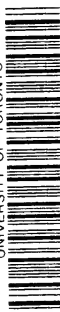


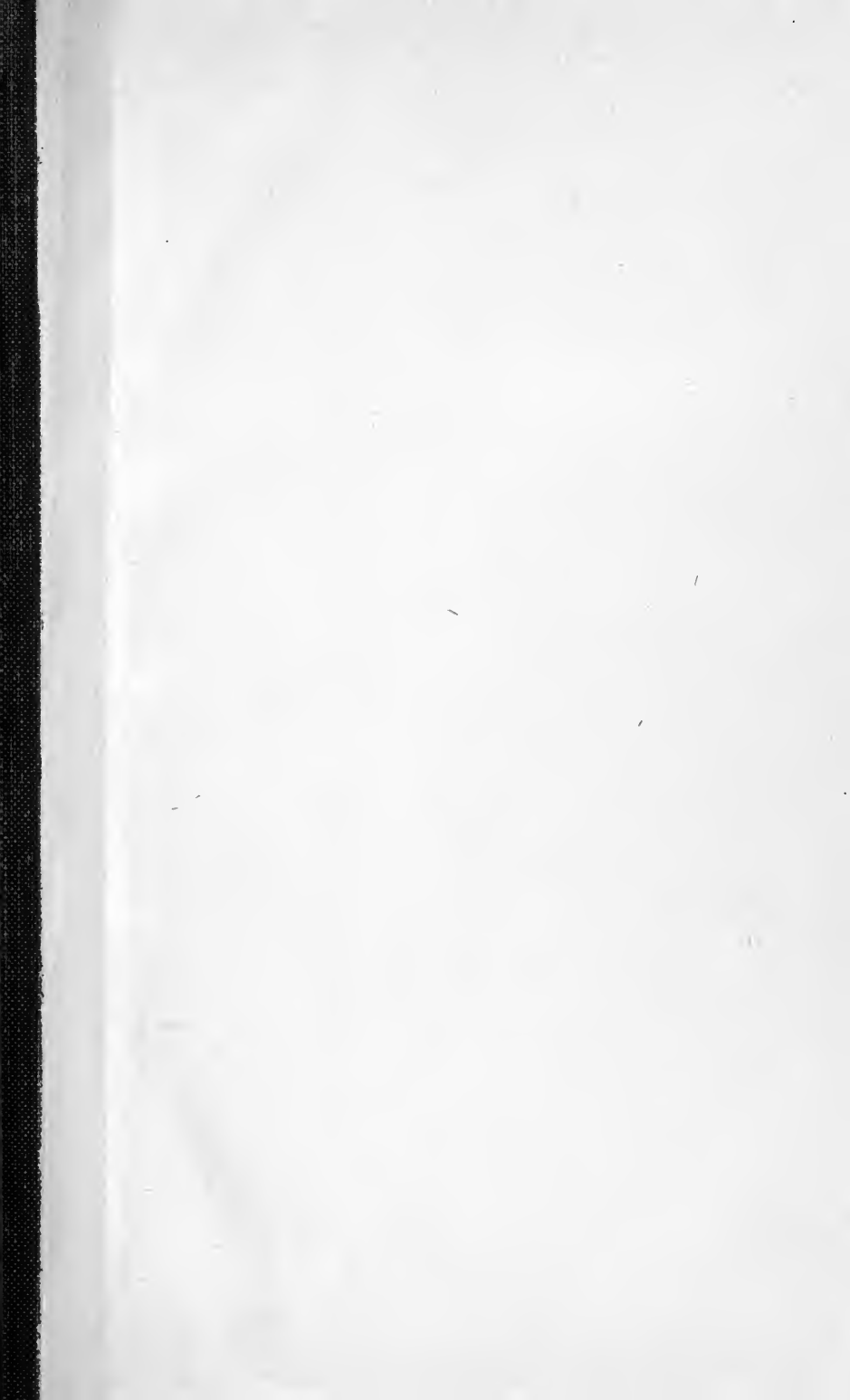
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THE MAIN PRINCIPLES  
OF THE  
CREED AND ETHICS

OF  
THE JEWS,

EXHIBITED IN  
SELECTIONS FROM THE YAD HACHAZAKAH  
OF  
MAIMONIDES,

WITH  
A LITERAL ENGLISH TRANSLATION,

COPIOUS ILLUSTRATIONS FROM THE TALMUD, &c.,

Explanatory Notes,

AN ALPHABETICAL GLOSSARY

OF SUCH PARTICLES AND TECHNICAL TERMS AS OCCUR IN THE SELECTIONS,

AND

A COLLECTION OF THE ABBREVIATIONS

COMMONLY USED IN RABBINICAL WRITINGS.

By HERMANN HEDWIG BERNARD,

TEACHER OF LANGUAGES AT CAMBRIDGE.

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TO  
**THE REV. WILLIAM FRENCH, D.D.**

MASTER OF JESUS COLLEGE, CAMBRIDGE,  
AND PREBENDARY OF ELY,

AND TO

**THE REV. GEORGE SKINNER, M.A.**

FELLOW AND TUTOR OF JESUS COLLEGE, CAMBRIDGE,

**THE FOLLOWING TRANSLATION**

IS INSCRIBED,

WITH EVERY SENTIMENT OF RESPECTFUL REGARD

AND SINCERE GRATITUDE,

BY

THEIR OBLIGED AND VERY HUMBLE SERVANT,

*THE TRANSLATOR.*



TO THE  
REV. WILLIAM FRENCH, D.D.

MASTER OF JESUS COLLEGE, CAMBRIDGE, AND

PREBENDARY OF ELY.

REVEREND SIR,

INDEPENDENTLY of the great debt of gratitude which I owe to yourself and to your learned friend, the Rev. George Skinner, for the unvarying kindness and encouragement, which ever since my arrival in Cambridge, it has been my good fortune to experience in an equal degree from both of you, I am under peculiar obligations to you, Reverend Sir, for your extreme condescension in undertaking to examine the manuscript of this work, previous to its going to the press, not merely for the kind purpose of pruning it of its most striking foreign idioms, but also with the view of comparing it with the original, and of pointing out to me the passages where the translation might be made more literal than I, as a foreigner, first thought that the genius of your language would admit of. Love of truth, no less than gratitude, prompts me further to acknowledge, that your own translation of the first two Chapters of the *Yad Hachazakah*, executed by way of amuse-

ment during your last year's residence at Ely, widely opened my eyes to the possibility of rendering the translation far more literal than, on my first attempt, I had succeeded in making it, and induced me to remodel the work, not with the ambitious hope of imitating your English style (which I at once perceived to be altogether beyond my reach), but with the intention of imparting to my translation that character of a *literal one*, which it had not before I was favoured with a view of yours.

Had you proceeded in your translation, and taken up the subject in good earnest, as I more than once took the liberty of suggesting both to yourself and to your learned friend the Rev. Mr. Skinner, and as at one time you both of you seemed not altogether indisposed to do, Maimonides would undoubtedly have appeared before the English public to much greater advantage than he does now. Other literary pursuits, however, have not allowed you to engage in this task; and it has been the lot of the sublime and immortal author of the *Yad Hachazakah* to be introduced to your countrymen by the feeble and trembling hand of a foreigner, altogether unable to invest him with that stateliness and grandeur, which so eminently distinguish him in his own Oriental garb.

Though prompted either by zeal for the spread of Oriental literature, or a feeling of benevolence towards a stranger and a foreigner, or both, you were so condescending as to lend your hand to this work, as far as regards the correcting of the

manuscript, you still did not omit to intimate to me, in a manner equally kind and candid, that notwithstanding all you might do for me, by way of pruning and polishing my manuscript, the language as well as the train of reasoning of the foreigner would still be but too perceptible both in the Translation and in the Notes. After such an intimation on your part, the weight and truth of which I feel but too well, it is certainly with no small degree of timidity that I offer the following pages to the notice of your countrymen, possessed of a literature so copious and extensive, and distinguished for so refined a taste; and my only hope is, that, as a stranger in this country, I may perhaps be so fortunate as to experience collectively from them, the same kindness and indulgence which I have experienced individually from you.

With every feeling of respect and gratitude,  
I have the honour to be,

Reverend Sir,

Your obliged and very humble servant,

HERMANN HEDWIG BERNARD.

CAMBRIDGE,

May 25, 1832.



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## P R E F A C E.

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THE following Selections will, it is humbly hoped, go far to supply the Biblical student with the means, at present scarcely within his reach, of acquiring an accurate knowledge of Rabbinical Hebrew. They are chiefly intended, however, to make the English reader acquainted, at a comparatively trifling expense of time and labour, with the sentiments of Maimonides respecting some of the most interesting and important questions in Theology, (such, for example, as regard *the Deity, the Angels, Prophecy, Sin, Repentance, Free-will, Predestination, &c.*), which are discussed by him in his justly celebrated work the *Yad Hachazakah*\*; a work,

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\* יד החזקה *The mighty Hand*. This name, which denotes the grandeur and importance of the work, and also alludes to the *fourteen* Books, or head divisions, of which it is composed, (the numerical amount of the word יד being 14.), is  
the

recognized by the Jews, even at the present day, as an admirable exposition of their law and of the main principles of their creed.

As the translator is not aware that he has ever been anticipated in his object by any other English work of the same tendency, he hopes that this first attempt will meet with that indulgence, which is rarely denied to a work of a new character, and which he craves, in the present instance, with the greater earnestness, since he here ventures to address the English public in a language which is not his own. Should the acknowledged deficiencies of this work give rise to the wish, on the part of the English reader, of seeing the subject taken up and improved by one of the learned men of his own country, he may rest assured that the translator most cordially joins in this wish. Until however this wish shall be realised, the following pages, notwithstanding the imperfect state in which they make their appearance, may still be of use to those who wish to make themselves acquainted with the language of the

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the name by which this work is commonly called, though the title originally given to it by the Author was משנה תורה *The double law*, or *The two-fold law*; the work comprising the whole of the תורה שבעל פה *verbal or oral law*, by which the תורה שבכתב *written law*, is defined and determined.

Rabbins, and not without interest to those who wish to know how some of the most important questions in Theology were treated by one of the most celebrated amongst them, in the twelfth century.

The translator moreover trusts that English critics will be too generous to think of putting to the test of severe criticism the *English* of a *foreigner*, who came to this country but a very few years ago, at a period of life not the most favorable for acquiring a new language, and destitute even of the slightest acquaintance with the English tongue. Any remarks which they may condescend to make, tending either to set him right respecting any particular passages in which he may not have hit upon the precise meaning of his Author, or to point out to him any additional means by which these Selections may be made to answer more completely the purpose for which they are intended, will be received with sincere thanks, acknowledged in the most unequivocal manner, and, if found just, duly noticed in any future edition.

The rule by which the translator was guided in the choice of his Selections, having been to insert those chapters only of the first Book of the *Yad Hachazakah*, which relate to *Theology*

and *Ethics*, he at first thought of passing over the *third* and *fourth* Chapters of the *Precepts relating to the foundations of the Law*, which, treating chiefly of *Physics*, seemed to be foreign to the purpose for which this work was intended; though, as a matter of curiosity, perhaps not altogether destitute of interest. He changed his mind, however, with respect to the *fourth* Chapter, in consequence of the definition of the word שׁוּׁל *soul*, introduced therein; and, after having admitted this Chapter, he could not, with any propriety, omit the other, with which it is intimately connected.

The plan, adopted and pursued by the translator, through the whole of this work, has been the following:

1. To be as literal in the translation as the idioms of the two languages would admit; and where the idiom of the Hebrew could not be retained in the English text without the risk of rendering the passage unintelligible to the reader, to give the literal translation of the Hebrew words in a note, or parenthesis, or in the *Glossary*.

2. To furnish the reader with Extracts and Translations from the *Talmud* and the *Medrashim*, illustrative of the sentiments, traditions, and sayings of the ancient Rabbins, quoted by

Maimonides, which, though well known to the learned men among the Jews, might have been mistaken, by those who are unacquainted with the sources from which they are drawn, for visionary fancies proceeding from that Author himself.

3. To introduce explanatory notes, or parenthetical observations, whenever the conciseness or ambiguity of the original was thought to render them necessary.

4. To give, for the most part, the quotations from the Scriptures, in the words of the authorized English Version, but uniformly to call the attention of the reader to those passages of Scripture, which seem to have been understood and interpreted by Maimonides, or by other Rabbins, in a different manner.

These rules form the basis of the plan upon which this work has been executed. Other less important improvements which have been made upon the original text, such as the supplying of the references to the quotations from the Scriptures, and the completing of those passages of Scripture, which, in the text, are given in fragments only, may be of some service to the reader.

With regard to the *Hebrew Text*, as given in the following Selections, several copies of the

original work have been very carefully consulted and compared, and from these, that particular reading, in every case, has been adopted, which seemed to be most correct, as well as that division into paragraphs, which was deemed to be most judicious.

In the *Glossary*, particular attention has been paid to the explanations of adverbs, prepositions, and other particles, which, in the writings of the Rabbins, often vary slightly in their meaning, and sometimes stand for whole sentences. The quotations from the text, by which the illustrations given of these particles in the *Glossary* are accompanied, will, it is presumed, greatly contribute to make the student familiar with all the various functions which they perform. As soon as he shall be able to construe the Hebrew text of these Selections, with accuracy and fluency, the language of the *Mishnah* will present to him but few difficulties; and when he shall have made such progress as to read with ease the passages from the *Talmud*, contained in the notes, the step which he will have made towards acquiring a knowledge of the *talmudical* language, will be a very important one indeed. In fact he may then venture upon almost any Rabbinical work.

The *Collection of Abbreviations*, by which the Hebrew text is headed, (and which is not confined to the Selections from the *Yad Hachazakah* only, but extends to almost all the other writings of the Rabbins), he will find of considerable service.

As a short biographical account of the Author of the *Yad Hachazakah*, may perhaps be not altogether unacceptable to the reader, who is about to engage in the study of his work, the translator, being without any authentic information from Hebrew sources, begs to conclude this Preface with the following sketch, borrowed from the General Biographical Dictionary.

MOSES MAIMONIDES, or Moses the son of Maimon, a celebrated Rabbi, called by the Jews "The eagle of the Doctors," was born of an illustrious family at Cordova in Spain, 1131. He is commonly named Moses Egyptian, because he retired early, as it is supposed, into Egypt, where he spent his whole life in quality of physician to the Soldan. As soon as he arrived there he opened a School, which was presently filled with pupils from all parts, especially from Alexandria and Damascus, who did such credit to their master by the progress they made under him, that they spread his name throughout the world. Maimonides was, indeed, according to all accounts of him, a most uncommon and extraordinary man, skilled in all languages, the Hebrew and Arabic were the first he acquired, and what he understood in the most perfect manner; but perceiving that the knowledge of these would distinguish him only among his own people, the Jews, he applied himself also to the Chaldee, Turkish, &c. &c. of all of which he became a master in a very few years.

It is probable also, that he was not ignorant of the Greek, since in his writings he often quotes Aristotle, Plato, Galen, Themistius, and others; unless we can suppose him to have quoted those authors from Hebrew and Arabic versions, for which, however, as far as we can find, there is no sufficient reason.

He was famous for arts as well as language. In all branches of philosophy, particularly mathematics, he was extremely well skilled, and his experience in the art of healing was so very great, that, as we have already intimated, he was called to be physician in ordinary to the king. There is a letter of his extant, to Rabbi Samuel Aben Tybbon, in which he has described the nature of this office, and related also what vast incumbrances and labours the practice of physic brought upon him. Of this we shall give a short extract, because nothing can convey a clearer or a juster idea of the man, and of the esteem and veneration in which he was held in Egypt. Tybbon had consulted him by a letter upon some difficult points, and had told him in the conclusion of it, that as soon as he could find leisure he would wait upon him in person, that they might canvass them more fully in the freedom of conversation. Maimonides replied, that he should be extremely glad to see him, and that nothing could give him higher pleasure, than the thoughts of conversing with him; but yet that he must frankly confess to him that he durst not encourage him to undertake so long a voyage, or to think of visiting him with any such views. "I am," says he, "so perpetually engaged, that it will be impossible for you to reap any advantage from me; or even to obtain a single hour's private conversation with me in any part of the four-and-twenty. I live in Egypt, the king in Alkaira; which places lie two sabbath-days journey asunder, my common attendance upon the king is once every morning; but when his Majesty, his concubines, or any of the royal family, are the least indisposed, I am not suffered to stir a foot from them; so that my whole time, you see, is almost spent at court. In short, I go to Alkaira every morning early, and, if all be well there,



return home about noon, where, however, I no sooner arrive, than I find my house surrounded with many different sorts of people, Jews and Gentiles, rich men and poor, magistrates and mechanics, friends as well as enemies, who have been all waiting impatiently for me. As I am generally half famished upon my return from Alkaira, I prevail with this multitude, as well as I can, to suffer me to regale myself with a bit of dinner; and as soon as I have done, attend this crowd of patients, with whom, what with examining into their particular maladies, and what with prescribing for them, I am often detained till it is night, and am always so fatigued at last, that I can scarcely speak or even keep myself awake. And this is my constant way of life, &c."

But however eminent Maimonides was as a physician, he was not less so as a divine. The Jews have this saying of him, \**A Mose ad Mosen non surrexit sicut Moses*; by which they would insinuate, that of all their nation none ever so nearly approached to the wisdom and learning of their great founder and lawgiver, as Moses, the son of Maimon. "He was," says Isaac Casaubon, "a man of great parts and sound learning, of whom, I think, we may truly say, as Pliny said of old of Diodorus Siculus, that he was the first of his tribe who ceased to be a trifler." He was so far from paying an undue regard to absurd fables and traditions, as his nation had always been accustomed to do, that he dissuaded others from it in the most express terms. "Take heed," says he, "and do not waste your time in attempting to draw sense or meaning out of that which has no meaning in it; I myself have spent a great deal of time in commenting upon, and explaining the *Gemara*, from which I have reaped nothing but my labour for my pains."

The works of Maimonides are very numerous. Some of them were written in Arabic originally, but are now extant in Hebrew translations only. The most considerable

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\* מִמֹּשֶׁה וְעַד מֹשֶׁה לֹא קָם כְּמֹשֶׁה \*

are his *Yad*\*, which is likewise called *Mishne Torah*, his *More Nevochim*, and his *Perushim*, or *Commentaries upon the Mishnah*. His *Commentaries upon the Mishnah* he began at the age of three-and-twenty, and finished in Egypt, when he was about thirty. They were translated from the Arabic by Rabbi Samuel Aben Tybbon. His *Yad* was published about twelve years after, written in Hebrew, in a very plain and easy style. This has always been esteemed a great and useful work, being a complete code, or pandect of Jewish law, digested into a clear and regular form, and illustrated throughout with an intelligible commentary of his own. "Those," says Collier, "that desire to learn the doctrine and the canon law contained in the *Talmud*, may read Maimonides's compendium of it, in good Hebrew, in his book entitled *Yad*; wherein they will find a great part of the fables and impertinences in the *Talmud* entirely discarded." But of all his productions, the *More Nevochim* has been thought the most important, and valued the most, not only by others, but also by himself. This was written by him in Arabic, when he was about fifty years old, and afterwards translated into Hebrew, under his own inspection, by Rabbi Samuel Aben Tybbon. The design of it was to explain the meaning of several difficult and obscure words, phrases, metaphors, parables, allegories, &c. in Scripture; which, when interpreted literally, seemed to have no meaning at all, or at least a very absurd and irrational one. Hence the work, as Buxtorf says, took its title of *More Nevochim*, that is, *Doctor perplexorum*; as being written for the use and benefit of those who were in doubt whether they should interpret such passages according to the letter, or rather figuratively and metaphorically. It was asserted by many at that time, but very rashly, that the Mosaic rites and statutes had no foundation in reason, but were the effects of mere will, and ordained by God upon a principle purely arbitrary. Against these Maimonides argues, shews

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\* That is, *Yad Hachazakah*; sometimes called *Yad*, for the sake of conciseness.

the dispensation in general to be instituted with a wisdom worthy of its divine Author, and explains the causes and reasons of each particular branch of it. This procedure, however, gave offence to many of the Jews; those especially who had long been attached to the fables of the *Talmud*. They could not conceive that the revelations of God were to be explained upon the principles of reason; but thought that every institution must cease to be divine, the moment it was discovered to have any thing in it rational. Hence, when the *More Nevochim* was translated into Hebrew, and dispersed among the Jews of every country, great outcries were raised, and great disturbances occasioned about it. They reputed the author to be a heretic of the worst kind, one who had contaminated the religion of the Bible, or rather the religion of the *Talmud*, with the vile alloy of human reason; and would gladly have burnt both him and his book. In the mean time, the wiser part of both Jews and Christians have always considered the work in a very different light, as formed upon a most excellent and noble plan, and calculated in the best manner to procure the reverence due to the Bible, by shewing the dispensation it sets forth to be perfectly conformable to all our notions of the greatest wisdom, justice and goodness; for, as the learned Spencer, who has pursued the same plan, and executed it happily, observes very truly, “nothing contributes more to make men atheists, and unbelievers of the Bible, than their considering the rites and ceremonies of the law as the effects only of caprice and arbitrary humour in the Deity; yet thus they will always be apt to consider them while they remain ignorant of the causes and reasons of their institution.”


Besides these three works of Maimonides, a great many pieces are said to have been written by him upon theology, philosophy, logic, medicine, &c. and in various languages, as Arabic, Chaldee, and Greek. It may easily indeed be conceived, that a man of his uncommon abilities might be qualified to write upon almost every subject, as there was hardly any thing to be found in the republic of

letters, which he had not read. He had turned over not only all the Hebrew, but all the Arabian, Turkish, Greek, Egyptian and Talmudic writers, as appears by the use he made of them in his works. He tells us in more places than one, that he had perused with great attention all the ancient authors upon the rise and progress of idolatry, with a view of explaining the reasons of those rites and ordinances in the law, which were instituted to abolish it: and, in the preface to his *Commentary upon the Mishnah*, he expressly says, that there was no book written in any language, upon the subject of philosophy, which he had not read entirely through.

This wonderful Rabbi died in Egypt, in 1204, when he was seventy years of age, and was buried with his nation in the land of Upper Galilee. The Jews and Egyptians bewailed his death for three whole days, and called the year in which he died *Lamentum lamentabile*, as the highest honour they could confer upon his name.

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A  
COLLECTION  
OF THE  
ABBREVIATIONS\*

COMMONLY USED IN RABBINICAL WRITINGS.

ARRANGED IN ALPHABETICAL ORDER.

א

א' {stands for }	אחד	one.
א"א	אי אפשר	it is impossible.
אא"כ	אלא אם כן	unless.
אב"ד	אב בית דין	the chief of the court of justice, the chief justice.
א"ד	איכא דאמרי	there are some who say, some say.
א"ה	אפילו הכי אומות העולם	though it be so, for all this. the [other] nations of the world, the other nations beside Israel.

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\* Besides the Abbreviations contained in this Collection, almost every word may be, and very frequently is, abbreviated in the writings of the Rabbins, by omitting the last letter, and putting an accent on the letter immediately preceding; thus for instance א' stands for אחד *one*; ה' for היה *he* or *it was*; אברה' for אברהם *Abraham*, &c. This is still more commonly the case with the letter ס in the plural masculine, and the letter ת in the plural feminine; thus, for instance, they write דברי' for דברים *things, matters*: יסודי' for יסודות *elements*, &c.

אח"ל	{ stands } { for }	אמרו חכמינו } זכרונם לברכה }	our sages, may their memory be blessed! said.
אח"כ		אחר כך	after this, afterwards.
א"י		ארץ ישראל	the land of Israel.
אי"ה		אם ירצה השם	if God please, please God.
א"כ		אם כן	if so.
אכ"ר		אמן כן יהי רצון	Amen, [and] may this be the pleasure [of God].
א"ל		אמר ליה	he said to him.
		אמרו להם	they said to them.
אל"כ		אם לא כן	if not so.
אע"ג		אף על גב	although.
אע"פ	} or }	אף על פי	although.
אע"פי			
אע"פכ		אף על פי כן	for all this.
אפ"ה		אפילו הכי	though it be so, for all this.
אפי'		אפילו	even, though, although.
א"צ		אין צריך	there is not necessity, there is no occasion.
אצ"ל		אין צריך לומר	there is no necessity to say, we need not say.
א"ר		אמר רבי	Rabbi said.
אר"ל		אמרו רבותינו } זכרונם לברכה }	our Rabbins, may their me- mory be blessed! said.
א"ת		אם תאמר	if thou wert to say.
את"ל		אם תמצא לומר	if thou [couldst] find it [pos- sible] to say.
		<b>ב</b>	
בב"ת		בעל בלתי תכלית	one that has no limit, an in- finite being.
ב"ד		בית דין	a court of justice.
בד"א		במה דברים אמורים	when are these words said? when does this hold good?

בר"ה	{ stands for }	... בדבור המתחיל	in the sentence (passage) beginning...
ב"ה		ברוך הוא	blessed be He!
		בית המקדש	the house of sanctuary.
		בית הכנסת	the house of the congregation, the synagogue.
ב"ח		בעל חוב	one who is in debt, a debtor.
בל"עז		בלשון עם זר	in the language of a foreign people, i e. in a foreign language.
בע"וה		בעונותינו הרבים	on account of our many sins.
בע"ה		בעלי חיים	animated creatures.
בע"כ		בעל כרחו	in spite of himself, compulsarily.
בע"פ		בעל פה	by the mouth, orally, verbally, by heart.
בפי'		בפירוש	in the explanation; also: explicitly, expressly.
		ג	
ג"כ		גם כן	also.
ג"ע		גן עדן	the garden of Eden, Paradise.
ג"ש		גזרה שוה	an inference drawn from analogy.
		ד	
ד"א		דבר אחר	another thing.
		דרך אחר	another way.
דא"לכ		דאם לא כן	for if [it be] not so.
דא"ק		דאמר קרא	for the Scripture says.
ד"ה		דברי הימים	the book of the <i>Chronicles</i> .
		דברי הכל	the words of all, all unani- mously say, all agree.

ד"מ { stands for }	דרך משל	by way of parable.
ד"ס	דברי סופרים	the words of the scribes.
ד"ת	דברי תורה	the words of the law.
	דין תורה	a matter or case of law.
	ה	
ה'	השם	God.
ה"א	הוזה אמינא	I should have said.
ה"ג	הכי גרסינן	we read thus, we adopt this reading.
ה"ד	היכי דמי	how does it appear? what do you think?
	היינו דכתיב	this is that which is written.
הד"א	היינו דאמרי אנשי	this is [the reason] why men say.
ה"ה	הוא הדין	it is the same case.
	היינו הך	it is all the same.
ה"י	השם יתברך	God, blessed be He!
ה"ם	הני מילי	these words [would hold good]; when would it be so?
ה"נ	הכי נמי	here also.
הנ"ל	הנזכר למעלה	that was mentioned above.
ה"ק	הכי קאמר	he says so.
הק"ב	הקדוש ברוך הוא	the Holy One, blessed be He!
הש"י	השם יתברך	God, may He be blessed!
	ו	
וגו'	וגומר	literally: and completing the sentence, stands for: <i>et cætera</i> .
וי"א	ויש אומרים	and there are some who say.



וּי"ל { stands for }	וּיֵשׁ לֹמֵר	and there is also to say, and we may also say.
וּי"מ	וּיֵשׁ מִפְּרָשִׁים	and there are some who explain [it in this manner].
וּכ"ו	וּכְלֹו	et cætera.
וּכ"ת	וּכִי תִימָא	and if thou shouldest say.
וּצ"ע	וּצְרִיךְ עֵינָן	and it wants consideration, the matter is left undecided.
ז		
ז"ל	זְכוֹנוֹ לְבִרְכָה	blessed be his memory!
	זְכוֹנוֹם לְבִרְכָה	blessed be their memory!
	זֶה לְשׁוֹנוֹ	this is his language, he says these words.
ז"ל	זְכוֹר צְדִיק לְבִרְכָה	the memory of the just is blessed!
ח		
ח"ו	חַס וְשָׁלוֹם	literally: spare and [give us] peace! answers to the Hebrew חֲלִילָה far be it from, may Heaven prevent!
ח"ל	חוּץ לְאֶרֶץ	out of the country, abroad, not in Palestine.
ט		
ט"ס	טְעוּת סוֹפֵר	a mistake of the writer.
י		
י"ה	יוֹם הַכִּפּוּרִים	the day of atonement.
י"ט	יוֹם טוֹב	a festival day.
י"י	יְהוָה	Jehovah.
י"צ"הט	יִצְרַת הַטוֹב	the good imagination, that sense in man which prompts him to do that which is good.

יצ"הר	{ stands for }	יצר הרע	the bad imagination ; the propensity to evil implanted in man.
יצ"ו		ישמרדו צורו וגואלו	may his Rock and his Redeemer preserve him !
י"ר		יהי רצון	may it be the pleasure [of God], may it please God !
יר"מ		יהי רצון מלפניך	may it be Thy pleasure [O God]!
ית'		יתברך	may He be blessed !
ית"ש		יתברך שמו	may His Name be blessed !

## כ

כ"א		כי אם	but.
		כל אחד	every one.
כ"ג		כהן גדול	the high priest.
כד"ארזל		כמא דאמרו רבותינו זכרונם לברכה	as our Rabbins, of blessed memory, said.
כ"ום		ככבים ומזלות	stars and planets.
כ"ז		כל זה	all this.
כ"י		כנסת ישראל	the congregation of Israel.
כ"כ		כל כך	so much, so much as this.
		כן כתוב	so it is written.
כמ"ש		כמו שנאמר	as it is said.
כנ"ל		כן נראה לי	so it appears to me.
		כנזכר למעלה	as was mentioned above.
כ"ש		כל שכן	how much more, so much the more.
כת"י		כן תרגם יונתן	so Jonathan interpreted, so is the version of Jonathan.

## ל

ל"א {stands for }	לשון אחר	another language, another way of explaining.
	לשון אשכנזי	the German language.
ל"ג	לא גרסינן	we do not read [this].
לכ"א	לכל אחד	to every one.
למ"ד	למאן דאמר	according to him who says.
ל"נ	לי נראה	to me it appears.
	לכן נאמר	therefore it is said.
לע"ד	לפי עניות דעתי	according to my humble opinion.
לע"ל	לעתיד לבוא	in the time that is to come, i. e. in the life hereafter.
לע"ע	לעת עתה	in the present time, for the present.
לפי'	לפיכך	therefore.
לפ"ק	לפרט קמן	according to the reckoning [from the creation of the world] in a less or contracted form, (i. e. where the thousands are dropped).
ל"צ	לא צריך	there is no necessity, no occasion.
ל"ק	לא קרי	do not read [this].
	לא קשיא	there is no difficulty [in this]; no objection can be raised from this.
לש"ש	לשם שמים	for the sake of Heaven.
ל"ת	לא תעשה	thou shalt not do, i. e. a negative commandment.

## מ

מא"רזל	מאמר רבותינו } זכרונם לברכה }	a saying of our Rabbins of blessed memory.
מב"ו	מלך בשר ודם	a king [made of] flesh and blood.

מ"ד { stands } { for }	מאי דכתיב	[what means] that which is written?
	מאן דאמר	he who says.
מ"ה	משום הכי	therefore.
	מלאך המות	the angel of death.
	מדת הדין	the virtue of justice.
מה"מ	מנא הני מילי	whence are these words [derived]?
מ"ט	מאי טעם	what is the reason?
	מעשים טובים	good deeds.
מ"מ	מכל מקום	notwithstanding this, ne- vertheless.
מר"ע	משה רבינו עליו השלום	Moses, our Rabbi, peace be with him!
מ"ת	מתן תורה	the giving of the law.
	משנה תורה	the duplicate of the law, <i>Deuteronomy</i> .
נ		
נ"א	נסחא אחרנא	another reading.
נ"ב	נראה לי	it appears to me.
נ"ע	נחזו עדן	his rest is in Eden.
ס		
ס"א	ספרים אחרים	other books.
ס"ד	סלקא דעתך	does it arise in thy mind? canst thou think this?
	סוף דבר	the end of the matter, the result of the matter.
ס"ס	ספק ספיקא	one doubt involved in another doubt, altogether doubtful.
ס"פ	סוף פסוק	the end of a verse.

ס"ת { stands } for }	ספר תורה	the book of the law.
	סופי תיבות	the ends of words, the last letters of words.
<b>ע</b>		
ע"א	ענין אחר	in another respect, in another way.
	עבודת אלילים	the worship of idols, idolatry.
	עובדי אלילים	the worshippers of idols, idolaters.
עא"כו	על אחת כמה וכמה	against one how many and how many! i. e. how much the more!
ע"ד	על דרך	by way of.
ע"מ	על דרך משל	by way of parable.
ע"ה	עליו השלום	peace be with him!
	עם הארץ	a vulgar man.
ע"ה"ב	עולם הבא	the world that is to come.
ע"ה"ז	עולם הזה	this world.
ע"ז	עבודה זרה	the worship of strange [Gods], idolatry.
ע"י	על ידי	by the hands of, by the medium of, by means of.
ע"כ	על כן	therefore.
	עד כאן	as far as here.
עכ"ם } or עכו' }	עובדי ככבים ומזלות	those who worship stars and planets, idolaters.
	עבודת ככבים ומזלות	the worship of stars and planets, idolatry.
עכ"ל	עד כאן לשונו	as far as here are his words [quoted].

עב"פ	{ stands for }	על כל פנים	in every mode, in every respect, by all means.
ע"ל		עיין לעיל	See above.
ע"מ		על מנת	on condition that, for the sake of.
		על משקל	according to the form (declension) of.
עע"א		עובדי עבודת אלילים	those who adhere to the worship of idols, idolaters.
עע"ז		עובדי עבודה זרה	those who adhere to the worship of strange [Gods], idolaters.
ע"פ		על פי	according to.
עק"ל		עוד קשה לי	again it is difficult for me [to understand], again it appears unaccountable to me.
ע"ש		עיין שם	see there.
פ			
פ"א		פירוש אחר	another explanation.
		פעם אחת	one time, once.
		פעם אחרת	another time.
פא"פ		פה אל פה	mouth to mouth.
		פנים אל פנים	face to face.
פר"שי		פירוש רבי שלמה ירחי	the commentary of Rabbi Solomon Yarchi.
צ			
צ"ל		צריך לומר	it is necessary to say, we must say.
		צריך להיות	it must be, it ought to be.
צ"ע		צריך עיון	it wants consideration.

## ק

ק"ו {stands for }	קל וחומר	the slight and the grave ; i. e. an argument from the less to the more important subject, and vice versa. See page 261, Note 4.
ק"ל	קשה לי	[it seems] difficult (unac- countable) to me.
	קל להבין	it is easy to be understood, it is easily understood.
קס"ד	קא סלקא דעתך	how can this arise in thy mind? how canst thou think so?
ק"ש	קריאת שמע	the reading of the passage in Deut. vi, 4. beginning with the words שמע ישראל Hear, O Israel, &c. which every Israelite is bound daily to repeat.
	ר	
ר	רבי	Rabbi.
רב"שע	רבנו של עולם	O, Lord of the universe !
רד"ק	רבי דוד קמחי	Rabbi David Kimchi.
ר"ה	ראש השנה	the beginning of the year, the new year's day.
רז"ל	רבותינו זכרונם לברכה	our Rabbins of blessed memory.
ר"ח	ראש חודש	the beginning of the month, the first day of the month.
ר"ל	רוצה לומר	he means to say, it means to say.
	רצוני לומר	I mean to say.
רמ"בם	רבי משה בן מימון	Rabbi Moses the son of Maimon, Maimonides.

רש"י	$\left. \begin{array}{l} \text{stands} \\ \text{for} \end{array} \right\}$	רבי שלמה ירחי	Rabbi Solomon Yarchi.
ר"ת		ראשי תיבות	the beginning of words, initials, abbreviations.

## ש

שא"א		שאי אפשר	for it is impossible.
שא"לכ		שאם לא כן	for if not so.
שב"עפ		שבעל פה	which [was delivered] by the mouth, orally; as for instance תורה שב"עפ the oral or verbal law.
ש"ד		שפיכות דמים	shedding of blood, bloodshed.
ש"מ		שמע מנא	understand by this, by this ye are given to understand.
שנ'		שנאמר	for it is said.
ש"צ		שליח צבור	the messenger or deputy of the congregation, the prayer reader. See p. 76, Note 2.

## ת

ת"א		תרגום אונקלוס	the version of Onkelos.
ת"ג		תנועה גדולה	a long vowel.
ת"ח		תלמיד חכם	a disciple of a wise man, a learned man, a scholar. See page 178, Note 1.
ת"י		תרגום יונתן	the version of Jonathan.
ת"ל		תלמוד לומר	it is expressly said.
		תהלה לאל	thanks be to God.
ת"נך		תורה נביאים כתובים	the law, the prophets, [and] the writings; the three parts of the Old Testament. See page 72, Note 2.



תנצ"בה	{ stands for }	תהי נפשו צרורה בצרור החיים	may his soul be bound in the bundle of life! (an ex- pression taken from I Sam. xxv, 29).
ת"ס		תקון סופרים	a correction [in the reading, made] by the scribes.
ת"ק		תנועה קטנה	a short vowel.
ת"ר		תנו רבנן	our Rabbins have taught.
תש"בעפ		תורה שבעל פה	the verbal or oral law. See page 243, Note 5.
ת"ת		תלמוד תורה	the study of the law.

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ספר ראשון הוא ספר המדע  
הלכות יסודי התורה  
פרק ראשון

---

יסוד היסודות ועמוד החכמות לידע שיש שם מצוי  
ראשון והוא ממציא כל נמצא וכל הנמצאים משמים וארץ  
ומה שביניהם לא נמצאו אלא מאמתת המצאו ואם  
יעלה על הדעת שהוא אינו מצוי אין דבר אחר יכול  
להמצאות ואם יעלה על הדעת שאין כל הנמצאים  
מלבדו מצויים הוא לבדו יהיה מצוי ולא יבטל הוא לבטולם  
שכל הנמצאים צריכין לו והוא ברוך הוא אינו צריך  
להם ולא לאחד מהם לפיכך אין אמתתו כאמתת  
אחד מהם הוא שהנביא אומר וי' אלהים אמת הוא  
לבדו אמת ואין לאחר אמת כאמתתו והוא שהתורה  
אומרת אין עוד מלבדו כלומר אין שם מצוי אמת מלבדו  
כמותו: ב המצוי הזה הוא אלהי העולם אדון כל הארץ  
והוא המנהיג הגלגל בכח שאין לו קץ ותכלי' בכח  
שאין לו הפסק שהגלגל סובב תמיד ואי אפשר שיסוב  
בלא מסבב והוא ב"ה המסבב אותו בלא יד ובלא גוף:  
ג וידיעת דבר זה מצות עשה שנאמר אנכי ה' אלהיך וכל  
המעלה על דעתו שיש שם אלוה אחר חוץ מזה עובר  
בלא תעשה שנאמר לא יהיה לך אלהים אחרים על פני  
וכופר בעיקר שזהו העיקר הגדול שהכל תלוי בו: ד אלוה  
זה אחד הוא ואינו לא שנים ולא יותר על שנים אלא אחד

שאין כייחודו אחד מן האחדים הנמצאים בעולם לא אחד  
 כמין שהוא כולל אחדים הרבה ולא אחד כגוף שהוא  
 נחלק למחלקות ולקצוות אלא אחד שאין ייחוד אחר  
 כמותו בעולם: ה אילו היו אלוהות הרבה היו גופי'  
 וגויות מפני שאין הנמנים השוי' במציאותן נפרדים זה מזה  
 אלא במאורעי' שיארעו בגופות ובגויות ואילו היה היוצר  
 גוף וגויה היה לו קץ ותכלית שאי אפשר להיות גוף שאין  
 לו קץ וכל שיש לו קץ ותכלית יש לכחו קץ וסוף: ו ואלהינו  
 ברוך שמו הואיל וכחו אין לו קץ ואינו פוסק שהרי הגלגל  
 סובב תמיד אין כחו כח גוף והואיל ואינו גוף לא יארעו  
 לו מאורעות הגופות כדי שיהא נחלק ונפרד מאחר לפיכך  
 אי אפשר שיהיה אלא אחד וידעת דבר זה מצות עשה  
 שנאמר ה' אלהינו ה' אחד: ז הרי מפורש בתורה ובנביאים  
 שאין הק"בה גוף וגויה שנאמר כי ה' הוא האלהים בשמים  
 ממעל ועל הארץ מתחת והגוף לא יהיה בשני מקומות  
 ונאמר כי לא ראיתם כל תמונה ונאמר ואל מי תדמיוני  
 ואשור ואילו היה גוף היה דומה לשאר גופין: ח אם  
 כן מהו זה שכתוב בתורה ותחת רגליו כתובים באצבע  
 אלהים יד ה' עיני ה' אזני ה' וכיוצא בדברים הללו  
 הכל לפי דעתן של בני אדם הוא שאינן מכירין אלא  
 הגופות ודברה תורה כלשון בני אדם והכל כנויים הם כמו  
 אם שנותי ברק הרבי וכי חרב יש לו ובחרב הורג אלא  
 משל והכל משל: ט ראייה לדבר זה שנביא אחד אומר  
 שראה הק"בה לבושיה כתלג חיור ואחר ראהו חמוץ  
 בגדים ומשה רבינו עצמו ראהו על הים כגבור עושה  
 מלחמה ובסיני כש"צ עטוף לומר שאין לו דמות וצורה  
 אלא הכל במראה הנבואה ובמחזה ואמתת הדבר אין  
 דעתו של אדם מבין ולא יכולה להשיגו ולחקרו וזהו שאמר  
 הכתוב החקר אלוה תמצא אם עד תכלית שדי תמצא:

י מהו זה שבקש משה רבינו להשיג כשאמר הראני נא את כבודך בקש לידע אמתת המצאו של הק"בה עד שיהיה ידוע בלבו כמו ידיעת אחד מן האנשים שראה פניו ונחקקה צורתו בלבו שנמצא אותו האיש נפרד בדעתו משאר האנשים כך בקש משה רבינו להיות מציאות הק"בה נפרדת בלבו משאר מציאות הנמצאים עד שידע אמתת המצאו כאשר היא והשיבו הק"בה שאין כה בדעת האדם החי שהוא מחובר מגוף ונפש להשיג אמתת דבר זה על בריו: יא והודיעו הק"בה מה שלא ידע אדם לפניו ולא ידע לאחריו עד שהשיג מאמתת המצאו דבר שנפרד הק"בה בדעתו משאר הנמצאי' כמו שיפרד אחד מן האנשים שראה אחוריו והשיג כל גופו ומלבושו בדעתו משאר גופי האנשים ועל דבר זה רמז הכתוב ואמר וראית את אחורי ופני לא יראו: יב וכיון שנתברר שאינו גוף וגויה יתברר שלא יארעו לו אחד ממאורעות הגופות לא חבור ולא פרוץ לא מקום ולא מדה לא עליה ולא ירידה לא ימין ולא שמאל לא פנים ולא אחור לא ישיבה ולא עמידה ואינו מצוי בזמן עד שיהיה לו ראשית ואחרית ומנין שנים ואינו משתנה שאין לו דבר שיגרום לו שנוי: יג ואין לו לא מות ולא חיים כחיי הגוף החי ולא סכלות ולא חכמה כחכמת האיש חכם לא שינה ולא הקיצה לא כעס ולא שחוק לא שמחה ולא עצבות לא שתיקה ולא דבור כדבור בני אדם וכך אמרו חכמים אין למעלה לא ישיבה ולא עמידה לא עורף ולא עפוי: יד והואיל והדבר כן הוא כל הדברים הללו וכיוצא בהן שנאמרו בתורה ובדברי נביאים הכל משל ומליצה הן כמו שנאמר יושב בשמים ישחק כעסוני בהבליהם כאשר שש ה' וכיוצא בהן על הכל אמרו חכמים דברה תורה כלשון בני אדם וכן הוא אומר האותי הם מכעיסים: טו הרי הוא אומר אני ה' לא שנית

ואילו היה פעמים כועס ופעמים שמה היה משתנה וכל הדברים האלו אינם מצויים אלא לגופים האפלים השפלים שוכני בתי הזמר אשר בעפר יסודם אבל הוא ברוך הוא יתברך ויתרומם על כל זה:

## הלכות יסודי התורה פרק שני

האל הנכבד והנורא הזה מצוה לאהבו וליראה ממנו שנאמר ואהבת את ה' אלהיך ונאמר את ה' אלהיך תירא והיאך היא הדרך לאהבתו וליראתו בשעה שיתבונן האדם במעשיו וברואיו הנפלאים והגדולים ויראה מהן חכמתו שאין לה ערך ולא קץ מיד הוא אוהב ומשבה ומפאר ומתאוה תאוה גדולה לידע השם הגדול כמו שאמר דוד צמאה נפשי לאלהים לאל חי: ב וכשמחשב בדברים האלו עצמן מיד הוא נרתע לאחוריו וירא ויפחד וידע שהוא בריה קטנה שפלה אפלה עומדת בדעת קלה מעוטה לפני תמים דעות כמו שאמר דוד כי אראה שמיד מעשה אצבעותיך מה אנוש כי תזכרנו: ג ולפי הדברים האלו אני מבאר כללים גדולים ממעשה רבון העולמים כדי שיהיו פתח למבין לאהוב את השם כמו שאמרו חכמים בענין אהבה שמתוך כך אתה מכיר את מי שאמר והיה העולם: ד כל מה שברא הק"ב בעולמו נחלק לשלשה חלקים מהן ברואים שהן מחוברים מגולם וצורה והם הווים ונפסדים תמיד כמו גופות האדם והבהמה והצמחים והמתכות ומהן ברואים שהן מחוברים מגולם וצורה אבל אינם משתנים מגוף לגוף ומצורה לצורה כמו הראשונים אלא צורתן קבועה לעולם בגולם ואינם

משתנין כמו אלו והם הגלגלים והככבים שבהן ואין  
 גולמם כשאר גולמים ולא צורתם כשאר צורות ומהן  
 ברואים צורה בלא גולם כלל והם המלאכים שהמלאכים  
 אינן גוף וגויה אלא צורות נפרדות זו מזו: ה' ומהו זה  
 שהנביאים אומרים שראו המלאך אש ובעל כנפים הכל  
 במראה הנבואה ודרך הידה לומר שאינו גוף ואינו כבד  
 כגופות הכבדים כמו שנאמר כי ה' אלהיך אש אוכלה הוא  
 ואינו אש אלא משל וכמו שנאמר עושה מלאכיו רוחות:  
 ו' ובמה יפרדו הצורות זו מזו והרי אינן גופין לפי שאינן  
 שוין במציאותן אלא כל אחד מהן למטה ממעלתו של  
 הבירו והוא מצוי מכחו זה למעלה מזה והכל נמצאים  
 מכחו של הק"ב וטובו וזהו שרמז שלמה בחכמתו  
 ואמר כי גבוה מעל גבוה שומר: ז' זה שאמרנו למטה  
 ממעלתו של חברו אינה מעלת מקום כמו אדם שיושב  
 למעלה מחברו אלא כמו שאומרין בשני חכמים שאחד  
 גדול מחברו בחכמה שהוא למעלה ממעלתו של זה וכמו  
 שאומרין בעילה שהיא למעלה מן העלול: ח' שינוי שמות  
 המלאכים על שם מעלתם הוא ולפיכך נקראים חיות הקדש  
 והם למעלה מן הכל ואופנים ואראלים וחשמלים ושרפים  
 ומלאכים ואלהים ובני אלהים וכרובים ואישים: ט' כל אלו  
 עשרה השמות שנקראו בהן המלאכים על שם עשרה מעלות  
 שלהם הם ומעלה שאין למעלה ממנה אלא מעלת האל ב"ה  
 היא מעלת הצורה שנקראת חיות לפיכך נאמר בנבואה שהן  
 תחת כסא הכבוד ומעלה עשירית היא מעלת הצורה  
 שנקראת אישים והם המלאכים המדברים עם הנביאים  
 ונראין להם במראה הנבואה לפיכך נקראו אישים שמעלתם  
 קרובה ממעלת דעת בני אדם: י' וכל הצורות האלו היים  
 ומכירין את הבורא ויודעים אותו דעה גדולה עד למאד  
 כל צורה וצורה לפי מעלתה לא לפי גדלה ואפילו מעלה

הראשונה אינה יכולה להשיג אמתת הבורא כמה שהוא  
 אלא דעתה קצרה להשיג ולידע אבל משגת ויודעת יותר  
 ממה שמשגת ויודעת צורה שלמטה ממנה וכן כל מעלה  
 ומעלה עד מעלה עשירית גם היא יודעת הבורא דעה שאין  
 כח בני האדם המחוברים מגולם וצור' יכול להשיג ולידע  
 כמותה והכל אינן יודעים הבורא כמו שהוא יודע עצמו:  
 יא כל הנמצאים חוץ מן הבורא מצורה הראשונה עד יתוש  
 קטן שיהיה בטבור הארץ הכל מכח אמתתו נמצאו ולפי  
 שהוא יודע עצמו ומכיר גדולתו ותפארתו ואמתו הוא  
 יודע הכל ואין דבר נעלם ממנו: יב הק"ב מכיר אמתו  
 ויודע אותה כמו שהיא ואינו יודע בדעה שהיא חוץ ממנו  
 כמו שאנו יודעים שאין אנו ודעתנו אחד אבל הבורא ית'  
 הוא ודעתו והייו אחד מכל צד ומכל פנה ובכל דרך  
 ייחוד שאלמלא היה חי בחיים ויודע בדעה חוץ ממנו היו  
 שם אלוהות הרבה הוא וחייו ודעתו ואין הדבר כן אלא  
 אחד מכל צד ומכל פנה ובכל דרך ייחוד: יג נמצאת  
 אתה אומר הוא היודע והוא הידוע והוא הדעה עצמה  
 הכל אחד: יד ודבר זה אין כח בפה לאמרו ולא באזן  
 לשמעו ולא בלב האדם להכירו על בריו ולפיכך אומר  
 ה' פרעה ה' נפשך ואין אומר ה' ה' אלא ה' ה' שאין  
 הבורא וחייו שני' כמו היי הגופים החיים או כחיי המלאכים:  
 טו לפיכך אינו מכיר הברואים ויודעם מהמת הברואים  
 כמו שאנו יודעים אותם אלא מחמת עצמו ידעם לפיכך  
 מפני שהוא יודע עצמו ידע הכל שהכל נסמך בהיותו לו:  
 יז דברים אלו שאמרנו בענין זה בשני פרקים אלו כמו  
 טיפה מן הים הם ממה שצריך לבאר בענין זה ובאור כל  
 העיקרים שבשני פרקים אלו הוא הנקרא מעשה מרכבה:  
 יז צו חכמים הראשונים שלא לדרוש בדברים אלו אלא  
 לאיש אחד בלבד והוא שיהיה חכם ומבין מדעתו ואח"כ



מוסרין לו ראשי הפרקים ומודיעין אותו שמץ מן הדבר  
 והוא מבין מדעתו וידע סוף הדבר ועמקו: יח ודברים  
 אלו דברים עמוקים הם עד למאד ואין כל דעת ודעת  
 ראויה לסבלן ועליהם אמר שלמה בחכמתו דרך משל  
 כבשים ללבושיך כך אמרו חכמים בפי' משל זה דברים שהן  
 כבשונו של עולם יהיו ללבושיך כלומר לך לבדך ואל תדרוש  
 אותם ברבים: ועליהם אמר יהוה לך לבדך ואין לזרים  
 אתך ועליה' אמר דבש וחלב תחת לשונך כך פירשו חכמים  
 הראשונים דברים שהן כדבש וחלב יהיו תחת לשונך:

## הלכות יסודי התורה פרק שלישי

הגלגלים הם הנקראים שמים ורקיע וזבול וערבות והם  
 תשעה גלגלים גלגל הקרוב ממנו הוא גלגל הירח והשני  
 שלמעלה ממנו הוא גלגל שבו הכוכב הנקרא כוכב וגלגל  
 שלישי שלמעלה ממנו שבו נוגה גלגל רביעי שבו חמה  
 חמישי שבו מאדים וגלגל ששי שבו כוכב צדק וגלגל שביעי  
 שבו שבתאי וגלגל שמיני שבו שאר כל הכוכבים שנראי' ברקיע  
 וגלגל תשיעי הו' גלגל החוזר בכל יום מן המזרח למערב  
 והוא המקיף ומסבב את הכל: ב וזה שתראה כל הכוכבים  
 כאלו הם כולם בגלגל אחד ואע"פ שיש בהן זה למעלה מזה  
 מפני שהגלגלים טהורים וזכים כזוכית וכספיר לפיכך נראין  
 הכוכבים שבגלגל השמיני מתחת גלגל הראשון: ג כל  
 גלגל וגלגל משמנה הגלגלים שבהן הכוכבים נחלק לגלגלים  
 הרבה זה למעלה מזה כמו גלדי בצלים מהן גלגלים סובבים  
 ממערב למזרח ומהן סובבי' ממזרח למערב כמו הגלגל

התשיעי החוזר ממזרח למערב וכולן אין ביניהם מקום פנוי: ד כל הגלגלים אינן לא קלים ולא כבדים ואין להם לא עין אדום ולא עין שחור ולא שאר עיני' וזה שאנו רואין אותם כעין התכלת למראית העין בלבד הוא לפי גובה האויר וכן אין להם לא טעם ולא ריח לפי שאין אלו המאורעים מצויין אלא בגופות שלמטה מהן: ה כל הגלגלים האלו המקיפין את העולם הן עגולים ככדור והארץ תלויה באמצע ויש למקצת מן הכוכבי' גלגלי' קטנים שהן קבועים בהן ואין אותם הגלגלים מקיפין את הארץ אלא גלגל קטן שאינו מקיף קבוע בגלגל הגדול המקיף: ו מספר כל הגלגלי' המקיפין את כל העולם י"ח ומספר כל הגלגלים שאינן מקיפין שמנה וממהלך הככבים וידיעת שיעור סביבתן בכל יום ובכל שעה ומנטייתן מרוח דרום לרוח צפון ומרוח צפון לרוח דרום ומגבהן מעל הארץ וקריבתן יודע מספר כל אלו הגלגלים וצורת הליכתן ודרך הקפתן וזו היא חכמת חשבון תקופות ומזלות וספרים רבים חברו בהן חכמי יון: ז גלגל התשיעי שהוא מקיף את הכל חלקוהו החכמים הקדמונים לי"ב חלקים כל חלק וחלק העלו לו שם על שם צורה זו שתראה בו מן הככבים שלמטה ממנו שהם מכוונים תחתיו והם המזלות ששמותן מלה שור תאומים סרטן אריה בתולה מאזנים עקרב קשת גדי דלי דגים: ח גלגל התשיעי עצמו אין בו לא חלוקה ולא צורה מכל הצורות האלו ולא ככב אלא בחבור הככבי' שבגלגל השמיני הוא שיראה בככבים גדולים שבו תבנית הצורות האלו או קרוב מהן: ט ואלו השתים עשרה צורות לא היו מכוונות כדרך אותן החלקים אלא בזמן המבול שאז העלו לזן שמות אלו אבל בזמן הזה כבר סבבו מעט לפי שכל הככבים שבגלגל שמיני כולם סובבים כמו השמש והירח אלא שהן סובבים בכבדות וחלק שיתהלך השמש והירח

כנגדו ביום אחד ילך כנגדו כל ככב מהן בקירוב  
 משבעים שנה: י כל הככבים הנראים יש מהן ככבים קטנים  
 שהארץ גדולה מאחד מהן ויש מהן ככבים גדולים שכל  
 אחד מהן גדול מן הארץ כמה פעמים והארץ גדולה מן  
 הירח כמו ארבעים פעמים והשמש גדולה מן הארץ כמו  
 ק"ע פעמים נמצא הירח אחד מששת אלפים ושמונה מאות  
 מן השמש בקירוב ואין בכל הככבים גדול מן השמש ולא  
 ככב קטן מככב שבגלגל השני: יא כל הככבים  
 והגלגלים כולן בעלי נפש ודעה והשכל הם והם חיים  
 ועומדים ומכירים את מי שאמר והיה העולם כל אחד  
 ואחד לפי גדלו ולפי מעלתו משבחים ומפארים ליוצרם  
 כמו המלאכים וכשם שמכירין הק"בה כך מכירין את  
 עצמן ומכירין את המלאכים שלמעלה מהן: ודעת הככבים  
 והגלגלים מעוטה מדעת המלאכים וגדולה מדעת בני אדם:  
 יב ברא האל למטה מגלגל הירח גולם אחד שאינו כגולם  
 הגלגלים וברא ארבע צורות לגולם זה ואינן כצורת  
 הגלגלים ונקבעה כל צורה וצורה במקצת גולם זה:  
 יג צורה הראשונה צורת האש נתחברה במקצת גול' זה  
 ונהיה משניה' גוף האש וצורה שניה צורת הרוח  
 נתחברה במקצתו ונהיה משניהם גוף הרוח וצורה  
 שליש' צורת המי' נתחברה במקצתו ונהיה משניה' גוף  
 המים וצורה רביעית צורת הארץ נתחברה במקצתו ונהיה  
 משניהם גוף הארץ: יד נמצא למטה מן הרקיע ארבעה  
 גופים מוחלקין זה למעלה מזה וכל אחד ואחד מקיף את שלמט'  
 ממנו מכל רוחותיו כמו גלגל הגוף הראשון הסמוך לגלגל  
 הירח הוא גוף האש למטה ממנו גוף הרוח למטה ממנו  
 גוף המים למטה ממנו גוף הארץ ואין ביניהם מקום פנוי  
 בלא גוף כלל: טו ארבעה גופות הללו אינם בעלי נפש  
 ואינם יודעין ולא מכירין אלא כגופים מתי' ויש לכל אחד

ואחד מהם מנהג שאינו יודעו ולא משיגו ואינו יכול לשנותו וזה שאמר דוד הללו את יי' מן הארץ תניני' וכל תהומות אש וברד שלג וקטור ובאור ענין הדברים הללוהו בני אדם מגבורותיו שתראו באש ובברד ובשאר בראי' שתראו למטה מן הרקיע שגבורתם תמיד נכרת לקטן ולגדול:

## הלכות יסודי התורה פרק רביעי

**ארבעה** גופים הללו שהם אש ורוח ומים וארץ הם יסודות כל הנבראים למטה מן הרקיע וכל שיהיה מאדם ומבהמה ועוף ורמש ודג וצמח ומתכת ואבני' טובות ומרגליות ושאר אבני בנין והרי' וגושי עפר הכל גולמן מחובר מארבע יסודות הללו: ב נמצאו כל הגופים שלמטה מן הרקיע חוץ מארבע יסודות האלו מחוברים מגולם וצורה וגולם שלהם מחובר מארבע יסודות האלו אבל כל אחד מד' יסודות אלו אינו מחובר אלא מגולם וצורה בלבד: ג דרך האש והרוח להיות מהלכם ממטה מטבור הארץ למעלה כלפי הרקיע ודרך המי' והארץ להיות מהלכם מתחת הרקיע למטה עד לאמצע שאמצע הרקיע הוא המטה שאין למטה ממנו ואין הלוחם לא בדעתם ולא בחפצם אלא מנהג שנקבע בהן וטבע שנטבע בהן: ד טבע האש חם ויבש והוא קל מכולם והרוח חם ולח והמים קרים ולחים והארץ יבשה וקרה והיא כבדה מכולם והמים קלים ממנה לפיכך נמצאים למעלה על הארץ והרוח קל מן המים לפיכך הוא מרחף על פני המים

והאש קל מן הרוח: ה' ומפני שהם יסודות לכל גופים שתחת הרקיע ימצא כל גוף וגוף מאדם ובהמה וחיה ועוף ודג וצמח ומתכת ואבן גולמו מחובר מאש ורוח ומים ועפר וארבעתן יתערבו ביחד וישתנה כל א' מהם בעת העירוב עד שימצא המחובר מארבעתן אינו דומה לאחד מהן כשהוא לבדו ואין במעורב מהן אפילו חלק אחד שהוא אש בפני עצמו או מים בפני עצמן או ארץ בפני עצמה או רוח בפני עצמה אלא הכל נשתנו ונעשו גוף אחד: ו' וכל גוף וגוף המחובר מארבעתן ימצא בו קור וחום לת' ויבש כאחד אבל יש מהם גופים שיהיה בהם חזקה מיסוד האש כמו בעלי נפש חיה לפיכך יראה בהם החום יותר ויש מהן גופין שיהיה בהם חזקה מיסוד הארץ כמו האבנים לפי' יראה בהן היובש הרבה ויש מהן גופין שיהיה בהן חזקה מיסוד המים לפי' יראה בהן הלח יותר ז' ועל הדרך הזה ימצא גוף חם יותר מגוף אחר חם וגוף יבש יותר מגוף אחר יבש וכן ימצא גופים שיראה בהן הקור בלבד וגופין יראה בהן הלח בלבד וגופין יראה בהן הקור והיובש כאחד בשוה או הקור והלח כאחד בשוה או החום והיובש כאחד בשוה או החום והלח כאחד בשוה לפי רוב היסוד שיהיה בעיקר התערובת יראה מעשה אותו היסוד וטבעו בגוף המעורב: ח' וכל המחובר מארבע יסודות אלו להם הוא נפרד בסוף יש שהוא נפרד לאחר ימים אחדים ויש שהוא נפרד לאחר שנים רבי' וכל שנתחבר מהם אי אפשר שלא יפרד להם אפילו הזוב והאודם אי אפשר שלא יפסד ויחזור ליסודותיו וישוב מקצתו לאש ומקצתו למים ומקצתו לרוח ומקצתו לארץ: ט' הואיל וכל הנפסד יפרד ליסודות אלו למה נאמר לאדם ואל עפר תשוב לפי שרוב בניינו מן העפר ולא כל הנפסד כשיפסד מיד יחזור לארבע היסודות אלא יפסד ויחזור לדבר אחר

ודבר אחר לדבר אחר וסוף הדברי' יחזור ליסודו' ונמצאו  
 כל הדברים חוזרין חלילה: י ארבע יסודות אלו משתנים  
 זה לזה תמיד בכל יום ובכל שעה מקצתן לא כל גופן כיצד  
 מקצת הארץ הקרובה מן המים משתנית ומתפוררת  
 ונעשית מים וכן מקצת המים הסמוכים לרוח משתנין  
 ומתמסמסין והווין רוח וכן הרוח מקצתו הסמוך לאש  
 משתנה ומתחולל ונעשה אש וכן האש מקצתו הסמוך  
 לרוח משתנה מתחולל ומתכנס ונעשה רוח וכן הרוח  
 מקצתו הסמוך למים משתנה ומתכנס ונעשה מים וכן המי'  
 מקצתו הסמוך לארץ משתנה ומתכנס ונעשה ארץ ושנוי זה  
 מעט מעט ולפי אורך הימים: יא ואין כל היסוד משתנה  
 עד שיעשה כל המים רוח או כל הרוח אש שא"א שינטל  
 אחד מן היסודות הארבעה אלא מקצת ישתנה מאש לרוח  
 ומקצת ישתנה מרוח לאש וכן בין כל אחד וחבירו ימצא  
 השנוי בין ארבעתם וחוזרות חלילה לעולם: יב ושנוי זה  
 יהיה בסביבת הגלגל ומסביבתו יתחברו ארבעתם ויהיה  
 מהן שאר גולמי בני אדם ונפש חיה וצמח ואבן ומתכת  
 והאל נותן לכל גולם וגולם צורה ראויה לו ע"י מלאך  
 העשירי שהי' הצורה הנקראת אישים: יג לעולם אין אתה  
 רואה גולם בלא צורה או צורה בלא גולם אלא לב האדם  
 הוא שמחלק הגוף הנמצא בדעתו ויודע שהוא מחובר  
 מגולם וצורה ויודע שיש שם גופים שגולמן מחובר מד' יסודות  
 וגופים שגולמם פשוט ואינו מחובר מגולם אחר והצורות  
 שאין להם גולם אינן נראים לעין אלא בעין הלב הן ידועים  
 כמו שאנו יודעי' אדון הכל בלא ראיית עין: יד נפש כל  
 בשר היא צורתו שנתן לו האל והדעת היתרה המצויה  
 בנפשו של אדם היא צורת האדם השלם בדעתו ועל צורה  
 זו נאמר בתורה נעשה אדם בצלמנו כדמותנו כלומר  
 שתהיה לו הצורה היודעת ומשגת הדעות שאין להם

גולם כמלאכים עד שידמה להן ואינו אומר על צורה זו הנכרת לעיני' שהיא הפה והחוט' והלסת' ושאר רושם הגוף שזו תואר שמה ואינה הנפ' המצויה לכל נפש חיה שבה אוכל ושותה מוליד ומרגיש ומהרהר אלא הדעה שהיא צורת הנפש ובצורת הנפש הכתוב מדבר בצלמנו כדמותנו ופעמים רבות תקרא זאת הצורה נפש ורוח ולפיכך צריך לזהר בשמותן שלא יטעה אדם בהן וכל שם ושם ילמד מענינו: טו אין צורת הנפש הזאת מחוברת מן היסודות כדי שתפרד להם ואינה מכח הנשמה עד שתהא צריכה לנשמה כמו שהנשמה צריכה לגוף אלא מאת ה' מן השמים היא לפיכך כשיפרד הגולם שהוא מחובר מן היסודות ותאבד הנשמה מפני שאינה מצויה אלא עם הגוף וצריכה לגוף בכל מעשיה לא תכרת הצורה הזאת לפי שאינה צריכה לנשמה במעשיה אלא יודעת ומשגת הדעות הפרוד' מן הגולמים ויודעת בורא הכל ועומדת לעולם ולעולמי עולמים הוא שאמר שלמה בחכמתו וישוב העפר אל הארץ כשהיה והרוח תשוב אל האלהים אשר נתנה: יו כל הדברים האלו שדברנו בענין זה כמר מדלי הם ודברים עמוקים הם אבל אינן כענין עומק פרק ראשון ושני ובאור כל אלו הדברים שבפרק שלישי ורביעי הוא הנקרא מעשה בראשית וכך צוו החכמים הראשונים שאין דורשין גם בדברים אלו ברבים אלא לאדם אחד בלבד מודיעים דברים אלו ומלמדין אותן: יז ומה בין ענין מעשה מרכבה לענין מעש' בראשית שענין מעשה מרכבה אפילו לאחד אין דורשין לו אא"כ היה חכם ומבין מדעתו נותנין לו ראשי הפרקי' ענין מעשה בראשית מלמדין אותו ליחיד אע"פ שאינו מבין אותו מדעתו ומודיעין אותו כל מה שיכול לידע מדברים אלו ולמה אין מלמדין אותו לרבים לפי שאין כל אדם יש

לו דעת רחבה להשיג פירוש ובאור כל הדברים על  
 בריין: יח בזמן שאדם מתבונן בדברים אלו ומכיר כל  
 הברואים ממלאך ונגלגל ואדם וכיוצ' בו ויראה חכמתו  
 של הק"בה בכל היצורים וכל הברואים מוסיף אהבה  
 למקום ותצמא נפשו ויכמה בשרו לאהוב המקום ב"ה  
 ויירא ויפחד משפלותו ודלותו וקלותו כשיערוך עצמו לא'  
 מהגופות הקדושים הגדולים וכ"ש לאחד מהצורות הטהורות  
 הנפרדות מן הגולמים שלא נתחברו בגולם כלל וימצא  
 עצמו שהוא ככלי מלא בושח וכלימה רק וחסר: יש וענייני  
 ארבעה פרקים אלו שבחמש מצות אלו הם שחכמים  
 הראשונים קוראין אותן פרדס כמו שאמרו ארבעה נכנסו  
 לפרדס ואע"פ שגדולי ישראל היו וחכמים גדולים היו לא  
 כולם היה בהן כח לידע ולהשיג כל הדברים על בריין:  
 כ ואני אומר שאין ראוי לטייל בפרדס אלא מי שנתמלא  
 כרסו לחם ובשר ולחם ובשר הוא לידע האסור והמותר  
 וכיוצא בהן משאר המצות: כא ואע"פ שדברים אלו  
 דבר קטן קראו אותן חכמים שהרי אמרו חכמים דבר גדול  
 מעשה מרכבה דבר קטן הווי' דאביי ורבא אע"פכ ראויים  
 הן להקדימם שהן מישב' דעתו של אדם תחלה ועוד שהן  
 הטובה הגדולה שהשפיע הק"בה לישוב העולם הזה כדי  
 לנחול חיי העולם הבא ואפשר שידעם הכל קטן וגדול איש  
 ואשה בעל לב רחב ובעל לב קצר:

## הלכות יסודי התורה

### פרק שביעי

מיסודי הדת לידע שהאל מנבא את בני האדם ואין  
 הנבואה חלה אלא על חכם גדול בחכמה גבור במדותיו



ולא יהא יצרו מתגבר עליו בדבר בעולם אלא הוא מתגבר בדעתו על יצרו תמיד והוא בעל דעה רחבה נכונה עד מאד: ב אדם שהוא ממולא בכל המדות האלו שלם בגופו כשיכנס לפרדס וימשך באותן העניינים הגדולים הרחוקים ותהיה לו דעת נכונה להבין ולהשיג והוא מתקדש והולך ופורש מכלל דרכי העם ההולכים במחשכי הזמן והולך ומזרז עצמו ומלמד נפשו שלא תהי' לו מחשבה כלל באחד מדברים האלו הבטלים ולא בהבלי הזמן ותחבולותיו אלא דעתו פנויה תמיד למעלה קשורה תחת הכסא להבין באותן הצורות הקדושות הטהורות ומסתכל בחכמתו של חק"ב כולה מצודה ראשונה עד טבור הארץ ויודע מהן גדלו מיד רוח הקדש שורה עליו ובעת שתנוח עליו הרוח תתערב נפשו במעלת המלאכים הנקראי' אישים ויהפך לאיש אחר ויבין מדעתו שאינו כמות שהיה אלא שנתעלה על מעלת שאר בני אדם החכמים כמו שנאמר בשאול והתנבית עמם ונהפכת לאיש אחר: ג הנביאים מעלות מעלות הן כמו שיש בחכמ' חכם גדול מחבירו כך בנבוא' נביא גדול מנביא וכולן אין רואין מראה הנבואה אלא בחלום בחזיון לילה או ביום אחד שתפול עליהן תרדמה כמו שנאמד במראה אליו אתודע בחלום אדבר בו וכולן כשמתנבאים איבריהן מזדעזעין וכח הגוף כושל ועשתנותיהם מתטרפות ותשאר הדעת פנויה להבין מה שתראה כמו שנאמר באברה' והנה אימה חשיכה גדולה נופלת עליו וכמו שנ' בדניאל והודי נהפך עלי למשחית ולא עצרתי כח: ד הדברים שמודיעין לנביא במראה הנבואה דרך משל מודיעין לו ומיד יחקק בלבו פתרון המשל במראה הנבואה וידע מה הוא כמו הסולם שראה יעקב אבינו ומלאכים עולים ויורדים בו והוא היה משל למלכויות ושעבודן וכמו החיות שראה יחזקאל והסיר

נפוח ומקל שקד שראה ירמיה והמגלה שראה יחזקאל והאיפה שראה זכריה וכן שאר הנביאים יש מהן אומרים המשל ופתרונו כמו אלו ויש שהן אומרים הפתרון בלבד ופעמים שהן אומרים המשל בלבד בלא פתרון כמקצ' דברי יחזקאל וזכריה וכולן במשל ודרך חידה הם מתנבאים: ה כל הנביאים אינן מתנבאין בכל עת שירצו אלא מכוונים דעתם ויושבים שמחים וטובי לב ומתבודדים שאין הנבואה שורה לא מתוך עציבות ולא מתוך עצלות אלא מתוך שמחה לפיכך בני הנביאים לפניהם נבל ותוף וחליל וכנור והם מבקשים הנבואה וזהו שנאמר והמה מתנבא' כלומר מהלכין בדרך הנבואה עד שינבאו כמו שאתה אומר פלוני מתגדל: אלו שהם מבקשים להתנבא הן הנקראין בני הנביאים ואע"פ שמכוונים דעתם אפשר שתשרה שכינה עליהן ואפשר שלא תשרה: ו כל הדברים שאמרנו הם דרך נבואה לכל הנביאים הראשונים והאחרוני' חוץ ממשה רבינו רבן של כל הנביאים ומה הפרש יש בין נבואת משה לנבואת שאר כל הנביאים שכל הנביאים בחלום או במראה ומשה רבינו רואה והוא ער ועומד שנאמר ובבא משה אל אהל מועד לדבר אתו וישמע את הקול מדבר אליו: ז כל הנביאים על ידי מלאך לפיכך רואים מה שהם רואים במשל וחידה משה רבינו לא על ידי מלאך שנאמר פה אל פה אדבר בו ונאמר ודבר ה' אל משה פנים אל פנים ונאמר ותמונת ה' יביט כלומר שאין שם משל אלא רואה הדבר על בוריו בלא חידה בלא משל הוא שהתורה מעידה עליו במראה ולא בחידות שאינו מתנבא בחידה אלא במראה שרואה הדבר על בוריו: ח כל הנביאים יראים ונבהלים ומתמוגגים ומשה רבינו אינו כן הוא שהכתוב אומר כאשר ידבר איש אל רעהו כלומר כמו שאין אדם נבהל לשמוע דברי

חבירו כך היה כח בדעתו של משה רבינו להבין דברי הנבואה והוא עומד על עמדו שלם: ט כל הנביאים אין מתנבאים בכל עת שירצו משה רבינו אינו כן אלא כל זמן שיחפוץ רוח הקדש לבשתו ונבואה שורה עליו ואינו צריך לכוין דעתו ולהזדמן לה שהרי הוא מכוון ומזומן ועומד כמלאכי השרת לפיכך מתנבא בכל עת שנאמר עמדו ואשמעה מה יצוה ה' לכם ובזה הבטיחו האל שנאמר לך אמור להם שובו לכם לאהליכם ואתה פה עמוד עמדי: י הא למדת שכל הנביאים כשהנבואה מסתלקת מהם חוזרים לאהלם שהוא צרכי הגוף כלם כשאר העם לפיכך אין פורשין מנשותיהן ומשה רבינו לא חזר לאהלו הראשון לפיכך פירש מן האשה לעולם ומן הדומה לה ונקשרה דעתו לצור העולמים ולא נסתלק מעליו ההוד לעולם וקרן עור פניו ונתקדש כמלאכים: יא הנביא אפשר שתהיה נבואתו לעצמו בלבד להרחיב לבו ולהוסיף דעתו עד שידע מה שלא היה יודע מאותן הדברים הגדולים ואפשר שישולח לעם מעמי הארץ או לאנשי עיר או ממלכה לכוון אות' ולהודיעם מה יעשו או למונעם ממעשיהם הרעים שבידיהם וכשמשלחים אותו נותנין לו אות ומופת כדי שידעו העם שהאל שלחו באמת: יב ולא כל העושה אות ומופת מאמינים אותו שהוא נביא אלא אדם שהיינו יודעי' בו מתחלתו שהוא ראוי לנבואה בחכמתו ובמעשיו שנתעלה בהן על כל בני גילו והיה מהלך בדרכי הנבואה בקדושה ובפרישות ואחר כך בא ועשה אות ומופת ואמר שהאל שלחו מצוה לשמוע לו שנאמר אליו תשמעון: יג ואפשר שיעשה אות ומופת ואינו נביא וזה האות יש לו דברים בגו ואע"פכ מצוה לשמוע לו הואיל ואדם גדול וחכם וראוי לנבואה מעמידים אותו על חזקתו שבכך נצטוינו כמו שנצטוינו לחתוך את הדין על פי

שנים עדים כשרים ואף על פי שאפשר שהעידו בשקר הואיל וכשרים הם אצלנו מעמידין אותן על כשרותן ובדברים האלו וכיוצא בהן נאמר הנסתרות לה' אלהינו והנגלות לנו ולבנינו ונאמר כי האדם יראה לעינים וה' יראה ללבב:

## הלכות יסודי התורה פרק שמיני

משה רבינו לא האמינו בו ישראל מפני האותות שעשה שהמאמין על פי האותות יש בלבו דופי שאפשר שיעשה האות בלט וכשוף אלא כל האותות שעשה משה במדבר לפי הצורך עשאם לא להביא ראיה על הנבואה היה צריך להשקיע את המצריים קרע את הים והצלילן בתוכו נצרכנו למזון הוריד לנו את המן צמאו בקע להן את האבן כפרו בו עדת קרח בלעה אותן הארץ וכן שאר כל האותות: ב ובמה האמינו בו במעמד הר סיני שעיינינו ראו ולא זר ואזנינו שמעו ולא אחר האש והקולות והלפידים והוא נגש אל הערפל והקול מדבר אליו ואנו שומעים משה משה לך אמור להן כך וכך וכן הוא אומר פנים בפנים דבר ה' עמכם ונאמר לא את אבותינו כרת ה' את הברית הזאת: ג ומנין שמעמד הר סיני לבדו היא הראיה לנבואתו שהיא אמת שאין בו דופי שנאמר הנה אנבי בא אליך בעב הענן בעבור ישמע העם בדברי עמך וגם בך יאמינו לעולם מכלל שקודם דבר זה לא האמינו בו נאמנות שהיא עומדת לעולם אלא נאמנות שיש אחריה הרהור ומחשבה: ד נמצאו אלו

ששולח להן הם העדים על נבואתו שהוא אמת ואינו צריך לעשות להן אות אחר שהם והוא עדים בדבר כשני עדים שראו דבר אחד ביחד שכל אחד מהן עד לחבירו שהוא אומר אמת ואין אחד מהן צריך להביא ראייה לחבירו כך משה רבינו כל ישראל עדים לו אחר מעמד הר סיני ואינו צריך לעשות להם אות: ה וזהו שאמר לו הק"ב בתחלת נבואתו בעת שנתן לו האותות לעשותן במצרים ואמר לו ושמעו לקולך ידע משה רבינו שהמאמין על פי האותות יש בלבבו דופי ומהרהר ומחשב והיה נשמט מליך ואמר והן לא יאמינו לי עד שהודיעו הק"ב שאלו האותות אינן אלא עד שיצאו ממצרי' ואחר שיצאו ויעמדו על ההר הזה יסתלק הרהור שמהרהרין אחריו שאני נותן לך כאן אות שידעו שאני שלחתיך באמת מתחלה ולא ישאר בלבם הרהור והוא שהכתוב אומר וזה לך האות כי אנכי שלחתיך בהוציאך את העם ממצרים תעבדון את האלהים על ההר הזה: ו נמצאת אומר שכל נביא שיעמוד אחר משה רבינו אין אנו מאמינים בו מפני האות לבדו כדי שנאמר אם יעשה אות נשמע לו לכל מה שיאמר אלא מפני המצוה שצונו משה בתורה ואמר אם נתן אליך אות אליו תשמעון כמו שצונו לחתוך הדבר על פי שנים עדים ואע"פ שאין אנו יודעין אם העידו אמת אם שקר כך מצוה לשמוע מזה הנביא ואע"פ שאין אנו יודעין אם האות אמת או בכשוף ולט: ז לפיכך אם עמד הנביא ועשה אותות ומופתים גדולים ובקש להכחיש נבואתו של משה רבינו אין שומעין לו ואנו יודעין בבאור שאותן האותות בלט וכשוף הן לפי שנבואת משה רבינו אינה על פי האותות כדי שנערוך אותות זה לאותות זה אלא בעינינו ראינוה ובאזנינו שמענוה כמו ששמעה הוא: ח הא למה הדבר דומה לעדים שהעידו לאדם על דבר שראה בעיניו שאינו כמו

שראה שאינו שומע להן אלא יודע בודאי שהן עדי שקר לפיכך אמרה תורה שאם בא האות והמופת לא תשמע אל דברי הנביא ההוא שהרי זה בא אליך באות ומופת להכחיש מה שראית בעיניך והואיל ואין אנו מאמינים במופת אלא מפני המצוה שצונו משה היאך נקבל מאות זה שבא להכחיש נבואתו של משה רבינו שראינו וששמענו:

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## הלכות יסודי התורה פרק תשיעי

דבר ברור ומפורש בתורה שהיא מצוה עומדת לעולם ולעולמי עולמים ואין לה לא שינוי ולא גרעון ולא תוספת שנאמר את כל הדבר אשר אנכי מצוה אתכם אותו תשמרו לעשות לא תוסף עליו ולא תגרע ממנו ונאמר והנגלות לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת הא למדת שכל דברי תורה מצווין אנו לעשותן עד עולם וכן הוא אומר חוקת עולם לדורותיכם ונאמר לא בשמים היא: ב הא למדת שאין נביא רשאי לחדש דבר מעתה לפיכך אם יעמוד איש בין מן האומות בין מישראל ויעשה אות ומופת ויאמר שיי' שלחו להוסיף מצוה או לגרוע מצוה או לפרש במצוה מן המצות פירוש שלא שמענו ממשה או שאמר שאותן המצות שנצטוו בהן ישראל אינן לעולם ולדורי דורות אלא מצות לפי זמן היו הרי זה נביא השקר שהרי בא להכחיש נבואתו של משה ומיתתו בחנק על שהזיד לדבר בשם ה' אשר לא צוהו שהוא ברוך שמו צוה למשה שהמצוה הזאת לנו ולבנינו

עד עולם ולא איש אל ויכזב: ג אם כן למה נאמר בתורה  
 נביא אקים להם מקרב אחיהם כמוך לא לעשות דת  
 הוא בא אלא לצוות על דברי תורה ולהזהיר העם שלא  
 יעברו עליה כמו שאמר האחרון שבנביאים זכרו תורת  
 משה עבדי וכן אם צונו בדברי הרשות כגון לנו למקום  
 פלוני או אל תלכו עשו מלחמה היום או לא תעשו בנו  
 חומה זו או אל תבנוה מצוה לשמוע לו: ד והעובר על  
 דבריו חייב מיתה בידי שמים שנאמר והיה האיש אשר  
 לא ישמע אל דברי הנביא אשר ידבר בשמי אנכי אדרוש  
 מעמו וכן נביא שעבר על דברי עצמו והכובש נבואתו  
 חייב מיתה בידי שמים ובשלתן נאמר אנכי אדרוש מעמו:  
 ה וכן אם יאמר לנו הנביא שנודע לנו שהוא נביא לעבור  
 על אחת מכל מצות האמורות בתורה או על מצות הרבה  
 בין קלות בין חמורות לפי שעה מצוה לשמוע לו: ו וכן  
 למדנו מחכמים ראשונים מפי השמועה בכל אשר יאמר  
 לך הנביא עבור על דברי תורה כאלהו בהר הכרמל שמע  
 לו חוץ מעכו' והוא שיהיה הדבר לפי שעה כגון אליהו בהר  
 הכרמל שהקריב עולה בחוץ וירושלם נבחרת לכך והמקריב  
 בחוץ חייב כרת ומפני שהוא נביא מצוה לשמוע לו וגם  
 בזה נאמר אליו תשמעון ואילו שאלו את אליהו ואמרו לו  
 היאך נעקור מה שכתוב בתורה פן תעלה עולותיך בכל  
 מקום אשר תראה היה אומר לא צוה המקום אלא המקריב  
 בחוץ לעולם חייב כרת כמו שצוה משה אבל אני מקריב  
 היום בחוץ בדבר ה' כדי להכחיש נביאי הבעל: ז ועל  
 הדרך הזאת אם צונו כל הנביאים לעבור לפי שעה מצוה  
 לשמוע להם ואם אמרו שהדבר נעקר לעולם מיתתו בחנק  
 שהתורה אמרה לנו ולבנינו עד עולם: ח וכן אם עקר  
 דבר מדברים שלמדנו מפי השמועה או שאמ' בדין מדיני  
 תורה שיי' צוה לו שהדין כך הוא והלכה כדברי פלוני

הרי זה נביא השקר ויחנק אע"פי שעש' אות שהרי בא להכחיש התורה שאמרה לא בשמים היא אבל לפי שעה שומעין לו בכל: ט בד"א בשאר מצות אבל בע"כום אין שומעין לו ואפילו לפי שעה ואפילו עשה אותות ומופתים גדולים ואמר שי' צוהו שתעבד ע"כום היום בלבד או בשעה זו בלבד הרי זה דבר סרה על ה' ועל זה צוה הכתוב ואמר ובא האות והמופת לא תשמע אל דברי הנביא ההוא כי דבר סרה על ה' אלהיכם שהרי בא להכחיש נבואתו של משה ולפיכך נדע בודאי שהוא נביא השקר וכל מה שעשה בלט וכשוף עשה ויחנק:

## חלכות יסודי התורה ברק עשירי

כל נביא שיעמוד לנו ויאמר שי' שלחו אינו צריך לעשות אות כאחד מאותות משה רבינו או כאותות אליהו ואלישע שיש בהם שינוי מנהגו של עולם אלא האות שלו שיאמר דברים העתידיים להיות בעולם ויאמנו דבריו שנאמר וכי תאמר בלבבך איכה נדע הדבר וגו': ב לפיכך כשיבא אדם הראוי לנבואה במלאכות ה' ולא בא להוסיף ולא לגרוע אלא לעבוד את ה' במצות התורה אין אומרים לו קרע לנו את הים או החיה לנו מת וכיוצא באלו ואחר כך נאמן בד' אלא אומרים לו אם נביא אתה אמור דברים העתידיים להיות והוא אומר ואנו מחכים לראות היבואו דבריו אם לא יבואו ואפילו נפל דבר אחד קטן בידוע שהוא נביא שקר ואם באו דבריו כולן יהיה בעינינו נאמן ובודקין אותו פעמים הרבה ואם נמצאו דבריו נאמנים



כולם הרי זה נביא אמת כמו שנ' בשמואל וידע כל ישראל  
 מן ועד באר שבע כי נאמן שמואל לנביא לה': ג והלא  
 המעוננים והקוסמים אומרים מה שעתיד להיות ומה הפרש  
 יש בין הנביא ובינם אלא שהמעוננים והקוסמים וכיוצא  
 בהן מקצת דבריהם מתקיימין ומקצתן אין מתקיימין כענין  
 שנאמר עמדו נא ויושיעוך הוברי שמים החוזים בככבים  
 מודיעים לחדשים מאשר יבאו עליך מאשר ולא כל אשר  
 ואפשר שלא יתקיים מדבריהם כלום אלא יטעו בכל כענין  
 שנאמר מפר אותות בדים וקוסמים יהולל אבל הנביא כל  
 דבריו קיימין שנאמר כי לא יפול מדבר ה' ארצה וכן הוא  
 אומר הנביא אשר אתו חלום יספר חלום ואשר דברי אתו  
 ידבר דברי אמת מה לתבן את הבר נאם ה' כלומר  
 שדברי הקוסמים והחלומות כתבן שנתערב בה מעט בר  
 ודבריהם כבר שאין בו תבן כלל: ד ובדבר הזה הכתוב  
 הבטיח ואמר שאותן הדברים שמודיעין המעוננים והקוסמים  
 לאומות ומכזבין הנביא יודיע לכם דברי אמת ואין אתם  
 צריכין למעונן וקוסם וכיוצא בו שנאמר לא ימצא בד  
 מעביר בנו ובתו באש וגו' כי הגוים האלה וגו' נביא מקרבך  
 מאחיד וגו': ה הא למדת שאין הנביא עומד לנו  
 אלא להודיענו דברים העתידיים להיות בעולם משובע ורעב  
 מלחמה ושלוה וכיוצא בהן אפילו צרכי יחיד מודיע לו  
 כשאל שאבדה לו אבדה והלך לנביא להודיעו מקומה  
 וכיוצא בדברים אלו הוא שיאמר הנביא לא שיעשה דת  
 אחרת או יוסיף מצוה או יגרע: ו דברי הפורענות  
 שהנביא אומר כגון שיאמר פלוני ימות או שנה פלונית  
 רעב או מלחמה וכיוצא בדברים אלו אם לא עמדו דבריו  
 אין בזה הכחשה לנבואתו ואין אומרין הנה דבר ולא בא  
 שהק"ב ארך אפים ורב חסד וניחם על הרעה ואפשר  
 שעשו תשובה ונסלה להם כאנשי נינוה או שתלה להם

כחזקיה: ז אבל אם הבטיח על טובה ואמר שיהיה כך וכך ולא באה הטובה שאמר בידוע שהוא נביא השקר שכל דבר טובה שיגזור האל אפילו על תנאי אינו חוזר ולא מצינו שחזר בדבר טובה אלא בחרבן ראשון כשהבטיח לצדיקים שלא ימותו עם הרשעים וחזר בדבריו: ה הא למדת שבדברי הטובה בלבד יבחן הנביא הוא שירמיהו אמר בתשובתו לחנניה בן עוזר כשהיה ירמיה מתנבא לרעה וחנניה לטובה אמר לו לחנניה אם לא יעמדו דברי אין בזה ראיה שאני נביא שקר אבל אם לא יעמדו דבריך יודע שאתה נביא שקר שנאמר אך שמע נא הדבר הזח וגו' הנביא אשר יבא לשלום בבוא דבר הנביא יודע הנביא אשר שלחו ה' באמת: ט נביא שהעיד לו נביא אחר שהוא נביא הרי הוא בחזק' נביא ואין זה השני צריך חקיר' שהרי משה רבינו העיד ליהושע והאמינו בו כל ישראל קודם שיעשה אות וכן לדורות נביא שנודעה נבואתו והאמינו בדבריו פעם אחר פעם או שהעיד לו נביא והיה הולך בדרכי הנבואה אסור לחשב אחריו ולהרהר בנבואתו שמא אינה אמת ואסור לנסותו יותר מדאי ולא נהיה הולכים ומנסים לעולם שנא' לא תנסו את ה' אלהיכם כאשר נסיתם במסה שאמרו היש ה' בקרבנו אם אין אלא מאחרי שנודע שזה נביא יאמינו וידעו כי ה' בקרבם ולא יהרהרו ולא יחשבו אחריו כענין שנאמר וידעו כי נביא היה בתוכם:

## הלכות דעות

### פרק ראשון

דעות הרבה יש לכל אחד ואחד מבני אדם וזו משונה מזו ורחוקה ממנה ביותר יש אדם שהוא בעל חמה כועס תמיד ויש אדם שדעתו מיושבת עליו ואינו כועס כלל ואם יכעוס יכעוס מעט בכמה שנים ויש אדם שהוא גבה לב ביותר ויש שהוא שפל רוח ביותר ויש שהוא בעל תאווה לא תשבע נפשו מהלוך בתאותה ויש שהוא טהור לב מאד לא יתאוה אפילו לדברים מעטים שהגוף צריך להן: ב ויש בעל נפש רחבה שלא תשבע נפשו מכל ממון שבעולם כענין שנאמר אוהב כסף לא ישבע כסף ויש מקצר נפשו שדיו אפילו דבר מועט שלא יספיק לו ולא ירדוף להשיג כל צרכו ויש שהוא מסגף עצמו ברעב ובצמא וקובץ על יד ואינו אוכל אפילו פרוטה משלו אלא בצער גדול ויש שהוא מאבד כל ממונו בידו לדעתו ועל דרכים אלו שאר כל הדעות כגון מהולל ואונן וכילי ושוע ואכזרי ורחמן ורך לבב ואמיץ לב וכיוצא בהן: ג ויש בין כל דעה ודעה הרחוקה ממנה בקצה האחר דעות בינוניות זו רחוקה מזו וכל הדעות יש מהן דעו' שהן לאדם מתחלת ברייתו לפי טבע גופו ויש מהן דעות שטבעו של אדם זה מוכן ועתיד לקבל אותם במהרה יותר משאר הדעות ויש מהן שאינן לאדם מתחלת ברייתו אלא למד אותם מאחרים או שנפנה להן מעצמו לפי מחשבה שעלתה בלבו או ששמע שזו הדעה טובה לו ובה ראוי לילך והנהיג עצמו בה עד שנקבעה בלבו: ד שתי קצוות הרחוקות זו מזו שבכל דעה ודעה אינה דרך טובה ואין ראוי לו לאדם

ללכת בהן ולא ללמדן לעצמו ואם מצא טבעו נוטה לאחת מהן או מוכן לנטות לאחת מהן או שכבר למד אחת מהן ונהג בה יחזיר עצמו למוטב וילך בדרך הטובים והיא הדרך הישרה: ה הדרך הישרה היא מדה בינונית שבכל דעה ודעה מכל הדעות שיש לו לאדם והיא הדעה שהיא רחוקה משני הקצוות ריחוק שווה שאינה קרובה לא לזו ולא לזו לפיכך צוו החכמים הראשונים שיהא אדם שם דעותיו תמיד ומשער אותם ומכוין אותם בדרך האמצעית כדי שיהא שלם בגופו: ו כיצד לא יהא בעל חמה נוה לכעוס ולא כמת שאינו מרגיש אלא בינוני לא יכעוס אלא על דבר גדול שראוי לכעוס עליו כדי שלא יעשה כיצא בו פעם אחרת וכן לא יתאוה אלא לדברים שהגוף צריך להן ואי אפשר להיות בוולתן כענין שנאמר צדיק אוכל לשובע נפשו וכן לא יהיה עמל בעסקו אלא להשיג דבר שצריך לו לחיי שעה כענין שנאמר טוב מעט לצדיק ולא יקפוץ ידו ביותר ולא יפזר כל ממונו אלא נותן צדקה כפי מסת ידו ומלוה כראוי למי שצריך ולא יהא מהולל ושוחק ולא עצב ואונן אלא שמח כל ימיו בנחת בסבר פנים יפות וכן שאר דעותיו ודרך זו היא דרך החכמים: ז כל אדם שדעותיו כלם דעות בינוניות ממוצעות נקרא חכם ומי שהוא מדקדק על עצמו ביותר ויתרחק מדעה בינונית מעט לצד זה או לצד זה נקרא חסיד: ח כיצד מי שיתרחק מגובה הלב עד הקצה האחרון ויהיה שפל רוח ביותר נקרא חסיד וזו היא מדת חסידות ואם נתרחק עד האמצע בלבד ויהיה עניו נקרא חכם וזו היא מדת חכמה ועל דרך זו שאר כל הדעות: ט וחסידים הראשונים היו מטין דעות שלהן מדרך האמצעית כנגד שתי הקצוות יש דעה שמטין אותה כנגד הקצה האחרון ויש דעה שמטין אותה כנגד הקצה הראשון והזו לפנים משורת הדין:

י ומצוין אנו ללכת בדרכים האלו הבינונים והם הדרכים הטובים והישרים שנאמר והלכת בדרכיו כך למדו בפירוש מצוה זו מה הוא נקרא חנון אף אתה היה חנון מה הוא נקרא רחום אף אתה היה רחום מה הוא נקרא קדוש אף אתה היה קדוש: יא ועל דרך זו קראו הנביאים לאל בכל אותן הכניין ארך אפים ורב חסד צדיק וישר תמים גבור וחזק וכיוצא בהן להודיע שאלו דרכים טובים וישרים הם וחייב אדם להגדיג עצמו בהן ולהדמות אליו כפי כהו: יב וכיצד ירגיל אדם עצמו בדעות אלו עד שיקבעו בו יעשה וישנה וישלש במעשים שעושה על פי הדעות האמצעיות ויחזור בהם תמיד עד שיהיו מעשיהם קלים עליו ולא יהיה בהם טורח ויקבעו הדעות בנפשו: יג ולפי שהשמות האלו נקרא בהן היוצר הן הדרך הבינונית שאנו חייבים ללכת בה נקראת דרך זו דרך ה' והיא שלמדה אברהם אבינו לבניו שנאמר כי ידעתיו למען אשר יצוה וגו' וההולך בדרך זו מביא טובה וברכה לעצמו שנאמר למען הביא ה' על אברהם את אשר דבר עליו:

## הלכות דעות

### ברק שני

חולי הגוף טועמים המר מתוק והמתוק מר ויש מן החולי' מי שמתאוה ותאב למאכלות שאינן ראויין לאכילה כגון העפר והפחם ושונא המאכלות הטובים כגון הפת והבשר הכל לפי רוב החולי: ב כך בני אדם שנפשותיהם חולות מתאווים ואוהבים הדעות הרעות ושונאים הדרך

הטובה ומתעצלים ללכת בה והיא כבדה עליהם עד למאד  
 לפי חליים וכן ישעיהו אומר באנשים הללו הוי האומרים  
 לרע טוב ולטוב רע שמים חשך לאור ואור לחשך שמים מר  
 למתוק ומתוק למר ועליהן נאמר העוזבים ארחות יושר ללכת  
 בדרכי חשך: ג ומה היא תקנת חולי הנפשות ילכו אצל  
 החכמים שהם רופאי הנפשות וירפאו חליים בדעות שמלמדי'  
 אותם ער שיחזירו לדרך הטובה והמכירים בדעות הרעות  
 שלהם ואינם הולכים אצל החכמים לרפא אותם עליהם  
 אמר שלמה חכמה ומוסר אוילים בזו: ד וכיצד היא  
 רפואתם מי שהוא בעל חמה אומרים לו להנהיג עצמו  
 שאם הוכה וקולל לא ירגיש כלל וילך בדרך זו זמן מרובה  
 עד שתעקר החמה מלבו ואם היה גבה לב ינהיג עצמו  
 בבזיון הרבה וישב למטה מן הכל וילבש בלויי סחבות  
 המבזים את לובשיהם וכיוצא בדברים אלו עד שיעקור גובה  
 הלב ממנו ויחזור לדרך האמצעית שהיא דרך הטובה  
 ולכשיחזור לדרך האמצעית ילך בה כל ימיו: ה ועל דרך  
 זו יעשה בשאר כל הדעות אם היה רחוק לקצה האחד  
 ירחיק עצמו לקצה השני וינהוג בו זמן רב עד שיחזור  
 בו לדרך הטובה והיא מדה בינונית שבכל דעה ודעה:  
 ו ויש דעות שאסור לו לאדם לנהוג בהן במדה בינונית  
 אלא יתרחק מן הקצה האחד עד הקצה האחר והוא גובה  
 הלב שאין דרך הטובה שיהיה האדם עניו בלבד אלא  
 שיהיה שפל רוח ותהיה רוחו נמוכה למאד ולפיכך נאמר  
 במשה רבינו עניו מאד ולא נאמר עניו בלבד ולפיכך צו  
 חכמי' מאד מאד הוי שפל רוח ועוד אמרו שכל המגביה  
 לבו כפר בעיקר שנאמר ורם לבבך ושכחת את ה' אלהיך  
 ועוד אמרו בשמתא מאן דאית ביה גסות הרוח ואפילו  
 מקצתה: ז וכן הכעס מדה רעה היא עד למאד וראוי  
 לאדם שיתרחק ממנה עד הקצה האחר וילמד עצמו שלא

יכעוס ואפילו על דבר שראוי לכעוס עליו ואם רצה להטיל  
 אימה על בניו ובני ביתו או על הציבור אם היה פרנס ורצה  
 לכעוס עליהן כדי שיחזרו למוטב יראה עצמו בפניהם שהוא  
 כועס כדי לייסרם ותהיה דעתו מיושבת עליו בינו לבין  
 עצמו כאדם שהוא מדמה כועס בשעת כעסו והו' אינו  
 כועס: ח אמרו חכמים הראשונים כל הכועס כאלו עובד  
 עכ"ם ואמרו שכל הכועס אם חכם הוא חכמתו מסתלקת  
 ממנו ואם נביא הוא נבואתו מסתלקת ממנו ובעלי כעס  
 אין חייהם חיים לפיכך צוו חכמים להתרחק מן הכעס עד  
 שינהיג עצמו שלא ירגיש אפילו לדברים המכעיסים וזו היא  
 הדרך הטובה: ט ודרך הצדיקים הן עלובין ואינן עלובין  
 שומעים חרפתם ואינן משיבים עושין מאהבה ושמחים  
 בייסורים ועליהם הכתוב אומר ואוהביו כצאת השמש  
 בגבורתו: י לעולם ירבה אדם בשתיקה ולא ידבר אלא  
 בדבר חכמה או בדברים שצריך להם לחיי גופו אמרו על  
 רב תלמיד רבינו הקדוש שלא שח שיחה בטלה כל ימיו וזו  
 היא שיחת רוב כל אדם ואפילו בצרכי הגוף לא ירבה  
 אדם דברים ועל זה צוו חכמי' ואמרו כל המרבה דברים  
 מביא חטא ואמרו לא מצאתי לגוף טוב אלא שתיקה:  
 יא וכן בדברי תורה ובדברי חכמה יהיו דברי האדם  
 מעטים ועניניהם מרובים והוא שצוו חכמים ואמרו לעולם  
 ישנה אדם לתלמידיו דרך קצרה אבל אם היו הדברים  
 מרובין והענין מועט הרי זו סכלות ועל זה נאמר כי בא  
 החלום ברוב ענין וקול כסיל ברוב דברים: יב סייג  
 לחכמה שתיקה לפיכך לא ימהר להשיב ולא ירבה לדבר  
 וילמוד לתלמידים בשובה ונחת בלא צעקה ובלא אריכות  
 לשון הוא שאמר שלמה דברי חכמים בנחת נשמעים:  
 יג אסור לאדם להנהיג עצמו בדברי חלקות ופיתוי ולא יהיה  
 אחד בפה ואחד בלב אלא תוכו כברו והענין שבלב הוא

הדבר שבפה ואסור לגנוב דעת הבריות ואפילו דעת כותי כיצ' לא ימכור לכותי בשר נבילה במקום בשר שחוטא ולא מנעל של מתה במקום מנעל של שחוטא ולא יסרהב בחבירו שיאכל אצלו והוא יודע שאינו אוכל ולא ירבה לו בתקרובת והוא יודע שאינו מקבל ולא יפתח לו חביות שהוא צריך לפתחן למכרן כדי לפתותו שבשביל כבודו פתח וכן כל כיוצא בו ואפי' מלה אחת של פיתוי ושל גנבת דעת אסור אלא שפת אמת ורוח נכון ולב טהור מכל עמל והוות: יד לא יהא אדם בעל שחוק והתלות ולא עצב ואונן אלא שמח כך אמרו חכמים שחוק וקלות ראש מרגילין את האדם לערוה וצוו שלא יהא אדם פרוץ בשחוק ולא עצב ומתאבל אלא מקבל את כל האדם בסבר פנים יפות וכן לא יהיה בעל נפש החבה נבהל להזין ולא עצב ובטל ממלאכה אלא בעל עין טובה מעט עסק ועוסק בתורה ואותו המעט שהוא חלקו ישמח בו: טו ולא יהיה בעל קטטה ולא בעל קנאה ולא בעל תאוה ולא רודף אחר הכבוד כך אמרו חכמים הקנאה והתאוה והכבוד מוציאים את האדם מן העולם כללו של דבר ילך במדה הבינונית שבכל דעה ודעה עד שיהיו כל דעותיו מכוונות באמצעות והוא ששלמה אמר פלס מעגל רגלך וכל דרכיך יכנו:

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## הלכות דעות פרק שלישי

שמא יאמר אדם הואיל והקנאה והתאוה והכבוד וכיוצא בהם דרך רעה הן מוציאים את האדם מן העולם



אפרוש מהן ביותר ואתרחק לצד האחרון עד שלא יאכל  
בשר ולא ישתה יין ולא ישא אשה ולא ישב בדירה נאה  
ולא ילבש מלבוש נאה אלא השק והצמר הקשה וכיוצא  
בהן ככהני עכ"ם גם זו דרך רעה היא ואסור לילך בה:  
ב המהלך בדרך זו נקרא חוטא שהרי הוא אומר בנויר  
וכפר עליו מאשר חטא על הנפש אמרו חכמים ומה אם  
נויר שלא פירש אלא מן היין צריך כפרה המונע עצמו מכל  
דבר ודבר על אחת כמה וכמה: ג לפיכך צוו חכמים שלא  
ימנע אדם עצמו אלא מדברים שמנעתו התורה בלבד ולא  
יהא אוסר עצמו בנדירים ובשבועות על דברים המותרים:  
כך אמרו חכמים לא דייך מה שאסרה תורה אלא שאתה  
אוסר עליך דברים המותרים: ד ובכלל הזה אלו שמתענין  
תמיד אינן בדרך טובה ואסרו חכמים שיהא אדם מסגף  
עצמו בתענית ועל כל הדברי' האלו וכיוצא בהן צוה שלמה  
ואמר על תהי צדיק הרבה ואל תתחכם יותר למה תשומם:  
ה צריך האדם שיכוין לבו וכל מעשיו כולם לידע את השם  
ברוך הוא בלבד ויהיה שבתו וקומו ודבורו הכל לעומת  
זה הדבר כיצד כשישא ויתן או יעשה מלאכה ליטול שכר  
לא יהיה בלבו לקבוץ ממון בלבד אלא יעשה דברים האלו  
כדי שימצא דברים שהגוף צריך להם מאכיל' ושתייה  
וישיבת בית ונשיאת אשה: ו וכן כשיאכל וישתה ויבעול  
לא ישים בלבו לעשות דברים הללו כדי ליהנות בלבד עד  
שנמצא שאינו אוכל ושותה אלא המתוק לחיך ויבעול כדי  
ליהנות אלא ישים על לבו שיאכל וישתה כדי להברות  
גופו ואבריו בלבד לפיכך לא יאכל כל שהחיד מתאוה  
ככלב וחמור אלא יאכל דברים המועילים לגוף אם מרים  
אם מתוקים ולא יאכל דברים הרעים לגוף אע"פ שהם  
מתוקים לחיך: ז כיצד מי שהיה בשרו חם לא יאכל  
בשר ולא ישתה יין כענין שאמר שלמה דרך משל אכול

דבש וכו' ושותה מי העולשים אע"פ שהוא מר שנמצא שותה ואוכל דרך רפואה בלבד כדי שיבריא ויעמוד שלם הואיל ואי אפשר לאדם לחיות אלא באכילה ושתיה וכן כשיבעול לא יבעול אלא כדי להברות גופו וכדי לקיים את הזרע לפיכך אינו בועל כל זמן שיתאוה אלא בכל עת שידע שהוא צריך להוציא שכבת זרע כמו דרך הרפואה או לקיים את הזרע: ה' המנהיג עצמו על פי הרפואה אם שם על לבו שיהיה כל גופו ואבריו שלמים בלבד ושהיו לו בנים עושים מלאכתו ועמלי' לצרכו אין זה דרך טובה אלא ישים על לבו שיהא גופו שלם וחזק כדי שתהיה נפשו ישרה לדעת את ה' ב"ה שאי אפשר שיבין וישתכל בחכמות והוא רעב וחולה או אחד מאבריו כואב וישים על לבו שיהיה לו בן אולי יהיה חכם וגדול בישראל: ט' נמצא המהלך בדרך זו כל ימיו עובד את ה' תמיד אפילו בשע' שנושא ונותן ואפילו בשעה שבוועל מפני שמחשבתו בכל כדי שימצא צרכיו עד שיהיה לבו שלם לעבוד את ה' ואפילו בשעה שהוא ישן אם ישן כדי שתנוח דעתו עליו וינח גופו כדי שלא יחלה ולא יוכל לעבוד את ה' והוא חולה נמצאת שינה שלו עבודה למקום ברוך הוא ועל ענין זה צו חכמי' ואמרו וכל מעשיך יהיו לשם שמים והוא שאמר שלמה בחכמתו בכל דרכיך דעהו:

## הלכות דעות

### פרק ששי

דרך ברייתו של אדם להיות נמשך בדעותיו ובמעשיו אחר ריעיו וחבריו ונוהג כמנהג אנשי מדינתו לפיכך צריך

אדם להתחבר לצדיקים ולישב אצל החכמים תמיד כדי  
 שילמוד ממעשיהם ויתרחק מן הרשעים ההולכים בחשך  
 כדי שלא ילמוד ממעשיהם הוא ששלמה אומר הולך  
 את חכמים יחכם ורועה כסילים ירוע. ואומר אשרי האיש  
 אשר לא הלך בעצת רשעים וגו'. ב וכן אם היה  
 במדינה שמנהגותיה רעים ואין אנשיה הולכים בדרך ישרה  
 ילך למקום שאנשיה צדיקים ונוהגים בדרך טובים ואם היו  
 כל המדינות שהוא יודעם ושומע שמועתן נוהגים בדרך לא  
 טובה כמו זמנינו או שאינו יכול ללכת למדינה שמנהגותיה  
 טובים מפני הגייסות או מפני החולי ישב לבדו יחידי  
 כענין שנאמר ישב בדד וידום ואם היו רעים וחטאים  
 שאינן מניחים אותו לישב במדינה אלא אם כן נתערב  
 עמם ונוהג כמנהגם הרע יצא למערות ולחוחים ולמדברות  
 ואל ידהיג עצמו בדרך חטאים כענין שנאמר מי יתנני  
 במדבר מלון אורחים: ג מצות עשה להדבק בחכמים  
 ותלמידיהם כדי ללמוד ממעשיהם כענין שנאמר ובו תדבק  
 וכי אפשר לאדם להדבק בשכינה אלא כך אמרו חכמים  
 בפירוש מצוה זו הדבק בחכמים ותלמידיהם לפיכך צריך  
 אדם להשתדל שישיא בת תלמיד חכם וישיא בתו לתלמיד  
 חכם ולאכול ולשתות עם תלמידי חכמים ולעשות פרקמטיא  
 לתלמיד חכם ולהתחבר להן בכל מיני חבור שנאמר  
 ולדבקה בו וכן צוו חכמים ואמרו והוי מתאבק בעפר  
 רגליהם והוי שותה בצמא את דבריהם: ד מצוה על כל  
 אדם לאהוב את כל אחד ואחד מישראל כגופו שנאמר  
 ואהבת לרעך כמוך לפיכך צריך לספר בשבחיו ולחוס על  
 ממונו כאשר הוא חס על ממון עצמו ורוצה בכבוד עצמו  
 והמתכבד בקלון חבירו אין לו חלק לעולם הבא: ה אהבת  
 הגר שבא ונכנס תחת כנפי השכינה שתי מצות עשה  
 אחת מפני שהוא בכלל ריעים ואחת מפני שהוא גר והתורה

אמרה ואהבתם את הגר צוה הק"ב על אהבת הגר  
 כמו שצוה על אהבת שמו שנאמר ואהבת את ה' אלהיך  
 הק"ב עצמו אוהב גרים שנאמר ואוהב גר: ו כל  
 השונא אחד מישראל בלבו עובר בלא תעשה שנאמר לא  
 תשנא את אחיך בלבבך ואין לוקין על לאו זה לפי שאין  
 בו מעשה ולא הקפידה תורה אלא על שנאה שבלב אבל  
 המכה את חבירו והמחרפו אע"פ שאינו רשאי אינו עובר  
 משום לא תשנא: ז כשיחטא איש לאיש לא ישטמנו  
 וישתוק כמו שנאמר ברשעים ולא דבר אבשלום את אמנון  
 מאומה למרע ועד טוב כי שנא אבשלום את אמנון אלא  
 מצוה עליו להודיעו ולומר לו למה עשית לי כך וכך ולמה  
 חטאת לי בדבר פלוני שנאמר הוכח תוכיח את עמיתך ואם  
 חזר ובקש ממנו למחול לו צריך למחול ולא יהא המחול  
 אכזרי שנאמר ויתפלל אברהם אל האלהים: ח הרואה חברו  
 שחטא או שהלך בדרך לא טובה מצוה להחזירו למוטב  
 ולהודיעו שהוא חוטא על עצמו במעשיו הרעים שנאמר הוכח  
 תוכיח את עמיתך: ט המוכיח את חברו בין בדברים  
 שבינו לבינו בין בדברים שבינו לבין המקום צריך להוכיחו  
 בינו לבין עצמו ולדבר לו בנחת ובלשון רכה ויודיענו  
 שאינו אומר לו אלא לטובתו להביאו לחיי העולם הבא  
 אם קבל ממנו מוטב ואם לאו יוכיחנו פעם שנייה ושלישית  
 וכן תמיד חייב אדם להוכיחו עד שיכהו החוטא ויאמר לו  
 איני שומע וכל מי שאפשר בידו למחות ואינו מוחה הוא  
 נתפש בעון החוטאים כיון שאפשר לו למחות בהם:  
 י המוכיח את חברו תחלה לא ידבר לו קשות עד שיכילמנו  
 שנאמר ולא תשא עליו חטא כך אמרו חכמים יכול אתה  
 מוכיחו ופניו משתנות ת"ל ולא תשא עליו חטא מכאן  
 שאסור להכלים את ישראל וכל שכן ברבים: יא אע"פ  
 שהמכלים את חבירו אינו לוקה עון גדול הוא כך אמרו

חכמים המלבין פני חבירו ברבים אין לו חלק לעולם הבא לפיכך צריך אדם להזהר בדבר זה שלא לבייש חברו ברבים בין גדול בין קטן ולא יקרא לו בשם שהוא בוש ממנו ולא יספר לפניו דבר שהוא בוש ממנו: יב בד"א בדברים שבין אדם לחברו אבל בדברי שמים אם לא חזר בו בסתר מכלימין אותו ברבים ומפרסמין חטאיו ומחרפין אותו בפניו ומבזין ומקללין אותו עד שיחזור למוטב כמו שעשו כל הנביאים בישראל: יג מי שחטא עליו חברו ולא רצה להוכיחו ולא לדבר לו כלום מפני שהיה החוטא הדיוט ביותר או שהיתה דעתו משובשת ומחל לו בלבו ולא שטמו ולא הוכיחו הרי זו מדת חסידות ולא הקפידה תורה אלא על המשטמה: יד חייב אדם להזהר ביתומים ואלמנות מפני שנפשו שפלה למאד ורוחם נמוכה אע"פ שהן בעלי ממון אפילו אלמנתו של מלך ויתומיו מזהרין אנו עליהן שנאמר כל אלמנה ויתום לא תענון והיאך נוהגין עמהן לא ידבר אליהם אלא רכות ולא ינהוג בהן אלא מנהג כבוד ולא יכאיב גופם בעבודה ולבם בדברים קשים ויחוס על ממונם יותר מממון עצמו: טו כל המקניטן או מכעיסן או הכאיב לבן או רדה בהן או אבד ממונן הרי זה עובר בלא תעשה וכל שכן המכה אותם או המקללן ולאו זה אע"פ שאין לוקין עליו הרי ענשו מפורש בתורה וזרה אפי והרגתי אתכם בחרב ברית כרותה להן ממי שאמר והיה העולם שכל זמן שהם צועקים מחמס הם נענים שנאמר כי אם צעק יצעק אלי שמע אשמע צעקתו: יז בד"א בזמן שענה אותן לצורך עצמו אבל ענה אות' הרבה כדי ללמדן תורה או אומנות או להוליכן בדרך ישרה הרי זה מותר ואע"פ"כ לא ינהוג בהן מנהג כל אדם אלא יעשה להם הפרש וינהלם בנחת וברחמים גדולים וכבוד שנאמר כי ה' יריב ריבם: יח אחד יתום מאב ואחד יתום מאם

ועד אימתי נקראים יתומים לענין זה עד שלא יהיו צריכין לאדם גדול להסמך עליו ולאמנן ולהטפל בהן אלא יהיה עושה כל צרכי עצמו לעצמו כשאר כל הגדולים:

## הלכות דעות פרק שביעי

המרגל בחברו עובר בלא תעשה שנאמר לא תלך רכיל בעמך ואף על פי שאין לוקון על דבר זה עון גדול הוא וגורם להרוג נפשות רבות מישראל לכך נסמך לו ולא תעמוד על דם רעך צא ולמד מה אירע לדואג האדומי אי זהו רכיל זה שטוען דברים והולך מזה לזה ואומר כך אמר פלוני כך וכך שמעתי על פלוני אע"פ שהוא אמת הרי זה מחריב את העולם: ב יש עון גדול מזה עד מאד והוא בכלל לאו זה והוא לשון הרע והוא המספר בגנות חברו אף על פי שאמר אמת אבל האומר שקר נקרא מוציא שם רע על חברו אבל בעל לשון הרע זה שיושב ואומר כך וכך עשה פלוני וכך וכך היו אבותיו וכך וכך שמעתי עליו ואמר דברים של גנאי: על זה אמר הכתוב יכרת ה' כל שפתי חלקות לשון מדברת גדולות: ג אמרו חכמים שלש עבירות נפרעין מן האדם בעולם הוזה ואין לו חלק לעולם הבא עכ"ם וגילוי עריות ושפיכות דמים ולשון הרע כנגד כולם ועוד אמרו חכמים כל המספר בלשון הרע כאלו כפר בעיקר שנאמר אשר אמרו ללשונינו נגביר שפתינו אתנו מי אדון לנו ועוד אמרו חכמים שלשה לשון הרע הורגת האומרו והמקבלו וזה שאומר עליו והמקבלו יותר

מן האומרו: ד ויש דברים שהן אבק לשון הרע כיצד מי  
 יאמר לפלוני שיהיה כמות שהוא עתה או שיאמר שתקן  
 מפלוני איני רוצה להודיע מה אירע ומה היה וכיצא בדברים  
 האלו וכל המספר בטובת חבירו בפני שונאיו הרי זה אבק  
 לשון הרע שזה גורם להם שיספרו בגנותו ועל זה הענין  
 אמר שלמה מברך רעהו בקול גדול בבקר השכם קללה  
 תחשב לו שמתוך טובתו בא לידי רעתו וכן המספר בלשון  
 הרע דרך שחוק ודרך קלות ראש כלומר שאינו מדבר  
 בשנאה הוא ששלמה אמר בחכמתו כמתלהלה הורה  
 זיקים חצים ומות וגו' ואמר הלא מצחק אני וכן המספר  
 לשון הרע דרך רמאות והוא שיספר לתומו כאילו אינו  
 יודע שדבר זה שדבר לשון הרע הוא אלא כשממחין בו  
 אומר איני יודע שדבר זה לשון הרע הוא או שאלו מעשיו  
 של פלוני: ה אחד המספר בלשון הרע בפני חברו או  
 שלא בפניו והמספר דברים שגורמין אם נשמעו איש מפי איש  
 להזיק חבירו בגופו או בממונו ואפילו להצר לו או להפחידו  
 הרי זה לשון הרע ואם נאמרו דברים אלו בפני שלשה כבר  
 נשמע הדבר ונדע ואם ספר הדבר אחד מן השלשה פעם  
 אחרת אין בו משום לשון הרע והוא שלא יתכוין להעביר  
 הקול ולגלותו יותר: ו כל אלו הם בעלי לשון הרע שאסור  
 לדור בשכונתם וכל שכן לישוב עמהם ולשמוע דבריהם ולא  
 נחתם גזר דין על אבותינו במדבר אלא על לשון הרע  
 בלבד: ז הנוקם מחבירו עובר בלא תעשה שנאמר לא  
 תקום ואע"פ שאינו לוקה עליה דיעה רעה היא עד מאד  
 אלא ראוי לו לאדם להיות מעביר על מדותיו על כל דברי  
 העולם הוזה שהכל אצל המבינים דברי הבל והבאי ואינן  
 כדי לנקום עליהם: ח כיצד היא הנקימה אמר לו חבירו  
 השאילני מגלך השאילני קרדומך אמר לו איני משאילך  
 למחר נצרך לשאול ממנו אמר לו השאילני קרדומך אמר לו

איני משאילך כדרך שלא השאלתני כששאלתי ממך הרי זה נוקם אלא כשיבוא לו לשאול יתן בלב שלם ולא יגמול לו כאשר גמלו וכן כל כיוצא באלו וכן אמ' דוד בדעותיו הטובות אם גמלתי שולמי רע ואחלצה וגו': ט וכן כל הנוטר לאחד מישראל עובר בלא תעשה שנאמר ולא תטור את בני עמך כיצד היא הנטירה ראובן שאמר לשמעון שכור לי בית זה או השאילני שור זה ולא רצה שמעון לימים נצרך שמעון לראובן לשאול ממנו או לשפור ממנו ואמר לו ראובן הא לך הריני משאילך ואיני כמותך לא אשלם לך כמעשיך העושה כזה עובר בלא תטור אלא ימחה הדבר מלבו ולא יטרנו שכל זמן שהוא נוטר את הדבר וזכרו שמא יבא לנקום: לפיכך הקפידה תורה על הנטירה עד שימחה הדבר מלבו ולא יזכרנו כלל וזו היא הדעה הנכונה שאפשר שיתקיים בה יישוב הארץ ומשאם ומתנם של בני אדם זה עם זה:

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## הלכות עובדי ככבים ומזלות וחוקותיהם

### פרק ראשון

בימי אנוש טעו בני האדם טעות גדול ונבערה עצת חכמי אותו הדור ואנוש עצמו מן הטועים היה זה היתה טעותם אמרו הואיל והאל ברא ככבים אלו ונגלגלים להנהיג את העולם ונתנם במרום וחלק להם כבוד והם שמשים המשמשים לפניו ראויים הם לשבחם ולפארם ולחלוק להם כבוד וזהו רצון האל ב"ה לגדל ולכבד מי שגדלו וכבודו כמו שהמלך רוצה לכבד העומדים לפניו וזהו כבודו של מלך: ב כיון שעלה דבר זה על לבם התחילו לבנות לככבים היכלות ולהקריב להן קרבנות ולשבחן ולפארן בדברים ולהשתחוות למולם כדי להשיג רצון הבורא בדעתם הרעה וזה היה עיקר עב"ם וכך היו אומרים עובדיה היודעים עיקרה לא שהן אומרים שאין שם אלוה אלא ככב זה הוא שירמיהו אומר מי לא ייראך מלך הגוים כי לך יאתה כי בכל חכמי הגוים ובכל מלכותם מאין כמוך ובאחת יבערו ויכסלו מוסר הבלים עץ הוא כלומר הכל יודעים שאתה הוא לבדך אבל טעותם וכסילותם שמדמים שזה התבל רצונך הוא: ג ואחר שארכו הימים עמדו בבני האדם נביאי שקר ואמרו שהאל צוה ואמר להם עבדו ככב פלוני או כל הככבים והקריבו לו ונסכו לו כך וכך ובנו לו היכל ועשו צורתו כדי להשתחוות לה כל העם הנשים והקטנים ושאר עם הארץ ומודיע להם צורה שבדה מלבו ואומר זו היא צורת הככב פלוני שהודיעוהו בנבואתו:

ודתחילו על דרך זו לעשות צורות בהיכלות ותחת האילנות  
 ובראשי ההרים ועל הגבעות ומתקבצין ומשתחווים להם  
 ואומרים לכל העם שזו הצורה מטיבה ומריעה וראוי לעבדה  
 וליראה ממנה וכחניהם אומרים להם שבעבודה זו תרבו  
 ותצליחו ועשו כך וכך ואל תעשו כך וכך: ד ודתחילו  
 כזבים אחרים לעמוד ולומר שהכבב עצמו או הגלגל או  
 המלאך דבר עמהם ואמר להם עבדוני בכך וכך והודיע להם  
 דרך עבודתו ועשו כך ואל תעשו כך ופשט דבר זה בכל  
 העולם לעבוד את הצורות בעבודות משונות זו מזו ולהקריב  
 להן ולהשתחוות: ה וכיון שארכו הימים נשתכח השם  
 הנכבד והנורא מפי כל היקום ומדעתם ולא הכירוהו ונמצאו  
 כל עם הארץ והנשים והקטנים אינם יודעים אלא הצורה של  
 עץ ושל אבן וההיכל של אבנים שנתחנכו מקטנותם להשתחוות  
 לה ולעבדה ולהשבע בשמה והחכמים שהיו בהם כגון  
 כהניהם וכיוצא בהן מדמים שאין שם אלוה אלא הככבים  
 והגלגלים שנעשו הצורות האלו בגלגלן ובדמותן אבל צור  
 העולמים לא היה שום אדם שהיה מכירו ולא יודעו אלא  
 יחידים בעולם כגון חנוך ומתושלח נח שם ועבר ועל דרך  
 זו היה העולם הולך ומתגלגל עד שנולד עמודו של עולם  
 והוא אברהם אבינו: ו כיון שנגמל איתן זה התחיל  
 לשוטט בדעתו והוא קטן והתחיל לחשוב ביום ובלילה והיה  
 תמה היאך אפשר שיהיה הגלגל הזה נוהג תמיד ולא יהיה  
 לו מנהיג ומי יסבב אותו כי אי אפשר שיסבב את עצמו  
 ולא היה לו מלמד ולא מודיע דבר אלא מושקע באור  
 כשדים בין עובדי עכ"ם הטפשים ואביו ואמו וכל העם  
 עובדים עכ"ם והוא עובד עמהם ולבו משוטט ומבין עד  
 שהשיג דרך האמת והבין קו הצדק מתבוננתו הנכונה וידע  
 שיש שם אלוה אחד והוא מנהיג הגלגל והוא ברא הכל ואין  
 בכל הנמצא אלוה חוץ ממנו וידע שכל העולם טועים ודבר

שגרם להם לטעות זה שעובדים את הככבים ואת הצורות עד שאבד האמת מדעתם וכן ארבעים שנה הכיר אברהם את בוראו ז' כיון שהכיר וידע התחיל להשיב תשובות על בני אור כשדים ולערוך דין עמהם ולומר שאין זו דרך האמת שאתם הולכים בה ושיבר הצלמים והתחיל להודיע לעם שאין ראוי לעבוד אלא לאלוה העולם ולו ראוי להשתחוות ולהקריב ולנסך כדי שיכירוהו כל הברואים הבאים וראוי לאבד ולשבר כל הצורות כדי שלא יטעו בהן כל העם כמו אלו שהם מדמים שאין שם אלוה אחר אלא אלו: ה' כיון שגבר עליהם בראיותיו בקש המלך להרגו ונעשה לו נס ויצא לחרן והתחיל לעמוד ולקרוא בקול גדול לכל העולם ולהודיעם שיש שם אלוה אחד לכל העולם ולו ראוי לעבוד והיה מהלך וקורא ומקבץ העם מעיר לעיר ומממלכה לממלכה עד שהגיע לארץ כנען והוא קורא שנאמר ויקרא שם בשם ה' אל עולם: ט' וכיון שהיו העם מתקבצין אצלו ושואלין לו על דבריו היה מודיע לכל אחד ואחד כפי דעתו עד שיחזירו לדרך האמת עד שנתקבצו אליו אלפים ורבבות והם אנשי בית אברהם ושתל בלבם העיקר הגדול הזה וחבר בו ספרים והודיעו ליצחק בנו וישב יצחק מלמד ומזהיר ויצחק הודיעו ליעקב ומינהו ללמד וישב מלמד ומחזיק כל הנלוים אליו ויעקב אבינו לימד בניו כולם והבדיל לוי ומינהו ראש והושיבו בישיבה ללמד דרך השם ולשמור מצות אברהם וצוה את בניו שלא יפסיקו מבני לוי ממונה כדי שלא ישתכח הלמוד: י' והיה הדבר הולך ומתגבר בבני יעקב ובנלוים עליהם ונעשית בעולם אומה שהיא יודעת את ה' עד שארכו הימים לישראל במצרים וחזרו ללמוד מעשיהם ולעבוד עב"ם כמותן חוץ משבט לוי שעמד במצות אבות ומעולם לא עבד שבט לוי עב"ם וכמעט קט היה העיקר ששתל אברהם נעקר

וחוזרים בני יעקב לטעות העולם ותעיותן: יא ומאהבת  
ה' אותנו ומשמרו את השבועה לאברהם אבינו עשה משה  
רבינו רבן של כל הנביאים ושלחו כיון שנתנבא משה רבינו  
ובחר ה' ישראל לנחלה הכתירן במצות יהודיעם דרך  
עבודתו ומה יהיה משפט עובדי ככבים ומזלות וכל  
הטועים אחריהם:

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## הלכות תשובה

### פרק ראשון

כל מצות שבתורה בין עשה בין לא תעשה אם עבר אדם על אחת מהן בין בזדון בין בשוגג כשיעשה תשובה וישוב מחטאו חייב להתדות לפני האל ברוך הוא שנאמר איש או אשה כי יעשו וגו' והתודו את חטאתם אשר עשו זה וידוי דברים: וידוי זה מצות עשה: ב כיצד מתודין אנא השם חטאתי עויתי פשעתי לפניך ועשיתי כך וכך והרי נחמתי ובושתי במעשי ולעולם איני חוזר לדבר זה וזהו עיקרו של וידוי וכל המרבה להתדות ומאריך בענין זה הרי זה משובח: ג וכן בעלי חטאות ואשמות בעת שמביאין קרבנותיהן על שגגתן או על זדון אין מתכפר להן בקרבנם עד שיעשו תשובה ויתודו וידוי דברים שנאמר והתודה אשר חטא עליה: וכן כל מהויבי מיתות בית דין ומהויבי מלקות אין מתכפר להן במיתתן או בלקייתן עד שיעשו תשובה ויתודו וכן החובל בחברו והמזיק ממונו אע"פ ששלם לו מה שהוא חייב לו אינו מתכפר עד שיתודה וישוב מלעשות כזה לעולם שנאמר מכל חטאות האדם: ד שער המשתלח לפי שהוא כפרה על כל ישראל כהן גדול מתודה עליו על לשון כל ישראל שנאמר והתודה עליו את כל עונות בני ישראל: ה שער המשתלח מכפר על כל עבירות שבתורה הקלות והחמורות בין שעבר בזדון בין שעבר בשגגה בין שהודע לו בין שלא הודע לו הכל מתכפר בשער המשתלח והוא שעשה תשובה אבל אם לא עשה תשובה אין השער מכפר לו אלא על הקלות ומה הן הקלות ומה הן החמורות החמורות

הן שחייבין עליהם מיתת בית דין או כרת ושבועת שוא ושקר אע"פ שאין בהן כרת הרי הן מן החמורות ושאר מצות לא תעשה ומצות עשה שאין בהן כרת הם הקלות: ו בזמן הזה שאין בית המקדש קיים ואין לנו מזבח כפרה אין שם אלא תשובה התשובה מכפרת על כל העבירות אפילו רשע כל ימיו ועשה תשובה באחרונה אין מזכירין לו שום דבר מרשעו שנאמר ורשעת הרשע לא יכשל בה ביום שבו מרשעו ועצמו של יום הכפורים מכפר לשבים שנאמר כי ביום הזה יכפר עליכם: ז אע"פ שהתשובה מכפרת על הכל ועצמו של יום הכפורים מכפר יש עבירות שהן מתכפרין לשעתן ויש עבירות שאין מתכפרין אלא לאחר זמן כיצד עבר אדם על מצות עשה שאין בה כרת ועשה תשובה אינו זו משם עד שמוחלין לו ובאלו נאמר שובו בנים שובבים ארפא משובותיכם וגו': ח עבר על מצות לא תעשה שאין בה כרת ולא מיתת בית דין ועשה תשובה תשובה תולה ויום הכפורים מכפר ובאלו נאמר כי ביום הזה יכפר עליכם עבר על כריתות ומיתות בית דין ועשה תשובה תשובה ויום הכפורים תולין ויסורין הבאין עליו גומרין לו הכפרה ולעולם אין מתכפר לו כפרה גמורה עד שיבואו עליו יסורין ובאלו נאמר ופקדתי בשבט פשעם: ט בד"א בשלא חלל את השם בשעה שעבר אבל המחלל את השם אע"פ שעשה תשובה והגיע יום הכפורים והוא עומד בתשובתו ובאו עליו יסורין אינו מתכפר לו כפרה גמורה עד שימות אלא תשובה ויום הכפורים ויסורין שלשתן תולין ומיתה מכפרת שנאמר ונגלה באזני ה' צבאות וגו' אם יכפר העון הזה לכם עד תמתין:

## הלכות תשובה

### פרק שני

א' זו היא תשובה גמורה זה שבא בידו דבר שעבר בו ואפשר בידו לעשותו ופירש ולא עשה מפני התשובה לא מיראה ולא מכשלוֹן כח כיצד הרי שבא על אשה בעבירה ולאחר זמן נתייחד עמה והוא עומד באהבתו בה ובכח גופו ובמדינה שעבר בה ופירש ולא עבר זהו בעל תשובה גמורה הוא ששלמה אמר וזכר את בוראך בימי בחרותיך: ב ואם לא שב אלא בימי זקנותו ובעת שאי אפשר לו לעשות מה שהיה עושה אע"פ שאינה תשובה מעולה מועלת היא לו ובעל תשובה הוא אפילו עבר כל ימיו ועשה תשובה ביום מיתתו ומת בתשובתו כל עונותיו נמחלין שנאמר עד אשר לא תחשך השמש והאור והירח והכוכבים ושבו העבים אחר הגשם שהוא יום המיתה מכלל שאם זכר בוראו ושב קודם שימות נמחל לו: ג ומה היא התשובה הוא שיעזוב החוטא חטאו ויסירנו ממחשבתו ויגמור בלבו שלא יעשהו עוד שנאמר יעזוב רשע דרכו וכן יתנחם על שעבר שנאמר כי אחרי שובי נחמתי ויעיד עליו יודע תעלומות שלא ישוב לזה החטא לעולם שנאמר ולא נאמר עוד אלהינו למעשה ידינו וגו' וצריך להתודות בשפתיו ולומר ענינות אלו שגמר בלבו: ד כל המתודה בדברים ולא גמר בלבו לעזוב הרי זה דומה לטובל ושרץ בידו שאין הטבילה מועלת לו עד שישליך השרץ וכן הוא אומר ומודה ועזב ירוחם וצריך לפרוט את החטא שנאמר אנא חטא העם הזה חטאה גדולה ויעשו להם אלהי זהב: ה מדרכי התשובה להיות השב צועק תמיד

לפני ה' בבכי ובתחנונים ועושה צדקה כפי כחו ומתרחק הרבה מן הדבר שחטא בו ומשנה שמו כלומר אני אחר ואיני אותו האיש שעשה אותן המעשים ומשנה מעשיו כולן לטובה ולדרך ישרה וגולה ממקומו שגלות מכפרת עון מפני שגורמת לו להכנע ולהיות עניו ושפל רוח: ו ושבת גדול לשב שיתודה ברבים ויודיע פשעיו להם ומגלה עבירות שבינו לבין חברו לאחרים ואמר להם אמנם חטאתי לפלוני ועשיתי לו כך וכך והריני היום שב ומתנחם וכל המתנאה ואינו מודיע אלא מכסה פשעיו אין תשובתו גמורה שנאמר מכסה פשעיו לא יצליח: ז בד"א בעבירות שבין אדם לחברו אבל בעבירות שבין אדם למקום אינו צריך לפרסם עצמו ועזות פנים היא לו אם גילם אלא שב לפני האל ברוך הוא ופורט חטאיו לפניו ומתודה עליהם לפני רבים סתם וטובה היא לו שלא נתגלה עונו שנאמר אשרי נשוי פשע כסוי חטאה: ח אע"פ שהתשובה והצעקה יפה לעולם בעשרת הימים שבין ראש השנה ויום הכפורים היא יפה ביותר ומתקבלת היא מיד שנאמר דרשו ה' בהמצאו: בד"א ביחיד אבל צבור כל זמן שעושים תשובה וצועקין בלב שלם הן נענין שנאמר כיהוה אלהינו בכל קראנו אליו: ט יום הכפורים הוא זמן תשובה לכל ליחיד ולרבים והוא קץ מחילה וסליחה לישראל לפיכך חייבים הכל לעשות תשובה ולהתודות ביום הכפורים ומצות וידוי יום הכפורים שיתחיל מערב היום קודם שיאכל שמא יחנק בסעודה קודם שיתודה ואע"פ שהתודה קודם שיאכל חוזר ומתודה בלילי יום הכפורים ערבית וחוזר ומתודה בשחרית ובמוסף ובמנחה ובנעילה והיכן מתודה יחיד אחר תפלתו ושליח צבור באמצע תפלתו בברכה רביעית: י הוידי שנהגו בו כל ישראל אבל אנחנו חטאנו וגו' והוא עיקר הוידי עבירות שהתודה עליהם ביום הכפורים



זה חוזר ומתודה עליהן ביום הכפורים אחר אע"פ שהוא עומד בתשובתו שנאמר כי פשעי אני אדע וחטאתי נגדי תמיד: יא אין התשובה ולא יום הכפורים מכפרין אלא על עבירות שבין אדם למקום כגון מי שאכל דבר אסור או בעל בעילה אסורה וכיוצא בהן אבל עבירות שבין אדם לחברו כגון החובל את חברו או המקלל חברו או גזלו וכיוצא בהן אינו נמחל לו לעולם עד שיתן לחברו מה שהוא חייב לו וירצהו: יב אע"פ שהחזיר לו ממון שהוא חייב לו צריך לרצותו ולשאול ממנו שימחול לו אפילו לא הקניט את חברו אלא בדברי צריך לפייסו ולפגוע בו עד שימחול לו לא רצה חברו למחול לו מביא לו שורה של שלשה בני אדם מרעיו ופוגעין בו ומבקשין ממנו לא נתרצה להן מביא לו שנייה ושלישית לא רצה מניחו והולך לו וזה שלא מחל הוא החוטא ואם היה רבו הולך ובא אפילו אלף פעמים עד שימחול לו: יג אסור לאדם להיות אכזרי ולא יתפייס אלא יהא נוח לרצות וקשה לכעוס ובשעה שמבקש ממנו החוטא למחול מחל בלב שלם ובנפש חפצה ואפילו הצר לו וחטא לו הרבה לא יקום ולא יטור וזהו דרכם של זרע ישראל ולבם הנכון אבל הכותים ערלי לב אינן כן אלא עברתן שמורה נצח וכן הוא אומר על הגבעונים לפי שלא מחלו ולא נתפייסו והגבעונים לא מבני ישראל המה: יד החוטא לחברו ומת חברו קודם שיבקש ממנו מחילה מביא עשרה בני אדם ומעמידן על קברו ויאמר בפניהם חטאתי ליהודה אלהי ישראל ולפלוגי זה שכך וכך עשיתי לו ואם היה חייב לו ממון יחזירו ליורשיו לא היה יודע לו יורשין יניהנו בבית דין ויתודה:

## הלכות תשובה

### פרק שלישי

כל אחד ואחד מבני האדם יש לו זכויות ועונות מי  
 שזכויותיו יתרות על עונותיו צדיק ומי שעונותיו יתרות על  
 זכויותיו רשע מחצה על מחצה בינוני וכן המדינה אם היו  
 זכויות כל יושביה מרובות על עונותיהן הרי זו צדקה ואם היו  
 עונותיהן מרובין הרי זו רשעה: וכן כל העולם כולו:  
 ב אדם שעונותיו מרובין על זכויותיו מיד הוא מת ברשעו  
 שנאמר על רוב עונך וכן מדינה שעונותיה מרובין מיד היא  
 אובדת שנאמר זעקת סדום ועמורה כי רבה וגו' וכן כל  
 העולם כולו אם היו עונותיהם מרובין מזכויותיהן מיד  
 הן נשחתין שנאמר וירא ה' כי רבה רעת האדם: ג ושקול  
 זה אינו לפי מנין הזכויות והעונות אלא לפי גדלם יש  
 זכות שהיא כנגד כמה עונות שנאמר יען נמצא בו דבר  
 טוב ויש עון שהוא כנגד כמה זכויות שנאמר וחוטא אחד  
 יאבד טובה הרבה ואין שוקלין אלא בדעתו של אל דעות  
 והוא היודע היאך עורכין הזכויות כנגד העונות:  
 ד כל מי שנחם על המצות שעשה ותהה על הזכויות  
 ואמר בלבבו ומה הועלתני בעשייתן הלואי לא עשיתי  
 אותן הרי זה איבד את כולן ואין מזכירין לו שום זכות  
 בעולם שנאמר וצדקת הצדיק לא תצילנו ביום רשעו אין  
 זה אלא בתוהא על הראשונות: ה וכשם ששוקלין זכויות  
 אדם ועונותיו בשעת מיתתו כך בכל שנה ושנה שוקלין  
 עונות כל אחד ואחד מבאי העולם עם זכויותיו ביום טוב  
 של ראש השנה מי שנמצא צדיק נחתם לחיים מי שנמצא  
 רשע נחתם למיתה והבינוני תולין אותו עד יום הכפורים  
 אם עשה תשובה נחתם לחיים ואם לאו נחתם למיתה:

ו' אע"פ שתקיעת שופר בראש השנה גזרת הכתוב רמו יש  
 בה כלומר עורו ישנים משנתכם ונרדמים הקיצו מתרדמתכם  
 וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם אלו  
 השוכחים את האמת בהבלי הזמן ושוגים כל שנתם בהבל  
 וריק אשר לא יועיל ולא יציל הביטו לנפשתיכם והטיבו  
 דרכיכם ומעלליכם ויעזוב כל אחד מכם דרכו הרעה  
 ומחשבתו אשר לא טובה: ז לפיכך צריך כל אדם  
 שיראה עצמו כל השנה כולה כאלו חציו זכאי וחציו  
 חייב וכן כל העולם חציו חייב וחציו חטא חטא אחד  
 הרי הכריע את עצמו ואת כל העולם כולו לכף חובה  
 וגרם לו השחתה עשה מצוה אחת הרי הכריע את עצמו  
 ואת כל העולם כולו לכף זכות וגרם לו ולדם תשועה והצלה  
 שנאמר וצדיק יסוד עולם זה שצדק הכריע את כל העולם  
 לזכות והצילו: ח ומפני ענין זה נהגו כל בית ישראל  
 להרבות בצדקה ובמעשים טובים ולעסוק במצות מראש  
 השנה ועד יום הכפורים יותר מכל ימות השנה ונהגו  
 כולם לקום בלילה בעשרת ימים אלו ולהתפלל בבתי  
 כנסיות בדברי תחנונים ובכיבושין עד שיאור היום:  
 ט בשעה ששוקלין עונות אדם עם זכיותיו אין מחשבים  
 עליו עון שחטא בו תחלה ולא שני אלא משלישי ואילך  
 אם נמצאו עונותיו משלישי ואילך מרובין על זכיותיו אותן  
 שתי עונות מצטרפין ודנין אותן על הכל ואם נמצאו זכיותיו  
 כנגד עונותיו אשר מעון שלישי ואילך מעבירין כל עונותיו  
 ראשון ראשון לפי שהשלישי נחשב ראשון שכבר נמחלו  
 השנים וכן הרביעי הרי הוא ראשון שכבר נמחל השלישי  
 וכן עד סופן: י בד"א ביחיד שנאמר הן כל אלה יפעל  
 אל פעמים שלש עם גבר אבל הצבור תולין להן עון  
 ראשון שני ושלישי שנאמר על שלשה פשעי ישראל ועל  
 ארבעה לא אישבנו וכשמחשבין להן על דרך זה מחשבין

להן מרביעי ואילך: יא הבינונים אם היה בכלל מחצה עונות שלהן שלא הניח תפילין מעולם דנין אותו כפי חטאו ויש לו חלק לעולם הבא וכן כל הרשעים שעונותיהן מרובים דנין אותן כפי חטאיהם ויש להן חלק לעולם הבא שכל ישראל יש להם חלק לעולם הבא אף על פי שחטאו שנאמר ועמד כולם צדיקים לעולם יירשו ארץ ארץ זו משל כלומר ארץ החיים והוא העולם הבא וכן חסידי אומות העולם יש להם חלק לעולם הבא: יב ואלו הן שאין להן חלק לעולם הבא אלא נכרתים ואובדים ונידונין על גודל רשעם וחטאתם לעולם ולעולמי עולמים האפיקורוסין והכופרים בתורה והכופרים בתחיית המתים ובביאת הגואל והמומרים ומחטיאי הרבים והפורשין מדרכי צבור והעושה עבירות ביד רמה בפרהסיא כיהויקים והמוסרים ומטילי אימה על הצבור שלא לשם שמים ושופכי דמים ובעלי לשון הרע והמושך ערלתו: יג חמשה הן מישראל הנקראים יוצאין מן הדת האומר שאין שם אלוה ואין לעולם מנהיג והאומר שיש שם מנהיג אבל הן שנים או יותר והאומר שיש שם רבון אחד אבל שהוא ככב ובעל תמונה וכן האומר שאינו לבדו הראשון וצור לכל וכן העובד ככב זולתו כדי להיות מליץ בינו ובין רבון העולמים כל אחד מחמשת אלו הוא יוצא מן הדת: יד שלשה הן מישראל הנקראין אפיקורוסין האומר שאין שם נבואה כלל ואין שם מדע שמגיע מהבורא ללב בני האדם והמכחיש נבואתו של משה רבינו והאומר שאין הבורא יודע מעשה בני האדם כל אחד משלשה אלו הן אפיקורוסין: טו שלשה הן הישראלים הכופרים בתורה האומר שאין התורה מעם ה' אפילו פסוק אחד אפילו תיבה אחת אם אמר משה אמרו מפי עצמו הרי זה כופר בתורה וכן הכופר בפירושה והוא תורה שבעל פה והמכחיש מגידיה כגון צדוק וביתוס והאומר שהבורא החליף מצוה זו במצוה אחרת וכבר

בטלה תורה זו אע"פ שהיא היתה מעם ה' כל אחד משלשה  
 אלו ישראל כופר בתורה: יו שנים הם העבריינים מישראל  
 העבריין לעבירה אחת והעבריין לכל התורה כולה העבריין  
 לעבירה אחת זה שהחזיק עצמו לעשות אותה עבירה בזדון  
 ונתפרסם בה והורגל אפילו היתה מן הקלות כגון שהחזיק  
 תמיד ללבוש שעטנו או להקיף פאה ונמצא כאילו במלה  
 מצוה זו מן העולם אצלו הרי זה עבריין לאותו דבר והוא  
 שיעשה להכעים: יז העבריין לכל התורה כולה כגון החזר  
 לדתי ע"כום בשעה שגורין גזרה וידבק בהם ויאמר מה  
 בצע לי להדבק בישראל שהם שפלים ונרדפים טוב לי  
 שאדבק באלו ע"כום שידם תקיפה הרי זה עבריין לכל  
 התורה כולה: יח מחטיאי הרבים כיצד אחד שהחטיא  
 בדבר גדול כגון ירבעם וצדוק וביתוס ואחד שהחטיא  
 בדבר קל אפילו לבטל מצות עשה ואחד האונס אחרים  
 עד שיחטאו כמנשה שהיה הורג את ישראל עד שיעבדו  
 ע"כום או שהטעה אחרים והדיחם: יט הפורש מדרכי  
 צבור אע"פ שלא עבר עבירות אלא נבדל מעדת ישראל  
 ואינו עושה מצות בכללן ולא נכנס בצרתן ולא מתענה  
 בתעניתן אלא הולך בדרכו כאחד מכותיי הארץ וכאילו אינו  
 מהן אין לו חלק לעולם הבא: כ העושה עבירות ביד  
 רמה כיהויקים בין שעשה קלות בין שעשה חמורות אין לו  
 חלק לעולם הבא וזהו הנקרא מגלה פנים בתורה מפני  
 שהעיו מצחו וגילה פניו ולא בוש מדברי תורה: כא שנים  
 הם המוסרים המוסר חברו ביד כותיים להרגו או להכותו  
 והמוסר ממון חברו ביד כותיים או ביד אנס שהוא ככותי  
 ושניהם אין להם חלק לעולם הבא: כב מטילי אימה על  
 הצבור שלא לשם שמים זה הרודה צבור בחזקה והן יראים  
 ומפחדים ממנו הרבה וכונתו לכבוד עצמו וכל חפציו שלא  
 לכבוד שמים כל אחד ואחד מכ"ד אנשים אלו שמנינו אע"פ

שהן מישראל אין להן חלק לעולם הבא: כג ויש עבירות קלות מאלו ואע"פכ אמרו חכמים שהרגיל בהן אין לו חלק לעולם הבא וכדי הן להתרחק מהן ולהזהר בהן ואלו הן המכנה שם לחברו והקורא לחברו בכנויו והמלבין פני חברו ברבים והמתכבד בקלון חברו והמבזה תלמידי חכמים והמבזה רבותיו והמבזה את המועדות והמחלל את הקדשים: כד בד"א שכל אחד מאלו אין לו חלק לעולם הבא כשמת בלא תשובה אבל אם שב מרשעו ומת והוא בעל תשובה הרי זה מבני העולם הבא שאין לך דבר שעומד בפני התשובה אפילו כפר בעיקר כל ימיו ובאחרונה שב יש לו חלק לעולם הבא שנאמר שלום שלום לרחוק ולקרוב אמר ה' ורפאתיו: כה כל הרשעים והפושעים והעבריינים וכיוצא בהן שחזרו בתשובה בין בגלוי בין במטמוניות מקבלין אותן שנאמר שובו בנים שובבים אע"פ שעדין שובב הוא שהרי בסתר שב ולא בגלוי מקבלין אותו בתשובה:

## הלכות תשובה

### פרק רביעי

ארבע ועשרים דברים מעכבין את התשובה ד' מהן עון גדול והעושה אחת מהן אין הק"ב מספיק בידו לעשות תשובה לפי גדול חטאו ואלו הן: א המחטיא את הרבים ובכלל עון זה המעכב את הרבים מלעשות מצוה: ב המטה את חברו מדרך טובה לרעה כגון מסית ומדיח: ג הרואה בנו יוצא לתרבות רעה ואינו ממחה בידו הואיל ובנו ברשותו אילו מיחה בו היה פורש ונמצא כמחטיאו ובכלל

עון זה כל שאפשר בידו למחות באחרים בין יחיד בין רבים  
 ולא מיחה אלא מניחם בכשלונם: ד האומר אחטא  
 ואשוב ובכלל זה האומר אחטא ויום הכפורים מכפר  
 ומהן ה' דברים הנועלים דרכי התשובה בפני עושיהן ואלו  
 הן: א הפורש מן הצבור לפי שבזמן שיעשו תשובה לא  
 יהיה עמהן ואינו זוכה עמהן בזכות שעושין: ב החולק על  
 דברי חכמים לפי שמחלוקתו גורמת לו לפרוש מהן ואינו  
 יודע דרכי התשובה: ג המלעיג על המצות שכיון שנתבזו  
 בעיניו אינו רודף אחריהן ולא עושן ואם לא יעשם במה  
 יזכה: ד המבזה רבותיו שדבר זה גורם לו לדחפו  
 ולטרדו כנחזיו ובזמן שנטרד לא ימצא מלמד ומורה לו דרך  
 האמת: ה השונא את התוכחות שהרי לא הניח לו דרך  
 תשובה שהתוכחה גורמת לתשובה שבזמן שמודיעין לו  
 לאדם חטאיו ומכלימים אותו חוזר בתשובה כמו שכתוב  
 בתורה זכר ואל תשכח ממרים הייתם ולא נתן ה' לכם לב  
 עם נבל ולא חכם וכן ישעיהו הוכיח את ישראל ואמר הוי  
 גוי חוטא ידע שור קדו מדעתי כי קשה אתה וכן צוהו  
 האל להוכיח לחטאים שנאמר קרא בגרון אל תחשך וכן כל  
 הנביאים הוכיחו לישראל עד שחזרו בתשובה לפיכך צריך  
 להעמיד בכל קהל וקהל מישראל חכם גדול וזקן וירא שמים  
 מנעוריו ואהוב להם שיהא מוכיח לרבים ומחזירן בתשובה  
 וזה ששונא את התוכחות אינו בא למוכיח ולא שומע  
 דבריו לפיכך יעמוד בחטאותיו שהם בעיניו טובים: ומהם  
 ה' דברים העושה אותן אי אפשר לו שישוב בתשובה  
 גמורה לפי שהם עונות שבין אדם לחברו ואינו יודע חברו  
 שחטא לו כדי שיהזור לו או ישאל ממנו למחול לו ואלו הן:  
 א המקלל את הרבים ולא קלל אדם ידוע כדי שישאל  
 ממנו כפרה: ב החולק עם גנב לפי שאינו יודע גנבה זו  
 של מי היא אלא הגנב גונב לרבים ומביא לו והוא לוקח

ועוד שהוא מחזיק יד הגנב ומחטיאו: ג המוצא אבדה ואינו מכריז עליה עד שיחזירה לבעליה לאחר זמן כשיעשה תשובה אינו יודע למי יחזיר: ד האוכל שוד עניים ויתומים ואלמנות אלו בני אדם אומללין הם ואינן ידועים ומפורסמים וגולים מעיר לעיר ואין להם מכיר כדי שידע שוד זה של מי הוא ויחזירנו לו: ה המקבל שוחד להטות דין אינו יודע עד היכן הגיע הטייה זו וכמה היא כחה כדי שיחזיר שהדבר יש לו רגלים ועוד שהוא מחזיק יד זה ומחטיאו ומהן ה' דברים העושה אותן אין חזקתו לשוב מהן לפי שהן דברים קלים בעיני רוב האדם ונמצא חוטא והוא ידמה שאין זה חטא ואלו הן: א האוכל מסעודה שאינה מספקת לבעליה שזה אבק גזל הוא והוא מדמה שלא חטא ויאמר כלום אכלתי אלא ברשותו: ב המשתמש בעבוטו של עני שהעבוט של עני אינו אלא כגון קורדום ומחרישה ואומר בלבו אינן חסרים והרי לא גזלתי אותן: ג המסתכל בעריות מעלה על דעתו שאין בכך כלום שהוא אומר וכי בעלתי או קרבותי אצלה והוא אינו יודע שראיית העינים עון גדול שהיא גורמת לגופן של עריות שנאמר ולא תתורו אחרי לבבכם ואחרי עיניכם: ד המתכבד בקלון חברו אומר בלבו שאינו חטא לפי שאין חברו עומד שם ולא הגיע לו בשת ולא ביישו אלא ערך מעשיו הטובים וחכמתו למול מעשה חברו או חכמתו כדי שיראה מכללו שהוא מכובד וחברו בזוי: ה החושד כשרים אומר בלבו שאינו חוטא לפי שהוא אומר מה עשיתי לו וכי יש שם אלא חשד שמא עשה או לא עשה והוא אינו יודע שזה עון שמשים אדם כשר בדעתו כבעל עבירות ומהן ה' דברים העושה אותן ימשך אחריהם תמיד וקשים הם לפרוש מהן לפיכך צריך אדם להזהר מהן שמא ידבק בהן והן כולן דעות רעות עד מאד ואלו הן רכילות ולשון הרע ובעל חימה ובעל מחשבה רעה והמתחבר לרשע



מפני שהוא למד ממעשיו והן נרשמים בלבו הוא שאמר שלמה ורעה כסילים ירוע וכבר בארנו בהלכות דעות דברים שצריך כל אדם לנהוג בהן תמיד קל וחומר לבעל תשובה כל אלו הדברים וכיוצא בהן אף על פי שמעכבין את התשובה אין מונעין אותה אלא אם עשה אדם תשובה מהן הרי זה בעל תשובה ויש לו חלק לעולם הבא:

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## הלכות תשובה

### פרק חמישי

רשות לכל אדם נתונה אם רצה להטות עצמו לדרך טובה ולהיות צדיק הרשות בידו ואם רצה להטות עצמו לדרך רעה ולהיות רשע הרשות בידו הוא שכתוב בתורה הן האדם היה כאחד ממנו לדעת טוב ורע כלומר הן מין זה של אדם היה יחיד בעולם ואין מין שני דומה לו בזה הענין שיהא הוא מעצמו בדעתו ובמחשבתו יודע הטוב והרע ועושה כל מה שהוא חפץ ואין מי שיעכב בידו מלעשות הטוב או הרע וכיון שכן הוא פן ישלח ידו וגו': ב אל יעבור במחשבתך דבר זה שאומרים טפשי אומות העולם ורוב גולמי בני ישראל שהק"ב גזור על האדם מתחלת ברייתו להיות צדיק או רשע אין הדבר כן אלא כל אדם ראוי לו להיות צדיק כמשה רבינו או רשע כירבעם או חכם או סכל או רחמן או אכזרי או כילי או שוע וכן שאר כל הדעות ואין לו מי שיכפדו ולא גזור עליו ולא מי

שמושכו לאחד משני הדרכים אלא הוא מעצמו ומדעתו נוטה לאי זו דרך שירצה הוא שירמיהו אמר מפי עליון לא תצא הרעות והטוב כלומר אין הבורא גוזר על האדם להיות טוב ולא להיות רע: ג וכיון שכן הוא נמצא זה החוטא הוא הפסיד את עצמו ולפיכך ראוי לו לבכות ולקונן על חטאיו ועל מה שעשה לנפשו וגמלה רעה הוא שכתוב אחריו מה יתאונו אדם חי וגו' וחזר ואמר הואיל ורשותנו בידינו ומדעתנו עשינו כל הרעות ראוי לנו לחזור בתשובה ולעזוב רשענו שהרשות עתה בידינו הוא שכתוב אחריו נחפשה דרכינו ונחקורה ונשובה ודבר זה עיקר גדול הוא והוא עמוד התורה והמצוה שנאמר ראה נתתי לפניך היום את החיים וכתוב ראה אנכי נותן לפניכם היום כלומר שהרשות בידכם וכל שיחפוץ האדם לעשות ממעשה בני האדם עושה בין טובים בין רעים ומפני זה הענין נאמר מי יתן והיה לבבם זה להם כלומר שאין הבורא כופה בני האדם ולא גוזר עליהן לעשות טובה או רעה אלא הכל מסור להם: ד אילו האל היה גוזר על האדם להיות צדיק או רשע או אילו היה שם דבר שמושך את האדם בעיקר תולדתו לדרך מן הדרכים או למדע מן המדעות או לדעה מן הדעות או למעשה מן המעשים כמו שבדים מלבם הטפשים הוברי שמים היאך היה מצוה לנו על ידי הנביאים עשה כך ואל תעשה כך הטיבו דרכיכם ואל תלכו אחרי רשעכם והוא מתחלת ברייתו כבר נגזר עליו או תולדתו תמשוך אותו לדבר שאי אפשר לזו ממנו ומה מקום היה לכל התורה כולה ובאי זה דין ואי זה משפט נפרע מן הרשע או משלם שכר לצדיק השופט כל הארץ לא יעשה משפט: ה ואל תתמה ותאמר היאך יהיה האדם עושה כל מה שיחפוץ ויהיו מעשיו מסורין לו וכי יעשה בעולם דבר שלא ברשות קונו ובלא הפצו והכתוב

אומר כל אשר חפץ יהוה עשה בשמים ובארץ דע שהכל בחפצו יעשה ואע"פ שמעשינו מסורין לנו כיצד כשם שהיוצר חפץ להיות האש והרוח עולים למעלה והמים והארץ יורדים למטה והגלגל סובב בעיגול וכן שאר בריות העולם להיות כמנהגן שחפץ בו ככה חפץ להיות האדם רשותו בידו וכל מעשיו מסורין לו ולא יהיה לו לא כופה ולא מושך אלא הוא מעצמו ובדעתו שנתן לו האל עושה כל שהאדם יכול לעשות לפיכך דנין אותו לפי מעשיו אם עשה טובה מטיבין לו ואם עשה רעה מריעין לו הוא שהנביא אומר מידכם היתה זאת לכם גם המה בחרו בדרכיהם ובענין זה אמר שלמה שמח בחור בילדותך ודע כי על כל אלה יביאך האלהים במשפט כלומר דע שיש בידך כח לעשות ועתיד אתה ליתן את הדין: ו שמא תאמר והלא הק"בה יודע כל מה שיהיה וקודם שיהיה ידע שזה יהיה צדיק או רשע או לא ידע אם ידע שהוא יהיה צדיק אי אפשר שלא יהיה צדיק ואם תאמר שידע שיהיה צדיק ואפשר שיהיה רשע הרי לא ידע הדבר על בוריו דע שתשובת שאלה זו ארוכה מארץ מדה ורחבה מני ים וכמה עיקרים גדולים והררים רמים תלויין בה אבל צריך אתה לידע ולהבין בדבר זה שאני אומר כבר בארנו בפרק שני מהלכות יסודי התורה שהק"בה אינו יודע בדעה שהוא חוץ ממנו כבני אדם שהם ודעתם שנים אלא הוא יתעלה שמו ודעתו אחד ואין דעתו של אדם יכולה להשיג דבר זה על בוריו וכשם שאין כח באדם להשיג ולמצוא אמתת הבורא שנאמר כי לא יראני האדם וחי כך אין כח באדם להשיג ולמצוא דעתו של בורא הוא שהנביא אומר כי לא מחשבתי מחשבתיכם ולא דרכיכם דרכי וכיון שכן הוא אין בנו כח לידע היאך ידע הק"בה כל הברואים ומעשיהם אבל נודע בלא ספק שמעשה האדם ביד האדם ואין הק"בה מושכו ולא גוזר

עליו לעשות כך ולא מפני קבלת הדת בלבד נודע דבר זה אלא בראיות ברורות מדברי החכמה ומפני זה נאמר בנבואה שדנין את האדם על כל מעשיו כפי מעשיו אם טוב ואם רע וזהו העיקר שכל דברי הנבואה תלויין בו :

## הלכות תשובה

### פרק ששי

פסוקים הרבה יש בתורה ובדברי נביאים שהן נראין כסותרין עיקר זה ונכשלין בהן רוב בני האדם ויעלה על דעתן מהן שהק"בה גזור על האדם לעשות רעה או טובה ושאין לבו של אדם מסור לו להטותו לכל אשר ירצה והרי אני מבאר עיקר גדול שממנו תדע פירוש כל אותן הפסוקים :

ב בזמן שאדם אחד או אנשי מדינה חוטאים ועושה החוטא חטא שעושה מדעתו וברצונו כמו שהודענו ראוי להפרע ממנו והק"בה יודע איך יפרע יש חטא שהדין נותן שנפרעין ממנו על חטאו בעולם הזה בגופו או בממונו או בבניו הקטנים שבניו של אדם הקטנים שאין בהם דעת ולא הגיעו לכלל מצות כקנינו הן וכתוב איש בחטאו יומת עד שיעשה איש ויש חטא שהדין נותן שנפרעין ממנו לעולם הבא ואין עובר עליו שום נוק בעולם הזה ויש חטא שנפרעין ממנו לעולם הזה ולעולם הבא : ג בד"א בזמן שלא עשה תשובה אבל אם עשה תשובה התשובה כתריס לפני הפורענות וכשם שהאדם חוטא מדעתו וברצונו כך הוא עושה תשובה מדעתו וברצונו : ד ואפשר שיחטא אדם חטא גדול או חטאים רבים עד שיתן הדין לפני דיין

האמת שיהא הפרעון מזה החוטא על חטאים אלו שעשה ברצונו ומדעתו שמונעין ממנו התשובה ואין מניחין לו רשות לשוב מרשעו כדי שימות ויאבד בחטאו שעשה הוא שהק"בה אמר על ידי ישעיהו השמן לב העם הזה וגו' וכן הוא אומר ויהיו מלעבים במלאכי האלהים ובחיים דבריו ומתעתעים בנביאיו עד עלות חמת יהודה בעמו עד לאין מרפא כלומר חטאו ברצונם והרבו לפשוע עד שנתחייבו למנוע מהן התשובה שהיא המרפא לפיכך כתוב בתורה וחזקתי את לב פרעה לפי שחטא מעצמו תחלה והרע לישראל הגרים בארצו שנאמר הבה נתחכמה לו נתן הדין למנוע תשובה ממנו עד שנפרע ממנו לפיכך חזק הק"בה את לבו: ה ולמה היה שולח לו ביד משה ואומר שלח ועשה תשובה וכבר אמר לו הק"בה שאין אתה משלח שנאמר ואתה ועבדיך ידעתי וגו' ואולם בעבור זאת העמדתך כדי להודיע לבאי העולם שבזמן שמונע הק"בה התשובה לחוטא אינו יכול לשוב אלא ימות ברשעו שעשה בתחלה ברצונו: ו וכן סיחון לפי עונות שהיו לו נתחייב למנוע מן התשובה שנאמר כי הקשה יהודה אלהיך את רוחו ואמץ את לבבו וכן הכנעניים לפי תועבותיהן מנע מהם התשובה עד שעשו מלחמה עם ישראל שנאמר כי מאת יהודה היתה לחזק את לבם לקראת המלחמה את ישראל למען החרימם וכן ישראל בימי אליהו לפי שהרבו לפשוע מנע מאותן המרבים לפשוע תשובה שנאמר ואתה הסבות את לבם אחרנית כלומר מנעת מהן התשובה: ; נמצאת אומר שלא גזר האל על פרעה להרע לישראל ולא על סיחון לחטא בארצו ולא על הכנעניים להתעיב ולא על ישראל לעבוד עב"ם אלא כולן חטאו מעצמן וכולן נתחייבו למנוע מהן התשובה ובענין זה שואלין הצדיקים והנביאים בתפלתם מאת ה' לעורם על דרך האמת כמו שאמר דוד הורני יהודה דרכך כלומר אל ימנעוני

חטאי דרך האמת שממנה אדע דרכך וייחוד שמך וכן זה  
 שאמר ורוח נדיבה תסמכני כלומר תניח רוחי לעשות חפצך  
 ואל יגרמו לי חטאי למנעני מתשובה אלא תהיה הרשות  
 בידי עד שאחזור ואבין ואדע דרך האמת ועל דרך זו כל  
 הדומה לפסוקים אלו: ה' ומהו זה שאמר דוד טוב וישר  
 יהוה על כן יורה חטאים בדרך ידרך עניים וגו' זה ששלח  
 נביאים להם מודיעים דרכי ה' ומחזירין אותן בתשובה  
 ועוד שנתן בהן כח ללמוד ולהבין שמדה זו בכל אדם שכל  
 זמן שהוא נמשך בדרכי החכמה והצדק מתאוה להן ורודף  
 אותם והוא מה שאמרו רז"ל בא לטהר מסייעין אותו  
 כלומר ימצא עצמו נעזר על הדבר: ט' והלא כתוב בתורה  
 ועבדום וענו אותם הרי גזר על המצריים לעשות רע וכתוב  
 וקם העם הזה וזנה אחרי אלהי נכר הארץ הרי גזר על  
 ישראל לעבוד עב"ם ולמה נפרע מהן לפי שלא גזר על איש  
 פלוני הידוע שיהיה הוא הזונה אלא כל אחד ואחד מאותן  
 הזונים שעבדו עב"ם אילו לא רצה לעבוד לא היה עובד ולא  
 הודיעו הבורא אלא מנהגו של עולם הא למה זה דומה  
 לאומר העם הזה יהיה בהן צדיקים ורשעים לא מפני זה  
 יאמר הרשע כבר נגזר עליו שיהיה רשע מפני שהודיע למשה  
 שיהיו רשעים בישראל כענין שנאמר כי לא יחדל אביון  
 מקרב הארץ וכן המצריים כל אחד ואחד מאותן המצרים  
 והמריעים לישראל אילו לא רצה להרע להם הרשות בידו  
 שלא גזר על איש ידוע אלא הודיעו שסוף זרעו עתיד  
 להשתעבד בארץ לא להם וכבר אמרנו שאין כח באדם  
 לידע היאך ידע הק"ב דברים העתידין להיות:

## הלכות תשובה פרק שביעי

הואיל ורשות כל אדם נתונה לו כמו שבארנו ישתדל אדם לעשות תשובה ולהתודות בפיו מחטאיו ולנעור כפיו מחטאיו כדי שימות והוא בעל תשובה ויזכה לחיי העולם הבא: ב לעולם יראה אדם עצמו כאלו הוא נוטה למות ושמא ימות בשעתו ונמצא עומד בחטאו לפיכך ישוב מחטאיו מיד ולא יאמר כשאזקין אשוב שמא ימות טרם שיוקין הוא ששלמה אמר בחכמתו בכל עת יהיו בגדיך לבנים: ג אל תאמר שאין תשובה אלא מעבירות שיש בהן מעשה כגון זנות וגזל וגנבה אלא "כשם שצריך אדם לשוב מאלו כך הוא צריך לחפש בדעות רעות שיש לו ולשוב מן הכעס ומן האיבה ומן הקנאה ומן ההתול ומרדיפת הממון והכבוד ומרדיפת המאכלות וכיוצא בהן מן הכל צריך לחזור בתשובה ואלו העונות קשים מאותן שיש בהן מעשה שבזמן שאדם נשקע באלו קשה היא לפרוש מהם וכן הוא אומר יעזוב רשע וגו': ד ואל ידמה אדם בעל תשובה שהוא מרחק ממעלת הצדיקים מפני העונות והחטאות שעשה אין הדבר כן אלא אהוב ונחמד הוא לפני הבורא כאלו לא חטא מעולם ולא עוד אלא ששכרו הרבה שהרי טעם טעם החטא ופירש ממנו וכבש יצרו אמרו חכמים מקום שבעלי תשובה עומדין אין צדיקים גמורין יכולין לעמוד בו כלומר מעלתן גדולה ממעלת אלו שלא חטאו מעולם מפני שהן כובשים יצרם יותר מהם: ה כל הנביאים כולן צוו על התשובה ואין ישראל נגאלין אלא בתשובה וכבר הבטיחה תורה שסוף ישראל לעשות תשובה בסוף גלותן ומיד הן

נגאלין שנאמר והיה כי יבאו עליך כל הדברים וגו' ושבת עד יהוה אלהיך ושב יהוה אלהיך וגו': ו גדולה תשובה שמקרבת את האדם לשכינה שנאמר שובה ישראל עד יהוה אלהיך ונאמר ולא שבתם עדי נאם יהוה ונאמר אם תשוב ישראל נאם יהוה אלי תשוב כלומר אם תחזור בתשובה בי תדבק: ז התשובה מקרבת את הרחוקים אמש היה זה שנאוי לפני המקום משוקץ ומרוחק ותועבה והיום הוא אהוב ונחמד קרוב וידיד וכן אתה מוצא שבלשון שהק"ב מרחק החוטאים בה מקרב את השבים בין יחיד בין רבים שנאמר והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי ונאמר ביכניהו ברשעתו כתבו את האיש הזה ערירי גבר לא יצלה בימיו אם יהיה כניהו בן יהויקים מלך יהודה חותם על יד ימיני וכיון ששב בגלותו נאמר - בזרבבל בנו ביום ההוא נאם יהוה צבאות אקחך זרבבל בן שאלתיאל עבדי נאם יהוה ושמתוך כחותם: ח כמה מעולה מעלת התשובה אמש היה זה מובדל מיהוה אלהי ישראל שנאמר עונותיכם היו מבדילים בינכם לבין אלהיכם צועק ואינו נענה שנאמר גם כי תרבו תפלה וגו' ועושה מצות וטורפין אותן בפניו שנאמר מי בקש זאת מידכם רמוס חצרי מי גם בכס ויסגור דלתים וגו' והיום הוא מודבק בשכינה שנאמר ואתם הדבקים ביהוה אלהיכם צועק ונענה מיד שנאמר והיה טרם יקראו ואני אענה ועושה מצות ומקבלין אותן בנחת ושמחה שנאמר כי כבר רצה האלהים את מעשיך ולא עוד אלא שמתאוה להם שנאמר וערבה ליהוה מנחת יהודה וירושלם כימי עולם וכשנים קדמניות: ט בעלי תשובה דרכן להיות שפלים וענוים ביותר אם חרפו אותן הכסילים במעשיהם הראשונים ואמרו להן אמש היית עושה כך וכך ואמש היית אומר כך וכך אל ירגישו להן אלא שומעין ושמחין ויודעין שזו זכות להם שכל זמן שהם בושים ממעשיהם שעברו ונכלמים מהן זכותם



מרובה ומעלתם מתגדלת: י' והטא גמור הוא לומר לבעל תשובה זכור מעשיך הראשונים או להזכירם לפניו כדי לביישו או להזכיר דברים וענינים הדומין להן כדי להזכירו מזה עשה הכל אסור ומוזהר עליו בכלל הונית דברים שהזהירה תורה עליה שנאמר ולא תונו איש את עמיתו:

## הלכות תשובה פרק שמיני

הטובה הצפונה לצדיקים היא חיי העולם הבא והיא החיים שאין מות עמהן והטובה שאין עמה רעה הוא שכתוב בתורה למען ייטב לך והארכת ימים מפי השמועה למדו למען ייטב לך לעולם שכולו טוב והארכת ימים לעולם שכולו ארוך וזה הוא העולם הבא: ב' שכר הצדיקים הוא שיזכו לנועם זה ויהיו בטובה זו ופרעון הרשעים הוא שלא יזכו לחיים אלו אלא יכרתו וימותו וכל מי שאינו זוכה לחיים אלו הוא המת שאינו חי לעולם אלא נכרת ברשעו ואבד כבהמה וזהו כרת הכתובה בתורה שנאמר הכרת תכרת הנפש ההיא מפי השמועה למדו הכרת בעולם הזה תכרת לעולם הבא כלומר שאותה הנפש שפירשה מן הגוף בעולם הזה אינה זוכה לחיי העולם הבא אלא גם מן העולם הבא נכרתה: ג' העולם הבא אין בו גוף וגויה אלא נפשות הצדיקים בלבד בלא גוף כמלאכי השרת הואיל ואין בו גויות אין בו לא אכילה ולא שתייה ולא דבר מכל הדברים שגופות בני אדם צריכין להן בעולם הזה ולא

יארע דבר בו מן הדברים שמאורעין לגופות בעולם הזה כגון  
 ישיבה ועמידה ושינה ומיתה ועצב ושחוק וכיוצא בהן כך  
 אמרו חכמים הראשונים העולם הבא אין בו לא אכילה ולא  
 שתייה ולא תשמיש אלא צדיקים יושבין ועטרותיהם בראשיהן  
 ונהנין מזיו השכינה: ד הרי נתברר לך שאין שם גוף  
 לפי שאין שם אכילה ושתייה וזה שאמרו צדיקים יושבין על  
 דרך חידה אמרו כלומר נפשות הצדיקים מצויין שם בלא  
 עמל ולא יגיעה וכן זה שאמרו עטרותיהן בראשיהן כלומר  
 דעת שידעו שבגללה זכו לחיי העולם הבא מצוייה עמהן  
 והיא העטרה שלהם כענין שאמר שלמה בעטרה שעטרה  
 לו אמו והרי הוא אומר ושמחת עולם על ראשם ואין  
 השמחה גוף כדי שתנוה על הראש כך עטרה שאמרו  
 חכמים כאן היא הדעה ומהו זה שאמרו ונהנין מזיו שכינה  
 שיודעים ומשיגין מאמתת הק"ב מה שאינן יודעים והם  
 בגוף האפל השפל: ה כל נפש האמורה בענין זה אינה  
 הנשמה הצריכה לגוף אלא צורת הנפש שהיא הדעה  
 שהשיגה מהבורא כפי כחה והשיגה הדעות הנפרדות ושאר  
 המעשים והצורה שביארנו עיניה בפרק ד' מהלכות יסודי  
 התורה היא הנקראת נפש בענין זה: ו חיים אלו לפי  
 שאין עמהם מות שאין המות אלא ממאורעות הגוף ואין  
 שם גוף נקראו צרור חיים שנאמר והיתה נפש אדני צרורה  
 בצרור החיים וזהו השכר שאין שכר למעלה ממנו והטובה  
 שאין אחריה טובה והיא שהתאוו לה כל הנביאים וכמה  
 שמות נקראו לה דרך משל הר ה' ומקום קדשו ודרך  
 הקדש וחצרות ה' ונועם ה' ואהל ה' והיכל ה' ובית ה'  
 ושער ה' וחכמי' קראו לה דרך משל לטובה זו המזומנת  
 לצדיקים סעודה וקורין לה בכל מקום העולם הבא:  
 ז הנקמה שאין נקמה גדולה ממנה שתכרת הנפש ולא תזכה  
 לאותן החיים שנאמר הכרת תכרת הנפש ההיא עונה בה

וזה האבדון הוא שקורין אותו הנביאים דרך משל באר  
 שחת ואבדון ותפתה ועלוקה וכל לשון כליה והשחתה קורין  
 לו לפי שהיא הכליה שאין אחריה תקומה וההפסד שאינו  
 חוזר לעולם: ח שמא תקל בעיניך טובה זו ותדמה  
 שאין שכר המצות והיות האדם שלם בדרכי האמת אלא  
 להיותו אוכל ושותה מאכלות טובות ובוטל צורות נאות ולובש  
 בגדי שש ורקמה ושוכן באהלי שן ומשתמש בכלי כסף וזהב  
 ודברים הדומים לאלו כמו שמדמין אלו הטפשים האוילים  
 השטופים בזמה אבל החכמים ובעלי דעה ידעו שכל הדברים  
 האלו דברי הבאי והבל הם ואין בהם תועלת ואינם טובה  
 גדולה אצלנו בעולם הזה אלא מפני שאנו בעלי גוף וגויה  
 וכל הדברים האלו צרכי הגוף הם ואין הנפש מתאוה להם  
 ומחמדתן אלא מפני צורך הגוף כדי שימצא חפצו ויעמוד  
 על בוריו ובזמן שאין שם גוף נמצאו כל הדברים האלו  
 בטלים: ט הטובה הגדולה שתהיה בה הנפש בעולם  
 הבא אין שום דרך בעולם הזה להשיגה ולידע אותה שאין  
 אנו יודעים בעולם הזה אלא טובת הגוף ולה אנו מתאווים  
 אבל אותה הטובה גדולה עד מאד ואין לה ערך בטובות  
 של עולם הזה אלא דרך משל אבל בדרך האמת שנערוך  
 טובות הנפש בעולם הבא בטובת הגוף בעולם הזה במאכל  
 ובמשתה אינו כן אלא אותה הטובה גדולה עד אין חקר  
 ואין לה ערך ודמיון הוא שאמר דוד מה רב טובך אשר  
 צפנת ליראיך וגו' וכמה היה דוד מתאוה לחיי העולם הבא  
 שנאמר לולי האמנתי לראות בטוב יהוה בארץ חיים: י כבר  
 הודיעונו החכמים הראשונים שטובת העולם הבא אין כח  
 באדם להשיגה על בוריה ואין ידע גדולה ויפיה ועצמה אלא  
 הק"ב לה לבדו ושכל הטובות שמתנבאין בהם הנביאים לישראל  
 אינן אלא לדברים שבגוף שנהנין בהן ישראל לימות מלך  
 משיחנו בזמן שתשוב הממשלה לישראל אבל טובות חיי

העולם הבא אין לה ערך ודמיון ולא דמוה הנביאים כדי שלא יפחתו אותה בדמיון הוא שישעיהו אמר עין לא ראתה אלהים זולתך יעשה למחכה לו כלומר הטובה שלא ראתה אותה עין נביא ולא ראה אותה אלא אלהים עשה אותה האלהים לאדם שמחכה לו אמרו חכמים כל הנביאים כולן לא נבאו אלא לימות המשיח אבל העולם הבא עין לא ראתה אלהים זולתך: יא זה שקראו אותו חכמים העולם הבא לא מפני שאינו מצוי עתה וזה העולם אובד ואחר כך יבא אותו העולם אין הדבר כן אלא הרי הוא מצוי ועומד שנאמר אשר צפנת ליראיך פעלת ולא קראוהו עולם הבא אלא מפני שאותן החיים באין לו לאדם אחר חיי העולם הזה שאנו קיימים בו בגוף ונפש וזה הנמצא לכל אדם בראשונה:

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## הלכות תשובה פרק תשיעי

מאחר שנודע שמתן שכרן של מצות והטובה שנוכה לה אם שמרנו דרך השם הכתוב בתורה היא חיי העולם הבא שנאמר למען ייטב לך והארכת ימים והנקמה שנוקמין מן הרשעים שעזבו ארחות הצדק הכתובות בתורה היא הכרת שנאמר הכרת תכרת הנפש ההיא עונה בה מהו זה שכתוב בכל התורה כולה אם תשמעו יגיע לכם כך ואם לא תשמעו יקרה אתכם כך וכל אותן הדברים בעולם הזה כגון שובע ורעב ומלחמה ושלוש ומלכות ושפלות

וישיבת הארץ וגלות והצלחת מעשה והפסדו ושאר כל דברי הבריות כל אותן הדברים אמת היו ויהיו ובזמן שאנו עושים כל מצות התורה יגיעו אלינו טובות העולם הזה כולן ובזמן שאנו עוברין עליהן תקרה אותנו הרעות הכתובות ואע"פ כן אין אותן הטובות הם סוף מתן שכרן של מצות ולא אותן הרעות הם סוף הנקמה שנוקמים מעובר על כל המצות אלא כך הוא הכרע כל הדברים: ב הק"בה נתן לנו תורה זו עץ חיים לכל העושה כל הכתוב בה ויודעה דעה גמורה נכונה זוכה בה לחיי העולם הבא ולפי גודל מעשיו ורוב חכמתו הוא זוכה והבטיחנו בתורה שאם נעשה אותה בשמחה ובטובת נפש ונהגה בחכמה תמיד שיסיר ממנו כל הדברים המונעים אותנו מלעשותה כגון חולי ומלחמה ורעב וכיוצא בהן וישפיע לנו כל הטובות המחזיקות את ידינו לעשות התורה כגון שובע ושלוש ורבוי כסף וזהב כדי שלא נעסוק כל ימינו בדברים שהגוף צריך להן אלא נשב פנויים ללמוד בחכמה ולעשות המצות כדי שנזכה לחיי העולם הבא וכן הוא אומר בתורה אחר שהבטיח בטובות העולם הזה וצדקה תהיה לנו וגו' וכן הודיענו בתורה שאם נעזוב התורה מדעת ונעסוק בהבלי הזמן כענין שנאמר וישמן ישרון ויבעט שדיין האמת יסיר מן העוזבים כל טובות העולם הזה שהם חזקו ידיהם לבעוט ומביא עליהם כל הרעות המונעים אותן מלקנות העולם הבא כדי שיאבדו ברשעים הוא שכתוב בתורה ועבדת את אויביך אשר ישלחנו יהוה בך תחת אשר לא עבדת את יהוה וגו': ג נמצא פירוש כל אותן הברכות והקללות על דרך זו כלומר אם עבדתם את ה' בשמחה ושמרתם דרכו משפיע לכם הברכות האלו ומרחיק הקללות מכם עד שתהיו פנויים להתחכם בתורה ולעסוק בה כדי שתזכו לחיי העולם הבא ויישב לך לעולם שכולו טוב ותאריך ימים לעולם שכולו ארוך ונמצאתם זוכין לשני

העולמים לחיים טובים בעולם הזה המביאים לחיי העולם  
 הבא שאם לא יקנה פה חכמה ומעשים טובים אין לו במה יזכה  
 שנאמר כי אין מעשה וחשבון ודעת וחכמה בשאול ואם עזבתם  
 את ה' ושגיתם במאכל ומשתה וזנות ודומה להם מביא  
 עליכם כל הקללות האלו ומסיר כל הברכות עד שיכלו ימיכם  
 בבהלה ופחד ולא יהיה לכם לב פנוי ולא גוף שלם לעשות  
 המצות כדי שתאבדו מחיי העולם הבא ונמצא שאבדתם  
 שני עולמות שבזמן שאדם טרוד בעולם הזה בחולי ובמלחמה  
 ורעבון אינו מתעסק לא בחכמה ולא במצוה שבהן  
 זוכין לחיי העולם הבא: ד ומפני זה נתאוו כל ישראל  
 נביאיהם וחכמיהם ימות המשיח כדי שינודו מאותם שאינם  
 מניחין להן לעסוק בתורה ובמצוה כהוגן וימצאו להן  
 מרגוע וירבו בחכמה כדי שיזכו לחיי העולם הבא לפי  
 שבאותן הימים תרבה הדעה והחכמה והאמת שנאמר כי מלאה  
 הארץ דעה את יהוה ונאמר ולא ילמדו עוד איש את רעהו  
 ואיש את אחיו והסרותי את לב האבן מברשכם מפני שאותו  
 המלך שיעמוד מזרע דוד בעל חכמה יהיה יותר משלמה  
 ונביא גדול הוא קרוב למושה רבינו ולפיכך ילמד כל העם  
 ויורה אותם דרך השם ויבואו כל העמים לשמעו שנאמר  
 והיה באחרית הימים נכון יהיה הר בית יהוה בראש ההרים  
 וסוף כל השכר כולו והטובה האחרונה שאין לה הפסק וגרעון  
 הוא חיי העולם הבא אבל ימות המשיח הוא העולם הזה  
 ועולם כמנהגו הולך אלא שהמלכות תחזור לישראל וכבר  
 אמרו חכמים הראשונים אין בין העולם הזה לימות המשיח  
 אלא שעבוד מלכויות בלבד:

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## הלכות תשובה פרק עשירי

אל יאמר אדם הריני עושה מצות התורה ועוסק בחכמתה כדי שאקבל כל הברכות הכתובות בה או כדי שאזכה לחיי העולם הבא ואפרוש מן העבירות שהזהירה תורה מהן כדי שאנצל מן הקללות הכתובות בתורה או כדי שלא אכרת מחיי העולם הבא אין ראוי לעבוד את השם על הדרך הזה שהעובד על דרך זה הוא עובד מיראה ואינה מעלת הנביאים ולא מעלת החכמים ואין עובדים ה' על דרך זה אלא עמי הארץ והנשים והקטנים שמחנכים אותן לעבוד מיראה עד שתרבה דעתן ויעבדו מאהבה: ב העובד מאהבה עוסק בתורה ובמצות והולך בנתיבות החכמה לא מפני דבר בעולם ולא מפני יראת הרעה ולא כדי לירש הטובה אלא עושה האמת מפני שהוא אמת וסוף הטובה לבוא בכללה ומעלה זו היא מעלה גדולה מאד ואין כל חכם זוכה לה והיא מעלת אברהם אבינו שקראו הק"ב אהבו לפי שלא עבד אלא מאהבה והיא המעלה שצונו בה הק"ב על ידי משה שנאמר ואהבת את יהוה אלהיך ובזמן שיאהוב אדם את ה' אהבה הראויה מיד יעשה כל המצות מאהבה: ג וכיצד היא האהבה הראויה הוא שיאהב את ה' אהבה גדולה יתירה עזה מאד עד שתהא נפשו קשורה באהבת ה' ונמצא שוגה בה תמיד כאילו חולה חולי האהבה שאין דעתו פנויה מאהבת אותה אשה והוא שוגה בה תמיד בין בשבתו בין בקומו בין בשעה שהוא אוכל ושותה יתר מזה תהיה אהבת ה' בלב אהביו שונים בה תמיד כמו שצונו בכל לבבך ובכל נפשך והוא ששלמה אמר דרך משל כי חולת אהבה אני וכל שיר השירים

משל הוא לענין זה: ד אמרו חכמים הראשונים שמא  
 תאמר הריני לומד תורה בשביל שאהיה עשיר בשביל  
 שאקרא רבי בשביל שאקבל שכר בעולם הבא ת"ל לאהבה  
 את יהוה כל מה שאתם עושים לא תעשו אלא מאהבה  
 ועוד אמרו חכמים במצותיו חפץ מאד ולא בשכר מצותיו  
 וכן היו גדולי החכמים מצוים לנבוני תלמידיהם ומשכיליהם  
 בייחוד אל תהיו כעבדים המשמשים את הרב על מנת  
 לקבל פרס אלא הוּו כעבדים המשמשים את הרב שלא על  
 מנת לקבל פרס אלא מפני שהוא הרב ראוי לשמשו כלומר  
 עבדו מאהבה: ה כל העוסק בתורה כדי לקבל שכר או  
 כדי שלא תגיע עליו פורענות הרי זה עוסק שלא לשמה וכל  
 העוסק בה לא ליראה ולא לקבל שכר אלא מפני אהבת  
 אדון כל הארץ שצוה בה הרי זה עוסק בה לשמה ואמרו  
 חכמים לעולם יעסוק אדם בתורה ואפילו שלא לשמה שמתוך  
 שלא לשמה בא לשמה לפיכך כשמלמדין את הקטנים ואת  
 הנשים וכלל עמי הארץ אין מלמדין אותן אלא לעבוד  
 מיראה וכדי לקבל שכר עד שתרבה דעתן ויתחכמו חכמה  
 יתירה מגלין להן רז. זה מעט מעט ומרגילין אותן לענין זה  
 בנחת עד ששיגוהו וידעוהו ויעבדו מאהבה: ו דבר ידוע  
 וברור שאין אהבת הק"ב נקשרת בלבו של אדם עד שישגה  
 בה תמיד כראוי ויעזוב כל מה שבעולם חוץ ממנה כמו  
 שצוה ואמר בכל לבבך ובכל נפשך: אינו אהב הק"ב  
 אלא בדעת שידעוהו ועל פי הדעה תהיה האהבה אם מעט  
 מעט ואם הרבה הרבה לפיכך צריך האדם ליחד עצמו  
 להבין ולהשכיל בחכמות ותבונות המודיעים לו את קונו  
 כפי כח שיש באדם להבין ולהשיג כמו שבארנו בהלכות  
 יסודי התורה:



THE FIRST BOOK,  
WHICH IS  
THE BOOK OF KNOWLEDGE.

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PRECEPTS RELATING TO THE FOUNDATIONS OF  
THE LAW.

CHAPTER I.

THE<sup>1</sup> foundation of foundations, and the pillar of wisdom, is to know that there<sup>2</sup> exists a first Being, and that He called all other beings into existence, and that all things existing, heaven,

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<sup>1</sup> יסוד היסודות ועמוד החכמות It is highly probable that our author chose to open his important work with these four words, in consequence of the initials of the same forming the most holy name of יהוה (Jehovah).

<sup>2</sup> שיש שם *that there is, or that there exists.* So the word שם must be read with a *kametz* beneath the letter ש, the same as שאין שם *that there is one Lord*, or שם רבון אחד *that there is altogether no prophecy* (Hebrew text, p. 50.); as it would be incorrect to read here שם with a *Tzere*, and apply it to God, for though the Rabbins certainly do make use of the word שם (name) as a substitute for *Jehovah*, and with the purpose of avoiding the mentioning of this most holy name, yet when they do so they always prefix the definite article ה to it, thus: הַשֵּׁם *THE name* (implying the sacred name of *Jehovah*).

earth, and whatever is between them, exist only through the truth<sup>1</sup> of His existence; so that if we were to suppose that He did not exist, no other thing could exist; but if we were to suppose that all other things existing, beside Himself, did not exist, He Himself would still exist, and would not be destroyed in consequence of their destruction; since all things existing stand in need of Him, but He, blessed be He! does not stand in need of them, not even of any one of them. His truth therefore is not like the truth of any one of them. Thus the prophet says: *But the Lord is the TRUE God*, (Jer. x. 10.), [meaning that] He alone is truth, and that there belongs to no other being a truth like His truth. This too is what the law<sup>2</sup> says: *There is none else*, (Deut. iv. 39.), that is to say, there is not a being, beside Himself, who as to truth, is like Him.

II. This Being is the God of the Universe, the Lord of the whole earth; and it is He who

<sup>1</sup> מאמתת through the truth, i. e. by the fact of His existence.

<sup>2</sup> תורה *the law*; the Rabbins divide the whole of the Old Testament into three classes; namely, into תורה *the law*, נביאים *the Prophets*, and כתובים *the writings*. By תורה they understand exclusively *the law of Moses* or the *Pentateuch*; the כתובים comprehend in themselves the books of the Psalms, Job, the Proverbs, Daniel, Ezra, the Chronicles, and also the books commonly called by the Rabbins חמש מגלות *the five Rolls*, which are the Books of *Ruth, Esther, the Song of Songs, Ecclesiastes* and the *Lamentations*. All the other books of the Prophets are included in נביאים.

conducts the orb<sup>3</sup> with a power, to which there is no end or limit—with a power, of which there is no cessation; for the orb revolves continually, and it is impossible that it should revolve without some one causing it to revolve; and it is He, blessed be He! who causes it to revolve, without a hand and without a body, (i. e. without bodily effort).

III. Now the knowledge of this matter is a positive<sup>4</sup> commandment, for it is said: *I am the Lord thy God*, (Exod. xx. 2.); and every one who holds the opinion that there is another God besides this, transgresses a negative commandment, for it is said: *Thou shalt have no other Gods before me*, (Exod. xx. 3.); and also denies the radical principle, for this is the great radical principle upon which every thing depends.

IV. This God is one—not two, nor more than two, but one—whose unity is not like the unity of any one of the individuals existing in the universe—not one as a kind [is one], for this includes many individuals; nor one as a body [is one], for this is divisible into parts and portions;

<sup>3</sup> For the system of the Orbs, as displayed by our author, see Precepts relating to the foundations of the law, Chapter the third.

<sup>4</sup> The Rabbins count in the Mosaic law 613 Commandments altogether, 248 of which they call מצות עשה or עשה *positive Commandments*, and 365 מצות לא תעשה or לא תעשה *negative Commandments*. Thus they say:

ת"יג מצות נאמרו לו למשה בסיני ש"טה לאוין כמנין  
 ימות החמה רמ"ח עשה כנגד איבריו של אדם

but one, and such an One, that there is no other Unity like His, in the universe.

V. Were there many Deities they would needs be bodies and frames, since things, that can be numbered; which are equal in their essence, are distinguishable one from another only by the accidental qualities which belong to bodies or frames; now were the Creator a body or frame, He would have an end and a limit; for it is impossible that there should be a body which has not an end; and of every thing that has an end and a limit, the power too must have an end and a limit.

VI. But as to our God, blessed be His name! since His power has no end, and never ceases (for behold! the orb revolves continually); His power is not the power of a body; and since He is not a body, none of the accidental qualities of bodies can belong to Him, so that He should be separable and distinguishable from another. Therefore it is not possible that He should be other than One; and the knowledge of this matter is a positive commandment, for it is said: *The Lord our God is ONE Lord*, (Deut. vi. 4).

VII. Behold! it is plainly stated in the law and in the Prophets that the Holy One, blessed

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“ Six hundred and thirteen Commandments have been enjoined (or told) to Moses on Sinai. Three hundred and sixty five negative Commandments, amounting to the number of days [in the year according to the revolution] of the sun, and two hundred and forty eight positive Commandments corresponding with the [number of the] limbs of man.”

*Bab. Talmud. Treatise Mackoth, Section 3.*

be He! is not a body or frame; for it is said: *That the Lord He is God in heaven above, and upon the earth beneath*, (Deut. iv. 39.); but a body cannot be in two places [at the same time]. Again it is said: *For ye saw no manner of similitude*, (Deut. iv. 15.); and it is also said: *To whom then will ye liken me, or shall I be equal?* (Isai. xl. 25.), now if He were a body, He might be likened to other bodies.

VIII. But if so, what means this which is written in the law? *And there was under His FEET*, (Exod. xxiv. 10.); *Written with the FIN-GER of God*, (Exod. xxxi. 18.); *The HAND of the Lord*, (Exod. ix. 3.); *The EYES of the Lord*, (Deut. xi. 12.); *The EARS of the Lord*, (Numb. xi. 18.); and other expressions like these. All these [are used] with reference to the intellectual capacity of the sons of men, who can comprehend only corporeal beings; so that the law spoke in the language of the sons of men, and all these are expressions<sup>1</sup> [merely], just as: *If I whet my glittering sword*, (Deut. xxxii. 41.); [for] has He then a sword? or does He slay with a sword? [certainly not], this is only a figure; and thus all are figures.

IX. As a proof of this [may serve the fact of] one prophet saying, that he saw the Holy One, blessed be He! *whose garment was as white as snow*, (Dan. vii. 9.); whilst another saw Him *with dyed garments*, (Isai. lxiii. 1). Moses our

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<sup>1</sup> כְּנוּיִם literally: *Epithets*.

Rabbi himself saw Him<sup>1</sup> upon the sea, like a warrior engaging in battle, and upon Sinai, like a reader<sup>2</sup> of prayers wrapped [in a surplice]; show-

ובכך אמרו ז"ל על הים נתראה כאיש מלחמה<sup>1</sup>  
שנאמר יהוה איש מלחמה ובסיני נגלה כזון מלא רחמים

“And so they (the sages) blessed be their memory! say: On the sea He was seen like a man of war, for it is said: *The Lord is a man of war*, (Exod. xv. 3.); but on Sinai, He was revealed like an old man full of mercies.”

This saying of the Rabbins we give here in the words as quoted in the *Yad Joseph*, in the Second Lecture on the Section *Jethro*.

<sup>2</sup> כשליח צבור עטוף literally: *like a Deputy of the Congregation wrapt* [in his surplice]. The person that reads prayers in the synagogue is called שליח צבור, the Messenger or Deputy of the Congregation; and whilst reading the prayers he wears a kind of surplice called טלית, garment, dress or surplice. In the Treatise *Rosh Hashanah* we meet with the following passage:

ויעבור יהוה על פניו ויקרא אמר רבי יוחנן אלמלא מקרא זה אי אפשר לאמרו מלמד שנתעטף הקדוש ברוך הוא כשליח צבור והראה לו למשה סדר תפלה אמר ליה כל זמן שישראל חוטאין לפני יעשו לפני כסדר הזה ואני אמחול להם עונותיהם

“And the Lord passed by before him and proclaimed, (Exod. xxxiv. 6). Rabbi Jochanan said: If not for this written text it would have been impossible to say so; this informs us that the Holy One, blessed be He! has wrapped Himself like a prayer-reader, and has shown unto Moses the manner of praying, saying unto him: Whenever the Israelites happen to sin against Me, let them do before Me after this manner, and I will pardon them their sins.”

*Bab. Talm. Treatise Rosh Hashanah, Sect. 1.*

Again in the Medrash *Shemoth Rabah* we read the following passage:

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ing that He had neither similitude nor form, but that all this was only in an apparition of Prophecy, and in a vision. But the truth of the matter the human intellect cannot comprehend, nor attain unto, nor search out; and this is what the Scripture says: *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?* (Job xi. 7).

X. What then was that which Moses our Rabbi sought to attain unto when he said: *I beseech Thee, shew me Thy glory*, (Exod. xxxiii. 18.)? He sought to know the truth of the existence of the Holy One, blessed be He! to that degree that it might be known to his mind<sup>1</sup> in the same way as he would know any person, whose countenance

בוא וראה שאין מדותיו של הקדוש ברוך הוא כמדת  
בשר ודם מלך בשר ודם אינו יכול להיות עושה מלחמה  
ולהיות סופר ומלמד תנוקות והקדוש ברוך הוא אינו כן  
אתמול בים כעושה מלחמה שנאמר יהוה איש מלחמה  
ואומר בכחו רגע הים והיום במתן תורה ירד ללמד תורה  
לבניו וכן הוא אומר הן אל ישגיב בכחו מי כמוהו מורה:

“Come and behold how the manners of the Holy One, blessed be He! are not like the manners of [one made of] flesh and blood. A king [made] of flesh and blood cannot be a warrior, a clerk, and an instructor of children [at the same time]; but the Holy One, blessed be He! is not so; yesterday on the sea [He was] like a warrior as it is said: *The Lord is a man of war*, (Exod. xv. 3.), and again it is said: *He divideth the sea with His power*, (Job xxvi. 12.), and to day, on [His] delivering the law, He descended to teach the law to His children; and so it is said: *Behold God exalteth by His power, who teacheth like Him?* (Job xxxvi. 22).”

<sup>1</sup> בלבו literally: *in his heart*.

he had seen, and whose form was engraven upon his memory—so that that man exists and is distinguished in his perception from other men—in the same way Moses our Rabbi sought to have the essence of the Holy One, blessed be He! distinguished in his mind from the essences of other beings; so that he might know the truth of His existence just as it [really] is. But the Holy One, blessed be He! returned answer to him, that it was not in the power of the intellect of living man, composed of body and soul, perfectly<sup>1</sup> to attain unto the truth of this matter.

XI. Yet the Holy One, blessed be He! made known unto him that which no man before him ever knew, and no man after him ever will know; so that he arrived at so much of the truth of His existence as to have the Holy One, blessed be He! distinguished in his perception from other beings, just as any one whose back he had seen, and whose form and dress he was acquainted with, would be distinguished in his perception from the forms of other men; and it is to this that the scripture alludes, when it says: *And thou shalt see my back parts, but my face shall not be seen*, (Exod. xxxiii. 23).

XII. And now since it has been demonstrated that He is not a body or a frame, it is clear that none of the accidental qualities, belonging to bodies, can belong to Him; neither composition nor decomposition; neither place nor measure; nei-

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<sup>1</sup> על בוריו literally: *to its clearness, (perspicuity)*.



ther ascent nor descent; neither right nor left; neither before nor behind; neither sitting nor standing; neither does He exist in time, so that He should have a beginning or an end, or a [precise] number of years, nor is He liable to change, since in Him there is nothing, which can cause a change in Him.

XIII. Again, with Him there is neither death nor life, like the life of a living body; neither folly nor wisdom, like the wisdom of a wise man; neither sleep nor waking; neither anger nor laughter; neither joy nor sorrow; neither silence nor speech, like the speech of the sons of men; and thus the sages say: "Above<sup>2</sup> there is neither sitting nor standing, neither neck nor fainting."

XIV. Now since the matter stands thus, all these and similar expressions, which are made use of in the law and in the words of the prophets, are altogether figurative and ornamental. Thus it is said: *He that sitteth in the heavens shall laugh*, (Ps. ii. 4.); *They have provoked me to anger with their vanities*, (Deut. xxxii. 21.); *As the Lord*

גמירי דאין למעלה לא עמידה ולא ישיבה ולא <sup>2</sup>  
קנאה ולא תחרות ולא עורף ולא עפוי:

"I am taught that above there is neither standing nor sitting, neither jealousy nor contention; neither neck nor fainting\*. *Bab. Talm. Treatise Chagigah, Section 2.*

\* Some of the Commentators instead of deriving עפוי from עיף *to faint*, derive it from עף *to fly, flit, wave about or move*, as in *ועפו בכתף פלשתים* *But they shall fly on the shoulders of the Philistines*, (Isai. xi. 14). So that, according to these Commentators, עפוי ולא עורף would be rendered by: *neither neck nor MOTION.*

*rejoiced*, (Deut. xxviii. 63.); and other expressions like these. With regard to all these, the sages say: "The law spoke according to the language of the sons of men." And thus it is said: *Do they provoke me to anger?* (Jer. vii. 19).

XV. Behold! it is said: *I am the Lord, I change not*, (Mal. iii. 6.). If He were sometimes angry, and sometimes joyful, He would suffer change; now these things are found only in bodies dark and low—in those who dwell in houses of clay, the foundation of which is in the dust; but as to Him, blessed be He! He is blessed and is exalted above all this.

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PRECEPTS RELATING TO THE FOUNDATIONS  
OF THE LAW.

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CHAPTER II.

WITH regard to this glorious and awful God—we are commanded<sup>1</sup> to love Him, and to fear Him, for it is said: *and thou shalt LOVE the Lord thy God*, (Deut. vi. 5.), and it is also said: *Thou shalt FEAR the Lord thy God*, (Deut. vi. 13). But what is the way to the love and the fear of Him?—At the time when one considers His works and His wonderful and great creations, and perceives from them His wisdom, which is incomparable and unbounded, immediately he loves, praises, and glorifies, and longs with great eagerness to know, that great God, just as David said: *My soul thirsteth for God, for the living God*, (Ps. xlii. 2).

II. Also when one thinks upon these very things, immediately he starts back, and is afraid, and feels terror, and is conscious that he is a creature, small, low, and dark, standing, with only a slight and scanty knowledge, before Him who is perfect in knowledge, as David said: *When I con-*

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<sup>1</sup> מצוה [it is] a commandment.

*sider Thy heavens, the work of Thy fingers, (Ps. viii. 3.); What is man that Thou art mindful of him? (Ps. viii. 4).*

III. Now, with reference to these things, I am about to explain some great principles [drawn] from the work of the Lord of the Universe, in order that they may be an opening to the intelligent man to love God, agreeably to that which the sages say in regard to love: "that thereby thou mayest know Him, who spake [the word], and the Universe existed."

IV. All [the things] which the Holy One, blessed be He! has created in His Universe, are divisible into three classes. Of these, there are creatures composed of matter<sup>1</sup>, and [possessing] quality<sup>2</sup>; and these are perpetually coming into existence, and perishing. Such are the bodies of men, of beasts, of plants, and of minerals. Also of these, there are creatures composed of matter, and [possessing] quality, yet they do not change from body to body, and from quality to quality like the

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<sup>1</sup> גולם *substance, mass or matter*, as in עיניך ראו *Thine eyes did see my substance*, (Ps. cxxxix. 16).

<sup>2</sup> צורה literally *form, shape*, is used by the Rabbinical philosophers as a metaphysical term denoting *quality* or *property*, in opposition to הומר the metaphysical term for *matter*. Yet our author very frequently uses the word צורה in the acceptance of *Intelligence*, as he does in this very paragraph, when he says of the Angels, that they are not bodies, or frames, but צורות נפרדות זו מזו *INTELLIGENCES distinguished one from another*.

former; but their quality is fixed in their matter for ever, so that they are not liable to change like the others. Such are the orbs and the stars which are in them. Moreover their matter is not like the matter of other things, nor their quality like the quality of the rest. Again, of these, there are creatures [possessing] quality (intelligence), but no matter at all. Such are the Angels, for the Angels are not bodies or frames, but qualities (intelligences<sup>3</sup>) distinguished one from another.

V. What then is that which the Prophets say: that they saw an angel of fire, and having wings? All this is [said with reference to] prophetic vision, and by way of allegory, with the purpose of expressing that he (the angel) is not a body, and is not heavy, as are heavy bodies, just as it is said: *For the Lord thy God is a consuming fire*, (Deut. iv. 24.), although he is not a fire, but the expression is figurative. So also it is said: *Who maketh His angels Spirits (WINDS<sup>4</sup>)*, (Ps. civ. 4).

VI. By what then are these intelligences distinguished one from another, seeing that they

<sup>3</sup> So the Commentator says, in the *Peyrush Maddah*,

והם השכלים הנבדלים ונקראו מלאכים מפני שהם  
שלוחי השם וכו'

“These are the distinct *Intelligences*, and they are called *מלאכים Angels*, (literally *Messengers*) on account of their being the Messengers of God, &c.”

<sup>4</sup> רוחות *winds*, implying that they (the angels) are alert, and not impeded in their motion by heaviness or gravity,

are not bodies? It is because they are not equal in their essence, but every one of them is beneath the degree of his fellow, so that each exists through the power of the one [immediately] above him; but all [of them] exist through the power and the goodness of the Holy One, blessed be He! And this it is to which Solomon in his wisdom alludes, when he says: *For He that is higher than the highest regardeth* (Eccles. v. 8).

VII. When we say: *Beneath the degree of his fellow*, we do not mean the degree of place, as [would be said of] a man who sits higher than his fellow, but as it would be said of two wise men, of whom one is greater than the other in wisdom, that the former is above the degree of the latter; or as it would be said, with respect to the cause, that it is above the effect.

VIII. There is a variety in the names of the angels depending upon their degrees; and thence they are called *Haiioth Hakkodesh* (the holy living creatures), which are the highest of all; *Ophanim* (the wheels); *Erellim*<sup>1</sup> (the ambassadors); *Hashmallim*<sup>2</sup> (those that are of great brightness);

<sup>1</sup> Some derive אריאל from אריאל lionlike, as in הוא הכה ואת שני אריאל מואב He slew two LIONLIKE men of Moab, (2 Sam. xxiii. 20).

<sup>2</sup> חשמל This word is to be met with only in Ezekiel, כעין החשמל, כעין חשמל, כעין החשמלה (Ezek. i. 4. 27. and viii. 2). In the English version it is rendered by: *As the colour of Amber*, and Luther renders it by: *wie lichthelle* (as bright light). But the Rabbins say, with regard to חשמל:

*Seraphim* (those that are of burning fire); *Malachim* (the messengers); *Elohim* (gods, or those that possess great power); *Benay-Elohim* (the sons of God); *Cherubim*<sup>3</sup> (those who have the appearance of little children), and *Ishim* (men).

IX. All these ten names by which the Angels are called, are [given] in respect of their ten de-

מאי חשמל חיות אש ממללות במתניתא תנא עתים  
חשות עתים ממללות בשעה שהדבור יוצא מפי הק"ב  
חשות ובשעה שאין הדבור יוצא מפי הק"ב ממללות

“What means חשמל? [It means] *Creatures of fire that talk*. In the Mathnittah\* they taught [us thus]: *At times they are silent, and at times they talk, [i. e.] when the word proceeds out of the mouth of the Holy One, blessed be He! they are silent, but when the word proceeds not out of the mouth of the Holy One, blessed be He! they talk.*”

*Bab. Talm. Treatise Chegigah, Section 2.*

So that according to the opinion of the Rabbins, the word חשמל would be composed, either of חיה (creature), אש (fire), and מלל (to talk); or of חשה (to be silent), and מלל (to talk).

<sup>3</sup> The word כרוב *a Cherub* is supposed by the Rabbins to be derived from the Chaldean רביא *a Child*, so that the letter כ is looked upon by them to be not belonging to the root, but used as a prefix denoting *comparison* and *likeness, like a child*. Thus they say:

מאי כרוב אמר רבי אבהו כרביא שכן קורין בבבל  
לינוקא רביא:

“What means כרוב Cherub? Rabbi Abuhu said: [it means] כרביא *like a child*, for thus in Babylon they call a child רביא *Raviah*.” *Bab. Talmud. Treatise Chegigah, Section 2.*

\* The *Mathnittah* and *Mishnah* may be said to be the text of the Talmud which is discussed in the *Gemarah*, (the Complement of the Talmud).

grees, and that degree, to which there is no degree superior but the degree of God, blessed be He! is the degree of that Intelligence called *Haiioth*. On this account it is said in the Prophecy: "that they are [immediately] under<sup>1</sup> the throne of glory." Also the tenth degree is the degree of that Intelligence which is called *Ishim* (men), these being the Angels which spoke with the Prophets, and were seen by them in prophetic vision; therefore are they called *Ishim* (men), because their degree is next to the degree of the knowledge of the sons of men.

X. Now all these Intelligences are alive, and can discern the Creator, and they know Him with an exceedingly great knowledge; each Intelligence in proportion to its degree, not in proportion to its magnitude. However, even the first degree cannot arrive at the truth of the Creator just as it is; its knowledge being too contracted to arrive at and to know it; but yet it attains unto and knows more than that which the Intelligence beneath it can attain unto and know. And thus also every degree, even to the tenth, knows the Creator with a knowledge which the power of the sons of men, who are composed of matter and intelligence, cannot attain unto and know; none however know the Creator as [perfectly as] He knows Himself.

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<sup>1</sup> *And the likeness of the firmament upon the heads of the living creatures was as, &c. And above the firmament that was over their heads was the likeness of a throne, &c. (Ezek. i. 22. 26).*



XI. All things existing, beside the Creator, from the first [degree of] Intelligences to the smallest insect which may be found in the centre of the earth—all these exist by the power of His truth. And because He knows Himself, and can discern His own greatness and His glory and His truth—He knows every thing, and nothing is concealed from Him.

XII. The Holy One, blessed be He! perceives His own truth, and knows it just as it [really] is. And He does not know with a knowledge distinct<sup>2</sup> from Himself, as we know; because we and our knowledge are not one, but, as to the Creator, may He be blessed! He, His knowledge, and His life are one, in<sup>3</sup> every possible respect, and in every mode of Unity; seeing that if He were living with a life, and knowing with a knowledge distinct from Himself, there would be many Deities, [viz.] He, His life, and His knowledge. But the matter stands not thus, but [on the contrary], He is one in every possible respect, and in every mode of Unity.

-XIII. Hence you<sup>4</sup> may say: that He is the *knower*, the *known*, and *knowledge itself*, all<sup>5</sup> at once.

<sup>2</sup> חוץ ממנו literally, *without Him*.

<sup>3</sup> צד ומכל פנה literally: *from every side and from every turn*.

<sup>4</sup> אתה אומר literally: *thou sayest*.

<sup>5</sup> הכל אחד literally: *all one*.

XIV. Now this matter the mouth has not the power of uttering, nor the ear of hearing, nor the human mind of perfectly comprehending; and on this account it is said: *חַי פַּרְעֹה* *By the LIVES of Pharaoh*, (Gen. xlii. 15.), *חַי נַפְשְׁךָ* *By<sup>1</sup> the LIVES of thy soul*, (1 Sam. i. 26. and in many other places). It is not however said *חַי יְהוָה* *By the LIVES of the Lord*, but *חַי יְהוָה* *By<sup>2</sup> the LIFE of*

<sup>1</sup> *חַי* the lives of; the st. constr. of *חַיִּים* *lives*.

<sup>2</sup> From our author's reasoning in this paragraph, it is evident that he looked upon the word *חַי* in *חַי יְהוָה* to be a noun, and in regimen with the word *יְהוָה*, so that according to him *חַי יְהוָה* is to be rendered by: *By the life of Jehovah*, the same as *חַי פַּרְעֹה* is rendered by: *By the life of Pharaoh*, and it is upon this supposition that he raised up his very ingenious argument. But the Translator, with all deference to our sublime and immortal author, ventures to entertain strong doubts as to whether the word *חַי* in *חַי יְהוָה* is not rather a verb than a noun, and whether it would not be more correct and in unison with the genius of the Hebrew language, as well as the first rudiments of its Grammar, to render *חַי יְהוָה* by: *As Jehovah liveth*, the same as *חַי אֲנִי נְאוּם יְהוָה* is rendered by: *As I live saith the Lord*, (Numb. xiv. 28). To suppose *חַי* to be a noun, and the st. constr. of *חַיִּים* *life*, is to suppose something that is quite contrary to the principles of Hebrew Grammar, for *חַיִּים* being a plural noun, and never to be met with in the singular number, it must needs take the form of *חַי* when in regimen with another noun, the same as *מַיִם* *water*, when in regimen with another noun, takes the form of *מַי*, or *שָׁמַיִם* *Heaven*, *שָׁמַי*. It would be vain to say that in this instance, namely, in *חַי יְהוָה* an anomaly was introduced by the Scripture on purpose to avoid the preserving of the plural sense in the word *חַיִּים* when applied to God, since we see that the Scripture had no hesitation in saying *אֱלֹהִים קְדָשִׁים* (Josh.

*the Lord*, (Judg. viii. 19. and in many other places); because the Creator and His life are not

Josh. xxiv. 19). אֱלֹהִים שֹׁפֵטִים (Ps. lviii. 11.) all in the plural number. What must have led our author to suppose the word הַי in הַי יְהוָה to be a noun and not a verb, is probably הַי יְהוָה which occurs in 1 Sam. xx. 3. when David says to Jonathan: הַי יְהוָה וְהַי נַפְשְׁךָ and where the wish of making the two parts, namely הַי יְהוָה and הַי נַפְשְׁךָ perfectly agree, most likely induced him to look upon both הַי and הַי as nouns, and consequently to translate them thus: *By the life of Jehovah and by the life of thy soul*. But must then these parts be made so perfectly to agree at the expense of the first principles of Grammar? May not here הַי be a noun, and yet הַי be a verb? And may not הַי יְהוָה הַי נַפְשְׁךָ be rendered, in conformity with the rules of Grammar, by: *As Jehovah liveth and by the life of thy soul?* Moreover to render הַי יְהוָה by: *By the life of Jehovah*, is, in the Translator's opinion, to deprive it of any meaning whatever. For what would *By the life of Jehovah* mean? Indeed one man may say to another: *By my life*, or: *by thy life*, for the life of man being subject to destruction, and consequently to forfeiture, when men use such expressions by way of an oath, a plain meaning is attached to them, namely, that of: *may I, or mayest thou, lose or forfeit our lives*. But in this sense to apply any such expressions to God and say: *By the life of Jehovah*, what meaning can we attach to them? None whatever. But, will some perhaps say, may not *By the life of Jehovah* have the same meaning with *As Jehovah liveth*? Perhaps it may; but then, why not rather translate it so? particularly if by translating it so we preserve the correctness of Grammar in the word הַי. The expression הַי יְהוָה וְהַי נַפְשְׁךָ is to be met with in several other passages of Scripture, but no where can הַי be proved to be a noun and not a verb. In the Authorized English version of the Bible, the word הַי in הַי יְהוָה וְהַי נַפְשְׁךָ is indeed acknowledged to be a verb, but

two, as are the lives of living bodies, or the lives of Angels.

XV. Therefore He does not perceive creatures and know them, by means of the creatures, as we know them; but He knows them, by means of Himself; so that, by dint of His knowing Himself, He knows every thing; because every thing<sup>1</sup> is supported by its existing through Him.

XVI. That which we have said on this subject, in these two Chapters, is, as a drop of the ocean, in comparison with what ought to be explained under this head. Moreover, the explanation of all the radical principles, [contained] in these two Chapters, is called *the<sup>2</sup> matter of the Chariot*.

then the English Translators looked upon the word *וְהָיָה* also to be a verb, for whenever this expression occurs in the Scripture, they render it by: *As the Lord liveth, and as thy soul liveth*. So that the same wish, namely, that of making the two parts perfectly agree, which induced our Author to run into the one extreme, as was observed above, induced also the English Translators to run into the other extreme, and to take the word *וְהָיָה* in *וְהָיָה נֶפֶשׁךָ* to be a verb, although the word *וְהָיָה* in *וְהָיָה פֶרַעְיָה* is acknowledged by themselves to be a noun, and the sentence translated accordingly: *By the life of Pharaoh*.

<sup>1</sup> *וְהָיָה כָּל נֶפֶשׁ לְפָנָיו* literally: *for every thing leans itself in its existence on Him*, i. e. is supported by its existing through Him.

<sup>2</sup> *מַעֲשֵׂה מֵרֶכֶב* literally: *The work of the Chariot*. By this term the Rabbins understand *the vision of Ezekiel*, recorded in the first Chapter of the Book of this prophet; probably in consequence of the *wheels*, mentioned in the 16th and several other

XVII. The sages of old have directed, that<sup>3</sup> no one shall lecture upon these subjects except to

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other verses of that Chapter. *The appearance of the WHEELS and their work was like unto the colour of a beryl, and they four had one likeness; and their appearance and their work was as it were a WHEEL in the middle of a WHEEL, (ver. 16).*

משנה—אין דורשין בעריות בשלשה ולא במעשה<sup>3</sup>  
בראשית בשנים ולא במרכבה ביחיד אלא אם כן היה  
חכם מבין מדעתו וגו'

“Mishnah—Men must not lecture on matters of incest (or adultery) before three [persons], nor on matters of the Creation, (*מעשה בראשית* literally: *the work of the Beginning*) before two, nor on *the Chariot* before one, unless he be wise and intelligent by his own knowledge, &c.”

*Bab. Talm. Treatise Chigigah, Section 2.*

To determine the passages of the first Chapter of Ezekiel, designated by the term *מרכבה מעשה*, and consequently not to be discussed publicly, we have the following data.

עד היכן מעשה מרכבה רבי אומר עד וארא כעין  
חשמל בתרא רבי יצחק אומר עד החשמל עד וארא  
מגמרין מכאן ואילך מסרינן ראשי פרקים איכא דאמרי  
עד וארא מסרינן ראשי פרקים מכאן ואילך אם היה חכם  
מבין מדעתו אין אי לא לא

“How far (i. e. to which verse of the Chapter) is [it called] *the matter of the Chariot*? The Rabbi\* says: even to [the words] *And I saw as the colour of Hashmal*, recorded last, (i. e. in the 27th verse of the Chapter, and not merely to the *Hashmal* mentioned in the 4th verse). Rabbi Isaac says: to [the word] *Hashmal*; as far as the word *וארא* and *I saw*, we may teach, but thence farther we may point out the passages (only). Some [Rabbins] there are who say thus: As far as the word *וארא* and *I saw*, we may point out the passages [to every learner], but thence farther, if he (the learner) be wise and intelligent by his own understanding, we may, and if not, [we may] not.”—*Bab. Talm. Treatise Chigigah, Section 2.*

\* Rabbi Judah Hannassih, author of the *Mishnah*, was commonly called the *Rabbi*.

a single person, who also must be wise and intelligent by his own knowledge; and even then, we may only point<sup>1</sup> out the passages to him, and inform him very little of the matter; and he, being intelligent by his own knowledge, may become acquainted with the end and depth of the matter.

XVIII. Now these things are exceedingly profound, and not every intellect is capable of sustaining them, wherefore Solomon in his wisdom says respecting them, by way of parable: כבשים ללבושך *The lambs [are] for thy clothing*, (Prov. xxvii. 26). So the sages say as an explanation to this parable: כבושים<sup>2</sup> *the things which are the MYSTERY*

<sup>1</sup> מוסרין לו ראשי הפרקים literally: they deliver to him (furnish him with) the heads of Chapters.

<sup>2</sup> The Rabbins, instead of reading it כבשים *lambs*, read it כְּבוּשִׁים *the hidden or mysterious things*, from the Chaldean כבש *to hide, to conceal*.

אמר ליה רבי יוחנן לרבי אלעזר תא אנמרך מעשה מרכבה אמר ליה אכתי לא קשאי כדקש נח נפשיה דרבי יוחנן אמר ליה רב אסי תא אנמרך מעשה מרכבה אמר ליה אי זכאי גמירנא מרבי יוחנן רבך רב יוסף הוה גמיר מעשה מרכבה וסבי דפומבדיתא הוו תנו מעשה בראשית אמרו ליה ליגמרן מר מעשה מרכבה אמר להו אנמרתין אתון מעשה בראשית אנמרודו בתר דאנמרודו אמרו ליגמרן מר מעשה מרכבה אמר להו תנינא בהו דבש וחלב תחת לשונך דברים שהן מתוקים מדבש וחלב יהיו תחת לשונך רבי אבהו אמר מהכא כבשים ללבושך אל תקרי כבשים אלא כבושים דברים שהן כבשונו של עולם יהיו תחת לבושך

“ Rabbi Jochanan said unto Rabbi Eleazar: Come, I will teach thee the *matter of the Chariot*; but the other said unto him: I am not old enough yet. When he grew old, the soul  
of

of the Universe, let them be ללבושך as a garment to thee; meaning, [let them be kept] to thyself alone, and do not discuss them before many people. Thus also he (Solomon) says respecting them: *Let them be only thine own, and not strangers' with thee*, (Prov. v. 17). Again with respect to them he says: *Honey and milk [are] under thy tongue*, (Song of Songs, iv. 11.); which the sages of old explain in this manner: *The things which are like honey and milk ought to be under thy tongue*<sup>3</sup>.

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of Rabbi Jochanan went to rest, (i. e. he died); then Rav Assi said unto him (Rabbi Eleazar): Come, I will teach thee *the matter of the Chariot*; but he said unto him: had I been worthy [of knowing this subject] I would have learned it of Rabbi Jochanan thy teacher. Rabbi Joseph was studying the *matter of the Chariot*, whilst the elders of Pumbeditha were reading *the matter of the Beginning*, (i. e. the matter of the Creation), so the latter said unto him: My lord, teach us the *matter of the Chariot*, but he said unto them: Did you teach us the *matter of the Beginning* (the matter of the Creation)? So they taught him the same. After they had taught it him, they said unto him: My lord, teach us the *matter of the Chariot*, but he said unto them: With regard to these [subjects] we are taught thus: *Honey and milk [are] under thy tongue*, (Song iv. 11.); [meaning that] *The things that are sweeter than honey and than milk ought to be under thy tongue*, (i. e. thou must not utter them). Rabbi Abuhuh says [we may also derive it] from this [text], ללבושך כבשים *The lambs are for thy clothing*; do not read it כבשים, but [read it] כְּבוּשִׁים *the secret things*, (meaning) *the things which are the Mystery of the Universe, let them be as a garment to thee*.

*Bab. Talmud Treatise Chegigah, Section 2.*

<sup>3</sup> That is: Thou must not utter them. See the preceding Note.

PRECEPTS RELATING TO THE FOUNDATIONS  
OF THE LAW.

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CHAPTER III.

As to the Orbs, these are called שמים *Heaven*, רקיע *the Expansion*, ובויל *the Habitation*, and ערבות *the Desert (of the Ether)*. Now these consist of nine<sup>1</sup> Orbs; the orb that is nearest to us is the orb of the Moon; the second [orb, immediately] above it, is the orb in which is the planet called כוכב *Mercury*; the third orb [immediately] above this, is the one, in which is נוגה *Venus*; the fourth orb, is that, in which is חמה *the Sun*; the fifth is that, in which is מאדים *Mars*; the sixth orb is that, in which is the planet צדק *Jupiter*; the seventh orb is that, in which is שבתאי *Saturn*; the eighth orb is that, in which are all the other stars that are seen in the firmament; and the ninth orb is the orb which revolves daily from the East to the West, and which also encompasses and surrounds the whole.

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<sup>1</sup> Since in paragraph 6. more than nine orbs are admitted, it must be that the orbs enumerated here are mentioned by our Author as being the nine main orbs.



II. The reason why you see all the stars as if they were all of them in the same orb, though some among them are one above the other, is because the orbs are pure and transparent, like crystal and sapphire; therefore, the stars which are in the eighth orb are seen beneath the first orb.

III. Every one of the eight orbs, in which are the planets, contains<sup>2</sup> many more orbs, one above the other, like the skins of onions: some of them are orbs which revolve from the West to the East, and some of them, [orbs] which revolve from the East to the West, as is the ninth orb, which revolves from the East to the West. Moreover none of them have any empty space between them.

IV. None of these orbs are either light or heavy; neither have they a red colour, nor a black colour, nor any other colour. But that we see in them a colour like that of purple, is a mere optical<sup>3</sup> illusion, arising from the height of the atmosphere<sup>4</sup>; moreover they have neither flavour nor odour, these being accidents belonging to those bodies only which are beneath them.

V. All these orbs, which encompass the world, are circular, like globes, and the Earth is suspended in the midst [of them]; but some of the planets

<sup>2</sup> נחלק literally: [*may be*] divided.

<sup>3</sup> למראית העין בלבד הוא literally: *this is only to the sight of the eye.*

<sup>4</sup> האויר *The air.*

have again smaller orbs, in which they are fixed, and which do not encompass the earth, each of them being a smaller and not-encompassing orb, fixed in a greater and encompassing orb.

VI. The orbs, which encompass the world, are eighteen, and the orbs, which do not encompass [the same], are eight in number; and it is by the course of the stars, by knowing the rate of their daily and hourly revolutions, by their declination from the South to the North, or from the North to the South, and by their height, or proximity to the earth, that the number of all these orbs, the form of their paths, and the direction of their revolutions may be known; which is the Science of the calculation of the revolutions and of the Planets (Astronomy), and on which many books were composed by the sages of Greece.

VII. As to the ninth orb, which encompasses the whole, the sages of old have divided it into twelve parts, and to each part they have given a name, after the name of the figure perceived in it, [made up] by the stars which are directly beneath it, and these are the signs of the Zodiac; the names of which are טלה *The Ram*, שור *The Bull*, תאומים *The Twins*, סרטן *The Crab*, אריה *The Lion*, בתולה *The Virgin*, מאזנים *The Scales*, עקרב *The Scorpion*, קשת *The Archer*, גדי *The Kid*, דלי *The Pail*, דגים *The Fishes*.

VIII. However in the ninth orb itself there is neither division nor any of those figures, nor even any star; and it is only by joining together

the stars which are in the eighth orb, that the large stars contained in the same will represent those figures or something like<sup>1</sup> them.

IX. Now these twelve figures coincided<sup>2</sup> with those parts only at the time of the flood, when these names were also given to them; but at this time they are removed a little, for all the stars that are in the eighth orb revolve just the same as the sun and the moon [do], only they revolve slowly; so that the part [of a circle], through which the sun and the moon move in a day, any one of those stars moves through in about seventy years.

X. As to the planets which we see, there are some among them which are small planets, such that the earth is greater than any one of them; and again there are among them some great planets, such that any one of them is greater than the earth by many times; now the earth is greater than the moon by about forty times, and the sun is again greater than the earth by about a hundred and seventy times; and consequently the moon is about a six thousand and eight hundredth part of the sun; moreover there is no one among the planets which is greater than the sun, nor is there any planet smaller than כוכב *Mercury*, which is in the second orb.

XI. All the planets and orbs are beings possessed of soul, mind and understanding. Moreover

<sup>1</sup> קרוב מהן literally: *near them*.

<sup>2</sup> היו מכוונות כדרך אותן החלקים literally: *were arranged in the same way with those parts*.

they are alive, they exist, and know Him who spake [the word], and the Universe existed. All of them, in proportion to their magnitude and to their degree, praise and glorify their Creator, just as the Angels [do]; and in the same way as they know the Holy One, blessed be He! so do they also know themselves; they also know the angels that are above them. Now the knowledge of the planets and of the orbs is less than the knowledge of the angels, yet it is greater than the knowledge of the sons of men.

**XII.** God has created, beneath the orb of the moon, a matter which is not like the matter of the orbs; and He has also created four qualities [suitable] to this matter, which are not like the qualities of the orbs; and every quality is fixed in a part of this matter.

**XIII.** The first quality is the quality of fire; this was joined to a part of this matter, and so there resulted from both of them the body of fire. The second quality is the quality of air; this was joined to a part of it, (viz. to a part of the matter) and so there resulted from both of them the body of air. The third quality is the quality of water, this was joined to a part of it, and so there resulted from both of them the body of water; and the fourth quality is the quality of earth; this was joined to a part of it, and so there resulted from both of them the body of earth.

**XIV.** Consequently there are beneath the firmament four different bodies, one above the

other, and every one [of them] encompasses the one which is within<sup>1</sup> it, on all its sides, like a wheel. The first body, which is nearest to the orb of the moon, is the body of fire; beneath this is the body of air; again, beneath this is the body of water; and again beneath this is the body of earth; however there is not between them any space void, and altogether without matter.

XV. Now these four bodies are not beings possessed of soul, [on the contrary] they have no understanding and no perception, but are like dead bodies; yet every one of them has a propensity which it neither knows nor comprehends, nor has the power of altering; and this is what David says: *Praise the Lord from the earth, [ye] dragons and all deeps. Fire and hail, snow and vapours,* (Ps. cxlviii. 7, 8.); the meaning of these words being this: Praise Him ye sons of men, from<sup>2</sup> His power which ye perceive in the fire, and in the hail, and in the other things created, which are seen beneath the firmament; for the power of these may at all times be perceived both by small and great.

<sup>1</sup> ממונו שלמטה literally: *which is beneath it.*

<sup>2</sup> That is, make His power which ye perceive in the fire, hail, &c. the theme or subject of the praises, which you offer unto Him.

PRECEPTS RELATING TO THE FOUNDATIONS  
OF THE LAW.

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CHAPTER IV.

THESE four bodies, namely, fire, air, water and earth, are the elements of all the things created beneath the firmament; so that all things existing, whether they be man or beast, fowl, creeping thing, fish, plant, mineral, precious stones, pearls, or other stones, [namely such as are used] for buildings, mountains, or lumps of clay—have all of them their matter composed of these four elements.

II. And consequently all the bodies which are beneath the firmament, (these four elements excepted) are composed of matter, and [possessed of] quality; and their matter is [again] composed of these four elements; but every one of these four elements is composed of nothing but [primitive] matter alone, and [moreover is possessed of] quality.

III. The nature<sup>1</sup> of fire and of air is that they should move from beneath, [namely] from the<sup>2</sup>

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<sup>1</sup> דרך literally: *the way or manner*.

<sup>2</sup> מטבור הארץ literally: *from the midst, or rather from the navel of the earth*.

centre of the earth upwards, towards the firmament; and the nature of water and of earth is, that they should move from beneath the firmament downwards as far as the centre; for the centre of the firmament is that lowest [point], lower than which nothing can [be said to] be. But now that motion takes place, neither by their consciousness nor by their desire; but only by the propensity given<sup>3</sup> unto them, or by the nature imparted<sup>4</sup> to them.

IV. Fire is by its nature hot and dry; it also is the lightest of them all. Air is warm and moist. Water is cold and moist; Earth is dry and cold, and is also the heaviest of all of them. Now water being lighter than earth, it is therefore found [to be] above the earth. Again, air being lighter than water; it therefore floats on the surface of the water. But fire is [even] lighter than air.

V. And because these are the elements of all bodies beneath the firmament, every body, whether it be that of man, or cattle, beast, fowl, fish, plant, mineral or stone, will be found to have its matter composed of fire, air, water and earth. But all these four are mixed together, and on their being mixed together, every one of them becomes altered, [in such a manner] that the compound of all the four proves to have no similarity with any one of them when by itself; so that in the mixture not even one single particle is fire by itself, water by itself, earth

<sup>3</sup> שנקבע בהן literally: *that was fixed in them.*

<sup>4</sup> שנטבע בהן literally: *that was founded in them.*

by itself, or air by itself; but all of them are altered, and become one body.

VI. Now in every body composed of these four [elements] will be found cold, warmth, moisture and dryness all at once. Yet some of them are bodies in which the element of fire is the most predominant, as [for instance] those which possess animal life; and therefore warmth will be perceived in them most. Again, some of them are bodies in which the element of earth is the most predominant, as stones [for instance], and therefore in them dryness will be perceived most. Again, there are bodies in which the element of water is the most predominant, and therefore in them moisture will be perceived most.

VII. Also in the same manner will one body be found to be warmer than another warm body; and again, one body to be more dry than another dry body; there will likewise be found bodies in which cold alone is perceptible, and again bodies in which moisture alone is perceptible, and also bodies in which cold and dryness are to be perceived [both] at once and in an equal degree, or cold and moisture [both] at once and in an equal degree, or warmth and dryness [both] at once and in an equal degree, or warmth and moisture [both] at once and in an equal degree; so that in proportion to the quantity of the element which is found among the ingredients of the mixture, will the effect of that element and its nature be perceived in the body which is compounded.



VIII. Now every thing that is composed of these four elements must again be ultimately decomposed into them. There may be one thing which will be decomposed after some [few] days, and again another there may be which will be decomposed after a great many years; yet it is impossible for a thing that has been composed of them not to be again decomposed into them; it is not even possible for gold or ruby not to become corrupted and be reduced<sup>1</sup> again to its elements; but part of it must again become fire, part of it water, part of it air, and part of it earth.

IX. But since every thing, when destroyed, must be decomposed into these elements, why was it said unto man: *and unto DUST shalt thou return*, (Gen. iii. 19.)?—It is because the greatest part of his structure consists of dust. Moreover every thing, which is destroyed, is not reduced to the four elements immediately after it is destroyed; but, when destroyed, it [first] becomes another thing, and that other thing again becomes another; but ultimately things must be reduced to their elements; and consequently all things perform<sup>2</sup> revolutions.

X. These four elements [themselves] change into each other constantly, daily, and hourly; yet part of them [only], and not the whole bulk of them;

<sup>1</sup> ויחזור literally: *and come back*, or *return*.

<sup>2</sup> חוזרין חלילה literally: *turn in a circuit*, i. e. ultimately return to that state, in which they were created.

for instance, that part of the earth which is nearest to the water, changes, gets crumbled, and becomes water; likewise that part of the water which is nearest to the air changes, melts away, and becomes air; and so it is with the air, [namely], that part of it which is nearest to the fire changes, labours, and becomes fire; and also the fire, [namely] that part of it which is nearest to the air changes, labours, gets condensed, and becomes air; again the air, [namely] that part of it which is nearest to the water changes, gets condensed and becomes water; and [lastly] also the water, [namely] that part of it which is nearest to the earth changes, gets condensed, and becomes earth. But this change [takes place] by degrees, and in process<sup>1</sup> of time.

XI. But it is not the whole of the element which is changed, so that the whole of the water should [ever] become air, or the whole of the air fire, for it is impossible that one of the four elements should be lost<sup>2</sup>; but part only of the fire becomes air, and part of the air becomes fire. And so it is with every one [of them] and its fellow [element], [namely that] a mutual change is found [to take place] between all four of them, and that they perform continual revolutions.

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<sup>1</sup> ולפי אורך הימים literally: *and in proportion to the length of time.*

<sup>2</sup> שינטל אחד מן היסודות הארבעה literally: *that one of the four elements be taken away.*

XII. Now this change arises from the revolution of the orb, and it is by this revolution also that the four [elements] join each other, and that there result from them all other substances (bodies), as men, living creatures, plants, stones, and minerals; and it is God who imparts to every substance the quality which is suitable to it, by means of the angels of the tenth degree, namely, by those Intelligences which are called *Ishim*<sup>3</sup> (men).

XIII. You can never see matter without quality, nor quality without matter, and it is only the understanding<sup>4</sup> of man which abstractedly<sup>5</sup> parts the existing body, and knows that it is composed of matter, and [that it also possesses] quality. It (the understanding of man) also knows that there are bodies, the matter of which is composed of four elements, and that again there are bodies, the matter of which is simple, and not composed of any other matter. And as to those Intelligences which have no matter at all—these cannot be perceived by the eye, but are known only by the penetration<sup>6</sup> of the mind, in the same manner as we know the Lord of All, though not by the sight of the eye.

XIV. The soul of all flesh is the quality thereof, given to it by God; moreover that more excel-

<sup>3</sup> See page 84. ¶ VIII.

<sup>4</sup> לב האדם literally: *the heart of man*.

<sup>5</sup> בדעתו literally: *in his mind*.

<sup>6</sup> בעין הלב literally: *by the eye of the heart*.

lent knowledge, which is found in the soul of man, is the quality of man, who is perfect in his knowledge; and it is with regard to this quality that it is said in the law: *Let us make man in OUR IMAGE, AFTER OUR LIKENESS*, (Gen. i. 26.), meaning, that he (man) should be possessed of that quality which is able to know and to comprehend those Intelligences that have no matter, in the same manner as the angels [do], and thus be similar to them; so that this is not said with regard to that form which may be perceived by the eye, as for instance, the mouth, the nose, the cheek-bones, or the other features of the body, for this is expressed<sup>1</sup> by תאר *SHAPE*; nor does it refer to the life which is found in every creature possessing animal life, by which it eats, drinks, begets, feels and reflects; but [it refers] to that knowledge only which constitutes the quality of the soul, and it is of the *QUALITY OF THE SOUL* that the Scripture speaks [when saying] *IN OUR IMAGE, AFTER OUR LIKENESS*. Now this quality is very often called נפש *SOUL*, and also רוח *SPIRIT*; men therefore ought to be very careful with regard to these expressions<sup>2</sup>, so as not to mistake them; and they must learn [to know the true meaning of] every such expression from its context.

XV. This quality of the soul is not composed of the elements, so that it ever can be again decomposed into them; nor does it proceed from the

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<sup>1</sup> תאר שמה literally: *its name is SHAPE*.

<sup>2</sup> בשמותן literally: *in their names*.

power of the breath [of life], so that it should stand in need of the breath [of life] in the same manner as the breath [of life] stands in need of the body; but it proceeds from the Lord—from Heaven; therefore when the matter, which is composed of the elements, becomes decomposed, and when the breath [of life] also perishes (for this can exist no otherwise than with the body, and stands in need of the body, in all its functions<sup>3</sup>), that quality is [nevertheless] not destroyed<sup>4</sup>, because it does not in its functions stand in need of the breath [of life], but continues to know and to comprehend those Intelligences that are distinct from all matter, and also to know the Creator of all things; and it lasts for ever and ever. This is what Solomon said in his wisdom: *Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it*, (Eccles. xii. 7).

XVI. All the things, that we have said respecting this matter, are like a drop of a bucket<sup>5</sup>; these things being very profound, but yet not so profound as is the matter [treated upon] in the first and second Chapters. Now the explanation of these things, which are [treated upon] in the third and fourth Chapters, is called מעשה בראשית<sup>6</sup> *the matter of the Beginning*, (i. e. the matter of the

<sup>3</sup> בכל מעשיה literally: *in all its doings*.

<sup>4</sup> לא תכרת literally: *is not cut off*.

<sup>5</sup> An expression made use of in Isaiah xl. 15.

<sup>6</sup> Literally: *the work of the Beginning*. See page 91. Note 3, and page 92. Note 2.

Creation); and thus the sages of old have directed, that even these things must not be lectured upon before many people, and it is only to one person that these things may be made known and taught.

XVII. But then what difference is there between the subject [relating to] the *מעשה מרכבה*<sup>1</sup> *matter of the Chariot*, and the subject [relating to] the *מעשה בראשית* *matter of the Beginning*? [It is this, namely, that] on the subject relating to the *matter of the Chariot*, we must not lecture even to one person, unless he be wise and intelligent by his own understanding, and even then we are only to point out to him the passages; whereas, in subjects relating to *the matter of the Beginning*, we may instruct one single person, though he could not understand it by his own knowledge; moreover we may make known to him all that he is able to know of these matters. But why may we not teach it in public<sup>2</sup>? [It is] because every man has not a mind extensive enough perfectly<sup>3</sup> to comprehend all the interpretations and explanations [requisite] for these matters.

XVIII. At the time when a man reflects on these things, and knows all the creatures, whether they be angels, orbs, or men, or the like [beings], and sees the wisdom of the Holy One, blessed be He! in all the things formed and created, he

<sup>1</sup> See page 90. ¶ xvi. and page 91. ¶ xvii.

<sup>2</sup> לרבים literally: *to a multitude*.

<sup>3</sup> על בריון literally: *to their clearness*.

increases in his love to God<sup>4</sup>, his soul thirsts, and his flesh longs to love God<sup>4</sup>, blessed be He! Moreover he stands in awe, and is terrified on account of his lowness, his destitution and his insignificance, when comparing himself to one of those sacred and great bodies, and so much more [when comparing himself] to one of those pure Intelligences which are distinct from all matter, and composed of no matter whatever; as then he finds himself to be a vessel full of shame and ignominy, destitute and needy.

XIX. Now the subject treated upon in these four Chapters, as comprehending these five<sup>5</sup> commandments, is that which was called by the sages of old פרדס *The Garden*; so they said: *Four*<sup>6</sup> [men] *have entered the Garden*. Now although these

<sup>4</sup> המקום *the place or space*, is an epithet given by the Rabbins to God, as denoting His *Omnipresence*.

<sup>5</sup> Namely the first five Commandments, enumerated in the Original Work at the head of the Book of Knowledge, and which are treated upon in the first four chapters. These are 1st, To know that there is a God. 2dly, Not to imagine that there is another God beside the Lord. 3dly, To be aware of His Unity. 4thly, To love Him, 5thly, To stand in awe of Him.

<sup>6</sup> ד' נכנסו לפרדס \* אלו הן בן עזאי בן זומא ואחר  
ורבי עקיבא

Four [men] have entered into the Garden, they are these, *Ben Azay, Ben Zomah, Aher, and Rabbi Akivah*.

*Bab. Talmud, Treatise Chegigah, Section 2.*

\* פרדס an *Orchard*, or *beautiful Garden*, whence the word *Paradise* may be derived.

were great men in Israel, and also very wise men, still all of them had not the power of knowing and comprehending these matters unto perfection.

XX. But as for myself, I should say, that to take a walk in the Garden is becoming to him only, who has [first] filled his stomach with bread and with meat, (i. e. who has first nourished his mind with more solid food); now by bread and meat we understand the knowing of what is unlawful and what is lawful, and the like things respecting the other Commandments.

XXI. Now although these things were called by the sages *little things*, for behold! the sages say: "A great thing is *the matter of the Chariot*, and little things are the *discussions*<sup>1</sup> of *Abajah and Ravah*," still they deserve for all that to have the precedence given to them, inasmuch as they calm the mind of man before-hand, and as they are also the great good which the Holy One, blessed be He! has bounteously diffused over the inhabitants of this world, to the end that they may inherit the life of the world that is to come; moreover these every one may know, small and great, man and woman, he that has an extensive<sup>2</sup> mind, and he that has a limited<sup>3</sup> mind.

דבר גדול מעשה מרכבה ודבר קטן הויות דאביי ורבה

"A great thing is the *matter of the Chariot*, and little things are the *discussions of Abajah and Ravah*."

*Bab. Talm. Treatise Suckah, Section 2.*

<sup>2</sup> לב רחב literally: *a wide heart*.

<sup>3</sup> לב קצר literally: *a short, or narrow heart*.



PRECEPTS RELATING TO THE FOUNDATIONS  
OF THE LAW.

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CHAPTER VII.

IT is [part] of the foundations of the law to know, that God may cause the sons of men to prophesy. Now Prophecy can rest only on an eminently wise man, who has the power of ruling his propensities, with whom no bad<sup>4</sup> imagination has any prevalence whatever in this world, but who by his knowledge is always able to overcome his bad imagination; and who moreover is a man of a very extensive and well regulated mind.

II. The man who is replete with such virtues, and whose bodily constitution too is in a perfect state, on his entering into the *GARDEN*<sup>5</sup>, and on his

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<sup>4</sup> יצר הרע literally: *the bad imagination*, is a term used by the Rabbins to denote the propensity to evil implanted in man, and is also used by them as an epithet of *Satan*, whereas by יצר הטוב they understand that sense in man which prompts him to do that which is good; yet יצר *imagination*, when used by itself, and without any adjective at all, must always be taken in a bad sense, and as equivalent to יצר הרע *the bad imagination*.

<sup>5</sup> Profound meditation on abstract and metaphysical subjects is figuratively termed by the Rabbins: *Promenading in the Garden*. See p. 109. ¶ XIX.

being carried away by those great and extensive<sup>1</sup> matters, if he have a correct knowledge so as to understand and to comprehend [them]—if he continue to keep himself in holiness—if he depart from the general manner of the people who walk in the darkness<sup>2</sup> of temporary things—if he continue to be solicitous about himself, and to train his mind so that it should not think at all of any of those perishable things, or of the vanities of time and its devices, but that it should have its thoughts constantly turned on high, and fastened to the *Throne*<sup>3</sup> [of Glory], so as to [be able to] comprehend those holy and pure Intelligences, and to meditate on the wisdom of the Holy One, blessed be He! [which wisdom is displayed] throughout, from the first Intelligence even to the centre of the earth—and if by these means he come to know His Excellency—then the *Holy Spirit* immediately dwells with him; and at the time when the Spirit rests on him, his soul mixes with the degree of those angels that are called *Ishim*<sup>4</sup> (men), so that he is changed into another man. Moreover he himself perceives, from [the state of] his knowledge, that he is not as he was, but that he has become exalted above the degree of other wise

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<sup>1</sup> הרחוקים literally: *the distant*.

<sup>2</sup> במחשכי הזמן literally: *in the darkness of time*.

<sup>3</sup> קשורה תחת הכסא literally: *bound under the THRONE*. כסא *Throne* stands here for כסא הכבוד *The Throne of Glory*.

<sup>4</sup> אשים (*Ishim*) the tenth and lowest degree of Angels. See page 84. ¶ VIII.

men; just as it is said of Saul: *And thou shalt prophesy with them, and shalt be turned into another man*, (1 Sam. x. 6).

III. The prophets hold various degrees. As in *wisdom* one wise man may be greater than another, so in *prophecy* one prophet may be greater than another prophet. All of them see, however, the apparition of prophecy in a dream only, in a vision of the night, or on some particular day, when deep sleep falls on them; just as it is said: *I [the Lord] will make myself known unto him IN A VISION, and will speak unto him IN A DREAM*, (Numb. xii. 6). Moreover the limbs of all of them, at the time when they are prophesying, shake, their bodily power fails, their ideas become perplexed, and their mind, undisturbed [by any other impression], is left to conceive that which it sees, as it is said of Abraham: *And, lo, an horror of great darkness fell upon him*, (Gen. xv. 12.), and as it is also said of Daniel: *For my comeliness was turned in me into corruption, and I retained no strength*, (Dan. x. 8).

IV. The things that are revealed<sup>5</sup> to the prophet in an apparition of prophecy, are revealed to him by way of allegory<sup>6</sup>; but then the interpretation of the allegory is also at once<sup>7</sup> impressed on his mind<sup>8</sup> by the [same] apparition of prophecy,

<sup>5</sup> שמודיעין literally: *that they make known*.

<sup>6</sup> משל literally: *parable, proverb, or figure*.

<sup>7</sup> ומיד literally: *and immediately*.

<sup>8</sup> בלבו literally: *in his heart*.

so that he knows what it means ; as was the *ladder* which Jacob our father saw, *And angels ascending and descending on it*, which was an allegory of [the rising of] kingdoms and their [ultimate] subjugation ; or the *living creatures* which Ezekiel saw ; or the *seething pot*<sup>1</sup>, and the *rod of an almond tree*<sup>2</sup> which Jeremiah saw ; or the *roll [of a book]*<sup>3</sup> which Ezekiel saw ; or the *ephah*<sup>4</sup> which Zechariah saw ; and so it was with all the other prophets ; some of them there were, who, like these, related the allegory, and also [gave] the interpretation thereof ; and others there were who told the interpretation only ; and sometimes they related the allegory only, without [giving] any interpretation, as are parts of the speeches of Ezekiel and Zechariah ; yet all of them prophesied in allegories, and by way of enigmas.

V. The prophets in general were not able to prophesy at any time when they wished [to do so], but were obliged to prepare their minds, and to sit down joyfully, cheerfully and solitarily ; seeing that prophecy dwells neither amidst melancholy<sup>5</sup> nor

<sup>1</sup> Jer. i. 13.

<sup>2</sup> Jer. i. 11.

<sup>3</sup> Ezek. ii. 9.

<sup>4</sup> Zech. v. 6.

<sup>5</sup> לדוד מזמור מלמד ששרתה עליו שכניה ואחר כך אמר שירה מזמור לדוד מלמד שאמר שירה ואחר כך שרתה עליו שכניה ללמד שאין השכניה שורה לא מתוך עצלות ולא מתוך עצבות ולא מתוך שחוק ולא מתוך קלות ראש ולא מתוך דברים בטלים אלא מתוך דבר שמחה של מצוה שנאמר ועתה קחו לי מנגן ויהי כנגן המנגן ותהי עליו יד יהוה

“Unto David a Psalm.” This informs us that the שכניה *Shechina* (the Majesty of God) dwelt with him (David) first, and

amidst apathy, but amidst joyfulness; and therefore the sons of the prophets [used to have] before them a psaltery<sup>6</sup> and a tabret, and a pipe, and a harp, and thus used to seek after prophecy; and, on this account, it is said: והמה מתנבאים<sup>7</sup> *And they shall [want to] prophesy*, (1 Sam. x. 5.); meaning that: *they trained themselves in the manner of prophecy*, so that they might [in time] prophesy, just as we say: מתגדל<sup>8</sup> פלוני *such and such*

and then he sung the song, "*A Psalm unto David.*"—This informs us, that he first sung the song, and then the *Shechina* dwelt with him; for the *Shechina* dwells neither amidst apathy, nor amidst melancholy, laughter, levity, or idle prattling, but amidst joyfulness [arising from the fulfilling] of the Commandments, for it is said: *But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him*, 2 Kings iii. 15.

*Bab. Talmud, Treatise Psachim, Section 10.*

It will easily be perceived that the circumstance of some of the Psalms being inscribed thus: לדוד מזמור *Unto David a Psalm*, and some thus: מזמור לדוד *A Psalm unto David*, gave rise to this reasoning of the Rabbins.

<sup>6</sup> See 1 Sam. x. 5.

<sup>7</sup> Here our Author's argument turns on מתנבאים being in the *Hithpael*, which very frequently expresses to *feign*, *pretend* or *want to do some thing*. As an instance we shall mention the 7th verse in the 13th Chapter of the Proverbs. יש מתעשר ואין כל מתרושש והון רב there is that *maketh himself* (i. e. pretends to be, or wants to make himself) *rich*, yet hath nothing; there is that *maketh himself*, (pretends to be, or wants to make himself) *poor*, yet hath great riches. The same also והמה מתנבאים ought in our Author's opinion to be rendered by: *And they [shall] want to make prophets of themselves.*

<sup>8</sup> מתגדל Also in the *Hithpael*. See the preceding note.

*a man makes himself great*, (pretends, or wants to be great). Those who sought to prophesy were called בני הנביאים<sup>1</sup> *the sons of prophets*, (young prophets, or candidates to be prophets), but although they were thus preparing their minds, it still was possible that the *Shechina* (the Majesty of God) should dwell with them, and also possible that it should not dwell with them.

VI. All that which we have said [on this head] relates to the manner of prophecy of all the ancient and later prophets, except Moses our Rabbi, the master of all prophets. But what difference was there between the prophecy of Moses, and the prophecy of all the other prophets?—All the [other] prophets [saw the prophecy] in a dream or in a vision; but our Rabbi Moses saw it, whilst he was awake, and standing upright, for it is said: *And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him*, (Numb. vii. 89).

VII. To all the [other] prophets [it was revealed] through the medium of an angel, and therefore they saw that which they saw, in an allegory or enigma, but to Moses our Rabbi it was not through the medium of an angel, for it is said: *With him will I speak MOUTH TO MOUTH*, (Numb. xii. 8). And it is also said: *And the Lord spake unto Moses FACE TO FACE*, (Exod. xxxiii. 11).

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<sup>1</sup> 2 Kings ii. 3. and also in several other places in Scripture.

And again it is said: *And the SIMILITUDE OF THE LORD SHALL HE BEHOLD*, (Numb. xii. 8.); by which it was meant to express, that there was no allegory, but that he saw the thing quite perspicuously, not in an enigma, nor in any allegory; and this is what the law bears witness concerning him [by saying]: *EVEN APPARENTLY and NOT IN DARK SPEECHES*, (Numb. xii. 8.), meaning, that he did not prophesy in dark speeches, but openly, because he saw the thing quite perspicuously.

VIII. All the other prophets were terrified, troubled and worn<sup>2</sup> out [by the power of prophecy]; but with Moses our Rabbi it was not so, and this is what the Scripture says: *As a man speaketh unto his friend*, (Exod. xxxiii. 11.); meaning, that as a man is not troubled by hearing the words of his fellow, so the mind of Moses our Rabbi had the power of conceiving the word of prophecy, whilst retaining all its faculties unimpaired<sup>3</sup>.

IX. All the [other] prophets could not prophesy at any time that they wished [to do so]; but with Moses our Rabbi it was not so; but at any time when he wished for it, the Holy Spirit came<sup>4</sup> upon him, and prophecy dwelt with him; so that it was not necessary for him to prepare his mind, and to put himself in readiness; for, behold!

<sup>2</sup> ומתמוגגים literally: *And melting away*.

<sup>3</sup> והוא עומד על עמדו שלם literally: *whilst standing perfectly on his stand*.

<sup>4</sup> לבשרו literally: *was put on him*.

he always was prepared and ready for it, like the ministering<sup>1</sup> angels. He therefore was able to prophesy at any time, as it is said: *Stand still, and I will hear what the Lord will command concerning you*, (Numb. ix. 8). And this was assured to him by God, for it is said: *Go say to them, Get you into your tents again. But as for thee, stand thou here by me*<sup>2</sup>, (Deut. v. 30, 31).

X. Behold! by this you learn<sup>3</sup> that with regard to all the [other] prophets, these, when prophecy departed from them, returned to their tents again, by which is meant, [that they returned again to] their bodily wants, like the rest of the people, and therefore did not keep away from their wives<sup>2</sup>; but as to Moses our Rabbi, he did not return to

<sup>1</sup> By מלאכי השרת the *ministering* or *officiating* angels, those angels are understood, that are in the immediate presence of the Almighty.

<sup>2</sup> יהודה אומר מפי הקדוש ברוך נאמר לו אל תגשו אל אשה אף משה בכלל עמהם הרי נאסרו כולם וכשהוא אומר שובו לכם לאהליכם הרי התירן אמר לו משה אף אני עמהם אמר לו לאו אלא ואתה פה עמוד עמדי

“Judah says: By the word of the Holy One, blessed be He! it was said unto him (Moses): *come not at [your] wives*, (Exod. xix. 15.); now as Moses was comprehended among them (the Israelites), then, behold! it was forbidden to all of them. But when He said: *Get you into your tents again*, then, behold! He has allowed it to them; Moses therefore said unto Him: Am I also to be among them? (i. e. is it allowed to me as well as to them?) But He said unto him, it is not so, but: *Stand thou here by me.*”—*Shemoth Rabbah*.

<sup>3</sup> למדת היא literally: *Behold! thou hast learned*.



his former tent, and therefore he did keep away from women<sup>4</sup>, and from all similar [wants] for ever, so that his mind became bound unto the Rock of the Universe; glory never departed from him; *the skin of his face shone*, (Exod. xxxiv. 30.); and he became sanctified like the angels.

XI. As to the prophet, it is possible that his prophecy might be merely for his own benefit, [namely] that it might enlarge his own mind, and extend his own knowledge; to the end that he might know of those sublime matters that which he did not know before; but it is also possible that he might be sent to any nation of the nations of the earth, or to the inhabitants of any city or kingdom, in order to set them right, and to make known unto them that which they ought to do, or to restrain them from the wicked deeds which they were practising<sup>5</sup>, and [in this case, namely], when he is sent [on such commissions], a sign or wonder is delivered to him, to the end that the people may know that God has really sent him.

XII. We do not, however, believe every one who performs a sign or wonder to be a prophet, unless he be a man whom we previously knew to have been worthy of prophecy, in consequence of his wisdom and his actions, whereby he was exalted above all his fellow creatures<sup>6</sup>, and also to have

<sup>4</sup> מן האשה literally: *from the woman* (or wife). See p. 118. Note 2.

<sup>5</sup> שבידיהם literally: *that were in their hands*.

<sup>6</sup> בני גילי literally: *children or men of his sort*.

trained himself in the way of prophecy, in holiness and sobriety<sup>1</sup>; but if then he come and perform a sign or wonder, saying [at the same time] that God has sent him, we<sup>2</sup> are commanded to hearken unto him, for it is said: *Unto him ye shall hearken*, (Deut. xviii. 15).

XIII. But still it is possible that he should perform a sign or wonder, and yet not be a prophet; and as to the sign—there may be something wrong in the matter<sup>3</sup>; but for all that we are commanded to hearken unto him, because he, having been a great and wise man, and worthy of prophecy, we ought to take him for what he was supposed<sup>4</sup> to be,

<sup>1</sup> *בפרישות* literally: *and in separation*, from *פרש* to set apart. Thus with the Rabbins every strictly sober man who endeavours to part with the grosser pleasures of the world, is called *פרוש*, and the training one's self to so strictly sober a life, is called *פרישות*. But to those who by way of hypocrisy showed themselves too punctilious in their abstemiousness, and who fell into the grossest self-conceit, the name of *פרושים* *Pharisees*, was given as a *stigmatizing* epithet.

<sup>2</sup> *מצוה* literally: *it is a Commandment*.

<sup>3</sup> *יש לו דברים בגו* literally: *there is something in it*, or simply *דברים בגו* *something in it*, is a well known Rabbinical phrase which implies that there is *something wrong in the matter*, that *the thing is suspicious* or *unaccountable*.

<sup>4</sup> *חזקתו על אותו מעמידן חוקה* (probably from *חזק* *strong*, or *to hold*), is generally used by the Rabbins to denote any *strong hold*, or *reason for supposing some thing*, (almost bordering on the certainty of an axiom), thus they say: *חוקה חובו אין אדם מעיז פניו בפני בעל חובו* *There is a great reason to suppose, or it is held for certain, that no man can behave in an impudent*

for so we are commanded [to do], just as we are commanded to decide a legal case, by [the deposition of] two honest witnesses, although it is possible that they should have borne false witness; since, however, with us they are [supposed to be] honest [men], we<sup>5</sup> ought to support them in their honesty. And respecting such and the like matters it is said: *The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children,* (Deut. xxix. 29.); and again it is said: *For man looketh on the outward appearance, but the Lord looketh on the heart,* (1 Sam. xvi. 7).

*impudent manner to his creditor.* And so they say also: אוקי גברא אחוקתיה *we take the man for what he was supposed, or held to be*; so that מעמידין אותו על חוקתו signifies: *they take him for what he was supposed to be.*

<sup>5</sup> על אותן מעמידין אותן literally: *they place them on.*

PRECEPTS RELATING TO THE FOUNDATIONS  
OF THE LAW.

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CHAPTER VIII.

WITH regard to Moses our Rabbi, the Israelites did not believe him in consequence of the signs which he performed, (for he who believes in consequence of signs, must still have some suspicion in his mind<sup>1</sup> whether it might not have been possible that the sign should have been performed by enchantment or witchcraft<sup>2</sup>); but, [on the contrary], all the signs which Moses performed in the wilderness were performed by him, as a [mere] matter of necessity, and not with the purpose of giving proof of [the truth of] his prophecy. When it was necessary to drown the Egyptians—he divided the sea, and plunged them into it. When we had need of food—he brought us down Manna. When they were thirsty—he divided the rock for their sake. When Korah

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<sup>1</sup> בלבו literally: *in his heart*.

<sup>2</sup> And consequently, had the Israelites believed Moses in consequence of the signs which he performed, their belief could never have been firm, and unshaken by suspicion.

and his company denied him—the earth swallowed them up. And so it was with all the other signs.

II. Wherefore then did they believe him? [It was] in consequence of accompanying him to Mount Sinai; when our own eyes and not another's beheld, and when our own ears and not another's heard, the fire, the thunderings and the lightnings; whilst he approached the thick darkness, and the voice spake unto him in our own hearing: Moses! Moses! go, and say unto them so and so; just as it is said: *The Lord talked with you face to face*, (Deut. v. 4). And again it is said: *The Lord made not this covenant with our fathers\**, (Deut. v. 3).

III. But how do we know that the accompanying of him to Mount Sinai alone was the proof of his prophecy being true, and not liable to suspicion?—It is because it is said: *Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and BELIEVE THEE FOREVER*, (Exod. xix. 9). Consequently, before that event, they did not believe him with a faith which could last for ever, but with a faith which could still admit of doubt<sup>3</sup>.

IV. And therefore [we say], that those [very men], to whom he was sent, were the witnesses to

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\* *but with us, even us, who are all of us here alive this day.*

<sup>3</sup> אחריה הרהור ומחשבה literally: *after which there is [still] meditation and reflection.*

his prophecy that it was true; so that he needed not to perform any other sign for them, for both they and he himself were witnesses in the matter, just as two witnesses who saw together any one thing, would mutually bear witness to each other, that they spoke the truth; and neither of them would need to give a proof to the other; so with regard to Moses our Rabbi, after accompanying him to Mount Sinai, all the Israelites became his witnesses, and there was no need for him to perform any sign before them.

V. Now this is that which the Holy One, blessed be He! spake unto him at the beginning of his prophecy, when He delivered unto him the signs to be performed in Egypt, saying: *And they shall hearken to thy voice*, (Exod. iii. 18). [For] Moses our Rabbi well knew, that he who believes in consequence of signs, still entertains in his mind some suspicion—that he still doubts and reflects—and therefore he declined to go, and said: *But, behold! they will not believe me*, (Exod. iv. 1). Until the Holy One, blessed be He! made known unto him that “these signs are only [to serve] until they have gone out from Egypt; but that after they have gone out and stood on this mount, all suspicion, that they may have entertained against thee, will be removed; for I give thee here a sign, by which they will know that I have truly sent thee from the very first, so that no suspicion shall remain in their minds<sup>1</sup>.”

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<sup>1</sup> בלגם literally: *in their hearts*.

And this is that which the Scripture says: *And this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain,* (Exod. iii. 12).

VI. Hence we<sup>2</sup> say, that we would not believe any prophet that should arise after Moses our Rabbi, in consequence of the sign alone, saying: "If he perform a sign, we will hearken unto him in every thing that he may say,"—but [if we hearken unto him, it is] in consequence of the commandment, with which Moses charged us in the law, saying: "When he gives you a sign, ye shall hearken unto him;" just as he commanded us to decide a [legal] matter by two witnesses, although we may not know whether they have borne true or false witness, so are we also commanded to hearken unto this prophet, although we do not know whether the sign be true, or [the work of] witchcraft<sup>3</sup> or enchantment.

VII. And therefore if a prophet were to arise and perform great signs or wonders, but sought to deny the prophecy of Moses our Rabbi, we should not hearken to him, but should know certainly<sup>4</sup> that the signs were [performed] by enchantment or witchcraft; seeing that the prophecy of Moses our Rabbi was not [established] by

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<sup>2</sup> אומר נמצאת literally: *Hence thou sayest.*

<sup>3</sup> בכשוף ולאט literally: *by witchcraft or enchantment.*

<sup>4</sup> בבאור literally: *plainly, clearly.*

signs, so that we could compare the signs of this man with the signs of the other; but we saw it with our own eyes, and heard it with our own ears, the same as he (Moses) himself heard it.

VIII. Behold! what the matter resembles; it is just like witnesses that were to bear witness before a man, respecting a thing which he saw with his own eyes, that it was not so as he saw it; in which case he would surely not hearken unto them, but would know certainly that they were false witnesses. And therefore the law says, that if [even] the sign or the wonder come to pass, thou shalt [still] not hearken unto the words of that prophet; for behold! this [man] comes to thee with a sign or wonder, to deny that which thou sawest with thy own eyes; and since we only believe signs, in consequence of the commandment with which Moses has charged us, how then are we to receive the sign of him, who comes to deny the prophecy of Moses our Rabbi, which we both saw and heard?

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PRECEPTS RELATING TO THE FOUNDATIONS  
OF THE LAW.

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CHAPTER IX.

WITH regard to the law, it is clear and manifest, that it is a commandment which is to last for ever and ever, and which does not admit of any alteration, diminution or addition; for it is said: *What thing soever I command you, observe to do it; THOU SHALT NOT ADD THERETO, NOR DIMINISH FROM IT*, (Deut. xii. 32). Again it is said: *But those things which are revealed belong unto us and to our children FOR EVER, that we may do all the words of this law*, (Deut. xxix. 29). Behold! this informs us, that, with respect to all the words of the law, we are commanded to perform the same *FOR EVER*. Moreover it is said: *An ordinance FOR EVER in your generations*, (Numb. xv. 15.); and again it is said: *It is not in heaven*, (Deut. xxx. 12).

II. Behold! this informs us that no prophet is allowed to introduce henceforth any innovation. Should therefore any man arise either from among the nations or from among Israel, and perform any sign or wonder, and declare that the Lord has sent him to add any commandment, or to diminish any commandment, or to explain any of the com-

mandments in such a way<sup>1</sup> as we have not heard from Moses; or if he were to say that the commandments which have been commanded to the Israelites are not [to last] for ever, and from generation to generation<sup>2</sup>, but that they were only temporary commandments: then, behold! that man is a *false prophet*, (for behold! he came to deny the prophecy of Moses), and so he is to be destroyed by strangulation<sup>3</sup> in consequence of his

<sup>1</sup> פירוש literally: *an explanation, i. e. by such an explanation as &c.*

<sup>2</sup> ולדורי דורות literally: *and for the generations of generations.*

<sup>3</sup> וכתוב ומת הנביא ההוא וכל מיתה האמורה

בתורה סתם אינה אלא חנק

And it is written: *Even that prophet shall die*, (Deut. xviii. 20). Now whenever death is recorded in the law without [the mode] being specified, it is no other than that by strangulation.

*Bab. Talmud, Treatise Sanhedrin, Section 10.*

The *punishment of death*, according to the doctrine of the Talmudists, is divided into two principal classes; namely, into *מיתת בית דין* *death awarded by the court of justice*, and *מיתה שמים בידי שמים* *death by the hands of Heaven*, viz. when God has reserved it to Himself to destroy the transgressor. The first was, according to the nature of the crime, inflicted in four different manners, viz.

1. By *סקילה* *pelting* or *stoning*; when the culprit, pinnioned and stripped of his clothes, with the two witnesses, ascended a scaffold twice as high as the height of a man, whence one of the witnesses pushed him down, so that he fell with his face to the ground; if death ensued, there was no occasion for stoning or pelting; but if there still remained life in the culprit, then the other witness flung a very large stone at his chest; and if, after this, the culprit was still not quite dead,
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having dealt proudly by thus speaking in the name of the Lord, things which He has not commanded

the people pelted him with stones till life was extinct, thus conforming to the command given in Deut. xvii. 7: *The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people.*

2dly. By שריפה *Burning*; when the culprit was placed in dung up to his middle, and the two witnesses, by pulling the two ends of a towel which was put around his neck, compelled him to open his mouth; some melted tin, lead, or other metal, was then poured into it, so as to cause his bowels to be burnt by the same.

3dly. By הרג *Slaying*; which always implies הריגה *destroying with a scimitar or sword*, by which the culprit was decapitated.

4thly. By חנק *Strangulation*; when the culprit was also placed in dung up to his middle, and the two witnesses, by pulling the two ends of a towel which was put around his neck, put an end to his existence.

In the order in which these four different modes of execution succeed each other here, they were supposed by the Rabbins to be each of them successively less severe than the preceding one; so that, according to them, סקילה *Stoning*, was the severest, and חנק *Strangulation*, the most lenient of all.

Blasphemers and idolaters, after they had been stoned to death in the manner already described, were suspended from a post a short time before sun-set, and then immediately taken down; conformably to the commandment: *his body shall not remain all night upon the tree*, (Deut. xxi. 23). Men only were hung, and not women; in consequence of its being written, with regard to those that are to be hung: *And if a MAN have committed a sin worthy of death*, (Deut. xxi. 22.); which, according to the Rabbins, excludes women.

With respect to the punishment of death to be awarded to

him; for He, blessed be His name! has [on the contrary] enjoined Moses, that this commandment should be unto us and to our children *FOR EVER*, and *God is not a man that He should lie*.

III. But if so, why then is it said in the law: *I will raise them up a prophet from among their brethren LIKE UNTO THEE*<sup>1</sup>, (Deut. xviii. 18.)? [By this it is] not [meant] that he (the prophet) is to come to *establish* any [new] law, but only to *enjoin* [the observation of] the [actual] law, and to warn the people that they should not trespass against it; just as the last of the prophets

man by heaven, this is again-divided into מיתה בידי שמים *Death by the hands of Heaven*, which refers to the body only, and fully atones for the sin; and into כרת *Cutting off*, which refers sometimes to the body only, (yet so that death does not fully atone for the crime, and consequently the soul is still to suffer after having parted with the body); sometimes to the soul only, (that is to say, that the soul is to be annihilated after the body has lived its natural time); and sometimes to both body and soul, so that both are at once destroyed by heaven, which is only the case with *Blasphemers*, in consequence of its being said, with regard to them: הכרת תכרת ההיא הנפש ההיא *That soul shall utterly be cut off*, (Numb. xv. 31.), where the repetition תכרת הכרת implies according to the opinion of some of the Rabbins, the destruction of both body and soul.

Some of the Rabbins hold the opinion that כרת *cutting off*, implies also the dying *childless*; and make the difference between מיתה בידי שמים and כרת to consist in this.

<sup>1</sup> Which expression, *like unto thee*, if not for our Author's explanation, might seem to convey the idea of the possibility of another prophet's arising, whose authority should be in every respect equal to that of Moses.

said: *Remember ye the law of Moses, my servant*, (Mal. iv. 4). Moreover, if he (the prophet) were to charge us with any thing respecting private matters; as, for instance: go into that place, or do not go; join battle to day, or do not join [battle]; build this wall, or do not build it; we are [likewise] commanded to hearken unto him.

IV. And he who trespasses against his words (commands) deserves to be destroyed by Heaven<sup>2</sup>, for it is said; *And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I WILL REQUIRE IT OF HIM*<sup>3</sup>, (Deut. xviii. 19). Moreover a prophet who trespasses against his own words, or suppresses his prophecy<sup>4</sup>, also deserves to be destroyed

<sup>2</sup> מיתה בידי שמים literally: *death by the hands of Heaven*. See p. 128, Note 3.

<sup>3</sup> וכתוב אנכי אדרש מעמו בידי שמים "And it is written *I will require it of him*, [meaning] by the hands of Heaven."

*Bab. Talmud, Treatise Sanhedrin, Section 10.*

<sup>4</sup> In the *Bab. Talmud, Treatise Sanhedrin, Section 10.* we find the following *Mishnah*:

נביא השקר המתנבא מה שלא שמע ומה שלא נאמר  
לו מיתתו בידי אדם אבל הכובש את נביאתו והמוותר על  
דברי נביא ונביא שעבר על דברי עצמו מיתתו בידי שמים  
שנאמר אנכי אדרש מעמו

"He who is a false prophet, he who prophesies that which he has not heard, and he who prophesies that which was not said unto *him*, are to be destroyed by the hands of men; but he who suppresses his prophecy, and he who is slack about the words of a prophet; and also a prophet who  
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by Heaven; and it is with regard to these three [cases], that it is said: *I will require it of him.*

V. Also if a prophet, whom we know to be a prophet, were to tell us that we should trespass against any one of the commandments stated in the law, or even against several commandments, whether they be slight<sup>1</sup> or important ones, *for a certain time only*; we are commanded to hearken unto him.

transgresses his own words, are to be destroyed by the hands of Heaven, for it is said: *I will require it of him.*"

Thus far the *Mishnah*; and the *Gemara*, on discussing this subject says, that we have an instance of a *prophet's suppressing his prophecy* in Jonah, the son of Amittai; another instance of one's *being slack about the words of a prophet*, we have in the man of the sons of the prophets, who said unto his neighbour in the word of the Lord: *Smite me, I pray thee*; when the man refused to smite him, and was told by him: *Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee*, (1 Kings xx. 35, 36). And again, they observe that an instance of a *prophet's transgressing his own words* is recorded in 1 Kings xiii. in the man of God who prophesied against the altar of Jeroboam at Beth-el, when he refused the king's entertainment, in consequence of his having been commanded by the word of God, saying: *Eat no bread, nor drink water, nor turn again by the same way that thou camest*, but who still suffered himself to be seduced by the old prophet, to go back and eat and drink with him, and who in consequence of this, was slain by a lion.

<sup>1</sup> בין קלות בין חמורות literally: *whether light ones or hard ones.*

VI. For thus we are taught by the sages of old, by tradition<sup>2</sup>: “In every thing that the prophet bids thee trespass against the words of the law, as in the case of Elijah on mount Carmel<sup>3</sup>, (as recorded in 1 Kings xviii.), hearken unto him, except in matters of idolatry.” But [observe], this must be *for a certain time only*, as [it was] with Elijah on mount Carmel, [namely] when he offered a burnt offering in a foreign country<sup>4</sup>, though Jerusalem alone was chosen for this [purpose], and though he who offers a sacrifice in a foreign country deserves כרת *to be cut off*<sup>5</sup>; but notwithstanding this, because he was a prophet, we were commanded to hearken unto him; for

<sup>2</sup> מפי השמועה literally: *by the mouth or word of report.*

<sup>3</sup> Elijah's trespass on that occasion consisted in this, that he offered a burnt offering in a foreign country, contrary to the commandment enjoined by Moses: *Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest*, (Deut. xii. 13), as will be perceived from our Author's reasoning in this paragraph. But as Elijah did this only temporarily and for the purpose of giving the lie to the prophets of Baal, the people were bound to obey him. Thus the Rabbins say, in the *Bab. Talmud, Treatise Yebamoth, Section 10.*

אליו תשמעון אפילו אומר לך עבור על אחת מכל מצות שבתורה כגון אליהו בהר הכרמל הכל לפי שעה שמע לו

“Unto him ye shall hearken, (Deut. xviii. 15). Even if he (the prophet) bid thee transgress any of the commandments [enjoined] in the law, as Elijah [did] on mount Carmel, yet so it be temporarily only, hearken unto him.”

<sup>4</sup> בחוץ literally: *without or abroad.*

<sup>5</sup> See page 128, the latter part of Note 3.

respecting such instances it is also said: *Unto him ye shall hearken*, (Deut. xviii. 15). Now had one asked Elijah and said unto him: “How can we break that which is written in the law: *that thou offer not thy burnt offerings in every place that thou seest*, (Deut. xii. 13.)?” he would have answered thus: God has commanded that he only who *constantly*<sup>1</sup> offers sacrifices in foreign countries deserves to be cut off, and agreeably to this Moses too commanded [us]; but as for myself, I shall offer a sacrifice in a foreign country *this day only*, [and this I do] by the command of the Lord, in order to give the lie to the prophets of Baal.

VII. And in this manner if any one of the prophets order us to transgress [a commandment] *temporarily*, we are commanded to hearken unto him; but if he say that the thing is to be broken *for ever*, he must be destroyed by strangulation; for the law says: *Unto us and to our children FOR EVER*, (Deut. xxix. 29).

VIII. And in like manner if he (the prophet) [propose to] break any of the things which we have learned by tradition; or if he say, with respect to any point of the law, that the Lord has enjoined him that the matter should be decided so and so, or that [in any rabbinical controversy] the point<sup>2</sup> ought to be decided by the opinion

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<sup>1</sup> לעולם literally: *always, for ever*.

<sup>2</sup> הלכה This is the Rabbinical term for any decision in controversial matters.



of such and such a person ; then behold ! that man is a *false prophet*, and must be strangled<sup>3</sup>, although he perform a sign ; for, behold ! he came to give the lie to the law, which says : *It is not in Heaven*<sup>4</sup>,

<sup>3</sup> See page 128, Note 3.

<sup>4</sup> The importance which the Rabbins attach to this passage of Scripture, viz. *It is not in Heaven*, is so great, that they go so far as to say, that it implies that God has Himself renounced the right of ever interfering in the discussions of any of the commandments enjoined in the law ; so that not only a prophet who should assume the right of deciding any rabbinical controversy on the alleged authority of inspiration would be disregarded, but even a voice from Heaven itself would be, and actually has been, disregarded in such instances. In the *Bab. Talmud, Treatise Babbah Meziah, Section 4*, a controversy is recorded to have taken place between Rabbi Eliezer and the other Rabbins ; and after Rabbi Eliezer's opinion had been repeatedly rejected, it is stated as follows :

אמר להם אם הלכה כמותי חרוב זה יוכיח נעקר חרוב  
ממקומו מאה אמה ואמרי לה ארבע מאות אמה אמרו  
לו אין מביאין ראיה מן החרוב חזר ואמר להם אם הלכה  
כמותי אמת המים יוכיחו חזרו אמת המים לאחוריהם אמרו  
לו אין מביאין ראיה מאמת המים חזר ואמר אם הלכה  
כמותי כותלי בית המדרש יוכיחו הטו כותלי בית המדרש  
ליפול גער בהם רבי יהושע אמר להם אם תלמידי חכמים  
מנצחים זה את זה בהלכה אתם מה טיבכם לא נפלו מפני  
כבודו של רבי יהושע ולא זקפו מפני כבודו של רבי  
אליעזר ועדיין מטין ועומדין חזר ואמר להם אם הלכה כמותי  
מן השמים יוכיחו יצאתה בת קול ואמרה מה לכם אצל  
רבי אליעזר שהלכה כמותו בכל מקום עמד רבי יהושע על  
רגליו ואמר לא בשמים היא מאי לא בשמים אמר רבי  
ירמיה אין אנו משגיחין בבת קול שכבר כתוב בתורה  
בהר סיני אחרי רבים להטות אשכחיה רבי נתן לאלהיו  
אמר ליה מאי עביד קודשא ברוך הוא בהאי שעתא אמר  
ליה קא חייד ואמר נצחוני בני נצחוני בני

“ He

(Deut. xxx. 12.); but in temporary matters we must hearken unto him in every thing.

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“ He (Rabbi Eliezer) said unto them : ‘ If the matter is to be decided by my opinion, let this Carob-tree, (*Siliqua Arbor*) prove it!’ so the Carob-tree moved [from its place] to a distance of an hundred cubits, and, according to some, even to a distance of four hundred cubits; but the others said unto him, ‘ Men must not bring proofs from a Carob-tree.’ Then he said again, ‘ If the matter is to be decided by my opinion, let this stream of water prove it!’—so the stream of water changed its course, and flowed backwards; but the others said unto him, ‘ Men must not bring proofs from a stream of water.’ Then he said again, ‘ If the matter is to be decided by my opinion, let the walls of this lecture room prove it!’ so the walls of the lecture room bent down and were about to fall, but Rabbi Joshuah rebuked them, saying unto them: ‘ When the disciples of the sages are contending with one another in law matters, of what consequence are you?’ So the walls did not fall, out of respect to Rabbi Joshuah, yet neither did they stand up, out of respect to Rabbi Eliezer, and so they are still standing obliquely. Then he (Rabbi Eliezer) said again unto them, ‘ If the matter is to be decided by my opinion, let them prove it from Heaven!’—So an echo (a voice from Heaven) went forth and said: ‘ What will you have from Rabbi Eliezer, according to whose opinion matters ought to be decided in all instances?’ But Rabbi Joshuah rose on his legs, and said—‘ *IT IS NOT IN HEAVEN!*’—But this [text] *It is not in Heaven*, what does it mean? Rabbi Jeremiah said: [it means that] ‘ *men must not care for a voice from Heaven*, for it has already been written in the law on mount Sinai: אַחֲרֵי רַבִּים לֵהֲטוֹת \* *After a multitude [ye ought] to incline*, (Exod.

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\* לא תהיה אחרי רבים לרעות ולא תענה על רב לנטות אחרי רבים להטות  
*Thou shalt not follow a multitude to [do] evil; neither shalt thou speak in a cause to decline after many to wrest [judgment]*, (Exod. xxiii. 2). The Rab-  
 bins altogether disregarding the accent, divide this text in such a manner, as  
 to make a distinct sentence of the last three words אַחֲרֵי רַבִּים לֵהֲטוֹת, which  
 they seem to have translated thus: *After a multitude [ye ought] to incline*,  
 implying

IX. But when is it so<sup>1</sup>?—[It is so] with regard to all other commandments; as to matters of idolatry, however, we do not hearken unto him, not even temporarily. And were he even to perform<sup>2</sup> great signs and wonders, yet if he say that the Lord commanded him that some idol should be worshipped, though for that day only, or for that hour only—then behold! this man has spoken *to turn you away from the Lord*, and with respect to such a one the Scripture commands

xxiii. 2.)' Rabbi Nathan, on meeting Elijah, asked him: 'What did the Holy One, blessed be He! do at that time?' (viz. at the time when the voice from Heaven was thus disregarded and opposed by the above-stated argument); when he (Elijah) answered him: 'He laughed and said: My children have triumphed over Me! My children have triumphed over Me!'

<sup>1</sup> במה דברים אמורים literally: *In what [respect] are these words said?*

אמר רבי אבהו אמר רבי יוחנן בכל אם יאמר  
 לך נביא עבור על דברי תורה שמע לו חוץ מעבודת  
 אלילים שאפילו מעמיד לך חמה באמצע הרקיע אל תשמע  
 לו

"Rabbi Abuhu said in the name of Rabbi Jochanan: In every respect if a prophet bid thee transgress the words of the law, hearken unto him; except in matters relating to the worship of idols, in which case, though he were to cause the sun to stand still before thee in the midst of the firmament, thou must not hearken unto him."—*Bab. Talmud, Treatise Sanhedrin, Section 10.*

implying: that all doubts and scruples which may present themselves in cases of law, ought to be determined by a plurality of votes. Onkels too renders אחרי רבים להטות by: בחר בשרי שלם דינא after [the opinions or votes of] many, determine the law-case.

and says: *And the sign or the wonder come to pass...Thou shalt not hearken unto the words of that prophet...Because he hath spoken TO TURN YOU AWAY FROM THE LORD YOUR GOD*, (Deut. xiii. 2, 3, 5). For behold! this man came to give the lie to the prophecy of Moses; and therefore we know for a certainty that he is a false prophet, and that that which he performed was [performed] by enchantment and witchcraft; he [therefore] must be strangled<sup>1</sup>.

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<sup>1</sup> See page 128, note 3.

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PRECEPTS RELATING TO THE FOUNDATIONS  
OF THE LAW.

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CHAPTER X.

ANY prophet that may arise for us, (i. e. for our benefit) and say: that the Lord has sent him—need not perform any sign, like one of the signs of Moses our Rabbi, or like the signs of Elijah or Elisha, which consisted in a change in the course of nature<sup>2</sup>; but his sign ought [to consist in this, namely], that he foretell things which are to happen in the world, and that his words be verified; for it is said: *And if thou say in thine heart: How shall we know the word, &c.*<sup>3</sup> (Deut. xviii. 21).

II. Therefore if a man come, who is worthy of prophesying through the operation of the Lord,

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<sup>2</sup> שיש בהם שינוי מנהגו של עולם literally: *In which there is an alteration in the manner, (i. e. the usual course) of the Universe.*

<sup>3</sup> *And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?—When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously, &c.* (Deut. xviii. 21, 22). From which the inferencé is drawn, that if the words spoken by a prophet in the name of the Lord, actually come to pass, he must be a true prophet.

and moreover if he come neither to add nor to diminish, but to serve the Lord by [fulfilling] the commandments of the law, they must not say unto him: divide the sea before us; or: call a dead body into life before us, or [do any of] the like things, and then we will believe thee; but they must say unto him: If thou be a prophet, foretell things that are to happen; and so he tells them, and we wait to see, whether his words will come to pass, or whether they will not come to pass. And, should even the least thing [of what he foretold] fail<sup>1</sup>, it will be evident that he is a false prophet; but if all his words come to pass, he must be looked upon by us<sup>2</sup> to be a faithful man. We must however examine him many times, and if all his words are found to be true, then behold! that man is a true prophet, just as it is said of Samuel: *And all Israel, from Dan even to Beer-sheba, knew that Samuel was established to be a prophet of the Lord*<sup>3</sup>, (1 Sam. iii. 20).

III. But do not the observers of times and the diviners also foretell that which is to happen?—what difference then is there between the prophet and them?—Now [the fact is, that as to] observers of times, diviners, and such men, some of their words may be fulfilled, and some of them

<sup>1</sup> נפל literally: *fail*.

<sup>2</sup> בעינינו ירידה literally: *he shall be in our eyes*.

<sup>3</sup> The verse preceding this is: *And Samuel grew, and the Lord was with him, AND DID LET NONE OF HIS WORDS FALL TO THE GROUND*.

may not be fulfilled, just as it is said: *Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee FROM [these things] THAT shall come upon thee*, (Isai. xlvii. 13.); [here the prophet purposely introduces the word] מֵאֵשֶׁר FROM [SOME things<sup>4</sup>] THAT [shall come upon thee], and not [the words] כֹּל אֵשֶׁר ALL [things] THAT [shall come upon thee]. And indeed it is also possible that none of their words should be fulfilled at all, but that they should have been altogether mistaken, just as it is said: *That frustrateth the tokens of the liars, and maketh diviners mad*, (Isai. xlv. 25). But as to the prophet, all his words are fulfilled, for it is said: *That there shall fall unto the earth nothing of the word of the Lord*, (2 Kings x. 10). And

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<sup>4</sup> Our Author, by taking the letter מ in the word מֵאֵשֶׁר to convey a partitive sense, like the מ in ותקח מִפְּרִיּוֹ and she took [SOME] of the fruit thereof, (Gen. iii. 6.), understands the prophet to say: that though the astrologers, stargazers, &c. might at times have been able to foretell or prevent by their enchantments *SOME few of the things* which are to happen in this world, (for that they should be able to foretell or prevent *all and every thing* that was to happen, was quite out of the question, this being altogether beyond their power); yet by the will of the Almighty, they were now in this instance to be stripped even of the limited and scanty knowledge which they once possessed, so that they should not be able to decipher one single letter of that which is written in the book of fate. The text in question would therefore, according to our Author's opinion, admit of the following version: *Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee even from PART of that which shall come upon thee.*

again it is said: *The prophet, that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord,* (Jer. xxiii. 28.); meaning, that the words of diviners and dreams, are like the chaff, in which there has been mixed a little wheat; but their (the prophets') words are like wheat, in which there is no chaff at all.

IV. And with regard to this, the Scripture has assured us and said: that those things, which the observers of times, and the diviners foretell to other nations falsely<sup>1</sup>, the prophet will foretell to you, in the words of truth; so that you have no need of any observer of times, or diviner or the like men; for it is said: *There<sup>2</sup> shall not be found among you any one that maketh his son or his*

<sup>1</sup> מִכֹּזְבִין literally: *and lie.*

<sup>2</sup> In order to render our Author's argument more clear, we shall quote the six verses of Deut. xviii. to which he alludes, namely, from verse 10 to verse 15.

Ver. 10. *There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.*

Ver. 11. *Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.*

Ver. 12. *For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.*

Ver. 13. *Thou shalt be perfect with the Lord thy God.*

Ver. 14. *For these nations, which thou shalt possess, hearkened unto observers of times and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.*



*daughter to pass through the fire, &c.... For these nations, &c.... (Deut. xviii. 10, 14). A prophet from the midst of thee of thy brethren, &c.... (Deut. xviii. 15).*

V. Behold! you are then informed, that when a prophet arises for us, it is only to foretell us things which are to happen in the world, such as plenty, famine, war or peace, and the like things. Yea, he may foretell even the concerns of a private individual, just as Saul<sup>3</sup>, when he sustained a loss, went to a prophet, that he (the prophet) might inform him of the place where it (the thing lost) was<sup>4</sup>; and it is only things like these that a prophet is to declare; he is by no means to establish a [new] law, or to add or diminish any commandment.

VI. With regard to any fatal<sup>5</sup> things which the prophet may foretell, as, for instance, if he were to foretell that such and such a person will die, or that in such and such a year there will be a famine or war, or the like things; and if it happen that his words do not come to pass; this cannot be considered<sup>6</sup> as disproving

V. 15. *The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.*

<sup>3</sup> As is recorded in 1 Sam. ix.

<sup>4</sup> מקומה literally: *its place*.

<sup>5</sup> דברי הפרענות literally: *things of vengeance, or retribution*. This expression is always used by the Rabbins, to express unfortunate or ominous events.

<sup>6</sup> אין בוהו literally: *there is not in it*.

his prophecy, and we must not say: behold! he has spoken, and yet it never came to pass; for the Holy One, blessed be He! is *slow to anger, and of great kindness, and repenteth Him of the evil*; moreover it is possible that they (the sinners) have repented, and obtained pardon, as was the case with the people of Nineveh<sup>1</sup>; or [it may be] that He has given them a respite<sup>2</sup>, as was the case with Hezekiah<sup>3</sup>.

VII. But if he (the prophet) assure [people] of any good, foretelling that it will be so and so; and yet the good, which he foretold, do not come to pass, then it is evident<sup>4</sup> that he is a false prophet; inasmuch as every thing good which God decrees, though it be *on a certain condition*<sup>5</sup>,

<sup>1</sup> As recorded in Jonah, chap. iii.

<sup>2</sup> או שתלה literally: *or that He has suspended*.

<sup>3</sup> Who though decreed to die, had still his life lengthened for 15 years more, in consequence of his penitence, as recorded in 2 Kings xx, and in Isaiah xxxviii.

<sup>4</sup> בידוע literally: *it is known*.

<sup>5</sup> ואמר רבי יוחנן משום רבי יוסי כל דבור ודבור שיצא מפי הקדוש ברוך הוא לטובה אפילו על תנאי לא חזר בו מנא לן ממשה רבינו שנאמר הרף ממני ואשמידם ואמחה את שמם ואעשה אותך לגוי עצום ורב ממנו ואף על גב דבעי משה רחמי עלה דמלתא ובטלה אפילו הכי אוקמיה בורעיה שנאמר ובני משה גרשם ואליעזר ויהיו בני אליעזר רחביה הראש וגו' ובני רחביה רבו למעלה וגו'

“And Rabbi Jochanan said again in the name of Rabbi Jossi: Every word that went forth out of the mouth of the Holy One, blessed be He! for good, (i. e. which contained some

is not retracted by Him; so that we do not find that He ever retracted any good promise<sup>6</sup>, except at the destruction of the first temple<sup>7</sup>, when He assured the righteous, that they should not be destroyed with the wicked; and yet retracted<sup>8</sup> His word.

some good promise), though even on a [certain] condition, He never retracted it? How do we know this?—We know it by what happened to Moses our Rabbi; for it is said: *Let Me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they*, (Deut. ix. 14). Now although Moses begged mercy respecting this thing, and although God cancelled it (the decree), yet, for all this, He fulfilled it on his (Moses's) children, for it is said: *The sons of Moses were Gershom and Eliezer. And the sons of Eliezer were Rehabiah the chief, &c.... But the sons of Rehabiah were VERY MANY, &c.* (1 Chron. xxiii. 15, 17).

*Bab. Talmud, Treatise Berachoth, Section 1.*

<sup>6</sup> טובה בדבר literally: *in a good thing.*

<sup>7</sup> בחרבן ראשון literally: *at the first destruction*, which stands for בחרבן בית ראשון *at the destruction of the first house (temple).*

<sup>8</sup> מעולם לא יצאתה מדה טובה מפי הקדוש ברוך הוא וחזר בה לרעה חוץ מדבר זה דכתיב ויאמר יהוה אליו עבור בתוך העיר והתוית תיו על מצחות האנשים הנאנחים והנאנקים על התועבות הנעשות וגו' אמר לו הקדוש ברוך הוא לגבריאל לך ורשום על מצחון של צדיקים ת"ו של דיו שלא ישלטו בהם מלאכי חבלה ועל מצחון של רשעים ת"ו של דם כדי שישלטו בהם מלאכי חבלה אמרה מרת הדין לפני הקדוש ברוך הוא רבוננו של עולם מה נשתנו אלו מאלו אמר לה הללו צדיקים גמורים והללו רשעים גמורים אמרה לפניו רבוננו של עולם היה בידם למחות

VIII. Behold! you are then informed, that the prophet can only be tried by the good which

למחות ולא מיהו אמר לה גלוי וידוע לפני שאם ימחו בהם לא יקבלו מהם אמרה לפניו רבונו של עולם אם לפניך גלוי להם מי גלוי והיינו דכתיב זקן בחור ובתולה טף ונשים תהרגו למשחית וגו' וממקדשי תחלו וכתיב ויחלו באנשים הזקנים אשר לפני הבית תני רב יוסף אל תקרא ממקדשי אלא ממקדשי אלו בני אדם שקיימו את התורה כולה מא"לף ועד ת"ו

“Never did there come forth any benign ordinance from the mouth of the Holy One, blessed be He! which He retracted for the worse, except in this matter; (namely, in the matter of lukewarmness displayed in warning sinners to desist from evil, to which this passage relates), for it is written: *And the Lord said unto him, Go through the midst of the city, and set תו a mark upon the foreheads of the men that sigh and that cry for the abominations that be done, &c.* (Ezek. ix. 4). The Holy One, blessed be He! said [namely] unto Gabriel: Go and mark on the forehead of the righteous a ת"ו\* (i. e. the letter *Tau*) with ink, in order that the destroying angels may have no dominion over them; but on the forehead of the wicked, [mark] a ת"ו\* with blood, in order that the destroying angels may have dominion over them. Then the quality of justice said unto the Holy One, blessed be He! O Lord of the Universe! What difference is there between these and the others?—Then He said: These are thoroughly righteous, and the others are thoroughly wicked. Then it (justice) said unto Him: ‘O Lord of the Universe! it has been in their power to admonish them (the wicked), and yet they did not admonish.’ Then He said: ‘It is revealed and known to Me, that though even they had admonished them, the others would not have cared for them.’ Then justice

\* Some of the Rabbins say, that the letter ת of ink, which was to be put as a mark, on the forehead of the righteous, was intended to represent the initial of תחיה *thou shalt live*; and that the letter ת of blood, on the forehead of the wicked, to represent the initial of תמית *thou shalt die*.

he foretells<sup>1</sup>; and this is that which Jeremiah said in his answer to Hananiah the son of Azur, when Jeremiah was prophesying evil, and Hananiah good. Then he said to Hananiah: If *MY* words be not fulfilled<sup>2</sup>, this will be no proof that I am a false prophet; but if *THY* words be not fulfilled, it will be known that thou art a false prophet; thus it is said: *Nevertheless hear thou now this word, &c.... The prophet which prophesieth OF PEACE, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him,* (Jer. xxviii. 7, 9).

IX. With regard to a prophet, to whom another prophet has borne witness that he is a prophet—behold! he must be held to be a prophet; so that this new<sup>3</sup> prophet need not [un-

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justice said again unto Him: ‘O Lord of the Universe! though this be revealed to Thee, was it then also revealed to them?’—And in consequence of this it is written: *Slay utterly old and young, both maids and little children, and women, &c.... and begin at my sanctuary;* and then it is written: *Then they began at the ancient men, which were before the house,* (Ezek. ix. 6). Rabbi Joseph taught thus: Do not read it ממקדשי *At my SANCTUARY*, but ממקדשי *At my SAINTS*; namely, at the men that have fulfilled the law from *Aleph to Tau*\*.—*Bab. Talm. Treatise Sabbath, Section 5.*

<sup>1</sup> שבדברי הטובה בלבד literally: *that in things good alone.*

<sup>2</sup> לא יעמדו דברי אם לא יעמדו דברי literally: *if my words will not stand.*

<sup>3</sup> זה השני זה השני literally: *this second one.*

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\* From *Aleph to Tau*, is a phrase commonly used in the Rabbinical language to denote *from beginning to end*.

dergo] any examination; for, behold! Moses our Rabbi bore witness to Joshuah, and then all Israel believed him (Joshuah), [even] before he performed any sign. And so it is to be with respect to [future] generations<sup>1</sup>, [namely, that as to] a prophet, whose prophecy shall have become known, and whose words shall have been repeatedly<sup>2</sup> believed, or to whom another prophet shall have borne witness, and who moreover has been walking in the ways of prophecy—it will be unlawful to make reflections on him, or to suspect his prophecy that it may not perhaps be true. Moreover it is unlawful to tempt him more than necessary<sup>3</sup>; so that we must not be continually tempting him; for it is said: *Ye shall not tempt the Lord your God, as ye tempted Him in Massah*, (Deut. vi. 16.); [namely] when they said: *Is the Lord among us or not?* (Exod. xvii. 7). But after it has become known that this man is a prophet, they ought to believe, and to know that the Lord is among them, and ought not to suspect him, nor make any reflections on him; as it is said: *Yet [they] SHALL KNOW that there hath been a prophet among them*, (Ezek. ii. 5).

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<sup>1</sup> לדרות literally: *to generations*.

<sup>2</sup> פעם אחר פעם literally: *time after time*.

<sup>3</sup> יותר מראי literally: *more than is enough*.

PRECEPTS RELATING TO [THE GOVERNMENT OF]  
THE TEMPER<sup>4</sup>.

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CHAPTER I.

THERE are a variety of dispositions<sup>4</sup> in every one of the sons of men, of which one [disposition] may be different from, nay even altogether opposed<sup>5</sup> to, another. One man there will be, who is passionate, and in [a state of] perpetual irritation; and another man, whose mind is composed, and who is never irritated at all; or if he happen to be irritated, the irritation

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<sup>4</sup> דעות literally: *minds*, is often used by the Rabbins to denote *Temper* or *Disposition*. Thus they say:

ארבע מדות בדעות נוח לכעוס ונוח לרצות יצא הפסדו  
בשכרו קשה לכעוס וקשה לרצות יצא שכרו בהפסדו קשה  
לכעוס ונוח לרצות חסיד נוח לכעוס וקשה לרצות רשע

“There are four modifications in the tempers (or dispositions of man). He, who is easily irritated, but also easily reconciled, has his disadvantage neutralized by his advantage. He, who is not easily irritated, but also not easily reconciled, has his advantage neutralized by his disadvantage. He who is not easily irritated, and, moreover, is easily reconciled, is a pious man. He, who is easily irritated, and, moreover, is not easily reconciled, is a wicked man.”—*Perke Avoth, Section 5.*

<sup>5</sup> ביותר ורחוקה ממנה literally: *and very distant from it.*

will be very slight, and at [intervals of] several years. One man there will be, who is of a mind exceedingly lofty; and another of a mind exceedingly humble. Again there will be one, who is given up to [carnal] desires; whose soul is never surfeited with its voluptuous pursuits; and another, who is of a mind<sup>1</sup> so exceedingly pure, that he does not covet even those few things which the body stands in need of.

II. Again there will be one of a grasping mind<sup>2</sup>, whose soul is not satisfied with all the mammon in the world, just as it is said: *He that loveth silver shall not be satisfied with silver*, (Eccles. v. 10.); and another, who limits his mind; who is contented even with so little as is not sufficient for him, and who is not eager<sup>3</sup> to obtain all that is necessary for him. Again there will be one, who tortures himself with hunger and with thirst; who accumulates [wealth] with a grasping hand<sup>4</sup>, and who does not

<sup>1</sup> טהר לב literally; *a pure heart*.

<sup>2</sup> נפש רחבה literally: *a wide soul*, i. e. an unlimited mind, taken in a bad sense, as רחב נפש יגרה מדון (Prov. xxviii. 25.), and which is rendered by: *He that is of a PROUD HEART, stirreth up strife*.

<sup>3</sup> ולא ירדוף literally: *and will not pursue or hunt for*.

<sup>4</sup> קובץ על יד literally: *who gathers in his hand* (or *by his hand*); an expression made use of in Prov. xiii. 11. in a good sense; but here our Author evidently uses the same expression in a bad sense, and therefore it is rendered here accordingly.



spend<sup>5</sup> even a *Prutah*<sup>6</sup> of his own, without great pangs [of mind]; and another, who knowingly wastes all his mammon with his own hands. And thus it is with all other dispositions; as for instance, [those of] the jocose man, and the melancholy man; the miser and the liberal man; the cruel man and the charitable man; the faint-hearted man and the bold-hearted man; and the like [dispositions].

III. But between each disposition and the disposition opposed to it<sup>7</sup>, [namely], that at the other extreme, there are intermediate dispositions, which are also in opposition to each other. Now, with regard to dispositions in general, some of them are dispositions, which [belong] to a man from his birth<sup>8</sup>, as being the consequences of his bodily<sup>9</sup> constitution; and some of them are dispositions, which some persons are by their nature more apt and more ready to acquire<sup>10</sup> than any other dispositions; and again some dispositions there are, which do not belong to a man from his birth, but which he acquires<sup>11</sup> from other men, or towards which he himself inclines, in conse-

<sup>5</sup> אוכל ואינו אוכל literally: *and does not eat or consume.*

<sup>6</sup> פרוטה a very small coin.

<sup>7</sup> הרחוקה ממנה literally: *which is distant from it.*

<sup>8</sup> מתחלת ברייתו literally: *from the beginning of his creation.*

<sup>9</sup> טבע גופו literally: *the nature of his body.*

<sup>10</sup> לקבל literally: *to receive.*

<sup>11</sup> למד literally: *learned.*

quence of some notion, sprung up in his own mind, or in consequence of his having heard that such a disposition would be good for him, and that it was right to cultivate the same<sup>1</sup>; and so, by dint of practising it, it became fixed in his mind.

IV. The two opposite extremes in these different dispositions, are not the right way; nor does it become a man to proceed in the same, nor to discipline himself to the same; if therefore he finds that he is inclined towards one of them by his nature, or that he is disposed to become inclined towards one of them, or that he has already acquired any one of them and practised the same, he ought to turn back for the better, and to proceed in the way of the good, which is the right way.

V. Now the right way is that middle state, which is found in all the dispositions of man, namely, that disposition which is equally remote from the two extremes, so that it is not nearer to the one [extreme] than it is to the other. The sages of old have therefore directed, that a man should always estimate, (i. e. that he should be aware of the power or force of) his dispositions, and that he should calculate and direct the same, [so as to keep] the intermediate way, to the end that he may preserve a perfect harmony, [even] in his bodily constitution<sup>2</sup>.

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<sup>1</sup> ובה ראוי לילך literally: *and that it was right to walk or proceed in it.*

<sup>2</sup> כדי שיהיה שלם בגופו literally: *in order that he may be perfect in his body.*

VI. For instance, he ought to be neither a passionate and irritable man, nor yet like a dead man who has no feeling at all; but [he should keep] between [these two extremes]; so as never to be irritated, except by some serious matter<sup>3</sup>, such as ought to be resented, in order that the same thing may not be done a second time. He ought likewise to wish for such things only as the body stands in need of, and without which it is not possible to subsist, just as it is said: *The righteous eateth to the satisfying of his soul*, (Prov. xiii. 25.). Again, he ought not to toil too much in his business, unless [it be] to obtain those things which are necessary for his temporary life, just as it is said: *A little that a righteous man hath is better*, (Ps. xxxvii. 16). Neither ought he to shut his hand, nor to waste all his mammon; but he ought to give alms in proportion to the means he possesses<sup>5</sup>, and also to lend to him, who stands in need, as becomes [a generous man]. Moreover he ought to be neither a jocose or gay man, nor a sullen or melancholy man; but should always manifest a pleasing cheerfulness and a friendly countenance<sup>6</sup>: and so it ought to be with regard

<sup>3</sup> על דבר גדול literally: *by a great thing or matter.*

<sup>4</sup> *A little that a righteous man hath is better than the riches of many wicked.*

<sup>5</sup> כפי מסת ידו literally: *in proportion to the sufficiency of his hand.*

<sup>6</sup> סבר פנים or סבר אף answers to the Hebrew פנים *face* or *countenance*; thus the Chaldean translation of וירא יעקב את

to all his other dispositions; this way being the way of the wise.

VII. The man whose dispositions are altogether modified and intermediate, is called חכם *a wise man*; but he who is still more careful about himself, and who [occasionally and seasonably] declines somewhat from intermediate dispositions towards the one side or towards the other, is called חסיד *a pious man*.

VIII. For instance, if one were to recede from haughtiness of mind<sup>1</sup> so far as [to reach] the opposite<sup>2</sup> extreme, and [consequently] become an exceedingly humble-minded man, he would then be called *a pious man*, this being the virtue of *PIETY*; but if he were to recede [from it] as far as the middle [point] only, and become a meek man, he would be called *a wise man*, this being the virtue of *WISDOM*; and so it would be with all other dispositions.

IX. Now the pious men of old used [occasionally] to bend their dispositions from the intermediate way, towards the two extremes; one

לָבַן *and Jacob beheld the countenance of Laban*, (Gen. xxxi. 2.) is וְחֹזֵא יַעֲקֹב יֵת סַבֵּר אִפִּי לָבָן. And thus the Rabbins also directed וְחֹזֵי מִקְבֵּל אֶת כָּל הָאָדָם בְּסַבֵּר פָּנִים *And receive all men with a fair countenance, i. e. with a cheerful or friendly countenance.*—*Perke Avoth*, Section 1.

<sup>1</sup> הַלֵּב מְגֹבָה, literally: *from haughtiness of heart*.

<sup>2</sup> עַד הַקְצֵה הָאַחֲרוֹן, literally: *even to the last end, or extreme*.

disposition they would bend towards the lowest extreme, and again another disposition they would urge on towards the highest extreme, [as the case might require]; now this is [said to be]: *more even than [what] the line of justice [would require]*.

X. With regard however to ourselves, we are commanded to walk in the intermediate ways, which are the ways of the good and of the righteous; for it is said: *And [thou shalt] walk in HIS ways*, (Deut. xxviii. 9). Thus they (the sages) have taught [us], by way of explaining this commandment: “<sup>3</sup>As He is called *gracious*,

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<sup>3</sup> A similar explanation is also given by the Rabbins of the text in Deut. xiii. 4, *Ye shall walk after the Lord your God*; when they say in the *Bab. Talm. Treatise Sotah, Sect. 1.*

ואמר רבי חמא בר חנינא מאי דכתיב אחרי יהוה אלהיכם תלכו וכי אפשר לו לאדם להלך אחר שכניה והלא כבר נאמר כי יהוה אלהיך אש אכלה הוא אל קנא אלא הלך אחר מדותיו של הקדוש ברוך הוא מה הוא הלביש ערומים דכתיב ויעש יהוה אלהים לאדם ולאשתו כתנות עור וילבישם אף אתה הלבש ערומים הקדוש ברוך הוא בקר חולים דכתיב וירא אליו יהוה באלני ממרא אף אתה בקר חולים הקדוש ברוך הוא קבר מתים דכתיב ויקבר אותו בני אף אתה קבר מתים וגו'

“Again said Rabbi Hamah the son of Haninah; What is that which is written: *Ye shall walk after the Lord your God*? Is it then possible for a man to walk after the *Shechinah*, (the Majesty of God)? and has it not already been said: *For the Lord thy God is a consuming fire, even a jealous God*, (Deut. iv. 24.)?— [It means this]: Walk in the manners (virtues) of the Holy One, blessed be He! As He clothed the naked;—for it is written: *Unto Adam also and to his wife did the Lord God make*

so be thou also gracious; as He is called *merciful*, so be thou also merciful; as He is called *holy*, so be thou also holy.”

XI. And after this manner did the prophets call God by all these epithets; [as for instance], *long-suffering, abundant in goodness, just and right, perfect, mighty and strong*, and the like; for the purpose of informing [us], that these ways are good and right, and that a man is bound to regulate himself [so as to keep] the same, and thus resemble Him as far as is in his power.

XII. But how must a man accustom himself to these dispositions, so that they may become fixed in him?—He must do [for the first time], and again for the second time, and again for the third time, the actions which he performs under the influence of those intermediate dispositions; and so he must continually repeat the same until the practice become quite easy,

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*make coats of skins, and clothed them*, (Gen. iii. 21.); so do thou also clothe the naked. The Holy One, blessed be He! visited the sick; for it is written: *And the Lord appeared\* unto him in the plains of Mamre*, (Gen. xviii. 1.); so do thou also visit the sick.

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\* According to the Rabbins this appearing of God unto Abraham, was for the purpose of visiting him in his sickness, after his circumcision; thus Rabbi Solomon Yarchi says in his comment:

וירא אליו—לבקר את החולה אמר רבי חמא ברבי חנינא יום שלישי למיתו היה ובה הקדוש ברוך הוא ושאל בו

*And [the Lord] appeared unto him*—To visit the sick; Rabbi Hamah the son of Haninah says: It was the third day after his circumcision, and so the Holy One, blessed be He! came and asked [after] him.

and of no trouble to him; and then these dispositions will become fixed in his mind.

XIII. Now because these epithets<sup>1</sup>, by which the Creator is called, imply that intermediate way in which we are bound to walk, this way was called the *way of the Lord*<sup>2</sup>, and was also the one that Abraham, our father, pointed out to his children; for it is said: <sup>3</sup>*For I know him that he will command, &c.* (Gen. xviii. 19.); and he who walks in this way brings prosperity<sup>4</sup> and blessings upon himself; for it is said: *That the Lord may bring upon Abraham that which He hath spoken of him,* (Gen. xviii. 19).

sick. The Holy One, blessed be He! buried the dead; for it is written: *And He buried him in a valley,* (Deut. xxxiv. 6.); so do thou also bury the dead, &c.”

<sup>1</sup> ולפי שהשמות האלו נקרא בהן היוצר הן literally: *and because these names by which the Creator was called are...*

<sup>2</sup> דרך יהוה *the way of the Lord,* (Gen. xviii. 19).

<sup>3</sup> *For I know him that he will command his children and his household after him, and they shall keep THE WAY OF THE LORD, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him,* (Gen. xviii. 19).

<sup>4</sup> טובה literally: *good.*

PRECEPTS RELATING TO [THE GOVERNMENT  
OF] THE TEMPER.

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CHAPTER II.

TO those whose bodies are infirm, [things which are] bitter, will [sometimes] taste sweet, and [things which are] sweet, bitter; some patients there are also, who desire and wish for things<sup>1</sup> which are not fit to be eaten, as for instance, dust or coals; and who moreover dislike good food, as for instance, bread or meat; all [this is] in proportion to the power<sup>2</sup> of the disease.

II. So also will men, whose souls are infirm, contract a desire and liking for wicked dispositions, whilst they hate the good way, and are loath to walk in the same, as being exceedingly burdensome to them, in proportion to their unhealthiness [of soul]. And thus Isaiah says with regard to such men: *Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!* (Isai. v. 20).

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<sup>1</sup> למאכלות literally: *for food*.

<sup>2</sup> רוב literally: *the greatness*.



And with regard to them it is also said: *Who leave the paths of uprightness, to walk in the ways of darkness*, (Prov. ii. 13).

III. Now what remedy is there for those, that have infirm souls?—They must apply<sup>3</sup> to the wise, who are the *physicians of souls*, and these will cure their infirmities by the dispositions which they will teach (recommend) them, until they shall have brought them back to the good way. But as for those that are aware of their wicked dispositions, and yet do not apply to the wise to cure them, Solomon says with regard to them: *Fools despise wisdom and instruction*, (Prov. i. 7).

IV. But what is their cure?—The passionate man they direct<sup>4</sup> to train himself [in such a manner] that even if he were to be beaten or abused<sup>5</sup>, he should not in the least mind<sup>6</sup> it, and that he should proceed in this way for a long time, until passion be uprooted from his heart. Again if a man happen to be of a haughty mind, [they direct him] to train himself [in such a manner, as to be able] to [endure] the greatest contempt; to sit [when in company] lower than all [other persons]; to put on old

<sup>3</sup> ילכו literally: *they shall go*.

<sup>4</sup> אומרים literally: *they tell*.

<sup>5</sup> וקולל literally; *or cursed*.

<sup>6</sup> לא ירגיש כלל literally: *he shall not in the least feel [it]*.

cast clothes, such as expose those who wear them to contempt; or [to do] other things like these, until his haughtiness of mind be uprooted from within him, and he come back to the intermediate way, which is the good way; but when once he is come back to the intermediate way, he ought to proceed in the same all his days.

V. And after this manner he ought to proceed with regard to all other dispositions; [namely], if he happen to be too distant [from the intermediate way, and leaning] towards the one extreme, he ought to remove to the other extreme, and to train himself to it for a length of time, until by these means he comes back to the good way, which is the intermediate point<sup>1</sup> between the different dispositions.

VI. Yet there are [some] dispositions, in regard to which it would not be lawful for a man to bring himself to their intermediate point [only], but where he ought actually to remove from one extreme to the other. Now this is [the case with] *haughtiness of mind*; for it is by no means the good way for a man to be *meeke* only, but he ought really to be of a *humble mind*, and an *exceedingly low spirit*; and therefore it is said, with regard to Moses our Rabbi, [that he was] *very meek*<sup>2</sup>, and not

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<sup>1</sup> מדה literally: *measure, virtue, or manner*.

<sup>2</sup> Now the man Moses was VERY MEEK, above all the men which were upon the face of the earth, (Numb. xii. 3).

merely [that he was] *meek*. Our sages have therefore strictly enjoined [us]: <sup>3</sup>*Be of a humble mind*. Again they say: that he who has a haughty mind, denies the radical principle<sup>4</sup>; for it is said: *Then thine heart be lifted up, and thou forget the Lord thy God*, (Deut. viii. 14.); and again they say: <sup>5</sup>Excommunicated be he, who has in himself haughtiness of mind, be it ever so little.

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רבי לויטס איש יבנה אומר מאד מאד הוה שפל<sup>3</sup>  
רוח שתקות אנוש רמה

“ Rabbi Levitas, a man of Yavnah, says: Be of an exceedingly humble mind, for the hope of man is for the worm.”  
*Perke Avoth, Section 4.*

<sup>4</sup> That is, he is apt to become a heretic.

אמר רבי יוחנן משום רבי שמעון בן יוחאי כל אדם שיש בו גסות הרוח כעובר עבודת אלילים... ורבי יוחנן דידיה אמר כאלו כופר בעיקר שנאמר ורם לבבך ושכחת את יהוה אלהיך

“ Rabbi Jochanan said, in the name of Rabbi Simeon the son of Jochiah. The man in whom there is haughtiness of mind is as it were worshipping idols... And in his own name Rabbi Jochanan said: that he (the man of a haughty mind) is as it were denying the radical principle, for it is said: *Then thine heart be lifted up, and thou forget the Lord thy God*.—  
*Bab. Talmud, Treatise Sotah, Section 1.*

אמר רבי אלכסנדרי כל מי שיש בו גסות הרוח<sup>5</sup>  
אפילו רוח קימעה עוכרתו שנאמר והרשעים כים נגרש כי השקט לא יוכל... אמר רבא בשמתא מאן דאית ביה

“ Rabbi Alexandry said: He in whom there is haughtiness of mind, the slightest breeze will trouble him, (i. e. the least trial will overcome him), for it is said: *But the nicked are like the troubled sea, when it cannot rest*, (Isai. lvii. 20)... Ravah said: Excommunicated be he in whom it is.”

*Bab. Talmud, Treatise Sotah, Section 1.*

VII. Again anger is a very wicked propensity, and it becomes a man to remove from it to the opposite extreme, and to train himself so, as not to be irritated at all, not even by a thing which is calculated to provoke anger; and if [at times] he purposes to impress with awe his children, his household, or even a whole congregation, (namely should he happen to be [their] leader, and wish to show anger to them in order that they may mend<sup>1</sup> their lives), he ought to show himself before them as if he were angry, by way of reproving them; but he ought nevertheless to be composed within himself; just as a man who, when provoked, may feign to be angry, though [in fact] he be not angry.

VIII. The sages of old said: <sup>2</sup>He who flies into a passion is as it were worshipping an idol;

<sup>1</sup> כדי שיחזרו למוטב literally: *that they may turn back for the better.*

<sup>2</sup> המקרע בגדיו בחמתו והמשבר כליו בחמתו והמפור מעותיו בחמתו יהיה בעיניך כעובד ע"א שכך אומנות של יצר הרע היום אומר לו עשה כך למחר אומר לו עשה כך עד שאומר לו עבוד ע"א והולך ועובד אמר רבי אבין מאי קרא לא יהיה בך אל זר ולא תשתחווה לאל נכר איזהו אל זר שיש בגופו של אדם הוא אומר זה יצר הרע

“ He who in his fury rends his garment, he who in his fury breaks his vessels, and he who in his fury throws away his money, should be looked upon by thee as if he were worshipping an idol; for such is the artfulness of a bad imagination, to-day it tells him (man) to act in this way, and to-morrow it tells him to act in that way, until [at last] it tells

and again they said: <sup>3</sup>He who flies into a passion—if he be a wise man, his wisdom departs

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tells him to worship an idol, and then he goes and worships it. Rabbi Abin said: What [authority have we for it from the] Scripture? [It is this; the Scripture says:] *There shall no strange God be IN THEE\**; neither shalt thou worship any strange God, (Ps. lxxxix. 9); now what is the strange God that is in the body of man?—say: it is—the bad imagination.”

*Bab. Talmud, Treatise Sabbath, Section 13.*

כל אדם שכוועס אם חכם הוא חכמתו מסתלקת <sup>3</sup>  
 ממנו ואם נביא הוא נבואתו מסתלקת ממנו אם חכם הוא  
 חכמתו מסתלקת ממנו ממושה דכתיב ויקצף משה על  
 פקודי החיל וכתיב ויאמר אלעזר הכהן מכלל דמשה אעלים  
 מניה ואם נביא הוא נביאתו מסתלקת ממנו מאלישע  
 דכתיב כי לולי פני יהושפט מלך יהודה אני נשא אם אביש  
 אליך ואם אראך וכתיב ועתה קחו לי מגנן והיה כנגן  
 המגנן ותהי עליו יד יהודה

“ A man who flies into a passion—if he be a wise man, his wisdom departs from him, and if he be a prophet, his prophecy departs from him. If he be a wise man, his wisdom departs from him—[this we know] from [the example of] Moses, for it is written: *And Moses was wroth with the officers of the host*, (Numb. xxxi. 14), and then it is written: *And Eleazar the priest said [unto the men of war which went to battle, This is the ordinance of the law which the Lord commanded Moses; Only the gold and the silver, &c.: Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean, &c.]*, (Numb. xxxi. 21, 22, 23). Consequently from Moses himself [this law concerning the purification of the spoil] was concealed, (i. e. he was ignorant of it in consequence of his having been wroth).—If he be a prophet, his prophecy departs from him—[this we know] from [the example of] Elisha;

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\* *בך in thee*, this the Rabbins take in the literal sense, viz. *within thee, within thy body*.

from him, and if he be a prophet, his prophecy departs from him; moreover passionate men cannot be said to live<sup>1</sup>. The sages have therefore directed, that a man should remove from anger, and train himself so as not to mind even provoking things; this being the good way.

IX. Now the way of the righteous [is this]: They may be injured, yet they do not injure [others]; they hear themselves reproached, yet do not reply; they do [every thing] out of love [to God], and are cheerful in [their] tribulations; and with regard to them the Scripture says: *But let them that love Him be as the sun when he goeth forth in his might*<sup>2</sup>, (Judg. v. 31).

X. A man ought always to keep much silence, and not to talk, unless it be of scientific matters, or of things which he requires for the maintenance of his body. It was said of Rav, the

Elisha; for it is written: *Surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee*, (2 Kings iii. 14). And then it is written: *But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him*, (2 Kings iii. 15.), (so that before the minstrel began to play he was deprived of his prophecy, in consequence of his indignation at the king of Israel)."

*Bab. Talmud, Treatise Psachim, Section 6.*

<sup>1</sup> אין הידם חיים literally: *their life is no life*.

<sup>2</sup> That is, let them that love God endeavour to show great fortitude.

disciple of our holy<sup>3</sup> Rabbi, that he never uttered any idle talk through all his days; namely, [any of that kind of] talk which is usual with the generality of men. Indeed even of things that are necessary for the body, a man ought not to talk too much; and it is with regard to this, that the sages directed us, saying: *He who multiplies his words brings on sin*; and again they said: *I have not found any thing better for the body than silence*<sup>4</sup>.

XI. Even in matters of the law, and in scientific matters, a man's words ought to be few, and of much<sup>5</sup> substance; and this is what the sages directed [us], saying: *A man ought always to teach his disciples in a short way*, (i. e. by concise expressions); but if one's words be many and the matter trifling; then behold! this is folly. And with respect to such an one, it is said: *For a dream cometh through the multitude of*

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<sup>3</sup> רבינו הקדוש is an epithet commonly given to Rabbi Judah, author of the *Mishnah*.

<sup>4</sup> שמעון בנו אומר כל ימי גדלתי בין החכמים ולא מצאתי לגוף טוב משתיקה ולא המדרש עיקר אלא המעשה וכל המרבה דברים מביא חטא

“Simeon his son says: All my life through have I been brought up amongst wise men, and have not found any thing better for the body than silence. Moreover the explaining [of the law] is by no means the chief thing, but the performing [of its commandments is the chief thing]; and whosoever multiplies his words brings on sin.”—*Perke Avoth*, Section 1.

<sup>5</sup> ועניניהם מרובים literally: *and their matter much*.

*business, AND A FOOL'S VOICE [IS KNOWN] BY MULTITUDE OF WORDS, (Eccles. v. 3).*

XII. Silence is a hedge to wisdom; a man ought therefore not to be hasty in giving an answer, and not to talk too much; and moreover to teach his disciples in an edifying and pleasing manner, without shouting and without eking<sup>1</sup> out his words. This is what Solomon said: *The words of wise men are heard in quiet,* (Eccles. ix. 17).

XIII. It is not lawful for a man to accustom himself to smooth and insinuating words; nor ought he to be otherwise<sup>2</sup> in his speech than he is in his heart; but he ought<sup>3</sup> to be within, as he appears to be without; so that the thoughts<sup>4</sup> of his heart may agree with the utterance of his mouth. Moreover it is not lawful to steal away people's minds, not even the mind of a Cuthite<sup>5</sup>. For instance, a man should not sell

<sup>1</sup> ובלא אריכות לשון literally: *and without lengthening the speech (tongue).*

<sup>2</sup> ולא יהיה אחד בפה ואחד בלב literally: *And he ought not to be one [man] in his mouth, and another [man] in his heart.*

<sup>3</sup> אלא תוכו כברו literally: *But his inward [ought to be] like his outward.*

<sup>4</sup> והענין שבלב הוא הדבר שבפה literally: *And the matter of the heart the same as the word of the mouth.*

<sup>5</sup> כותי a Cuthite. By this name the Rabbins formerly called the nations which were transplanted by the king of Assyria in Samaria, as recorded in 2 Kings xvii. 24: *And the king*



to a Cuthite the meat of a beast which died of itself, for<sup>6</sup> the meat of a slaughtered beast; or a shoe [made of the hide] of a beast which died of itself, for a shoe [made of the hide] of a slaughtered beast. Neither should he urge his friend to eat with him, when he well knows that he will not eat with him<sup>7</sup>; nor offer to him many gifts, when he well knows that he will not accept [them<sup>8</sup>]; nor broach a barrel, which he wants to broach for sale, in order to persuade one that he has broached it out of respect for him; and so it is with all other things like these. Even [to utter] one single insinuating and captivating word is not lawful; but [a man ought to have] a lip of truth, an upright soul, and a heart pure from evil designs and mischief.

XIV. A man ought to be neither a laugher and mocker, nor yet of a gloomy and melan-

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*king of Assyria brought men from Babylon and from CUTHAH, &c.: and placed them in the cities of Samaria, &c.: but afterwards the name of Cuthite was applied by the Rabbins to almost any nation not of the seed of Israel.*

<sup>6</sup> במקום literally: *in the place of*.

<sup>7</sup> And consequently his urging him would be mere ceremony and flattery, for had there been any chance of the other's accepting of the meal, he would perhaps have taken good care not to invite him to it.

<sup>8</sup> And consequently the gifts were offered out of flattery, and with the conviction that the other would not accept them, and that he would therefore lose nothing in offering them.

choly disposition; but [he ought to be] cheerful. Thus the sages say: <sup>1</sup>Laughter and levity of mind accustom men to lewdness. And thus have they also directed, that a man should be neither extravagant in laughter, nor dejected and mournful, but that he should receive every man with a friendly countenance. Also that he should be neither of a grasping mind, and anxious for wealth, nor dejected and remiss in his business; but that he should be of a benign<sup>2</sup> eye, (i. e. of a disposition liberal and free from envy), that he should have little business, and rather employ himself in [the study of] the law, and

רבי עקיבא אומר שחוק וקלות ראש מרגילין את האדם לערוה<sup>1</sup>

“Rabbi Akivah says: Laughter and levity of mind\* accustom men to lewdness.”—*Perke Avoth, Section 3.*

צאו וראו איזו היא דרך טובה שידבק בה האדם<sup>2</sup>  
 רבי אליעזר אומר עין טובה רבי יהושע אומר חבר טוב  
 רבי יוסי אומר שכן טוב...איזו היא דרך רעה שיתרחק  
 ממנה האדם רבי אליעזר אומר עין רעה רבי יהושע אומר  
 חבר רע רבי יוסי אומר שכן רע...

“Go ye and look out [to see] which is the good way to which a man ought to stick?—Rabbi Eliezer says: A good (benign) Eye. Rabbi Joshua says: A good Companion. Rabbi Josi says: A good Neighbour... Which is the bad way from which a man ought to keep aloof?—Rabbi Eliezer says: A wicked Eye. Rabbi Joshua says: A wicked Companion. Rabbi Josi says: A wicked Neighbour...”

*Perke Avoth, Section 2.*

\* Literally: *levity of head.*

that with regard to the little which is his portion, he should cheerfully take up with it.

XV. Moreover a man ought to be neither of a litigious, nor of a jealous or lustful disposition; nor ought he to hunt for honour. Thus the sages say: <sup>3</sup>Jealousy, Lust, and Ambition, put men out of the world. To sum up the matter, a man ought to proceed in the intermediate way, which is between all different dispositions; so that in all his dispositions he may lean towards the intermediate point; and this is what Solomon said: *Ponder the path of thy feet, and let all thy ways be established*, (Prov. iv. 26).

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הקנאה והתאוה והכבוד מוציין את האדם מן <sup>3</sup>  
 העולם

“Jealousy, Lust, and Ambition, put men out of the world.”—*Perke Avoth, Section 4.*

PRECEPTS RELATING TO [THE GOVERNMENT OF  
THE] TEMPER.

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CHAPTER III.

PERCHANCE one will say: since jealousy, lust, ambition, and the like [passions], are bad<sup>1</sup>, and tend to put men out of the world, I will part with them altogether, and remove to the other extreme<sup>2</sup>—[and in this he might go] so far as even not to eat meat, not to drink wine, not to take a wife, not to reside in a fine dwelling house, and not to put on any fine garments, but only sackcloth, or [stuff made of] coarse wool, or the like [stuffs], just as the priests of the worshippers of idols do—this too is a wicked way, and it is not lawful to walk in the same.

II. He who walks in this way is called a *sinner*; for behold! it is said with regard to the *Nazarite*: <sup>3</sup>*And make an atonement for*

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<sup>1</sup> דרך רעה הן literally: *are a wicked way*.

<sup>2</sup> לצד האחרון literally: *to the last side*.

<sup>3</sup> וכפר עליו מאשר חטא על הנפש (Numb. vi. 11). This is rendered in the authorized English version by: *And make an atonement for him, for that he sinned by the dead*. The tenour of this passage, as well as its connection with the preceding

him, for that he sinned against the soul. [On this] the sages say: "If the *Nazarite* who refrained from wine only, stands in need of an atonement, how much more must he, who refrains from every thing?"

III. The sages have therefore directed, that a man should restrain himself from those things only, from which the law restrains him; but that he should not restrict himself by vows or oaths from such things as are allowed [to him]. Thus the sages say: "Is not that enough for thee from which the law has restricted thee, that thou shouldst still restrict thyself even respecting such things as are allowed?"

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ceding verses, certainly justify this version, which may also be very powerfully supported by the instance we have of the word נפש implying *dead persons*, or *dead bodies*, in Lev. xix. 28. ושרט לנפש לא תתנו בבשרכם *Ye shall not make any cuttings of your flesh for the dead*. Some of the Rabbins however have rendered על הנפש חטא by: *For that he sinned against the soul*, viz. *against his own soul*, which he (the *Nazarite*) afflicted by refraining from pleasures not forbidden to him. Thus we find in the *Bab. Talmud. Treatise Tahnis, Section 1.*

אמר שמואל כל היושב בתענית נקרא חוטא שנאמר  
וכפר עליו מאשר חטא על הנפש וכי באי זה נפש חטא  
אלא שציער נפשו מן היין

Samuel says: He who abides fasting [on occasions not prescribed by the law] is called a sinner; for it is said: *And make an atonement for him, for that he sinned against the soul*; but now against what soul did he (the *Nazarite*) sin?—It means, that he afflicted his own soul, [by refraining] from wine.—Our Author evidently adheres to this version.

IV. From this it results, that those who are constantly fasting, are not in the right way. And the sages have declared it to be unlawful for a man to chasten himself with fasts; and with regard to these and the like things Solomon has directed us and said: *Be not righteous over much; neither make thyself over wise; why shouldst thou destroy thyself?* (Eccles. vii. 16).

V. A man ought to direct his mind<sup>1</sup> and all his doings towards knowing God, blessed be He! so that his sitting down, his rising up, and his conversation may altogether tend to this object<sup>2</sup>. For instance, when he trades<sup>3</sup>, or when he does any work, [for which he is] to receive hire, his object<sup>4</sup> ought to be not merely that of accumulating mammon; but he ought to do these things, with the view of procuring for himself that which the body stands in need of, such as meat, drink, a house to dwell in, or a woman to marry.

VI. And in the same manner, when he eats or drinks, or has sexual intercourse, his purpose<sup>5</sup> in doing these things ought to be not merely

<sup>1</sup> לבו literally: *his heart*.

<sup>2</sup> זה הדבר literally: *this thing or matter*.

<sup>3</sup> כשישא ויתן from משא ומתן *trade or traffic*.

<sup>4</sup> לא יהיה בלבו literally: *it must not be in his heart*.

<sup>5</sup> לא ישים בלבו לעשות דברים הללו literally: *he must not put it to heart to do these things*.

that of enjoying himself, so that he should eat and drink that only which is pleasant<sup>6</sup> to the palate, or have sexual intercourse merely for the sake of enjoyment; but his purpose, whilst eating or drinking, ought to be solely that of preserving his body and limbs in good health; and therefore he ought not to eat all that which is agreeable to the palate<sup>7</sup>, like a dog or an ass; but he ought rather to eat those things that are conducive to the [health of the] body, whether they be bitter or sweet; and he ought not to eat things which are injurious to the body, although they be pleasant to the palate.

VII. For instance, he who is of a sanguine<sup>8</sup> temperament, ought neither to eat meat nor drink wine; as Solomon said, by way of allegory: *To eat honey*<sup>9</sup>, &c.; but he ought rather to drink water, [prepared] with bitter herbs<sup>10</sup>, although it be bitter; and consequently he ought to eat and drink, by way of medicine merely, in order that he may be in good health, and that he may preserve himself whole, it being impossible for a man to live, unless he eat and drink. And

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<sup>6</sup> המתוק literally: *that which is sweet.*

<sup>7</sup> כל שהחיד מתאוה literally: *all that the palate desires.*

<sup>8</sup> מי שהיה בשרו חם literally: *he whose flesh (bodily temperature) is hot.*

<sup>9</sup> אכל דבש הרבות לא טוב *It is not good to eat much honey,* (Prov. xxv. 27).

<sup>10</sup> עולשים answers to the Hebrew מרורים.

likewise when he has sexual intercourse, he ought to have such intercourse merely for the purpose of preserving his body whole, and of raising up seed; and therefore he ought not to have sexual intercourse at any time when he lusts; but at the time when he feels<sup>1</sup> that it is necessary by way of medicine, or for the purpose of raising up seed.

VIII. [Again], he who lives according to rule<sup>2</sup>, if his object be merely that of preserving his body and his limbs whole, or that of having children, to do his work, and to toil for his wants—his is not the right way [either]; but his object ought to be that of preserving his body whole and strong, to the end that his soul may be fit<sup>3</sup> to know the Lord, blessed be He! it being impossible [for him] to become intelligent, or to acquire wisdom by [studying] sciences, whilst he is hungry or ill, or whilst any one of his limbs is ailing. It ought likewise to be his object to beget a son, who may perchance be a wise and great man in Israel.

IX. And consequently, he who walks in this way through the whole of his life<sup>4</sup>, will be serving the Lord *continually*, even at the

<sup>1</sup> שידע literally: *when he knows*.

<sup>2</sup> המנהיג עצמו על פי הרפואה literally: *He who leads himself according to medicine*.

<sup>3</sup> ישרה literally: *right, proper*.

<sup>4</sup> כל ימיו literally: *all his days*.



time when he trades, or even at the time when he has sexual intercourse; because his object<sup>5</sup> in [doing] all this, is to obtain that which is necessary for him, to the end that his mind<sup>6</sup> may be perfect to serve the Lord. Nay even at the time when he sleeps, (provided his [object in going to] sleep be, that both his mind and body may enjoy rest, so that he may not become ill, and [consequently] disabled from serving the Lord during his illness)—his very sleep will be found to be [a means of] serving God, blessed be He! And it is respecting this that the sages have enjoined us and said: *And let all thy doings be for the sake of Heaven.* And this is also that which Solomon said in his wisdom: *In all thy ways acknowledge Him,* (Prov. iii. 6).

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<sup>5</sup> מפני שמחשבתו literally: *because his thought, his purpose.*

<sup>6</sup> לבו literally: *his heart.*

<sup>7</sup> רבי יוסי אומר יהי ממון חברך חביב עליך כשליך  
והתקן עצמך ללמוד תורה שאינה ירושה לך וכל מעשיך  
יהיו לשם שמים

“Rabbi Josi says: Let thy friend’s money be as dear to thee as thine own; and prepare thyself to study the law, for it is no legacy of thine, (i. e. thou canst by no means acquire it as a mere inheritance and without trouble); and let all thy doings be for the sake of Heaven.”—*Perke Avoth, Chap. 2.*

PRECEPTS RELATING TO [THE GOVERNMENT OF]  
THE TEMPER.

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CHAPTER VI.

IT is in the nature<sup>1</sup> of man, that he should be carried away, as well in his dispositions as in his doings, by the [example of] his friends and companions, and that he should be guided by the customs of his countrymen. A man ought therefore to associate with the righteous, and constantly to abide with the wise, to the end that he may learn [to imitate] their actions; moreover he ought to keep at a distance from the wicked, who walk in darkness, lest he learn [to imitate] their actions. This is what Solomon says: *He that walketh with wise men shall be wise; but a companion of fools shall be destroyed*, (Prov. xiii. 20). It is also said: *Blessed is the man that walketh not in the counsel of the ungodly*, &c. (Ps. i. 1).

II. Now if he happen to be in a country, the customs of which are wicked, and the in-

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<sup>1</sup> דרך ברייתו של אדם literally: [It is] the manner of the creation of man, (i. e. it is in the very nature of man).

habitants<sup>2</sup> of which do not walk in the right way; he ought to go to a place, the inhabitants of which are righteous men, who guide themselves in the way of the good. But if [the inhabitants of] all the countries which he knows, and the report of which he has heard, happen to guide themselves in a way which is not the good one, (as it is in our days<sup>3</sup>); or if it be not in his power to proceed to a country, the customs of which are good, in consequence of [hostile] troops or ill health; he ought to abide quite solitarily by himself; just as it is said: *He sitteth alone and keepeth silence*, (Lam. iii. 28). And if they (his countrymen) happen to be so wicked and sinful, as not to suffer him to dwell in the country, unless he mix with them, and be guided by their wicked customs; he ought to proceed to caves, thickets and deserts rather than guide himself in the way of sinners, just as it is said: *Oh that I had in the wilderness a lodging place of way-faring men*, (Jer. ix. 2).

III. It is a positive commandment to cleave to wise men and to their disciples, in order that we may acquire their manners; just as it is said: *And to Him shalt thou cleave*, (Deut.

<sup>2</sup> ואין אנשיה הולכים בדרך ישרה literally: *and its men do not walk in the right way.*

<sup>3</sup> כמו זמנינו literally: *as [in] our times.*

<sup>4</sup> *Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave.*

x. 20). Now is it possible for a man to cleave to the *Shechinah* (the Majesty of God)?—But the sages, by way of explaining this commandment, say thus: *Cleave to wise men and to their disciples*. A man should therefore endeavour to marry the daughter of a scholar<sup>1</sup>, and also to marry his daughter to a scholar; to eat and to drink with scholars; to trade with scholars, and to unite with them by every means of union; for it is said: <sup>2</sup>*And to cleave unto*

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<sup>1</sup> *חכם תלמיד* literally: *a disciple of a wise man*. This title, which is equivalent to that of *Doctor* or *Scholar*, was given by the Rabbins to all those who studied the law and the commandments with diligence and success.

<sup>2</sup> *For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him.*

לאהבה את יהוה אלהיך... ולדבקה בו וכי אפשר לאדם לדבק בשכינה אלא כל המשיא בתו לתלמיד חכם והעושה פרקמטיא לתלמיד חכם והמהנה תלמיד חכם מנכסיו מעלה עליו הכתוב כאלו מדבק בשכינה

*To love the Lord your God... and to cleave unto Him*. Is it then possible for a man to cleave to the *Shechinah*?—[No]; but with respect to him who marries his daughter to a scholar, who trades with a scholar, and who makes a scholar enjoy from (i. e. partake of) his substance (wealth), the Scripture attributes [as much merit] to him as if he cleaved to the *Shechinah*.—*Bab. Talmud, Treatise Kthuboth, Section 13*.

A still more striking instance of the Rabbins nearly identifying the awe we ought to stand in of the תלמידי חכמים (scholars), with the awe of God Himself, is found in the *Bab. Talmud, Treatise Psachim, Section 2*, where we read the following words:

שמעון העמסוני ואמרי לה נחמיה העמסוני היה דורש כל

*Him*, (Deut. xi. 22). In like manner the sages have also enjoined [us] and said: “<sup>3</sup>Suffer thyself

כל אתין שבתורה כיון שהגיע לאת יהוה אלהיך תירא פירש אמרו לו תלמידי רבי כל אתין שדרשת מה תהא עליהן אמר להם כשם שקבלתי שכר על הדרישה כך אני מקבל שכר על הפרישה עד שבא רבי עקיבא ולימד את יהוה אלהיך תירא לרבות תלמידי חכמים

Simeon the Emsonite, or, as some say, Nehemiah the Emsonite, was lecturing on all the [particles] את which occur in the law, (i. e. he was explaining the particular significations of the particle את in all the instances where the same occurs through the whole of the law, which particle, according to the Rabbins, is not to be considered as being merely the mark of the accusative case, but as always implying something in addition to what is expressed in the text). When he came to [the verse] את יהוה אלהיך תירא *Thou shalt fear the Lord thy God*, (Deut. x. 20.), he refrained [from lecturing], (i. e. he was not able to explain what את in this instance could imply in addition to its obvious meaning). So his disciples said unto him: Rabbi, all those [particles] את which thou hast explained already—what will become of them?—(i. e. of what use will be all the explanations given already on this particle, if we still meet with an instance where את cannot be said to imply any thing in addition to what is expressed in the text?) But he said unto them: As I shall receive a reward for my lecturing, so shall I also receive a reward for my refraining [from lecturing]. Until Rabbi Ekivah came and taught thus: את יהוה אלהיך תירא *Thou shalt fear the Lord thy God*, [here את] implies the תלמידי חכמים *Scholars*, (i. e. we must fear them also).

יוסי בן יעוזר איש צרידה אומר יהי ביתך בית ועד<sup>3</sup> לחכמים והוי מתאבק בעפר רגליהם והוי שותה בצמא את דבריהם

“Josi the son of Joezer a man of Tzeredah says: Let thy house be a meeting house for the wise, and suffer thyself to become

to become dusty by the dust of their feet (i. e. the feet of the learned), and drink their words with thirst (i. e. greedily).”

IV. All men are commanded to love every Israelite, just as one loves himself; for it is said: *But thou shalt love thy neighbour as thyself*, (Lev. xix. 18). A man ought therefore to speak in his (i. e. his neighbour's) praise, and to care for his money, just as he cares for his own money, and as he wishes for his own honour<sup>1</sup>; and whosoever glories in the shame of his fellow, has no share in the world that is to come.

V. Love for the stranger who came and entered (i. e. took refuge) under the wings of the *Shechinah* is [ordained by] two [distinct] positive commandments. First—because he (the stranger) is included in the definition of *neighbour*, (whom we are commanded to love); and again—because he is a *stranger*, and because the law says: *LOVE ye therefore the stranger*, (Deut. x. 19).

become dusty by the dust of their feet\*, and drink their words with thirst.”—*Perke Avoth*, Section 1.

<sup>1</sup> רבי אליעזר אומר יהי כבוד חברך חביב עליך<sup>1</sup>  
כשלך

“Rabbi Eliezer says: Let thy friend's honour be as dear to thee as thine own.”—*Perke Avoth*, Section 2.

\* The sages of old used to deliver their lectures whilst seated on couches or very low benches, and the disciples who attended the lectures used to sit at their feet. Hence this phrase: *And suffer thyself to become dusty by the dust of their feet*. Allusion to this custom is made by the Apostle Paul: *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city* AT THE FEET of Gamaliel, (Acts xxii. 3).

The Holy One, blessed be He! has enjoined us the love of the stranger, [in] the same [words], that He has enjoined us the love of His own name; for it is said: *And thou shalt LOVE the Lord thy God*, (Deut. vi. 5); (so that the word LOVE is used in both instances). The Holy One, blessed be He! Himself loves strangers; for it is said: <sup>2</sup>*And loveth the stranger*, (Deut. x. 18).

VI. Whosoever hates an Israelite in his heart transgresses a negative commandment; for it is said: *Thou shalt not hate thy brother in thine heart*, (Lev. xix. 17). Yet he cannot be flogged<sup>3</sup> for [transgressing] this negative commandment, because it is not connected with any positive act. But now the law is only solicitous about (i. e. takes cognizance of) *hatred in the HEART*<sup>4</sup>, (i. e. secret hatred); so that he who

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<sup>2</sup> *He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.*

<sup>3</sup> The nature of the correctional punishment, which, with the Rabbins, goes by the name of מלקות *flogging, lashing or lashes*, and the mode of its infliction, will be explained in one of the notes to the *Precepts relating to Repentance*, Chapter I.

<sup>4</sup> לא תשנא את אחיך בלבבך יכול לא יכנו לא לא יסטרנו לא יקללנו תלמוד לומר בלבבך בשנאה שבלב הכתוב מדבר

“*Thou shalt not hate thy brother in thine heart*, (Lev. xix. 17). Perhaps [one might think that by this was meant] that he should not strike him?—That he should not give him a slap on the face?—That he should not curse him? [therefore] it is expressly said: *in thine heart*, [showing that] the Scripture speaks [here] of *hatred in the heart* (i. e. of secret hatred) only.—*Bab. Talmud, Treatise Erchin, Section 3.*

smites his fellow, or he who abuses him [with words], (although he is not allowed to do so), cannot be said to have transgressed [the law of] לֹא תִשָּׂא *Thou shalt not hate.*

VII. When one man offends another, he (the person offended), should not hate him, and yet keep silence, as is said of the wicked: *And Absalom spake unto [his brother] Amnon neither good nor bad; for Absalom hated Amnon,* (2 Sam. xiii. 22.); but he is commanded to make him aware of it, (viz. of his having given him offence), and to say unto him: Wherefore hast thou done unto me so and so? and wherefore hast thou offended me<sup>1</sup> by such and such a thing? for it is said: <sup>2</sup>*Thou shalt in any wise rebuke thy neighbour,* (Lev. xix. 17.); and if the other repent and beg of him to pardon him, he ought to pardon him; moreover he, whose it is to pardon, ought not to be cruel (i. e. unrelenting); for it is said: <sup>3</sup>*So Abraham prayed unto God,* (Gen. xx. 17).

VIII. Whosoever sees his fellow commit a sin, or walk in a way which is not good, is

<sup>1</sup> וְלִמָּוֶה הַטָּאת לִי בְדַבַּר פְּלוּנִי literally: *and wherefore hast thou sinned against me in such a matter.*

<sup>2</sup> *Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.*

<sup>3</sup> *So Abraham prayed unto God, and God healed Abimelech, &c.* which shows how sincerely Abraham pardoned Abimelech the wrong which he had done unto him.



commanded to bring him back to the better [way], and to make known unto him, that by his wicked actions he sins against himself; for it is said: *Thou shalt in any wise rebuke thy neighbour*, (Lev. xix. 17).

IX. He, who rebukes another, whether on matters [that rest] between the other and himself, or on matters [that rest] between the other and God, ought to rebuke him privately<sup>4</sup>, to talk to him gently and in mild terms<sup>5</sup>, and to make known unto him, that he tells him [all this] for his own good only, for the purpose of bringing him to the life of the world that is to come. Now if the other accept this of him, all is well; and if not, he ought to rebuke him a second time; and a third time; and so he ought to rebuke him continually until the sinner smite<sup>6</sup> him and say unto him: I do not

<sup>4</sup> בנינו לבין עצמו literally: *between him (the other) and himself*.

<sup>5</sup> ובלשון רכה literally: *and with a tender tongue (language)*.

<sup>6</sup> עד היכן תוכחה רב אמר עד הכאה ושמאל אמר עד קללה רבי יוחנן אומר עד נזיפה אמר רב נחמן בר יצחק שלשתן מקרא אחד דרשו שנאמר ויחר אף שאול ביהונתן ויאמר לו בן נעות המרדות וכתוב ויטל שאול את החנית עליו להכותו מאן דאמר עד הכאה דכתיב להכותו מאן דאמר עד קללה דכתיב לבשתך ולבשת ערות אמך ולמאן דאמר עד נזיפה דכתיב ויחר

“How far is rebuke [to go]? (i. e. how long ought a man to continue rebuking his neighbour?) Rav said: until smiting [ensues], (i. e. until the other smite him). And Samuel said:

hearken [to thy rebuke]. But he in whose power it is to prevent [others from sin], and who still does not prevent [them], becomes himself entangled in the iniquity of the sinners, for this very reason that it was in his power to have prevented them.

X. He who rebukes his friend, ought at first not to use harsh expressions<sup>1</sup>, so as to put him to shame; for it is said: *And [thou shalt] not suffer sin upon him*, (Lev. xix. 17). Thus the sages say: <sup>2</sup>Perhaps [thou mayest think that

said: until cursing [ensues], (i. e. until the other curse him). Rabbi Jochanan says: until chiding [ensues], (i. e. until the other chide him). Rabbi Nachman the son of Isaac said: all three, (i. e. all these three Rabbins who are at variance) deduced it (i. e. deduced their opinions) from one and the same text; for it is said: *Then Saul's anger was kindled against Jonathan, and he said unto him: Thou son of the perverse rebellious woman, [do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?]*, (1 Sam. xx. 30). And then it is also written: *And Saul cast a javelin at him to smite him*, (1 Sam. xx. 33). Now the one who says: until smiting [ensues, supports his opinion by] its being written: *To smite him*. The one who says: until cursing [ensues, supports his opinion by] its being written: *To thine own confusion, and unto the confusion of thy mother's nakedness*. Again the one who says: until chiding [ensues, supports his opinion by] its being written: *Then [Saul's] anger was kindled*.

*Bab. Talmud, Treatise Erchin, Section 3.*

<sup>1</sup> לא ידבר לו קשות literally: *he should not talk to him harshly (roughly)*.

<sup>2</sup> מנין לרואה דבר מגונה בחבירו שחייב להוכיחו תלמוד לומר הוכח תוכיח את עמיתך לא קבל מנין שיחזור

thou art allowed] to rebuke him even so as to produce an alteration in his countenance, (i. e. to make him blush or turn pale)?—It is [therefore] expressly said: *And [thou shalt] not suffer sin upon him.* Hence [we know] that it is not lawful [for a man] to put an Israelite to shame, and least of all before a multitude.

XI. Although he, who puts his fellow to shame, cannot be flogged [for it], it is still a great sin. Thus the sages say: <sup>3</sup>He, who causes

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שיחזור ויזכירו תלמוד לומר תוכיח מכל מקום יכול אפילו פניו משתנים תלמוד לומר ולא תשא עליו חטא

“Whence do we know, that he who sees any thing indecent in his fellow, is bound to reprove him?—[It is hence, for] it is expressly said: *Thou shalt in any wise rebuke thy neighbour.* If the other do not accept [his rebuke], whence do we know that he ought to come back and reprove him again?—[It is hence, for] it is expressly said: *Thou shalt in ANY WISE rebuke;* (namely, under all circumstances; the emphatical repetition *תוכיח הוכיח* implying the duty of frequent and repeated admonition). Perhaps [one may think that he may go so far in his rebuke as] to produce an alteration in the other’s countenance? It is [therefore] expressly said: *And thou shalt not suffer sin upon him;* (i. e. thou shalt not go so far in thy rebuke as to make thy neighbour blush or turn pale, and thus render the consciousness of his guilt conspicuous to all that are present.)—*Bab. Talmud, Treatise Erchin, Section 3.*

רבי אלעזר המודעי אומר המחלל את הקדשים<sup>3</sup> והמבזה את המועדות והמלבין פני חברו ברבים... אף על פי שיש בידו תורה ומעשים טובים אין לו חלק לעולם הבא

“Rabbi Eleazar the Modoite says: He who pollutes consecrated things, he who despises the festival days, and he who causes the countenance of his fellow to turn pale before

the countenance of his fellow to turn pale before a multitude, has no share in the world that is to come. A man should therefore be very careful with regard to this matter, [namely] that he do not put his fellow to shame before a multitude, whether he (his fellow) be a great man or an insignificant man; that he do not call him by any name of which the other may be ashamed, and that he do not relate in his presence any thing of which the other may be ashamed.

XII. But when is it so?—[It is so] in matters between man and his fellow, (i. e. in private matters); but in heavenly (i. e. in religious) matters, if he (the sinner) do not turn after a secret [rebuke], we may put him to shame before a multitude, make his sins public, reprove him in his presence, abuse and curse him until he turn for the better, just as all the prophets in Israel did.

XIII. With regard to him who is offended by his fellow and yet does not wish to reprove him, or say any thing unto him, on account of the offender's being too vulgar a person, or of a disordered mind, but who nevertheless pardons him in his heart, so that he neither hates nor reproves him—behold! this is the virtue of

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a multitude . . . although he have [the knowledge of] the law, and also good deeds, will still have no share in the world that is to come."—*Perke Avoth, Section 3.*

piety, for the law was solicitous about *hatred* only<sup>1</sup>.

XIV. A man ought to be very careful [in his behaviour] to orphans and widows, on account of their minds' being very much dejected, and their spirits low, even although they be possessed of wealth<sup>2</sup>. Should they even be the widows or the orphans of kings, we are still warned [by the law] with regard to them, (i. e. how to behave to them), for it is said: *Ye shall not afflict ANY<sup>3</sup> widow, or fatherless child*, (Exod. xxii. 22). But now, how should a man behave to them?—He should talk to them in no other than mild terms, and use them in no other than an honourable manner; he should neither afflict their bodies with hard work, nor their minds<sup>4</sup> with hard words, and should even be more careful of their money than of his own.

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<sup>1</sup> That is, the commandment: *Thou shalt in any wise rebuke thy neighbour*, must not be considered so far positive, as to signify: that in all cases, if after being offended by our neighbour, we do not rebuke him, we trespass against this commandment; for provided only that we do not hate him in our hearts, and consequently do not trespass against the negative commandment, mentioned in the first part of this text, namely, *Thou shalt not hate thy brother in thine heart*, we are the more pious, if we pardon him without rebuking him; this being, as our Author terms it, *the virtue of piety*.

<sup>2</sup> מָמוֹן *money, wealth, mammon*.

<sup>3</sup> ANY *widow or fatherless child*, whatever their rank or station in life may be.

<sup>4</sup> וּלְבָבָם *literally: and their hearts*.

XV. Whosoever quarrels with them, provokes them, afflicts their minds<sup>1</sup>, domineers over them, or wastes their money—behold! such an one trespasses against a negative commandment; and much more, one who smites or abuses them. Now as to this negative law, although they cannot flog him for [transgressing] the same, yet behold! the punishment thereof is specified in the law, [namely]: <sup>2</sup>*And My wrath shall wax hot, and I will kill you with the sword.* [Indeed] there is a covenant established respecting them by Him, who spake [the word] and the Universe existed, that whenever they cry [unto Him] in consequence of any violence [committed on them], they are listened to, for it is said: [*If thou afflict them in any wise and they cry at all unto me, I will surely hear their cry,* (Exod. xxii. 23).

XVI. But when is it so? [It is so] when one puts them to pain for his own purposes. But if he put them to pain in order to instruct them in the law or in some trade, or in order to guide them in the right way, then behold! this is lawful. However he must not, for all this,

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<sup>1</sup> לבן literally: *their hearts.*

<sup>2</sup> *Ye shall not afflict any widow, or fatherless child.*

*If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry.*

*And My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless,* (Exod. xxii. 22, 23, 24).

use them in the same manner as he would use other persons [whilst instructing them], but he ought to make some distinction with regard to them, and to lead them on with gentleness, with great charity, and in an honourable way; for it is said: *For the Lord will plead their cause*, (Prov. xxii. 23).

XVII. It is one and the same thing whether it be a fatherless or motherless orphan. But how long are they called orphans with respect to this matter?—[It is] until they no longer stand in need of any adult person, to support them, bring them up, and take care of them, but are themselves able to provide for their own wants, like all other adults.

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PRECEPTS RELATING TO [THE GOVERNMENT OF]  
THE TEMPER.

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CHAPTER VII.

HE who calumniates his fellow, trespasses against a negative commandment; for it is said: *<sup>1</sup>Thou shalt not go up and down as a tale-bearer among thy people,* (Lev. xix. 16.); and although he cannot be flogged for the thing, it is still a great sin, and may cause the destruction of a great many souls of Israel; and therefore is this [commandment] joined with [another]: *Neither shalt thou stand against the blood of thy neighbour.* Go and learn [the fatal consequences by which the transgression of this commandment may be attended] from what happened through [the conduct of] Doeg the Edomite<sup>2</sup>. Now what is talebearing?—<sup>3</sup>It is

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<sup>1</sup> *Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbour; I am the Lord.*

<sup>2</sup> He, by backbiting Ahimelech the priest, caused his death, as well as that of the other priests, and of the inhabitants of the city of Nob, as recorded in 1 Sam. xxii.

<sup>3</sup> לא תלך רכיל בעמך זו רכילות לשון הרע תני  
רבי נחמיה שלא תהא כרוכל הזה מטעין דבריו של זה  
לזה ודבריו של זה לזה



when one carries about a load of words, and goes from one to another, and says: such and such a man said so and so; of such and such a man I have heard so and so.—Though even it be true, yet behold! such a man destroys the world, (causes general mischief and ruin).

II. Now there is still another sin which is even much greater than this, and which is also comprehended in this negative commandment, namely [that of] *a bad tongue*; which is, when one relates any thing disgraceful of his fellow, though even he speak the truth. Indeed he who speaks falsehood, may be called: *one that brings out a bad report<sup>4</sup> of his fellow*; whereas by a man of a bad tongue, we mean him who sits down and says: such and such a man did so and so; or, his parents have been so and so; or, I have heard of him so and so; uttering [at the same time] disgraceful expressions. Now with regard to such an one the Scripture says: *The Lord shall cut off all flattering lips, [and] the tongue that speaketh proud things*, (Ps. xii. 3).

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“*Thou shalt not go up and down as a talebearer among thy people*—this is the backbiting of a bad tongue. Rabbi Nehemiah taught [thus]: Thou shalt not be like a pedlar, carrying the words of this [man] to that [man], and of that [man] to this [man]; (so that Rabbi Nehemiah derives רכיל a talebearer from רוכל a trader, pedlar, or hawker”).

*Jerusalem Talmud, Treatise Peyjah, Section 1.*

<sup>4</sup> רע שם literally: a bad name.

III. The sages say: For three transgressions punishment is inflicted<sup>1</sup> upon a man in this world, and moreover he has no share in the world that is to come, [namely]: *idolatry, adultery* (or incest) and *bloodshed*; but a <sup>2</sup>*bad tongue* is equivalent to all these. Again the sages say: He who speaks with a bad tongue, is as if he denied the radical principle<sup>3</sup>, (i. e. as if he were given

<sup>1</sup> נפרעין מן האדם literally: *are avenged of man*.

<sup>2</sup> כל המספר לשון הרע מגדיל עונות כנגד שלש עבירות עבודה זרה וגילוי עריות ושפיכת דמים

“Whosoever talks with a bad tongue increases [his] iniquities as much as by (these) three transgressions, [namely], idolatry, adultery\* (or incest) and bloodshed.—*Bab. Talmud, Treatise Erchin, Section 3*. Again in the *Jerusalem Talmud, Treatise Peyiah, Section 1*. we read these words:

ארבעה דברים שהם נפרעין מן האדם בעולם הזה והקרון קיימת לו לעולם הבא ואלו הן עבודת אלילים גלוי עריות ושפיכת דמים ולשון הרע כנגד כולן

“There are four things which are avenged of a man in this world, and yet the capital [of the sin] is still preserved for the world that is to come; (i. e. that which a man suffers for these four sins in this world, is in some manner the interest only of the guilt which he pays off, but for the capital of the sin he will be called to account in the world that is to come); they are these; idolatry, adultery (or incest), and bloodshed; but a bad tongue is equivalent to all these [crimes].”

ואמר רבי יוחנן משום רבי יוסי בן זימרא כל המספר לשון הרע כאלו כופר בעיקר שנאמר אשר אמרו ללשונו נגביר שפתינו אתנו מי אדון לנו

“Again

\* נילוי literally: *the uncovering of nakedness*; a term used by the Rabbins to express adultery or incest.

up to heresy), for it is said: *Who have said, With our tongue will we prevail, our lips are our own, WHO IS LORD OVER US?* (Ps. xii. 4). Moreover the sages say: <sup>4</sup>A bad tongue (i. e. opprobrious language) destroys three [persons; namely], him who utters it; him who listens<sup>5</sup> to

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“ Again said Rabbi Jochanan in the name of Rabbi Josi the son of Zimrah: He who speaks with a bad tongue, is as if he denied the radical principle; for it is said: *Who have said, With our tongue will we prevail; our lips are our own; who is Lord over us?* (thus denying the existence or power of the Almighty).—*Bab. Talmud, Treatise Erchin, Section 3*).

<sup>4</sup> במערבא אמרי לשון תילתאי קטיל תלתא הורגת  
למספרו ולמקבלו ולאומרים עליו

“ In the West they say: The tongue of a third [person], (i. e. of one who is a talebearer between two other men) slays three [persons; namely], it slays him who tells (the tale or slander); him who listens to it; and him against whom it is said.”—*Bab. Talmud, Treatise Erchin, Section 3*.

<sup>5</sup> והמקבלו literally: *and him who receives or accepts it*. One or two more specimens of the sayings of the Rabbins on the subject of slander and backbiting, will perhaps stand here in the right place, though not quoted by our Author. Thus in *Treatise Erchin, Section 3*. they say:

אם ישוך הנחש בלא לחש לעתיד לבא מתקבצות ובאות  
כל החיות אצל הנחש ואומרות לו ארי דורס ואוכל זאב  
שורף ואוכל אתה מה הנאה יש לך אומר להן מה יתרון  
לבעל הלשון

“ *Surely the serpent will bite without enchantment, [and a babbler is no better],* (Eccles. x. 11).—In the day to come, (i. e. in the day of judgment), all the beasts will assemble and come to the serpent, and say unto him: The lion tramples on [his prey] and eats it up; the wolf tears [his prey] to pieces, and also eats it up; but thou, what pleasure hast thou [in biting]?

it; and him against whom it is uttered; but he who listens to it, is even more [guilty] than he who utters it.

IV. Again there are expressions, which may be said to be *indirect slander*<sup>1</sup>; for instance, if one were to say of such and such an one, that he will remain as he is now<sup>2</sup>; or, if he were to say: Do not speak of such and such an one, I do not wish to make known what has happened, or what has taken place; and the like expressions. Also with regard to him who speaks in favour of his fellow before his enemies; behold! all this is *indirect slander*; as this may cause them (his enemies who are present) to speak to his disgrace; and it is, with regard to this matter, that Solomon said: *He that*

biting]?)—then he (the serpent) will say unto them: *The babbler is no better.*

Again they say in *Treatise Erchin, Section 3.*

כל המספר לשון הרע מגדיל עונותיו עד לשמים שנאמר  
שתו בשמים פיהם ולשונם תהלך בארץ

“ He who speaks with a bad tongue raises his iniquities to the heavens, for it is said: *They set their mouth against the heavens, and their tongue walketh through the earth,* (Psal. lxxiii. 9).”

<sup>1</sup> *אבק לשון הרע* literally: *dust of a bad tongue*; thus the Rabbins call also *indirect usury* by the name of *אבק רבית* *dust of usury*, &c.

<sup>2</sup> That is, he will always be the same man he is now—words expressive of a bad opinion, though containing no direct reproach.

*blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him, (Prov. xxvii. 14)*; seeing that his [speaking] well [of his friend], may, [in certain cases], become [the cause of others' speaking] ill of him. It is the same with regard to him who speaks with a bad tongue, by way of jest, or in a [seemingly] careless manner<sup>3</sup>, as though he were not speaking this out of hatred. Now this is what Solomon said in his wisdom: *'As a mad man who casteth firebrands, arrows and death, &c. And saith: Am not I in sport? (Prov. xxvi. 18, 19)*. And so it is also with him who speaks with a bad tongue in a deceitful manner, namely, as if he spake at a venture, and as if he did not know that the thing which he spake was slander<sup>5</sup>, and who, when others want to prevent him [from talking in this way], says: I did not know that this was slander, or that such was the conduct of such and such an one.

V. It is all the same, whether one speak with a bad tongue, in the presence of his fellow, or not in his presence; so that if one tell but such things as (should men happen to hear them from each other) may be the cause of injuring

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<sup>3</sup> ודרך קלות ראש literally: *and by way of levity of head (mind)*.

<sup>4</sup> *As a mad man who casteth firebrands, arrows and death. So is the man that deceiveth his neighbour, and saith, Am not I in sport? (Prov. xxvi. 18, 19)*.

<sup>5</sup> לשון הרע literally: *a bad tongue*.

his fellow, in his body or property<sup>1</sup>, or even of distressing or frightening him, then behold! this is slander<sup>2</sup>. However, if these things have been said before three [men], then the thing has already become public<sup>3</sup>, and therefore if one of the three tell the thing a second time, it can no longer be said to be slander, provided his design be not to spread the report, and to divulge it still more.

VI. Now all these are men of a bad tongue, with whom it would even be unlawful to dwell in the same neighbourhood, much more to sit with them and listen to their words. Indeed the decree<sup>4</sup> which was sealed against our fathers in

<sup>1</sup> בממונו או literally: *or in his mammon (wealth)*.

<sup>2</sup> לשון הרע literally: *a bad tongue*.

<sup>3</sup> כבר נשמע הדבר ונדוע<sup>3</sup> literally: *the thing has already been heard and known*.

אמר רבא בר רב הונא כל מילתא דמתאמרה באפי תלתא לית בה משום לישנא בישא מאי טעמא חברך חברא אית ליה וחברא דחברא אית ליה

“Ravah the son of Rav Hinnah said: A word which has been said in the presence of three [men], cannot be said to be slander [when the same is repeated by one of the three]. What is the reason?—[it is because] thy friend has another friend; and again the friend of that other friend has also a friend—(i. e. after the word has been said in the presence of three, it must have become quite public).”

*Bab. Talmud, Treatise Erchin, Section 3.*

משנה—נמצא אומר בפיו חמור מן העושה מעשה<sup>4</sup> וכן מצינו שלא נחתם גזר דין על אבותינו במדבר אלא על לשון הרע שנאמר וינסו אותי זה עשר פעמים וכו'

“*Mishnah*”

the wilderness, was so (sealed), only in consequence of their bad tongue.

VII. Whosoever takes vengeance of his fellow, trespasses against a negative commandment; for it is said: *Thou shalt not avenge*, (Lev. xix. 18.); and although he cannot be flogged for it, it still shows a very wicked disposition; it being more becoming in a man to overlook<sup>5</sup> all worldly concerns; for with intelligent men, all these (concerns) are but vain and idle things, such as are not [of consequence] enough to call forth vengeance.

VIII. Now what is vengeance?—[<sup>6</sup>Suppose that] one's friend says to one: Lend me thy

*“Mishnah*—consequently he who speaks [opprobrious words] with his mouth, [offends] more gravely than he who commits a [bad] action; and thus we find that the decree against our fathers in the wilderness, was only sealed, in consequence of [their] bad tongues; for it is said: [*\*They*] *have tempted me now these ten times, &c.*

*Bab. Talmud, Treatise Erchin, Section 3.*

<sup>5</sup> מעביר literally: *pass over.*

אי זו היא נקימה ואי זו היא נטירה נקימה אמר<sup>6</sup> לו השאילני קרדומך אומר לו לאו למחר אומר לו הוא השאילני קרדומך אומר לו איני רוצה להשאילך כדרך שלא השאלתני זו היא נקימה ואי זו היא נטירה אמר לו השאילני

*\* Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, have tempted Me now these ten times, and have not hearkened to My voice.*

*Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked Me see it.—Numb. xiv. 22, 23.*

sickle; Lend me thy hatchet; and the other says: I will not lend thee. To-morrow the other has need to borrow of the first, and so he says to him: Lend me thy hatchet; but he says: I will not lend it to thee, as thou didst not lend to me, when I asked thee—then behold! this man is avenging himself; but rather when the other comes to him to ask [something] of him, he ought to give it to him with a willing heart, and ought not to treat him in the same way as the other treated him; and so it is with all other things like these, just as David said respecting his own kind dispositions: *If I have retaliated upon him that paid me evil*<sup>1</sup> [*for good*], or *if I have stripped, &c.*

השאיילני מגלך אמר לו לאו למחר אמר ליה השאיילני  
קרדומך ואמר לו הילך ואיני עושה כמותך שלא השאלתני  
זו היא נטירה

“What is vengeance? and what is bearing a grudge?—Vengeance [is this]: If one says to another: Lend me thy hatchet, and the other says: no; to-morrow the other says to him: Lend me thy hatchet, and he says: I will not lend thee, as thou didst not lend me; this is vengeance. And what is bearing a grudge?—[It is this]; if one says to another: Lend me thy sickle, and the other says: No; to-morrow the other says to him: Lend me thy hatchet, and he says: Here thou hast it; I do not act like thee, who wouldest not lend me; this is bearing a grudge.

*Bab. Talmud, Treatise Yomah, Section 2.*

<sup>1</sup> אם גמלתי שלמי רע ואחלצה צוררי ריקם (Ps. vii. 4). Our Author's quoting this verse in support of his precept with regard to the duty incumbent on a man to forget the evil done to him by his neighbour, evidently shows that he must have

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IX. And so also he who bears a grudge against any man of Israel, trespasses against a negative commandment; for it is said: *Nor bear any grudge against the children of thy people*, (Lev. xix. 18). Now what is bearing a grudge? [Suppose that] Reuben says to Simeon: Let me this house for hire, or lend me this ox; and [that] Simeon is not willing [to do so]. After some days, Simeon has need to borrow or to hire [something] of Reuben; and then Reuben says to him: Here thou hast it; behold! I lend it to thee; I am not like thee; I will not repay thee according to thy conduct [to me]. —He who does so, trespasses against [this commandment, viz.]: *Nor bear any grudge*; as he ought rather to obliterate the thing from his memory<sup>2</sup>, and not to bear any grudge on account of it, seeing that as long as he bears a grudge on account of the matter, and keeps it

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translated it in some such manner as this: *If I have retaliated upon him that paid me evil [for good], or if I have stripped (or oppressed) him that without cause is mine enemy*; for had our Author considered this verse in the same light as the translators of the authorized English version, this quotation would be here quite out of place. Yarchi and Aben Ezra also both agree in deriving שְׂלֵמִי from שָׁלַם to pay, although we do not meet with another instance of this root being used in this acceptation in the *Kal* conjugation. The commentator on Mendelssohn's Translation of the Psalms observes, that וְאֶחְלָצָה may be synonymous with וְאֶחְלָצָה and *if I have oppressed*, the same as כָּבַשׁ a lamb, is synonymous with כָּשַׁב or שָׂמְלָה a garment, with שָׁלְמָה.

<sup>2</sup> מִלְּבוּ literally: *from his heart*.

in his mind, he may perchance go so far as to wreak vengeance<sup>1</sup>. Therefore was the law so solicitous about bearing a grudge, [enjoining a man] to obliterate the matter from his memory, so as not to have any recollection of it at all; this being the right disposition by which social life<sup>2</sup>, and the dealings of men with each other, can be preserved.

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<sup>1</sup> שְׂמָא יבוא לנקום literally: *he may perhaps come* (i. e. be brought or induced) *to avenge* [*it*].

<sup>2</sup> יישוב הארץ literally: *the population of the earth*.

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PRECEPTS RELATING TO IDOLATERS<sup>3</sup> AND TO  
THEIR ORDINANCES.

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CHAPTER I.

IN the days of Enos, the sons of men fell into a great error; even the counsel of the wise men of that generation degenerated into folly; and Enos himself was also one of those, who laboured under that error. Now their error consisted in this; they said: Whereas God has created these stars and orbs to be the regulators of the Universe—has placed them on high, and imparted glory to them, inasmuch as they are servants, which serve before Him—they must be worthy of being praised and glorified, and of having homage paid unto them. Moreover it must be the pleasure of God, blessed be He! that those<sup>4</sup> should be exalted and revered whom he has made excellent and venerable, just as it is the pleasure of a king that those who stand before him should be revered;

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<sup>3</sup> עובדי ככבים ומזלות literally: *worshippers of stars and planets.*

<sup>4</sup> It will be remembered that our Author considers the planets and orbs, as beings possessed of soul, mind and understanding. See p. 97. ¶ XI.

which indeed is reverence, [paid] to the king [himself].

II. As soon as they were struck with this idea<sup>1</sup>, they began to build temples to the stars, to offer sacrifices unto them, to praise them, to glorify them with words, and to bow down to them, in order that they might thus (according to their wicked notion), obtain the favour of the Creator. Such was the radical principle of idolatry, and this is what they used to say who adhered to it, and who were acquainted with its principles; not that they would say, that there was no other God except that star [which was the object of their adoration]. Now this is what Jeremiah said: *Who would not fear Thee, O King of nations? for to Thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee. But they are altogether brutish and foolish; the stock is a doctrine of vanities*, (Jer. x. 7, 8). That is to say: All know that Thou art by Thyself [the only God]; yet their error and their folly [consist] in their fancying that vain thing (i. e. the worshipping of that vain stock or idol) to be Thy pleasure.

III. But after a length of time, false prophets arose among the sons of men, who said,

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<sup>1</sup> כיון שעלה דבר זה על לבם<sup>1</sup> literally: *As this thing arose in their heart (mind)*.

that God had commanded them, saying: Worship ye such and such a star, or all the stars; Offer sacrifices and drink-offerings to the same, in such and such a manner; Build a temple for the same, and make an image of the same, to the end that the whole of the people, women, little ones, and all the other inhabitants of the land, may bow down to it.—And so he (the false prophet) revealed unto them<sup>2</sup> some image, which he invented in his own heart, saying [unto them], that this was the image of such and such a star, which was revealed to him in his prophecy. And in this manner they began to make images in temples, under trees, on the tops of mountains and on high hills; to assemble together, and to bow down to the same; saying [at the same time] to the rest of the people, that this image had the power of doing good and evil, and that [consequently] it was right to worship it, and to stand in awe of it. Moreover their priests used to say unto them: By this service ye will increase and prosper; and so and so ye ought to do; and so and so ye ought not to do.

IV. And then other liars too began to appear<sup>3</sup> and to say, that the star itself, or some orb or angel spoke unto them, saying: Worship ye me in such and such a manner, (the man-

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<sup>2</sup> ומודיע להם literally: *and [was] making known unto them.*

<sup>3</sup> לעמוד literally: *to arise.*

ner in which it was to be worshipped having been revealed to them by the same); and do ye so and so; and do ye not so and so. And so the thing spread over the whole world, [namely], the worshipping of those images, in various manners of worship, one different from the other, the offering of sacrifices, and the bowing down unto the same.

V. But after another lapse of time, the glorious and awful God came into utter oblivion both in the conversation and in the minds of all [men] existing, so that they knew Him no more; and in consequence of this, the whole people of the land, the women and the little ones, knew only that image of wood or stone, or that temple [built] of stones, which they were trained from their infancy to bow down unto, to worship, and to swear by the name of. Even the wise men who were among them, as, for instance, their priests and the like men, imagined that there was no other God, except the stars or orbs, for the sake of which, and in the likeness of which, those images were made; but as to the Rock of the Universe—there was no man who comprehended or knew Him, except [a few] individuals [who were then] in the world, as for instance, Enoch, Methuselah, Noah, Shem and Eber; and in this manner the world was continually performing its revolutions, until he, the pillar of the world, was born, namely, Abraham our father.

VI. As soon as this mighty<sup>1</sup> [champion of religion] was weaned, he began to revolve<sup>2</sup> in his mind (whilst still a child<sup>3</sup>), and began to reflect day and night, and to wonder, how it was possible that this orb should move<sup>4</sup> continually, if there was no one who caused it to move<sup>5</sup>. But now, who is it that causes it to revolve—it being quite impossible that it should revolve by itself?—He had however neither teacher, nor any one who could explain the matter to him, but was [on the contrary] plunged, in Ur of the Chaldees, among those foolish worshippers of idols; his father, his mother, and the whole of the people being worshippers of idols, yea he himself being [then] a worshipper in common with them; but still his mind was revolving and contemplating<sup>6</sup>, until he arrived<sup>7</sup> at the way of truth, and became sensible of the line of righteousness, by his own correct reasoning; so

<sup>1</sup> איתן זה literally: *this mighty or powerful [man]*.

<sup>2</sup> לשוטט בדעתו literally: *to ramble (go to and fro) with his mind*.

<sup>3</sup> קטן והוא literally: *whilst he [was still] little*.

<sup>4</sup> נדהג literally: *lead on, drive on*.

<sup>5</sup> ולא יהיה לו מנהיג literally: *and that there should be no leader to it*.

<sup>6</sup> ומבין literally: *and understanding (i. e. acquiring knowledge by meditation)*.

<sup>7</sup> עד שהשיג literally: *until he reached*.

that he knew that there was but one God, and that it was He who conducted the orb, and who created every thing; and that among all the beings existing, there was no God except Him. He moreover knew that all [men then in] the world, laboured under an error, and [knew] also that which led them into this error, [namely the error] of worshipping those stars and images, until the truth was lost from their minds. Now Abraham was forty years old when he comprehended his Creator.

VII. As soon as he comprehended and knew [Him], he began to raise objections against the men of Ur of the Chaldees, to enter into controversy with them, and to say [unto them]: The way in which ye walk, is not the way of truth; moreover he broke the images, and began to proclaim to the people, that it was only the God of the Universe whom it was right to serve, and that to Him only it was right to bow down, and to offer sacrifices and drink-offerings, to the end that all future generations<sup>1</sup> might comprehend Him; and also that it was right to destroy and break in pieces all images, to the end that the rest of the people might no longer fall, through them, into the same error with those, who imagined that there was no other God beside these.

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<sup>1</sup> כל הברואים הבאים literally: *all the creatures [that are] to come.*



VIII. As soon as he prevailed over them by his arguments, the king sought to slay him; but a miracle was wrought for him, and so he went to Haran, and began to stand up and to proclaim with a loud voice to the whole world, and to reveal to them<sup>2</sup>, that there was but one God of the whole Universe, and that Him [only] it was right to serve; and so he continued preaching<sup>3</sup> and assembling the people from city to city, and from kingdom to kingdom, until he reached the land of Canaan, still continuing to preach; for it is said: *4 And called there on the name of the Lord, the everlasting God, (Gen. xxi. 33).*

IX. Now when the people happened to assemble around him, and to raise difficulties against his precepts<sup>5</sup>, he used to explain [them] to every one of them in proportion to his (the disputant's) intellectual capacity, until he brought him back to the way of truth; and so thousands and myriads assembled around him, who

<sup>2</sup> ולהודיעם literally: *and to make known unto them.*

<sup>3</sup> וקורא literally: *and proclaiming.*

<sup>4</sup> ויקרא שם בשם יהוה אל עולם It seems that our Author did not translate אל עולם *the everlasting God*, as it is rendered in the authorized English version, but that he rendered it, by: *the God of the Universe*; agreeably to what he says of Abraham's having preached: שיש שם אלוה אחד לכל העולם *That there is ONE GOD OF THE WHOLE UNIVERSE.* And indeed most of the Rabbins agree with our Author in translating אל עולם *the God of the Universe.*

<sup>5</sup> ושואלין לו על דבריו literally: *and asking him [questions] about his words.*

constituted the men of the house of Abraham; and he (Abraham) planted this great and radical principle in their hearts, and also composed books on this [subject]; moreover he revealed it to his son Isaac. And then Isaac settled as a teacher and admonisher. Again Isaac revealed it to Jacob, and appointed him a teacher [of the same]; and so he too settled as a teacher and supporter of all those who joined him. Now Jacob, our father, instructed all his children; but Levi he set apart and appointed [to be] the head; moreover he established him in an academy, to teach the way of God and how to observe the commandments of Abraham, directing his children that there should never cease [to be] a leader<sup>1</sup> from among the sons of Levi, in order that this doctrine<sup>2</sup> might not be forgotten.

X. And thus the thing was continually gaining strength among the children of Jacob, and among those that joined them, so that there grew up in this world a nation who knew the Lord; until the Israelites had been a long time in Egypt, when they began again to acquire their (the Egyptians') manners<sup>3</sup>, and to worship idols like them; except the tribe of

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<sup>1</sup> ממונה literally: *a Governor*.

<sup>2</sup> הלמוד literally: *the instruction*.

<sup>3</sup> ללמוד ממעשיהן literally: *to learn from their doings or actions*.

Levi, who persevered in the commandments of the fathers; so that the tribe of Levi never worshipped idols. Indeed the radical principle, which Abraham had planted, was within a little (i. e. well nigh), rooted out, and the children of Jacob [had nearly] relapsed<sup>4</sup> into the error of the generality of men<sup>5</sup>, and their wanderings.

XI. But because the Lord loved us, and because He [wished to] keep the oath [which He had sworn] unto Abraham, our father, He created Moses, our Rabbi, as well as the Rabbi of all prophets, and sent him [to us]. As soon as Moses, our Rabbi, began to prophesy, and [as soon as] the Lord had chosen Israel for [His] inheritance, He crowned them (i. e. the Israelites) with [His] commandments, and revealed unto them the way of worshipping Him, and also what ought to be the proceedings [against] idolaters, and all those who fall into their error<sup>6</sup>.

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<sup>4</sup> וְחֹזְרֵי בְנֵי יַעֲקֹב literally: *and the children of Jacob [would have] come back, or returned.*

<sup>5</sup> לְטֹעוֹת הָעוֹלָם literally: *to the error of the world.*

<sup>6</sup> וְכָל הַטּוֹעִים אַחֲרֵיהֶם literally: *and all those that err after them.*

CHAPTER I.

WITH regard to all the commandments, which are [contained] in the law, whether they be positive or negative commandments, if a man happen to trespass against any one of them, either presumptuously or through ignorance, he is bound to confess before God, blessed be He! [at the time] when he repents and turns from his sin; for it is said; *When a man or woman shall commit, &c. . . . Then they shall confess their sin which they have done*, (Numb. v. 6, 7). [By] which is [meant] *verbal confession*<sup>1</sup>. Now this confession is a *positive commandment*.

II. But how ought we to confess?—[We ought to say thus]: “I beseech Thee, O God! I have sinned; I have done perversely; I have committed wickedness before Thee, and I have done so and so; and behold! I repent and am ashamed of my doings, and I will never do

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<sup>1</sup> דבריו דברים literally: *confession [by] words*.

this thing again<sup>2</sup>." This is the essence<sup>3</sup> of confession; and he who confesses still more amply, and dwells still longer on the matter<sup>4</sup>, behold! such an one is praiseworthy.

III. And also, with regard to those who bring sin-offerings or trespass-offerings, at the time when they offer their sacrifices, for their ignorance or for their presumption, their sacrifice does not atone for them, unless they repent and confess in [distinct] words; for it is said: *He shall confess that he hath sinned in that thing*<sup>5</sup>, (Lev. v. 5). Likewise with regard to those who are sentenced<sup>6</sup> to death<sup>7</sup> by a court

<sup>2</sup> זה חוזר לדבר זה literally: *and never will I return again to this thing.*

<sup>3</sup> עיקרו של וידוי literally: *the root or radical principle of confession.*

<sup>4</sup> זה ומאריך בענין זה literally: *and lengthens in this matter.*

<sup>5</sup> The verse following this, is: *And he shall bring his trespass-offering unto the Lord for his sin, &c.:* so that the offering was to be preceded by confession.

<sup>6</sup> מחויבי literally: *those who are [found] guilty.*

<sup>7</sup> היה רחוק מבית הסקילה כעשר אמות אומרין לו ש התודה שכן דרך כל המומתין מתודין שכל המתודה יש לו חלק לעולם הבא שכן מצינו בעבן שאמר לו יהושע בני שים נא כבוד ליהוה אלהי ישראל ותן לו תודה ויען עבן את יהושע ויאמר אמנה אנכי חטאתי וכזאת וכזאת עשיתי ומנן שכפר לו וידויו שנאמר ויאמר יהושע מה עכרתנו יעכרך יהוה ביום הזה היום הזה אתה עכור ואי אתה עכור לעולם הבא

“ When

of justice, or who are sentenced to be flogged<sup>1</sup>, their dying or their being flogged does not

“When he (the culprit) was about ten cubits distant from the stoning house (i. e. from the place where culprits were stoned to death), they used to say to him, “Confess;” for this was the manner with all those who were put to death, [namely], that they used to confess; seeing that every one who confesses has a share in the world that is to come; for so we find [that it was] with Achan, to whom Joshua said: *My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him. And Achan answered Joshua, and said: Indeed I have sinned . . . and thus and thus have I done*, (Josh. vii. 19, 20). But how do we know that his confession atoned for him?—[We know it from this]; for it is said: *And Joshua said: Why hast thou troubled us? the Lord shall trouble thee THIS DAY* (Josh. vii. 25.), [implying that] THIS DAY thou art troubled, but thou shalt not be troubled in the world that is to come.”—*Bab. Talmud, Treatise Sanhedrin, Section 6.*

<sup>1</sup> מלקות literally: *flogging* or *lashes*.

Besides the punishment of death, which it was in the power of the Jewish court of justice to inflict, (see page 128, note 3.), it had also the power of inflicting a kind of correctional punishment, designated by the name of מלקות *flogging* or *lashes*. The number of lashes inflicted, never exceeded 39, for though according to the text in Deut. xxv. 3. they were not to exceed 40, yet it was agreed by the Rabbins that the number should be limited to 39 at the most. But even the number of 39 was inflicted upon very robust persons only; whilst culprits of a delicate constitution received a still more moderate punishment. The state of health of the culprit was therefore always taken into consideration, and the number of lashes to be applied, was accordingly agreed upon, previously to the infliction of the punishment. The number agreed upon was always one that was divisible by 3. After the estimate had been made, the culprit was tied to a post, in a posture somewhat bent or oblique, and naked to the waist. The person

atone for them, unless they repent and confess. Moreover if one hurt his fellow, or if he cause him any pecuniary damage, although he pay him what he owes him, this does not atone for him, unless he confess and refrain from ever doing so again; for it is said: *ANY SIN that men commit*<sup>2</sup>, (Numb. v. 6).

IV. With regard to the scape-goat, as it was [intended as] an atonement for the whole of Israel, the chief priest confessed over it in the name<sup>3</sup> of the whole of Israel; for it is said: *And confess over him all the iniquities of THE CHILDREN OF ISRAEL*, (Lev. xvi. 21).

V. Now the scape-goat atoned for all the

person who administered the lashes stood on a stone. One third of the number of lashes was applied on the chest, and the other two-thirds on the shoulders. Three of the judges were always present at the time of the chastisement; and whilst the lashing was going on, the first of the judges read the two following verses: *If thou wilt not observe to do all the words of this law, &c.... Then the Lord will make thy plagues wonderful, &c....* (Deut. xxviii. 58, 59). The judge, second in rank, numbered the blows; and the third in rank bade the person, who flogged, proceed, until the number of lashes decreed was completed.

<sup>2</sup> The verse following this, is: *Then they shall confess, &c.*; the expression מכל חטאת האדם *ANY SIN that men commit*, implying all kinds of sin, even the sins or offences of man against man.

<sup>3</sup> על לשון literally: *in the language of*, (i. e. in such expressions as imply the whole of Israel).

transgressions [mentioned] in the law, slight as well as important<sup>1</sup>; whether one transgressed presumptuously or through ignorance; whether he was made aware of it, or was not made aware of it; the scape-goat still atoned for every thing, provided he repented; but if he did [not repent, then the scape-goat atoned only for his slight [transgressions]. But now, which are [said to be] slight, and which important [transgressions]?—The important ones are those for which one deserves *death by the court of justice*<sup>2</sup> or *cutting off*<sup>2</sup>. Moreover vain and false oaths, (though the punishment of *cutting off* is not attached to them), yet behold! they also are important [transgressions]; but all other commandments, negative as well as positive, to which no punishment of *cutting off* is attached, are [said to be] slight ones.

VI. Now in our days<sup>3</sup>, when the house of sanctuary exists no longer, and when we have no atoning altar—there is nothing [left for us] but repentance. Repentance, however, atones for all transgressions. Even he who has been wicked through the whole of his days, if at the end he repent—not the least part of his wickedness is recorded against him; for it is said: *As for the wickedness of the wicked, he shall not full thereby in the day that he turneth*

<sup>1</sup> והחמורות literally: *and the hard ones*.

<sup>2</sup> See page 128, note 3.

<sup>3</sup> בזמן הזה literally: *at this time*.



*from his wickedness*<sup>4</sup>, (Ezek. xxxiii. 12). Yea the very nature of the day of atonement, is to atone for the penitent; for it is said: *For on that day shall [the priest] make an atonement for you*, (Lev. xvi. 30).

VII. Although repentance atones for every thing, and although the very nature of the day of atonement is to atone, there are still transgressions, which may be atoned for immediately; and also transgressions, which cannot be atoned for until a certain time [has elapsed]. For instance, if a man transgress any *positive* commandment to which [the punishment of] *cutting off*<sup>5</sup> is not attached, and repent [of it]—he is pardoned on the spot<sup>6</sup>; and with regard to such

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רבי שמעון בן יוחאי אומר אפילו צדיק גמור כל ימיו<sup>4</sup>  
ומרד באחרונה איבד את הראשונות שנאמר צדקת הצדיק  
לא תצילנו ביום פשעו ואפילו רשע גמור כל ימיו ועשה  
תשובה באחרונה אין מזכירין לו שום רשעו שנאמר ורשעת  
הרשע לא יכשל בה ביום שובו מרשעו

“Rabbi Simeon the son of Jochi says: Though one be a perfectly righteous man all his days, yet if he rebel at the end, he loses all [his] former [good deeds]; for it is said: *The righteousness of the righteous shall not deliver him in the day of his transgression*, (Ezek. xxxiii. 12). Again though one be a thoroughly wicked man all his days, yet if at the end he repent, not the least part of his wickedness is recorded against him; for it is said: *As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness*, (Ezek. xxxiii. 12).—*Bab. Talmud, Treatise Kidushin, Section I.*

<sup>5</sup> See page 128, note 3.

<sup>6</sup> לו אינו זו משם עד שמוחלין לו literally: *he does not stir from thence until it is pardoned unto him.*

[men] it is said: *Return, ye backsliding children, and I will heal your backslidings, &c.* (Jer. iii. 22).

VIII. Again if one transgress a *negative* commandment, to which neither [the punishment of] *cutting off*, nor [that of] *death by the court of justice* is attached, and repent [of it]—then repentance causes a suspension<sup>1</sup> [of Divine wrath], and the day of atonement atones for it; and, with respect to such [men], it is said: *For on that day shall [the priest] make an atonement for you,* (Lev. xvi. 30). But if one transgress [a commandment] to which [the punishment of] *cutting off* or *death by the court of justice* is attached, and repent [of it]—then repentance, [together] with the day of atonement, causes the suspension, and the afflictions<sup>2</sup> which come upon him, render the atonement complete; so that his atonement never can be complete, unless afflictions come upon him; and with regard

<sup>1</sup> תולה literally: *suspends*.

תשובה מכפרת על עבירות קלות על עשה ועל לא  
תעשה ועל החמורות הוא תולה עד שיבוא יום הכפורים  
ויכפר

“Repentance atones for slight transgressions, whether of positive or negative commandments; but as to important ones, it causes a suspension, until the day of atonement come and atone [for them].”

*Bab. Talmud, Treatise Yomah, Section 8.*

<sup>2</sup> יסורים *afflictions*; this term is chiefly applied by the Rabbins to bodily pains.

to such [a sinner] it is said: *Then will I visit their transgression with the rod,* (Ps. lxxxix. 32).

IX. When is it so?—[It is so] if he did not profane [the name of] God, at the time when he transgressed. But he who profanes [the name of] God, although he repent, and although the day of atonement arrive whilst he is still persevering in his repentance, yea although afflictions come upon him, still his atonement is not complete until he die; so that [with such a sinner] repentance, the day of atonement, and afflictions, [are] all three [indispensable to] cause the suspension, and death [alone] makes the atonement [complete]; for it is said: *And it was revealed in mine ears by the Lord of hosts, SURELY THIS INIQUITY SHALL NOT BE PURGED FROM YOU TILL YE DIE,* (Isai. xxii. 14).

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CHAPTER II.

WHAT is [the criterion of] true repentance<sup>1</sup>? —It is when a matter, in which a man has once transgressed, comes [again] within his reach<sup>2</sup> and when he moreover has it in his power to commit the same [offence again], and yet shrinks<sup>3</sup> back [from it], and does not commit [it] out of [mere] repentance, and not out of fear or impotence<sup>4</sup>. For instance; Behold! one who once had a criminal intercourse with a woman; now if after a lapse of time he [happen to] have again a private meeting with her, (whilst still persevering in his love to her, and whilst still possessing his full bodily power; moreover whilst still in the same country<sup>5</sup> where he once sinned with her)—if then he shrink

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<sup>1</sup> תשובה גמורה literally: *perfect repentance*.

<sup>2</sup> בירו literally: *in (or to) his hand*.

<sup>3</sup> ופירש literally: *and he separated [himself], or parted with*.

<sup>4</sup> מכשלון כח literally: *through want of strength*.

<sup>5</sup> That is, under the influence of the same climate and associations.

back [from her], and do not commit [the sin]—such an one is [said to be] a true penitent; and this is what Solomon said: *Remember now thy Creator IN THE DAYS OF THY YOUTH,* (Eccles. xii. 1).

II. However if one repent only in his old age, or at a time when it is no longer in his power to do that which he was [in the habit of] doing; although this is [certainly] not genuine<sup>6</sup> repentance, yet it still avails him, and he is still [said to be] a penitent. Though even he may have been a transgressor all his life, yet if he repent but on the day of his death, so that he die a penitent, all his sins are pardoned; for it is said: *While the sun, or the light, or the moon, or the stars, be not darkened, NOR THE CLOUDS RETURN AFTER THE RAIN,* (Eccles. xii. 2); which is [an allusion to] the day of death. Whence we infer that if he (the sinner) remember but his Creator and repent, before he dies, he is still pardoned.

III. Now what is that repentance [to consist in]?—In this, that the sinner forsake his sin, and remove it from his thoughts; moreover that he resolve in his heart, never to do it again; for it is said: *Let the wicked forsake his way,* (Isai. lv. 7). He also ought to be sorry

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<sup>6</sup> מעולה תשובה literally: *profitable repentance.*

<sup>7</sup> *Let the wicked forsake his way, AND THE UNRIGHTEOUS MAN HIS THOUGHTS, &c.*; from which we deduce, that the removal of sin from a man's thoughts is essential to repentance.

for the past; for it is said: *Surely after that I was turned, I repented*, (Jer. xxxi. 19). And he ought also to call to witness Him who knoweth [all] secrets, that he will never return to this sin again; for it is said: *Neither will we say any more to the work of our hands: [Ye are] our gods, &c.* (Hos. xiv. 3). Moreover it is necessary that he make a verbal<sup>2</sup> confession, and that he utter [with his mouth] the contrite resolutions of his heart.

IV. He who confesses with words, without having resolved in his heart to forsake [his sins]—Behold! he is like one who dips<sup>3</sup> [in water, by way of performing the necessary purification] whilst holding an unclean animal in his hand<sup>4</sup>, when his dipping can avail him nothing, unless he throw away the unclean animal; and so it is said: *But whoso confesseth AND FORSAKETH [them] shall have mercy*, (Prov. xxviii. 13). Moreover it is necessary that he name<sup>5</sup>

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<sup>1</sup> The verse, preceding this, opens thus: *Take with you words, and turn to the Lord; say unto Him, &c.*; from which we perceive, that the penitent is directed to call on God, and to protest before Him, that he is come to the firm resolution of amending his life.

<sup>2</sup> להתודות בשפתיו literally: *to confess with his lips*.

<sup>3</sup> The cleansing, by washing the flesh in water, of those that contract uncleanness by touching unclean animals, is prescribed in Lev. xxii. 5, 6; and also in other places of the Pentateuch.

<sup>4</sup> ושרץ בידו literally: *and [holds] a creeping thing in his hand*.

<sup>5</sup> לפרוט literally: *to utter with words, or to define*.

his sin; for it is said: *Oh, this people have sinned a great sin, AND HAVE MADE THEM GODS OF GOLD*<sup>6</sup>, (Exod. xxxii. 31).

V. It is also the usual course of repentance, that the penitent should cry unremittingly to the Lord, with weepings and entreaties; that he should exercise charity as much as is in his power; that he should remove very far from the object of his transgression<sup>7</sup>, and that he should alter his name, just as if he were to say: I am quite another person, and not the same man who committed those actions; moreover that he should altogether alter his actions for the better, and [in a direction] towards the way of righteousness; and also that he should emigrate from his place; for emigration atones for [a man's] iniquity, inasmuch as it causes him to give way, and to become meek and humble-minded.

VI. It is also very commendable in the penitent to confess before a multitude of persons, and to make known unto them his transgressions; also to reveal to others the offences [existing] between himself and his fellow, saying unto them: Surely I have offended such and such an one, and I have done unto him so and so; but behold! I now repent of, and am sorry

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<sup>6</sup> Here we perceive that Moses has named and defined the crime, for which he was begging mercy and forgiveness.

<sup>7</sup> מן הדבר שחטא בו literally: *from the thing with which he has sinned.*

for it. Now he who is proud, and does not make his transgressions publick, but conceals the same—his repentance is no true [repentance]; for it is said: *He that covereth his sins shall not prosper*, (Prov. xxviii. 13).

VII. But when is it so?—[It is so with regard to] transgressions between man and his fellow; but with regard to transgressions between man and God<sup>1</sup>, he ought not<sup>2</sup> to render himself notorious, and indeed it would be effrontery in him if he were to make publick the same; and therefore [in such a case] he [need only] repent before God, blessed be He! and name his sins to Him [alone], but in publick his confession ought to be a general<sup>3</sup> one, (i. e. he may confess himself publickly to be a sinner against God, but he must not name his sins). Indeed it is well for him that his sin should not transpire; for it is said: *Blessed is he whose transgression is forgiven, WHOSE SIN IS COVERED*<sup>4</sup>, (Ps. xxxii. 1).

<sup>1</sup> למקום See page 109, Note 4.

<sup>2</sup> אינו צריך literally: *he need not, or he has no occasion.*

<sup>3</sup> סתם literally: *undefinedly.*

<sup>4</sup> רב רמי כתיב מכסה פשעיו לא יצליח ומודה ועוזב וגו' וכתיב אשרי נשוי פשע כסוי הטאה ... רב זוטרא בר טוביה אמר כאן בעבירות שבין אדם למקום כאן בעבירות שבין אדם לחבירו

“ Rav raised this difficulty, (i. e. he brought the following two verses into collision); It is written: *HE THAT COVERETH*



VIII. Although repentance and praying aloud<sup>5</sup> are at all times very good, yet they are still more [especially] good, during the ten days that are between the new year's day and the day of atonement, as then they (the supplications of the penitent) are accepted forthwith; for it is said: *Seek ye the Lord while He may be found*, (Isai. lv. 6). But when is it so?— [It is so] in the case of an individual; but as to a congregation [at large], whenever these repent and pray aloud with all their hearts<sup>6</sup>, they are listened to<sup>7</sup>, for it is said: *As the Lord our God [is] in ALL [THINGS THAT] WE CALL<sup>8</sup> UPON HIM [FOR]*, (Deut. iv. 7).

IX. The day of atonement however is the [proper] time for repentance for all, both for individuals and the publick<sup>9</sup>, as being the

*HIS SINS SHALL NOT PROSPER, but whoso confesseth and forsaketh, &c.* (Prov. xxviii. 13); and yet it is written again: *Blessed is he whose transgression is forgiven, WHOSE SIN IS COVERED*, (Ps. xxxii. 1.)? ... Rabbi Zutra the son of Tobias said: The one [relates] to transgressions between man and God, and the other to transgressions between man and his fellow."—*Bab. Talmud, Treatise Yomah, Section 8.*

<sup>5</sup> והצעקה literally: *and groaning, or crying aloud.*

<sup>6</sup> בלב שלם literally: *with a perfect heart.*

<sup>7</sup> הן נענין literally: *they are answered.*

<sup>8</sup> בכל קראנו instead of being rendered by: *IN ALL THINGS that we call*, seems to have been rendered by the Rabbins by: *AT ALL TIMES that we call.*

<sup>9</sup> ולרבים literally: *and for a multitude.*

ultimate [time of] pardon and forgiveness to Israel. Every one is therefore bound to repent and to confess on the day of atonement. And with regard to confessing on the day of atonement, we are commanded that it (the confession) should begin on the day preceding that day<sup>1</sup>, and before eating [the evening meal], lest one happen to be choked at the meal, and before he has confessed, (and consequently die without confession). But although one has confessed [already] before eating [the evening meal], he ought to confess again in the evening of the night preceding the day [of atonement], and likewise to confess again in the morning prayer<sup>2</sup>, additional prayer, oblation prayer, and

<sup>1</sup> מערב היום literally: *on the eve of the day.*

<sup>2</sup> תפלת מנחה *the morning prayer*, and תפלת שחרית *the oblation prayer*, but commonly used to denote the afternoon prayer), are enjoined by the Rabbins as the most important prayers, which every one who adheres to their doctrine, is bound to say every day. These two prayers are intended to compensate for the two constant or daily sacrifices, commanded by Moses. תפלת ערבית *the evening prayer*, though also usual amongst the adherents of the Talmudistic doctrine, is not considered of so much importance, not having been so strictly enjoined. On the sabbath and on festival days, when, besides the two constant sacrifices, additional sacrifices were commanded by Moses, a fourth prayer, which goes under the name of תפלת מוסף *the additional prayer*, is read; but on the day of atonement, a fifth prayer is further introduced, which is read at sun-set, and which is called תפלת נעילה *the closing prayer*; implying that the gates of heaven are about to be closed.

closing prayer. But now where (i. e. at which part of the prayer), ought the confession to be made?—An individual [ought to confess] after his prayer, and the prayer reader<sup>3</sup>, in the midst of his prayer, [namely] at the fourth blessing<sup>4</sup>.

X. The confession practised now amongst Israel, is this: *Surely we have all of us sinned, &c.*; this being the essence<sup>5</sup> of confession. The transgressions which one confesses on one day of atonement, he ought to confess again on the day of atonement following<sup>6</sup>, even though he may have been firm<sup>7</sup> in his repentance [during the whole of the intermediate time]; for it is said: *For I acknowledge my transgressions, and my sin IS EVER BEFORE ME*, (Ps. li. 3).

XI. Repentance and the day of atonement atone only for transgressions between man and

The most important part of each of the above-named prayers, is that which is called עשרה שמונה *the EIGHTEEN* [blessings], and which originated with *Ezra* and his בית דין court of justice.

<sup>3</sup> צבור ושליח literally: *and the deputy or messenger of the congregation*. See page 76, Note 2.

<sup>4</sup> Viz. the fourth blessing of the עשרה שמונה *eighteen*. See last Note but one.

<sup>5</sup> עיקר הוידוי literally: *the root of confession*.

<sup>6</sup> ביום הכפורים אחר literally: *on the other day of atonement*.

<sup>7</sup> על פי שהוא עומד בתשובתו literally: *although he be standing (persevering) in his repentance*.

God; such, for instance, as eating a thing which is forbidden, or having unlawful intercourse with a woman, and the like [transgressions]; but with regard to offences between man and his fellow, for instance, if one happen to hurt his fellow, or to curse his fellow, or to rob him, and the like [offences], he is never pardoned until he give his fellow that which he owes him, and until he reconcile him.

XII. [For] although he restore to the other the money which he owed him, it is still necessary to reconcile him, and to entreat him to pardon him. Even though he have only provoked his fellow with words, it is still necessary to reconcile him, and to urge him [with entreaties], until he pardon him. Should his fellow not be willing to pardon him, he ought to bring with him a company<sup>1</sup> of three of his friends, in order that these may urge, and beg [pardon of], the other; should the other still not be reconciled, he ought to bring a second, and even a third [company of friends]; but should the other still be unwilling [to grant his pardon], he may leave him and betake himself away [from him], and then the one who would not pardon, becomes the sinner. However if the other happen to be his Rabbi (i. e. his religious instructor), he must go and come again to him even a thousand times, until he pardon him.

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<sup>1</sup> שורה literally: *a row or range.*

XIII. It is not lawful for a man to be cruel and inexorable; he ought rather to be easily moved to reconciliation, and with difficulty moved to anger; so that when the man who offended him begs pardon of him, he should pardon him with a perfect heart and benevolent mind. Even though the other have oppressed or offended him very much, still he ought not to avenge himself, nor to bear a grudge; this (moderation) being the practice of the seed of Israel, who are kind-hearted<sup>2</sup>; but with regard to the Cuthites<sup>3</sup> who are of uncircumcised hearts, these are not so, but *they keep their wrath for ever*<sup>4</sup>; and so it is said with regard to the Gibeonites, in consequence of their not having forgiven and of their having shown themselves unrelenting<sup>5</sup>: *Now the Gibeonites WERE NOT OF THE CHILDREN OF ISRAEL*, (2 Sam. xxi. 2).

<sup>2</sup> ולבם הנכון literally: *and their right hearts*.

<sup>3</sup> See page 166, Note 5.

<sup>4</sup> An expression made use of by Amos the prophet, when describing the uncharitableness of Edom, (Amos i. 11).

<sup>5</sup> *Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?*

*And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.*

*And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel,*

*Let seven men of his sons be delivered unto us, and we will hang*

XIV. If one offend another, and the other happen to die before he (the offender) has begged his pardon, he ought to take with him ten men, and place them over the other's grave, and say before them [these words]: I have sinned against the Lord God of Israel, and also against this man, having done unto him so and so. Moreover if he owed the other money, he ought to restore it to his heirs; if, so far as he knows, the other have no heirs, he ought to deposit it in a court of justice, and also make his confession.

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*hang them up unto the Lord in Gibeah of Saul whom the Lord did choose. And the king said, I will give them.*

2 Sam. xxi. 3, 4, 5, 6.

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CHAPTER III.

EVERY one of the sons of men has his good deeds, and also his wicked deeds<sup>1</sup>. He whose good deeds amount to more than his wicked deeds, is [said to be] *a righteous man*, and he whose wicked deeds amount to more than his good deeds, is [said to be] *a wicked man*; [again he whose deeds consist of] half [good ones] and half [wicked ones], is [said to be] *an intermediate man*. Also with regard to a [whole] country, if the good deeds of the whole of its inhabitants [when added together] were to amount to more than their wicked deeds, [then] behold! this would be a righteous [country]; but if the wicked deeds of the same were to be most, [then] behold! this would be a wicked [country]. And so it would be with regard to the whole world in general<sup>2</sup>.

II. The man whose wicked deeds amount to more than his good deeds, dies forthwith, in

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<sup>1</sup> ועונות literally: *and iniquities*.

<sup>2</sup> כולו literally: *altogether*.

consequence of his wickedness; for it is said: <sup>1</sup>*For the multitude of thine iniquity*, (Hos. ix. 7); also a country, the wicked deeds of which are most, perishes forthwith; for it is said: *Because the cry of Sodom and Gomorrah is great, &c.* (Gen. xviii. 20).—And so it is with regard to the [inhabitants of the] whole world in general, [viz.] if their wicked deeds amount to more than their good deeds, they also perish forthwith; for it is said: <sup>2</sup>*And God saw that the wickedness of man was great*, (Gen. vi. 5).

III. However in this balancing [of the good deeds against the wicked ones], not the *number* of the good or wicked deeds, but the *importance*<sup>3</sup> of the same, is taken into consideration; so that there may be one good deed which makes up for<sup>4</sup> many wicked ones; for it is said: <sup>5</sup>*Because in him there is found [some]*

<sup>1</sup> *The days of visitation are come, the days of recompense are come, Israel shall know it; the prophet is a fool, the spiritual man is mad, FOR THE MULTITUDE OF THINE INIQUITY, and the great hatred.*

<sup>2</sup> *And God saw that the wickedness of man was great in the earth, and that every imagination &c.: And it repented the Lord that He had made man on the earth &c.: And the Lord said, I WILL DESTROY MAN &c.* (Gen. vi. 5, 6, 7).

<sup>3</sup> גדלם literally: *their greatness.*

<sup>4</sup> כנגד שדיא literally: *which meets.*

<sup>5</sup> *And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, יען נמצא בו דבר טוב*



*good thing*, (1 Kings xiv. 13.); and again there may be one wicked deed which makes up for many good ones; for it is said: *But one sinner destroyeth much good*, (Eccles. ix. 18). They (the deeds of a man) can [therefore] be balanced by the knowledge of the God of knowledge only, and it is He [alone] who knows how to estimate the good deeds against the wicked ones.

IV. He who regrets having fulfilled the commandments, and who is sorry for his good deeds, saying to himself<sup>6</sup>: What profit have I in having fulfilled the same?—O that I never had fulfilled the same!—behold! this [man] has altogether undone [the good deeds which he once had done], and no good deed of his whatever will be recorded in his [favour]; for it is said: *The righteousness of the righteous shall not deliver him in the day of his transgression*, (Ezek. xxxiii. 12.); which [applies] to him only who is sorry for his former [good deeds<sup>7</sup>].

טוב *because in him there is found SOME good thing &c.* It is evident from the context in which טוב *בו דבר טוב* is quoted here, that our Author must have translated it thus: *Because in him there is found A (or ONE) good thing.*

<sup>6</sup> רבי שבעון בלבו literally: *in his heart.*

<sup>7</sup> רבי שמעון בן יוחאי אומר אפילו צדיק גמור כל ימיו ומרד באחרונה איבד את הראשונות שנאמר צדקת הצדיק לא תצילנו ביום פשעו... אמר ריש לקיש בתוהא על הראשונות

“Rabbi Simeon, the son of Jochi says: Though one be a perfectly righteous man all his days, yet if he rebel at the  
end

V. Now in the same way as the good deeds of a man and his wicked deeds are balanced at the hour of his death, so are also the wicked deeds of every one that exists<sup>1</sup> in this world, balanced against his good deeds, every year, on the festival of the new year's day. He who is found [to be] a righteous man, is decreed<sup>2</sup> to live, and he who is found [to be] a wicked man, is decreed to die; again to him who is [found to be] an intermediate man, a respite<sup>3</sup> is given, until the day of atonement; if he repent<sup>4</sup>,

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end, he loses all [his] former [good deeds]; for it is said: *The righteousness of the righteous shall not deliver him in the day of his transgression* ... Resh Lakish said: [this applies] to one who is sorry for [his] former [good deeds].

*Bab. Talmud, Treatise Kidushin, Section 1.*

<sup>1</sup> העולם מבאי literally: *of those that come into the world.*

<sup>2</sup> נחתם לחיים literally: *he is sealed for life.*

<sup>3</sup> תולין אותו literally: *they suspend him, (i. e. a suspension or respite is given unto him).*

אמר רבי כרוספדאי אמר רבי יוחנן ג' ספרים<sup>4</sup> נפתחים בראש השנה אחד של צדיקים גמורים ואחד של רשעים גמורים ואחד של בינוניים צדיקים גמורים ונחתמים ונחתמים לאלתר לחיים רשעים גמורים נכתבים ונחתמים לאלתר למיתה ובינוניים תלויים ועומדים מראש השנה עד יום הכפורים זכו נכתבים לחיים לא זכו נכתבים למיתה

“ Rabbi Kruspedua said in the name of Rabbi Jochanan: Three books are opened on the new year's day; one of the perfectly righteous; one of the perfectly wicked; and one of the intermediate. The perfectly righteous, are inscribed and sealed for life forthwith: the perfectly wicked, are inscribed and sealed for death forthwith; and the intermediate remain in suspen-

he is decreed to live, and if not, he is decreed to die.

VI. Although the blowing of the trumpet on the new year's day is an ordinance of Scripture<sup>5</sup>, yet there is also an intimation in it, [which amounts to as much] as saying: Ye sleepers, awake from your sleep; and ye who are in a deep sleep, arise from your deep sleep; search into your actions, turn with repentance, and remember your Creator!—Ye who have become forgetful of truth by [pursuing] things that are vain and temporary<sup>6</sup>, and who have been absorbed the whole year in vain and idle [matters], which can neither avail nor deliver [you], look after your souls, mend your manners and your deeds; and may every one of you forsake his wicked way and his ungodly thoughts.

VII. Every man ought therefore to look upon himself<sup>7</sup> during the whole year as though

suspension from the new year's day until the day of atonement, if [then] they be pure, they are inscribed for life; but if they be not pure, they are inscribed for death."

*Bab. Talmud. Treatise Rosh Hashanah, Section 1.*

<sup>5</sup> *And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work, it is a day of blowing the trumpets unto you, (Numb. xxix. 1).*

<sup>6</sup> בהבלי הזמן literally: *through the vanities of time.*

<sup>7</sup> לעולם יראה אדם עצמו כאלו חציו חייב וחציו זכאי  
עשה מצוה אחת אשריו שהכריע עצמו לכף זכות עבר  
עבירה אחת אוי לו שהכריע את עצמו לכף חובה שנאמר  
חושא

he were half innocent and half guilty, (i. e. he ought to consider the amount of his good deeds as coming up precisely to that of his wicked deeds), and also [to look] upon the whole world as though it were half innocent and half guilty,

והוטא אחד יאבד טובה הרבה בשביל חטא יחידי שחטא  
 אבד ממנו טובות הרבה רבי אלעזר ברבי שמעון אומר  
 לפי שהעולם נדון אחר רובו והיחיד נדון אחר רובו עשה  
 מצוה אחת אשריו שהכריע את עצמו ואת כל העולם כולו  
 לכף זכות עבר עבירה אחת אוי לו שהכריע את עצמו ואת  
 כל העולם לכף חובה שנאמר והוטא אחד יאבד טובה  
 הרבה בשביל חטא יחידי שחטא זה אבד ממנו ומכל  
 העולם טובה הרבה

“ A man ought always to look upon himself as though he were half guilty and half innocent, [therefore] if he fulfil but one commandment [more], then blessed is he, for he causes the scale of innocence to preponderate in his [favour]; but if he commit but one transgression [more], [then] woe unto him, for he causes the scale of guilt to preponderate against him; just as it is said: *But one sinner destroyeth much good*, (Eccles. ix. 18.), [i. e.] in consequence of that single sin which he committed, much good is destroyed (lost) for him. Rabbi Eleazer the son of Rabbi Simeon says: Since the [whole] world is judged according to the number [of its good or bad deeds], and also an individual is judged according to the number [of his good or bad deeds], if one fulfil but one commandment [more], [then] blessed is he, for he causes the scale of innocence to preponderate both for himself and the whole world; but if he commit but one transgression [more], [then], woe unto him, for he causes the scale of guilt to preponderate both for himself and the whole world: for it is said: *But one sinner destroyeth much good*, [i. e.] in consequence of the single sin which this [man] has committed, much good is destroyed both for himself and the whole world.”

*Bab. Talmud, Treatise Kidushin, Section 1.*

(i. e. as if the total amount of the good deeds of all the inhabitants of the world also came up precisely to that of their wicked deeds); now if he commit but one sin [more, then] behold! [by this single sin] he causes the scale of guilt to preponderate, both with regard to himself and to the whole world; and consequently brings<sup>1</sup> destruction upon it; [on the other hand] if he fulfil but one single commandment [more, then] behold! [by this single good deed] he causes the scale of innocence to preponderate both with regard to himself and to the whole world, and [consequently] brings salvation and deliverance both upon himself and them (the inhabitants of the world), as it is said: *But the righteous [is] an everlasting<sup>2</sup> foundation*, (Prov. x. 25.), [meaning that]: This man, by acting righteously, causes the innocence of the whole world to preponderate, and [by this means] brings about the deliverance of the same.

VIII. For this reason<sup>3</sup> have the house of Israel made it a practice among themselves, to multiply their charitable and good deeds, and to employ themselves in [fulfilling] the command-

<sup>1</sup> וגרם literally: *and caused* (or *effected*).

<sup>2</sup> וצדיק יסוד עולם It is evident from the context in which this verse stands, that our Author must have translated it thus: *But the righteous is THE FOUNDATION OF THE WORLD*, (i. e. the whole world may be supported (preserved) by the good deed of one righteous man).

<sup>3</sup> ומפני ענין זה literally: *and in consequence of this matter*.

ments, [during the interval] between the new year's day and the day of atonement, even more than in the other days of the year. They have moreover made it a general practice among them, to rise, during these ten days<sup>1</sup> in the night time, and to pray in the synagogues with words of supplication and fervent entreaties until day-light.

IX. At the time<sup>2</sup> when the wicked deeds of a man are balanced against his good deeds,

<sup>1</sup> That is, from the first day of the month of *Tishra*, which is the new year's day, to the tenth day of that month, which is the day of atonement.

<sup>2</sup> בשעה literally: *at the hour*.

אמר רבי יוסי ברבי יהודה עבר אדם עבירה פעם ראשונה מוחלין לו שניה מוחלין לו שלישית מוחלין לו רביעית אין מוחלין לו שנאמר כה אמר יהודה על שלשה פשעי ישראל ועל ארבעה לא אשיבנו ואומר הן כל אלה יפעל אל פעמים שלש עם גבר מאי ואומר וכי תימא הני מיילי בצבור אבל ביחיד לא תא שמע הן כל אלה יפעל אל פעמים שלש עם גבר

“Rabbi Josi the son of Rabbi Judah says: When a man transgresses the first time, he is pardoned; the second time—he is [also] pardoned; the third time—he is [also] pardoned; but the fourth time—he is not pardoned; for it is said: \*For three transgressions of Israel, and for four I will not turn away [the punishment] thereof, (Amos ii. 6). And again it is said: *Lo, all these [things] worketh God twice, thrice, with man,* (Job xxxiii. 29). But to what purpose is this:

\* See page 239, note 2.

neither the first sin which he committed, nor the second, is reckoned; but [his sins are reckoned] from the third only and onward. If his wicked deeds, [reckoning] from the third and onward, are [found to amount to] more than his good deeds, then those two sins [which were not reckoned at first] are added, and he becomes accountable for the whole [amount]; but if his good deeds are found to come up to [the amount of] his wicked deeds, [reckoning] from the third sin and onward, [then] all his sins are taken off one by one<sup>3</sup>, because then,

this: *And again it is said?*—(i. e. to what purpose does Rabbi Josi quote this other text?); [It is] lest thou say, that these words, (viz. the words of the verse quoted from Amos), [apply only] to a congregation (as there *Israel* in general is spoken of), but that with regard to an individual it is not so—therefore we are given to understand [the contrary, viz.]: *Lo, all these [things] worketh God twice, thrice, WITH MAN*, (showing that even to an individual his first two sins are pardoned).

*Bab. Talmud, Treatise Yomah, Section 8.*

<sup>3</sup> ראשון ראשון כל עונותיו מעבירין literally: *his iniquities are taken off FIRST [BY] FIRST*; i. e. in consequence of every iniquity being in its turn made to represent the first. Suppose that the number of sins committed after the third sin were to amount to  $n$ , then the total amount of the sins would be  $1 + 1 + 1 + n$ , of which the first two sins were not reckoned before-hand, but were put aside, according to the theory introduced by our Author at the opening of this paragraph. Now if on the other hand the good deeds were found to amount to  $1 + n$ , the first two sins (says our Author) would be taken off and cancelled forthwith; the series  $1 + 1 + 1 + n$  by which the total amount of the sins was represented, would therefore be reduced to  $1 + n$ . Here this advantage is given

to

in consequence of the first two [sins] having already been pardoned, the third [sin] is considered as though it were the first. Also with regard to the fourth [sin], behold! this too [in its turn] becomes the first, in consequence of the third having already been pardoned. And so [the sins are taken off one by one] to the very last.

X. What we have said here, however, applies only to *individuals*; for it is said: *Lo, all these [things] worketh God oftentimes* (פעמים שלש) literally: *TWICE, THRICE*), with *MAN*, (Job xxxiii. 29.); but with regard to a *congregation*<sup>1</sup>, their

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to the sinner, namely, the 1 is considered as representing the *first* sin; and because the first sin is not reckoned, it is cancelled, and  $1 + n$  becomes  $n$ . Here again another advantage is given to the sinner, namely, the  $n$  sins which still remain to his charge, are represented by  $1 + (n - 1)$ ; and as here too the 1 is considered as representing the *first* sin, it is also cancelled in its turn. The remaining  $n - 1$  sins are again represented by  $1 + (n - 2)$ , and the 1 is cancelled in consequence of its being also made to represent the *first* sin. Now this process of reduction being continued, the number of sins must at last be reduced to  $1 + (n - n)$ ; and then the 1 being in its turn made to represent the *first* sin, and cancelled accordingly, there will remain  $n - n$  sins = 0, when the sinner is of course acquitted.

It was thought necessary to represent this system of pardoning and cancelling the sins, by figures, in order to make the reader more fully enter into the precise meaning of the words of our Author quoted at the head of this note, as well as into the drift of his reasoning throughout the remaining part of this paragraph.

<sup>1</sup> See page 236, note 2.



first, second, and [even] third sins are suspended (put aside); for it is said: *For THREE transgressions of ISRAEL, and for four, I will not turn away [the punishment] thereof*<sup>2</sup>, (Amos ii. 6.); so that when their (the congregation's) account is cast up, after this manner (namely, after the manner described above), their sins are reckoned only from the *fourth*, and onward.

XI. With regard to the intermediate<sup>3</sup> man, if among that half [of the deeds] which includes his sins, also the sin of his never having put on the *Tephilin*<sup>4</sup> be found, judgment is

<sup>2</sup> It seems that the Rabbins have given to this verse some such turn as this: *For three transgressions of Israel [I will], but for four, I will not release him.*

<sup>3</sup> See paragraph I. of this Chapter.

<sup>4</sup> תפלין answers to the Hebrew טטפת *Phylacteries*, or *frontlets*; thus in Onkel's Targum, ודיו לטטפת בין עיניך *And they shall be as frontlets between thine eyes*, (Deut. vi. 8.) is rendered by: וידון לתפלין בין עינך. These *Tephilin* consist of two boxes made of skin in the form of a cube, in each of which the following four passages of the Pentateuch written on parchment, are placed, viz.: *Sanctify unto Me all the first-born, &c.*: (Exod. xiii. 2.): *And it shall be when the Lord shall bring thee into the land of the Canaanites, &c.* (Exod. xiii. 11.): *Hear, O Israel, the Lord our God is one God, &c.* (Deut. vi. 4.): *And it shall come to pass, if ye shall hearken diligently unto My commandments, &c.* (Deut. xi. 13.). Every Israelite is bound to put on these *Tephilin*, and to fasten them, with straps arranged for the purpose, one on his head, and the other on his left arm, in compliance with the commandment: *And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes*, (Deut. vi. 8).

pronounced on him according to his sin, but still he has a share in the [blessings of the] world that is to come. Even on all the wicked men, though their sins be numerous, judgment is pronounced according to their sins, but yet they have a share in the [blessings of the] world that is to come; for all Israel have a share in the [blessings of the] world that is to come, although they have sinned; for it is said: *Thy people also [shall be] all righteous; they shall inherit the land for ever*, (Isai. lx. 21.); [here the expression] *land* is a figure, [meaning] *the land of life*, which is, the *world that is to come*. Also the pious men of [other] nations of the world, have a share in the [blessings of the] world that is to come.

XII. These however (i. e. sinners of the following description), have no share in the [blessings of the] world that is to come, but they are cut off, destroyed and condemned for ever and ever, in consequence of their great wickedness and sinfulness; [namely], hereticks<sup>1</sup>; they who deny the *law*; they who deny the resurrection of

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משנה— כל ישראל יש להם חלק לעולם הבא<sup>1</sup>  
 שנאמר ועמך כלם צדיקים לעולם יירשו ארץ נצר ממעי  
 מעשה ידי להתפאר ואלו שאין להם חלק לעולם הבא  
 האומר אין תחיית המתים מן התורה ואין תורה מן השמים  
 ואפיקורוס וגו'

“ *Mishna*—All Israel have a share in the [blessings of the] world that is to come; for it is said: *Thy people also [shall be] all righteous; they shall inherit the land for ever*,  
 the

the dead and the coming of the Redeemer; apostates; they who cause many other men to sin; they who depart from the [usual] practices<sup>2</sup> of the congregation; he who trespasses presumptuously<sup>3</sup> [and] openly like Jehoiakim<sup>4</sup>; informers; they who keep<sup>5</sup> the congregation in awe, not for any religious purpose, [but for their private interest]; shedders of blood; slanderers; and he who is ashamed of circumcision.

XIII. There are five [descriptions] of Israelites that are said<sup>6</sup> to depart from [their]

*the branch of My planting, the work of My hands, that I may be glorified, (Isai. lx. 21).* But these, (viz. the following) have no share in the [blessings of the] world that is to come; [namely], he who says, that the resurrection of the dead is not [a doctrine that can be deduced] from the law, or that the law is not from Heaven; and he who is a heretick, &c."

*Bab. Talmud, Treatise Sanhedrin, Section 11.*

<sup>2</sup> מדרכי literally: *from the ways (manners).*

<sup>3</sup> רמה ביד literally: *with a high hand.*

<sup>4</sup> The son of Josiah king of Judah, concerning whom Jeremiah prophesied: *He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem, (Jer. xxii. 19).*

The wickedness of Jehoiakim is stated by the Rabbins to have been so great, that he once said:

קמאי לא ידעי לארגוני

"My predecessors did not know how to provoke [God]."

*Bab. Talmud, Treatise Sanhedrin, Section 11.*

<sup>5</sup> ומטילי אימה על הצבור שלא לשם שמים literally: *and they who throw out fear on the congregation not for the sake of Heaven.*

<sup>6</sup> הנקראים literally: *that are called.*

faith; [namely], he who says, that there is no God and no Providence<sup>1</sup>; he who says that there is a Providence, but that this [Providence] consists of two or more [Deities]; he who says, that there is [indeed] only one Lord, but that this [Lord] is a star or a shape; he who says, that He (God) is not the only first [being] and the Rock of the whole [universe]; and also he who worships besides Him, some star, [with the intent] that the same may become an intercessor between himself and the Lord of the universe. Now every one of these five [descriptions of Israelites, is said to] depart from [his] faith.

XIV. There are also three<sup>2</sup> [descriptions] of Israelites, that are called hereticks; [namely], he who says, that there is altogether no prophecy, and that there is no [kind of] knowledge which, [emanating] from the Creator, enters<sup>3</sup> into the minds<sup>4</sup> of the sons of men; he who denies the prophecy of Moses, our Rabbi; and also he who says, that the Creator has no knowledge of the actions of the sons of men. Every one of these three is [called] a heretick.

XV. Again there are three [descriptions] of Israelites, that [are said to] deny the law;

<sup>1</sup> ואין לעולם מנהיג literally: *And that there is no governor (leader) to the world.*

<sup>2</sup> שלשה הן מישראל הנקראים אפיקורוסין literally: *there are three of Israel that are called hereticks.*

<sup>3</sup> שמגיע literally: *which reaches [down].*

<sup>4</sup> ללב literally: *to the heart.*

[namely]; he who says that the law is not from the Lord. Even if he say of one single verse, or of one single word only, that it was said by Moses himself, (i. e. that it was the invention of Moses himself and not dictated to him by God), [then] behold! this man denies the law. Likewise he who denies the interpretation thereof, which constitutes the oral<sup>5</sup> law, or he who pretends to give the lie to those who promulgated the same (i. e. the oral law), as Zaduck and Bythos<sup>6</sup> did; and also he who says, that the Creator has commuted one commandment into another commandment, so that this law is already abolished, although it was [originally] from the Lord. Every one of these three [descriptions] is [said to be] an Israelite who denies the law.

XVI. There are two [descriptions of] עבריינים *transgressors*, among the Israelites; [namely], he who transgresses [only] one [commandment<sup>7</sup>], and again he who transgresses the whole law altogether. [By] one who transgresses [only] one [commandment, we mean him] who persists in committing that [one] transgression

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<sup>5</sup> תורה שבעל פה The *verbal* or *oral law*, in contradistinction to תורה שבכתב *the written law*.

<sup>6</sup> Zaduck the head of the sect known by the name of צדוקים *Sadducees* and Bythos his colleague, were the first who created a schism among the adherents of the Oral law.

<sup>7</sup> העבריין לעבירה אחת literally: *the transgressor in one [single] transgression*.

presumptuously, and [who therefore] becomes notorious for, and quite used to, the same; even though it be one of the less important<sup>1</sup> [transgressions]; for instance, if he continually persist in wearing [garments of] divers sorts<sup>2</sup>, or in rounding the corners<sup>3</sup> [of his head], and consequently to him this commandment is just as though it were altogether abolished<sup>4</sup>; [then] behold! this [man] is a transgressor in this matter, provided that he do [this] with the intention of provoking [God].

XVII. [By] a transgressor against the whole law, [we mean one] who, for instance, goes over to the creed of idolaters, at a time when an oppressive law is decreed [against Israel, by their enemies], and adheres to them (i. e. to the idolaters), saying: Of what benefit will it be to me to adhere to the Israelites who are humbled and persecuted?—It will be better for me to adhere to these Idolaters whose power is so great; [then] behold! this [man] is a transgressor against the whole law.

XVIII. With regard to those who cause

<sup>1</sup> מן הקלות literally: *of the slight (ones)*.

<sup>2</sup> By which he transgresses the commandment in Deut. xxii. 11. *Thou shalt not wear a garment of divers sorts, [as] of woollen and linen together.*

<sup>3</sup> Contrary to the commandment in Lev. xix. 27. *Ye shall not round the corners of your heads.*

<sup>4</sup> כאילו בטלה מצוה זו מן העולם literally: *as if this commandment were destroyed from the world.*

many other men to sin<sup>5</sup>, it is the same, whether one cause [others] to sin in important<sup>6</sup> matters, as Jeroboam<sup>7</sup>, Zaduck and Bythos [did]; or whether one cause [others] to sin in slighter matters, even though it be only in cancelling<sup>8</sup> any positive commandment; or whether one force others to sin, as Manasseh<sup>9</sup> [did], who slew the Israelites unless they [submitted to] worship idols; or whether one delude others, and thrust them away (from the service of the true God, by wicked insinuations, though not by force).

XIX. He who departs from the [usual] practices<sup>10</sup> of the Congregation, though he commits no [real] transgression, but only separates from the congregation of Israel, so that he neither fulfils the commandments in common with them, nor sympathizes<sup>11</sup> with them when

<sup>5</sup> מהטיאי הרבים כיצד literally: *Those that cause others to sin—In what manner [must they do it]?*

<sup>6</sup> גדול בדבר גדול literally: *in a great matter.*

<sup>7</sup> The son of Nebat king of Israel, of whom it is said: *And Jeroboam drave Israel from following the Lord, and made them sin a great sin, (2 Kings xvii. 21).*

<sup>8</sup> לבטל literally: *to destroy.*

<sup>9</sup> The son of Hezekiah king of Judah, of whom it is said: *Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord, (2 Kings xxi. 16).*

<sup>10</sup> מדרכי literally: *from the ways (manners).*

<sup>11</sup> ולא נכנס בצרתן literally: *and enters not in their distress.*

they are in distress, nor fasts on their fast [days], but takes his own [self-willed] course, just as if he were one of the Cuthites<sup>1</sup> of the land, and as if he did not belong to them (i. e. to the Israelites)—[such an one] has no share in the [blessings of the] world that is to come.

XX. He who commits transgressions presumptuously like Jehoiakim<sup>2</sup>, whether he commit slight [transgressions], or whether he commit important [ones], has no share in the [blessings of the] world that is to come. Moreover such an [one] is said to be<sup>3</sup> *unmasking<sup>4</sup> his face in defying the law*; inasmuch as he was brazenfaced<sup>5</sup> [enough] to unmask himself, and not to be ashamed [of having departed] from the words of the law.

XXI. There are two [descriptions of] informers, [namely], he who [by his information] delivers up his fellow into the hands of Cuthites<sup>6</sup> to be slain or smitten; and again he who delivers up the property of his fellow into the hands of Cuthites<sup>6</sup>, or into the hands of one

<sup>1</sup> See page 166, Note 5.

<sup>2</sup> See page 241, Note 5.

<sup>3</sup> הנקרא literally: *that is called*.

<sup>4</sup> פנים בתורה מגלה literally: [*one*] *who uncovers his face against the law*.

<sup>5</sup> שהעזו מצחו literally: *that he made his brow strong (or fierce)*.

<sup>6</sup> See page 166, Note 5.



[of the Israelites] that has been forced [to become a Cuthite], which is the same as if he were a Cuthite [by birth]. Now both these [descriptions of informers] have no share in the [blessings of the] world that is to come.

XXII. [By] him who keeps the congregation in awe, not for any religious purpose<sup>7</sup> [we understand] one who rules over a congregation by force, so that they stand in awe of him, and fear him very much, whilst the object he has in view is merely that of [gratifying] his ambition<sup>8</sup>, and not that of delighting in the glory of Heaven. Now of these twenty-four [descriptions of] men which we have enumerated [in this Chapter], though they be Israelites, none have a share in the [blessings of the] world that is to come.

XXIII. There are however transgressions less serious than those [mentioned above], but still the sages have said [respecting them], that he who becomes used to them, has no share in the [blessings of the] world that is to come. And indeed they are [serious] enough to be shunned and carefully [avoided<sup>9</sup>]. Now they

<sup>7</sup> See p. 241, Note 5.

<sup>8</sup> לְכַבֵּד עַצְמוֹ literally: *for his own honour (or ambition)*.

<sup>9</sup> לְהִתְרַחֵק מֵהֶן וּלְהִזָּוֵר בֵּהֶן literally: *to keep aloof from them, and to be careful in (or respecting) them*.

are these: He who gives his fellow a [degrading] by-name, or he who calls his fellow by a [degrading] by-name, (though the same do not originate with him); he who causes his fellow to change his countenance<sup>1</sup> before many persons; he who glories in the disgrace of his fellow; he who despises scholars (men that are learned in the law of God); he who despises his Rabbins (i. e. his religious instructors); he who disregards the festival days<sup>2</sup>; and he who pollutes consecrated things.

XXIV. What we have said here however, [namely], that none of these [sinners] have a share in the [blessings of the] world that is to come—[holds good only] when he (the sinner) dies without repentance; but if he turn from his wickedness, and die a penitent, [then] behold! such [a man] is one of those<sup>3</sup> who have a share in the [blessings of the] world that is to come, seeing that there is nothing (however wicked) which can withstand<sup>4</sup> (i. e. which cannot be atoned for by) repentance; even though

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<sup>1</sup> והמלבין פני חברו ברבים literally: *and he who causes the countenance of his fellow to turn pale before a multitude.* See page 185, Note 3.

<sup>2</sup> המועדות literally: *the feasts.*

<sup>3</sup> מבני העולם הבא literally: *of the children of the world that is to come.*

<sup>4</sup> שאין לך דבר שעומד בפני התשובה literally: *for thou hast (i. e. thou canst show) nothing that stands before (that can resist) repentance.*

one were to deny the radical principle all his life<sup>5</sup>, still if he repent at the end<sup>6</sup>, he has a share in the [blessings of the] world that is to come; for it is said: *Peace, Peace to [him that is] far off, and to [him that is] near<sup>7</sup>, saith the Lord; and I will heal him,* (Isai. lvii. 19).

XXV. [Indeed] all wicked men, sinners, transgressors, and the like, if they turn but with repentance, whether publickly or secretly<sup>8</sup>, are accepted; for it is said, <sup>9</sup>*Return, ye backsliding children,* (Jer. iii. 22.); [meaning that] although one be still [considered by others as] a backslider, (since behold! he has only turned secretly and not publickly), he is yet accepted in consequence of [his] repentance.

<sup>5</sup> אפילו כפר בעיקר כל ימיו literally: *even though he denied the radical principle [during] the whole of his days.* See page 73. ¶ III.

<sup>6</sup> ובאחרונה שב literally: *and at last he turns (or repents).*

<sup>7</sup> That is, peace to him whose evil deeds have alienated him from God, as well as to him whose good deeds have brought him near to God.

<sup>8</sup> בין בגלוי בין במטמוניות literally: *whether openly or in hidden (concealed) places.*

<sup>9</sup> *Return, ye backsliding children, [and] I will heal your backslidings.*

PRECEPTS RELATING TO REPENTANCE.

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CHAPTER IV.

[THERE are] four and twenty things (causes) [which] prevent men from becoming penitents<sup>1</sup>. Moreover four of these being serious offences<sup>2</sup>, the Holy One, blessed be He! does not suffer<sup>3</sup> him who commits any one of them, to become a penitent, for this very reason, that his offence is [of] too serious [a nature]. Now they are these :

1. He who causes many men to sin; and to this class of offenders<sup>4</sup> he also belongs, who prevents many men from fulfilling any one of the commandments. 2. He who causes his fellow<sup>5</sup> to turn aside from the good to the

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<sup>1</sup> מעכבין את התשובה literally: *prevent (or impede) repentance.*

<sup>2</sup> עון גדול literally: *a great iniquity.*

<sup>3</sup> אין הק"ו"בה מספיק בידו לעשות תשובה literally: *the Holy One, blessed be He! does not furnish his hands [with the means necessary for one who wishes] to become a penitent.*

<sup>4</sup> עון literally: *iniquity.*

<sup>5</sup> Though only an individual, and not a multitude of men.

wicked way, as, for instance, he who entices [another to sin], and thus thrusts him away [from the service of the true God]. 3. He who sees his son on the point of becoming corrupt<sup>6</sup> and [yet] does not admonish him; but now his son being under his control, had he admonished him, he might have abandoned [his wicked pursuits]; and consequently it is as if he (the father) had caused him to sin. To this class of offenders he also belongs, who has it in his power to admonish others (though not his children), whether an individual or a multitude, and [yet] does not admonish them, but suffers them to fall<sup>7</sup>. 4. He who says [to himself]: I will sin [now] and [afterwards] repent<sup>8</sup>. To this class he also belongs who says [to himself]:

<sup>6</sup> יוצא לתרבות רעה literally: *going (or proceeding) to ill manners, (i. e. to immorality).*

<sup>7</sup> מניחם בכשלונם literally: *leaves them with their stumbling-block.*

<sup>8</sup> That is, he who being aware of the atoning power of repentance, thinks, that he may sin with impunity, and reserve to himself the privilege of obtaining pardon by repentance.

משנה—האומר אחטא ואשוב אחטא ואשוב אין  
מספיקין בידו לעשות תשובה אחטא ויום הכפורים מכפר  
אין יום הכפורים מכפר וגו'

“*Mishnah*—He who says: I will sin [now] and [afterwards] repent; [then] I will sin [again], and I will [again] repent—his hands shall not be furnished [with the means necessary for one who wishes] to become a penitent, (i. e. God will not suffer him to become a penitent). He who says I  
will

I will sin [now], but the day of atonement will atone [for it].

Again there are five things (causes) among these, (i. e. among the twenty-four mentioned at the head of this Chapter), which shut up the ways of repentance to him who practises them; they are these: 1. He who separates from the congregation; as [by so doing] he will not be with them at the time, when they exercise [themselves in practices which lead to] repentance, and [consequently] he will not be benefited in common with them by the good deeds which they do<sup>1</sup>. 2. He who disputes the words of the sages; because such disputing may cause him to separate from them, in which case he will remain ignorant of the nature of repentance<sup>2</sup>. 3. He who scorns the commandments; for as soon as these are despised by him<sup>3</sup>, he will neither seek after them nor fulfil them; but now if he do not fulfil them, by what [means] can he be made pure?—4. He who despises his Rabbi

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will sin, and the day of atonement will atone [for it]—the day of atonement shall not atone [for it] &c.”

*Bab. Talmud, Treatise Yomah, Section 8.*

<sup>1</sup> ואינו זוכה עמהן בזכות שעושין literally: *and [would] not be purified together with them by the pure deeds which they perform.*

<sup>2</sup> ואינו יודע דרכי התשובה literally: *and he would not know the ways of repentance.*

<sup>3</sup> שכיין שנתבו בעיניו literally: *for since they are despised in his eyes.*

(i. e. his religious instructor); because this<sup>4</sup> may induce him (the Rabbi) to push him away and to expel him, just as Gehazi<sup>5</sup> [was expelled by his master]; but now if he be expelled [by his Rabbi], he may not find any [other] instructor to point out to him the way of truth. 5. He who hates rebuke; for, behold! he has left to himself no opening for repentance; it being rebuke [only] which gives rise to repentance, inasmuch as at the time when a man is made aware of his sins, and is put to shame [for

<sup>4</sup> *זה שרבר* literally: *because this thing*.

<sup>5</sup> The servant of Elisha, who by assuming his master's name and authority for the purpose of extorting a reward from Naaman, captain of the host of the king of Syria, provoked him (Elisha) so much, that he banished him from his presence, as recorded in 2 Kings v. 27: *The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper [as white] as snow.*

משנה—שלשה מלכים וארבעה הדיוטות אין להם חלק  
לעולם הבא שלשה מלכים ירבעם אחאב ומנשה ... ארבעה  
הדיוטות בלעם ודואג ואחיתופל וגיחזי

*“Mishnah.*—Three kings and four plebeians (private individuals) have no share in the [blessings of the] world that is to come. [The] three kings [are], Jeroboam, Ahab, and Manasseh . . . [The] four plebeians [are], Balaam, Doeg\*, Ahi-thophel†, and Gehazi.”

*Bab. Talmud, Treatise Sanhedrin, Section 11.*

\* By whose accusation brought before Saul against Ahimelech the priest, Nob, the city of the priests, was smitten with the edge of the sword, by the command of Saul, as recorded in 1 Sam. xxii.

† Who was among the conspirators with Absalom, and whose wicked counsel David dreaded most, as recorded in 2 Sam. xv.

them], he may turn penitently, as it is written in the law: <sup>1</sup>*Remember, [and] forget not,..... YE HAVE BEEN REBELLIOUS*, (Deut. ix. 7.); <sup>2</sup>*Yet the Lord hath not given you an heart*, (Deut. xxix. 4.); *O foolish people and unwise*, (Deut. xxxii. 6.); (all these being expressions of rebuke intended to call forth repentance). In the same way Isaiah also rebuked the Israelites and said: *Ah sinful nation*, (Isai. i. 4). <sup>3</sup>*The ox knoweth his owner*, (Isai. i. 3). <sup>4</sup>*Because I knew that thou [art] obstinate*, (Isai. xlvi. 4). And indeed God commanded him (Isaiah) to rebuke sinners; for it is said: <sup>5</sup>*Cry aloud, spare not*, (Isai. lviii. 1). Moreover all the [other] prophets also rebuked Israel until they turned penitently. For this reason it is necessary that in every congregation of Israel, a wise, great, and old man, who has feared God<sup>6</sup> from his youth, and who

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<sup>1</sup> *Remember, [and] forget not, how thou provokedst the Lord thy God to wrath in the wilderness; from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.*

<sup>2</sup> *Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.*

<sup>3</sup> *The ox knoweth his owner, and the ass his master's crib; [but] Israel doth not know, My people doth not consider.*

<sup>4</sup> *Because I knew that thou [art] obstinate, and thy neck [is] an iron sinew, and thy brow brass.*

<sup>5</sup> *Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins.*

<sup>6</sup> *יִרָא שָׁמַיִם* literally: *and who fears Heaven.*



is beloved by them (the people), should be raised on purpose that he may rebuke the multitude and that he may cause them to turn penitently; but now, he who hates rebuke will neither come to the admonisher nor hearken to his words; and consequently he will persevere in his sins, which appear to him harmless<sup>7</sup>.

Again five of these (i. e. of the twenty-four touched upon at the opening of this Chapter) are things [of such a nature], that he who practises the same<sup>8</sup>, cannot possibly turn with true repentance, inasmuch as they consist of offences between man and his fellow, [in cases] when he (the offender) does not know [enough of] the person offended [to be able] to make amends<sup>9</sup> to him, or to beg his pardon. Now they are these: 1. He who curses a multitude [of men]; without having [expressly] cursed any one man in particular<sup>10</sup>, so as to [be able to] ask forgiveness of him. 2. He who (without committing the theft himself) shares [in the produce] with the thief; because he cannot know to whom

<sup>7</sup> שהם בעיניו טובים literally: *which in his eyes are good (right)*.

<sup>8</sup> אותן העושה literally: *who does them*.

<sup>9</sup> כדי שיחזור לו literally: *in order that he might restore [it] to him*.

<sup>10</sup> ולא קלל אדם ידוע literally: *and did not curse [any] known (i. e. any particular) man*.

the thing stolen, belonged, it being the thief alone who stole [the same] from various men<sup>1</sup>, and who brought it to him, so that he [only] bought it [of the thief], (and consequently, how shall he know to whom he ought to make restoration, or of whom he ought to ask forgiveness for the offence?). Moreover [by purchasing stolen goods] he encourages the thief<sup>2</sup>, and consequently causes him to sin. 3. He who finds a thing which was lost, and has it not cried, so as to [be enabled to] restore it to its owner; for should he even after a time happen to become a penitent, he will still not know to whom he ought to restore [the thing]. 4. He who lives by the spoil<sup>3</sup> of the poor, orphans, or widows. Now these being a class of people

<sup>1</sup> לרבים literally: *of a multitude (of many)*.

<sup>2</sup> יהוה מחזיק יד הגנב literally: *for he is upholding (supporting) the hand of the thief*.

<sup>3</sup> האוכל שור עניים literally: *he who eats [up] the spoil of poor [men]*.—There were some that read it *האוכל שור עניים* *He who eats [up] AN OX of poor [men]*; and Rabbi Abraham Ben David, the avowed antagonist of our Author, did not neglect this opportunity of criticising this expression, and of hinting to the reader, that *שור עניים* *the SPOIL of poor [men]* would have been more correct, and that our Author introduced the letter ר, where there ought to be ד. But as there are also some who read it at once as we have given it in the text, namely *שור עניים* *the SPOIL of poor men*, we may with great probability suppose, that it was either a slip of the pen or some misprint, that gave rise to the cavilling criticism of Rabbi Abraham Ben David.

who are distressed<sup>4</sup> and not well known<sup>5</sup>, and who moreover are [sometimes reduced to the necessity of] emigrating from one city to another, [it may so happen that] there will be no one who knows [any thing of] them, and of whom he (the spoiler) can learn<sup>6</sup> to whom that spoil belongs, and to whom he ought to make amends for the same<sup>7</sup> [should he one day become a penitent]. 5. He who takes a bribe to pervert judgment; [because he] cannot [precisely] know how far this perversion may extend, or what consequences the same may have<sup>8</sup>, so that he may [be able to] make amends [for it], for the thing, [being a law matter], may have a variety of bearings<sup>9</sup>. Moreover, by

<sup>4</sup> אלו בני אדם אומללין הם literally: *these children of men are feeble, (faint, languid, i. e. overcome by distress).*

<sup>5</sup> ואינן ידועים ומפורסמים literally: *and are not known and celebrated (or notable).*

<sup>6</sup> כדי שידע literally: *in order that he might know.*

<sup>7</sup> ויחזירנו לו literally: *and that he might restore it to him.*

<sup>8</sup> וכמה היא כחה literally: *and how much (how great) the power (effect) thereof [may be].*

<sup>9</sup> יש לו רגלים שהדבר literal: *for the thing has legs, (the thing has a standing), i. e. in law-cases there may be some moot points of such nicety as to seem to stand right in any position. Now the judge having been blinded by gifts and bribes, may be himself deceived in the view which he takes of the matter, as the scriptural expression is: the gift blindeth the wise, (Exod. xxiii. 8.); and consequently he will never be disposed to make the amends due to the party injured. In the Commentary *Kessef Mishnah*, this phrase is explained in nearly the same manner.*

supporting the one<sup>1</sup> [who is in the wrong], he causes him to sin.

Again among these (twenty four) there are five things, of which, he who commits them, cannot be supposed [ever] to repent, because by the generality of men they are looked upon to be but trifling matters<sup>2</sup>, and consequently one may sin by [doing] the same, and yet fancy that it is no sin. Now they are these: 1. He who partakes<sup>3</sup> of a repast which [he knows] is not sufficient [even] for the host<sup>4</sup> [alone]; now this is [indeed] indirect<sup>5</sup> robbery, and yet he may fancy that he commits no sin, saying [to himself]: Surely I have not eaten without his (the host's) permission!—2. He who uses [for his own advantage] the pledge of a poor man; now as the pledge of a poor man consists [commonly] of nothing else but his axe or ploughshare, (articles, the wearing out of which, by the use made of them, may not easily be perceived by the eye), he may say to himself<sup>6</sup>: They

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<sup>1</sup> ועוד שהוא מחזיק יד זה, ומחטיאו literally: *and again because that he is upholding (supporting) the hand of that [man], and causes him to sin.*

<sup>2</sup> לפי שהן דברים קלים בעיני רוב האדם literally: *because they are slight things in the eyes of the plurality (majority) of men.*

<sup>3</sup> האוכל literally: *he who eats.*

<sup>4</sup> לבעליה literally: *for the owner thereof.*

<sup>5</sup> אבק גזל literally: *dust of robbery.* See page 194, Note 1.

<sup>6</sup> בלבו literally: *in his heart.*

have lost nothing [of their value or good condition], and [therefore] behold! I have not robbed him (the poor man) [of any thing]; (and consequently he will never think of indemnifying the poor man for the loss which he has sustained). 3. He who [with a lustful eye] looks at a woman whom by law he is forbidden to marry<sup>7</sup>; [now such an one] may fancy that there is nothing [wrong] in it, and say [to himself]: Did I cohabit with her? or did I [even] approach her?—not knowing that a [lustful] look is a great sin, inasmuch as it may lead<sup>8</sup> [a man] to the very [crime of] lewdness<sup>9</sup>, as it is said: *And that ye seek not after your own heart and YOUR OWN EYES*, (Numb. xv. 39). 4. He who glories in the disgrace of his fellow; [because he] may say to himself, that this is no sin, since his fellow was not present<sup>10</sup> [to witness his exultation], and [consequently] could not feel<sup>11</sup> any shame [on that account]; moreover that he

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<sup>7</sup> עריות is promiscuously used by the Rabbins to denote incest, adultery, or adulterous women, and in general, women whom one is forbidden to marry by reason of consanguinity. This word also very frequently denotes lewdness, salacity, and all kind of sinful intercourse with women; attention must therefore always be paid to the context.

<sup>8</sup> שהיא גורמת literally: *because it causes (brings on)*.

<sup>9</sup> עריות See last Note but one.

<sup>10</sup> לפי שאין חברו עומד שם literally: *because his fellow was not standing there*.

<sup>11</sup> ולא הגיע לו בשת literally: *and no shame reached (befel) him*.

did not [absolutely] put him to shame, as he was merely comparing his own good actions, or his own wisdom, with the actions or the wisdom of his fellow, in such a manner as to leave it to be inferred, that he is a respectable man, and that his fellow is a contemptible person; (and so not being aware of the offence, he will never think of repenting of the same). 5. He who suspects an honest man, may [perchance] think in his heart, that he is not a sinner [on that account], saying [to himself]: What have I done unto him?—Was there [on my part] any thing more than [a mere] suspicion?—[inasmuch as I only said]: perhaps he has done [that which I suspected him of]—and perhaps he has not done it—(i. e. I never positively accused him of having done it); not knowing that this [very suspicion] is a sin; because he is making in his mind a transgressor of one who is an honest man.

And again among these (twenty-four) there are five things [of such a nature] that he who practises<sup>1</sup> the same will always be carried away<sup>2</sup> by them, [so that at the end] it will be difficult [for him] to part with them. A man ought therefore to be very careful lest he cleave to them, seeing that they are all of them exceedingly wicked dispositions (propensities);

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<sup>1</sup> אֹתוֹן הַעוֹשֶׂה literally: *he who does them.*

<sup>2</sup> יִמשךְ אַחֲרֵיהֶם תָּמִיד literally: *he will be constantly drawn after (attracted by) them.*

now they are these; talebearing; a bad tongue (opprobrious language); [to be] a passionate man; [to be] a man of a wicked imagination; and [lastly, to be] the associate of a wicked man<sup>3</sup>, because one [is apt to] learn [to imitate] his [wicked] actions, when they have once become impressed on one's mind; this is what Solomon said: *But a companion of fools shall be destroyed*, (Prov. xiii. 20). Now in the *Precepts relating to [the government of] the temper*, we have stated already the things which *every man* ought to practise; but how much more<sup>4</sup> [ought he to practise them, who is] *a penitent!* All these and the like things however, although they may prevent a man from becoming a penitent, cannot altogether deprive him of that [benefit], but [on the contrary] if one [who has committed these things] repent of the same, [then] behold! he is [actually entitled to all the privileges of] a penitent, and has a share in the [blessings of the] world that is to come.

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<sup>3</sup> דומתחבר לרשע literally: *and he who is associating with a wicked [man]*.

<sup>4</sup> קל וחומר literally: *the slight and the grave (or important)*. A technical expression with the Rabbins for any argument *from the less to the more important subject*, and vice versa. If it be so with the less important, how much more ought it to be so with the more important subject? and vice versa.

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CHAPTER V.

FREE-WILL<sup>1</sup> is granted to every man. If he desire to incline towards the good way, and to become a righteous man, he has the power<sup>2</sup> [to do so]; and if he desire to incline towards the wicked way, and to become a wicked man, he has [also] the power [to do so]. This is what is written in the law: *Behold! the man is become as one of Us, to know good and evil*, (Gen. iii. 22.); by which it was meant to express [this]: Behold! the human race are become unique (matchless) in this world; inasmuch as there is not another kind [of living creatures] equal to them in this respect<sup>3</sup>, [namely]

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<sup>1</sup> רשות *leave, permission, or grant*, from רשה, which is to be met with only once in the whole of the Old Testament, in the shape of רשיון, namely, כרשיון כורש מלך פרס *according to the grant of Cyrus king of Persia*, (Ezra iii. 7). The Rabbins however use the word רשות promiscuously as denoting *power, faculty, control, licence, liberty, free-choice, free-agency and free-will*.

<sup>2</sup> בידו הרשות literally: *the power or faculty is in his hand*.

<sup>3</sup> בזה הענין literally: *in this matter*.



in knowing by itself, by its own knowledge and by its own reflection<sup>4</sup>, [what is] good and [what is] evil; and moreover [in being able] to do all that it wishes, without there being any one to prevent it<sup>5</sup> from doing [that which is] good or [that which is] evil; and now this being so: <sup>6</sup>*Lest he put forth his hand, &c.* (Gen. iii. 22).

II. Give no room in your minds<sup>7</sup> to that which is asserted by the fools belonging to the [other] nations of the world, and [also] by the greater part of the uninformed men among the Israelites [themselves], [namely]: that the Holy One, blessed be He! decrees that a man, from his birth<sup>8</sup>, should be either a righteous man or a wicked man. The fact is by no means so; but [on the contrary] every man is fit to be, as righteous [a man] as Moses, our Rabbi [was], or as wicked [a man] as Jeroboam<sup>9</sup> [was]; a wise man or a fool; a charitable man or a cruel man; a miser or a liberal man; and so it is

<sup>4</sup> ובמחשבתו literally: *and by his [own] thought.*

<sup>5</sup> ואין מי שיעכב בידו literally: *and that there [should] be none to impede its hand.*

<sup>6</sup> *Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.*

<sup>7</sup> אל יעבור במחשבתך דבר זה שאומרים טפשי העולם literally: *let not pass over thy thought that thing which the fools of the nations of the world say.*

<sup>8</sup> מתחלת ברייתו literally: *from the beginning of his being created.*

<sup>9</sup> See page 245, Note 7.

with regard to all other dispositions. Moreover there is no one who compels, determines, or attracts him, to [proceed in] either of the two ways (i. e. the good or the wicked way); but it is he (the man) himself, who by his own knowledge inclines towards the way which he likes [best]. This is what Jeremiah said: *Out of the mouth of the Most High proceedeth not evil and good*, (Lam. iii. 38.); meaning, that the Creator does not decree that a man should be either good or wicked.

III. But now this being so, it follows that the sinner himself is the cause of his own ruin; it therefore befits him to weep and lament over his sin, and [to grieve] for having done this to his own soul, by dealing so wickedly with the same<sup>1</sup>. This is what is written [immediately] after [the verse quoted above]: <sup>2</sup>*Wherefore doth a living man complain, &c.* And then he (the Prophet Jeremiah) says again: Since the power [of doing good or evil] is in our own hands, and since all the wicked deeds which we have committed have been committed with our [full] consciousness, it befits us to turn penitently and to forsake our wickedness; the power [of doing so] being still in our hands. This is what is written [immediately] after [that verse]: *Let us search and try our ways, and turn [again to the Lord],*

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<sup>1</sup> וגמלה רעה literally: *and [that] he rewarded it evil.*

<sup>2</sup> *Wherefore doth a living man complain, A MAN FOR [THE PUNISHMENT OF] HIS SINS?* (Lam. iii. 39).

(Lam. iii. 40). Now this matter is a very important<sup>3</sup> principle; nay it is the pillar of the law and of the commandments, as it is said: *See, I have set before thee this day life [and good, and death and evil]*, (Deut. xxx. 15.); and [again] it is written: *Behold, I set before you this day [a blessing and a curse]*, (Deut. xi. 26.); meaning, that the power [of doing good or evil] is in your hands, and that any of the actions [which are within the reach] of men, if one choose to do them, whether good or evil, he can. And for this reason it is also said: *O that there were such an heart in them*, (Deut. v. 29); by which it was meant to express: that the Creator neither compels the sons of men, nor decrees that they should do [either] good or evil, but that all this is left to themselves.

IV. If God were to decree that a man should be either righteous or wicked, or if there were any thing in the principle of his nativity which could attract a man to any one of the [two] ways, (i. e. to the good or the wicked way), [or induce him to incline] to any particular opinion, to any particular disposition, or to any particular action, as those foolish

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<sup>3</sup> גדול literally: *great*.

<sup>4</sup> *O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever!*

astrologers<sup>1</sup> invent in their own minds<sup>2</sup>—how could He have commanded us through the medium of the prophets: Do ye so and so; or, so and so ye shall not do; mend your ways, and go not after your wickedness; if he (the man) was, from his very nativity, doomed already [to be what he is], or was attracted to the thing (i. e. to the course of life he follows) by his nature, and [in such a manner] that it was utterly impossible for him to depart<sup>3</sup> from the same?—Now what room would there have been for the whole law altogether?—And by what justice, or by what right, could He avenge Himself of the wicked man, or reward the righteous man?—*SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?*—

V. You must not however wonder and say: How can a man do all that he pleases? and how can his actions be left to himself (i. e. how can a man be master of his own actions?) Can there indeed be any thing done in the world without the permission of its Possessor, and without His pleasure?—Whereas the Scripture says: *Whatsoever the Lord pleased, [that] did He in heaven and in earth, (Ps. cxxxv. 6)?*—

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<sup>1</sup> Who pretend, that the constellation under which a man is born, influences his moral character.

<sup>2</sup> מלבם literally: *from their hearts.*

<sup>3</sup> לזוז literally: *to move, (stir).*

<sup>4</sup> *Whatsoever the Lord pleased, [that] did He in heaven, and in earth, in the seas, and all deep places.*

Know ye [therefore] that every thing is [actually] done by His pleasure, although our actions are left to ourselves. But how is this? —[It is so]; in the same way as it was the pleasure of the Creator, that fire and air should have an ascending power, that water and earth should have a descending power, that the orb should move in a circle, and also that all other things that were created in the universe, should have [certain] propensities, [namely] such as He wished them [to have]—so was it also His pleasure that a man should be possessed of free-will<sup>5</sup>, that all his actions should be left to himself, (i. e. that he should be complete master of his actions), and that there should not be any thing to compel or attract him, but that he, by himself, and by the knowledge imparted to him by God, should [be able to] do any thing that a man can do<sup>6</sup>. And for this reason is he (the man) judged according to his actions; if he do [that which is] good, good is done unto him; and if he do [that which is] evil, evil is done unto him. This is what the prophet says: *This hath been by your means*, (Mal. i. 9). *Yea, they have chosen their own ways*, (Isai.

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<sup>5</sup> להיות האדם רשותו בידו literally: *that the man should have the power in his hand.*

<sup>6</sup> And consequently the very circumstance of a man's possessing free-will, and the power of doing any thing that he desires, originates in the pleasure of the Almighty, and therefore cannot be said to clash with the verse quoted from the Psalms: *Whatsoever the Lord pleased, that did He, &c.*

lxvi. 3). And with regard to this Solomon also said: <sup>1</sup>*Rejoice, O young man, in thy youth... but know thou, that for all these [things] God will bring thee into judgment, (Eccles. xi. 9.);* by which he meant to express [this]: Know thou that the power is in thine own hands to do [what thou pleasest], but that [in future] thou shalt have to give an account<sup>2</sup> [of thy doings].

VI. Perchance you will say: Does not the Holy One, blessed be He! know all that is to happen? He therefore either must have known, even before it came to pass, that such and such a man would be righteous or wicked, or He must not have known it; but now if He knew that such a man would be a righteous man, [then] it was impossible [for him] not to be a righteous man; for if we were to say<sup>3</sup>; that although He knew that he would be a righteous man, it was still possible [for him] to be a wicked man, [then] behold! He did not know the thing to perfection?—Know ye [therefore] that, with regard to the discussion of this pro-

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<sup>1</sup> *Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these [things] God will bring thee into judgment.*

<sup>2</sup> ליתן את הדין literally: *to give [satisfaction to] justice;* a phrase which in the Rabbinical language is invariably used to denote the necessity of every man's undergoing a trial before the tribunal of the Most High God, and of his being called to account for his doings here below.

<sup>3</sup> ואם תאמר literally: *and if thou say.*

blem<sup>4</sup>, *the measure thereof [is] longer than the earth, and broader than the sea*<sup>5</sup>, (i. e. the matter is utterly inscrutable), and that many principles of the greatest importance<sup>6</sup>, [equal in sublimity to] the highest mountains, are attached to the same; but ye must also know and bear in mind that which I am about to tell you; [namely]: it has already been explained by us in the second Chapter of the *Precepts relating to the foundations of the law*, that the Holy One, blessed be He! does not know [things] by a knowledge distinct from Himself, as men [do]; for these and their knowledge are two [distinct things]; but He, (may His name be exalted!) and His knowledge, are one. Now this matter, the knowledge of man is not able perfectly to comprehend; and in the same way as it is not in the power of man to comprehend or to find out the TRUTH of the Creator (i. e. the nature of His being), as it is said: *For there shall no man see Me, and live*, (Exod. xxxiii. 20.), so neither is it in the power of man to comprehend or to find out the KNOWLEDGE of the Creator (i. e. the manner in which He knows things); this is what the prophet says: *FOR MY*

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<sup>4</sup> *או שאלה* literally: *that the answer to this question.*

<sup>5</sup> An expression taken from Job xi. 9. to denote the unfathomed profundity in which the problem in question is involved.

<sup>6</sup> *גדולים* literally: *great.*

THOUGHTS [ARE] NOT YOUR THOUGHTS, neither [are] your ways My ways, (Isai. lv. 8.); and now the matter being so, [it must be admitted that] we have not the power of understanding how the Holy One, blessed be He! knows all creatures and their doings; but yet it is known so as not to admit of any doubt<sup>1</sup>, that the actions of a man are in his own power<sup>2</sup>, and that the Holy One, blessed be He! neither attracts him nor decrees that he should do so and so. Moreover this fact is not known by revelation<sup>3</sup> only, but [may] also [be proved] by clear scientific demonstrations. Now in consequence of this [principle] it was announced<sup>4</sup> [to us] in prophecy, that a man will be judged for all his actions, according to what they are, whether they be good or evil; this being the principle on which all the words of prophecy depend.

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<sup>1</sup> בלא ספק literally: *without doubt, (past doubt)*.

<sup>2</sup> ביד האדם literally: *in the hand of the man*.

<sup>3</sup> מפני קבלת הרת literally: *in consequence of the reception of the law, (i. e. in consequence of [our] adherence to the law)*.

<sup>4</sup> נאמר literally: *it was said*.

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CHAPTER VI.

THERE are many verses in the law as well as in the words of the Prophets, which [if not properly understood] seem to oppose this principle (namely, the principle of free-will established in the preceding Chapter), so that they are a stumbling-block to the generality of men; and some [are even led by them to entertain] the opinion, that the Holy One, blessed be He! decrees that a man should do good or evil, and that [the wishes of] the heart of a man are by no means under his own control<sup>5</sup>, so that he should be able to incline them which way he pleases. But now, behold! I am about to explain one important<sup>6</sup> principle, by which you will [be able to] know the [true] meaning of all those verses.

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<sup>5</sup> ושאין לבו של אדם מסור לו literally: *and that the heart of a man is not delivered to himself.*

<sup>6</sup> גדול literally: *great.*

II. At the time when an individual, or [when all] the inhabitants of a country [happen to] sin; moreover when the sin is committed with a [full] consciousness of the same on the part of the sinner, and [consequently] with his [free-]will, as was premised<sup>1</sup> by us; it is but just to punish<sup>2</sup> him for it; and it is the Holy One, blessed be He! who knows in what manner to punish [him]. Some sins there are, for which justice requires<sup>3</sup> that he (the sinner) should be punished in this world, [namely, by inflicting the penalty] either on his body, or his property<sup>4</sup>, or [even] on his children, [provided they be] minors, (seeing that a man's children, having, while minors, no [perfect] understanding, and not being within the pale of the law (commandments)<sup>5</sup>, are considered as his

<sup>1</sup> כמו שהודענו literally: *as we have made known*.

<sup>2</sup> להפרע ממנו literally: *to take vengeance of him*.

<sup>3</sup> שהדין נותן literally: *that justice gives [a right]*.

<sup>4</sup> בממונו literally: *on his mammon (wealth)*.

<sup>5</sup> Children are not considered responsible agents, till the age of thirteen, when the boy is called בר מצוה literally: *the son of the commandment*, (i. e. one that has just become accountable for the observance of the commandments, which he was not before this period, in consequence of his having been until that time under his father's control).

בן חמש שנים למקרא בן עשר שנים למשנה בן שלש עשרה למצות וגו'

"[A boy] who is five years old, [is fit] for [the reading of] the *Scriptures*. When he is ten years old, [he is fit] for [the

property)<sup>6</sup>, for it is written: *Every MAN shall be put to death for his own sin* (2 Kings xiv. 6.), [implying that] one must first become a MAN (an adult), [before he becomes responsible for his conduct]. Again some sins there are for which justice requires that he (the sinner) should be punished in the world that is to come [only], and that no hurt whatever should be done<sup>7</sup> unto him in this world. And again some sins there are for which he (the sinner) is punished both in this world, and in the world that is to come.

III. Now when is it so?—[It is so] if he (the sinner) do not repent; but if he do repent, [then] repentance [serves him] as a shield [to protect him] from punishment<sup>8</sup>. Now in the same way as a man may sin with his [full] consciousness<sup>9</sup> and with his [free-]will, so may he also repent with his [full] consciousness<sup>9</sup> and with his [free-]will.

IV. It may however also happen that a man may commit so great a sin, or so many

[the reading of] the *Mishnah*. When he is thirteen years old, [he becomes subject] to [the observance of] the *commandments*, &c."—*Perke Avoth*, Section 5.

<sup>6</sup> And consequently, every calamity which befalls such children is in fact a chastisement inflicted on their parents.

<sup>7</sup> עובר עליו literally: [should be] passing over him.

<sup>8</sup> כתרים לפני הפורענות literally: like a shield before the vengeance (retribution).

<sup>9</sup> מדעתו literally: with his knowing (with his consciousness).

sins, that justice requires from Him, who is THE JUDGE OF TRUTH, that the punishment of that sinner (for the sins thus committed with his own [free-]will and [full] consciousness) should consist in PREVENTING HIM FROM BECOMING A PENITENT<sup>1</sup>, by not granting to him the power of turning from his wickedness, in order that he may die and perish by the sin which he committed<sup>2</sup>.—This is that which the Holy One, blessed be He! has pronounced through the medium of Isaiah: <sup>3</sup>*MAKE the heart of this people fat, &c.* (Isai. vi. 10.); moreover it is also said: *But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, TILL [THERE WAS] NO REMEDY,* (2 Chron. xxxvi. 16.); implying, that they sinned with their own [free-]will; but [then] their transgressions were so many, that they de-

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<sup>1</sup> שמונעין ממנו התשובה literally: *that they are withholding repentance from him.*

<sup>2</sup> So that in some cases of very aggravated sins, the punishment inflicted on the sinner, consists in depriving him of that free-will which was originally granted to him by his Creator, and which might have become a means to prompt him to conversion and repentance. Now this is the principle alluded to by our Author in the first paragraph of this Chapter, as one, by which all the apparent difficulties, in which some passages of Scripture seem to involve the doctrine of free-will, may be removed; as will be seen in the succeeding part of this Chapter.

<sup>3</sup> *MAKE the heart of this people fat, and MAKE their ears heavy, and SHUT their eyes; LEST THEY SEE WITH THEIR*

served<sup>4</sup> to be prevented from [benefiting themselves by the atoning power of] repentance, which would have been the remedy [necessary for them]. And it is in consequence of this [principle] that it is written in the law: *And I will harden Pharaoh's heart*, (Exod. xiv. 4.); for he (Pharaoh) having first sinned by himself (i. e. with his free-will), in having dealt so wickedly with the Israelites who were sojourning in his land, as it is said: *Come on, let us deal wisely with them*, (Exod. i. 10.), justice required, that he should be prevented from becoming a penitent, in order that punishment might be inflicted on him; and for this reason the Holy One, blessed be He! hardened his heart.

V. But, [it may be objected], why then did He send [word] to him (Pharaoh) by Moses, saying: Let [My people] go<sup>5</sup> and repent; whereas the Holy One, blessed be He! had already said to him: [I know] that thou wilt not let [them] go, as it is said: <sup>6</sup>*But as for thee*

EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART, AND CONVERT, AND BE HEALED\*.

<sup>4</sup> עד שנתחייבו literally: *until they were sentenced (condemned)*.

<sup>5</sup> שלח literally: *send away*.

<sup>6</sup> *But as for thee and thy servants, I know that ye will not yet fear the Lord God.*

\* Expressions which plainly show, that in cases of very aggravated sins, the punishment inflicted on the sinners, may consist in God's not suffering them to become penitents.

*and thy servants, I know, &c.* (Exod. ix. 30.); <sup>1</sup>*And in very deed for this [cause] have I raised thee up,* (Exod. ix. 16.)?—[It was] to show to those who dwell here below<sup>2</sup>, that whenever the Holy One, blessed be He! [chooses to] prevent the sinner from becoming a penitent, it is no longer in his (the sinner's) power to turn, but that he must die in that wickedness, which he first committed with his own [free-]will<sup>3</sup>.

VI. This was also the case<sup>4</sup> with Sihon, who, in consequence of his iniquities, [likewise] deserved to be prevented from becoming a pe-

<sup>1</sup> *And in very deed for this [cause] have I raised thee up, for to shew [in] thee My power; and that My Name may be declared throughout all the earth.*

<sup>2</sup> כדי להודיע לבאי העולם שבזמן שמונע הקדוש ברוך ליהוטה literally: *in order to make known to those that come into the world, that at the time when the Holy One, blessed be He! withholds repentance from the sinner.*

<sup>3</sup> So that the purpose of the Almighty in publicly admonishing Pharaoh to forsake his wickedness and to repent, when He knew that He Himself had already deprived him of the power of ever doing so, was merely that of setting forth a public example, by which men might be taught to know, that although He has fully granted to them the power and faculty of free-agency and free-will, yet by doing so He has not resigned His power over them; but can, as the giver of that faculty, deprive his creatures of the gift, whenever He is provoked, by their wickedness, to do so.

<sup>4</sup> וכן סיחון literally: *and so also Sihon,* (King of Heshbon, who would not let Israel pass through his land, as recorded in Deut. ii).

nitent, as it is said: <sup>5</sup> *For the Lord thy God hardened his spirit, and made his heart obstinate*, (Deut. ii. 30). And so [it was with] the Canaanites, whom He also prevented from becoming penitents, in consequence of their abominations, so that they made war against Israel, as it is said: *For it was of the Lord to harden their hearts, that they should come against Israel in battle, that He might destroy them utterly*, (Josh. xi. 20). Again so [it was with] the Israelites, in the days of Elijah, [namely, that] in consequence<sup>6</sup> of their having so frequently transgressed, He prevented those that transgressed so many times, from becoming penitents, as it is said: <sup>7</sup> *And [that] Thou hast turned their heart back again*, (1 Kings xviii. 37.); by which it was meant to express: Thou hast withholden repentance from them, (i. e. Thou hast not suffered them to repent).

VII. Hence we<sup>8</sup> say: that God neither decreed that Pharaoh should deal wickedly with

<sup>5</sup> *But Sihon king of Heshbon would not let us pass by him; FOR THE LORD THY GOD HARDENED HIS SPIRIT, AND MADE HIS HEART OBSTINATE, that He might deliver him into thy hand, as [appeareth] this day.*

<sup>6</sup> לְפִי literally: because.

<sup>7</sup> *Hear me, O Lord, hear me, that this people may know that Thou [art] the Lord God, AND [THAT] THOU HAST TURNED THEIR HEART BACK AGAIN.*

<sup>8</sup> אומר נמצאת literally: consequently, thou [mayest] say.

Israel, nor that Sihon should sin by [refusing to the Israelites a passage through] his land, nor that the Canaanites should commit abominable deeds, nor that Israel should worship idols, but that all these sinned with their free-will<sup>1</sup>; yet that all of them deserved to have repentance withholden from them, (i. e. to be prevented from becoming penitents). Now with reference<sup>2</sup> to this, the righteous men and also the prophets used to entreat God in their prayers, to assist them in [arriving at] the way of truth, as David said: *Teach me Thy way, O Lord*; (Ps. lxxxvi. 11); meaning: May my sins not prevent me from [arriving at] the way of truth, by which I may [come to] know Thy way and the Unity of Thy Name. Moreover this is also that which he (David) said: *And uphold me [with Thy] free spirit*, (Ps. li. 12.); by which he meant: May my free-spirit suffer me to fulfil Thy desire; and may my sins not become the cause of my being prevented from [benefiting myself by] repentance; but rather may that free-spirit continue with me<sup>3</sup>, so that I may

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<sup>1</sup> מעצמן literally: *by themselves*.

<sup>2</sup> ובענין זה literally: *and in this matter*.

<sup>3</sup> אלא תהיה הרשות בידי literally: *but may that power (free-will) be in my hand*.—So that David in saying: *And uphold me [with Thy] free spirit*, prayed to God for the continuance of that free-will which might prove a means of prompting him to repent of his former sins; knowing that all hope of ever becoming a true penitent would be lost to him, were



[be able to] turn, to comprehend, and to know the way of truth. And in the same manner [may also be explained] all other verses similar to these.

VIII. But then, [it may be asked], what [means] that which David said: *Good and upright [is] the Lord; therefore will He teach sinners in the way*, (Ps. xxv. 8.)?—<sup>4</sup> *The meek will He guide &c.* (Ps. xxv. 9.)?—All this was [said] with regard to His having sent [His]

he to be punished for his sins, by the most dreadful of punishments, namely, by that of being deprived of the free-will which was originally granted to him by Him to whom he prayed.

<sup>4</sup> *The meek will He guide in judgment; and the meek will He teach His way*, which verse as well as the preceding one, viz. *Good and upright [is] the Lord, therefore will He teach sinners in the way*, if not for the explanation given of them by our Author, might be considered by some as alluding to a *peculiar* grace bestowed on the sinner, and without which it would be impossible for him to turn from his wickedness, and consequently as opposed to the principle of free-will and free-agency. Our Author therefore endeavours by his subsequent train of reasoning to prove, that these two verses do not in the least allude to any *peculiar* grace, but that they refer to the Divine Grace bestowed on mankind *in general*, by God's having sent prophets to reveal to them His way, and also by His having given such charms to virtue and wisdom, that he who inclines and wishes to become virtuous and wise, will feel himself more and more attracted by their charms and loveliness, in proportion as he comes nearer and nearer to the object of his desire. So that his longing after them will increase with his zeal in searching for them, and thus ultimately prove a means to aid and assist him in attaining the object of his pursuit.

prophets to them, (i. e. to the Israelites) who revealed<sup>1</sup> the ways of the Lord [to them], and who caused them to turn penitently; and also with regard to His having bestowed on them the power of learning and of becoming wise; a faculty which every man is possessed of; so that whenever<sup>2</sup> he inclines<sup>3</sup> towards the way of wisdom and of righteousness, he will long after and search for the same, as our Rabbins, of blessed memory, say: <sup>4</sup>He who desires to be purified is assisted [in the matter]; meaning, that he will feel<sup>5</sup> himself [as though he were]

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<sup>1</sup> מודיעים literally: *who were making known*.

<sup>2</sup> שכל זמן literally: *for at any time*.

<sup>3</sup> שהוא נמשך literally: *that he is drawn (attracted)*.

<sup>4</sup> בא לטמא פותחין לו בא לטהר מסייעין אותו

“He who desires\* to defile himself (to become foul or polluted) it is open to him, (i. e. the way to foulness and pollution is open to him). He who desires to purify himself (to become a pure man) is assisted [in the matter].”

*Bab. Talmud, Treatise Yomah, Section 3.*

<sup>5</sup> ימצא עצמו literally: *he will find himself (he will find that he is)*.

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\* בא literally: [*if*] *he come*. From the train of our Author's reasoning, it is evident, that he understood this saying of the Rabbins: *He who desires to be purified is assisted*, to refer, not to any assistance by a *peculiar Divine Grace*, but only to the assistance which the true penitent generally finds in: the very beauty, loveliness, and attractions which characterize virtue, and which help him to overcome all obstacles he may meet with before he arrives at the object of his aim. But now with regard to vice, this being undeniably very far from possessing the charms and attractions that are the characteristics of virtue, the Rabbins merely say of him who is bent upon defiling and polluting his soul, *that the way is OPEN to him*; so that the term *assisted* is used by them in the one, and the term *open* in the other case, to mark the superiority of the attractive power possessed by virtue over that possessed by vice.

aided in the matter (by that very longing after wisdom and righteousness which must ultimately become the means of bringing him to the object at which he is aiming).

IX. But, [it may again be objected], is it not written in the law: *6 And shall serve them, and they shall afflict them,* (Gen. xv. 13.)?—Behold! [then] He [actually] did decree that the Egyptians should do that which is wicked?—Again it is written: *7 And this people will rise up, and go a whoring after the gods of the strangers of the land,* (Deut. xxxi. 16.); behold! [then] He [actually] did decree that Israel should worship idols; wherefore [then] did he punish them?—[It was] because He did not [definitely] decree that any *particular individual*<sup>8</sup> should be the one who was to go a whoring [after the gods of the strangers of the land]; so that [with respect to] every one of those who did go a whoring and who did worship idols, had it been his wish not to worship

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<sup>6</sup> *And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, AND SHALL SERVE THEM; AND THEY SHALL AFFLICT THEM four hundred years.*

<sup>7</sup> *And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; AND THIS PEOPLE WILL RISE UP, AND GO A WHORING AFTER THE GODS OF THE STRANGERS OF THE LAND, whither they go [to be] among them, and will forsake Me, and break My covenant which I have made with them.*

<sup>8</sup> *לפי שלא גזר על איש פלוני הדדוע* literally: *because He did not decree respecting such and such a man that is known.*

[them], he would [in fact] not have worshipped [them]; and [consequently] the Creator only informed him (Moses) of the [usual] course of [things in] this world<sup>1</sup>. Behold! what this resembles;—[it is just] as if He had said: With regard to this people, [I know that] there will be among them righteous and wicked men; in which case the wicked man could not surely [on this account] say, that it was already decreed that he should be a wicked man, namely, because He informed Moses [in general terms], that there would be wicked men in Israel, in the same way as it is said [also in general terms]: *For the poor shall never cease out of the land*<sup>2</sup> (Deut. xv. 11.)?—Now it was exactly so with regard to the Egyptians, [namely, that] every one of those Egyptians, who dealt so wickedly with the Israelites, had it not been

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<sup>1</sup> ולא הודיעו הבורא אלא מנהגו של עולם literally: *and the Creator made only known to him the custom (practice, i. e. the usual course) of the world.*

<sup>2</sup> That is, without definitely declaring *which* or *who* is to be the poor man, but merely alluding to the usual course of things in this world, it being very natural that among a whole nation there should be poor men. Nor is it less natural that among a whole nation there should be *wicked* men, than that there should be *poor* men; yet it would be as absurd in the wicked man to say: that he must needs be wicked in consequence of the declaration made by God in general terms: *that there will be wicked men in Israel*, as it would be in the poor man to say: that he must needs be poor, in consequence of God's having declared that *the poor shall never cease out of the land.*

his wish to deal wickedly with them, was at liberty<sup>3</sup> [not to do so], seeing that He did by no means definitely decree that any particular individual [should do so], but [He merely] revealed to him (Abraham), that his seed would in the end (ultimately), and at a future time, be in bondage in a land that was not theirs. But now we have already said, that it is not in the power of man to comprehend how the Holy One, blessed be He! knows the things that are to come to pass in future times.

<sup>3</sup> בידו הרשות literally: *the power [was] in his hand.*

CHAPTER VII.

Now since free-will was granted to every man, as was demonstrated by us, a man should endeavour to become a penitent; to make a verbal confession of his sins; and to shake off his sins from his hands; so that he may die a penitent (convert), and [thus] deserve [to partake of the blessings of] the life of the world that is to come.

II. A man ought always to look upon himself as if he were at the point of death<sup>1</sup>; now perchance he may die at this very hour (immediately), and consequently while persevering in his sins; he ought therefore to turn from his sins forthwith, and not to say: I will turn when I grow old; lest he die before he grows old. This is that which Solomon said in

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<sup>1</sup> *למות נוטה* literally: *turned to die (to death)*; an idiom used by the Rabbins to denote one whose life is drawing to a close (who is at the point of death).

his wisdom: <sup>2</sup>*Let thy garments be ALWAYS white, (Eccles. ix. 8).*

רבי אליעזר אומר שוב יום אחד לפני מיתתך שאלו<sup>2</sup>  
תלמידיו את רבי אליעזר וכי אדם יודע אי זה יום ימות  
אמר להם וכל שכן ישוב היום שמא ימות למחר ונמצא  
כל ימיו בתשובה ואף שלמה אמר בחכמתו בכל עת יהיו  
בגדיך לבנים ושמן על ראשך אל יחסר אמר רבי יוחנן בן  
זכאי משל לאדם שזימן את עבדיו לסעודה ולא קבע להם  
זמן פקחים שבהם קשטו את עצמן וישבו על פתח בית  
המלך אמרו כלום חסר לבית המלך טפשין שבהם הלכו  
למלאכתן אמרו כלום יש סעודה בלא טורח פתאום בקש  
המלך את עבדיו פקחים שבהם נכנסו לפני המלך כשהם  
מקושטין והטפשין שבהם נכנסו לפניו כשהן מלוכלכין שמח  
המלך לקראת פקחים וכעס לקראת טפשין אמר הללו שקשטו  
את עצמן לסעודה ישבו ויאכלו וישתו הללו שלא קשטו את  
עצמן לסעודה יעמדו ויראו

“ Rabbi Eliezer [used to] say: Turn (repent) one day before thou diest. On his disciples asking him: How can a man know the day on which he is to die? he said unto them: So much more ought he to turn (repent) *to-day*, lest he die *to-morrow*, and consequently [he ought to be engaged] in repentance all his days; and so also Solomon said: *Let thy garments be ALWAYS white; and let thy head lack no ointment, (Eccles. ix. 8).* Rabbi Jochanan the son of Zackai said, by way of parable; It is like one (a king) who invited his servants to a repast without appointing the time; now the prudent men that were among them dressed themselves neatly, and sat down at the door of the royal mansion, saying [to themselves]: Can there be any thing wanting in the house of a king? (and consequently the repast may be prepared at a moment's notice; we ought therefore to keep ourselves in readiness); but the foolish men that were among them went about their business, saying [to themselves]: Is there any repast [that can be prepared] without trouble? (and consequently there will still be time enough for us to dress); on

III. Ye must not think that only such transgressions require repentance as are connected with a [positive] act, as for instance, fornication, robbery, or theft; [it is not so], but in the same way as one ought to turn from these [transgressions], so ought he also to search into the wicked dispositions which he may have, and to turn from anger, hatred, jealousy, mockery, hunting for mammon and honours, or hunting for [dainty] food, and the like; from all these ought a man to turn with repentance. And indeed these sins are even more serious<sup>1</sup> than those connected with a [positive] act, inasmuch as when a man is plunged in these, it is very difficult [for him] to part with them, just as it is said: <sup>2</sup>*Let the wicked forsake &c.* (Isai. lv. 7).

IV. Moreover the penitent man (convert) must not imagine that, in consequence of the ini-

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a sudden the king summoned his servants; the prudent men that were among them, entered into the presence of the king neatly dressed, but the foolish men that were among them, entered into his presence dirty. The king [therefore] expressed his joy on meeting the prudent men, but was angry on meeting the foolish men; and so he said: They who dressed themselves neatly for the repast—let them sit down, eat, and drink; but they who did not dress themselves neatly for the repast—let them stand and look.”

*Bab. Talmud, Treatise Sabbath, Section 23.*

<sup>1</sup> קשים מאותן literally: *harder than those.*

<sup>2</sup> *Let the wicked forsake his way, and the unrighteous man HIS THOUGHTS; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.*



quities and sins which he had committed, he is far below<sup>3</sup> the degree of the righteous; the matter is not so; but [on the contrary] he is as beloved and as pleasant to the Creator as if he had never sinned; and not only so, but his reward will be greater still; for behold! he (the penitent man) has tried the relish of sin, and yet has parted with the same, and subdued his [wicked] imagination. [Thus] the sages say: 'The station which the penitent (converts) occupy, not [even] the perfectly righteous [themselves] can occupy; meaning that their degree (i. e. the degree of the penitent) is even higher than the degree of those who never sinned, inasmuch as they had to contend with their [wicked] imaginations, far more than the others.

V. All the prophets have given us strict injunctions respecting repentance. And indeed Israel cannot be redeemed by any other means

<sup>3</sup> מרוחק שהוא literally: *that he is distant (remote)*.

<sup>4</sup> דאמר רבי אבהו במקום שבעלי תשובה עומדין אין צדיקים גמורים עומדין שנאמר שלום לרחוק ולקרוב לרחוק ברישא והדר לקרוב

"Because Rabbi Abuhuh said: The station which the penitent (converts) occupy, not [even] the perfectly righteous [themselves] can occupy; for it is said: *Peace to [him that is] far off and to [him that is] near*, (Isai. lvii. 19). So that he that is far off (i. e. he whose evil deeds had once alienated him from God) is [mentioned] first, and he that is near (i. e. he who always cleaved to God, and never went astray), is [mentioned] last."

*Bab. Talmud, Treatise Berachoth, Section 5.*

than by repentance. Moreover the law has already assured [us]: that Israel will in the end become penitents, [namely] at the close of their captivity, when they will also be redeemed forthwith; for it is said: *<sup>1</sup>And it shall come to pass, when all these things are come upon thee, &c. And shalt return unto the Lord thy God ... That then the Lord thy God will turn, &c.* (Deut. xxx. 1, 2, 3).

VI. Repentance is of the greatest importance; inasmuch as it brings a man nearer to the *Shechinah*; for it is said: *O Israel, return unto the Lord thy God*, (Hos. xiv. 1.); again it is said: *Yet have ye not returned unto Me, saith the Lord*, (Amos iv. 6.); and it is also said: *If thou wilt return, O Israel, saith the Lord, return unto Me*, (Jer. iv. 1.); meaning, if thou wilt but turn with repentance, thou wilt cleave unto Me.

VII. Repentance brings near [to God] those that were remote [from Him]. The same [man] who, [but] the day before, was hated by God,

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<sup>1</sup> *And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call [them] to mind among all the nations, whither the Lord thy God hath driven thee.*

*And shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;*

*That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.*

detested, repulsed<sup>2</sup> and abhorred, is now beloved, pleasant, a kin and a favorite. And thus we find, that the same expressions, wherewith the Holy One, blessed be He! repulsed sinners, [were used by Him, when] He recalled<sup>3</sup> penitents, individuals as well as multitudes of men; for it is said: *And it shall come to pass, [that] in the place where it was said unto them, Ye [are] not My people, [there] it shall be said unto them, [Ye are] the sons of the living God,* (Hos. i. 10). Also respecting Jeconiah [at the time when he persevered] in his wickedness, it was said: *Write ye this man childless, a man [that] shall not prosper in his days,* (Jer. xxii. 30.); <sup>4</sup>*Though Coniah the son of Jehoiakim king of Judah were the signet upon My right hand,* (Jer. xxii. 24.); yet when he repented in his captivity, it was said respecting Zerubbabel his son<sup>5</sup>: *In that day, saith the Lord of hosts, will I take thee, O Zerub-*

<sup>2</sup> ומרוחק literally: *and removed.*

<sup>3</sup> מקרב literally: *He [was] bringing near.*

<sup>4</sup> *As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon My right hand, yet would I pluck thee thence. Jeconiah is here called Coniah, by way of contempt; thus Rabbi David Kimchi observes in his commentary לקראו כניהו לפחיתות* "And he (the prophet) called him *Coniah* by way of disregard."

<sup>5</sup> Zerubbabel was not the *son*, but the *great grandson* of Jeconiah; yet, with the Rabbins, grand children go frequently by the name of children. See page 290, Note 1.

*babel, My servant, the son<sup>1</sup> of Shealtiel, saith the Lord, and will make thee as a signet, (Hag. ii. 23).*

VIII. How great is the excellence of repentance! The same man who, the day before, was separated from the Lord God of Israel, as it is said: *But your iniquities have separated between you and your God, (Isai. lix. 2.)*—who cried [to God] and yet was not listened unto, as it is said: *Yea, when ye make many prayers, [I will not hear], (Isai. i. 15.)*—whose [good deeds], though he happened to fulfil any commandment, were repulsed with indignation<sup>2</sup>, as it is said: *Who hath required this at your hand, to tread my courts? (Isai. i. 12);* <sup>3</sup>*Who [is there] even among you that would shut the doors? &c. (Mal. i. 10.)*—[the same man] is

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<sup>1</sup> Zerubbabel was not the *son* but the *grandson* of Shealtiel; now as Shealtiel was the son of Jeconiah as recorded in 1 Chron. iii. 17: *And the sons of Jeconiah, Assir, Salathiel his son,* it follows that Zerubbabel was the great grandson of Jeconiah. See *Rabbi David Kimchi's* Commentary on the 18th and 19th verses of the above-named chapter of 1 Chronicles. That Rabbi throws considerable light on this part of the genealogy, which seems to be involved in obscurity and contradiction.

<sup>2</sup> *וּטֹרְפִין אוֹתָן בְּפָנָיו* literally: *and they tear them in pieces, (confound them) in his presence.*

<sup>3</sup> *Who [is there] even among you that would shut the doors [for nought]? neither do ye kindle [fire] on Mine altar for nought. I HAVE NO PLEASURE IN YOU, SAITH THE LORD OF HOSTS, NEITHER WILL I ACCEPT AN OFFERING AT YOUR HAND.*

this day (after having turned penitently) *cleaving* unto the *Shechinah*; for it is said: *But ye that did CLEAVE unto the Lord your God*, (Deut. iv. 4). Should he now cry [to God], he will be listened unto forthwith, as it is said: *And it shall come to pass, that before they call, I will answer*, (Isai. lxxv. 24.); should he now fulfil any of the commandments, [his good deeds] will be accepted with delight and with joy, as it is said: *For God now accepteth thy works*, (Eccles. ix. 7.); and not merely this, but He even longs for them, (viz. for the works, prayers and offerings of the penitent), as it is said: *Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years*, (Mal. iii. 4).

IX. With regard to the penitent (converts), it is their [constant] practice to be humble and exceedingly meek. If foolish men happen to reproach them with their former deeds, saying unto them: "Yesterday thou didst so and so, or yesterday thou didst say so and so," they do not mind them, but hear [this reproach] and rejoice [in it], knowing that this [still enhances] their merit, inasmuch as whenever they are ashamed of the transgressions which they have committed, and blush for the same, their merit becomes greater, and their degree more exalted.

X. It is however an actual sin to say unto a penitent man (convert), "Remember thy

former doings;" or to mention the same in his presence, with the intention of putting him to shame; or even to mention things or matters of this nature<sup>1</sup>, with the intention of recalling to his mind that which he [once] did. All this is forbidden; as being comprehended in the admonition against *oppressive words*, respecting which the law warns [men], saying: <sup>2</sup>*Ye shall not therefore oppress one another*, (Lev. xxv. 17).

<sup>1</sup> אֵל הַדּוֹמִין לְהֵן literally: *that are like them*.

<sup>2</sup> In Lev. xxv. 14. it is said: אֵל תּוֹנוּ אִישׁ אֶת אַחֵיו *Ye shall not oppress one another*; which the Rabbins apply to *oppression or fraud in pecuniary matters*, as Rabbi Solomon Jarchi observes in his Commentary: וְזוֹ אֹנָאת כֶּסֶף "this [refers to] oppression (or fraud) in money matters," and which is also evident from the context, as this verse begins with the words: *And if thou sell ought unto thy neighbour, &c.* But in the verse quoted here by our Author it is said again: וְלֹא תוֹנוּ אִישׁ אֶת עַמִּיתוֹ וִירֵאתָ מֵאֱלֹהֶיךָ *Ye shall not therefore oppress one another; but thou shalt fear thy God*; and this the Rabbins apply to *oppressive or fraudulent words*, as Rabbi Solomon Jarchi says: כֵּאֵן הַזְּהִיר עַל אֹנָאת דְּבָרִים "Here [the law] warns against *oppressive or fraudulent words*;" observing at the same time, that whenever a *moral commandment* is enjoined by the law, respecting *things not connected with any positive act*, but such as rest with the *heart alone*, and which none but He can know who searches the heart of man, (as is the case with *oppressive and fraudulent words*), the commandment is always accompanied by the awful precept: *But thou shalt fear thy God*.

CHAPTER VIII.

THE good which is laid up for the righteous, consists in the life of the world that is to come; a life, free from death<sup>3</sup>; and a good, free from evil<sup>4</sup>. This is that which is written in the law: *That it may be well with thee, and [that] thou mayest prolong [thy] days,* (Deut. xxii. 7). By tradition they (the sages) taught [thus]: <sup>5</sup>*That it may be well with thee*

<sup>3</sup> שאין מות עמהן literally: *with which there is no death.*

<sup>4</sup> שאין עמה רעה literally: *with which there is no evil.*

<sup>5</sup> רבי יעקב אומר אין לך כל מצוה ומצוה שכתובה בתורה שמתן שכרה בצידה שאין תחיית המתים תלויה בה בכבוד אב ואם כתיב למען יאריכון ימך ולמען ייטב לך בשילוח הקן כתיב למען ייטב לך והארכת ימים הרי שאמר לו אביו עלה לבירה והבא לי גוזלות ועלה לבירה ושלח את האם ונטל את הבנים בחזרתו נפל ומת היכן טובות ימיו של זה והיכן אריכות ימיו של זה אלא למען ייטב לך לעולם שכולו טוב למען יאריכון ימך לעולם שכולו ארוך

“ Rabbi Jacob says: There is no commandment written in the law, the reward of which, being mentioned along with it, does

—in that world which is altogether good; and [that] thou mayest prolong [thy] days—in that world which [is to endure] very long, (i. e. which is to last for ever); meaning, the world that is to come.

II. Now the reward of the righteous, consists in this, [namely], that they are to attain unto that bliss<sup>1</sup>, and that they are to exist in that good (happiness); again the retribution [which awaits] the wicked, consists in this, [namely], that they are not to attain unto that life, but that they are to be cut off and die. Moreover he who does not attain unto that life,

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does not allude to the resurrection of the dead. On [the subject of] honouring [our] fathers and mothers it is written: *That thy days may be prolonged, and that it may go well with thee*, (Deut. v. 16). Again on [the subject of] letting the dam go from its nest, it is also written: *That it may be well with thee, and [that] thou mayest prolong [thy] days*, (Deut. xxii. 7). Now behold! [suppose] one, to whom his father were to say: Ascend that tower, and fetch down some pigeons for me; actually ascends the tower, lets the dam go, and takes the young, (and consequently in thus obeying his father's command, and at the same time letting the dam go, fulfils two commandments, to each of which, the promised reward of happiness and longevity is attached); yet on his descending [from the tower], he falls down and dies—where then are this man's *happy days*? Or where is this man's *prolongation of days*?—But [the fact is that the true meaning of the text is this]: *that it may go well with thee*—in that world which is altogether good; *that thy days may be prolonged*—in that world which is [to endure] very long.

*Bab. Talmud, Treatise Kidushin, Section 1.*

<sup>1</sup> לְנוּעַם זֶה literally: to that *sweet* or *delight*.



is [said to be] a dead man, who is never to live again, seeing that he is to be cut off, in consequence of his wickedness, and perish like a beast. Now this is the [nature of the] *cutting off* recorded in the law, when it says: הכרת תכרת הנפש ההיא *That soul shall UTTERLY be cut off*, (Numb. xv. 31.); (literally: *that soul SHALL BE CUT OFF TO BE CUT OFF*). By tradition they (the sages) taught [thus]: הכרת<sup>2</sup> *TO BE CUT OFF*, [implies] *from this world*; תכרת *THOU SHALT BE CUT OFF*, [implies], *from the world that is to come*; by which it was meant, that the soul, after parting with the body in this world, is not to attain unto the life of the world that is to come, but is to be cut off even from the world that is to come.

III. With regard to the world that is to come, in it there is neither body nor frame, but the souls only of the righteous [exist in it] without the body, just the same as the *ministering angels*<sup>3</sup>. Now since in it there are no frames (bodies), neither can there be in it either eating or drinking, nor any other of those things which the bodies of men stand in need of in

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<sup>2</sup> הכרת תכרת—הכרת בעולם הזה תכרת לעולם הבא [That soul] *shall be cut off to be cut off*, (*shall utterly be cut off*)—[here] הכרת *to be cut off*, [implies] *from this world*; תכרת *shall be cut off*, [implies] *from the world that is to come*; these are the words of Rabbi Ekivah.—*Bab. Talmud, Treatise Sanhedrin, Section 11.*

<sup>3</sup> See page 118, Note 1.

this world; nor can there belong to it any one of the things belonging to bodies in this world, as, for instance, sitting, standing, sleep, death, melancholy, laughter, or the like. Thus the sages of old said: <sup>1</sup>In the world that is to come there is neither eating, nor drinking, nor sexual intercourse; but [there] the righteous sit with their crowns on their heads, delighting in the shining [glory] of the *Shechinah*.

IV. Behold! this clearly proves<sup>2</sup>, that there can be no corporeal existence there, seeing that

מרגלא בפומיה דרב לא כעולם הזה עולם הבא <sup>1</sup>  
 עולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה  
 לא משא ומתן ולא קנאה ולא שנאה ולא תחרית אלא  
 צדיקים יושבים ועטרותיהם בראשיהם ונהנים מזיו השכינה  
 שנאמר ויחוו את האלהים ויאכלו וישתו

“ Rav used frequently to say: The world that is to come is not like this world, [seeing that] in the world that is to come there is neither eating, nor drinking, nor sexual intercourse, nor trade, nor jealousy, nor hatred, nor contention; but [there] the righteous sit with their crowns on their heads, delighting in the shining [glory] of the *Shechinah*, as it is said: *Also they saw God, and did eat and drink\**, (Exod. xxiv. 11).—*Bab. Talmud, Treatise Berachoth, Section 2.*

<sup>2</sup> לך הרי נתברר לך literally: *behold! it was made clear to thee.*

\* That is, they were as satisfied with seeing God as if they had eaten and drunk.—It is in this sense that this text must have been understood by the Rabbi who quotes it here in support of his saying. Onkelos too renders this verse by:

יחוו ית יקרא דיי' והוו חון בקורבניהון דאתקבלו ברעא כאילו אכלין ושתן

“ And they saw the glory of the Lord, and were glad within themselves, in consequence of their having been accepted with favour, as if they had eaten and drunk.”

there, there is neither eating nor drinking. And with regard to that which (the sages) said: that [there] the righteous *sit*, this they said by way of allegory; meaning, that the souls of the righteous exist there *without labour or toil*<sup>3</sup>; moreover by saying: *with their crowns on their heads*, they meant to express: that the *knowledge* which they (the righteous) possessed<sup>4</sup> [in this life], and by means of which they attained unto the life of the world that is to come, still exists (continues) with them, and constitutes [now] their *crown*; just as Solomon said: <sup>5</sup>*With the crown wherewith his mother*

<sup>3</sup> So that the expression יושבים they *sit*, introduced by the Rabbins in this instance, does not refer to *attitude*, but only to the state of *ease and rest from labour and trouble*, in which the souls of the righteous continue their existence in the life hereafter.

<sup>4</sup> דעת שידעו literally: *the knowledge which they knew*.

<sup>5</sup> *Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.*

According to the Rabbins, king *Solomon* here means *God*; thus we find in the *Bab. Talmud, Treatise Shevuoth, Section 4.*

כל שלמה האמורים בשיר השירים קדש שיר למי  
שהשלום שלו חוץ מזה כרמי שלי לפני האלף לך שלמה

“Whenever [the word] *Solomon* is mentioned in the Song of Songs it is *holy*, (i. e. it is to be looked upon as one of the holy Names by which God is called). [Thus the *Song of songs אשר לשלמה* which is *Solomon's*, implies] שיר למי *a song of Him to whom peace belongs*; except in the [following] instance, [namely]: *My vineyard, which [is] mine, [is] before me; thou O Solomon, [must have] a thousand,* (Song of Solomon, viii. 12.);” (i. e. in this instance alone does

*crowned him*, (Solomon's Song, iii. 11.). Behold! it is also said: *And everlasting joy UPON THEIR HEADS*, (Isai. xxxv. 10.); but now joy is not a body, (i. e. not a corporeal thing) that it should [be said to] rest on the head?—[it must therefore have been said in a figurative sense], so also the *Crown*, spoken of here by the sages, implies *intelligence*. Again what means that which they (the sages) said: *delighting in the shining [glory] of the Shechinah?*—[it means] that they (the souls of the righteous) know and comprehend more of the truth of the Holy One, blessed be He! than they knew, while in this dark and abject body.

V. Whenever in this respect [the expression] נפש *SOUL* is made use of<sup>1</sup>, it does not refer to *the breath* [of life] which stands in need of the body, but to the *quality* (faculty) of the soul, namely to that *intelligence* which comprehends as much of the Creator as it is in its power [to comprehend], and which also comprehends those intelligences that are distinct [from matter], as well as all other things [created].

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the word Solomon refer to the real king Solomon and not to God, and therefore is not to be considered as *holy*).

Now the whole of the verse quoted here from Solomon's Song, is looked upon by the Rabbins as figurative of the Israelites' celebrating God in the tabernacle of the congregation; as recorded in the *Medrash Shir Hashirim Rabbah*.

<sup>1</sup> האמורה literally: *which is said (mentioned)*.

So that it is that *quality*, the nature of which we have explained in the fourth Chapter of the *Precepts relating to the foundations of the law*, which, in this instance, goes by the name of נפש *Soul*<sup>2</sup>.

VI. That life, (i. e. the life hereafter), because there is no death in it, (seeing that death is one of the accidents which can befall the body only, and that there is no corporeal existence there), is called *the bundle of life*, as it is said: *But the soul of my lord shall be bound IN THE BUNDLE OF LIFE*, (1 Sam. xxv. 29.), by which that reward was meant, than which there can be no greater, and that good (bliss), beyond which there is no good. Now it is that [state of blissful life] which all the prophets so eagerly wished for, and to which also various names were given<sup>3</sup> by way of allegory, [as for instance], *The mountain of the Lord; His holy place; The way of holiness; The courts of the Lord; The Beauty of the Lord<sup>4</sup>; The tabernacle of the Lord; The temple of the Lord; The house of the Lord, and the gate of the Lord*. Moreover the sages, by way of allegory, called that good which is prepared for the righteous: סעודה *the*

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<sup>2</sup> נפש הנקראת נפש בענין זה literally: *that is called SOUL in this matter, (case, respect)*.

<sup>3</sup> לה נקראו literally: *were called to it*.

<sup>4</sup> *And let the BEAUTY OF THE LORD our God be upon us, (Ps. xc. 17)*.

*feast*<sup>1</sup>; but more generally<sup>2</sup> they call it: עולם הבא *the world that is to come.*

VII. [Again] the punishment<sup>3</sup>, above which there can be no punishment, consists in this, [namely], that the soul is cut off, and does not attain unto that life, as it is said: *That soul shall UTTERLY BE CUT OFF; his iniquity [shall be] upon him,* (Numb. xv. 31). Now this destruction the prophets called, by way of allegory, *the pit of destruction*<sup>4</sup>; אברון *destruction*<sup>5</sup>; תפתה *Tophet*<sup>6</sup>; and also עלוקה *the horseleach*<sup>7</sup>; so that they called it by all [kinds of] expressions [denoting] destruction and corruption, in consequence of its being that destruction after which there is no standing (existence), and that ruin which admits of no reparation.

<sup>1</sup> So the Rabbins say in *Perke Avoth*, Section 3. in allusion to the pleasures and happiness which are to be enjoyed by the righteous in the life hereafter: והכל מתוקן לסעודה *And all [men] are fit for the FEAST.*

<sup>2</sup> וקורין לה בכל מקום literally: *but they call it in all [other] places (instances).*

<sup>3</sup> הנקמה literally: *the vengeance.*

<sup>4</sup> *But thou, O God, shalt bring them down into the PIT OF DESTRUCTION,* (Ps. lv. 23).

<sup>5</sup> *Hell and DESTRUCTION [are] before the Lord,* (Prov. xv. 11).

<sup>6</sup> *For TOPHET [is] ordained of old; yea, for the king it is prepared, &c.* (Isai. xxx. 33).

<sup>7</sup> *The horseleach hath two daughters, [crying]. Give, give,* (Prov. xxx. 15).

VIII. That good [already described as awaiting the righteous in the life hereafter] will perchance be despised in your eyes, as you may fancy, that the reward for one's [fulfilling the] commandments, and for being perfect in the way of truth, ought to be no other than this, [namely], that he should eat and drink delicious things<sup>8</sup>, that he should have intercourse with [women of] fine figures<sup>9</sup>, that he should be arrayed in raiment of fine linen and embroidered work, that he should dwell in pavilions of ivory, and have for his use vessels of silver and gold, or other things like these, just as those foolish simpletons imagine, who are plunged in wickedness. But now, wise and intelligent men know that all these things are idle, vain, and unprofitable<sup>10</sup>, and that if with us, in this world, they are [considered] as some thing desirable<sup>11</sup>, it is only because we are possessed of bodies and frames, and because all these things constitute the wants of the body, so that the soul neither longs after, nor wishes for them, but inasmuch as they are requisite for the body, [namely] for the satisfying of its claims, to the

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<sup>8</sup> מאכלות טובות literally: *good food*.

<sup>9</sup> צורות נאות literally: *beautiful shapes*.

<sup>10</sup> ואין בהם תועלת literally: *and there is no help (benefit) in them*.

<sup>11</sup> ואינם טובה גדולה אצלנו בעולם הזה אלא מפני literally: *and they are only a great good with us in this world because . . . . .*

end that it (the body) may be preserved in perfection<sup>1</sup>. But at a time when there will be no body (i. e. no corporeal existence), all these things must needs become vain.

IX. With regard however to that great good (bliss), in which the soul is to exist in the world that is to come—there is no possibility<sup>2</sup> of comprehending or of knowing the same, [whilst] in this world; seeing that in this world, we are sensible of that only, which is good for the body, and to which also our wishes are [confined]; but with respect to that good, it is so exceedingly great, that the good things of this world can bear no comparison with the same, except by way of figure. So that for us actually to represent the happiness of the soul in the world that is to come, by the happiness of the body in this world, when eating or drinking, is altogether impossible<sup>3</sup>; that happiness being so unsearchably great, that it can admit of no comparison or simile. This is that which David said: <sup>4</sup>[*Oh*] *how great [is] Thy goodness, which Thou hast laid up for them that*

<sup>1</sup> כרי שימצא חפצו ויעמוד על בריו literally: *in order that it (the body) may find its desire, and stand in perfection.*

<sup>2</sup> אין שום דרך literally: *there is no way (manner) whatever.*

<sup>3</sup> אינו כן literally: *it is not so, (this cannot be).*

<sup>4</sup> [*Oh*] *how great [is] Thy goodness, which Thou hast laid up for them that fear Thee; [which] Thou hast wrought for them that trust in Thee before the sons of men!*



*fear Thee, &c.* (Ps. xxxi. 19). And indeed the longings of David for the life of the world that is to come were very great; for it is said: [*I had fainted*], *unless I had believed to see the goodness of the Lord in the land of the living*, (Ps. xxvii. 13).

X. The sages of old have already informed us<sup>5</sup>, that with respect to the good (bliss) of the world that is to come, it is not in the power of man to comprehend it unto perfection, and that no one knows its excellency, beauty, and nature, save the Holy One, blessed be He! alone; moreover that all the good (happiness) which the prophets prophesied for Israel, related only to bodily matters (advantages), such as the Israelites are to enjoy in the days of our King the Messiah, [namely] at the time when the rulership shall be restored to Israel; but that with regard to the good (bliss) of the life of the world that is to come, seeing that this cannot admit of comparison or simile, the prophets never [attempted to] represent the same by any simile, lest they should underrate<sup>6</sup> it by the simile. This is that which Isaiah said: <sup>7</sup>*Neither hath the eye seen, O God, beside*

<sup>5</sup> הודיעונו literally: *they have made known to us.*

<sup>6</sup> כדי שלא יפחתו אותה בדמיון literally: *in order that they might not lessen (diminish) it by the simile.*

<sup>7</sup> *For since the beginning of the world [men] have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, [what] He hath prepared for him that waiteth for Him.*

*Thee, [what] He hath prepared for him that waiteth for Him, (Isai. lxiv. 4.); by which he meant to express this: A good (bliss), such as not [even] the eye of a prophet hath beheld, and such as no one hath seen but God [Himself], hath God prepared for the man that waiteth for Him. So [also] the sages said: <sup>1</sup>All the prophets prophesied only of [that which is to happen at] the days of the Messiah; but, as to the world that is to come—NEITHER HATH THE EYE SEEN, O GOD, BESIDE THEE.*

XI. Now the reason why<sup>2</sup> the sages called it *הבא עולם* *the world that is to come*, is not because it does not exist now, so that [we should imagine that] this world is [first] to be destroyed, and then [only] that [other] world will come [into existence]—no, the matter does not stand thus, but [on the contrary] behold! it actually does exist, seeing that it is said: <sup>3</sup>*Which Thou HAST laid up for them that fear*

דאמר רבי חייא בר אבא כל הנביאים לא נתנבאו  
אלא לימות המשיח אבל לעולם הבא עין לא ראתה אלהים  
זולתך

“ Because Rabbi Haiiah the son of Abbah said: All the prophets prophesied only of [that which is to happen at] the days of the Messiah, but as to the world that is to come—NEITHER HATH THE EYE SEEN, O GOD, BESIDE THEE.”

*Bab. Talmud, Treatise Sabbath, Section 6.*

<sup>2</sup> *הבא עולם* *העולם הבא* literally: that for which the sages called it *the world that is to come*.

<sup>3</sup> [*Oh*] *how great [is] Thy goodness, which Thou HAST LAID*

*Thee*; [which] *Thou HAST wrought*, (Ps. xxxi. 19). But they (the sages) called it *the world that is to come*, because that life is to be enjoyed<sup>4</sup> by man subsequently to the life of this world, in which we are preserved both with body and soul, and which is the first stage of human existence<sup>5</sup>.

LAI D UP for them that fear *Thee*; [which] *Thou HAST WROUGHT* for them that trust in *Thee*, &c.: all in the *past tense*, and consequently, that goodness must be in existence already.

<sup>4</sup> מפני שאותן החיים באין לו לאדם אחר חיי העולם הזה literally: *because that life comes to man after the life of this world.*

<sup>5</sup> וזהו הנמצא לכל אדם בראשונה literally: *and which is that which is first found by every man.*

CHAPTER IX.

BUT now since it has been shown<sup>1</sup> that the reward which is to be bestowed for [the fulfilling of] the commandments, and the good (bliss) which we are to attain unto, if we keep the way of the Lord as prescribed in the law, consist in the life of the world that is to come, as it is said: *That it may be well with thee, and [that] thou mayest prolong [thy] days*<sup>2</sup> (Deut. xxii. 7.); also that the punishment which is to be inflicted<sup>3</sup> on the wicked, who forsake the paths of righteousness prescribed in the law, consists in *cutting [them] off*, as it is said: *That soul shall utterly be cut off; his iniquity [shall be] upon him*<sup>4</sup> (Numb. xv. 31.); what then [means] that which is written through the whole of the law: If ye obey—such and such

<sup>1</sup> מאהר שנודע literally: *after that it has become known.*

<sup>2</sup> See page 293, ¶ 1.

<sup>3</sup> והנקמה שנוקמין מן הרשעים literally: *and the vengeance avenged of the wicked.*

<sup>4</sup> See page 295, ¶ 11.

things shall come upon you; but if ye obey not—such and such things shall befall you; all these being things [which relate]\* to this world, as for instance, plenty or famine; war or peace; kingly power or degradation<sup>5</sup>; possession of the land<sup>6</sup> or captivity; success in our enterprises or total ruin<sup>7</sup>; and other worldly concerns?—Now all these things actually have come to pass, and will [again] come to pass; so that, whenever we fulfil all the commandments of the law, all the good things of this world, shall come upon us; and, whenever we trespass against the same, the evil things recorded [in the law] shall befall us. But still, these good things are by no means to be the ultimate reward bestowed for [the fulfilling of] the commandments: nor are these evil things to be the ultimate punishment inflicted on him who trespasses against all the commandments; but the solution of the matter is [as follows].

II. The Holy One, blessed be He! has given us this law, [which is] *a tree of life* to every one who performs all that is prescribed in it; moreover he who understands it with a perfect and correct knowledge, shall thereby attain unto, and partake of, the life of the world that is to come, in proportion to the excellence

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<sup>5</sup> ומלכות ושפלות literally: *and kingdom or humiliation.*

<sup>6</sup> וישיבת הארץ literally: *and dwelling in the land.*

<sup>7</sup> והצלחת מעשה והפסדו literally: *and prosperity of [our] doing or the ruin thereof.*

of his deeds, and the greatness of his wisdom. But [independent of this] He has also assured us in the law, that if we fulfil the same joyfully and with a good will<sup>1</sup>, and if we constantly meditate on the wisdom thereof, He will remove from us all the things which may prevent us from fulfilling [the ordinances of] the same, such as illness, war, famine, or the like; moreover that He will bounteously diffuse over us all the good things which may [serve to] strengthen our hands in fulfilling the law, such as plenty, peace, and abundance of silver and gold; to the end that we may not, during the whole of our days, employ ourselves<sup>2</sup> in [providing] the things which are requisite for the body, but that we may lead a life of leisure and ease<sup>3</sup> [so as to be enabled] both to understand and to fulfil the commandments, whereby we may attain unto the life of the world that is to come; as the law, (after having [preliminarily] secured to us the good things of this world) says: <sup>4</sup>*And it shall be our*

<sup>1</sup> וּבטוֹבַת נַפְשׁוֹ literally: *and with goodness of soul.*

<sup>2</sup> כְּדִי שְׂלֵא נַעֲסוֹק כָּל יְמֵינוּ literally: *that we may not be busy all our days.*

<sup>3</sup> אֲלֵא נִשְׁב פְּנוּיִים literally: *but that we may sit leisurely.*

<sup>4</sup> *And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as [it is] at this day.*

*And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us, (Deut. vi. 24, 25).*

*righteousness, &c.* (Deut. vi. 25). And again He has informed us<sup>5</sup> in the law, that if we intentionally depart from the law, and employ ourselves in [pursuing] the vanities of time, as it is said: *But Jeshurun waxed fat, and kicked,* (Deut. xxxii. 15.), [He], the Judge of truth, will [then] deprive<sup>6</sup> those who forsake [the law], of all the good things of this world, which rendered them so presumptuous<sup>7</sup> as to kick; moreover that He will bring upon them all [kinds of] evil things, such as may prevent them from acquiring [the virtues requisite for their being admitted into] the world that is to come, to the end that they may perish in their wickedness. This is that which is written in the law: <sup>8</sup>*Therefore shalt thou serve thine enemies which the Lord shall send against thee,* (Deut. xxviii. 48). <sup>9</sup>*Because thou servedst not the Lord, &c.* (Deut. xxviii. 47).

<sup>5</sup> וכן הודיענו literally: *and He likewise made it known unto us.*

<sup>6</sup> יסיר literally: *He will remove.*

<sup>7</sup> שדום חזקו ידיהם literally: *which strengthened their hands.*

<sup>8</sup> *Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all [things]; and He shall put a yoke of iron upon thy neck, until He have destroyed thee.*

<sup>9</sup> *Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all [things].*

III. It follows therefore, that these blessings and curses [mentioned in the law] ought to be understood<sup>1</sup> as signifying: If ye do serve the Lord joyfully, and if ye do keep His way, He will bounteously diffuse over you all these blessings, and moreover remove from you all these curses, so that ye may live at leisure and ease; grow wise by the law; and employ yourselves in [studying and fulfilling] the same; to the end that ye may attain unto the life of the world that is to come; *that it may be well with thee*—in that world which is altogether good; and [*that*] *thou mayest prolong [thy] days*—in that world which is [to endure] very long<sup>2</sup>; and consequently ye will partake of the [blessings of] both worlds, [namely, of] a happy life in this world, such as will [also serve to] bring [you] into the life of the world that is to come; for if [one] were not to acquire wisdom, and [perform] good actions here [below], he would have no means of rendering himself worthy [of the blessings of the world that is to come]; seeing that it is said: *For [there is] no work, nor device, nor knowledge, nor wisdom, in the grave*, (Eccles. ix. 10.). But, if ye forsake the Lord, and if ye are absorbed in [the pleasures

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<sup>1</sup> נמצא פירוש כל אותן הברכות והקללות על דרך זו  
literally: *consequently the interpretation (meaning) of all these blessings and curses [is] in this manner.*

<sup>2</sup> See page 293. ¶ 1.



of] eating, drinking, fornication, or the like, He will bring upon you all these curses, and moreover remove from you all these blessings, so that your days shall be wasted in confusion and terror; so that ye shall have neither peace of mind nor perfect good health<sup>3</sup> [such as are requisite to enable you] to fulfil the commandments; to the end that ye may forfeit your lives in the world that is to come. And consequently ye will have forfeited both worlds; inasmuch as when a man is troubled in this world with illness, war, or famine, he cannot employ himself either in [the pursuits of] wisdom, or in the [fulfilling of the] commandments, which are the [only] means of attaining unto the life of the world that is to come.

IV. Now it is for this reason that all Israel, their prophets, and their wise men, so earnestly long for the days of the Messiah; [their object being this, namely] that they may be relieved from those who do not suffer them to employ themselves in [the study and performance of] the law and the commandments, in such a way as by right they ought; to the end that they may have peace of mind, and [thereby be enabled to] increase in wisdom, and thus to attain unto the life of the world

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<sup>3</sup> ולא יהיה לכם לב פנוי ולא גוף שלם literally: *and ye shall have neither a heart (mind) at ease, nor a whole (healthy) body.*

that is to come; seeing that in those days (viz. in the days of the Messiah) there will be a great increase of knowledge, wisdom, and truth; as it is said: *For the earth shall be full of the knowledge of the Lord*, (Isai. xi. 9.); and it is also said: <sup>1</sup>*And they shall teach no more every man his neighbour, and every man his brother*, (Jer. xxxi. 34.); [and again it is said]: <sup>2</sup>*And I will take away the stony heart out of your flesh*, (Ezek. xxxvi. 26). For the king who is to arise out of the seed of David will be wiser even than Solomon; moreover he will be a great prophet, nearly [as great] as Moses, our Rabbi; he will therefore instruct the whole nation, and guide them in the way of God; nay all [other] nations will come to hear him, as it is said: <sup>3</sup>*And it shall come to pass in the last days, [that] the mountain of the Lord's house shall be established in the top of the mountains*, (Isai. ii. 2). [All these however will

<sup>1</sup> *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.*

<sup>2</sup> *A new heart also will I give you, and a new spirit will I put within you, AND I WILL TAKE AWAY THE STONY HEART OUT OF YOUR FLESH, and I will give you an heart of flesh.*

<sup>3</sup> *And it shall come to pass in the last days, [that] the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*

be mere preliminary advantages], but with regard to the ultimate and full reward<sup>4</sup>, as well as to that ultimate good (bliss) which is to have neither cessation nor diminution, this will consist in the life of the world that is to come; seeing that the days of the Messiah are [to influence the concerns of] this world, so that matters in this world will [still] have their natural course, with this difference only, that the [dignity of an independent] kingdom will be restored to Israel. This the sages of old have declared already, saying: "There will be no difference between this world [as it is now] and [as it will be in] the days of the Messiah, except only [that we shall then be freed from] submission to [foreign] governments<sup>5</sup>."

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<sup>4</sup> כל השכר כולו וסוף כל השכר כולו literally: *but the end of the whole of the reward altogether.*

<sup>5</sup> שיעבוד מלכויות literally: *the servitude of kingdoms.*

דאמר שמואל אין בין העולם הזה לימות המשיח  
אלא שיעבוד מלכויות בלבד

"For Samuel said: There will be no difference between this world [as it is now] and [as it will be in] the days of the Messiah, except only [that we shall then be freed from] submission to [foreign] governments.

*Bab. Talmud, Treatise Sabbath, Section 6.*

CHAPTER X.

A MAN must not say: Behold! I will fulfil the commandments of the law, and I will employ myself in [studying] the wisdom which it contains<sup>1</sup>, to the end that I may obtain all the blessings which are written therein, or to the end that I may attain unto the life of the world that is to come; moreover I will refrain<sup>2</sup> from the transgressions against which the law warns [men], to the end that I may escape<sup>3</sup> from the curses which are written in the law, or to the end that I may not be cut off from the life of the world that is to come.—No, it is by no means becoming to serve God after this manner, seeing that he who serves [God] after this manner, serves [Him] out of fear, [and consequently, the degree of piety] which

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<sup>1</sup> בחכמתה literally: *in the wisdom thereof*.

<sup>2</sup> ואפרוש literally: *and I will separate [myself]*.

<sup>3</sup> כדי שאנצל literally: *in order that I may be delivered*.

[such an one attains], does not come up to<sup>4</sup> the degree which the prophets [attained], or to the degree which the sages [attained]. And indeed no one serves the Lord after this manner except vulgar men<sup>5</sup>, women, or children, these being trained to serve [God] out of fear, until they increase in knowledge, and [then they] serve [Him] out of love.

II. He who serves [God] out of love, occupies himself with [the study and the performance] of the law and the commandments, and moreover walks in the paths of wisdom, not for the sake of any private advantages whatever<sup>6</sup>; not because he is afraid of the evil<sup>7</sup> [which awaits the wicked]; nor because he wishes to secure<sup>8</sup> to himself the good (bliss) [promised to the righteous]; but he acts [in compliance with the dictates of] truth, [solely] because

<sup>4</sup> ואינה מעלת הנביאים literally: *and this is not the degree of the prophets.*

<sup>5</sup> עמי הארץ literally: *the people of the country, or the country-people*; an epithet applied by the Rabbins to plebeians or vulgar men. Thus they say: "ולא עם הארץ חסיד" "Nor can a plebeian (vulgar man) be a pious man."

*Perke Avoth, Section 2.*

<sup>6</sup> לא מפני דבר בעולם literally: *not for the sake of any thing in the world.*

<sup>7</sup> ולא מפני יראת הרעה literally: *and not on account of fear of evil.*

<sup>8</sup> ולא כדי לירש הטובה literally: *and not in order to possess the good.*

[they are the dictates of] truth; and, as to the good (bliss) [promised to the righteous], this will come [of itself] as the ultimate result of the same<sup>1</sup>. Now this degree [of piety] is an exceedingly high degree, such as not every wise man can attain unto<sup>2</sup>; this being the degree which Abraham, our father, held, whom the Holy One, blessed be He! called HIS FRIEND<sup>3</sup>, for this very reason, that he served [Him] out of love only. But still, this degree is the one which the Holy One, blessed be He! has commanded us through the medium of Moses [to aspire unto]; for it is said: *And thou shalt LOVE the Lord thy God*, (Deut. vi. 5). Now when a man once comes to this<sup>4</sup> [namely], to love the Lord with that love which is due [unto Him], he will [as a matter of course] fulfil all the commandments forthwith, [and this solely] out of love.

III. But now, what is [the nature of] that love which is due [unto Him]?—It is that a man should love the Lord with a love so excessively great and so exceedingly strong, that his soul, by thus becoming fastened to the love of the

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<sup>1</sup> וסוף הטובה לבוא בכללה literally: *and the end [will be that] the good will come in consequence thereof.*

<sup>2</sup> זוכה לה literally: *deserves it (is worthy of).*

<sup>3</sup> *But thou, Israel, [art] My servant, Jacob whom I have chosen, the seed of ABRAHAM MY FRIEND*, (Isai. xli. 8).

<sup>4</sup> ובזמן שיאהוב אדם את ה' literally: *and at the time when a man loves the Lord.*

Lord, shall be constantly absorbed in the same, as though he were love-sick, [to such a degree] as not to [have it in his power to] divert his mind from the female who is the object of his love<sup>5</sup>, and in whom he is absorbed at all times, whether he sit, or stand, or eat, or drink—nay greater, far greater still [than this], is the love of the Lord in the hearts of those who love Him, and who are constantly absorbed in their love of Him<sup>6</sup>; as He commanded us: [*And thou shalt love the Lord thy God*] WITH ALL THINE HEART, AND WITH ALL THY SOUL, (Deut. vi. 5). This is also that which Solomon said, by way of figure: *For I [am] SICK OF LOVE*, (Song of Songs ii. 5.); the whole of the Song of Songs being [intended as] a figure, [alluding] to this matter.

IV. The sages of old said [thus]: “<sup>7</sup>Peradventure one might say: Behold! I will study

<sup>5</sup> אשה אותה מאהבת אשה literally: *from the love of that woman*.

<sup>6</sup> שונים בה תמיד literally: *who are constantly absorbed in it*.

<sup>7</sup> לאהבה את יהוה אלהיך לשמוע בקולו ולדבקה בו שלא יאמר אדם אקרא שיקראוני חכם אשנה שיקראוני רבי אשנה שאהיה זקן ואשב בישיבה אלא למוד מאהבה וסוף הכבוד לבוא

“*That thou mayest love the Lord thy God, [and] that thou mayest obey His voice, and that thou mayest cleave unto Him*, (Deut. xxx. 20.); so that a man must not say: I will read [the law], with the view of being called a wise man; I will repeat [the law], that I may be called *Rabbi*; [again] I will repeat [the law], that I may grow old and become established  
in

the law, for the purpose of becoming rich, or of being called *Rabbi*, or of receiving the [promised] reward in the world that is to come; [observe therefore that] it is expressly said: *That thou mayest LOVE the Lord*, (Deut. xxx. 20.); [implying that] every thing that is done by you [in compliance with His ordinances], must be done solely out of love [of Him].”—Again the sages say: “ [It is written: <sup>1</sup>*Blessed is the man that feareth the Lord, that] delighteth greatly in His COMMANDMENTS*, (Ps. cxii. 1.); [which implies, that this man alone is blessed], but not [the man who aims at] the REWARD [attached to the fulfilling] of His Commandments.” Now in conformity with this, the most eminent men amongst the sages, used to direct the sensible and intelligent amongst their disciples in particular, [thus]: “<sup>2</sup>Be ye not like

in an academy; but [one ought to] study [the law] out of love; and as to honours, these will in the end come [of themselves].—*Bab. Talmud, Treatise Nedarim, Section 8.*

במצותיו חפץ מאד אמר רבי אלעזר במצותיו <sup>1</sup>

ולא בשכר מצותיו

“ [Blessed is the man that feareth the Lord, that] delighteth greatly IN HIS COMMANDMENTS.—Rabbi Eleazer said: [This implies, that he alone is blessed who delighteth] in His COMMANDMENTS, but not [he who aims at] THE REWARD of His Commandments.

*Bab. Talmud, Treatise Avodah Zarah, Section 1.*

אל תהיו כעבדים המשמשין את הרב על מנת <sup>2</sup>  
לקבל פרס אלא הוּו כעבדים המשמשין את הרב שלא על  
מנת לקבל פרס

“ Be



servants who serve [their] master for the purpose of receiving a remuneration; but be ye like servants who serve [their] master, not for the purpose of receiving a remuneration;" [meaning] that [their] service is due to Him, for this very reason, because He is [their] MASTER; in other words: Serve [Him] out of love.

V. The man who employs himself in [studying] the law with the view of receiving a reward, or of escaping from punishment<sup>3</sup>—behold! such a man employs himself [in studying the law], not for the sake of the law itself<sup>4</sup>; whereas the man who employs himself in [studying] the same, not out of fear [of punishment], and not with the view of receiving any reward, but solely out of love to the Lord of the whole earth, by whom he was commanded to do so—behold! such a man employs himself in [studying] the law for the sake of the law itself<sup>4</sup>. The sages however say thus:

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“Be ye not like servants who serve [their] master for the purpose of receiving a remuneration; but be ye like servants who serve [their] master, not for the purpose of receiving a remuneration.”—*Perke Avoth, Section 1.*

<sup>3</sup> פורענות או כדי שלא תגיע עליו literally: *or to the end that vengeance may not reach (overtake) him.*

<sup>4</sup> שלא לשמה *not for its sake, viz. not for the sake of the thing itself; in contradistinction to לשמה for its sake, viz. for the sake of the thing itself; (from לשם for the sake of, as for instance לשם שמים for the sake of Heaven, or for Heaven's sake).*

“A man ought to persevere in employing himself in [the study of] the law, be it even not for the sake of the law itself; seeing that by dint of [studying the law], not for the sake of the law itself, he will [in the end] come to [this, that he will study the law, solely] for the sake of the law.” And therefore, when we instruct children, women, or the common class of vulgar men, we direct them, to serve [God] out of fear, and with the view of receiving a reward, until their knowledge becomes greater, and their wisdom more transcendent; when we ought by degrees to initiate them into the secret<sup>1</sup>, and gently to train them to the [truth of the] matter, until they comprehend and know it, and then they will serve [God] out of love.

VI. But now, the matter is clear and manifest, that the love of the Holy One, blessed be He! cannot be made fast in the heart of a man, unless he be constantly and duly absorbed in the same, and unless he renounce<sup>2</sup> every thing in the world except this [love], as He has commanded [us], saying: [*And thou shalt love the Lord thy God*] WITH ALL THINE HEART, AND WITH ALL THY SOUL, (Deut. vi. 5). A man, however, can love the Holy One, blessed be

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<sup>1</sup> מַגְלִין לְהוֹן רַז זֶה מַעַט מַעַט literally: *they reveal to them this secret little by little.*

<sup>2</sup> וַיַּעֲזֹב כָּל מַה שֶּׁבְעוֹלָם literally: *and forsake (abandon) all that is in the world.*

He! only by the knowledge which he has of Him<sup>3</sup>; so that his love will be in proportion to his knowledge; if [the latter be] slight, [the former will also be] slight; but if [the latter be] great, [the former will also be] great. And therefore a man ought solely and entirely to devote himself to the acquisition of knowledge and understanding, by applying to those sciences and doctrines, which are calculated to give him such an idea of his Creator<sup>4</sup>, as it is in the power of the intellect of man to conceive; as was stated by us in the *Precepts relating to the foundations of the law*.

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<sup>3</sup> בדעת שידעוהו literally: *by the knowledge with which he knows Him.*

<sup>4</sup> לו את קונו המודיעים literally: *which make his Possessor known unto him.*

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## GLOSSARY\*.

ר. stands for *root*, and p. for *page*; the Hebrew letters affixed to the references point out the paragraphs from which the quotations are made.

### א

- אבדה r. אבד a thing lost.
- אבל but, but indeed.
- אבל הצבור p. 49. י, but the congregation.
- אבק dust; figuratively: every thing subtle, fine, piercing; hence
- אבק לשון הרע p. 37, ד, subtle, or indirect slander.
- אבק גזל הוא p. 54, א, for this is subtle or indirect robbery.
- אבר, איבר or אברא a limb.
- אומנות r. אמן a trade, or art.
- אחד אחד [it is one and the same thing]  
whether ..... or ...
- אחד יתום מאב ואחד יתום מאם p. 35, יז, it is one and the same [thing] whether it be a fatherless or motherless orphan.

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\* This Glossary is entirely confined to *Rabbinical* words contained in the Selections, and to the acceptation in which they are used by Maimonides; no notice being taken of the various other significations which they may have. Of pure Hebrew words very few are noticed, and of these only such as either do not frequently occur in the Scriptures, or are used by our Author in a technical sense. The Rabbinical words are placed in the order of the Alphabet either according to their roots, or according to the form in which they occur in the text, just as was thought more expedient to facilitate the labour of the student in looking out for the words he may want. Thus, for instance, if he wants to look for the words מרכיש *he is feeling*

- אי זו which is.  
 אי זו היא תשובה גמורה p. 45, א, which is perfect repentance?
- אילו r. אלו if.  
 אילו היו אלוהות הרבה p. 2, ה, if there were many Deities.
- אילך r. אלך farther, onward.  
 מילך משלישי ואילך p. 49, ט, from the third and onward.
- אימתי when? at what time? (compound of אי and מתי).  
 ועד אימתי נקראין יתומים p. 36, יז, and until what time (i. e. how long) are they called orphans?
- אית there is.  
 מאן דאית ביה גסות הרוח p. 28, י, he in whom there is haughtiness of mind.
- אלא but.  
 אלא משל p. 5, ה, but [it is] a figure.
- אלא ..... לא nothing ... but, only.  
 לא נמצאו אלא מאמתת המצאו p. 1, א, they exist only through the truth of His existence.
- אם כן unless.  
 אם כן היה חכם p. 13, יז, unless he be wise.
- אלו these, those.  
 לאלוהות p. 11, ט, into these elements.
- אלוהות r. אלה Deity, and also plur. Deities.

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*feeling*, רגל *he shall accustom*, he must look in letter ר for רגש or רגל (their respective roots, which cannot be mistaken); but such words as מורעועין *they shake*, מתמסמסין *they melt away*, they dissolve themselves, he will find in letter מ, exactly in the same form as they occur in the text, and not under ויע or מסס (which might perhaps not immediately strike him as their respective roots). This hint, it is hoped, will be enough to guide the student in the use of this Glossary. In cases where the words are given in the form in which they are found in the text, and not by the root, their respective roots are always noticed.

- אלמלא r. אלם if.  
שאלמלא היה חי בחיים ויודע בדעה חוץ ממנו p. 6, יב, for if He were living with a life, and knowing with a knowledge distinct from Himself.
- אמצע r. מצע middle or midst.
- אמת r. אמת truth, reality.
- אסור r. אסר bound, stopped, i. e. unlawful, forbidden, (in contradistinction to מותר lawful, permitted).  
לידע האסור והמותר p. 14, כ, to know that which is unlawful, and that which is lawful.  
אסור לחשב אחריו p. 24, ט, it is unlawful to make reflections on him.
- אסר to bind, restrict.
- אפילו though, even, (comp. of אף and אלו).  
אפילו כפר בעיקר p. 52, כד, though he denied the root, (i. e. the radical principle).
- אפיקורוס r. אפקר or אפקר a heretic.
- אף על פי though, although, even though.  
אף על פי שאינו מבין אותו מדעתו p. 13, יין, though he does not understand it by his own knowledge.  
אף על פי כן for all this, still, nevertheless.  
אף על פי כן ראויים הן להקדימם p. 14, כא, nevertheless they deserve to have the precedence given to them.
- אפשר r. פשר it is possible.  
אפשר שתשרה שכינה עליהן p. 16, דה, it is possible that the *Shechina* should rest on them.  
אפשר בידו לעשותו p. 45, א, and the possibility (i. e. the power) is in his hand to do it.  
אי אפשר it is impossible.  
ואי אפשר להיות בזולתן p. 26, ג, and it is impossible to be (to exist) without them.

- אריה r. ארה the *Lion*, (a sign of the Zodiac).  
 אריכות r. ארך lengthening, eking out.  
 ארע to happen, to occur, to befall, to influence.

## ב

- באור r. באר explanation.  
 בדק to examine.  
 בוריו, ברר r. על ברר to its clearness, i. e. clearly, conspicuously, perfectly.  
 בוריו לא ידע הדבר על ברריו p. 57, ו, behold! He did not know the thing perfectly.  
 בזיון r. בזה contempt.  
 בטל to destroy.  
 בטל vain, idle, perishable.  
 באחד מדברים האלו הבטלים p. 15, ב, on any one of those perishable things.  
 שיחה בטלה p. 29, י, idle talk.  
 בייש or בוש to put to shame.  
 בין between.  
 לבין עצמו p. 29, ז, when by himself, (i. e. within himself).  
 בדברים שבינו לבינו p. 34, ט, on matters [that rest] between him (the other) and himself.  
 בינוני r. בין an intermediate man.  
 בינוני r. בין intermediate.  
 דעות בינוניות p. 25, ג, intermediate dispositions  
 בית דין house, or court of justice.  
 בית הכנסת the house of the congregation, i. e. the meeting house, or synagogue.  
 בעל to have sexual intercourse.  
 בפרהסיא r. פרה or פרס openly, publickly.

- בר r. ברא exterior, outside.
- בריה r. ברא creature, creation.  
 בריה קטנה p. 4, ב, a small creature.  
 מתחלת ברייתו p. 25, ג, from the beginning of his  
 creation, (i. e. from his birth).
- בריות r. ברא creatures, people, or men in general.  
 דברי הבריות worldly matters, or concerns.  
 ושאר כל דברי הבריות p. 67, א, and all  
 other worldly concerns.
- בשביל r. שבל for the sake of, in order that, to the end that.  
 בשביל שאהיה עשיר p. 70, ד, in order that I may  
 be a rich man.
- בתולה r. בתל the *Virgin*, (a sign of the Zodiac).

## ג

- גדי r. גדה the *Kid*, (a sign of the Zodiac).
- גו in the midst, within.  
 דברים בנו [there is] something [wrong, sus-  
 picious, or unaccountable] in it.  
 וזה האות יש לו דברים בנו p. 17, יג, and [as  
 to] this sign—there may be something [wrong]  
 in it.
- גולם substance, matter, mass; figuratively: an uninformed  
 man.
- גזר to decree, determine.
- גזר דין }  
 or גזרה } a decree, or ordinance.
- גייסות r. גיס troops, a host or army.
- גיל resemblance, affinity, similarity, sameness.  
 שנתעלה בהן על כל בני גילו p. 17, יב, whereby  
 he was exalted above all men of his similarity, (i. e.  
 men of his sort).
- גלגל r. גלל wheel or orb.



- גלגל r. גלל to roll, turn, revolve, perform, revolutions.  
 גלד skin, peel.  
 גלות r. גלה captivity, emigration, transmigration.  
 גמר to complete, make perfect, resolve, or determine.  
 וגומר literally: and completing [the sentence],  
 stands for: *et cætera*.
- or גנאי } r. גנא or גנה disgrace.  
 גנות }
- גסות r. גסס loftiness. haughtiness.  
 גרם to cause, effect, bring on.

## ד

- or דאי } enough, sufficient.  
 די }

- שדיו אפילו דבר מועט p. 25, ב, for whom even a little (trifling) thing is enough.  
 יותר מדאי p. 24, ט more than is enough (i. e. more than necessary).
- דבר word, matter.  
 במה דברים אמורים p. 22, ט, in what [respect] are [these] words said? i. e. in what case do these words hold good?—when is it so?
- דגים r. דוג the *Fishes*, (a sign of the Zodiac).  
 דופי r. דפה blemish, wavering, suspicion.  
 דור to dwell.  
 דיין r. דון a judge.  
 דירה r. דור a dwelling-house.  
 דלי r. דלה the *Pail*, (a sign of the Zodiac).  
 דמה to liken, to compare.  
 וכדומה and the like.
- דעה r. דע knowledge, mind, temper, disposition. See p. 149. Note 4.

דקדק r. דקק to be very minute in, or particularly careful about a thing.

דרש to explain, expound, lecture on.

## ה

הא behold! here.

הא למדת p. 17, י, behold! here thou learnest.

הבאי r. הבא hyperbolic, idle.

דברי הבל והבאי p. 37, ו, vain and idle things.

הברות r. ברא to strengthen.

הגן right, becoming, seemly.

לעסוק בתורה ובמצוה כהוגן p. 68, ד, to employ themselves in the law and in the commandments as is becoming, (as by right they ought).

הדיוט r. הדי an idiot, a plebeian, a vulgar man.

הואיל r. יאל since, because that.

והואיל והדבר כן הוא p. 3, יד, and since the matter [stands] thus.

הוה to be, to exist, to come into existence.

הוי be [thou].

הוי שפל רוח p. 28, ו, be humble-minded.

הויה r. הוה or הוא existence.

הויה or הווייה r. הוה or הוא inquiry, discussion.

הונאה, הונייה or אונאה r. ינה oppression, fraud.

דברי הונייה oppressive or fraudulent words.

הטייה r. נטה turning aside, declination, perversion.

היאך הדיך or איך how? in what manner? what? which?

והיאך הוא הדרך לאהבתו p. 4, א, but what is the way to the love of Him?

היכן r. היך where? in what part or place?

והיכן מתודה p. 46, ט, and where does he confess?

הכחשה r. כחש disproof, denial, negation, refutation.

- הכרע r. כרע preponderance ; figuratively: the solution of a problem by weighty arguments.
- הלוואי r. הלו O that, I wish, would.  
 הלוואי לא עשיתי אותן p. 48, ד, O that I had not done them!
- \*הלכה r. הלך, canon, law, precept, decision (in controversial matters).
- הללו these.  
 הללו ארבעה גופים הללו p. 10, א, these four bodies.
- הנה or הנהא to enjoy, to derive benefit or pleasure, (hence הנהא, enjoyment, advantage, use, profit).
- הפרש r. פרש literally: separation ; figuratively: distinction, difference.
- הצלחה r. צלח prosperity, success.
- הרהור r. הרה musing, thinking, doubtful and suspicious reflection.
- הרהר r. הרה to muse, reflect, involve oneself in doubts and suspicion.
- הרי behold!  
 הרי זה נביא השקר p. 20, ב, behold! this [man] is a false prophet.
- התגול r. התל derision, mockery.

ו

- ודאי r. ידה certainty, (in contradistinction to ספק doubt).  
 בודאי certainly.

אלא יודע בודאי שהן עדי שקר p. 20, ה, but he knows certainly that they are false witnesses.

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\* The Chaldean version of כרת והשתיה כרת *And the drinking [was] according to the LAW*, (Esther i. 8.), is ושקוּתא כהלכתא.

## ז

- זָהַר to admonish, to warn, (in the *Hiphil* conjugation); to be careful or cautious, (in the *Niphal* conjugation).
- זָז r. זָזוּ he stirs, moves.
- זָי splendour, shining, brightness.
- זָכַאי r. זָכָה pure, just, innocent, (in contradistinction to זָיִב guilty).
- זָכָה כָּאֵלוֹ חֲצִי זָכַאי וְחֲצִי זָיִב p. 49, ז, as if he were half innocent and half guilty.
- זָכָה to be made pure, to be declared just or innocent, to deserve, to be worthy of.
- זָכָה בְּמָה יִזְכֶּה p. 53, ג, by what [means] shall he be made pure?
- זָכָה לְ... to get, attain unto, or obtain a thing by merit.
- זָכָה לְנוֹעַם זֶה שֶׁכֶּר הַצְדִּיקִים הוּא שִׂיזְכוּ לְנוֹעַם זֶה p. 63, ב, the reward of the righteous is (consists in this), that they will attain unto (or be worthy of partaking of) that sweet (pleasure).
- זָכָה לְהַיְיבֵנוּ הָעוֹלָם הַבָּא p. 67, ג, in order that ye may attain unto (or be worthy of partaking of) the [blessings of the] world that is to come.
- זָכָה r. זָכָה justice; purity; a pure, good, or meritorious deed; merit; desert; claim to reward.
- זָמַן to prepare, to be ready.
- זָמַן time.
- זָרָז to be solicitous, to be prompt.

## ח

- חֲבִית r. חָבָה a vessel to keep liquors in.
- חָבַל to hurt, to wound.
- חָבֵר a fellow, companion, friend.

- חוטם r. הנס a nose.
- חול, to reside, abide, or rest.
- חוץ without; figuratively: distinct from.  
 ויודע בדעה חוץ ממנו p. 6, יב, and knowing with a knowledge distinct from himself.
- חורבן r. הרב destruction, devastation.
- חזקה r. חזק, presumption, assumption, supposition, strong hold, or reason for supposing something. See p. 120, Note 4.
- חזר to turn, revolve, return, do a thing again, retract.
- חייב or חייב r. חוב guilty, (in contradistinction to זכאי innocent, or פטור free, acquitted).  
 כאלו חציו זכאי וחציו חייב p. 49, ז, as if he were half innocent and half guilty.
- חייב r. חוב to be doomed, or sentenced, to deserve (punishment), to owe, to be bound in duty.  
 כרת חייב p. 21, ו, he is doomed to cutting off, (deserves to be cut off).  
 לו מה שהוא חייב לו p. 43, ג, that which he owes him.  
 וחיוב אדם להנהיג עצמו בהן p. 27, יא, and a man is bound to lead (guide) himself in them.
- חלוקה r. חלק division.
- חלילה r. חלל, revolution, returning motion, circuit.  
 חוזר חלילה turning in circuit  
 כל הדברים חוזרין חלילה p. 12, ט, all things are turning in a circuit, i. e. are performing revolutions.
- חלק to share, divide.
- חלק to dispute, contradict or dissent from, (construed with על).
- חמה r. חמם the sun.
- חמור r. חמר hard, serious, grave, important, (in contradistinction to קל light, slight).

- חסידות r. חסד piety.  
 חקירה r. חקר searching, examining, examination, investigation.  
 חשד suspicion.  
 חשד to suspect.  
 חתך to cut; figuratively: to decide (a dispute or legal case).

## ט

- טבע nature, natural quality or propensity.  
 טייל r. טול to walk, promenade.  
 טיפה r. טוף or נטף a drop.  
 מלה r. מלא the *Ram* (a sign of the Zodiac).  
 טעה to err, mistake, go astray.  
 טעות r. טעה error, mistake.  
 טפוש r. טפש a fool, simpleton.  
 טפל to labour, toil, take pains with, or take care of, (in the *Piel* and *Niphal* conjugations).  
 טרד to drive or push away, to expel.  
 טרוד r. טרד busy, occupied, engaged in, taken up with, troubled with.  
 טרוד שבזמן שאדם טרוד p. 68, ג, for at the time when a man is troubled with.  
 טרף to tear in pieces; figuratively: to disturb, trouble, disquiet, confound or perplex.  
 ידוע r. ידע known.  
 בידוע it is evident.  
 בידוע שהוא נביא שקר p. 22, ב, it is evident that he is a false prophet.  
 יום טוב a festival day.

- יותר r. יתר more.  
 ביותר exceedingly.  
 ויהיה שפל רוח ביותר p. 26, ח, and become exceedingly humble-minded.
- יחד to dedicate, devote, (in the *Piel* conjugation).  
 יחיד r. יחד a single person, an individual, (in contradistinction to רבים a multitude).  
 ייחוד r. יחד Unity.  
 יכול r. יכל it is possible [that thou mayest think]; perhaps [thou mayest think]; commonly followed by תלמוד which see.  
 יסוד r. יסד ground, foundation, element.  
 יסורים r. יסר chastisement, afflictions, calamity, tribulation, bodily pain.  
 ישיבה r. ישב an academy.  
 יתוש r. יתש an insect, small fly or gnat.

## כ

- כאן here.  
 ... מכאן ש... hence [we know or derive] that...  
 מכאן שאסור להכלים את ישראל p. 34, י, hence [we know] that it is not lawful to put an Israelite to shame.
- כבש to hide, conceal.  
 כגון r. גון such as, just as, for instance.  
 כגון שיאמר פלוני ימות p. 23, ו, for instance if he were to say: Such and such a person will die.
- כדור globe, sphere.  
 כדי r. די that, so that, in order that, to the end that.  
 כדי שלא יפחתו אותה בדמיון p. 66, י, in order that they might not lessen (underrate, undervalue) it by the comparison.  
 כדי שנאמר אם יעשה אות נשמע לו p. 19, ו, so that we should say: If he perform a sign, we will hearken unto him.

- כוכב** a star or planet, especially the planet called *Mercury*.
- כּוּן** to prepare, direct, incline, lean towards, intend.
- כיבושין** r. **כּבּשׁ** fervent supplications and prayers, such as come from the depth of the heart, and therefore are most efficacious to move Him, to whom they are offered, to mercy.
- כיוון** r. **כּוּן** after that, since, because that.  
**וּכיוון שכן הוא** p. 55, **א**, and since this is so, and now this being so.
- כיוצא ב...** r. **יצא** [this as well] as that which goes on the same footing or principle, (which is similar to it); and the like.  
**וכיוצא בהן** p. 3, **ד**, and those that are similar to them, (and the like).  
**וכיוצא בדברים הללו** p. 2, **ח**, and other words (expressions) like these.
- כיצד** (for **כאיזה צד** after which manner?) how? how so? what? what instance can you show? how for instance? give me an instance.  
**כיצד מי שהיה בשרו חם** p. 31, **ז**, how so? (i. e. give me an instance)—he whose flesh (bodily temperature) is hot.  
**וכיצד היא רפואתם** p. 28, **ד**, and what is their cure?
- כך** so.  
**כך הוא צריך לחפש** p. 61, **ג**, so ought he to search.
- כלום** r. **כלם** nothing, nothing at all, not the least, (with another negative particle).  
**ואפשר שלא יתקיים מדבריהם כלום** p. 23, **ג**, and it is also possible that none of their words should be fulfilled at all.



- כלום** r. כלם (used interrogatively) is it perhaps so? is it peradventure?  
 כלום אכלתי אלא ברשותו p. 54, א, have I perhaps eaten [otherwise] than by his permission? surely I have not eaten without his permission?
- כלומר** r. אמר as if saying, as if he were to say, as signifying, meaning to say or to express, that is to say.  
 כלומר עבדו מאהבה p. 70, ד, that is to say: serve [Him] out of love.  
 כלומר אני אחר p. 46, ה, as if he were to say: I am another [person].
- כליה** r. כלה or כלא consumption, destruction.
- כלל** a general rule, canon, principle or definition, class, enclosure, pale, universality, generality, the summing up; adverbially with ב prefixed: within, within the compass or limits of.  
 אני מבאר כללים גדולים p. 4, ג, I am explaining [some] great principles.  
 ופורש מכלל דרכי העם p. 15, ב, and separates from the generality of the ways (manners) of the people.  
 ובכלל עון זה p. 52, ג, and within the compass of this iniquity, and to the class of this iniquity [belongs].  
 ולא הגיעו לכלל מצות p. 58, ב, and have not reached (come within) the pale of the commandments.  
 כללו של דבר p. 30, טו, to sum up the matter.  
 מכלל ש... from this definition results that... (whence we infer that...)  
 מכלל שאם זכר בוראו p. 45, ב, whence we infer that if he remember his Creator.
- כלל** to include or comprehend.
- כלל** nothing, or none whatever, (with another negative particle).  
 שלא תהיה לו מחשבה כלל p. 15, ב, that there should be to him (i. e. that he should have) no thought whatever.

- כלפי** r. כלף toward, towards  
**כלפי הרקיע** p. 10, ג, towards the firmament.  
**כל שכן** so much more.  
**וְכֵן שָׁכַן לְאֶחָד מֵהַצּוּרוֹת הַטְּהוֹרוֹת** p. 14, יח, and so much more [when comparing himself] to one of the pure intelligences.  
**כמה** r. מה how much? how many?  
**וְכִמָּה הִיא כֹּחַ** p. 54, ה, and how much the power thereof is.  
**עַל אַחַת כְּמָה וְכִמָּה** literally: upon (or to) [every] one [of this] how many and how many [ought not one to take of the other]? i. e. if this be so, how much more ought not the other to be so?  
**הַמוֹנֵעַ עֲצָמוֹ מִכָּל דָּבָר וְדָבָר עַל אַחַת כְּמָה וְכִמָּה** p. 31, ב, he who restrains himself from every thing—how much more [must he not stand in need of an atonement]?  
**כמות** r. כמא or מה as, such as, just as.  
**וְהָיָה כְּמֹת שֶׁהוּא עַתָּה** p. 37, ד, that he will be as he is now.  
**כנוי** r. כנה epithet, by-name, periphrasis.  
**כנס** to congregate, join, or bring close together.  
**כף** r. כפף a scale of a balance.  
**כפה** to compel, force.  
**כרו** to cry out, proclaim, (in the *Hiphil* conjugation).  
**כרס** belly, stomach.  
**כרע** to preponderate, outweigh, (in the *Hiphil* conjugation).  
**כרת** the cutting off (of sinners).  
**כשר** right, honest, legal.  
**שְׁנַיִם עֵדִים כְּשָׁרִים** p. 18, יג, two honest (legal) witnesses.  
**כשרות** r. כשר rectitude, honesty, integrity.

כתוב r. כתב a verse or passage of Scripture.

הכתוב the scripture, the [holy] writ.

ועל דבר זה רמו הכתוב p. 3, יא, and to this matter the scripture alludes.

ל

לא תעשה } a negative commandment, (in contradistinction to  
or לאו } עשה a positive commandment).

לאו r. לא (as an adverb) no, not.

לאו נחתם למיתה p. 48, ו, and if not he is sealed for death.

לומר r. אמר to say, to declare, i. e. intended to declare or to show.

לומר שאין לו דמות וצורה p. 2, ט, [intended] to declare that He has neither similitude nor form.

לסתות sing. לסתא or ליסא r. לסס, the cheek-bones.

לפי r. פה or פי on that account, with reference to, in proportion to.

ולפי הדברים האלו p. 4, ג, and with reference to these things.

לא לפי גדלה p. 5, י, not in proportion to its magnitude.

לפי ש... because that, inasmuch as.

לפי שהוא אומר מה עשיתי לו p. 54, ה, because he may say: what have I done unto him.

לפיכך therefore, on that account, (comp. of לפי and כך).

לפיכך נקראו אישים p. 5, ט, therefore are they called *Ishim* (men).

לקה to strike, smite, flog or lash (hence מלקות, see letter מ).

- לקוי } r. לקה smiting, striking, flogging.  
 or לקות }  
 לשון הרע a bad tongue (i. e. opprobrious language), slander.

## מ

- מאדים r. אדם the planet *Mars*.  
 מאורע r. ארע event, chance, accident (in a metaphysical sense: accidental quality).  
 מאזנים r. און the *Scales* (a sign of the Zodiac).  
 מאחר ש... } r. אחר after that, since, whereas.  
 or }  
 מאחרי ש... }  
 ... מאחר שנודע. p. 66, א, after that it has been made known...  
 אלא מאחרי שנודע שזה נביא p. 24, ט, but after it has become known that this [man] is a prophet.  
 מאן he who, every one who.  
 מאן דאית ביה גסות הרוח p. 28, ו, he in whom there is haughtiness of mind.  
 מגל a sickle.  
 מדה r. מדד literally: measure; figuratively: property, quality, virtue, faculty, manner, disposition, propensity.  
 מעביר על מדותיו one who passes over (i. e. who is not bent upon indulging) his propensities; one who overlooks trifling offences; (in opposition to עומד על מדותיו one who stands upon, i. e. one who is inflexible in his propensities).  
 ראו לו לאדם להיות מעביר על מדותיו p. 37, ז, it is becoming in a man that he should not be bent upon indulging his propensities (that he should overlook trifling offences).

- מה אם** whereas, if [this is the case here, how much more so must it be there]?
- ומה אם נזיר שלא פירש אלא מן היין צריך כפרה**  
p. 31, ב if the *Nazarite* who refrained from wine only stands in need of an atonement [how much more, &c...]
- מה...אף** as...so also.
- מה הוא נקרא חנון אף אתה היה חנון** p. 27, י, as He is called *gracious*, so be thou also *gracious*.
- מהו** what? what is? (for **מה הוא**).
- מהו זה שכתוב בתורה** p. 2, ח, what is this which is written in the law?
- מוטב** r. טוב better.
- למוטב** for the better.
- יחזיר עצמו למוטב** p. 26, ד, he should turn himself for the better.
- מוטב** r. טוב (as an adverb) all is well.
- אם קבל ממנו מוטב** p. 34, ט, if he accept [it] of him, all is well.
- מוכן** r. כון prepared, apt, ready, disposed.
- מוכן ועתיד לקבל אותם** p. 25, ג, apt and ready to receive (acquire) them.
- מומר** r. מור or מיר an apostate.
- מוסף** r. יסף additional prayer. See page 224, Note 2.
- מוסר** r. מסר a betrayer, an informer or accuser.
- מותר** r. נתר untied, open; i. e. permitted, lawful; (in contradistinction to **אסור** bound, stopped, unlawful, forbidden).
- לידע האסור והמותר** p. 14, כ, to know what is unlawful and what is lawful.
- מודעוין** r. זוע they shake, quake, or tremble.

- מוזמן r. זמן prepared, ready.  
 ומוזמן ועומד p. 17, ט, literally: and prepared and standing, i. e. always prepared.
- מזיד r. זוד presumption, arrogance, one who sins through presumption or arrogance; (in contradistinction to שוגג oversight, ignorance, one who sins through ignorance).  
 במזיד through presumption, presumptuously; (in contradistinction to בשוגג through ignorance).
- מזל r. נזל a planet.
- מחה to prevent, detain, check, warn or admonish.
- מחובר r. חבר joined together, composed.  
 מחובר מגוף ונפש p. 3, י, composed of body and soul.
- מחלוקת r. חלק dissension, contention, dispute.
- מחמת r. חמת by reason of, by means of, by dint of.  
 מחמת הברואים p. 6, טו, by means of the creatures.
- מטמוניות r. טמן hidden or concealed places.
- מיד r. יד immediately, forthwith, on the spot.  
 מיד רוח הקודש שורה עליו p. 15, ב, immediately the *Holy Spirit* dwells with him.  
 מיד הוא מת ברשעו p. 48, ב, immediately (or forthwith) he dies in consequence of his wickedness.
- מיושבת r. ישב settled; figuratively: composed, calm.  
 שדעתו מיושבת עליו p. 25, א, whose mind is composed (calm) within him.
- מלקות r. לקה flogging or lashes (a kind of correctional punishment which it was in the power of the Jewish court of justice to inflict). See page 212, Note 1.
- ממון r. ממון Mammon, wealth, money.

- ממוצע r. מצע middle, in the middle, intermediate, modified.
- דעות בינוניות ממוצעות p. 26, ז, intermediate, modified dispositions.
- מנהג r. נהג conduct, custom, usage, fashion, manner, practice.
- מנחה r. מנח oblation prayer, or afternoon prayer. See p. 224, Note 2.
- מִנְיָן r. מנה or מנא a number.
- מִנְיָן (compound of מִן and אֵין) whence? from whence [do we derive it]? i. e. how do we know that it is so? ... ומנין שמעמד הר סיני לבדו היא הראיה p. 18, ג, and whence do we derive it that the standing on mount Sinai alone was the proof. . .
- מנעל r. נעל a shoe.
- מנת condition, (always with על).
- על מנת on condition, for the purpose of, to the end that.
- על מנת לקבל פרס p. 70, ד, for the purpose (or on condition) of receiving a reward.
- מעולה r. עלה sublime, superior, excellent, laudable.
- על פי שאינה תשובה מעולה p. 45, ב, although this is not superior, or laudable (i. e. genuine) repentance.
- מעלה r. עלה degree, rank, dignity.
- מפורסם r. פרסם one who is celebrated, famous, well known by the public.
- ואינן ידועים ומפורסמים p. 54, ד, and they are not known and celebrated.
- מפורש r. פרש explained, specified.
- הרי ענשו מפורש בתורה p. 35, טו, behold! the punishment thereof is explained (specified) in the law.

- מפני** r. פנה in consequence of.  
**מפני הגייסות או מפני החולי** p. 33, ב, in consequence of troops, or in consequence of illness.  
 ... מפני ש because that.  
**מפני שמעשיו** p. 55, ה, because that he learns from his doings or actions.
- מצוה** r. צוה a commandment ; generally: any good deed.  
**מצוה** also stands frequently for one of the following sentences, viz.: it is a commandment, or we are commanded, or it is a good deed [to do so and so].  
**מצוה לאהבו וליראה ממנו** p. 4, א, it is a commandment, or we are commanded to love Him and to fear Him.  
**מצות עשה** a positive commandment ; (in contradistinction to **מצות לא תעשה**, לא or לאו a negative commandment). See page 73, Note 4.
- מצוי** r. מצא literally ; found, a thing found, i. e. a thing or being existing. In a metaphysical sense: a *being*.
- מצטרפין** r. צרף they are added, or joined.
- מציאות** r. מצא existence, essence.
- מקום** r. קום place, spot.  
**במקום** in the place of, instead of.  
**במקום בשר שחוטא** p. 30, יג, instead of (or for) the meat of a slaughtered one.  
**המקום** literally: the *place* or *space*, frequently stands for *God*; as an epithet denoting His *Omnipresence*. See page 109, Note 4.
- מקצת** r. קצה literally: a part; stands frequently for: some.  
**מקצת מן הכוכבים גלגלים קטנים** p. 8, ה, and a part (or some) of the planets have small orbs.
- מר** a drop.



- מרגלית r. מרגל or מרגלא a pearl or jewel.
- מרובה r. רבה or רבב great, many.
- זמן מרובה p. 28, ד, a great (i. e. a long) time.
- משא ומתן (from נשא ונתן to accept and to give, i. e. to negotiate, deal, or trade), commerce, trade, dealing.
- ט, 38, ומשאם ומתנם של בני אדם זה עם זה and the dealings of men with each other.
- ה, 31, כשישא ויתן p. 31, when he deals or trades.
- ט, 32, אפילו בשעה שנושא ונותן p. 32, even at the (time) when he deals or trades.
- מתכת r. נתך mineral, metal.
- מתמסמסין r. מסס they melt away, become dissolved.

## נ

- נהג to lead, conduct, move, accustom, practise.
- נהנין r. הנה or הנהא they derive pleasure, enjoy, delight in.
- ג, 64, ונהנין מזיו השכינה p. 64, and they delight in the brightness (shining glory) of the *Shechinah*.
- נוגה (from נגה to shine or sparkle), the planet *Venus*.
- נוח easy, easily, readily.
- נוח לכעוס p. 26, ו, easily provoked.
- נזק damage, injury, hurt, harm, disadvantage.
- נטה to bend, incline.
- נטה למוות literally: turned to die (to death); an idiom used by the Rabbins to denote the being at the point of death.
- ב, 61, כאלו הוא נטה למוות p. 61, as if he were at the point of death.

- נמוך r. נמך low, depressed, dejected, humble.  
 ורוחם נמוכה p. 35, יד, and their spirits (minds) [are] low (dejected).
- נמצא r. מצא literally: found, i. e. a being found or existing, an existing being.
- נמצא (as an adverb) consequently, hence we perceive; literally: it is found [out]; i. e. it has been found out (by means of reasoning or arguments).  
 נמצא את עצמו p. 56, ג, consequently this sinner has destroyed (ruined) himself.
- נמצאת אומר p. 19, ו, hence thou [mayest] say; hence we perceive, hence we say.
- נעילה r. נעל the *closing prayer*. See page 224, Note 2.
- נתברר r. ברר literally: it has been made clear, i. e. it has been clearly proved, demonstrated.  
 וכוון שנתברר p. 3, יב, and since it has been made clear, i. e. since it has been clearly proved, demonstrated.
- נתייחד r. יחד he was alone.  
 ולאחר זמן נתייחד עמה p. 45, א, literally: and after a time he was alone with her, i. e. he happened to have a private meeting with her.

## ס

- סבל to bear, sustain, endure.
- סבר אף }  
 or } face, look, countenance. See page 153, Note 6.
- סבר פנים }
- סגף to afflict, torture, torment, (in the *Piel* conjugation).
- סייג r. סוג or סיג a hedge or fence.
- סיע to help, assist, (in the *Piel* and *Hithpael* conjugations).
- סכל to contemplate, meditate on, behold, look at; (in the *Hithpael* conjugation).

- סלק to ascend, depart, retire, withdraw, (in the *Hith-pael* conjugation).
- סעודה r. סעד a repast, meal, feast, banquet.
- ספק a doubt.
- ספק to suffice, to be sufficient, to furnish with, supply.
- סרהב to press on, to urge.
- סרטן r. סרט the *Crab*, (a sign of the Zodiac).
- סתם simple, not defined; (adverbially) indefinitely.
- סתם ומתודה עליהם לפני רבים סתם p. 46, ז, and confessing them before the public indefinitely (in general terms).

## ע

- עבריון r. עבר a transgressor.
- עגול r. עגל circular, round, spherical.
- עגולים ככדור p. 8, ה, circular like globes.
- עד ש... even to, so as, so that.
- עד שידע אמתת המצאו כאשר היא p. 3, י, so that he might know the truth of His existence just as it [really] is.
- עדין still, as yet.
- על פי שעדין שובב הוא p. 52, כה, although he is still [considered by others as] a backslider.
- עולשים r. עלש bitter herbs. See page 173, Note 10.
- עזות פנים literally: fierceness or harshness of countenance; is a phrase used by the Rabbins to denote brazenfacedness, impudence, or effrontery.
- עיגול r. עגל a circle.
- עילה r. עלל a cause, (in contradistinction to עלול effect).
- עיקר r. עקר literally: a root; is used by the Rabbins to denote that which is most important in, or most essential to, a thing; *the chief point, ground, bottom, essence, radical principle.*

- עירוב r. ערב a mixture, compound, composition.
- עכב to stop, stay, delay, hinder, impede, prevent, (in the *Piel* and *Hithpael* conjugations).
- עלב to injure, wrong, insult, treat with contempt.
- עלול r. עלל an effect, (in contradistinction to עילה a cause).
- עם הארץ literally: people of the country; is invariably used by the Rabbins to denote *plebeians*, *vulgar* or *ignorant men*.
- ענה to afflict, torment, chasten; especially: to torment oneself with fasting, (in the *Piel* and *Hithpael* conjugations).
- ענין r. ענה literally: a matter; is used by the Rabbins to denote promiscuously: a subject-matter, reason, signification, acceptation, sense.  
 ... כענין ש... in the same signification as ... in the same acceptation as ... in the same sense as ... just as.  
 ... כענין שנאמר p. 24, ט, just as it is said.
- עסק business, affairs, trade.
- עסק to employ oneself in, to be busy with...
- עצם the very substance, nature, or property [of a thing].  
 ועצמו של יום הכפורים מכפר לשבים p. 44, ו, and the very nature (or property) of the day of atonement is to atone for the penitent.
- עקר to eradicate, pull up by the root.
- עקרבת the *Scorpion*, (a sign of the Zodiac).
- ער r. עור awake, being awake.  
 והוא ער p. 16, ו, whilst he [was] awake.
- ערב to mix, mingle, (in the *Hithpael* conjugation).
- ערבית r. ערב in the evening.
- ערוה r. ערה literally: nakedness; is used to denote any thing that is bad and tending to licentiousness and lewdness.

ערייות r. ערה literally: nakedness; is used by the Rab-  
bins to denote incest, adultery or adulterous women;  
and in general, women whom one is forbidden to  
marry. It also denotes lewdness, lustfulness, and  
licentiousness.

ערך comparison.

ערך to compare, estimate, rate, value, prepare.

עשה or מצות עשה } a positive commandment, (in contradistinction to  
לא תעשה or לאו a negative commandment).  
See p. 73, Note 4.

עתיד r. עתד the future, future events, things that are  
to happen.

עתיד r. עתד prepared [for the future], liable or bound  
[to do a thing in the future].

ועתיד אתה ליתן את הדין p. 57, ה, but thou  
shalt have in the future to give [an account before]  
justice.

## פ

פורענות r. פרע literally: revenge, retribution; stands  
frequently for: fatality, fatal or ominous events.

פחם a coal.

פחת to lessen, diminish, impair.

פיס r. פיס to reconcile, appease, pacify, (in the *Piel*  
and *Hithpael* conjugations).

פירוש r. פרש explanation, interpretation, comment.

פיתוי r. פתה insinuation, the act of stealing upon the  
affections.

פנה r. פן corner, turn, direction; figuratively: mode  
or manner of viewing a thing.

מכל צד ומכל פנה p. 6, יב, from every side,  
and from every turn (or corner), i. e. in every  
possible respect (mode or manner).

- פנוי** r. פנה empty, vacant; figuratively: free from business toil or trouble, at ease, at leisure.  
**פנוי מקום** p. 8, ג, an empty place (space).  
**פנוים** אלא נשב פנוים p. 67, ב, but we shall sit at leisure (leisurely).
- פנויה** r. פנה turned, directed.  
**פנויה** תמיד למעלה אלא דעתו פנויה p. 15, ב, but his mind [being] constantly turned (directed) upwards (on high).
- פנים** r. פנם inward, within.  
**פנים** לפנים מ... beyond that which is within.  
**פנים** משורת הדין p. 26, ט, beyond that which is within the line of justice, i. e. more even than what the line of justice would require.
- פסד** to destroy, ruin, corrupt, perish. (Hence **הפסד** destruction, ruin).
- פסוק** r. פסק a verse, text or passage of Scripture.
- פסק** to cease, stop. (Hence **הפסק** cessation).
- פעמים** r. פעם sometimes, at times, now and then.  
**פעמים** ואלו היה פעמים כועס ופעמים שמח p. 4, טו, and if He were sometimes angry and sometimes joyful.
- פרד** to separate, disjoin, decompose, sever; figuratively: to become distinguished or distinct, (in the *Niphal* conjugation).
- פרדס** an orchard, garden. See page 109, Note. 6.
- פרוטה** r. פרט a small coin.
- פרוץ** r. פרץ saucy, boisterous, extravagant.  
**פרוץ** בשחוק p. 30, יד, boisterous (extravagant) in laughter.
- פרט** to specify, define, name, utter.
- פרישות** r. פרש literally: separation [from the grosser pleasures of the world]; abstinence, temperance, sobriety, chastity. See page 120, Note 1.

- פרנס a pastor, governor, or leader of a congregation.
- פרס a gift, present, reward, premium, prize, wages.
- פרסם to divulge, make public, render notorious, (hence מפורסם one who is celebrated, well known to the public.)
- פרע to pay, repay, retribute, avenge, take vengeance, judge, or punish.
- פרעון retribution, vengeance, punishment.
- פרק a fragment, section, or chapter.
- פרקמטיא r. פרקם trade, commerce.
- פרש to depart, part, divide, explain, distinguish. (Hence הפרש literally: separation; figuratively: distinction, difference.)
- פשוט r. פשט simple, unmixed, uncompounded.  
ונופים שגולמם פשוט p. 12, יג and bodies the matter (substance) of which is simple (uncompounded).
- פשט to extend, spread.

## צ

- צד r. צדד side, direction.
- צדק the planet *Jupiter*.
- צורה r. צור literally: *form* or *shape*; is used as a metaphysical term for: *property*, *quality*, and also for: *intelligence*. See page 82, Note 2.
- ציבור or צבור r. צבר a congregation.  
שליח צבור see שליח
- צרך want, need, necessity, occasion.
- צריך to stand in need of, have occasion for; impersonally: it is necessary.

## ק

- קבל to receive, accept (in the *Piel* and *Hithpael* conjugations).
- קבע literally: to fix; figuratively: to impress.

- קטטה r. קטט a strife, quarrel.
- קיים r. קום to preserve, raise up, exist, and also: to confirm, fulfil.
- קל r. קלל literally: light; figuratively: slight, of little importance; stands also frequently for: easy.  
קל וחומר literally: the slight and the grave (or important); a technical expression for any argument from the less to the more important subject. See p. 261, Note 4.
- קל וחומר לבעל תשובה p. 55, ה, how much more he who is a penitent!
- קלות ראש literally: lightness of head; figuratively: levity of mind, carelessness, thoughtlessness, pertness, arrogance.  
קלות ראש p. 37, ד, and by way of carelessness, in a careless manner.
- קנט to irritate, vex, provoke, affront, quarrel, (in the *Hiphil* conjugation).
- קפד to care for, be solicitous about, (in the *Hiphil* conjugation).
- קצוות r. קצה or קצוה ends, extremes.
- קרדם, קרדום or קרדום a tool to cut, dig, or scrape with; a hatchet, axe, spade.
- קרוב r. קרב nigh, near.  
בקירוב nearly, about, thereabout.  
נמצא הירח אחד מששת אלפים ושמונה מאות מן השמש בקירוב p. 9, י, Consequently the Moon is about a 6800th part of the Sun.
- קשת the *Archer* (a sign of the Zodiac).

## ר

- ראוי r. ראה, right, just, fit, capable, becoming, worthy.  
ובה ראוי לילך p. 25, ג, and [that it was] right (fit, or becoming) to walk in the same.  
ראוי לנבואה p. 17, יב, worthy of prophecy.



- ראיה or ראייה r. ראה a proof, argument.
- ראש השנה the beginning of the year, the new year's day.
- רבון r. רבב a Lord, Master.
- רגל to accustom, inure, habituate (mostly in the *Hiphil* conjugation).
- רגל a leg, foot.
- רגלים שדודבר יש לו רגלים p. 54, ה literally: for the thing has legs; the thing has a standing; i. e. the thing may have a variety of bearings. See page 257, Note 9.
- רגש to feel, be sensible of; figuratively: to care for a thing; to mind any thing (mostly in the *Hiphil* conjugation).
- רושם r. רשם a mark, sign, feature.
- רוז a secret.
- ריחוק r. רחוק remoteness, distance.
- רכילות r. רכל talebearing. See page 190, Note 3.
- רמאות r. רמה or רמא fraud, deceit, guile, artifice, cunning.
- רמז literally: a nod, beck; figuratively: allusion, intimation.
- רמז literally: to beckon, nod; figuratively: to allude to, hint at.
- רצה to reconcile (in the *Piel* and *Hithpael* conjugations).
- רשאי r. רשה to have the power or licence [to do any thing], to be allowed [to do any thing].
- רשות r. רשה literally: *leave, permission, grant*; is used by the Rabbins to denote *power, faculty, control, licence, liberty, free-will, free-agency*. See page 262, Note 1.
- דבר רשות a thing or matter which is left to one's own choice as not being either commanded or prohibited by the law, a private matter.

וכן אם צונו בדברי הרשות p. 21, ג and also if he were to charge us [with any thing] respecting private matters.

## ש

- שאר the remaining, the rest of, other.
- משאר האנשים p. 3, י from the rest of men, from other men.
- שביל See בשביל.
- שבש to disorder, confound, perplex, (mostly in the *Hophal* conjugation).
- שבת the planet *Saturn*.
- שדל to endeavour, try, aim at; to be solicitous or anxious about (in the *Hithpacl* conjugation).
- שובה r. שוב quiet, gentleness.
- ונחת p. 29, יב with quiet and gentleness (in a quiet and gentle manner).
- שונג r. שנג oversight, error, ignorance.
- בשונג through ignorance, through error (in contradistinction to במזיד or בזדון presumptuously, through arrogance).
- בין בזדון בין בשונג p. 43, א either presumptuously or through ignorance.
- שוה equal, like, alike.
- ריחוק שוה p. 26, ה an equal distance.
- שום not any whatever, nothing whatever (with another negative particle).
- ואין עובר עליו שום נזק בעולם הזה p. 58, ב and no hurt whatever is passing over him in this world.
- משום on that account.
- אינו עובר משום לא תשנא p. 34, ו he is not on that account trespassing [the law of] *thou shalt not hate*.
- שור the *Bull* (a sign of the *Zodiac*).

- שורה r. שור a line, row, range, series; figuratively: a number of men following one after another in order.
- לפנים משורת הדין. See פנים.
- שח r. שח he talked, he uttered (hence שיחה talk).
- שח שלא שח שיחה בטלה p. 29, י, that he did not utter any idle talk.
- שחרית r. שחר the morning prayer. See page 224, Note 2.
- שחף to immerge, plunge.
- שיחה See שח.
- שכונה r. שכן neighbourhood.
- שכינה *Shechinah* r. שכן literally: *the resting place or habitation* [of God]; is used by the Rabbins to denote the *Glory, Majesty* or *immediate Presence*, of the Almighty\*.
- שליח צבור literally: the Messenger or Deputy of the Congregation; is an epithet by which the person that reads prayers in the Synagogue is called. See page 76, Note 2.
- שלם perfect.
- השלם בדעתו p. 12, יד who is perfect in his knowledge.
- שם r. שום estimating, valuing.
- שם דעותיו תמיד p. 26, ה that a man should always be estimating his dispositions (i. e. that he should be aware of their force or power).

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\* Thus כי אני יהוה שכן בתוך בני ישראל (Numb. xxxv, 34.) is rendered in Onkel's Targum by: For I JEHOVAH, My SHECHINAH dwells in the midst of the children of Israel.

שם name; with the definite Article thus: הַשֵּׁם God.  
See page 71, Note 2.

לְאֹהֲבֵי אֵת הַשֵּׁם p. 4, ג, to love God.

לְשֵׁם for the sake of.

וְכֹל מַעֲשֵׂיךָ יִהְיוּ לְשֵׁם שָׁמַיִם p. 32, ט, and let all  
thy doings be for the sake of Heaven.

לְשֵׁמָהּ for its sake, i. e. for the sake of the thing it-  
self, (in contradistinction to לְשֵׁמָהּ שֶׁלֹּא not for the  
sake of the thing itself). See p. 319, Note 4.

כַּשֵּׁם שֶׁכֵּן... כֵּן... as... so...; just  
as... so...

כַּשֵּׁם שֶׁצָּרִיךְ אָדָם לָשׁוּב מֵאֵלָיו כֵּן הוּא צָרִיךְ  
לִּי לְחַפֵּשׂ בְּרַעוּת רַעוּת שֵׁשׁ לוֹ p. 61, ג, in the same  
way as a man ought to turn from these, so ought he  
also to search into the wicked dispositions which he  
has.

שָׁמָּה perhaps, perchance, peradventure.

אִמָּתָה שָׁמָּה אִינָה אִמָּתָה p. 24, ט, perhaps it is not true.

שְׂמוּעָה r. שָׁמַע literally: hearing, hearsay; denotes: fame, re-  
port, rumour.

מִפִּי הַשְּׂמוּעָה literally: *by the mouth (word) of report*;  
is a phrase which answers to the English: *by way of  
tradition*.

וְכֵן לְמַדְנֵנוּ... מִפִּי הַשְּׂמוּעָה p. 21, ו, and so we  
have learned ... by tradition.

שָׁמַט to step aside, steal away, escape; figuratively: to seek  
evasions, to decline or refuse under some pretence or  
other.

שְׂמִיץ a little, a very little.

וְיִזְכְּרוּ אֹתוֹ מִן הַדְּבָר שְׂמִיץ p. 7, יז, and they make  
known to him very little of the matter.

- שָׂמַשׁ to wait on, serve, attend; (hence שָׂמַשׁ a servant, attendant, waiter).
- שָׂמַשׁ to use, make use of, (in the *Hithpael* conjugation).
- שְׂמַתָּא r. שְׂמַתָּא excommunication, anathema.
- שָׂנָה to read, learn, teach, instruct.
- שָׂנָה to change, alter, vary, (hence שָׂנוּי change, alteration).
- שְׂנוּנָה different, unlike, diverse.  
וְזוּ מְשׂוּנָה מִזֶּה p. 25, א, and this [one is] different from that [one].
- שָׂנוּי r. שָׂנָה change, alteration.
- שְׂעִבּוּד r. שְׂעִבְדָּה servitude, bondage, submission, subjugation.
- שָׂעָה literally: hour; frequently stands for: time.  
בְּשָׂעָתוֹ literally: in his hour; stands for: at this very hour, immediately.  
וּשְׂמָא יָמוֹת בְּשָׂעָתוֹ p. 61, ב, and perhaps he may die at this very hour (immediately).
- לְפִי שָׂעָה according to [what] time [requires];  
i. e. temporarily, for a limited time only.  
וְהוּא שִׂידִיהָ הָדָבָר לְפִי שָׂעָה p. 21, ו, but this [must be understood, viz.] that the thing is to be for a limited time (temporarily).
- שְׂעִיר הַמִּשְׁתַּלַּח literally: the he-goat that is to be sent away;  
i. e. the scape-goat.
- שָׂעַר to calculate, rate, value, suppose, consider, (in the *Piel* conjugation).
- שְׂפִלוּת r. שְׂפָלָה humiliation, lowliness, degradation.
- שָׂפַע to bestow or diffuse bounteously, (in the *Hi-phil* conjugation).
- שָׂקוּל r. שָׂקָל the weighing or balancing.

- שרה to dwell, abide, stay, rest.  
 שרת to minister, serve, attend, wait on.  
 מלאכי השרת the *ministering angels*.  
 כמלאכי השרת p. 17, ט, like the ministering  
 angels. See page 118, Note 1.  
 שתיקה r. שתק silence.

## ת

- תאב to desire, wish, or long for.  
 תאומים r. תאם the *Twins*, (a sign of the Zodiac).  
 תהא }  
 or תהה } to repent, to be grieved, to be sorry for.  
 תוספת r. יסף addition.  
 תורה r. ירה the law. See page 72, Note 2.  
 תורה שבעל פה literally: the law that [was  
 delivered] by the mouth, i. e. the verbal or  
 oral law. See page 243, Note 5.  
 יהוא תורה שבעל פה p. 50, טו, which is  
 the oral (verbal) law.  
 תיבה r. תבה a word.  
 תלה to suspend, keep in suspense, defer, put off;  
 figuratively: to depend on.  
 תלמוד לומר literally: *an instruction [intended] to declare*;  
 is a phrase which signifies: *it is therefore ex-*  
*pressly said ...* (this phrase is mostly preceded  
 by יכול it is possible [that thou mayest say or  
 think]).  
 יכול אתה מוכיחו ופניו משתנות תלמוד  
 לומר ולא תשא עליו חטא p. 34, י, it is pos-  
 sible [that thou mayest think] that thou art  
 [allowed] to rebuke him even so as to produce

an alteration in his countenance, it is therefore expressly said: *and thou shalt not suffer sin upon him.*

- תלמיד r. למד a disciple.  
 תלמיד חכם literally: a disciple of a wise man, one who is learned in the law, a scholar. See page 178, Note 1.
- תמה to wonder at.
- תנאי r. תנא or תנה condition, stipulation, agreement.  
 על תנאי on [a certain] condition, conditionally.  
 אפילו על תנאי p. 24, 1, though even on [a certain] condition, though conditionally.
- תעות }  
 or } r. תעה error, mistake, wanderings.  
 תעיות }
- תענית r. ענה a fast, fast-day.
- תערובת r. ערב a mixture, compound.
- תפילין or תפלין r. פלל phylacteries, frontlets. See page 239, Note 4.
- תקופה r. קוף or יקף revolution (of the planets).
- תקיף r. תקף strong, powerful.  
 שידם תקיפה p. 51, יז, whose hand is strong, i. e. whose power is great.
- תקנה r. תקן literally: reparation, correction, amendment; figuratively: remedy, cure.
- תקרובת r. קרב a gift, present.
- תרבות r. רבה literally: growth; figuratively: disposition, breeding, manners, morals, conduct.  
 רעה תרבות ill manners.  
 הרואה בנו יוצא לתרבות רעה p. 52, ג, he who sees his son going (proceeding) to ill manners; i. e. being on the point of becoming corrupt.
- תשובה r. שוב repentance, penitence, conversion.  
 בעל תשובה a penitent, convert.

תשובה r. שוב answer, response. Also the opposing one's opinion by arguments, objection.

להשיב תשובות literally: to return answers; i. e. to oppose one's opinion by arguments, to raise objections.

התחיל להשיב תשובות p. 41, ז, he began to raise objections.

תשמיש r. שמש sexual intercourse.

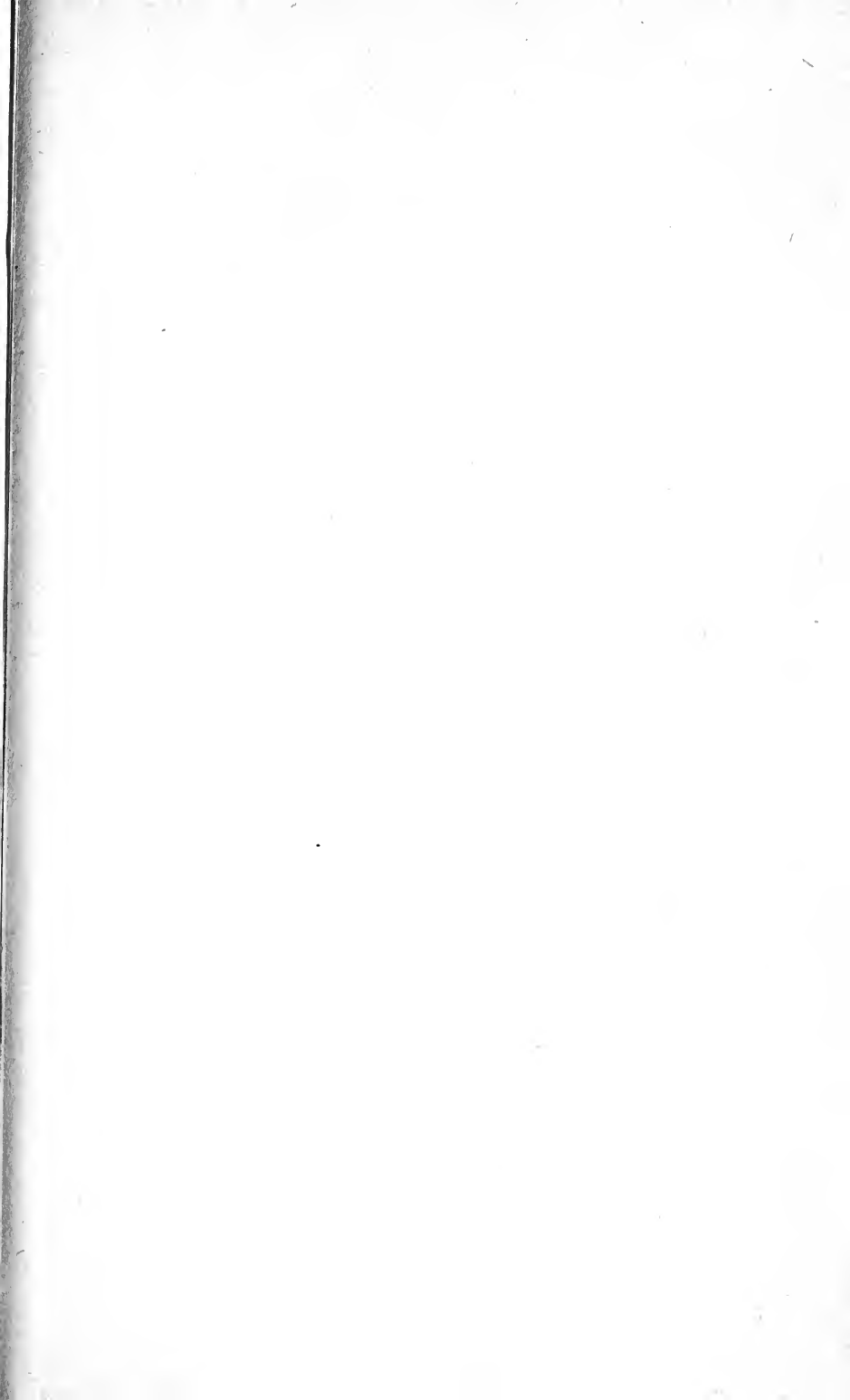


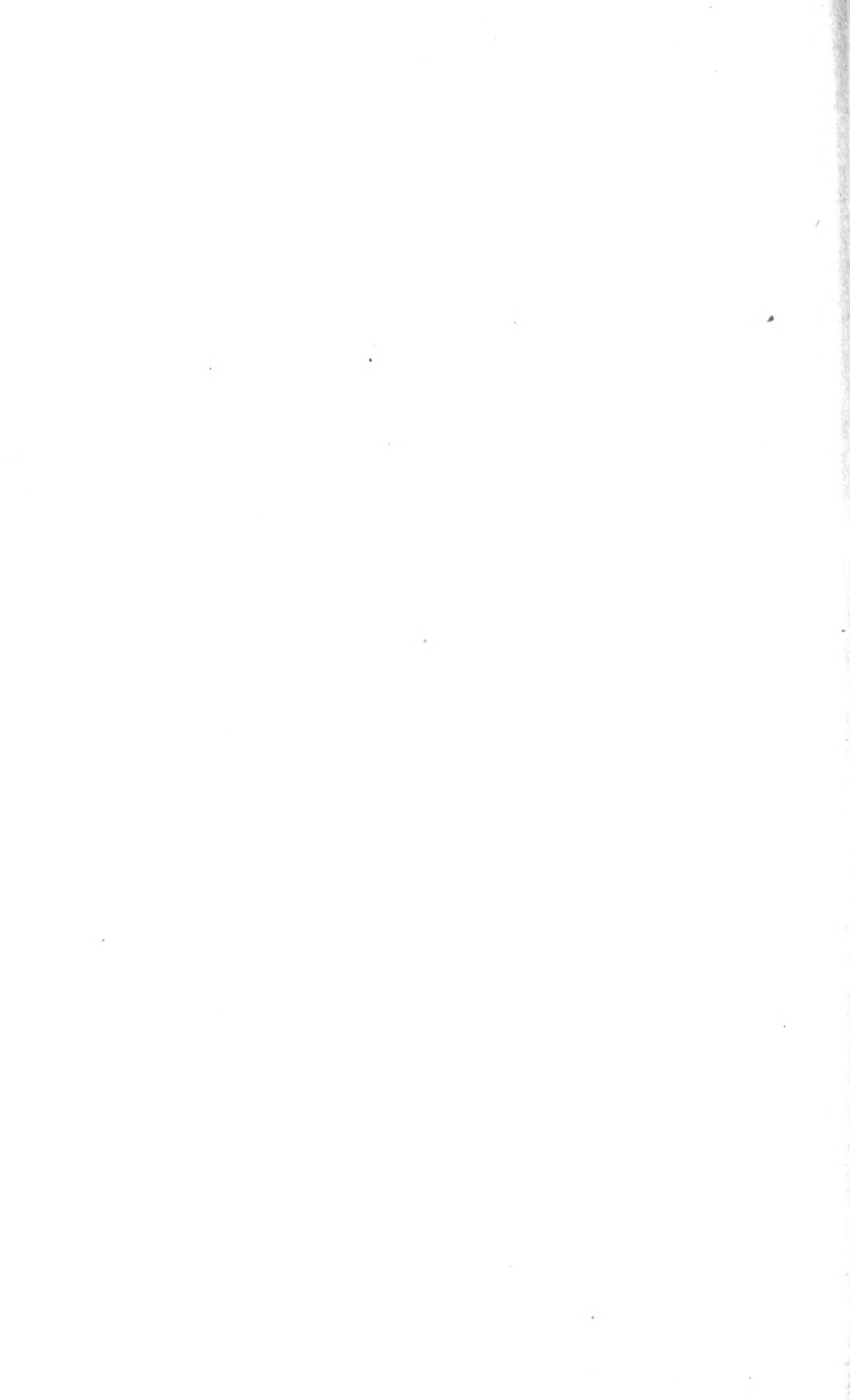
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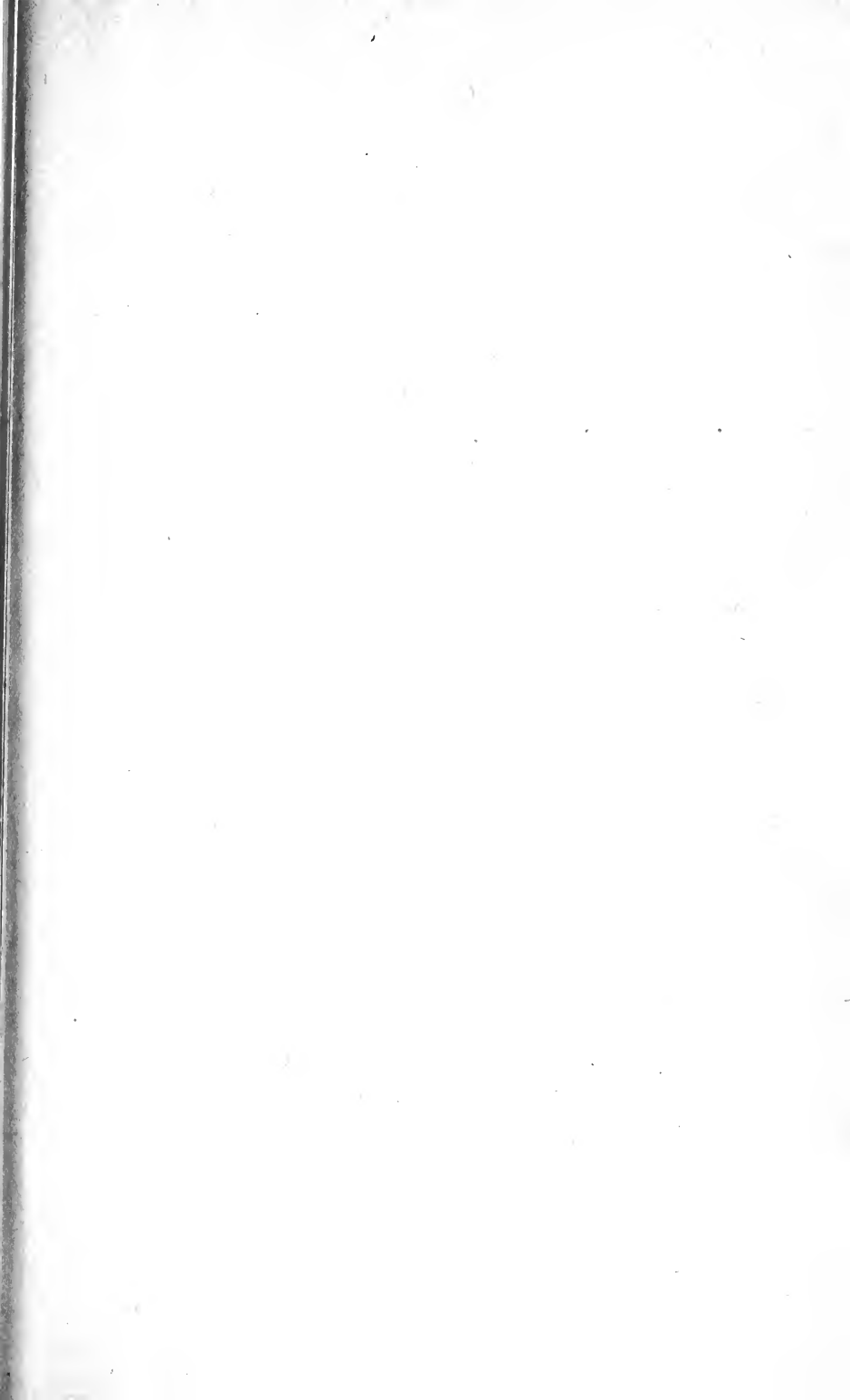
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<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
9	15	חאל	האל.
15	20	שנאמר	שנאמר.
19	14	הרהור	הרהור.
21	9	dele הנביא.	
	last	כרברי	כדברי.
23	5	מתקימין	מתקיימין.
28	7	ער	עד.
44	last but one	dele 'גור.	
57	10	dele לכם.	
68	11	שינורו	שינורו.
112	Note 4	אשים	אישים.
120	Note 4	מעמידין	מעמידים.
125	Note 3	ולאט	ולט.
132	5 of the Notes	another	an.
146	last but one of the Notes	and that the letter ה	and the letter ה.
152	Note 2	שיהיה	שיהא.
166	6	an edifying	a gentle.
171	5 of the Notes	of your flesh	in your flesh.
208	Note 3	ממעשיהו	מעשיהם.
219	Note 6	profitable	superior.
246	Note 2	Note 5	Note 4.
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