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S A A D J A ' S E T H I C S .

G R A D U A T I O N T H E S I S

B Y

L E O N M A G N E S .

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P R E F A C E.

I hope that the crudities contained in the following pages will be excused, chiefly on the ground that it was not my good fortune to possess any guide which might have given me a point of view from which to consider my work.

I regard these pages as being but preparatory to a fuller insight into the history and nature of Jewish Ethics. Indeed, I have made some advance beyond the results shown in these pages, in that I have worked through Bachja's *Hoboth ha Leboboth*, and have gathered much material thereon. It was my intention to incorporate this material in this essay. But the saying of Saadja, IV, 102, I have found to be very wise:

אף על פי שגופו קטן (ונבזה) נפשו רחבה מהשמים והארץ

Man's soul is broader than heaven and earth, but his body is small and despised.

I herewith extend my thanks to any one who may have helped me. I extend my thanks in particular to Dr. Malther for his kindness in assisting me over some difficult passages in the translation of chapter X, and to Dr. Grossmann for his courtesy in loaning me needful books.

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INTRODUCTION.

JUDAISM AND SYSTEMATIZED PHILOSOPHY.

FIRST CONTACT OF GREEK PHILOSOPHICAL SYSTEMS WITH JUDAISM--SEC-
OND CONTACT THROUGH ARABIC MEDIUMS--ARABIC PHILOSOPHY--KARAISM--
JEWISH SCEPTICISM--THE DEFENSE OF RABBINISM BY SAADJA--FIRST JEW-
ISH PHILOSOPHICAL SYSTEM--FIRST SPECULATIVE ETHICAL SYSTEM.

I N T R O D U C T I O N.

Judaism's contributions to systematized philosophy have seldom been independent in thought and of far reaching influence. The first time that Judaism took any place at all in the history of systematized philosophy was when Philo (1-) of Alexandria attempted to allegorize the Bible in order to bring Jewish thought into harmony with the Neoplatonic system. Whatever effect Philo's work may have had on the development of systematized philosophy, it had very little effect on Judaism, probably, 1. because of the lack of affinity between the Jewish spirit, and the Hellenic spirit in the Neoplatonic form,¹ 2. because the Jewish spirit was at this time busy with its own development and could exercise but little originality in its contact with a foreign system,² and 3. because of the disturbed political conditions. It is true that in the far-reaching talmudic and midrashic literature mention is often made of the intercourse between Jew and Greek. But this first attempt of Philo's to harmonize the religious system of Judaism with the current philosophical view did not affect the general tendency of Judaism.

1. cf. Bl. p. 700.⁷²
2. cf. Gutt. p. 8ff.

Gutt. p. 8ff.

Philo is never mentioned in Talmud or Midrash, nor by Saadja or Bachja, or even by the Neoplatonist, Ibn. GABIROL.

So, Judaism did not yield to the Greek system of speculation. Instead, the Jews became jurists, and, as GUTTMANN remarks, jurists are seldom speculators in philosophy.¹ The codification of the Mishna was the codification of laws, and not the presentation of a philosophical system. After the activity of the Tanain, the Amorain, notably in the Persian domain, engaged for three hundred years² in a zealous halachic and agadic interpretation of the law. The Talmud was closed around 500. The very fact of its close indicates a deterioration of the mental standard and of the moral stamina of the people. Thus in the beginning of sixth century Jewish studies fell into a deep slumber, having lost any independent creative ability. In bringing on this collapse, the first attempt of the Greek spirit to foist a Greek philosophic Weltanschauung upon Judaism, was an indifferent factor, having contributed neither to this side nor to that.

1. p. 13

2. Geig. p. 262.

The second attempt of this penetrative Greek philosophy^{'s} to intercept the course of Judaism development was made in a less direct and more insidious way.

The Greek philosophers, Aristotle and the Physicists in particular, were translated into the Syriac in the fifth century. With the downfall of Persia and the rise of the Arab power under the ABBASSIDS, the court of the Khalifs was frequented by Syriac physicians who roused the interest of the Arabs in Greek literature. With their customary ardor the Arabs soon translated the Greek philosophy into Arabic.

Arabic thought was now diverted into two directions.

On the one side, the new philosophy found adherents who would acknowledge no other authority. Under the influence of Aristotle and Neoplatonic commentaries¹ they called themselves Peripatetics or Philosophers².

1. cf. Schm. p. 135.

2. The most noted of the Peripatetics were Alkendi of Basra, 820; al Farabi of Baluh, 900; abu ali ibn Sina, known as Avicenna 986-1037. Following Aristotle, Ibn Sina divides science into three parts: 1. higher and transcendental: metaphysics, 2. lower or empiric, e.g. physics, 3. middle and theoretic: mathematics and logic.

On the other side, the Korân revealed by God through MUHAMED had to be protected against the onslaughts of the Philosophers. The MUTAKALLIMUN (מְדַבְּרִים, speakers, Loquentes) the Theologians,¹ defended the dogmas of the revealed religion. As the basis of all their propositions they took the Korân or the "Word" (Kalâm). Their system was therefore called the system of the Word or al Kalâm (לשון דבר).²

Among the MUTAKALLIMUN or KALAMISTS, however, there were points of controversy.³ All held to the Korân, the Kalâm, but some, uncompromising in their attitude to the new Greek philosophy, were strict literalists, while others in deference to the new Greek philosophy were freer, more allegorical in their interpretation of the Korân. The orthodox literalists were called the MUSCHÂBBIHA⁴. They interpreted literally the Korân passages mentioning Corporeal parts of God. They furthermore held to the obvious meaning of the Korân as to the predestina-

1. The most famous is al-Ghazali of Tur (1072-1111).

2. With some Kalâm or לִשָּׁן דְּבָר means logic, as with Bachja. cf. Schn. p. 135.

3. cf. Gr. p. 200; Sp. p. 222.

4. The orthodox reached their highest development in the Ascharites, founded by Abul Hassan ali ben Ismael al-Aschara of Bassora (881-940).

tion by God of all man's actions, i.e. that man had no free will.

The other school among the MUTAKALLIMUN were called MU'TÂZILITES, (schismatics, heretics). This school was founded by WACEL b. ATHNA (700-749). They insisted 1. upon the pure unity of God; they denied every attribute. They assumed 2. human free will (Kadâr), since predestination of human activity is incompatible with God's justice in as much as he rewards and punishes the good and the bad. In short, they were advocates of God's unity and justice. In establishing these doctrines, they always found their basis in the Koran. But this was hard work; so in order to facilitate matters they employed the same method as did the Jewish Alexandrian philosophers in Philo's time, viz., the allegorical interpretation of scriptural passages in order to harmonize these with the Greek philosophers. "Allegory was to fill the breach between the reasonable consciousness of God and the unreasonable one which the Koran taught." In the MU'TÂZILA was adopted by Khaliph, Almanun.

At this time when, as Joel says, "the Arab ceased filling the world with the noise of their arms and began to follow the arts of peace", the Jews too, freed from the Persian

yoke, began to feel the influence of this study of philosophy.

From the close of the Talmud up to this time, the Talmud was the only source of culture and character.¹ It was regarded as the final and inviolable authority.² The literary activity of the SABORAIM and of the early GAONIM confined itself, as far as we know, to a few talmudic compendiums,³ to individual poetic endeavor, to several orders of prayer, etc.⁴

But if official Judaism within the schools in Sora and Pumbedita was so steep^{ed} in talmudic studies as to be unaware of the philosophic movement without, it was not possible that all Jews remain insensible to the new thought. Among the Arabs was

1. cf. Gued. p. 17.

2. cf. Geig. p. 262.

3. The chief ones were: Sheeltot, by Achai (760), Halachot Kez-ubot or Ketuot, by Jehudai (760), Halachot Gedolot by Simon of Kahira (900). For a full list, cf. Taub. p. 8.

4. cf. Gutt. p. 13. Geiger is of the opinion that these small attempts at gaining an insight into the "talmudic darkness" is the first evidence of the working of the new philosophical spirit among the Jews. But on this assumption of a "zealous spiritual activity" among the Rabbinites, we should expect the Karaitic movement to have been attacked long before Saadja's attacks. Geiger's opinion seems tenable only on the assumption that the greatest part of the literature of the Saboraim and Gaonim has been lost.

a party called the SCHYTES,¹ who attacked all traditional methods of studying the Koran and who interpreted the Koran according to its strict sense with the help of any tradition. Opposed to these were the SUNNITES who maintained the reliability of all tradition. A similar split was created in Judaism by a party of men under ANAN b. DAVID (760) a disciple of JEHUDAI GAON. These men or KARAITES² (כתבֿתֿאֿרֿאֿיֿם) attacked the reliability of tradition, especially in its interpretation of the Bible. The principle of the KARAITES was חִפְּשׁוּ בַּאֲזָרְתָא שְׁפִיר: investigate deeply into the words of the Tora.³ All talmudic dogmatics were attacked. In 800 JEHUDA JUDGHAN, Karaite of prominence adopted the principles of the MU'TAZILITES⁴ to whose philosophy Karaism

1. cf. Geig. p. 264.

2. The chief doctrines of the Karaites were as follows (cf. Sp. p. 235.)

1. Every single body consists of atoms.
2. Between atoms there is a free space.
3. The world is created from nothing.
4. God is not to be bounded by space.
5. God is incorporeal.
6. The creator of the world has no beginning or end.
7. God is omnipresent and omniscient.
8. God is all good and all wise.
9. God's providence rules over all.
10. Human will is free.
11. Human intelligence is an emanation from the divine.
12. The soul is immortal.

3. cf. Sp. p. 233

4. cf.

in the future always cleaved¹.

If the Karaites attacked the reliability of tradition, they were zealous, at any rate, in upholding the authority of the Bible. The imperviousness to the new Greek philosophy of the official Judaism in the schools, aroused in many a skepticism that attacked not only tradition, but even the Bible itself.² CHIWI al-BALCHI of Balch(or CHIWI al-KAALBI) gathered the portions in Talmud interpreting Bible passages in different ways. Since these interpretations contradicted one another, he held that it was proper for him or any man to interpret the Bible as he pleased. In addition to the self-contradictory Talmud passages, he added over 200 critical objections to the authority of the Bible.³

Thus four influences were at work in the world of Jewish thought: Greek philosophy, Arab philosophy, Karaism and Jewish skepticism. Rabbinism, in order to live, was bound sooner or later to recognize these influences. The first Rabbinite of consequence to adopt the philosophic point of view was SAADJA

1. cf. Maimonides I, 71.

/ 2. cf. Bl. p. 702.

3. Gutt. p. 20.

ben JOSEPH of FAYUM (דבנ"ס) (892-942). As a Rabbinite, his first literary efforts were directed against Karaism¹. Furthermore he translated the Hebrew Bible into Arabic. One of the main reasons for this was the support tradition². That his attacks on Karaism were vigorous is attested to by the fierceness of the polemics against him by the Karaite SALOMON b. JERUCHAM! ✓

The fame of Saadja's wisdom reached the Exilarch at Sura, DAVID b. SAKKAI. The GAONATE had sunk very low. MAR COHEN ZEDEK the Pumbadita Gaon proposed the abolishment of the Sura Gaonate³. But DAVID b. SAKKAI, who seems to have been an executive of considerable insight, would not consent to this. Instead he called Saadja to the Gaonate in Sura, (928). Thus did Judaism officially recognize the existence of systematized philosophy, of Karaism, of skepticism.

as

Saadja continued in his office Gaon for two years⁴. The moral and political corruption of the time was great. Saadja soon quarreled with the Exilarch. He refused to recognize the Exilarch's requisition for the Gaon's signature to a bill ini-

1. cf. Gr. note 20.

2. cf. Gr. p. 271.

3. cf. Gr. p. 277.

4. cf. Gutt. p. 18. But cf. Gr. p. 302ff.

quitously transferring an inheritance. After a long contest with the Exilarch, Saadja was compelled to flee to Bagdad for safety. In 937 he was recalled by DAVID b. SAKKAI to the Gaonate which office he held until his death. It was in 933 while he was living in Bagdad that Saadja wrote in Arabic his chief work, KITÂB al-AMÂNÂT wa'l-I-TIQUÂDÂT, (ספר האמונות והדעות).

The book EMUNOTH weDEOTH is the first attempt in Jewish literature to present a systematized philosophy. It sought 1. to define the attitude of Judaism to philosophic speculation in general¹, 2. to determine Judaism's attitude toward Greek philosophy,² 3. toward Arabic philosophy,³ 4. toward Karaism, 5. toward skepticism.⁴ For the benefit of the philosophies Saadja sought to show that all conclusions of the reason (לשכל) agreed with the Jewish Bible (כתוב) and Jewish tradition (קבלה). For the benefit of the Karaites ~~who~~ showed that reason and Scripture agreed with tradition. For the benefit of the skeptics he showed that Scripture and tradition agreed with reason. Thus his task was to show the agreement of reason, Scripture, tradi-

1. cf. Emun. p.

2. cf. Gutt. p. 18.

3. cf. Gutt. p. 17.

4. cf. Emun. especially at the end of III.

tion (שכל כתב קבלה) in all truth.

The book EMUNOTH weDEOTH contains an Introduction () and ten chapters: 1. Theories of Creation, 2. Conception of God, 3. Laws of Reason and of Revelation: and Refutation of Objections to Bible, 4. Freedom of Man's Will, 5. Classification of People according to Virtues and Vices: Repentance and Recompense, 6. The Soul, 7. Resurrection: of Soul and Body, and of Israel, 8. The Messianic Time, 9. Reward and Punishment, 10. System of Practical Ethics.

As part of this systematized philosophy we observe that Saadja presents also a system of Ethics. This is the first ethical system, speculatively considered, that we have in Judaism. Bible ethics contained precepts and laws that always served as the chief source of all later ethics. Yet the Bible contained no speculative system. Talmudic ethics was but an amplification of Bible ethics. The Pirke Aboth was a practical guide, but not a speculative system. Biblical and talmudical ethics consisted of practical rules and exhortations appealing for immediate action. With good right it is held, that when speculation upon ethics is absent, the ethical life is dominant¹. The

1. cf. Rosin p. 1ff. L. Lazarus p. 6. M. Lazarus p. 64ff.

Absence of speculative ethical systems in Judaism up to Saadja is ~~thus~~ rather a credit to the morals of the Jewish people than a slur upon their speculative systematizing ability.

We expect a priori that Saadja will treat of ethics

1. because the Greek and Arab philosophic systems devoted sections to ethics, 2. being a Jew he will saturate everything with ethics. As a matter of fact, the whole book EMUNOTH weDEOTH is hardly ever free from passages of import for Ethics.¹

1. Indeed, it cost us much pain to abandon the thought that the title מִן מִן was to be translated according to Geiger V, 281 "Glaubenslehre und Sittlichelebensregeln", and according to Sachs p. 189, "Glaubens und Sittenlehre". This translation of מִן was adopted by them chiefly because of ch. X. But, accepting for the moment the contention that ch. X is an appendix, what then would the word מִן mean? מִן מִן is generally translated into the equivalents of "Dogmas and Opinions". This translation means to imply that מִן, מִן, מִן agree both as to Dogmas of faith, of revelation, and as to matters of opinion, of reason. Taking מִן to mean morals, however, the book מִן מִן would seek to show that מִן, מִן, מִן agree both as to matters of Dogma, whether of faith or of reason, and as to morals. But this is not borne out by the book, nor by the use of the word מִן before the time of the translation of Maimonides' מִן מִן by Saul ibn. Tibbon (cf. Rosin p. 32, 1). The translator of Saadja, Jehuda ibn. Tibbon uses the word מִן when he wants to speak of morals, characteristics. According to Steinschneider, p. the Arabic title is a false translation after the Hebrew. In this view we cannot know when the Hebrew or Arabic title was given; at any rate, not by the author.

One hundred years after Saadja BACHJA (Bechai) ibn. PAKODA lamented and was astonished at, the fact that in all the earlier Jewish writings there was not one devoted exclusively to a scientific treatment of man's inner duties (ספר מ'יחד בחכמת) (המשניות)¹. This does not mean, as is generally held, that the מ'יחד בחכמת is the first ethical treatise in Jewish literature. It means rather that the מ'יחד בחכמת is the first systematic religious handbook, a book of meditations. It does not treat of ethics, in the modern acceptation of the term, as much as it treats of religion i.e. of the love of God which is made the greatest of all goods and virtues.² Bachja's book is an ethico-religious book; Saadja's is a book of philosophy, dealing with ethics as a part of this philosophy. His metaphysics is ethical, and his ethics is metaphysical.

A system of speculative ethics does not necessarily reflect the actual morals of a man or his time. Nor does it necessarily follow that such a system will exert much influence upon the morals of a man or his time. If it has been the dis-

1. cf. חכמת המשניות, p. 5, Stern's ed. 1854.

2. cf. p. 139.

inction of Judaism to present unequal examples of moral living in spite of the non-existence of a speculative ethical system, it is at least interesting, to note the content of the ethical systems of those Jews who did systematically speculate upon ethics. Of these men Saadja was the first.

We have divided Saadja's ethics into three parts: I. The Ground of Ethics, II. The Sanctions of Morality, III. Practical Ethics.

CHAPTER I.

THE GROUND OF ETHICS.

MAN HAS NO KNOWLEDGE OF THE REAL NATURE OF GOD--GOD'S MORALITY
IN HIS CREATION-- THE HAPPINESS OF MAN THE OBJECT OF CREATION--
MORAL CONDUCT ORDERED BY THE MORAL GOD FOR MAN'S HAPPINESS.

CHAPTER I.

THE GROUND OF ETHICS.

Man's knowledge has its origin in sense-perception (מין המוחש¹; ידע נראה²). Thence it rises through the next higher stage, the inborn reason (מדע השכל). Then refining upon this stage it reaches the highest subtilties through logical necessity (ידעת מה שהכרח מביא אליו³). The highest subtilty man can reach in his conception of God. But man's rise in the stages of knowledge reaches an end before he can comprehend the real nature (טבע) of the highest subtilty, God. Indeed, man cannot know the real nature of God. We know only that the creator of the world is a unity.⁴ If we analyze this concept of the unity

1. II, p. 53.

2. Introd. p. 9.

3. But cf. Horwitz p. 48, note 90.

4. Direct proofs:-

1. A creator is unlike his creatures. They have bodies; he has none. Bodies are complex. ∴ he is one.

2. Existence implies unity. Any other assumption is arbitrary.

3. The one creation needs only one creator.

Indirect proofs:-

1. More than one God involves a trilemma: a. If both created at the same time, then one would need the other, ∴ each would

of the creator of the world we find that God must have life(חַי) and wisdom(בִּינָה) and power(הִשְׁגָּה)¹. These words are but the connotation of the word, creator. We need three words to express what we mean by the unity of God, because of the poverty of language.

Our reason can comprehend what we mean, but no one word will convey the full meaning of the one concept, God. These three attributes purporting to tell of the real nature of God (אֵלֶּיךָ נִשְׁמָךְ) do not give any knowledge of his real nature. We cannot comprehend God's nature because he is utterly unlike his creatures.

When Scripture speaks of God in human terms it is using figurative language.² Saadja then takes each one of the ten Aristotelean

be without omnipotence, b. if creation be possible through one alone, the other is superfluous, c. if each can do what pleases him, one can kill and the other keep alive, and a thing would be both dead and alive at the same time.

2. If one can hide something from the other, this one is not omniscient; if unable to hide something, not omnipotent, ∴ not God.

3. If both are alike, they are only one, If both are unlike, there must be a third in which each has a common term and ∴ each is a put-together body.

1. II, p. 57.

2. In V, 125, VII, 144 Saadja lays down the principle that the literal meaning of Scripture may be disregarded in four instances when the passage contradicts either sense-perception, or reason, or another passage, or tradition.

categories and shows by reason and scripture and tradition the inapplicability of each to God.¹

Yet men speak of God as guiding the affairs of the world. (*לֵבְיָהוּ*). Surely it is not from the abstract conception of God, that we know that he is just and kind. We must look to God's creation. There we cannot, to be sure, learn anything of God's true being. We can learn, however, the effects of his being. We can gather from nature evidences of the attributes with which we are wont to characterize God. (*לֵבְיָהוּ*)²

We find that God created the world ex nihilo, i.e.

1. II, 67ff. a. Substance (*חומר*) i.e. fire, air, silver, etc. But God created all substance ∴ he does not partake of it, b. Quantity (*כמות*): if God were limited he would be created, c. Quality (*איכות*): God created all accidents ∴ he is beyond them, d. Relation (*התאמה*): before things were created they stood in no relation to God. At their creation God surely did not change his nature, e. Space (*מקום*): before the creation of the world he was without space; he did not change his nature at the creation of space, f. Time (*זמן*): similar to relation and space; also, time is the measure for the permanency of bodies alone, h. Possession (*קנין*): everything is his: cannot say this or that is his, i. Posture (*עומד*): he is eternal; posture requires support from another body, j. Work (*עשה*): God creates without activity and without matter; he wills, and things come into being ex nihilo, k. Passivity: (*עשה*): God cannot be acted upon by man. When

it is said that Moses saw God it does not mean that Moses saw God as he really is.

2. II, 74.

the world had a beginning in time.¹ We see further that God is great and providential and benevolent and angry and all-hearing and mighty and wise and merciful and dominant and commanding.²

The purpose of creation is 1. to reveal God's wisdom, 2. for the benefit of his creatures; and that they serve him.³ Man is the highest development in creation.⁴ His superiority lies in his wisdom. He looks into the future, tames beasts, tills the ground, etc.⁵

God, in his goodness, has not only created the world for man's benefit; he has also laid up for man perfect good (הטובה הגמורה) and eternal happiness (ההצלחה העתידית).⁶ But in order to attain happiness in this world and in the next, God in his kindness has exacted moral conduct of man. (המצוות והצדקה)⁷ Man has been given his superior faculties not for pride but for

1. I, 23ff. 4 proofs:-

1. The world is finite in space. ∴ its power is finite. ∴ it cannot contain within it infinite time.

2. Everything is a union of parts, even the heavens. A union implies a creation.

3. Every substance has ~~accidence~~^{τs}. ~~Accidence~~^{τs} are created. ∴ the substance which carries them is created.

4. Time is finite. The past ends in the present; the present ends in the future. Anything infinite cannot be split into parts.

2. II, 68. /3. I, 52. /4. IV, 101. /5. IV, 102 /6. III, 78.

7. IV, 102, III, 78.

purely moral conduct (אמת ברורה וצדק מבואר).¹

Thus, the ground² of ethics with Saadja, the one principle to which all actions are ultimately reducible, is, the nature of God and the happiness of man.

1. IV, 102.

2. cf. Hyslop, p.

CHAPTER II.

THE SANCTIONS OF MORALITY.

THE NATURE OF GOD--THE HAPPINESS OF MAN--REVELATION--REASON--
ETERNITY OF THE MORAL LAW--FREEDOM OF THE WILL--REWARD AND PUN-
ISHMENT--REPENTANCE.

CHAPTER II.

THE SANCTIONS OF MORALITY.

The sanctions of morality are the reasons which will impel a man to do the right and to avoid the wrong. With Saadja, the ground, the ultimate principle of ethics, viz: the nature of God and the happiness of man, is also the ultimate sanction of morality. It might be asked, says Saadja, why did God burden men with commands and prohibitions to govern a moral life, if it be true that the happiness of man is the end of all creation. But it is just the thought of the highest happiness and eternal good of man, that has led God to give him commands and prohibitions, for, man has a double enjoyment of that good to which he attains through struggle and labor.¹ The sanctions for heeding these commands and prohibitions are found in revelation (נִתְּנָה) and in reason (לִבּוֹ) and in the eternity of the law (הֵיא עוֹלָמִית) and in freedom of the will (בְּחִירָה), and in reward (לְמַלְאכָה) and in punishment (עֲוֹנוֹ), and in repentance (תְּשׁוּבָה). God has sent his prophets² to reveal his words to us³.

1. III, 78.

2. The prophets were like other men requiring food, etc. Otherwise the people would have thought that their miracles were but the natural expressions of supernatural beings. A bright light the מִנְיָה was the medium of communication between them and God. III, 85ff.

3. III, 78.

The revelation consists of three parts: 1. historical narratives inspiring us to a like service of God, 2. commands and prohibitions (צוים וקדוה), 3. promises of recompense for fulfilling or disobeying the law¹. Two kinds of commands and prohibitions were revealed to the prophets: 1. those which reason could not divine without revelation (מצות שמעיות), 2. those which reason might have divined without revelation (מצות שכליות)².

מצות שמעיות : Commands of Revelation:- These include all ceremonial laws eg. Sabbath, Festivals, priesthood, sacrifices, food and marriage laws, etc. The good of these is not manifestly in themselves. God has added them in order to increase our reward in the future.³ Yet the purpose and benefit of each one of these revelation commands can be explained according to reason. Man's reason might, perhaps, have thought of a day of rest, or the prohibition of certain food, of marriage with some women, or of laws of purity and cleanliness.⁴ We should not be too sure, however, that our rationalistic explanation was the one that prompted the law-giver to enact the law.⁵

1. III, 87.

3. III, 80.

5. cf. Schm. p. 223, 224.

/2. III, 82.

/4. III, 81, 82.

: Commands of Reason:- We are aware of these commands through revelation (אנוכי בן). We find, however, that speculation, reason binds us to the same laws without the aid of revelation i.e. the purpose and benefit of these laws is manifestly in themselves. The reason would show the necessity of honoring God,¹ for 1. we give thanks for any kind deed, ∴ we would give thanks to God with prayer and humility, 2. a wise man should not be put to shame by a subordinate, how much the more shall we not put God to shame (although it is no harm to him) by swearing falsely in his name, by ascribing disgraceful attributes to him. The reason furthermore shows the necessity of refraining from harming one another, of commands to practice justice, the truth, righteousness, of keeping from murder, adultery, theft, talebearing, of loving a neighbor as oneself, etc.² Reason condemns the four basal evils³: murder, adultery, thievery, falsehood- 1. murder, because a. of the suffering it causes, b. the purpose of

1. III, 79.

2. III, 79.

3. III, 80. Some do not consider these the root evils; but those which cause pain and sorrow, and as good they consider those things which give pleasure and peace. This position is false, because the murderer or the thief finds pleasure in his act, while the victim finds pain.

of God in creation viz: the perfection of man, would thereby be frustrated, 2. adultery, because a. man would then be like a beast, b. son and father would not know each other, c. relatives would be unknown one to the other, 3. thievery, because the idea of property would then be a lost notion, 4. falsehood, because a lie perverts the real nature of things.

Although reason is capable of arriving at the moral law without the aid of revelation, revelation was necessary for three reasons: 1. Without revelation the process of the reason in attaining its present condition would have been slow, tortuous¹ 2. Revelation is not necessary to a knowledge of moral laws, although in all probability the majority of men would not have attained to this knowledge. But revelation is necessary in order to determine the valuation of each law eg. the amount of thanks to give to God, the measure of punishment, of reward, the regulation of marriage laws, etc.² 3. In as much as man is inspired in all his activities, whether of hope, of fear, of love, by the record of similar activities in times gone by, revelation is helpful in that it gives, through a reliable trad-

1. Introduction p. 16.

2. III, 83.

ition (ההגדה הנאמנת), the tales of the Bible writers.¹

It is thus seen that revelation is so far the chief sanction for obedience to a command or a prohibition. Saadja expresses this superiority of revelation to reason in another connection,² when he says, if a man does not believe that we know from reason that truth is a virtue, and that a lie, murder, adultery, theft, etc., are vices, we answer him that it is commanded by our revelation to speak the truth and to shun lies, and murder, etc. If he does not believe this, we have no more to do with him.

An effective motive for the performance of the provisions of commands and prohibitions is the knowledge that these commands and prohibitions cannot be abrogated (אין יכולת תורה).³ The very nature of some laws requires their annulment. These are provisional laws:⁴ 1. Those in which a time specification is expressly mentioned; at the expiration of this time they cease to have a binding force, 2. laws with specifications of place, eg. Egypt; this law cannot be abrogated in Egypt, but the ordering of another law for another place is not an abrogation of this law, 3. laws meeting a certain contingency, eg. conduct dur-

1. III, 88.

/2. III, 92.

/3, 4. III, 89.

ing the overflow of the Nile; any enactment providing for different conduct during the ebb of the Nile is not an abrogation of the first law.¹

1. Some III, 90, claim that the laws to which no time or place limit is set are nevertheless capable of abrogation because God has known from eternity the time of their displacement by a new law of his. This is no abrogation, for the abrogation implies a change of the original purpose, and God's purposes never change

Saadja contests several analogies adduced to show that the law can be abrogated, III, 90, 91: 1. As God creates life and causes death, so may he give a law and abrogate it. But life is given that man may die and enter future life, while the law is not given to be abrogated; otherwise one law would follow another and there would be no fixed purpose in any of them. 2. God abrogates law as respects a dead man. But how can a dead man comply with the provisions of the law? 3. Man fasts, rests on one day, and eats, works on another. But this is through necessity because man could not do only one of these things all the time. The law is given for all occasions. 4. Some are rich and able to see, others are poor and blind. This fate is for obedience or disobedience to God. But the Tora was not given as a reward or punishment for fulfilling the provisions of a preceding Tora, because our Tora was the first revelation. 5. The green date becomes red. This is due to the nature of the fruit. If it were thus in the nature of the law, every law would need to be abrogated. 6. The Sinaic revelation abrogated the law of reason that man may work on the Sabbath. So can a new revelation abrogate the law of the Sinaic revelation, that man must rest on the Sabbath. This is false because the first assumption is false; rest on the Sabbath is a law of reason as well as of revelation. 7. As the law of Moses abrogated the law of Abraham so can a new law abrogate the law of Moses. But the law of Moses did not abrogate the law of Abraham. Moses simply added ceremonial laws. The moral law was the same with Abraham as with Moses.

The law is not binding when the upholding thereof would bring disaster III, 94.

Man has free will either to fulfil or to transgress the law. (אין מוכרח האדם לעבודה ולא למרי)

We learn this from four sources of knowledge:¹ sense-perception, reason, Scripture, tradition,

1. Sense-perception: we observe that man eg. can speak or keep silent at will.

2. Reason: It would be incompatible with the justice and wisdom of God that he order something for whose fulfillment or non-fulfillment recompense is given, were not man given free will to chose one line of conduct or another.

3. Scripture: Compare Dt. 30¹⁹; Mal. 1⁹, a sinner must suffer; Is. 30¹, אִי אֵל אֲשֶׁר יִשְׁפֹּט, meaning, God is not to blame for man's sins; Jer. 23²¹, God has no share in a lie.

4. Tradition: Berachoth 33^b; Nidda 16^b; Megilla 25^a; everything lies in God's hand except the fear of God, for cf. Dt. 10¹²: God requires Israel only to fear him.

If man has free will he may sin. Does this reflect upon the omnipotence² of God in that the world contains that

1. IV, 105.

2. IV, 106.

which God despises?¹ We must remember that God despises these things not because of himself, for no accident can affect him, but because they are apt to injure us. (אֲבָל מֵחֳשׁוֹן הַנֶּפֶשׁ). If we sin, it is not against God, but against ourselves, for we destroy our souls and our wealth.

How reconcile freedom of the will with the omniscience² of God? for omniscience implies that God has a pre-knowledge of all man's actions. The answer to this, Saadja declares, is clearer than the preceding answer!

1. The difficulty arise from the false assumption that God's mere knowledge of man's actions necessitates the immediate existence of these actions. On this assumption man's actions would have existed from eternity, since God's knowledge is eternal.

2. Saadja's own view is that God pre-knows all things but only as they will exist in time.

a. God knows all man's thoughts, the last conclusion of his will, and how this conclusion will be converted into action. e.g. should a man conclude to remain silent, instead of speaking as he had intended, we must assume that God knew of this change

1. IV, 106. Saadja gives other attempts to explain the exis-

and of the final decision.¹

b. There is a distinction between the conclusions of God's prescience and the means God adopts for the realization of these conclusions. e.g. God determines upon the death of A. If B murders A, to whom is the killing to be ascribed? The death was determined upon by God; the murder is the sin of the murderer. So with theft: the loss of a thing is pre-determined by God; Man's free will chooses theft as a means for serving as God's rod.²

The most effective sanction of morality, in Saadja's Ethics, is the belief in reward for the practice of the right and in punishment for the practice of the wrong.³ Reward and

tence of evil in the world. In I, 33 he holds that evil is not the opposite of good, but only the negation of good, just as darkness is the negation of light, and ignorance the negation of knowledge. As darkness and ignorance are not created, so evil is not created.

1. IV, 106.

/ 2. IV, 107, 108.

3. Why, if God knows before hand the right conduct of the pious and consequently their reward, why does he give them commands and prohibitions?

A. Orders to the righteous:- דִּבְרֵי צְדִיקִים

1. To show them what he desires of them.

2. No reward is received, except a thing be expressly commanded.

3. A wrong deed not expressly prohibited is not punished.

4. Repeated enjoining of an order increases our Zeal for the same.

B. Orders to the wicked דִּבְרֵי רָשָׁעִים:-

1. He cannot excuse himself on the plea of ignorance of

punishment come to man in this world and in the future world.

In this world the righteous often suffer and the wicked often prosper. The righteous suffer: ¹ 1. for past sins, 2. because God wishes to test them in order to secure for them a special reward. The wicked prosper: ² 1. that they may repent, 2. that they may have a righteous son, 3. as reward for their few good deeds, 4. as agent for the punishment of the more wicked Is. 10⁶, 5. in answer to the supplication of the righteous, Gn. 19²¹, 6. to increase his punishment; Pharao^h and the plagues.

In the future worldman is given his deserts. That
the law.

2. If God punish according to his pre-knowledge, he would not be punishing according to the actions of man.

3. ~~Though~~ The warnings of prophecy are as important as those of sense and of reason.

4. He who invites another to practice the good, is a benefactor, even though the other do it not.

5. If the ordering of good is foolish because unnoticed by those to whom it is recommended, contrariwise, the ordering of evil becomes wisdom because the ordering of evil is noticed by those to whom it is recommended. This is an absurdity changing the very nature of good and evil and making good and evil dependent upon the reception the ordering of them gets. .. God is right to recommend the good to the wicked even though they do not accept the recommendation.

6. As God made no distinction between men as regards their reason and ability to act, so he saw fit to make no distinction between men as regards the law and its messengers.

Warnings to צדקנים are lessons for other men, e.g. flood Sodom and Gomorra. IV, 107.

1. V, 117.

/ 2. V, 117, 118.

man must have a future life in which to receive his full requital, is proved from reason, Scripture, tradition.

I. Reason:-

1. In this world, there is no joy without sorrow, etc. Indeed the evil predominates. God in his wisdom, power, goodness, will provide another place where true life and real happiness will be preserved for the soul.¹

2. Even a King cannot find rest and safety (למנוחה ושלום) in this world. He feels that there is a world superior to this.²

3. Man's natural desire is toward adultery, thievery, arrogance, vengeance, while his reason declares these to be shameful (לבוש). He would not suffer the grief and care entailed by this strife, had he no hope of reward.³

4. Man's reason praises justice, commands the good and prohibits the evil. Man runs the danger, thereby, of incurring the hatred of evil men. Man would not follow the beauties of the reason were he not in hope of great reward.⁴

5. The oppressor is happy in this world; the oppressed

1. IX, 170.

/ 2. IX, 170, 171.

3, 4, IX, 171.

is in pain. We come to the conclusion \therefore , that there is a world where these contradictions are righted.¹

6. In this world he who commits a capital crime but once, is punished as severely as he who commits a similar crime ten times. The future must straighten out matters.²

II. Scripture:-

1. The readiness of Abraham in offering Isaac, Daniel's willingness, point to the hope in these men of future reward.³

2. The comparative silence of the Tora as to the future world is due to two reasons:⁴ a. because Tora speaks only seldom and briefly of those things reason can know without the Tora, e.g. God does not command Adam not to steal, murder, fornicate, because reason can teach him that. God commands him not to eat of the tree of good and evil because the reason by itself could not teach this.

3. Innocent children suffer; surely not because of sins. The future will requite them.⁵ *This really belongs to I.*

4. Saadja explains the numerous passages telling of the destruction of fools, the happiness of the pious, the mishap of

1, 2, 3. IX, 171.

4, 5. IX, 172.

sinners, as referring to the future world.¹

III. Tradition:-

The proofs of tradition defy transcription because of their multitude. One Saadja quotes: this world is as a vestibule to the next, as a hall to a kingly palace.²

Body needs soul,³ and soul needs body. One cannot be without the other any more than fire can go downwards or snow become warm. (תנן ב"מ ד' ע"ב).⁴ The final purpose of the union of soul with body is, that without the body, the soul would not attain to eternal joy.⁵ If body and soul are rewarded together, so are they punished together.⁶ We cannot know the exact reward or punishment for every action, (כלל ממונות ומוסדות), probably, 1. because the catalogue would be too minute, 2. in order

1. IX, 173, 174.

/ 2. IX, 174.

3. The soul is the subtilst of all substances, VI, 130, (יתר דק מן הגלגלים). Like the spheres it receives light from God. From the soul the rest of the organs derive the power of sense-perception. Through union with the body the soul has three powers:

1. of knowledge (ושיח), 2. of anger (רוח), 3. of desire (וש). ←

4. VI, 127, 130, 133.

/ 5. VI, 132.

6. VI, 134. After death, the body and soul separate. Then the soul grieves over the fate of the body VI, 137, and undergoes seven degrees of reward and punishment according to its nature of fire and light IX, 183. At the final resurrection the same body and soul unite.

to keep us from the danger of preferring one action to another for the sake of greater reward.¹ All we know of the reward and punishment of the future world is that they are eternal:² that *הַיְּשׁוּבָה*, service in the future world will be rewarded by added happiness;³ and crimes,⁴ calling for capital punishment in this world will be eternally punished.

But, while we cannot know the exact reward or punishment for each act, we can have a general idea of this by distributing men into ten classes; according as each man belongs to one or more of these classes,⁵ so is he rewarded and punished. The classes of men are divided as follows.

1. *הַיְּשׁוּבָה* : He whose life is made up of good and wicked deeds, but whose good deeds predominate.⁶

2. *הַיְּשׁוּבָה* : He whose life is made up of good and wicked deeds, but whose wicked deeds predominate.⁷

3. *הַיְּשׁוּבָה* : He who makes the adhesion to certain com-

1. IX, 186.

/ 2. IX, 183.

/ 3. IX, 185.

4. IX, 184. These include infidelity, atheism, polytheism.

5. V, 115.

6, 7. IV, 115ff. Saadja adopts the talmudic view that man is rewarded in the future for his preponderant deeds, good or bad. Consequently the righteous suffer in this world for their sins, and the wicked prosper in this world for their merits.

mands his rule of conduct whether or not he fulfils other commands e.g. the honor of parents, punctuality in prayer.

4. **ממרה**: He who makes it a rule arbitrarily to disregard a certain command, e.g. the food laws, because he thinks them too hard to obey. He acts on the principle that the law varies for different persons.

5. **שלם**: He who sets himself to fulfil all commands and prohibitions, disregarding not a single one. He is a

, a perfectly righteous man. Such a man must be possible, says Saadja, else God would not have given us the desire to attain to perfection.

6. **מקצר**: He who neglects the performance of positive commands, (**מצות עשה**), e.g. he who makes light of **תפילין, ציצית, סכה**, etc.¹

7. **חוטא**: He who transgresses the minor prohibitions, e. g. as to the wearing of mixed garments, sorcery, etc.²

8. **מזיד**: He who transgresses the more important prohibitions, e.g. as to incest, profanation of Sabbath, eating on Yom Kippur, etc.³

1, 2, 3. V, 119.

9. 7913 : He who does not believe in the cardinal doctrine,¹

10. 10 : He who fulfils all the conditions of penitence.²

The last sanction of morality is the opportunity man has to repent. There are four conditions of repentance;³ 1. the renunciation of the sin, 2. remorse therefor, 3. the seeking of atonement, 4. separating from the world⁴ and the consideration of man's weakness, his trouble, his death, his dissolution into worms, the judgment day, and eternal punishment.

There are five times for repentance:⁵ 1. At the same time and place as the sin was committed, and while opportunity for continued sinfulness still exists, 2. at another time and place, 3. when in fear of punishment, 4. when the punishment had already begun, 5. in the hour of death. Every repentance counts. Even though a man sin again, this sin does not do away with the

1, 2. V, 119.

3. V, 120.

4. cf. Landauer, Introd. p. XX, note 1.

5. V, 122, 123.

reward for the previous repentance.¹

Three persons, however, cannot be forgiven: 1. he who leads others astray by improper teaching or example for he cannot recall this evil, 2. he who slanders his neighbor, for it is impossible to answer a slanderer, 3. who does not return stolen property.²

Five crimes must be punished in this world even though a man repents: false oath, murder, adultery, false testimony.³ ←

There are three things for which even an unbeliever is rewarded in this world: 1. the honor of parents, 2. kindness to animals, 3. honesty in business.⁴

1. V, 121. The prayers of these, however, are not acceptable: 1. he who prays only because judgment has been entered against him, 2. he who has no *וְיָחַד* in his prayer, 3. he who does not hearken to the words of the Tora, 4. he who hides from the cry of the poor, 5. who earns money illegitimately, 6. who prays having no remorse, 7. who prays without real repentance.

CHAPTER III.

PRACTICAL ETHICS.

ETHICAL RULES THROUGHOUT THE EMUNOTH WE DEOTH--TRANSLATION OF
SYSTEM OF PRACTICAL ETHICS.

CHAPTER III.

PRACTICAL ETHICS.

Throughout the whole of the EMUNOTH weDEOTH Saadja gives ethical rules, especially at the end of the fifth chapter. Some of these are: If a poor man, for the sake of food, neglects prayer or worship, he has an excuse; for everything else he is held responsible. If a sick man murmurs against the righteousness of God, he has no excuse. There is no excuse for a drunkard who sins during his intoxication. An Israelite has no excuse for leaving his faith during a time of persecution; he must bear his suffering. The more one sins the more difficult is repentance.¹

But the practical ethics of the Emunoth weDeoth is contained principally in the tenth chapter². This chapter contains

^{124/125}
1. V, 126.

2. The tenth chapter is considered by Landauer (Introd.) to be an appendix, written for liturgical purposes. His reasons for this belief are as follows: 1. because chapter X is never mentioned in the preceding books, nor does it refer to preceding books, 2. because there is no inner connection between chapter IX, and chapter X, 3. because in chapter V, p. 120 mention is made of writing made of "writing words of asceticism" *כְּתוּב דְּבָרִים* ~~made of~~ *בְּכִי שֶׁל מִן הַקִּיּוּם*, and Landauer thinks that chapter X is the book which the author had only contemplated in chapter IX; as a

the thirteen fundamental desires of life: 1. Asceticism, Food and Drink, Sexual Intercourse, Love, Gathering of Money, Children, Cultivation of the World, Life, Domination, Vengeance, Wisdom, Worship, Rest, Each one of these has its proper time and place. No one should be practiced exclusively, but an harmonious mixture of all in their proper season is the best way of life.

We now give an attempt at a translation of chapter X. The corrupt condition of the text and the peculiar Hebrew of Jehuda ibn Tibbon and the ignorance of the translator into English, would lead one to expect many lacunae in this translation where in our boldness we have given a rendering. No one can be more aware of the barbarities and blunders of this translation than are we.

support to this contingent, he cites the fact that chapter 10 is called *ספר השמירה*, a book of perfect asceticism. Goldziher objects to this hypothesis and principally to the statement that the chapter was composed for liturgical purposes. He holds 1. that the nature of the chapter is such as would preclude its having been written for liturgical purposes, 2. that we never hear of it having served such a purpose, although Saadja's authority might have obtained for it an entry into the ritual, 3. Saadja wrote his own Siddur into which he could introduce any liturgy he pleased. This reasoning of Goldziher's seems conclusively to dispose of the contention that the book is a liturgical one. Furthermore, the Arabic word *ṣawṣa* for which the word *סוּס* is an equivalent, need not mean (compose); and indeed the context in Ch. V would make the word *סוּס* mean, to contemplate, or speak about.

CHAPTER X.

Concerning that which is the good for a man to do in this world.

In as much as the Creator is one in his nature, it follows that created things are complex, as I have explained. For I say that any seeming unit is not a unit except as to number. But let some one investigate this more closely and he will find many examples which will be plainer than the general rule. Examining any material thing in creation, there will be found in it heat and cold and moisture and dryness. When one examines the trunk of a tree, there is found therewith branches and leaves and fruit and whatever depends thereon. Examining the body of a man there will be found flesh, bones, veins, sinews, nerves and related things. These are cases as to the knowledge of which there is no doubt and whose existence is not to be disputed. But, if it be in the nature of ²⁴creation that the Creator is one and his works are many, (Ps. 104²⁴), then even the heavens consist of parts differing from one another in measure, form, appearance and movement, so that we are unable to enumerate them (Job 9⁹).

With this introduction, I now say, that so it is with inclinations-i.e. desire for things, aversion for things, (Pro. 19²¹). Just as bodies do not consist of only one of the four elements, and the trunk of a tree of only one part, as we have remarked, and man does not live through flesh or bones alone, and the heavens do not give light with one star alone, so man does not conduct his life according to only one rule. But as by bringing together, in those things we have mentioned, more of one element, less of another, the thing becomes complete, so by bringing together in the nature of man more and less of desire and aversion, he will perfect for himself the ordering of his affairs. It is as though he brought his inclinations before a judge who should judge between them (Ps. 112⁵), or it is as though he weighed them in a measure and divided them into parts,

(Pro. 4²⁶). And when he does thus all his affairs will be well balanced and ordered. What makes me place this rule at the beginning of this chapter is, that I have seen men thinking and believing that a man must conduct himself according to one principle all his life, viz: the desire for one thing should master all other desires, and the aversion for one thing should master all other aversions. I have thought about this opinion. It is erroneous from its beginning for many reasons. One of them is, that if the desire for one thing and the masterfulness thereof were a superior arrangement, the Creator would not implant within the character of man the desire for other things. Further, if the one-inclination principle were an actuality it would be possible to create man from one element; and if the creator were to create man according to one principle so would he create all other existences and thus, indeed, would they now be. Do you not see, then, that if in the creation of particular things the use of only one element is not God's way, it is much less his way with general things? If a man build a house of stone alone or of wood alone or of cross-beams alone or of rivets alone, the house will not turn out as it should--except he build it of all these things combined. One may speak similarly of boiled stuff, of drink, of raiment, of service, and the rest of man's wants. And does a man not open his eyes when he sees that all these things do not consist of one element alone and that they are established for his use and ordering! How much the more is this so with the nature of his soul and its attributes.

I must say that the bestowal of this free choice as to inclinations entails not a small danger, but a great one. As, for example, I might say that there are some who choose to wander in the mountains, and this makes them crazy; some who choose a superabundance of food and this makes them unclean; some who choose vengeance, and they take revenge upon themselves, and similar cases which I am going to explain in the course of this chapter with the help of God.

But I say at the outset that therefore there is need of unceasing wisdom in the conduct of the man's ways, (Pro. 6²²). The root of the matter is that a man should rule his character and govern that which he likes and dislikes. For everything that he likes and dislikes, there is a fitting occasion for the

use of it. When he sees the occasion on which it is fitting to employ this line of conduct, he should use it in proper measure until he accomplish his purpose. And when he sees the occasion on which it is fit to withhold this line of conduct he should withhold it until the impulse pass away from him. All this lies in discrimination and in the power to indulge the self when one wants and to restrain the self when one wants, (Pro. 16³²).

I have contended many a time before now that the soul has three powers: of desire, and of provocation or incitement, and of discrimination. The power of desire is that which prompts man to seek food, drink, cohabitation, and, that beautiful sights and pleasant odors and gentle tactual impressions shall find favor in his eyes. The power of provocation is that which prompts man to mastery and domination, to the help of others, to vengeance, pride, impudence and the like. The power of discrimination, however, is that which judges between the other powers. If a man consider one of these powers or one of their offshoots then he should busy himself with the discriminative power, reflecting on them and examining them. If it sees that in the (beginning and the) end he will be free from harm, it advises him to that effect. How much the more will it urge him if the end be one of honor. But if it sees harm in any respect, it advises his forsaking of the impulse. Any man who establishes this rule and who allows his discrimination to govern his desire and his provocation, he practices the morality of wise men, (Pro. 15³³): The fear of the Lord is the morality of wisdom; while any man who allows his desire and his provocation to govern his discrimination, he is not a man of morals and if this word morals be used in an unusual way, his is the morals of a fool, (Pro. 1⁷): fools despise morals; (7²²): the morals of a fool.

Since I have prefaced this chapter with the thought of the necessity incumbent upon a wise man to determine for us how we should conduct ourselves as to desires and aversions, I say that I have found that the wise man Solomon son of David has busied himself with this: to show us what is the good. He says in Eccl. 1¹⁴: I have seen all the works that are done under the son and behold all is vanity and a striving after wind. When he says that all is vanity and a striving after wind he does not refer to the union and to the putting together of things, for the Creator has brought them forth and no wise man would say of

what his Creator had brought forth, that all is vanity. But he refers in this to every course of action which a man undertakes by itself, that is to say, he refers to every action of man when performed exclusively of all else: that is vanity and striving after wind: And as to the singleness of an action he says further in Eccl. 1¹⁵: That which is crooked cannot be made straight and that which is wanting cannot be numbered; i.e. everything crooked lacks straightness, everything defective lacks wholeness, but in their union there is nothing wanting, but rather completeness and perfection. Koheleth supports the correctness of this interpretation in that he indicates three kinds of worldly lights and each one of them he determines to be vanity, i.e. emptiness (Jer. 23¹⁶), (Ps. 62¹¹). The first of these vanities concerns him who binds himself to wisdom alone and forsakes other desires, (Eccl. 1¹⁷). And mentions the reason for this, viz: according as every man's wisdom increases his fame increases, since there are revealed to him the blemishes of things which before this revelation were unknown to him, (v. 11). After this he changes his one-sidedness into the desire for joy and laughter alone. But, says Koheleth in 2¹, if a man give his thought over to this and contemplate it, this, too, will be vanity. He suggests what the reason for this is: that at the time of laughter and joy the man perceives, of his own accord, the shame and disgrace of it all, that he has come into the possession of beastly characteristics, (v. 2). Then the third of these one-sided desires, cultivation of the world--and he shows that occupation with this also, is vanity, (v. 4ff); and he suggests as the reason for his loathing of this the facts that he would have to leave it to some one coming after him and that his labor would be in vain, (v. 11) i.e. I hated all the labor that I had wrought under the sun because I would have to leave it to some one coming after me. When he has recounted these three examples, he ceases mentioning the rest of worldly desires. But this does not keep him from saying that which it was necessary he should say and command, for he hints in the midst of these examples that a man should engage in each of the three equally and that he should busy himself with a little of both wisdom and of pleasure and he should not leave off investigating that which is the good (v. 3).

There is reason, in my opinion, (may God guide thee aright!) to collect these radical worldly desires, thirteen in number. I shall mention that which I know has led every nation throughout all its days to choose to deal with one of these alone. After that I shall explain why people have laid this desire by and forsaken it. I shall mention in connection with every one of these desires the occasion in which it is fitting to employ them, and I shall gather a general rule from that which I posit as regards each minor desire in every example. I shall call this gathering a "BOOK of PERFECT ASCETICISM",

I shall enumerate them from the beginning. I say there are thirteen radical desires, viz: for, asceticism, food, cohabitation, love, children, cultivation, life, money, domination, vengeance, worship, wisdom, rest. After that I shall present these to the reason one by one, and I shall mention the ways in which there is a desire for each; and now I shall write that which is fitting as to asceticism, and when is the proper occasion for it. I say first:

1. ASCETICISM:- Men have taken the view that the proper way for a man to conduct himself in this world, is in asceticism, and in going to the mountains and weeping and wailing and mourning over this world. They say we are forced to this, because this is a perishable world, fickle as to its inhabitants, with nothing permanent. Just when man is rejoicing in the world in peace and in safety, a change comes over him, his joy becomes mourning, his greatness, lowliness, his prosperity becomes a burden, (Job 27¹⁹⁻²²) and if the man tries with all his might to grow wise, his folly masters him; or to become clean, his dirtiness masters him, or to have good health, his temperament makes him sick; or to become heart-pure, his tongue is his stumbling-block, (Job 9²⁰). There is no man who knows what of sickness and harm, and barrenness, and pain, and want, and other evils he may create for himself, (Pro. 27¹). In every thing by which he tries to strengthen himself, his trust is cut off, (Job 8^{14,15}). His conduct all his life is nothing but dishonor and a falsehood and a lie, (Ps. 90¹⁰). How many mighty men has life struck dumb and laid low! (Ps. 76⁶) How many great men has life humbled and desecrated! (Is. 23⁹). How he hopes for his good! it turns bitter it becomes evil. He opens his eyes to see the light; it be-

comes dark before his face, (Job 30²⁶). Life leans with its pains upon this man and lays weakness upon him (Ps. 88). He meets with transgressions and sins and judgment and reproof, - and there arises a barrier between him and his God, until God visits him as one, savage in anger and as a cruel man after a merciful act, (Job. 10¹⁶, Is. 13⁹). Therefore men have said that it is necessary to despise this world, that a man should not build a house, or sow seed or take a wife or get children, and that he should not associate with one who chooses these things so that these things may not become habitual with him and some of their characteristics cleave to him. But a man should wander on the mountains, and eat what he finds of herbs until he die in sorrow and in lamentation.

Now I have considered what these people say and I find much of it to be true. But they err in forsaking civilization and men. For they have forsaken the remembrance of that without which man cannot exist, viz: food, clothes and shelter. They have also neglected the perpetuation of their own memory in that they have forsaken marriage. If renunciation of offspring were the proper thing, all men would accustom themselves to this and cease speaking. With a cessation of speech, comes the cessation of knowledge and law. - a judgment day in heaven and on earth! Persons will be in danger of wild beasts and lions and snakes and heat and cold and afflictions. Whence else but from asceticism comes this obtuseness of nature and craziness and destruction of common sense in being without proper food and cool water and in polluting the blood and in killing the black gall bladder, so that it becomes necessary for men of culture to heal them - and it is quite possible that they may not be healed! They are afraid of men; they imagine they will be killed by men. There are some who hate men because in their opinion these are evil doers and sinners, until at last they allow themselves to shed blood. There are those who acquire the characteristics of beasts and shun human kind, (Lament. 4³, Job. 30^{6,7}).

But asceticism is good for a man when he practises it in its proper place; that is, when he comes into contact with forbidden food or drink or forbidden intercourse or forbidden means of sustenance, he should adopt the ascetic mode of life in order to keep all these things far from him, (Eccl. 12^{2,23}).

2. FOOD and DRINK:- Some men think that it is fitting for a man to conduct himself according to the principle of eating and drinking. They say that food sustains body and soul. Moreover there is in food great enjoyment and this is the reason for the great size and number of bodies and the perpetuation of offspring. Behold a man who has fasted for one day. The light of his eyes is weak, as are his hearing and thought and memory and speculative power. When he eats, all his powers come back to him as before. There are times that if a man be hungry he will deny his God and will not understand what to pray to him. You observe that cultivation of the earth is practiced only where there are springs of water because of the seed, and ^{the} need of drink, and so it is as regards the tribute of kings and the gifts of armies. And you see that Scripture has righteous men trust in food and drink, (Ex. 23²⁵, Lv. 25¹⁹). And similarly every betrothal, marriage, birth, circumcision, festival, cannot come to pass without wine. Similarly there can be no association or communion among those who love. And they say that wine whose appearance is pleasant and whose odor is good and whose taste is pleasing makes the sorrowful man rejoice, the stingy man liberal, and the tender-hearted, strong, (Ps. 104¹⁵).

I have considered their contention and find it erroneous in its greater part. Further, they look to its good effects and do not look to its evil effects. These namely are, that a superabundance of food stuffs the stomach and makes the limbs heavy and fills the head and the eyes and brings one to weariness and causes the heart to backslide suddenly and changes the character of the man and inclines him to a desire for eating and for the increase of his food so that he does not know when he has enough and he becomes like beasts and dogs (Is. 56¹²). He is like fire which consumes without feeling everything that is brought to it, (Is. 9¹⁸). He is also like death which gathers to itself all creatures and never says Enough, (Habbakuk 2⁵). He is also like the four causes of want, viz: fire, water, death, sterility, (Pro. 30¹⁵). At last he looks with suspicion at any one eating bread with him (even though he be rich) and if he does not show his displeasure his heart is not with his companion, (Pro. 23⁷). When his character becomes well known, kings and potentates and scholars will despise him and they will not live with him for he rushes when he eats, and if he sees a choice

piece he pounces upon it. He is the first to put out his hand to eat and the last to lift it up. His eye is always set upon whatever food may appear; as a consequence his heart is set upon the food also, (Pro. 23^{1,2}). Further if he desires to defecate so that he can eat a second time because of his desire, he becomes like one who pours down stuff from above while it goes out below, (Is. 288). Further when he comes to vomit because of the superabundance of food (the stomach not being able to contain it Pro. 23⁸), what a bluntness of mind will ensue, causing him to forsake his studies and to forsake his God, (Hosea 13⁶). The wine makes him forget dryness of mind if he drinks it unmixed and freshness of mind if he drinks it mixed. Whence else comes the subjection of reason and the destruction of wisdom (Pro. 20¹)! Whence else comes weakness of the muscles and shattering thereof and a polluting of the blood and fever of the blood and weakness of the lining of the stomach and piercing of the liver and the whirr and shrieking of the bowels and the stomach-ache and great pains, (Pro. 23²⁹)! Whence else come transgressions and abominations--declaring everything shameful, beautiful and permitting every forbidden thing, as the wine journeys about the body of man little by little (Pro. 23³⁰)! And whence else comes a killing of the soul and smiting and imprisonment and incarceration and punishment--is it not in wine? And whence else are all the ways of treachery and deceit and destruction except from it. He who accustoms himself to hankering after more food and drink than he is allowed to have and it happen that he does not obtain them, he will take them wherever he can find them, (Pro. 4¹⁷).

But food and drink are good for man if he takes of them just as much as will sustain his body, (Pro. 13²⁵). When his reason discovers the proper time and place, he gives way to his desire for food and drink and when his meal is before him, he should hold his desire in check.

3. SEXUAL DESIRE:- Men have considered that the sexual desire should be chosen above all other desires; that there is in it much greater enjoyment than in all the other joys of the world; that for everything else a substitute exists, but nothing can stand in the place of this; that it adds to the happiness of the soul and strengthens it and lightens the fullness of the body (how much the more of head and of brain); that it quells the passion of man and relieves him of cares and is of ad-

vantage to him in a sickness of the black gall, called melancholia. The greatest of its excellencies is that it causes man to be wise and there is no other cause of the communal life of men and their association, except through this. If it were a reprehensible thing, the Creator would have withheld it from his prophets and his messengers. Do you not see that one of them said in Gn. 29²¹: Give me my wife? -Where is the shame in that? and another one said Is. 8³: And I called to the prophetess. -Where is the disgrace?

So I examined the words of these men and I have found errors in them. For they have disregarded the dangers and immoralities of this desire: That it harms the eyes and removes the desire for food and drink, and prostrates the strength and often causes consumption and weakness of the haunches and spoiling of the stomach; and it shatters the body and causes it to fail quickly and hastens old age, (Pro. 31³). Whence but from it comes a degradation of the heart and a demoralization of knowledge and a blinding of the eyes and a killing of the soul, (Hosea 4¹¹)! He whose heart is set upon this allays the flame of his fire only when he reaches his desire; and when he accomplishes his desire his fire burns as at first, (Hosea 7⁴). Whence else comes filthiness and dirtiness! And if he get a little sense he will perceive that his garments abhor him, even though he wash himself all the day, (Job 9^{30, 31}). Whence else is reproach and shame and wounds; and what a memory is his that he will leave to the after days and to the end of time, (Pro. 6^{32, 33})! Whence else does a man come to think that all men are blind and deaf, that he should commit evil openly and still imagine that men do not know, (Jer. 13²⁷)! Why else should he make his house a habitation for every scoffer and for every adulterer and for every thief and murderer, indiscriminately, (Jer. 5⁷)? He brings it about that neither he nor his sons have legitimate child, and as he does to others so is it done to him measure for measure, (Job 31^{9, 10}).

This desire is good for man only that he may thereby establish progeny, (Gn. 9⁷). A man should use judgment as to the fitting time therefor and should refrain from committing excesses.

4. LOVE:- If it be rather immoral to recount this chapter it is not more immoral than the opinions of the unbelievers.

Just as we have mentioned their opinions in order to answer them and to remove doubt from the heart, so we shall recount this chapter also in order to give our reply and to remove doubt from the heart.

There are men who take the view that love is better than anything to which man can accustom himself and they think that it cleanses the spirit and the temperament so that the soul becomes pure, much purer than the body. And since it is a very subtle thing they would attribute it to the working of nature. They say that it is a stream flowing to the heart; that it arises at the sight of the desired object; after that comes hope, then persistency, and after that other influences aid it and it becomes permanent. They go even farther than this attributing it to the working of the stars. They say that whenever the constellations of people are the same, they bring one person to the other

and there rules over the two separate loves, one star necessitating between them affection and union. They go even farther than this and say that it is the doing of God himself. They maintain that he formed the spirits of his creatures like spheres and divided them into two parts, placing each part in one man. On this account when either part would find its mate it would cleave thereto. They go even farther than this in that they make the fulfillment of this desire a duty. They say that men were tested in this connection so that they might know the humility required by love and thereby be humbled towards God and serve him.

In everything that these people have said, they are simpletons, without understanding. I have seen fit in this chapter first, to submit a plain refutation of that in which they have falsified, and second I shall show them just the reverse of that to which they hold.

As regards that which they claim concerning the Creator, I say that it is impossible that he should test man with that which he has forbidden man, (Job. 24¹²). Next, as to the dividing of the spheres: Since we have refuted those who believe in the eternity of the spheres and we have explained that the soul of every man is created in perfection of form, this premise of theirs is void and fragile. Next, as regards that which they have maintained concerning the stars the union of the two constellations and the two parts--if it were as they claim, Reuben would not discover that he loves Simeon nor that Simeon loved him, because they would then both be alike and a thing in that

condition we cannot discover. And as to that which they have held as to the origin of love being in the sight of the thing loved, the next step being the falling of hope into the heart, I say, therefore has our Creator commanded us to devote to his service both eye and heart together, (Pro. 23²⁶), and therefore as he warned us (Nm. 15³⁹). against rebelling against him.

It is only when this desire of love is fixed in the heart and siezes it and rules over it, that a man curtails the amount of his food and drink and all of his needs, so that his flesh melts away and his body grows poor and ill's master him one by one. Whence else comes passion and prostration and sorrow and lamentation and grief of the heart and laziness and wakefulness and , (Hosea 76)! Then this desire mounts to the brain and weakens the sight and the thought and the memory and impairs the senses and movement. And it is possible, that, if he should see the object of his desire unexpectedly, he would faint and his breath would hide itself within his body for twenty-four hours, when people would probably think him dead and bury him. It is possible that they know him or know him by reputation, and he sighs so heavily that he dies therewith in truth. This narrative is true, (Pro. 7²⁶). How can a man so imprison his common sense that he does not know himself or God or anything of this world or of the world to come, (Job 36¹³)? Whence else comes subjection and servility to love and to its dependents, and sitting at the gates and sleeplessness at every habitation, (Jer. 3²)! Whence else comes walking at night and rising in the morning and hiding from all the living lest someone smite him and he die many deaths each time in shame, (Job 24¹⁵)! Whence else comes the murder of the lover or of the beloved or of one of the parties associated with them or perhaps of the many people who chance to be with them, (Ezk. 23⁴⁵)! If on the day of days, he attained to that after which he has striven, and he attains the birth of that for which he has bound himself to all that trouble, he soon becomes a loather and despiser and detester of the one who once loved, (2 Sam. 13¹⁵). Then the man realizes that he has sold his soul and his study and all his senses and his reason, after the falling of the arrow of which he had no thought, (Pro. 7^{22,23}).

This desire of love is good for man only in relation to his wife whom he loves, she loving him for the peopling of the world, (Pro. 8¹⁹). Let a man show his love to his wife, with

reason and with contentance, according as their intimacy takes pleasure therein. Let him restrain any other love with power and with strength.

5. THE GATHERING OF MONEY:- Men have considered that the good with which a man should busy himself in this world, is the burden of gathering money and . Some have said that food and drink and sexual intercourse by which the body is governed, cannot be obtained except by money. And so, through it, buying and selling and traffic are possible, so that kings can rule only through it, and they do not gather armies and subdue fortified places except for the sake of it. Those who mine precious stones dig only in order to get money from them. Nor is there any visiting the houses of the rich and shamefacedness except because of it, and there are no offerings, and honor and charity and praise except for it, (Pro. 19⁶; Dt. 15⁶, Pro. 22⁷).

I have examined their words and I agree that there is good in the gathering of money when it comes to a man without burden and bother. But he who tries to seek it out, he does it with weariness and with schemeing and with shortness of breath and with wakefulness at night and weariness by day so that if he obtains what he wants, his sleep will not be restful many a time, (Eccl. 5¹¹). And when a man makes the gathering of money his ambition, this will master him and cause him to lust so that, as I have remarked in the section on food and drink, he becomes like fire and like death and like a barren womb, and even worse than they are, (Pro. 27²⁰). Whence else comes strife and contention and hatred and war! They act as do wolves and unbelievers, tearing each other to pieces, (Nahum 2¹³). Whence else comes the burden and ^{the} cry of orphans and widows and the poor, and the rest of oppressed persons! He does not turn to them, he who loves the gathering of money, (Eccl. 4¹). Whence else comes the filching of money and the destruction of honor and the loss of faith and the disclosing of every secret, (Hosea 7¹)! Whence else comes the breaking of appointments and perjury, so that righteousness is absolutely non-existent, (Jer. 7²¹)! And when money comes to him according to his desire, he trusts in it and praises it as his God and denies him who gave the money, (Dt. 8^{13,14}). Many a time money is the cause of his murder and destruction, whether by highwaymen or by governors, and the like. He and his sons are left in want, (Eccl. 5¹²⁻¹⁵). He carries

the burden of his sin, (Ezk. 18¹⁸), and leaves his son less than even a blessing, (Pro. 20²¹).

God has made man love money in order that man should guard what the Creator has bestowed upon him, that he do not lose this; for no other reason, (Pro. 6²²).

6. CHILDREN:- Other men have considered that men should try to beget children. They have said that there is in this, happiness for the soul and pleasure for the eye and fun and joy. Were it not for children, there would be no one and the world would not endure. They are a man's main treasure in his old age. They remember him with good after his death. Grace and mercy are only for them. Honor and glory are for them. It is enough that every honored prophet asks for them, (Gn. 15³, 25²¹, 30⁸). Whenever the father teaches the law of the praised and glorified God he receives reward therefore, (Is. 38¹⁹).

I have reasoned about what they have said and I think it correct to say that God has given children that they should serve him according to his will. Where these people err is, that they would commend this ambition alone to the exclusion of other things. I ask what advantage is there in children if they have no food and raiment and shelter? What good is there in the rearing of them if they have not wisdom and understanding? And what is their kindness and tenderness in the absence of these things?- only added stress of the fathers. Where is the honor and the glory that one can hope for from them, if they have not the prerequisites therefor? Whence else comes the stress of pregnancy and the pain of childbirth, and whatever sickness follows, (Gn. 3¹⁵)! Perhaps the mother will die at the time of her giving birth and joy will be turned into mourning, (Gn. 35¹⁸): Whence else would come the burden of the father, his labor, his entering into every danger if not for food for his children, (Job 39³⁰)! Whence else comes the stress of rearing, the care of sickness, the ordering of medicines, the watchfulness of the black waters and the preparation of liquids if not mostly for the children! How much the more, when afterwards there is death and bereavement, does he say woe, alas, (Hosea 9¹²)! And if they live there is danger as to what the boys will do, so that the father does not lay him down to sleep (Pro. 19²⁶). And there is dread as to what will happen to the girls--perhaps the shame

of the world and humiliation, as our Rabbis have said: he cannot sleep at night for dread. The general law is that if they are rebellious children their hope is cut off; how much the more, if they are evil doers, (Pro. 30¹¹).

But God has given man the love of children to strengthen him with that which God has given him that he may not be grieved because of them, (Ps. 127³).

7. CULTIVATION OF THE WORLD:- Other men have considered that cultivation is the best thing with which man can busy himself. They say that the building of a house is something needful for without it man would have no shelter from heat and cold. They gather all arguments allied to this: Tillage of the fields is needed for food, without which it is impossible to endure. All of these activities create happiness for man, and largeness of heart and diligence and joy, (Eccl. 5⁸). In tilling and building kings and princes find praise, (Job 21⁴), as do also believers, (Dt. 6¹¹).

I have considered their counsel and I find that they are in error since they commend the forsaking of all other things and the engaging in this matter alone. How can a man cultivate anything of all these except with wisdom and countenance and with a knowledge of rule and measure? If there be not in the middle of it all a broad knowledge, he will not attain that which is sought. If a man burden himself with cultivation, he will fall into weariness and trouble and worry and bother; and he will spend his own money and the money of others, because of his desire to complete what he has begun, (Jer. 22¹¹). If he completes what he has begun and he sees in it something displeasing to him, everything that he has undergone will avail nothing in his sight, and his labor and burden will be in vain, (1 K. 9¹²). Whence else comes continual sorrow and shortness of breath, if not from it, (Amos 5¹¹)! And if he cultivate the fields and the crops do not sprout after the liking of the man (For they sprout after the liking of their Creator) he has continual grief on that account. If God make the seeds barren or cause other growth to rise in their stead, the man's grief doubles; and his worry because of lack of rain is even greater. So is it with drought and forms and mildew and locusts and floods, (1 K. 8³⁷). Then, it is the iniquity of kings and the oppression of their servants to take whatever the fields produce, nothing coming into the

possession of their owner, (Eccl. 5¹⁰). And if what he has planted grows and he gathers its produce, his ambition and desire will be for high prices and for hard times, so that he may take whatever is in the hands of the poor and needy, (Amos 8⁷).

The desire for cultivation was put into the heart of man only in order that he might tend to his needs, (Ps. 106³⁶).

8. LIFE:- Others have considered that the best thing for a man to seek in this world is the attainment of a long life. They say that in a long life a man may attain everything he desires, both as to matters of study and matters of the world. If a man does not try to get this, what then should he care for? Scriptures testify to this when they use the expression: in order that thy days may be prolonged (Ex. 20¹², Jer. 35⁷). The causes of a long life are a minimum of food and drink, non-excess in sexual intercourse, endeavor to rejoice the soul refraining from going into dangers and perils, the study of the law and knowledge of the world.

It is true that these things regulate the condition of the body; but they are not the causes of long-life. For, we find many men of this sort and they are short-lived. Others acting on the reverse principle are long-lived. You see bodies whose constitution is strong fail quickly. Others whose constitution is weak last many days. If the matter were as they say, kings would have longer lives than any men, for they have any food and enjoyment at their bidding.

I shall mention further what these people holding this opinion have disregarded. The more a man's days are prolonged, ^ ^ the more are his sins and transgressions, their number growing as they are committed each day, (Zeph. 3⁷). While one is yet a baby he is ignorant, knowing nothing, (Pro. 23¹⁵). when he grows to boyhood he comes into danger and wildness, (Pro. 23²⁹). When he attains young-manhood, he comes into labor and worry, (Pro. 16²⁶). when he attains old age he turns from everything that he once desired and his life is a burden to him. (Eccl. 12¹). He loses his brightness and his freshness and his feeling and his powers, and he becomes like a cloud from which the rain has melted away, leaving the dry haze in which there is no good, (Eccl. 12^{2ff}).

The righteous man loves the life of this world only

because it is a step by which he may reach, and from which he may ascend to, the world to come; it is not because of this life itself. The love of this life was placed in the heart of man that he should not kill himself when trouble comes upon him, (Gn. 95).

9. DOMINATION:- Others have considered that the greatest thing with which a man can busy himself in this world is pride and greatness and domination. They say that the soul inclines after greatness, and sees that it is hard for it to submit to another man and bow down to him. It finds that domination causes it to rejoice and exalts it and increases its diligence and broadness. So, commanding and prohibiting please it. Were it not for domination the world would not be governed, nor would its order be perfected. Kings conduct wars and judges judge between the pious and rulers dispose of the presumptuous among them. Some of the righteous also have been blessed therewith, (Gn. 27²⁹).

That which they say about the government of the world with care and in justice and with exactness, cannot be controverted. But it is our opinion that when they ask the question to support their argument, viz. how can there be a government of the world except by wisdom--they degrade wisdom and exalt domination. It is necessary that I mention wherein they have forgotten the dangers of pride and domination. E. G. When a man becomes proud and magnifies his soul in his own eyes, he forsakes his customary way of life and exalts himself above his relatives and friends, and he regards himself as though he were the only man in his generation. He despises the advice of every man. He becomes perverse and disagrees with every saying, (Pro. 18¹). He disputes with old men as regards that with which they have been tested in the course of their lives. They consider him their inferior, yet he does not listen to their advice or to their commands, (Pro. 12¹²). If the affairs of his world are in a bad way and they become righted again, he attributes this to his own power and ability and conduct and discrimination, (Is. 10¹²). He goes further and disputes with craftsmen as regards their tasks. They think him a fool and laugh at him. Then he goes to differ with wise men as regards their intellectual pursuits. He tries to demolish them, but for the fool who laughs there is more hope than for him, (Pro. 26¹²). Thence he proceeds to argue with kings and princes, and their counsel is not valid in his

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eyes, nor does their method of government please him, (Pro. 26¹⁶). He goes farther than this until he speaks of the wisdom and the knowledge of the creator. He considers most of creation as worthless and censures God, (Ps. 73¹¹). But this brings him into every kind of labor and danger and fear. His trust in himself and his own counsel should save him; yet it bereaves him, (Job 5¹²). If he attains to kingship and dominion, then those who are jealous of him will appear and enemies will spring up, although he has never done them any actual harm, (Ps. 59⁵). As soon as they see that he is king over them they will want to kill him, (Gn. 37²⁰). He will eat only when he is closeted alone and he will not drink except that he be guarded. It is as though he were sitting under the edge of a sword and as though his life hung by a hair, (1 S. 20³). Men will distinguish between him (as they want to think him) and as he really is, and they will bring suspicions and accusations against him. The words of men will be strengthened against him and the decree of God will be hard upon him, (Hosea 5¹).

God has implanted within the heart of man the love of dominion and pride, only because they lead one to desire the reward of the future world, (Job 37⁷).

10. VENGEANCE:- Others have considered that the best thing for man to desire in this world is vengeance upon his enemies. They say that vengeance removes sorrow from the soul and diverts from it the struggle that is upon it. There is pleasure at the sight of an enemy's plight. Vengeance allays passion and takes away evil plans, and another enemy is restrained from doing what the first one did, (Is. 41¹¹).

I have considered all they have said and behold there is vanity therein. For vengeance does not accomplish for the soul that which they claim for it; because it comes to a man by itself, it does not accomplish this at all. But whenever vengeance against an enemy falls into our advice and plan, it falls into a black sea, and every day advice after advice increases it, (Ps. 140³). The man fills his heart so that he takes no pity and no mercy, nor does he receive quarter, (Pro. 21¹⁰). Then he spends all his money and all his wealth for that revenge, (Is. 13¹⁷). Yet he does not kill the enemy except by killing a thousand friends or by killing himself; but he does not perceive this (Jud. 16³⁰). He does not attain to his object except by forsak-

ing his God and the worship of him; but he does not think of this, (Ps. 86¹⁴). And after he bears the burden of all these things, it is possible that even with them he will not get what he wants, (2 K. 3²⁶). It is possible that conditions will be reversed and he will be destroyed, (Pro. 26²⁷). If he is saved and he accomplishes what he desires, his soul has already fallen into severe punishment from God. God will not save him from this except on the forgiveness of the one to whom he had done evil, (Pro. 28¹⁷). Whence else comes the hope of existing contrary to the horoscope and the hope of existing contrary to the constellation, according to the word of their observers, and the lying hope of enduring against the God of heaven and earth according to our words, we who are adherents to the truth! They think that they are beyond his rule, (Ps. 64⁶). Thence else comes hatred of man and dread of creatures, when he considers how they hate him for the good that is his and how they rejoice at his fear, (Ps. 64⁹). He will not find one who will grieve at his grief, and none will be sorry at his fall but all will rejoice at his break-down, (Nahum 3¹⁹). It is possible, too, that the root of the hatred lay in the violence of just that one who wishes to be avenged, (Ps. 25¹⁹).

The desire for vengeance was placed in the heart of man, for him to accept the judgment of God against those who do violence in the land, so that men may be rightly governed, (Ps. 101⁸).

11. WISDOM:- Some scholars say that it is not fitting that a man busy himself in this world with anything but the pursuit of wisdom. They say that thereby man reaches a knowledge of whatever is on earth, of nature and of character; also a knowledge of the Creator and as to what is in the heavens, the stars and the spheres. In it the soul has pleasure and enjoyment, (Pro. 2¹⁰). It is a balm that cures the soul of ignorance, (Pro 3⁸). Its enjoyment is like that of food, (Pro. 3⁸). Its appearance on us is like a crystal and pearls upon kings, (Pro. 19), and he who does not desire it and understand it, is as though he were not of the sons of men, (Ps. 28⁵).

I find that everything they say is true, But where they err is in this, that they say men should not engage in anything else. If together with wisdom they should not busy themselves with the procuring of food, cover, shelter, wisdom itself

would be rendered null, for there can be no life without these other things. If a man throw himself upon other men for the procuring of these needs of his, he becomes despised, with no one relying upon him, or believing his words, (Eccl. 9¹⁶); his words are not listened to. And if stale, dry food satisfy him and he accustom himself to it, his nature will wither and burn up, the purity of his wisdom and the subtilty thereof will be negatived, (Pro. 25¹¹). Do you not see the Children of Israel in the desert and God himself giving them fine food, i.e. the manna, in order that they might learn wisdom, (Ex. 16⁴)? And see further the Levites whose share should have been but one-thirteenth of the produce (since they were but one of thirteen tribes)--God gave them one-tenth in order that they might have a finer quality of food. If men were to agree to what these scholars say, wisdom would be destroyed because of the cessation of children and the forsaking of marriages. ^

God has placed the love of wisdom in the heart of man only that it might be a help to this heart, and that they may have pleasure together.

12. WORSHIP:- Many men are found to say that the good with which man should busy himself in this world is the worship of his God i.e. he should fast by day and rise in the night to give praise and thanks; and he should lay aside all other concerns in the world for God will fill him with a sufficiency of food and healing and the rest of his needs. Behold we find in worship great enjoyment, (Ps. 147¹).

But where they err is, in the onesidedness of it all, in saying that a man should not engage in anything else. If he does not busy himself as to food, the body will not last, and if he does not busy himself as the progeny, the very fundament of worship will not exist. For if all the men of a certain generation were to agree to this, they would all die and there would die with them, that worship which fathers, children, and grandchildren should always practice, (Dt. 6²). Then let us reveal to them what seems to have been hidden from them that worship consists of a practice of all commands of reason and revelation, (Dt. 10¹²). How can a onesided worshiper fulfill the laws of weight and measure, (Lv. 19³⁶)? How can he fulfill the civil law in truth and justice, (Dt. 16¹⁹)? or distinguish between the unclean and the clean, (Lv. 14⁵⁶)? or fulfill the laws of sow-

ing and tithes and charity, etc? And if you say he will teach all this and show it to other men who will do it, then they, they are the worshipers, not he, for in them is the worship of God realized, not in him. As to what they have said in regard to trust in the Creator for the maintenance of the body and the ordering of food--it is as they have said. But let us tell them something, and this is, that for everything God has established conditions and rules which it is necessary should be followed for many reasons. If what they say be true that trust in God includes everything, let them trust in the matter of worship also, for God can bring them to their reward without their worship. And if this be not a correct argument, in that God has made worship a condition of reward, worship would not be possible without property and marriages and labor, which he has given as conditions for the well being of men. To be sure, God does, at times, do some of these things by ways of signs and wonder, without the activity of man, but does he make it a rule to change the nature which he has created?

13. REST:- Men have said that rest is better for man in this world than any other line of conduct. For it is the cause of healing the soul, of giving pleasure and pleasantness to the body and keeping its salvation; and whenever a man grows weary his gaze lingers upon rest, and this is what he sees. Do you not see that kings have more rest than other men, and were it not that rest is good they would not choose it? Whence else comes ease of the body and absence of wakefulness and of rushing and worry and sorrow! When men choose it they choose that which compares to the law of truth, (Jer. 6¹⁵). Furthermore God has commanded rest on Sabbath and festivals.

I have thoroughly looked into the advice of these people and I find them to be more ignorant than any men, for they speak of what they do not know. Rest is not realized by man except after great striving. An ordering of his needs, and the application of all his strength--then he may rest and be at ease, (Pro. 24²⁷). Rest alone without any of these other things is rest only in name. It is, in truth, laziness. Do not ask what laziness is--for whenever a man is slothful and lazy, poverty and want come to him, (Pro. 6¹⁰). When he becomes lazy, and does not provide for himself food or raiment or shelter, he is in misery all his days, until the desires and demands of his heart kill him, (Pro. 21²⁵). He lays aside prayer and fasting

and fulfilling the commandments and enjoying the benefit thereof. Therefore laziness is regarded as the opposite of righteousness, for laziness eventually leads to wickedness, (Pro. 21²⁶). Whence else comes weariness and heaviness and faintness and weakness and mildew and pain of the bottom, _____, the sciatic nerve, the kidneys, and fell sicknesses and numerous wounds except from good-for-nothingness. Even for those who must rely upon others it is not fitting that they be good-for-nothing, (Pro. 31³⁷).

We find, however, that the soul inclines toward rest and that the creator has put it there as a guide to the security and safety of the world to come, which the souls inherit, (Is. 42¹⁷).

What I have premised and explained is clear by this time to the reader of this book: that everyone who desires to conduct himself according to only one of these thirteen modes of life, --let his counsel perish as not correct, because he would recommend that man conduct himself according to one mode alone. When he disregards the union with it of any other mode, he errs because of his desire and becomes short of attaining to that which he loves, as I have explained in the section from Solomon: everything crooked and wanting, etc. But when these modes of life are all gathered together--this is the perfectly correct way. It is not even fit that an equal share of each of the thirteen modes be taken: rather a man should take of each kind the amount proper to take according as wisdom and law recommends. And when the

of food, drink, and sexual intercourse with which he perpetuates his body and his descent. When a certain thing is found to be permissable, he should repress his desire until he takes that which is permissable. But if there be a desire to go to excesses or to take something which is not allowed, he should repress his desire and restrain it. But if there be no will to restrain it as he desires, let him assume an ascetic disposition until he despise everything. Man should guard what God has given him of money, and children according as he loves them, and he should till the ground according to his needs. If his desire rules him and brings him to that which is forbidden, he should practice asceticism until he can restrain himself from this. A man should love the life of this world because of the other world, not because of itself;

for this world is a vestibule to the other. Let a man not desire dominion and vengeance. If either comes to him by himself, he should accept it in order to establish thereby the judgments of the Tora, and to do the right to man. A man should not accustom himself to any kind of laziness. Whatever kind be left him after providing for his daily bread, he should employ in striving after worship and knowledge. When a man gathers together all these deeds we have mentioned, he will be worthy of praise in the two worlds, (Pro. 4²³). His deeds become like those bodies composed of the four elements, every body having the elements properly united; or like medicine, of which the practitioner takes a measure of thirteen zuz. There will be in the measure a zuz of one thing, for geroth of another, one-half a zuz of another, two geroth of another, one and one-half gera of another, of another an isaf. It is not possible that the parts be taken in equal measure; so also with those modes of life which I have mentioned.

I have seen fit at the end of this chapter to insert some mention of the mixing of the senses one with the other, in addition to what we have already premised as to the ordering and choice of the attributes of the soul.

It is well known that there are five senses: taste, sight, hearing, smell, touch. I shall disregard two of them viz: 1. touch, because it affords no enjoyment except in one way and that is, when something is soft, 2. taste, whose mixtures are so well known that

I shall turn my attention to the other three senses. I say, that an unmixed color white or red, or yellow or black, generally weakens the sight when observing this color, as the sight becomes weak when gazing at snow, and as red harms the eye, and the power of seeing is weakened by blackness, etc. In this way they do not cause pleasure and great joy. But when they are mixed one with the other, new ways of pleasure and enjoyment are opened up for the powers of the soul. E. G. Red mixed with yellow causes motion in the red gall, generating strength in the soul. Yellow mixed with black causes movement of the saliva, generating the power of humility. But if black and white and yellow and red mixed, they cause movement of the blood, and the power of kingship and rulership arises in the soul. And when yellow is mixed with green, it causes movement of the black gall, and the power of fear and mourning arise in the soul. So if

there be one added to or subtracted from the mixture of colors, powers of the soul will be generated accordingly.

So is it with a single sound and single tone and note- it does not move the character of the soul except in one way, and often times it causes injury to the soul. But their mixture has an harmonious effect upon the character of the soul. It is fitting that you know their effects when they are separated. There are eight basal tones. Every one of these has a certain number of intervals. The first basal tone has three intervals of which two follow one another, while the other is continuous. The second basal tone has three intervals, one being stationary, the other continuous. These two notes set in motion the power of kingship and of ruling. The third basal tone consists of two intervals following directly one upon the other, there being no interval between the two. One is stationary and between every low note and high note there is an interval, which alone gives rise to the red gall and strength and power of heart and similar characteristics. The fourth basal tone has three successive intervals. Between each there is no interval of time, each third being considered an interval. This alone cause the saliva to move and generates the power of modesty and humility and fear, and similar characteristics. The fifth basal tone consists of a single interval, but two different tones between which there is no interval of time; between the high and the low notes there is an interval of time. The Sixth basal tone has three simultaneous intervals. The seventh basal tone has two successive intervals between which there is no interval of time, while between each pair there is an interval of time. The eighth basal tone has two successive intervals between which there is no interval of time, but between each pair there is a double interval, and these four move the black gall and produce in the soul varying characteristics, sometimes joy, sometimes sorrow. It is the custom of kings to mix one with the other until there is harmony, so that on hearing them their souls are moved and they govern the state as it pleases their souls,--not bringing them to an excess of kindness or of cruelty, of strength or of fear, of over joyousness or lack of joyousness.

Thus it is with the smell, that each single smell gives rise to a certain power, and when they are mingled, the smell acquires a potency according to the greatness or smallness of the mixing. So the musk has a warm dry smell, the hoar-frost a

cold thin smell, the saffron a warm dry smell, the sandal-wood a cold and moist smell, the sweet gum a warm temperate smell and the ~~rose~~ waters, a cold and thin smell. And as each one of these mingle with the others, their powers are mingled and they work for the benefit of man.

Since a mingling is of great benefit to man as regards his senses how much the more would a mingling of the qualities and inclinations of his soul be of benefit to him. Man should proceed along this general rule and arrange things in this world according as he needs them. He should eat and drink only permissible things and only as much as he needs, and then he should set his attention to wisdom and worship and a good name. And he should take each one of the inclinations we have mentioned in order, each one in its time. This is the choice which is praiseworthy and is the pith of what Solomon says in his book in three places. The first place is Eccl. 2²⁴: There is nothing better for man than that he should eat and drink and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God. He says that "he should eat and drink"; i.e. food. He says "in his labor"; i.e. property. He says "from the hand of God"; that which is permitted of what his Creator has given him. He says that he showed himself what is good. There are seven good things that he recounts in his book. The second place is Eccl. 3¹³: And also that every man should eat and drink and enjoy good in all his labor is the gift of God. This contains four topics: food, when he says "eat and Drink"; possession, when he says "in all his work"; that which is permissible when he says, "gift of God". And he hints at seven topics when he says "he saw the good". The third place is Eccl. 5¹⁷: Behold, that which I have seen to be comely and to be good is for one to eat and to drink and to enjoy good in all his labor where in he laboreth under the sun. There is in here the four topics we have already mentioned, and he adds to these, that which is comely; and he hints in this that every one of the qualities and inclinations should be exercised at the proper time, but not before, as he further explains in this book (3¹¹). The good which is mentioned in this book of his means, the three ways of wisdom, as explained in our book. He says, better is wisdom than weapons of war 9¹⁸; better is wisdom than strength, 9¹⁶; good is wisdom with an inheritance, and so on through the whole chapter. "Good is wisdom with an inheritance": this refers to the know-

ledge of nature and the creation of the world, as we see from the end of the verse, "more excellent is it for them that see the sun." "Better is wisdom than strength": this refers to the government of the state, as he says farther on: "and there will come against it a great king and he will surround it." "Better is wisdom than weapons of war": this refers to worship and fear of God, because the end of the verse reads, "but one sinner destroyeth much good." As regards the seven good things we mentioned before, which he recounts in his book, there is 1. a good name and a good reputation (7¹); 2. remembering the dead (7²); 3. passion to worship God (7³); 4. seeing the end of things (7⁴); 5. ability to bear a burden (7⁵); 6. association with wise and righteous men (7⁶); 7. belief that he is not saved from sin, so that he be humbled before God because of this (7¹⁸). It has already been explained that the wise man, when investigating the affairs of the world, hinted at these eleven things: seven he called good *טוב*; three, he called good *טוב*; one, he called beautiful, and that is the doing of everything that a man likes and dislikes in its proper time. But these eleven things shall be done only after the taking of that food which it is permitted a man to have, as we have explained.

Now that I have presented this section as well as I was able, I say that the only purpose the whole book has, is to purify the heart and to set it aright, (Job 11¹³). Says the Psalmist, 119¹⁰⁻¹¹: with my whole heart have I sought thee...thy word have I laid up in mine heart. It is fitting that the heart be purified and be humbled before the name of our God, blessed be he, (2 K. 22¹⁹). Do you not see that those who eat and drink and see and hear with the proper attitude of heart (*אם טוב*), are better than those who act without this?

I ask God, blessed be he, to place me among the believers and not among those who err. May he place in our heart the love of him and the fear of him, so that we become purified for the life of this world and the life of the world to come.

I have incorporated in this translation as many as possible of the emendations of Wolff, p. and Guttman.