 15 sqq. from the bottom. The seven objects upon which a man should expend his love,—according to Ibn Gabirol in his *Tikkun* (12b).

l. 11. In comparing this entire passage with the corresponding portion in A (p. 44), we find that whereas A follows Gabirol in this line, the Maṣref substitutes for ביתו 'his house'—one of the objects which he might with propriety love—אשת נעוריו 'the wife of his youth', according to a familiar Rabbinic interpretation ביתו זו אשתו (Cf. the first Mishna of T. *Joma*) 'When the Jew speaks of his house', he means 'his wife'.

p. 143. l. 17. The Talmud T. *Pesahim* 87b has אר יוחנן איי לה לרבנות שמקברת את בעלה.

l. 22—23. *Mibhar* § 107.

l. 23. *Mibhar* § 111.

l. 13 from the bottom. The last 3 words are inexplicable as they stand. I propose as alternative readings **כדי לקבל** **בלי קבל** **עונש** **שכר**, or **בלי קבל** **אומר**.

l. 11 from the bottom. Cf. Ecclesiasticus 38. 24; *Pirké Aboth* IV § 12; and *Derech Ereṣ Rabbah* III.

l. 2 from the bottom. I have added [מזון עב] according to Ibn Tibbon's text of Saadya; without it the passage is unintelligible.

Last line. **להם** at the beginning is a doubtful reading. Probably **ללויים** is meant.

p. 144. l. 9—10. We dare not rely upon the possibility of a miracle occurring to extricate us from our difficulties, when we have neglected our simple duty in guarding against them. Cf. p. 97. l. 12.

l. 6. from end of X. **הפודאנארא** = ποδάρχα.

l. 5. „ *Vide* Note to p. 97.

l. 4. „ The Talmud (*Ketuboth* 59b) has **הבטלה מביאה ל' ש'**.

l. 4. from end of X. **מפסר** Prefect, satrap. Probably of Persian origin.

For this 13<sup>th</sup> pursuit, Cf. Gabirol's *Tikkun* 19b—20.

p. 145. l. 17—16 from the bottom. The face an index to character. (*Vide* Note to p. 95, l. 3).

l. 7 from the bottom. *Vide* my translation p. 303, l. 28—30: this is the only sense I could make of the line.

p. 147. l. 16. The words enclosed (..) seem a dittography, a careless repetition of former line.

l. 19 sqq. Neither the corresponding portion p. 50, l. 28 sqq., nor the Talmud (*Sabbath* 152b) has the phrase **והנפשות הפושעות**.

l. 10 from the bottom. Body and soul judged conjointly at the Judgment-day. (*Vide* p. 51, l. 9—10, and note to p. 48, l. 15—16).

Last two lines and sqq. An argument (as on p. 57) against the doctrine of the resurrection of the body derived from the knowledge of the decomposition of matter.

p. 148. l. 15. The word **ל'** (in the MS. **ל'א**) an abbreviation for **לעולם ועד**.

- l. 11 sqq. from the bottom. Eight Scriptural texts adduced as arguments against Resurrection.
- p. 149. Ch. XII. till middle of p. 150: Cf. with LXXIII—LXXV. The references to Jesus in latter half of XII entirely absent in A.
- l. 2 from the bottom till l. 1 of p. 150. The Biblical quotations in these three lines are hopelessly confused. Even if the author intended to paraphrase, he is incorrect in tracing the first passage to *Ezekiel*, since the nearest approach to his statement in language and sentiment is *Zechariah* 14. 4; and as regards the third statement, he has mixed up part of *Zechariah* 14. 8 with a vague recollection of *Ezekiel* 47. 12, referring the whole verse to *Ezekiel*. (Cf. end LXXIV, p. 71.) *Vide* Engl. p. 312, l. 32 to end.
- p. 150. l. 21—22. לכן תמהו—הב(ו)נות. I have ventured upon a translation of this intricate phrase (p. 314, l. 17—19); it is open to improvement. Observe, however, that in Gen. 11. 29, Haran is mentioned as the father of the female children Milcah and Iscah (*vide* Rashi on this name)—a rather unusual course for the Bible to adopt.
- l. 23 sqq. Passages like Jeremiah 3. 14—17; Zechariah 9. 9—10; Malachi 3. 22 [4. 4] cannot, according to our author, refer to Jesus of Nazareth.
- l. 27. It is exceptional to find in the text of Scripture דויד as written here (with י). The words enclosed (. . .) do not occur in the verse.
- p. 151. l. 3. The MS. has *Ezekiel* for *Joel*.
- l. 4. I have translated according to my proposed emendation, שלממונם שלעוונם; unless the words beginning (l. 4) ואף על פי (l. 5) וגו' are altogether out of place here.
- l. 19. Cf. T. *Sanhedrin* 91a:—א"ל ההוא צדוקי וכו'.
- l. 20. Cf. *Pirké Aboth* III § 1.
- p. 152. l. 11. After מציל, the corresponding portion in A, p. 56, has a number of further Rabbinic sentences bearing upon the time of the Messiah and Future Life.
- l. 21. For מתים the Talmud (*Sanhedr.* 92a) has צדיקים.

l. 23—29. *Vide* p. 59 and the notes thereon for this important, yet involved passage.

l. 27. As regards the words *בה ער*, the MS. seems hopeless.

It may appear to some that the calculations indulged in here are futile and scarcely to be regarded as serious; but it should not be forgotten what a deep influence was exercised upon the imagination and hopes of the people by all calculations of this sort, and, for example, by that of the verses in Daniel, referred to by Saadya. Men endeavoured by this means to fix the date of such epochs as the advent of the Messiah, 'the end of days', the Resurrection of the Dead &c.; and these attempts it was which were responsible for the appearance from time to time of so many false Messiahs, when the feelings of the people had been raised to the fever-heat of expectation.

p. 153. l. 3 sqq. Cf. Matthew 22. 23—32; Luke 20. 27 sqq.

l. 12. *ש רשויות* Cf. p. 53, end of l. 6, and note to p. 56. No two Supreme Powers in the Universe. A protest against Persian Dualism.

l. 16. 'God hath made everything beautiful in its time' Cf. Eccles. 3. 11.

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TABLE I.

For the general comparison of Chapters in Berachya's Compendium (Text A) and Saadya's '*Emunoth Vedeoth*' (Leipzig Edition, 1864).

<i>Berachya</i>	<i>Saadya</i>	<i>Berachya</i>	<i>Saadya</i>
Chapter pages	pages	Chapter pages	pages
I 1, 2, 3 . End of Introd.	13—14	XXVI	
II 3 . . . . .	16	XXVII	26, 27, 28 . . . . . 79, 80
(end) 4 . . . . .	37	XXVIII	
III 4 . . . . .	42	XXIX 29 . . . . .	81
(end) 5 . . . . .	47	(end) 30 . . . . .	(beginning) 82
IV 5, 6 . . . . .	54, 55	XXX 30 . . . . .	84
V 6, 7 . . . . .	58, 59	XXXI 30, 31 . . . . .	84
VI 7, 8 . . . . .	59	XXXII 31 . . . . .	85
(end) 8 . . . . .	60	XXXIII 32 . . . . .	85, 86
VII 8, 9 . . . . .	60, 61	XXXIV 33 . . . . .	86, 87
VIII 9 . . . . .	61	XXXV 34 . . . . .	87
IX 10 . . . . .	62, 63	XXXVI 35 . . . . .	87, 88
X 11 . . . . .	63, 64	XXXVII 35, 36 . . . . .	88
XI 11 . . . . .	64	XXXVIII 37, 38 . . . . .	89, 90
(end) 12 . . . . .	65	XXXIX 38 . . . . .	(middle) 90
XIII 13, 14 . . . . .	65	XL 39 . . . . .	91
XIV 14, 15 . . . . .	66, 67	XLI 40 . . . . .	91
XV (end) 16 . . . . .	69	(middle)	
XVI 16, 17 . . . . .	69, 70	XLII	40, 41 . . . . . 92
XVII (end) 18 . . . . .	71	XLIII	
XVIII 18, 19 . . . . .	72	XLIV	41, 42, 43 . . . . . 93
XIX 19, 20 . . . . .	73	XLV	
XX 20, 21 . . . . .	74	XLVII 44 . . . . .	95
XXI 21, 22 . . . . .	75	XLVIII 45 . . . . .	97, 98 (middle)
XXII 22, 23 . . . . .	75	L 47 . . . . .	98, 99
XXIII 23 . . . . .	76	LI 48 . . . . .	100
XXIV 24, 25 . . . . .	76, 77	LII	
XXV 25, 26 . . . . .	78	LIII	48, 49, 50 . . . . . 101, 102

<i>Berachya</i>	<i>Saadya</i>	<i>Berachya</i>	<i>Saadya</i>
Chapter pages	pages	Chapter pages	pages
LIV 51, 52 . . . . .	103, 104	LXXIX} 74, 75, 76 . . . . .	131, 132, 133
LVI 52, 53 . . . . .	Cf. 106—109	LXXXI—LXXXIX	76—83 . 134—143
LVII 54 . . . . .	110	XC 83, 84 . . . . .	144
(end) . . . . .	111	XCI 84 . . . . .	145
LVIII 55 . . . . .	Cf. 111, 112, 113	XCII 85 . . . . .	146
LIX 55, 56 . . . . .	113, 114	XCIII} 86, 87 . . . . .	146, 147
LX} 57, 58 . . . . .	107, 108	XCIV} 87, 88 . . . . .	148
LXI} 58, 59, 60, 61 . . . . .	{ 114, 115 116, 117	XCV 88, 89 . . . . .	149
LXII} 62, 63 . . . . .	118, 119, 120	XCVI 89, 90 . . . . .	150, 151
LXIII} 64 . . . . .	120, 121	XCVII 91 . . . . .	(middle) 151
LXIV} 65 . . . . .	(middle) 122	XCVIII 91, 92 . . . . .	(middle) 152
LXV} 66, 67, 68, 69 . . . . .	122—125	C 92, 93 . . . . .	153
LXVI} 70 . . . . .	126	CI 93 . . . . .	154
LXVII} 70, 71, 72 . . . . .	{ 126, 127 128, 129	CII 93, 94 . . . . .	154, 155
LXVIII} 72, 73, 74 . . . . .	130, 131	CIII 95 . . . . .	155, 156
LXIX} 72, 73, 74 . . . . .	130, 131	CIV 95, 96 . . . . .	156, 157
LXX} 72, 73, 74 . . . . .	130, 131	CV 96, 97 . . . . .	157
LXXI} 72, 73, 74 . . . . .	130, 131	CVI 97, 98 . . . . .	158
LXXII} 72, 73, 74 . . . . .	130, 131	CVII 98, 99 . . . . .	159, 160, 161
LXXIII} 72, 73, 74 . . . . .	130, 131	CIX 100, 101 contains reference to Saadya and others.	

## TABLE II.

Showing the Chapters in the 'Compendium' in which *Berachya* quotes *Bahya's* '*Choboth Ha-lebaboth*' (Vienna Edit. 1856).

<i>Berachya</i>	<i>Bahya</i>	<i>Berachya</i>	<i>Bahya</i>
Chapter pages	pages	Chapter pages	pages
XXXVI (middle) 35 . . . . .	ש' הבטחון 208sqg.	CXIV 105 . . . . .	ש' עבודת האל' 148sqg.
XLVI 43, 44. (paraphrase) 135, 143		CXX 111, 112 . . . . .	ש' עשר היחוד § 1, § 2.
CIX 100 . . . . .	21, 22	CXXI 112, 113 . . . . .	הקרמה 3, 5
CX 101 . . . . .	ש' עשר היחוד § 7; Cf. הבחינה § 3	CXXII 113 . . . . .	7
CXI 102 . . . . .	do. § 10. 81, 82	CXXIII 114 . . . . .	ש' עבודת האל' 140
CXII 102, 103 . . . . .	141, 142sqg.	CXXIV 114 . . . . .	הקרמה 1sqg.
CXIII 104 (l. 10sqg.) . . . . .	ש' עבודת האל' 166sqg.	(end) 114—115 . . . . .	הקרמה 10; Cf. 133sqg.

# TABLE III.

Showing the passages in the 'Compendium' in which Berachya quotes Ibn Gabirol.

T. stands for *Tikkun Midoth Hanephesh* (Luneville Edit. 1807);

M. stands for *Mibhar Hapeninim* (London. 1859).

Chapt.	pag.	lines		Chapt.	pag.	lines
XLVI	44	10sq.	. T. 12b—13a	CII	94	. . . . . T. 10b
XCVII	90	34sq.	. . . . T. 12b		95	3sq. . . T. 10b; M. § 551
XCVIII	91	29sq.	. . . M. § 546	CVI	97	. . . . Cf. T. 19b—20
		31sq.	. . . M. § 547	CIX	101	name alone mentioned.
		33sq.	. . . M. § 549	CX	101	3sq. (from the bottom).

# TABLE IV.

Showing the passages in the 'Mašref' in which Berachya quotes Ibn Gabirol.

Chapt.	pag.	lines		Chapt.	pag.	lines
II	119	31sq.	. . . . . T. 4a		134	10sq. . . . . M. § 583
	120	13sq.	. . . . . T. 4a	VIII	135	11 . . . . . M. § 449
	121	2	. . . . . T. 11b		25sq.	. . . . . M. § 631
IV	127	2sq.	. . . . . M. § 29		27sq.	. . . . Cf. M. § 431
VII	132	31sq.	. . . . . M. § 563		28sq.	. . . . . M. § 432
	133	15sq.	. . . . . T. 16b		30	. . . . . M. § 437
		16sq.	. . . . . T. 17a		31sq.	. . . . . M. § 262
		17sq.	. . . . . M. § 169		32sq.	. . . . . M. § 566
		18sq.	. . . . . M. § 166		136	4sq. . . . . T. 11a
		22sq.	. . M. § 504, § 508			6sq. . . . . M. § 244
		23sq.	. . . . . M. § 499	IX	136	38 . . . . . M. § 599
		26sq.	. . . . . M. § 537		137	1 . . . . . M. § 600
		27sq.	. . . . . M. § 547			5sq. . . . . M. § 353
		28sq.	. . . . . M. § 550	X	141	2sq. . . . . T. 13a
		30	. . . . . M. § 170		142	21sq. . . . . T. 12b
		31sq.	. . . . . M. § 549		143	22sq. . . . . M. § 107
					23	. . . . . M. § 111
134		7sq.	. M. § 161; Cf. T. 11a			
		8sq.	. . . . . T. 11b			

# TABLE V.

Showing the Chapters in the 'Compendium' in which Berachya quotes Ibn Ezra.

Chapt.	pag.	Chapt.	pag.
XII	13	CIX	101
Vide his Commentary to <i>Jonah</i> 1. 1.		name alone men- tioned.	
XVII	17 (last line),	CXII (end)	103
,, <i>Numb.</i> 22. 28		Vide his Comment. to <i>Exod.</i> 12. 47.	
XLVIII	45)	CXIII	104
,, <i>Exodus</i> 23. 25;			
XLIX	46)		
Cf. also <i>Fesod Moreh</i> 88a (Edit. Prag).		אמר אחד מהמשכילים Cf. <i>Fesod Moreh</i> 87b.	
LII	49		
Last portion of Comment. to <i>Exodus</i> 23. 25			

# TABLE VI.

Showing Chapters in the 'Compendium' and 'Mašref' in which other authors are mentioned.

Chapt.	pag.	lines	Chapt.	pag.	lines
XLIX	46	10-12	XCIX	92	16sqg.
חכמת הספר שהעתקתי מלשון הגנים ללשוניו			} . . . Ben Sira		
(end)	47	4-5	CXVI	107	21sqg.
כל אלה בינותי מחכמת היוונים וכי			CX 101 6 (from the bottom)		
LI	48	18	מה שהניד אריסטוטלס		
. Solomon Ibn Parhon			CXIX 111 20sqg.		
IV	52	9-11	אשר העתקתי מספר אחד ללשוניו		
			IV 125 2} . R. Abraham Ibn David		
			127 33}		
			V 129 25 . . R. Nissim Gaon		

# TABLE VII.

For the comparison of parallel passages in the 'Mašref' (Text B) and the 'Compendium' (Text A).

	B	A
Chapt.	pag. lines	Chapt. pag. lines
Introduction (entire)		116 . . Cf. CIX 100
I	6 . . . .	CXX 111 30-31
	19 . . . .	CIX 100 14-15
	117 6-12 . .	XXI 22 12-17
II	119 37, 120 1	CXXII 113 25
	121 11 . . . .	CXXII 113 25

<i>B</i>			<i>A</i>		
Chapt.	pag.	lines	Chapt.	pag.	lines
III	122	24-30 . . . . .	CXXIV	114	37—p. 115 l. 5
IV	124	14 <sup>sqq.</sup> . . . . .	CXII	103	9 <sup>sqq.</sup>
	126	23 <sup>sqq.</sup> . . . . .	XLVI	43	29 <sup>sqq.</sup>
	128	. . . . .	CIX	100	
VI	131	5 . . . . .	CXVII	108	I
	131	34 <sup>sqq.</sup> . . . . .	CXVII	108	17 <sup>sqq.</sup>
	132	1 <sup>sqq.</sup>			
VII	133	26 <sup>sqq.</sup> . . . . .	XCVIII	91	29 <sup>sqq.</sup>
VIII	134	18-19 . . . . .	CXVIII	109	28-29
		33-34 . . . . .	CXVIII	109	31-32
	135	1 <sup>sqq.</sup> . . . . .	CXVI	107	7 <sup>sqq.</sup>
	135(end)-136	. . . . .	CXIX	110-111	
IX	136	16 <sup>sqq.</sup> . . . . .	CXV	107	2 <sup>sqq.</sup>
	136	34-35 . . . . .	CXVI	107	33-35
	137	1 <sup>sqq.</sup> . . . . .	CXVI	107	36 <sup>sqq.</sup>
X	138	13-22 . . . . .	XXXIX	39	8 <sup>sqq.</sup>
	138	22-31 . . . . .	XL	39	24-38
	138	31—p. 139 l. 16 . . .	XLI	40	5-32
	139	16-35 . . . . .	XXXVI	34	last line—p. 35 l. 13
	139	35—p. 140 . . . . .	XXXVI	35	13—end of Chapter.
	141	1-3 . . . . .	XLVI	44	19-21
	141	4—p. 144 l. 26 . . .	XCVI	86	6—p. 98 l. 12
	142	21-28 . . . . .	XLVI	44	10-19
XI	145				
	145	22-23 . . . . .	CH	95	3-4
	145	34 <sup>sqq.</sup> —146 . . . . .	LV	52	11 <sup>sqq.</sup>
	146	12 <sup>sqq.</sup> . . . . .	XLVIII	45	31 <sup>sqq.</sup> —XLIX 46
	146	26 <sup>sqq.</sup> . . . . .	L	47	6 <sup>sqq.</sup>
	147	9 <sup>sqq.</sup> . . . . .	LIII	50	14 <sup>sqq.</sup>
	147	26 <sup>sqq.</sup> . . . . .	LIV	50	(last line)—p. 51
	147	37 <sup>sqq.</sup> —148 . . . . .	LX	57	12 <sup>sqq.</sup>
XII	149	—150 l. 22 . . . . .	LXXIII	70—LXXV	p. 72 l. 10
XIII	151	—152 . . . . .	LVIII	55—LIX	p. 56
	152	—153 . . . . .	LXII	58—LXIV	p. 61

# TABLE VIII.

## Quotations from Rabbinic Literature.

### *Talmudic and Midrashic.*

Text A.		
Chapt.	pag. lines	
XXVII	28 8-16 . . .	<i>Vide</i> Treatise <i>Taanith</i> , 18b, and <i>Semahoth</i> , VIII
XXXIII	33 1-3 . . .	Cf. T. <i>Kiddushin</i> , 39b
XXXIII	33 10-11 . . .	T. <i>Kiddushin</i> , 40b
XXXVII	36 13-14 . . .	T. <i>Kiddushin</i> , 39b
XXXVIII	38 3-4 . . .	T. <i>Foma</i> , 85b
XLV	43 14-15 . . .	T. <i>Foma</i> , 85b
LI	48 15-16 . . .	T. <i>Sanhedrin</i> , 91a, b
LIII	49 32sqg. . . .	Cf. T. <i>Aboda Zara</i> , 20b
	50 28sqg. . . .	T. <i>Sabbath</i> , 152
	50 35 . . .	T. <i>Berachoth</i> , 18b; T. <i>Sabbath</i> , 152a
	56 20sqg. . . .	T. <i>Succah</i> , 52b
	56 24, 28-30 . .	Jerusalem Talmud, T. <i>Shebiith</i> , end of Ch. 4
	56 30-31 . . .	Cf. T. <i>Sanhedrin</i> , 90
	56 34-35 . . .	Cf. T. <i>Sanhedrin</i> , 90a
	36 . . .	T. <i>Sanhedrin</i> , 90b
LXII	58 . . .	Cf. T. <i>Foma</i> , 86a
	59 10 . . .	Cf. T. <i>Sanhedrin</i> , 92a
LXIII	60 4 . . .	T. <i>Sanhedrin</i> , 91b; Cf. T. <i>Pesahim</i> , 68a
LXXVI	72 (end) . . .	Cf. T. <i>Aboda Zara</i> , 5a
LXXX	76 26-28 . . .	<i>Pirké Aboth</i> , IV. § 21
	76 29-31 . . .	<i>Pirké Aboth</i> , IV. § 22
	76 32-35 . . .	T. <i>Berachoth</i> , 17a
LXXXVIII	82 32-33 . . .	T. <i>Berachoth</i> , 64a
XCIX (end)	92 . . .	T. <i>Sanhedrin</i> , 100b; Cf. <i>Febamoth</i> , 63b
CV (end)	97 12 . . .	T. <i>Kiddushin</i> , 39b; <i>Megillah</i> , 7b; <i>Sabbath</i> , 32a; Cf. <i>Taanith</i> , 20b
CIX	100 14-15 . . .	<i>Pirké Aboth</i> , III. § 11
	100 15-16 . . .	<i>Pirké Aboth</i> , II. § 2
	100 29 . . .	<i>Pirké Aboth</i> , IV. § 2
	101 4-5 . . .	T. <i>Kiddushin</i> , 40a
CXV	106 28-29 . . .	T. <i>Baba Meşia</i> , 86b
	106 29-30 . . .	T. <i>Derech Eres Zuttah</i> , V
	106 36-37 . . .	T. <i>Erubin</i> , 18b
CXVI	107 19 . . .	T. <i>Baba Bathra</i> , 9a
	107 32-33 . . .	T. <i>Baba Bathra</i> , 141b, 142a
	107 21-22 . . .	Cf. T. <i>Febamoth</i> , 63b; <i>Sanhedrin</i> 100b
	34-35 . . .	Cf. <i>Midrash Rabbah</i> on <i>פ' וישב</i> § 84
	35-36 . . .	T. <i>Berachoth</i> , 43b; <i>Baba Meşia</i> , 59a; <i>Ketuboth</i> , 67b; <i>Sotah</i> , 10a

Chapt.	pag.	lines	
CXVI	107	37 <sup>sq.</sup>	. . . T. <i>Febamoth</i> , 65b
CXVII	108	20 <sup>sqq.</sup>	. . . T. <i>Baba Kama</i> , 93a
	108	33	. . . Cf. T. <i>Derech Eres Zutta</i> h, XI
		35 <sup>sqq.</sup>	. . . T. <i>Ḥoma</i> , 29a
CXVIII	109	11-12	. . . T. <i>Baba Meṣia</i> , 107b &c.; Cf. T. <i>Eruchin</i> , 16b, and B. <i>Meṣia</i> , 59b
	109	21 <sup>sqq.</sup>	. . . Cf. T. <i>Sabbath</i> , 30b
CXIX	110	22-23	. . . Cf. T. <i>Erubin</i> , 13b, 54a, and T. <i>Nedarim</i> , 55a, also T. <i>Pesaḥim</i> , 50a
CXX	112	3-4	. . . T. <i>Kiddushin</i> , 40a
	112	18-19	. . . <i>Pirké Aboth</i> , II. § 19
CXXII	113	25	. . . Cf. T. <i>Sanhedrin</i> , 106b
	113	25 (latter half)	Jerus. Talm., T. <i>Berachoth</i> I (end)
CXXIV	114	33-35	. . . Cf. <i>Pirké Aboth</i> , IV. § 7
	114	35-36	. . . T. <i>Aboda Zara</i> , 19a
	114	36-37	. . . <i>Pirké Aboth</i> , I. § 3

Text B.

I	116	18-19	. . . <i>Pirké Aboth</i> , III. § 11
		119	20 <sup>sq.</sup> . . . T. <i>Baba Meṣia</i> , 86b &c.
II	119	37 <sup>sqq.</sup>	. . . Jerusalem Talmud, T. <i>Berachoth</i> I (end)
	120	10-11	. . . Cf. T. <i>Maccoth</i> , 24a
		29-30	. . . <i>Pirké Aboth</i> , II. § 13
		31	. . . T. <i>Nedarim</i> , 20a
		36 <sup>sq.</sup>	. . . T. <i>Berachoth</i> , 28b
	121	3 <sup>sqq.</sup>	. . . <i>Pesikta</i>
III		11	. . . T. <i>Sanhedrin</i> , 106b
		23-24	. . . T. <i>Berachoth</i> , 30b
	122	10	. . . Midrash <i>Ḥelamdeni</i> (Cf. Midrash <i>Tanḥuma</i> on Genesis לך לך § 10)
IV	123	33	. . . T. <i>Gittin</i> , 70a
	125	4-5	. . . Cf. T. <i>Sabbath</i> , 53b
	127	23-27	. . . Cf. Jerusalem Talmud, T. <i>Shekalim</i> , III. (end)
	127	30-31	. . . T. <i>Sabbath</i> , 114a
	127	34-35	. . . T. <i>Sotah</i> , 47a
	128	1	. . . Cf. T. <i>Nedarim</i> , 10a; <i>Nazir</i> , 19a, 22a; <i>Shebuoth</i> 8a; <i>Sotah</i> , 15a; B. <i>Kama</i> , 91; <i>Kerithoth</i> , 26
		2-3	. . . Jerusalem Talmud, <i>Kiddushin</i> , IV; <i>Yalkut</i> , Part II § תרפח (Psalms)
		35-36	. . . Cf. עשר הדברות (Collection of Maasiyoth and Midrashim) § 8
	129	11	. . . T. <i>Berachoth</i> , 34b
	129	15-16	. . . T. <i>Sanhedrin</i> , 74a; <i>Ketuboth</i> , 19a
V	129	32	. . . T. B. <i>Meṣia</i> , 83a; Cf. <i>ibid.</i> 86b; T. <i>Menaḥoth</i> , 35b; T. <i>Hulin</i> , 18b

Chapt. pag. lines

- V 130 15-16 . . . Cf. Jerusalem Talmud, T. *Nedarim*, IX. § 4  
 17-18 . . . Midrash *Tanḥuma*, Exod. פ' שמות § 16; and  
 M. *Rabbah*, ibid. § 4
- VI 131 5 . . . T. *Gittin*, 7 a  
 131 19 . . . T. *Ḥoma*, 85b  
 34-35 . . . T. *Baba Kama*, 93 a, Cf. *Ḥoma*, 23 a.
- VII 132 34-35 . . . T. *Sotah*, 48b  
 35-36 . . . Jerusalem Talmud, *Terumoth*, VIII
- VIII 134 33-34 . . . Cf. T. *Berachoth*, 58 a  
 135 9 . . . T. *Rosh Hashana*, 25 b  
 11-12 . . . T. *Erubin*, 13 b; Cf. T. *Nedarim*, 55 a  
 13sqg. . . . Midrash *Agadath Bereshith* § 69  
 15-16 . . . *Pirké Aboth*, IV. § 1  
 136 22-23 . . . T. *Eruchin*, 16 a  
 31-32 . . . Cf. *Eruchin*, 16 a  
 137 1sq. . . . T. *Ḥebamoth*, 65 b  
 3-4 . . . T. *Sotah*, 41 b.  
 140 27sqg. . . . T. *Berachoth*, 7 a
- X 143 16 . . . *Pirké Aboth*, I. § 10  
 143 17 . . . Cf. T. *Pesahim*, 87b  
 143 26 . . . *Derech Eres Rabbah*, IV  
 143 29 . . . *Pirké Aboth*, II. § 2  
 143 30 . . . *Pirké Aboth*, III. § 21  
 144 23 . . . T. *Ketuboth*, 59b
- XI 147 19sqg. . . . Cf. T. *Sabbath*, 152b  
 151 19 . . . Cf. T. *Sanhedrin*, 91a
- XIII 152 11-12 . . . T. *Sanhedrin*, 90a  
 152 12-13 . . . T. *Sanhedrin*, 90a  
 152 13-14 . . . T. *Sanhedrin*, 90b  
 152 21 . . . Cf. T. *Sanhedrin*, 92a  
 152 35 . . . T. *Sanhedrin*, 91b; Cf. T. *Pesahim*, 68a

# ERRATA

## Translation

page line

- 2 36 For 'Juda' read 'Judah'  
 45 1 for ? read *a full stop*  
 49 35 after 'inasmuch' insert 'as'  
 67 7, 11 for 'Bachya' read 'Bahya'  
 71 21 for 'Scriptural' read 'Scriptural'  
 90 9, 10, 27 for 'Nefesh' read 'Nephesh'  
 95 33 for 'Parchon' read 'Parhon'  
 110 32 after 'sense' insert *comma*  
 117 1 after 'die' delete 'of'  
 141 15 for 'hut' read 'shut'  
 150 25 before 'Having' insert *LXXX*.  
 159 6 before 'Third' insert *LXXXV*.  
 191 22 for 'Love' read 'love'  
 218 7 After 'purchase' add the following sentence (which has dropped out):—And thus we find also in the Talmud; it was in the presence of *ten* that the dictum was pronounced with regard to the *foetus*, that when a gift be made over to it, it is not entitled to possession.  
 224 25 for 'Lord' read 'lord'  
 242 9 for 'earth' read 'air'  
 316 23 for 'He' read 'he'

## לוח המעוטים

### Text

- 1 9 For במעלות read ובמעלות (supplying ו from l. 10)  
 15 33 for אבל כאן read אבל כאן  
 18 33 for אלא read אלו  
 23 16 for עליו read אליו  
 26 19 for יכשר read [י]כשר  
 33 19 for החלופותו read החלופות(ו)  
 39 5 for לא read (לא)  
 54 21 for וענינם read ועני(נ)ם  
 68 1 for ויפול read ויפול  
 78 13 for אחר read אחר  
 81 3, 4 for צור read (י)צור  
 89 16 after אחרים read [באשתו]  
 93 19 after היו read [תי]  
 94 3 after כי read [אם]  
 124 16 for [ומבחין or ומכוון l.] read [ומבחין or ומכוון l.]  
 134 1 for [ממון] read [ממון or תבואה l.]