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Graduation
Thesis

A Digest of Albee's System
of
Metaphysics
As
Contained in Ik Kurim

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Hebrew Union College 1891.

Preface.

The following pages do not purport to give the writer any claim to originality in either research or ideas, for the very name precludes such a possibility. The object has been to strip the *Shkarim* of all its cabalistical dissertations, speculations regarding matters far beyond mortal ken and investigation of human reason, as also, ^{of} almost all of the biblical interpretations, which, though cleverly conceived and skillfully executed, are out of place here. More stress has been laid, and more space devoted, to the underlying themes of this system, as contained in the first book, in which, by dint of reason and use of logic and psychology, he concludes by the establishment of his great but simple division of the doctrines attached to the Law of Moses.

Table of Contents.

Preface.

Chap. I Introduction, tracing the growth of main religious principles, and the establishment of Articles of Faith, preceded by a biography of our author.

Chap. II Strictures on 'Maimonides' 13 Articles. The value of our author's theory as compared with the latter.

Chap. III Laws, - the different kinds - their origin and tendency - comparative values - and the principles of each.

Chap. IV God and his attributes - the entire first tract with its branches explained and commented upon.

Contents (continued)

Chap. V Revelation - Prophecy - Prophets, their qualifications and preparation required as messengers of divine will, - classification into various orders, - the laws given by them, - how judged

Chap. VI Providence - Free-will - Reward and Punishment - Messiah - Resurrection.

Chapter I. Introduction. Part I. Biography.

Like many another celebrated writer in the world's literary history, Joseph Albo, has defied all our efforts to obtain a complete biography of the acute author of *Ikkharim*. From the insufficient material on hand, his birth may be placed at about the middle of the 14th century and he probably lived to see the first quarter of the 15th century pass by with its turbulent opposition to the Jews.

He was in early life dedicated to theology.

Under the able guidance of R. Chisdai Crescas & Abraham he was made thoroughly acquainted with the branches necessary for his profession as minister of the Law. The whole

Rabbinical literature up to his time were disclosed to his view, and he appears to have become well established in Talmudic and philosophic lore. In history, he figures prominently as one of the foremost combatants and foremost debaters in the celebrated disputation of Tortosa in 1413. This controversy was evoked by a proclamation from Pope Benedict XIII, who as a weak character was ^{a ready tool in the hands of} ~~united to this action by~~ the notorious apostate and renegade, Geronymus a Santa Fe or Joshua Lorqui. The discussion began Feb. 7 and lasted till Nov. 12, during which time there were 69 sessions, and 16 themes came under consideration. The attempt was made to turn passages of the

the Talmud into evidence of the arrival of the Messiah, and to prove Christianity therefrom. Albo here represented the congregation at Montreal in Aragon.

The date of the composition of his characteristic work in which he displays a brilliant montage of Rabbinical, Hebraistical, philosophical and Theological, and even medical writings, is placed at 1425, while Rabbi at Saris. Mainly on account of this book, he is considered one of the severest anti-Christian writers. This polemic feeling he evinces not only in his depreciatory trouncing of the Messianic belief (which theory, as propounded by Albo, elicited malicious comments from even co-religionists of later generations) but in some chapters of the *Sefer Hamor*, he stoutly presents a decided anti-Christian standpoint.

The excellence of our author as a clear, pointed and precise writer has gained for him many admirers, if not friends, from even the ranks of Christian Theologians, many of whom speak respectfully of him, and some have attempted to translate his work, but all died before the completion of their task. Thus Math. Elias, John Buxtorf, Seb. Gottfried Stark, made the venture with the above result.

Joseph del Masigo calls him *isra'el*, as a term of compliment, and by Hugo Grotius he has been designated as "*Judaicum acerrimi judicii*." As a master of homiletics, which art he displays with such fruitful results, he has been honored with a mention of one of his sermons in the *basar* (Jerusalem).

The bibliography of J. Albo is not very extensive. Be

besides the frequently mentioned *Iskariot*, two other works are ascribed to Elbo, neither of which was claimed by the printing-press, and one has been thus ascribed to him only by conjectural attempts to explain a record in *ספר חסד* of a book *פירוש חסד* (*Centum Scripta*) by Joseph *חסד* on principles of faith.

Part II Evolution of Principles.

The undoubted mission of Israel, if the testimony of time and history can ~~prove~~^{do} ought to prove this teaching, is the dissemination of the idea of God purely and truly *One*. Christianity and Mohammedanism, though corruptions of the original form, are the daughter religions of Judaism. To accomplish its purpose, of bringing such an elevated conception home to the minds of the people who more than, and are perhaps to-day, unfit for grasping a purely abstract idea, an intermediary step became

necessary. This presented itself in the form of revelation, which in itself is a debasement of the lofty principle of the Almighty Omnipresence. Paganism and the worship instituted thereby, had taken firm root and could be eradicated only by means that were more than human. Considering revelation then as a violent opposition to the outward forms and concrete worship adhering to heathenism, and as an urgent demand for supernatural interference, upon which to ground the faith and strict observance of the people, hitherto accustomed to that which was being combated, Judaism in its pure essence needed no such medium. Dogmas such as Providence, bodily reward and punishment, and even perhaps immortality, under the Judaism in its primitive state.

No change is noted in the religion of Israel, from its inception at Sinai till the Babylonian exile. The "Law"

was a book of laws, stern and exacting, the main principle, at conception, at best, but little understood. The prophets were recognized as seers, but not in their capacity of educators were they regarded and appreciated. Surrounded by foes always on the alert to detect an opportunity favorable for an invasion, but few were given to reflection. Hence only outward practices could compose the orisons of the divine prayers, as being more comprehensible. The nation was known to have its own peculiar God, but this was not strange, as every nation had its tutelary deity. During all this time, no doctrine, not even "creatio ex nihilo" was prevalent. The God idea pure and simple was the only existing doctrine, there being no causes at work to disturb the apparent harmoniousness. With the exile, a revolution in religious thought was effected, as great as the calamity which had befallen the

community. For favoring causes now appear.

I The influence of the prophets, at first inappreciable, appears now to have become an important factor in awakening the exiles from their mental stupor.

II The loss of country and of home, as is always the case, has a tendency to cause their minds to revert to scenes and thoughts, which, from the connection with that of which they were deprived, became endeared to them.

III Hence the conjecturable consequences follow; a predisposition to accept Ezra's teachings.

IV Rivalry strengthens opponents, and Judaism found an exceedingly powerful rival in Sigh- worship.

The last cause operated so strongly that Samaritans were straining their utmost to overthrow its influence upon their own numbers. Schools were founded, synagogues established, for the maintenance of that which had

hitherto been estranged from their attachments. Fear,
 arising from Superstition, was formerly the only motive,
 now genuine sympathy with and reverence for the divine
 Law of Moses, became permanent feelings. The Great
 Synod, a body held in high esteem, which worked for
 the best interests of Judaism which was at stake;
 the introduction of prayers, a custom borrowed from the
 Persians themselves, the oral laws traced back to Moses
 and Mt. Sinai, made the tottering religion a stable struc-
 ture. Under this influence, other important additions
 are to be dated from this time. Judaism had to offer
 a cheering view of future happiness in the world to come
 for the faithful, and $\frac{1}{30}$ $\frac{1}{2}$ became the goal for the right-
 eous. Adverse conduct had to be condemned and פנין &
 took its rise. The same doctrines in Egypt in a m-
 ore state appeared more conformable with Mosaicism, but

The Sadducees had a purely rational, and it was found necessary to adopt it. An innovation of this kind was likely to increase many, and factional controversy began. The Sadducees, borrowing their cue from the celebrated saying of Antigonus b. Socho,

וְעַל כֵּן נִקְרָא שֵׁם הַיְיָ יְהוָה וְלֹא יִשְׁתַּחֲוֶה אִישׁ לְבָרָא וְלֹא יִשְׁתַּחֲוֶה אִישׁ לְבָרָא וְלֹא יִשְׁתַּחֲוֶה אִישׁ לְבָרָא

formed a sect in opposition to the Pharisees. The word *olam* appears intentionally used to refer to Persia and its religion. The controversy assumed grand proportions, as all dogmas, Providence, Repentance, Prayer, Creation, Ascending of man, Resurrection and Messiah entered into the discussion. In the position of the Jews at the time, the last theme was one of momentous consequences and was frequently inserted in the prayers. Under Greek sway the dispute concerned itself mainly with future life; under Roman dominion, the topic of earthly existence. In this sense, the word occurs in Dan. V, 25, 27.

was predominant. The advent of the Nazarene, though
looking no ill as a civil power, was outlived by Pla-
tonic Communism. The heathen apotheosis of the a-
postles took a wrong direction, and subdued the effect
of the higher ideas as advanced by the founder. Accord-
ing to the avowed intention of Paul, the actual founder
of Christianity, Judaism was to be made acceptable
to the heathen, but the later Church Fathers interpreted
and defeated the original purpose by retarding the
higher development. It was not until Dominion ^{and}
rule were taken out of the hand of its votaries that
Judaism assumed a fixed form. Naturally, the be-
lief in the Messiah again increased in its hold on
the popular mind as oppression became daily more
over. "A new Babylonian tower was erected - The
Tabernacle." It had the same object in view, ^{as its prototype} the unifi-

cations of nations, and time has shown the prophecy to be true. Nor, not only was there henceforth something tangible for the Jewish religion, but something which defied equally time and spite, the great annihilators of human labor. Judaism in this gigantic compilation received a settled form, for centuries it but grew in breadth, without gaining in height. The transplanting of the Jews had the reverse of the desired effect. Phoenix-like, it raised its head above the ungenial elements surrounding it, only to be run over elsewhere, as full of vitality as ever. Judaism was no longer in the Arabian City of Yemra; Mohammedanism was commencing to assert itself and Yemra became one of the chief seats of that offspring of Judaism. With Islam, commenced many a speculation on religious matters, and Karaism, which, forming off the

dust of tradition, established a new form, upon biblical canon, followed in the wake. Arabian acts and the Aristotelian system of philosophy awakened new interest in theology, and the drive to reconcile Religion & Tradition, Philosophy and Theology, and Judaism with the best thought. The first to inaugurate such an exposition of Judaism, was Saadja Ha-Gaon, Fajuma, Egypt 936. His book, Emunoth Ve-Deoth accepts no significant authorities, the Bible, Tradition & Reason, enters into a discussion of creation, evolving for the first time in Judaism the dogma of p.p. C., entering into the consideration of the most important systems, Platonic, Aristotelian, Epicurean, Manichean, giving a definition of belief, Providence, and Future Life. The Talmud is defended upon rational grounds, and, spurning dialectics, Saadja, by inductive reasoning, contrasts Judaism with Christianity & Islamism.

Already in this work, hint is given us as to the three main principles of which Albo is credited with the discovery.

The next book of note which it is our task to consider is the celebrated Cusan of R. Jehudah Ha-Levi. He takes his stand in the separation of reason & philosophy from religion. The supernaturalness of miracles is the only criticism of the Jewish religion. Tradition alone is the source of all orthodoxy. He challenges the infallibility of reason, and adduces as an instance the philosophical exposition of God's attributes, after the manner of the Arabian sect Muthakulumen, a system of reasoning which fairly shows the fallacy of information from such source alone.

This period also witnesses the production of the "Arrestatio Philosophorum" (1120) by Al Gazali. The

study of Sciences is permitted us, and even advancement therein, but precaution must be exercised, that they should not absorb our Consciousness which is near to God. If everything else is questioned, then our God, Revelation and Reward must not be touched, ^{and} much less brought into doubt.

Juda Ha-Nabbi Ha-Hassid, a Kabbalist, in *Emet Ha-Nefesh*, reviews the whole material of religion, ^{and} also formulates 10 articles of faith, under the commandments of the Decalogue. Such was the first established catechism in the Jewish religion, and this was acknowledged only by that sect to which the author belonged.

About the same time, or perhaps even earlier, appeared *Chovoth Ha-Levavoth* by R. Bechajal C. Joseph. In this book, the author supplies us with

material for the inner life of Judaism, the means of man's self-salvation, but has no reference whatever to articles of faith.

This period was fruitful enough to have brought to light of day, *Emuna Reme*, by R. Abraham C. Haver, from Toledo (c. 1120) which was more than equivalent in its benefits, for it has never even been translated from the original Arabic.

The twelfth century is then marked by the distinctive movement of philosophical research, but the time was barely ripe enough to produce one whose work was to be developed to a high degree of perfection. Hence Abraham Ibn Ezra found but little encouragement in this direction, but may be said to have thrown the seeds of his fertile but somewhat radical mind very ingeniously into his harvest and witty Bittan.

mentary, so that it later began to sprout on every hand.

New schools were founded in Spain, based upon the immortal Greek philosophy. Some took the system from Plato's ideal, whatever is in the actual must first have been in the idea. Others deemed Aristotle more correct when he said, what is in the idea can have come there only after the perception of the actual.

We now come to the one who reached the very acme of Jewish-scientific speculation and who wrought such an influence upon later generations as to have contributed to the shaping of such minds as ^{those of} Spinoza and Mendelssohn. His influence has been so great and been dwelt upon so often, that it scarcely needs repetition at our hands. He is in the main, Aristotelian in his views, but as regards the creation of the world, he is Platonic, the latter being more in consonance with the biblical

exponent. He codifies his belief in the expression of thirteen articles of faith, which may have been intended as a hostile review of Islamism and Christianity. That he had no conception of the division later introduced by Albo. is shown by the indiscriminate use of the words *Est.* 28 and 31. As a polemic against paganism and all erroneous systems, and as an educator of the masses, his works, which soon became popular possession, have admirably succeeded in opening the eyes of the multitude. His elucidation of the soul as a lytic potentiality brought upon him and his works, the outrages caused by fanatic intolerance. His greatest enemy, Nachmanides, nevertheless, presents to us more of a conciliatory standpoint than real antagonism.

Every attempt to root out Maimonides and his firm grasp in popular favor was abortive. For the 13 Articles

of Faith set up by him were not only received with acclamation, but were even verified. Hence moved by a spirit of opposition Abu Man b. Joseph was induced to ^{reduce} M's thirteen to his three.

In the following period, characterized by persecution at the hands of the Church, philosophy was suppressed, all endeavors at reasoning were cut short. Mysticism came in vogue and Talmudical, Cabbalistical and polemical writings took the place of former energy of thought in Scientific pursuits.

Thus much for the persecutions of Abbo.

Abbo recognized the dangers of propagating dogmas innumerable and demanding that each be accepted by the believer, or no longer remain one. Judaism does not like other religions, rest upon admission of dogmas, but upon a just cognition of the same, not upon the exercise

of religious functions, but recognizes requires that man's action be according to his recognition of what Judaism demands. Happiness is not the allotted portion of the Jew because of favorable circumstances, such as birth or circumcision, as it is with the Christian, if baptism ^{and} a belief in Jesus be complied with. The Articles are nothing more than a summarization of the most important recognized beliefs. By circumstances mostly, a man has "not yet become a Jew, though he has also not ceased being one."

"Allel Haft in ^{der} Gimmels' Werkstatt ^{und} ⁱⁿ ^{der} Gostalf'schaft."

The more articles than that are placed before one not understanding them, the more obstacles are interposed in the way of his comprehension and in the attainment of the goal which he must consider out of reach on this

account. If the mission of Judaism be the instruction concerning the relation of man to his Creator, to his fellow-creatures and to himself, the best method of reaching perfection of conduct will be in the performance of that self-same mission. The object of articles is to point out in proper order according with simplicity, comprehensibility and importance, for the purpose of instructing. This also has done; by nothing more than grading those fixed by Maimonides, he extracted the three *Ikkarim*.

"Only that religion is true and good which contains these *Ikkarim* as general ^{and} essential articles of religion pure and sound, and whose peculiarities in teachings and ceremonies coming thereto, agree with these foundational articles." (*Ikkarim* I, iv) These 3, namely of God, Revelation and Future Life, are main principles, the rest either follow as necessary consequences or are the traditional fol-

love, but these three are essential to every divine religion.
In connection with these, there will naturally arise in-
vestigation as to the attributes of God, of his presence,
his dominion, prayer, ceremony, repentance, &c. &c.
In one point both he and his predecessors erred, a mistaken
notion, which was not rectified until Moses Munkelshin
came, and with his more advanced views set matters to
rights and in a uniform degree with the higher enlight-
enment of his time. Future happiness of the soul is
not a result of faith, & that a denial is sufficient to
place a man without the pale of Judaism, but in fact,
that man never was a Jew, but in name. What Albo
did accomplish was enough to win for him the laudation
of posterity. He succeeded in making of prophecy of
Moses, of the immutability of the law etc. secondary
matters, and of depriving other beliefs, as Messiah, Resur.

action, created ex nihilo, etc, etc. the prestige of owning
as criteria of the Jew and non-Jew. ~~He~~^{It} cannot assert
that Aldo opened a new epoch in philosophy. He stood
alone, the better part of his hour for appreciating such
works, was behind him, so that the Ikkarim did not
even raise him into a prominent position during his
life. The retrogression has a death character.

I That Philosophy ~~was~~ was treated as the handmaid of
Religion.

II At no previous or later time was the line of demar-
cation between Judaism & Christianity so faint.

Among the bitterest foes of the Jews were the leas-
t apostates, who drew their arguments from the para-
doxes and contradictions of the original sources. This
proves the danger connected with clothing religion
in a garb of paradoxes, apparently indicating

that it has departed from its original purity and truthfulness in adopting doubtful sentiments; instead of founding religion upon the pure and immutable basis of Philosophy. By neglecting this procedure, the latter becomes its most enemy. Though oriental countries have been noted for their ecstatic & exotic teachings, and the *Talmud* certainly is such a work, to the more sober thinkers of the Occident, it appears connected with most unsalutary effects.

Chapter II

1. An essence signifies something from which another thing takes its being and essence, as for instance the root of a tree, which is indispensable to the existence of the tree, nourishing and maintaining its organic life.

The Principles of Judaism as enumerated by Maimonides are thirteen. A main principle or Principle in religion is such as is found to underlie the laws and the religion, and without which the religion could not remain in existence. The thirteen selected by Maim. in his commentary to Sanhedrin establish

1. The existence of a God
2. The Unity of God.
3. The incorporeality of God.

4. The Eternity of God.
 5. God's exclusive right to prayer.
 6. The existence of the divine gift of prophecy.
 7. The superiority of Moses' inspiration.
 8. Revelation.
 9. Immutability of the Law.
 10. Omniscience of God.
 11. Reward and Punishment.
 12. The coming of the Messiah.
 13. Resurrection of the dead.
- §2. A command can never be a principle. For the violator of a command is merely a sinner, and deserves punishment for the transgression he has committed, without laying himself open to the charge of having uprooted or denied the Divine Law. According to the Talmud (Sanhed. 99a)

a כופר is one who doubts the truth of any part of Scriptures; "whosoever asserts that the whole Pentateuch is from God except one verse which Moses inserted," he is brought testimony against according to Numbers XX, 13, "He has despised the Law of God." But if one believes firmly in the Pentateuch and the main principles thereof, but is led to investigating the sense of passages, or the probability of miracles, he cannot be called a denier, though he may have erred through extremity in view. Such an investigator is liable to err, and if he denies by misinterpretation even the most important thing, he is held above reproach as far as the name כופר is concerned. But has a believer the right to investigate, or is it perhaps his duty to do so? To answer this question, it

is necessary to establish what the definition of faith is, and what it implies. Faith takes place in such matters which has at the time of occurrence not been perceived by the senses, because the thing or event has been removed from their observation, and can therefore not be proved by the understanding, but which has come down to us by tradition, e.g. that the whole nation was inspired at Mt. Sinai. Credence is more readily given to authoritative sources, and to men who are reliable on account of their unimpeachable veracity. Hence the importance of Revelation at Sinai and the selection of Moses, confirmed by the testimony of 66 myriads of witnesses. A belief in God and his teachings leads to immortal happiness of the soul. Prophecy, being a union of the divine

spirit with human understanding, could cause those endowments therewith to perform miracles. The reward of the believer is life as it is assured us. "The righteous even in their death are called alive, and the wicked even in their life are called dead" (Baruch 18 a & b).

We are now at liberty to revert to the possibility of a believer to enter into a scrutiny of that which he is called upon to believe. If it is permissible, he is tempted to change his religion for one which appears more reasonable to him. According to the definition of belief, investigation in itself implies a doubting. If such an one compares religions and ^{one is} found to contain more truth, he becomes unstable; as later he may find a third which better agrees with his understanding. This comparison may

be carried on to a large number. He cannot therefore be as firm in his religion as is desired until he has examined every possible religion and finally found one, that was most satisfactory.

§3.^① An examination of Maimonides' errors yields the following results. 1, 6, 8, 10 & 11 are necessary for the divine law, in that they establish the existence of God, Revelation and Future Life. 7 is a necessary element of the Mosaic Law, but as the Mosaic law is but a secondary matter to establish, it need not be any principle. 5 is a command contained in Ex. xx. 3 and 9 also is nothing more than a single law and even 2, so that an infringement is punishable by nothing more than another command of equal significance. 13 is no Idkar if 11 is, as the latter includes the former, both cannot remain as

^① The numbers in this paragraph refer to those contained on pp. 25 and 26.

Ikkanim. If Maim. did not intend to hold strictly by the word Ikkan and its signification, why did he not mention other truths which are as sacred as some others he has mentioned? Why not propulate "creatio ex nihilo," a belief in which, he requires and promptly demands of every believer. It is no more than a miracle. If this was thought worth mentioning in this small list, why did he not also include other or all miracles, to which we must give credence as believers. He has not considered, as of any consequence, the matter of tradition upon which so much depends. The omission of free-will appears a sore neglect, since this is not only an element entering into our religion, but constitutes the foundation upon which alone any law or system of laws can be based. The true

division therefore is that which adopts the three main principles and by subdivision includes every necessary notion to which a believer must conform. As before stated, a true ^{and} comprehensive view of religion assists materially in enhancing the value of religion, as it includes only that which is strictly essential.

- §4
1. Existence of God {
 - a) Unity of God
 - b) Incorporeality of God.
 - c) Eternity of God.
 2. Revelation {
 - a) Perfection of God (Our prime objects)
 - b) Prophecy credible to the our sent.
 - c) His mission recognized.
 3. Future life {
 - a) Omniscience of God
 - b) Providence of God (including justice in rewarding and punishing)

§5. The difficulty in the previous division is that the main division and sub-divisions are presented in a conglomerate form, it being hard to extricate the real Ikkarim from the ~~prop.~~ or branches.

In mentioning some of the attributes of the deity he disregards the others, some more relevant to the connection. By a clear exegesis of the first few chapters of Genesis, Albo illustrates his position, with reference to the three principles. That man is the crowning work of God is amply proven by the successive creations which close with him. He it is for whom the world with its advantages untold has been created to be subservient to him. All this points to a creator. For such an order could not come by chance as is the opinion of some philosophers, but a divine spi-

nt has infused existence into them, and they
are. As then, & now, is this magnificent uni-
verse ready and willing to obey the behests of him
who spoke and they were. Thereupon no stronger
argument is necessary than the appellation given
to the creator on this occasion - a significant fact-
word Almighty, Omnipotent Sovereign. Gen I, 1 to
II, 3. From there to III Chap. v. 12 there is a plain
indication of prophecy. The communication with
our earliest ancestors, the giving of command, the
obedience of which leads to happy results, the vi-
olation of which is followed by summary punish-
ment, in the name of Jehova Elohim; all point to
Revelation as a leading principle. The fourth Chap-
ter, a chronicle of sin and crime, begotten of evil
purpose, closing with an exhibition of the divine

mercy, which never leaves man in all his transactions, clearly points to a Providence watching over the affairs of mankind, taking cognizance of actions good and bad, and superintending the consequential happiness or unhappiness by rewarding the good and punishing the bad. Here again Jehovah is used, but alone, to demonstrate the Providence, ever mindful of what is becoming in man and the salvation offered even to the sinner. The Pentateuch really begins with Chap. I, where the author points to individual responsibility for actions, as also immortality in the very first verse. He created man in the image of God, may refer to the immortality of the soul, and, He created them, man & woman, may refer to the immortality of the genus. For man

in virtue of his being endowed with capacities superior to any visible in the rest of the animal Kingdom, is promised a future life, as well as, by procreation which is inherent in the animal.

The latter maintains itself ^{and} preserves its line. The destiny of man is the immortality of that which distinguishes him above the rest of creation, the destiny of non-intellectual beings is the preservation of the species to which they belong.

§6 Genesis has not the purpose of proving creation from nothing; and one may believe miracles, without believing in this, yet it becomes necessary for a believer to accept it without dignifying it to the rank of an *Idkar*. Maimonides (*M. N. II*, 25) explains that he inclines to this belief, not because the Law is founded upon it, but because it is the

most reasonable theory, to accept in accounting for the creation. Not as a dogma laid down, but because it appeals to reason, is the cause assigned for this teaching. Being the most reasonable and consistent account of the vexed problem of creation, it is no less our duty to accept this than any other dicta pronounced by the understanding. This belief is one of six which must be recognized by every believer, as belonging to the three main principles.

I *Creatus ex nihilo*, may be said to be imperative on not only the believer of Mosaism but as incumbent upon members of every religion, for no divine law can be imagined without it. It depends upon the first *Ikkas*, in that it were a defect in God to regard him as being incapable of creating *ex nihilo*; and God is declared free of defects. He

is the origin and cause of all things, by means of his spirit which is the prime cause of matter.

That we ascribe free-will to him is only done in order that he may create, and his mode of creation must be conceived as differing essentially from ours.

II The second truth which we must accept is the Prophecy of Moses; that the latter reached a higher degree in receiving the divine efflux than other prophets. This belief, expressed in Deut. 34, 10 is dependant upon the second Schar, Revelation.

III Immutability of the Mosiac Law. This is evident on the very face of it. For as having been given by Moses, the greatest prophet, either before or after him, it cannot be repealed by any other, who must be inferior. This will then be connected with the branch denoting the mission of the one

sent by God.

IV We must recur into our category of truths that the perfection of man is attained only by the observance of the commands contained in the Mosaic Law. The desired conduct will eventually lead to the much-sought-for end, future life. The question might then arise, if such is the intention of the Mosaic Law, why make the task more cumbersome by needlessly multiplying the laws, which it is next to impossible to observe strictly. To this our Rabbis reply in "Maccoth 23 b." "God wished to make Israel happy, therefore he gave them many laws and commandments; the conscientious performance of which if of but one, as will be later shown, may predestine a man to future bliss."

V Resurrection of the Dead. On this point our sages are divided.

a) Some are of the opinion that Resurrection will occur for the benefit of the pious and righteous alone. It would then be an offshoot of the first Ikhar. One denying this comes under the penalty of those who deny the omnipotence of God to work miracles, such as have previously occurred in favor of the pious.

b) If, as others maintain, all men will share in resurrection, the one denying it, is included among those who gainsay the third Ikhar. This being no more authoritative than any other belief of the nation, expressive of its convictions, is not absolutely essential to a believer.

VI Messianic belief, similarly as the previous, is merely a popular notion, entertained by a nation which was hampered at every step in the performance of its civil [&] religious rites. Consequently it is not of the utmost importance, though deserving consideration at the hands of believers.

§7. Man being endowed with incontrovertible evidences of superior intelligence, has it in his power not only to develop these powers to the highest limit, but thereby to obtain additional means for securing the happiness in store for the one properly employing the same. If hence come these powers and by what prerogative are we entitled to the emanation from a source we doubt not is above us all? It is through the special favor and kindness of God that

we are granted the very instruments for comprehending the source of all things. We are instinctively imbued with original conceptions under which we may classify a great part of our knowledge, and reason also determines for us what our conception of things within ^{us} and without shall be. We recognize that Divine Providence it is which may arrogate to itself the sole credit of such capacities, however unworthy we deem ourselves to be. We know some things to be true because our knowledge has certain predisposed views and opinions which strike us as infallible at the mere mention of them. Other things are named as true, because the gift of drawing conclusions from certain premises has been graciously designed to exist in the soul of man.

§8. As knowledge is the source of all human undertakings, we must appeal thereto in order to prove the sources of the principles of the divine law. Every science has not only to borrow facts from others (conclusive evidence of the unity of thought and of nature) but must take certain indisputable things for granted because they are such.

I To this class belong axioms, e.g. the whole is greater than a part or two things equal to a third, are equal to each other.

II He also depends largely upon the evidences furnished by sensations, e.g. warmth

III As constituent in the instrumentality of in acquiring knowledge, experiment figures prominently; e.g. magnet, the attraction and repul-

Given caused by it are patent, but what it is, we know not.

IV Historical narrations enter us facts into the mind and we can scarcely doubt the authenticity of the information gained in this way, without possessing abundant proof to the contrary. Likewise we draw upon facts and history to bear witness to the subject in hand. How is it not ^{dis}close to us the visible rule of an omniscient Providence. With a number of such testimonial events can we not deduce some knowledge of Him who controls them. Hence the faith arising amid such contemplations; can it be be otherwise than justifiable? It will be found resting upon the firm basis of truth or actuality and not built upon the vain & shadowy

hopes of an imaginative nature, relying upon impossibilities. For every thing that is possible merits credence. There are two kinds of impossibilities against neither of which the Bible can be said to have trespassed.

I Such things which we cannot imagine even God possessing the power of changing, e.g. that the part should equal the whole.

II Such as are considered impossible for nature, but not for the creator, e.g. miracles, resurrection.

§9. What shall determine the true from the false religion; what means shall we employ in order to have our judgment decide for us this important matter? A religion may have the three principles above cited and still be excluded from the general character of divine. For a man denying the

truth of any of the subdivisions, is looked upon as if he had denied the Ikkar itself from which it is derived. Therefore it behooves us to set up the criteria or marks of distinction belonging to the true religion. The determination must take place either through the religion itself, or its missionaries. Miracles do not characterize the lawgiver, as express caution is given in Deut. XVIII, 22. This object must be the point of inference. For even magicians and pious men can perform miracles, and this power cannot be taken as of any significance in this regard. A lawgiver must essentially fulfill his function in giving laws which conduce to the absolute welfare of the community, which assumes a beneficial aspect to those for whom they are intended. The man is not to be

judges, but his objective point. Further nothing must pass his lips which is not of sterling worth and of undoubted merit. For a prophecy, false in issue, imparts a detracting influence to his words.

§10. Such being the case, the question naturally frames itself in the mind of the reader, how can all religions fulfill their promise of conducting man to his goal of bliss, since many are so various and in direct contradiction to others. All have the same object, yet offer entirely different and even opposed means of attaining it. The adherents of one religion, who are not allowed to turn away from that faith under severest penalties, are by another condemned to the doom which they desire to escape by embracing the first. Yet it is to be noted as a praiseworthy sign, that all religions have

much in common, and the investigator may resort to Maimonides' method of inspection.

Does the object of the laws, viz. the good to be derived from them, point with an unmistakable index to divine source? If so, it has withstood one crucial test.

II. Are the laws genuine, according to our best thoughts, or are they merely compilations of partially known laws, from other than the direct source? Is his character in keeping with the very laws he has set himself to engraving? If his conduct testifies to his purpose, holding aloof from him the reproach of shame and of ambition, he must be looked up to with well-defined feelings of reverence and respectful obedience, as the messenger of God whose choice falls only upon irreproach-

chable beings, who have become well fitted for their vocation.

§12. Can there be more than one divine law for human beings? This thesis in the interrogative form implies a change and any change of this kind may be effected in one of the two taking part in the divine law. The mutation may be consummated from the side of either the donor or the donee, the giver or the receiver. The position of God in His relation to man is such as not to admit of undergoing any alteration. Permanence and stability mark the divine attitude. Hence whatever change is made, can be no reason issuing from the divine Giver's nature. Man, as the receiver, has been pronounced as without calculable difference in any part of the globe, as far as his nature is con-

erred. That is to say, man is the same everywhere in all important respects. So here we are apparently confronted with a startling dilemma, the rebutting of which requires a close study of the nature and environment of man. A studious examination of the matter, that of the variety prevailing in laws, both human and divine reveals to us the manifold possibilities in the development of man's mind and being. That environment plays a great part in bringing to pass such variety, affords the most probable and satisfactory explanation. The genius of nations, the play of feeling and passions superinduced by causes operating round about them, renders one people more susceptible of some things than others, so that judgments as to right and wrong vary correspondingly.

Contrast the laws of nations and what apparent contradictions result. Without doubt, legislation must in all cases be allied with benefit, direct and indirect. The thought of one naturally suggests that of the other. Yet we find the theories of right and wrong diametrically opposed in governments. The variance is due to the disposition and temperament, which in turn are due to external conditions of climate and locality. Similar to other organic structures, as for instance trees which flourish under certain conditions of soil and atmosphere, in this manner deciding the taste and flavor of the fruit they bear, are the inherent qualifications of man for certain codes fixed and settled by circumstances affecting them. The great variety of customs prevailing in different lands is not only a modification but even a verification

of this natural law, universal in its application.

§12. To come to the issue of what we are seeking, we may draw upon the two sets of laws in Jewish history, the Mosaic and Noahic. Both are held to be divine, both bear the same character of regulating the conduct of those to whom they were given. The Mosaic is not only intended as an amendment, but also as an amplification in harmony with the largely increased number over whom it had to legislate. Greater needs brought for more extended remedies. The grand illustrative feature of both is the common possession of the main principles, by which they abide so closely as to render the source indisputably one. Consistency is maintained throughout. The improved law came to Israel in the form of a special and lasting gift designed to raise the nation out of the dregs of igno-

ance and isolation, the Noachide remained in the possession of those who were as yet not fit to receive the higher gift. Hence the different positions of man in the scale of intellectuality and civilization being admitted for obvious reasons, also the capacity of man by his free will to live up to that law of which he is in possession, we must arrive at the same tolerant conclusion that our Rabbis of old did. *כל דבר שיש בו חסד ורחמים*. All that is asked of any being in any society, of any community or man that may claim him, is, that he comply with the laws, institutions and religious beliefs which form the standard of those with whom he has taken up his abode. This statement should perhaps be limited so as to exclude one who himself has a higher standard of per-

fection than those about him, but follows the current of thought accepted by the multitude. Though a rare instance, such cases must also be provided for. Abraham, our ancestor may be taken as the representation of men placed in that embarrassing situation. When all about him, even the members of his own family, cherished the grossest ideas of the deity, he rose above the level of the common herd of idolaters, and beat out a new path for himself and successors. We conclude therefore that laws different in time and standing, may ~~both~~ lead their adherents to happiness, as the provision of God obtains as well in the cases where temperaments are dissimilar, as where the capacities are unequal.

Chapter III

§1. Laws are rules which extend over a large community. Being, as we have shown, relative institutions depending upon many variable constituents in human nature, an explanation of their origin becomes an imperative task for us.

§2. There are three kinds of living beings; firstly, those which, like beasts and birds of prey, find it impossible to live together in harmony; or, secondly, those who, like men, on account of extreme kindness, find it impossible to exist without association, as they all supplement each other; and thirdly, those who belong to neither of the two extremes mentioned, but find it unnecessary to adopt either method. The second class is the one for us to consider inasmuch as we have dealings only with laws which

manhood has set up. Man, when born, is the most
tender creature of the entire animal Kingdom.
But remains in a helpless state, unconscious of the
superintendence exercised over him during a protracted
period of years. By vigilant care, his growth and
development, matters of deep concern to those in charge
of him, progress but slowly in comparison with the
rest of the animal Kingdom. But it is a singular
fact that that which requires most supervision and
vigorous watching, finally becomes more advanced
than that which needs but little attention. Man,
therefore, above all other animals, becomes stamped
with the notion of sociability. Therefore the Rabbis say,
that man is by nature compelled to associate with
his fellow-creatures, in a state or province. Further
man is not furnished by the otherwise munificent na-

ture with the means of overcoming the changes of climate, nor with the implements of defence which other animals possess. But having been endowed with the very useful capacity of invention and of turning nature's operations to good account, he must utilize his surroundings to provide himself with such. It is true though he is, he is still enabled to triumph over the lords of creation, dangerous to the most doughty of them all. By wiles, by cunning contrivances and skillful manipulations, he gains such successive victory in the series where the force of mind is superior to that of sturdy, brute strength. It does indeed appear a marvellous thing that surrounded as man is by hostile elements and powers far exceeding his, he should still prove the theory of existence, the survival of the fittest to be convincing fact born out by all

experience.

§4. Assuming then the obvious necessity of man's association with man, we are led directly to the very origin of laws. In order to protect himself from others evilly inclined, in his inevitable dealings with them, against murder, theft ~~and~~ robbery and similar crimes, he provides for the well-being of himself and the rest of the community by statute laws, whether instituted by wise men or by prophets. These laws afford no protection and are production of no good if not assented to by the majority in the form of a contract or constitution which binds and establishes the agreement. This, again, is found deficient of permanent strength, unless some one leader is appointed, who has bound himself to enforce the laws, to uphold with might and main the enactments endorsed by common consent of the majority. Thus sovereign power

whether kings or rulers, are as much indebted to the populace for their dignity, as the latter is to them for the execution of the laws having the welfare of the community in view. This is called human law.

§4. The constitution of man which demands a general development of all his parts, necessitates still another, which though not as essential to his existence as the former, still calls for a furtherance of the power of approaching perfection, which becomes his duty from the general formation of his being. It is evident that man has some higher ideal to strive for than the mere attempt of saving himself from annihilation and destruction.

He must use his mental powers not only for devising means of existence and of perpetuating that existence on this earth, but also to pursue the ideals gained by the reflection upon matters which shall ingross his

mind in moments of abstraction from purely earthly things. Although in a genus, the different species are of different grades, and the individuals of these are again graded according to their degree of perfection, it is still the duty of every individual to attempt to rise to the highest degree. Every portion of mankind receives some benefit from the more complete perfection of another, just as all the organs in the system of animal life, gain strength and vitality from the more healthy portions of the organic structure. The divine plan will according to this law find its realization in providing a man of surpassing qualities, who will raise the standard of excellence among the rest of his race and who will reach the highest perfection possible for the genus homo. He will whether in writing or otherwise, during his lifetime or after his demise, display the full perfection of man as

a creature embodying divine essence. Such teachings, propagated by such a man, directly or indirectly, comprise what is called the divine law. It stands in the same relation to laws of other kinds that a work of art does to its subordinate intermediary works.

§5. There are in general three kinds of laws.

I The natural laws as dictated to man by his own nature, have the characteristics of being unchangeable by either time or place, and are universal in their application to man.

II The civil laws, on the contrary are dependent upon conditions of time and place, as also the people whose regulations they comprise. Such laws are introduced in all nations, in proportion of belief and are the dicta of reason.

III The divine laws are instituted by God using the prophet as a medium; as that Abraham had his people cir-

cumcious, thereby establishing a precedent for future generations to follow; or through a divine messenger whom God has enjoined to spread his law as Moses.

§6. The tendencies of these three are various. Of

I it is to suppress violence, to advance truth and to protect man from thieving, murder and robbery; of

II it is to suppress that which is improper, to advance the proper, in order that men might refrain from that which is recognized by them as improper, the civil is then similar to the natural in that both tend to the good of the community at large. Of

III the tendency is to lead man to the attainment of the highest happiness, i.e. salvation and immortality of the soul. It recommends the means thereto, reveals the real good and bad, also points out the road to the welfare of the State, if the laws of the

latter are defective. Happiness and the highest aims of man are objects of this law.

§7 The inferiority of the civil to the divine law.

I The civil, as already demonstrated, treats of what is proper and improper, consequently deals with actions alone. The divine embraces that treatment, but also deals with the thoughts and the inner life, with truth and falsehood. The perfection of man lies in both ^{and} the divine is therefore the proper medium.

II The civil does not always decide what is proper ^{and} improper. This lies in the nature of man, for what appears proper to us may not in itself be so. We are all imperfect and incline to one virtue more than to another. Hence imperfection in civil law will arise either from the maker of the law or the community. The divine, on the contrary does not depend on-

thoroughly upon strong reason.

III The civil law does not always give pleasure to the one obeying its requirements, and this state of mind is present in the fulfillment of the divine law.

IV The civil law never defines the virtues in specific actions, it merely makes general propositions. Thus temperance is advocated in all the pleasures of the body, without defining the limit. The divine law supplements the general statements of the former by specifying, for instance, what is to be eaten and drunk, when and with whom sexual contact is allowed. Abstinence is not advocated; rather disclaimed.

V The civil law is limited in its conditions of time, since human laws are not universal in application. Propriety at one time and in one community may be deemed at another time or in another community.

VI The civil law is deficient on the side of the punishments allotted to certain crimes. The penalties decreed by the divine law are commensurate with the crimes committed.

VII The civil can only punish what is not concealed from the vision of man, and the deed patent to the human understanding. But both the vision and the understanding are fallible. Whereas the divine law taxes cognizance of that which is in the least, and of the thought concealed within the innermost recesses of man's sanctuary.

§7. The principles of the civil law are two in number.

I) Free-will to act according to man's desires. The subject is given the choice of adopting one of two courses in which to act. Freedom of the will is a necessary concomitant of laws of any kind. Otherwise how could man suffer the

punishment provided, if he is not given ample scope to do right or wrong actions. This choice is dictated by II) the object of gaining a certain end. They should a leader be appointed, whose duty it is to exact a strict compliance with the laws, unless it be that the community be thereby assisted in prospering?

In the case of the divine law there two do not form principles, as such, though pre-supposed in it, and lying at the basis of it as well as of all human action. Similarly the axioms of science, which must be taken for granted cannot be said to be the principles thereof. All who possess a certain degree of consciousness will act out of free-will and with a certain purpose in view, whereby the welfare of the community might be furthered. The object of the divine law is eternal life, but the latter is yet not to be regarded as

one of the main principles characteristic of it. Obedience to the divine law brings with it a certain amount of happiness and the divine life resulting from such a regulated conduct will be the highest expression of the object for which man is striving.

§8. The principles of the divine law are three in number.

I. The Existence of God.

II. Revelation

III. Future Life.

These three are essentially necessary for the conception of the divine law as such. Deny one and the whole system falls to the ground. Deny the existence of a God and where will you get your divine law. Deny Revelation and you shut out the possibility of obtaining the divine word. If future life be not admitted, what becomes of the purpose

of the divine law. If its strength is spent in merely conducting human affairs, the civil law were sufficient. Hence the object to be attained by the observance of the divine law, the perfection of the soul, is one which is beyond the reach of the civil law. Hence we conclude that the three above mentioned are the actual principles, the foundation-stones upon which the whole divine law is based and without which any one of the divine law becomes powerless as divine. The ancient Rabbins vouch for this in their statement (Sanhedrin 90a) that a man denying any of these three, loses his share in the future world.

Chapter IV

81 The existence of a thing is according to some philosophers accidental, or according to others substantial. When we have reference to the existence of God, this phrase must be interpreted in neither the one way or the other. It being impossible for us to derive the existence of God in His nature, we can only judge of him according to his works, as being the original Cause and Creator of all things. He judges an artist in two ways, employing different means either

- 1) by beholding a superior piece of work which is by general admission attributed to him.
- 2) by beholding an excellent work of art produced from common material.

Thus activity is the guiding star which illumines

our path in seeking for a knowledge of God &
the second method has been shown by Aristotle in a re-
buke to his followers for neglecting the study of small
creatures, to be as important & significant as the
first.

§ 2 There are two kinds of activity.

I That which produces but one effect, without will &
purpose, as of fire which warms, of frost & ice which
cool. This is called natural activity.

II That which produces opposite effects, according
to the will which determines either the one or the other.

The activity of God cannot be of the first kind. For
were it so, it would be bound up inseparably with Him
just as the sun cannot appear without giving
forth heat. But God is separable from the ef-
fects of which he is the cause. Further there is a

certain necessity attached to this first kind, which makes the result invariable. If the fire finds something susceptible to the heat, it instantly acts upon it. But this is evidently an imperfection, in that anything necessary in action cannot restrain itself. But God is perfect, and He cannot be said to be endowed with this kind of activity which argues an imperfection.

§3 The second kind is also impossible of God. For willing implies a change from a previous state which must have been that of not willing. Willing must then be excited by external causes. Absolute oneness, such as God is, cannot produce an instant and be moved by himself, unless supposed to consist of more than one part, the one producing and the other excited to willing. A desire always implies an imperfection with respect to the thing desired. Choice is also an imperfection, for it falls upon something of

which the chooser stands in need. Therefore it would be attributing a naive imperfection in God to class His activity as belonging to either the first or the second kind.

§4 Some, as the Rabbins attempt to obviate this difficulty by using the word "Wasmill" with reference to God's actions. But this does not any more remove the difficulty than by using the simple term "Will" since will with us means that a new effect has come in upon us. Some philosophers again have, in explaining away this embarrassment, made the grossly erroneous statement that God does not act with will. If this were true, prayer and repentance were of no avail.

Go round round God is devoid of all imperfections & possesses all perfections. Still involves wisdom & power. Since both latter are infinite, and bound up in his existence, so we may justly assert that such is also the case

with his will. Will with Him must imply no change, as we truly say that His Knowledge knows no change, though including the different phases arising from differences in time, past, present and future. For it appears incomprehensible, but no more so than the other attributes of God which we predicate of Him. Finite beings cannot grasp the infinite and we are compelled to plead vastness and infinity as the excuse of our self-indulgence in matters pertaining to the Almighty.

§5 The first chapters of Genesis, containing the cosmogony, point to the three principles of the divine law, Existence of God, Revelation, & Reward & Punishment. Bringing potentiality into actuality requires an agent. For if the form of changing from the former to the latter were in the subject itself, it would always be actual. Even if this be the case, but a preventing cause is interposed, hindering

during the transference to the actual, the removal of the existing object is nevertheless caused by a power or an agent, which then brings it into actuality. The means, in another case, might be wanting to bring about the change into actuality: Here again the agent is needed to cause the means to appear. Therefore an agent is always necessary either directly, or indirectly, by either removing or bringing to it the means for the alteration. The catena finally ends in a King (God) who has nothing potential about him, nothing material, since the latter is possessed of potentialities. Therefore God is incorporeal, a unity, a cause & no effect, eternal (not dependant on time) for non-eternity implies potentiality. He is therefore free from all defects. Theology and philosophy coincide in establishing the existence of God in this manner. Another argument is as follows.

* The foregoing proofs for a necessary existence is that contained in Munk Nehuchim II Chap 1 [the fourth proof adduced.]

All things must admit of one of three propositions.

I Either all come into existence and do not finish.

II Ch " " " " " finish

III Or one part comes into existence and perishes; the other part does not perish.

It is impossible that all neither arise nor perish. Also,
 as " " " " arise and perish. For then
 all has had potentiality to bring it into existence, and the
 necessity to perish. There would then be nothing to bring
 it into existence, and existence would thrust off non-
 existence, and there would be nothing here. But as we
 perceive objects, there must be some existence and being,
 which neither arises, nor, perishes, nor possesses the po-
 tentiality of destruction and which wards off the power
 of non-existence of the temporal. This being exists by
necessity and not by possibility.

These propositions presented in the form of a logical syllogism in the disjunctive form is forcible enough to sustain and support the existence of a God.

Incorporeality is deduced from the above, for a thing that is a necessity is no body. For every body is composed of two parts and every composite has the cause of its existence in itself as a composite body.

The oneness of God is hence deducible, for two things cannot possess necessity of existence, without a union. Further each would be different from the other, having but necessity of existence in common. But necessity of existence can apply to but one.

God is also eternal, for a dependance upon time implies a change, and necessity of existence is not influenced by change. That is changed must have an agent. It cannot change itself or two principles would arise, one changing

and the other changed and this is contrary to what we have already established.

Perfection in God is proven in that were an imperfection existing, it would need a supplement, and would therefore not be a necessity according to previous statements.

Hence as adherents and staunch believers in the divine law, we must acknowledge

"Daß als ein Wesen nur das Welt giebt, das von selbst notwendig da ist, weder Wesen noch Sein erklärbar ist, das selbst die Wesen aller Wesen, und von welchen die Erfüllung ist (Vermögen ist, das selbst für die Erfüllung seines Vermögens weder von ihm noch aus ihm selbst hervorbringt, und dieses Wesen ist Gott."

§6 The Unity of God might, at first sight, be apparently destroyed by the attributes which we claim for God. For

as peculiarities or properties, they tend to increase the unity to more. But such is not the case.

II The incorporeality of God, or that he is ~~without~~ ⁱⁿ no power in a body destroys the idea of bodily passions, excluding feelings such as those of pain, fear, joy, rage and all which emanate from bodies.

III Independence of time contains the idea that the power, might ^{and} perfection of God are infinite. Hence his equal is not to be found, for every thing issued from him ^{and} is dependent upon time.

IV Freedom from imperfection refers to such as folly, madness, weaknesses etc.

These are the divisions under the first principle. This being the smallest and most embracing division, it is assumed to be the most complete.

§7. The plurality of effects produced by an agent is no

criterion of the composite character of that object. Fire may produce six various effects, by the mere form of the heat therein contained, by coming into a certain degree of contact with it, according to the susceptibility of the object or the amount of heat received. Likewise the human understanding, though admitted as being but one, is made manifest in various ways, and produces many effects. Maimonides illustrates this by citing the case of three dark rooms, one illuminated by candle-light, the second by moon-light and the third by sunlight. Though light is common to them all, they are yet widely different. Thus the human soul, though strictly one, may give rise to different actions, completely modified by the will of the agent. How much the more applicable is this to God, the prime activity, although many different and even contrary effects appear discernible and are as-

cribed to him. He call him Master, Creator, King etc, with particular reference to a certain capacity, but no intention of referring to duality or multiplicity of being is meant. Similarly in human affairs we may designate a man in various ways. Thus Ruben may be called Jacob's son, Simon's brother, Hannah's father etc. And so also with all the other attributes of God. He may call him the all-knowing One, in alluding to his omniscience & providence.

§8 The word ~~one~~ is used of an object which is isolated from another. It is comprehensive enough to include many individuals who agree in one point. Thus the Ethiopian nation by accidental ties might be referred to as one. Man and horse are one as animals, with respect to an actual point underlying their existence. The sharper that the point in common distinguishes objects, the better can

it be applied e. g. one bone, or better still, if there be but a single element (which is divisible into matter ^{and} form only) to deal with. Surface and line have this relation between them. The "point" which has only durability or permanences as the common feature is the most peculiar of all. Absolute oneness is that which cannot even be thought of as possessing a single point in common with another. God realizes this as the highest embodiment of the term and its implications. Everything is but a possible; God alone a necessary existence.

The term "existence" only is common to them, but even this might be explained away as a homonymous term.

§9. A misunderstanding of previously mentioned phenomena of the manifold appearance of phenomena, claimed to be from God, has led men to blunders and that too so vilely as to cause the very foundation of religion to be undermined. The

existence of the two diametrically opposed qualities in the world, good & bad, the dualists say, is abundant evidence for the existence of two deities, each controlling one of the opposing elements. But this is unwarrantably previous reasoning to the effect that different effects might come out of a unity. The component elements of the universe are in a suitable arrangement and place by which to be guided; in other words we must look upon natural phenomena as manifestations of a "Mighty Ordinance." Instance the apparent diversity in a government, over which the ruler superintends, in all its manifold departments, with but one thought uppermost in his mind, the continuous preservation of his subjects. Even though we discover the most outright evidence of evil, it were absurd, to say that evil is the ostensible object of the ruler's action, and that it is not demanded by the occasions,

which calls for an administration of evil in order to
 execute the correct mission of a government. Does not
 the father inflict punishment and consequently pain,
 for no other purpose than to make a dutiful son of
 the lad? The lawgiver is thus actuated by no other
 motives than those which might subvert the good
 purposes for which the laws were given. Miscreants
 who must pay the price of their guilt are not exempt
 from the general dispensations which thus becomes a
 mingling of good & bad for a good purpose. Hence God
 may be a unity, though both good & bad emanate from
 him. Just as the soul of man is active in many di-
 rections, prompted to all, by but one object, the preser-
 vation of man, so God as a unity may likewise ap-
 pear divided with respect to his conduct. He is the
 Creator, Commander, & Preserver of the world as One

absolutely.

§10. The second subdivision under the first great principle is the admission of God's incorporeality and a denial of his being ~~with~~ a power in a body. This makes expressions referring to feelings of joy, or sorrow, in fact all unsuitable, inapplicable to God as they stand, unless they be understood to convey meanings according to the Talmudic phrase

וְכֵן יִשְׁמַח וְיִתְעַב וְיִתְעַב וְיִתְעַב

The Law speaks according to the language of man.

§11. The third subdivision under the first main principle, that of God's independence in relation to time, implies everything that the expression of permanence and durability of power embraces. Man's power ceases, but God's ever was and ever will be. All relative expressions must be regarded as metaphorical in this connection. Anything that passes from non-existence into existence, is not

necessary, but God's existence is necessary. Therefore such relative words as קדמון and נצח are negative indications of God's eternity.

§ 12. The ^{3rd} ~~third~~ subdivision is that which claims for God all perfections and makes him proof against being attributed any imperfection whatsoever. Besides those attributes given to God in reference to the effects produced by him, there are others that come to him of themselves. No object can possess two contrary attributes, therefore God is either wise or unwise, either powerful or powerless, endowed with will or not. Since no imperfection can be assumed to exist in him, He is wise, powerful, endowed with will etc. As even anthropomorphisms, when thus brought to bear upon God, may indicate perfection. If God is eternal, his attributes are likewise without end, and he must

possess every possible perfection in order that he might
be absolutely perfect.

Chapter V.

§1. In the generation form of every existence, there is a peculiar purpose distinguishing it from other classes of things. This purpose is the cause of existence in that form. Man is not born as other animals, for which very reason he has been regarded as occupying a lower rank in the world of animal creation. But he has been endowed with universal reason, which serves him well and supplies him with material to reflect upon as well as the means with which to meet the exigencies of the moment. So man has not the purpose of exemplifying bodily processes as other animals. But by his intelligent actions, he is seen to have a higher object which may be either practical or speculation, the latter being the more satisfactory as being characteristic of him. Reasoning from other animals, he obtains a knowledge

of modesty (from cats) of industry (from ants) etc. Whereas instinct guides other animals to the performance of their functions, reason enables man not only to learn but to choose also. In man we find a combination of the most valuable possessions imaginable upon this earth, the highest realization of man's qualification to obey the divine injunction to rule over the inferior works of his Creator. Such then being in short the capacity of man, the remainder is left to him, that is, he is to make the divine gift perfect and complete by a judicious use and development of the powers thus bountifully surrendered to his care. A careful watch will bring matters to the cherished consummation of fulfilling the ideal of perfection which may consist of either the perfection of his existence *per se* or the development of his

powers to their fullest extent. It is then man's duty to exercise and develop his powers to their utmost perfection.

§2 The object above spoken of must be in the reach of the class or the greatest part of it. If not, the class can claim no title to continuous existence. Philosophers say that this is reached by obtaining correct ideas. Accordingly but our man in a generation of the stamp of Plato or Socrates could then become immortal. Ideas, such as those gathered from geometry, can surely not further the objective point. But the study of nature and the law, might effect the important and desirable. Our ideas must be objectively true and by assimilation, we collect the necessary material for our advantage.

§3. Every thing has in its nature that which will

lead to the perfection for which it is destined. Man's perfection will then consist of the fullest development of the physical and mental powers, since these compose the totality of his faculties and powers. But not all men are upon equal footing where these powers either physical or mental are concerned. As grades constitute the comparative healthiness of men physically, so must we act in order to grade men according to their mental qualifications and aptitudes.

The First Cause must be accepted to be the very embodiment of perfection in all parts. Abstract spirits, being spirit, possess that degree of which marks their perfection, and we class them accordingly without further ado. A material existence must perform a material act in order to realize its existence. Hence animals devoid of reason have accomplished their

purpose in causing the continuous existence of the species to which they belong. Individual perpetuity does not come to them as to man whose every individual is conspicuous for his reason, high or low.

Hence Speculation is not sufficient for man. Bodily activity also comes to him as a duty and an obligation to be executed to his fullest satisfaction. "Für

höheren Lebens Art. welches in der Pflicht besteht, den Willen Gottes und Sein Gebot zu vollziehen, das vernünftigen Seels. Wohlbrunnens zu sein." The

ideas alone do not suffice, for actions tell what is in the mind, and the two must go hand in hand.

§4. Human actions must belong to one of three classes:

I All tending to perfection and to accomplishment of his purpose. or

II None have this tendency, or

III Some have, others have not.

It is often difficult to define an action so as to be able to place it in one of these classes. The end which is the seat of our promptings to good or evil, is very indefinite. All we know is that it is an efflux of imperishable spiritual principles of which we can ascertain no more. Nor can we go by the decision of the majority in many cases. But since general consensus admits that shunning evil and practicing virtue is commendable, and raises its voice against injustice, violence etc. we must act according to the best of our understanding, in order to decide in the choice of actions. The end may also serve as a general reminder of what we ought to do. For the results of good and evil, of joy and peace, of evil, regret and sorrow. Yet we find that even this is not a sure criterion. For what pleases the one man possessing

a temperament of one sort, proves displeasing to another man of different temperament. A passionate man finds delight in unrest, a calm one in rest. Hence the mean between the two is taken as the surest indication; but the mean being a point equally distant from the two extremes, it is exceedingly difficult to locate the exact point. Another difficulty arises from our ignorance of what pleases God who is also a consideration in our decisions.

§5. Every considerate and straightforward man will reflect upon the best way to reach the goal, and the wisest will therefore come to the best recognition of that path leading to perfection in actions. Since investigation we have shown to be insufficient, we have refuge in Revelation to guide us aright.

§6 Revelation which assumes the form of prophecy, or

inspiration to certain men of higher rank than the commonalty, can be experienced only at the will of God, for it is not natural that pure spirit can stand in any close relation with matter. Hence prophecy is a gift which streams to the reasoning soul by the will of God, whether through the power of the imagination or any other power, thus conveying information concerning that which cannot be learned by natural means (I also believe in the prophet as being also a sooth-sayer) in order to lead himself or others to happiness, or that the fellow-creatures of the inspired one might approach their goal. With all this, though the subject of the prophecy be the same, different prophets will prophesy differently. This is analogous to fire which has the effect to soften wax and to harden salt. The divine efflux is the same, but the medium is not, hence a change

will follow, according to the natural but ^{un}adaptability of the prophet. According to the ancient Rabbins *dreams are one distinct part of prophecy, and as dreams sometimes come true, so prophecies, which are in the main dreams. A voice is heard in a prophetic vision; it is real, though the organ emitting the sound, be not.

By Man is born with absolutely no impressions. His mind is a vacant space, a tabula rasa, ready to receive impressions. He first obtains the use of the five senses, ^{and} in the following order, touch, taste, smell, hearing and lastly sight. With the progress of time come sense-impressions or representations. Spiritual perceptions then constitute another class of mind operations. He obtains the power of abstracting distinctions from a class which is characterized by them. Later he is enabled to distinguish between substance and accident, between what is

* Sanhedrin 89a; Berachoth 57b

possible and unnecessary, and retaining the ideas of representation as already obtained, he combines them for use in sciences. These four degrees are rarely passed except to enter the degree of the holy spirit. When reason outweighs imagination, the dreams are verified, and the dreamers become prophets of the first degree, when in the dream, they become conscious of things hitherto unknown, whether ideas or abstract things, whether single objects or general conceptions, but are at the same time racked with fear and pain which struggle for mastery over the subject. The second degree of prophecy is sometimes attained without going through the experience of the first. Here reason and imagination are equipoised. No pain need be undergone and instead of dreams purely, visions and apparitions come to the prophet. In the third degree, reason is so far in the ascendency, that it comes to hold

the imagination in check. The fourth degree differs from all the previous kinds in that the imagination is not now called into play, therefore no forms are visible. The prophet collects his thoughts, puts the questions and receives the answers. This degree to which Moses belonged already rises above mortal power and such a prophet must be classed among the angels. In order to become a prophet, a man must pass through the first four stages mentioned in the combination of thought and sensations. As enunciated by the Rabbi's prophecy rests only upon wise, strong, rich & tall men. Prophets hear by means of their divine inspirations, also command over nature and even the spirit elements, in direct proportion to their rank as prophets. Thus Moses, the greatest of them all performed some miracles which continued through a number of years. (manuscript)

* Shallos 92 a

§5. If a prophet obtained be not the organ of prophecy, even those not directly prepared for it, might receive inspiration, as the Israelitish nation at Mt. Sinai, where the people are mentioned as having reached the highest stage of development. A sunbeam falling upon a smooth, light body as a polished mirror, is reflected as light into places where darkness prevailed. Hence the presence of the ark made the Israelites a nation of inspired men, the degree occupied by each depending upon the preparation and consequent fitness. Therefore the phenomenon at Sinai might also be considered as reflection from man thus provided for by God in order to convince the heathens of his true mission. Prophecy has not as its mission the predicting of future events, but the improvement of the race of man. In point of time and simplicity of nature, prophecy should precede

Revelation, but also nevertheless makes the latter the main principle just as Reward & Punishment made the chief heading under which Providence is a division, on account of the general character of inclusiveness which is in the terms.

§9. Can a divine law be changed? A change may result from one of the three sides involved, "from the giver," "from the receiver," "from the law itself. Obviously a change is a defect in whichever it occurs. But how a physician who recommends light food for the child and heavier for the adult with the intention in view of modifying the food according to his powers of assimilation and digestion, so does God act towards man. The Almighty does not work against nature except in case of necessity, as as to treat all men and all nations with the same stringency. All the laws previous to Moses were changed,

by that which was the culmination of the best attempts at civil and ritual jurisprudence. Therefore immutability in the main parts is the essential feature of the Mosaic dispensation. A prohibitory article for instance, might be made allowable. Such expressions as *אסור* are but relative and do not point to eternity of the law, but to the fact that others might be changed. All true prophets speak the truth, but as they may be of various degrees, they are of different authority and very naturally one occupying a lower rank cannot successfully contradict and overthrow the word of a greater prophet. Hence Moses who is the highest prophet has given us a law which according to this standard is irrevocable. A prophecy or a message directly from God cannot be annulled by a prophet, though another message of equal might may have the power to do so. Therefore God himself proclaimed the

doctrines contained in the first two commandments, in which the first person is used, while the rest given through the mediation of Moses employs the third person. The first two commandments can therefore not be changed or suspended. We may then establish the following two canons for proving the genuineness of the one sent and the law propounded by him.

I If the prophet speaking occupies a higher stage, as Moses with reference to his predecessors.

II If the evidence is as overwhelming as it was in the case of Moses, when so myriads of people witnessed the effects of the divine inspiration.

An overwhelming testimony in favor of Moses is the Torah itself which is called תורה. Its very defects show that it has undergone no change. But like all written matters, it needs interpretation. Oral tradition

comes to our aid and forers of great value. Hermeneutical rules have also been established to interpret existing laws to the exigencies of the moment, to the manifold circumstances and complications that might arise. In cases of dispute incline to the majority ^① not of the ignorant, but of the learned ^②

§10. The divine law of Moses comprises three kinds of subjects, which come under the exceptions of

I זָרִים Wisdom - comprehending the Decalogue, Existence, Providence etc.

II חֻקִּים Will - including those commands which appear to be the will of God without having any discernible reason assigned, as

פרה אֲדָמָה, יִשְׁעֹטְנָה
III מִשְׁפָּטִים Right - legislating for the preservation of justice and the dissolution of violence.

① Exodus 32, 2

② Prov. 2, 6

The laws of the Decalogue, singularly enough are placed upon two tablets to allude to the two-fold content of the commands in question, both kinds are indispensable for the attainment of human perfection - the first tablet has reference to perfection of man in himself with special allusion to God; the second contains the mandates of the state to him as a member of the community.

§ 11. Does this law grant perfection only when observed in its entirety, or may even part thereof have the effect? The question is thus answered by Albo. Every man with a noble purpose, even if apparently bad, may entitle him to a share in the future world.

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There are so many commandments that it is almost absurd to suppose they can be kept by an entire nation. But one commandment well fulfilled and thoroughly executed,

will produce the desired effect. The multitude of commands are then but so many roads to eternal life. The degree reached through observance of command is variable as

- I The importance of the command itself,
- II The consciousness united to the deed,
- III The repetition of the observance, and
- IV The number of commands performed.

§ 12. The final aim of the soul resident in the body obtained through the fulfillment of God's word is the continual or sustained "Fear of God." It is the equivoque of tranquility, which allows of no addition or diminution, leading to man's destiny.

This state of mind is arrived at only by continued attempts, and its importance is expressed in the passage

וְיִרְאָה אֱלֹהִים כְּבֹדָה

Fear finds its origin thus. The soul retreats, gathering

up all its powers, at the perception of something frightful. The cause may be twofold, either because

I it perceives something dangerous and is terrified at the injury liable to ensue from it, or because

II it beholds the apparition of something enormous and sublime, and recognizes the comparative insignificance of itself to the object. The first is certainly

not present in religion; the second which causes cer-

tain feelings at the contemplation of the vast power of God, deciding him to employ his reason in investiga-

ting and detecting the good and evil, is the proper one

offering the best explanation. This fear of God in the

purest state, gradually but eventually leads to the love

of God which is the highest perfection attainable by

man. Love is directed to either

I That which is Good

or II that which is Useful

or III agreeable.

The second and third being variable, as it will readily appear, the first kind only is stable and durable. God being the embodiment of abstract good, our love for him is unchangeable. Perfect love is that in which the person is willing to renounce every advantage and at any cost in order to promote the interest of the object loved. Such love is entertained by and towards intellectual creatures only. This love, cherished after long reflection, will be free from constraint and force. Such being the case, and it being admitted that the soundness of any capacity is good cause for joy, we will fearlessly love God with all the joy and gladness that should be in attendance in worship of Him, incomprehensible as the union of love and fear ^{may} be

§ 13. Can we expect love from God in return for that which we might bear towards Him? God is the Creator and Author of all; man cannot claim the slightest resemblance to Him in this respect. Love truly exists between men of similar rank, whether socially or intellectually, in disposition, quality or otherwise. A King may be beneficent to a whole class, but what assurance have we that love displayed towards the Great King will draw reciprocal feelings towards any individual as a member of the Kingdom. God besides being designated as King, is also given the titles of Father & Husband. But as in all these relations of man, love is relative. The King bestows benefits upon his subjects, for which he desires a return in obedience and veneration. But man cannot experience happiness without the assurance.

that powerless and insignificant though he be, a certain mutual relation is existing between him and God, despite the immeasurable chasm separating them.

Chapter II

§1 On the general assumption that God is free from all defects, we have for granted that lack of knowledge which was one of the worst imperfections, is included in the general exemption. Does then the Divine omniscience interfere with human conduct or determine man's action? If so, man has no free will to choose between different courses of conduct. If not, can we say that God knows everything? Such is the dilemma which confronts us at the outset. Hence we must adopt the conciliatory view of the old Rabbins that everything is foreseen by God, though free choice is given to man. God's knowledge is not separated from his essence, hence as finite beings we cannot grasp the infinite. Our own knowledge is limited and restrictions upon it cannot apply to

the divine omniscience. Reason gives us cause to say that man has free will, and the law makes allowance therefor in its general principles, as well as in its particular enactments. What becomes of the astrologer and his theory of horoscopic control and predestination of man under the influence of the stars, when free will is accorded to man? The influence of man's free will on his actions are derived from the following sources. Actions may result either from

- I Absolute constraint or predestination.
- II Freedom of choice or volition.
- III Combined influence of I and II in the same action.
- IV Some being predestined, others voluntary.

The first is true according to what astrologers would have us believe. But they forget that in thus solving the

problem of God's omniscience, they act on the supposition that His knowledge is of the same character as ours. If this were so, the knowledge of an event is different before and after it has happened. Hence the absurdity. The adherents of the volition idea also argue incorrectly, for volition is not sufficient to accomplish much that man desires, a matter of common experience. A combined statement of the first two epigrams can neither be fairly advanced, since the two elements oppose each other. The fourth may be accepted, for some actions are voluntary, for which man must receive credit whether good or bad, some again are predestined, e.g. a man embarking on a voyage, is being prevented from doing so, either for his benefit, or to his hurt, while his original intentions have been frustrated. Some few actions are combinations

of the two kinds, when both volition and predestination come into play. e.g. a man digging in the ground, in order to plant seeds, is surprised at finding a hidden treasure.

Attention and diligence must form parts of every human undertaking. In volition these are requisites, in volition and predestination not quite so active, in predestination not essential, though quiescent features, sometimes even proving hostile to the result. Success in righteous undertakings may be taken as a mark of the divine approbation.

§2 Following in the train of human conduct comes the idea of Providence, which means that God takes cognizance of each individual composing the human race, of every action to reward and punish each man individually and according to his deserts. There

are some, who though granting God omniscience,
 deny a personal Providence. There are two threats by
 an inspection of terrestrial affairs, the apparent
 injustice of which proves only a general Providence.
 The adversities falling to the lot of the good may be
 due to secret sin or evil thoughts, but the glaring pros-
 perity of the wicked man is not so easily explained,
 but may be due to the following causes. He may prosper
 I In consequence of the general decree of Providence,
 as a member of a body politic which is prosperous.
 II. Because he is given his reward for the little good that
 he has done.²
 III. Because of the Providence extending over others who
 are related to him. Laban in this may prosper on
 account of Jacob. It may also occur to make the wicked
 man the instrument of Divine wrath e.g. Sennacherib.
 "He whose sins greatly outweigh his good deeds, is permitted
 to prosper in this world" Kiddushin 39a.

IV in order that through him, the virtue of the truly pious may be brought to the test, confirmed, approved of and made public.

We must remember that neither riches nor honor invariably afford happiness to its owners in this world.

Evil may befall the righteous.

I because like the sick man, he assigns Providence though the misfortunes are due to his misdeeds,

II because having repented he forgot his unwelcome sin.

III Though really righteous, he may suffer under true adversity

1) because of the evil by a general decree. He might perhaps have averted the calamity by recalling the people; or he suffers for the nation like Egypt; or because of the planetary aspect under which he was born.

2) in order to purify him for sins which every man commits, or in anticipation of a sin he is about

to commit

3) on account of his connection with the wicked.

4) his punishment may be conducive to his benefit either

a) to cleanse him who worships God from love,

b) to prove his character, (which may leave him liable to imputation as in the case of Job) to the world at large.

c) to add to his state of happiness in the future world, as the greatest proof of the divine love.

For the existence of a Providence, we may adduce arguments from these standpoints.

I. These taken from the general state of things, which afford infallible evidence of omnipotence exercised

over regulated matter.

II Those taken from the component parts of that state,
as the fall of rain, which is so necessary for existence.

III Those furnished by reason, with particular reference
to the position of man in this world, and the wisdom
and omnipotence of God.

§3 The granting of prayers is proof of the cognizance
of Providence which is not vengeful, although of limit-
less power, for even prayers of wicked men have been
answered - for instance, King Manasseh - which
betokens the great mercy of God. The qualifications
necessary for the possession of true, absolute and
perfect mercy are

I The dispenser must be immutable,

II " " " independent of external aid,

III " " " able to confer favors of

Contrary natures.

II The dispensers must be superior to all external control and have unlimited sway over nature.

God being found the only being satisfying all three requirements, our prayers and wishes should be addressed to Him alone. The efficacy of prayer like some previous questions has found its objectors who place their argument in the form of a dilemma. Either God has decreed that a certain good shall happen to man, or not. In the first case, prayers would be superfluous, in the second unavailing. How can penitence and contrition change a man's destiny? and then reconcile the alteration with God's foreknowledge. This problem must be answered in the same way that the previous one of consistency of omniscience and prescience with free will.

Prayer exercises a most beneficial effect upon the reciter. Its power is great as exemplified in many instances, in Holy Writ. Hagar was thus saved from death and Rebecca relieved of barrenness. Prayer may be efficacious before the doom has been decisively ordained and decreed. But when an association has been added to the decree, it cannot be changed. Hence the inefficacy of the devout prayers and sincere wish of Moses to enter the Holy Land. The following facts must be borne in mind during prayer; probability must be avoided, the words must be in perfect accord with the feelings; humility & devotion, in reverence to God, must be uppermost in the soul of the one praying. Man with the utmost striving must be at one with nature, therefore prayer, to be fulfilled, must harmonize with the will of God.

At times, for no other reason than to save a manifestation, the object of his prayer is withheld from him.

§4 Are blessings prayers or prophetic predictions?

The blessing is a prayer, the laying of the hand upon the head a conduit, the efficacy depending upon the degree of moral fitness and preparation of the recipient, as also upon the power and worth of the one pronouncing the blessings. The three kinds are

a) that from a prophet,

b) " " " from man,

c) " " " descendant of Aaron (sacerdotal)

§5. Prayer is in its effect, at best but temporary, and does not itself lead to that higher perfection, eternal life.

Not so with Penitence, which is of two kinds, that
I out of true love of God,

II " " fear of the Almighty.

a) arising from fear of immediate punishment,
by contemplation of Providence, and
hence are results. (Such is of considerable worth,
but a) is not so valuable.)

Repentance arising from fear has the effect of blotting
out a man's sins, but is rather negative, in that it entitles
him to no share in future happiness. According to strict
justice, repentance, not grace but expiates sin. The
course of repentance is marked by the harmony of
thought, word and deed, as well as confession, and ab-
stinence from a repetition of the offensive act. The
many obstacles and impediments in the way of
true repentance may be classed under the following
three heads.

- I Insensibility to the nature and consequence of sin
- II Seeking to extenuate his sins and exculpate himself

self by subterfuges and at the cost of another.

iii The love of money and of fame is incompatible with the love of God which should fill his mind.

The acts of an agent should correspond with the purpose for which he designed them. The purpose we have shown is the continuance of the soul. By the exercise of free-will a man throws his merchandise into the water, in a moment of danger, for self-preservation, yet this conduct, which he might later regret is also compulsory. So a man reflecting on his sin wishes it undone in order that a continuance of self-preservation might be secured. It is therefore no longer the offspring of his free-will.

§ 6. The main question of this chapter, that of Reward & Punishment now comes to our hands. To act for the sake of Reward or to avoid punishment

is an idea that should never enter the mind of the true
lovers of God. Concerning this there are four views.

I That there is no reward or punishment. This is based
on the hypothesis that the human soul is in no
wise superior to that of the animal.

II That Reward and Punishment are altogether corpo-
real and occur in this world. Here the key lies in the
acknowledged superiority of the human soul, but its
residence in the body limits its power.

III That Reward and Punishment are spiritual and in
the future world. This is founded on the celebration
of a child's obedience to the father and the law with
respect to the bird's nest, the fulfillment of each
of which is joined with the promise of a prolonged
life. But by an accident during the accomplishment
of the mission the child's career is terminated.

V That Reward and Punishment are partly spiritual ^{and} partly corporal. This view is based on the Bible.

These great differences of opinion arise from the disputes concerning the soul of man. The fourth view which includes the advent of the messiah and Resurrection, is according to Albo the one to be preferred by Israelites. Man combines within himself individual and generic perfection. Plants have souls, animals also, but man's soul differs from them all. It is not lost in him but remains distinct. The soul differs from all other faculties. The more it is exerted, the more efficient does it become. Nor is it subject to mutations. Therefore the soul is not annihilated with the rest of man, but will continue to perform its function and become angelic. Since but few of the righteous are rewarded here below, now-

nation will see them enjoying their native prerogative.

§7. Change of any kind, even if it be for his good is painful to man. So death is dreaded ~~for~~ and feared, for no other reason than a child when born cries, because the change cannot be ^{fully} appreciated. The body is like a ship in which a voyage may be made, but will be discarded when it has served its purpose.

§8. The body and soul having acted together, are to be rewarded or punished together. But what shall this

" - " merit consist of? The natural desire of the soul is to praise God and by withholding its accomplishment, the soul endures the torments of distraction. The wicked soul on account of its previous corporeal propensities, from which it has yet not been loosened, will hover over the earth to which

it is attracted. According to Rabbinical interpretations, the souls of even the most pious remain in suspension for twelve months which period they deem necessary for even the best in order to become fit for the coming phase of joining the celestial intelligences. The reward promised is of a purely elevating nature, that the righteous souls will find their thoughts of the deity realized.

Is this phase and torment of the future state to be lasting or temporal? The intention of the sinner has been to rebel against an infinite power, which is a severe offense even where an earthly king is concerned. But the mercy of God remits the severity and duration of judgment and the punishment. Good actions are judged by their utility. Thus the service renders a king being most use-

ful, is also most laudable. If difficulty marks the service, the reward is but temporary. Here again the mercy of God prolongs the happiness to a protracted period of joy for the righteous. But why have spiritual promises not been mentioned as distinctly in Holy Writ as the temporal? The promises in the Bible have always been addressed to the assembled nation, with but few exceptions, and not to individuals. In a general way the Future State may be said to be contained in Holy Writ. ©

§9. The Rabbis, in speaking of the resurrection of the dead, say "If that which was not can be, that which has already been, can certainly be again." The body having once contained a soul has been rendered by this tenure, susceptible for another reception of it.

© Prov. xi, 7 Ps. xxi, 12, 13 Levit. xxxii, 46, 47 Prov. xiv, 32

Like a candle (which may stand for the body) can more readily receive the light (to which the soul may be compared) after it has once been lit, so is the established relation between body and soul. The manner of Resurrection is beyond human reason, and in the Bible, we have no direct statement of it.

§ 10. A distinction in the advent of the 'Messiah' is no longer made. R. Hillel said 'The Pharisees have no Messiah in prospect, for they have already enjoyed him in the days of Hyskiah, King of Judah'.¹⁰ Some prophecies that have not yet been fulfilled must apply to some future day, e.g. Mal. IV, 5, 6.

§ 11 The trust and love of God is best shown and tried by adversity. The feeling of Hope is ever present in the hearts of the righteous who are mindful of the covenants which God has made with man.

¹⁰ Sanhedrin 98a

The covenants consummated by the cutting up of an animal an emblematic of the perfect union existing between the truly divine man and his maker. Hope may arise

I From confidence in the divine mercy; such hope is praiseworthy, though not always efficacious.

II It may be founded upon a due sense of the divine dignity and honor, and is more efficacious than the first.

III It may arise from confidence in the divine truth and faithfulness, and is the most efficacious of all.

There is a general trust or confidence in divine aid, when a nation is concerned, and a special one for the individual whose prayers may be granted with greater facility. Though constant longing and expectation are injurious to the mind, injury comes only when the object looked for is beyond

rack, otherwise the mind becomes tranquilized in
to a condition of hopeful rest and the subject experi-
ences the delights of having found a safe haven.

§12. Perfect Good is that which cannot be subjected
to any change. No creature can possess perfect good,
because of an unceasing conflict that is being con-
stantly waged by antagonist principles of which it
is composed, and the alternate preponderance of
one over the other. Superior creatures with intel-
lects are not subject to such conflicts, hence re-
duced to a state of quiescence, called in Heb
וְשֵׁנָה *peace*. The phrase *וְשֵׁנָה* *peace*
means a want of this nice adjustment of an-
tagonist powers. The state of peace is the highest
to which man can aspire. Ps. xxxvii, 37 Num. vi, 26

The End.