

Introduction

Maimon is the greatest theologian. In the crucible of his mind the ore of the Talmud was molten and cast again into a system of rabbinical theology.¹

That Maimonides was a great Theologian no one will gainsay. Through his systematizing mind, he was able to bring harmony into the most heterogeneous matter. What is most surprising (and in fact a coincidence which would to the cursory observer seem impossible) is, that he produced such a grand system of Theology, such a strong bulwark, under such adverse, yea dark and distressing times and circumstances. It was a time when ^{the} dark hand of fanaticism

¹ From an article by Rev. Dr. Hahn published in the American Israelite on the Theology of Maimonides July 23rd 1880

and the threatening sword of bigotry were
 being brandished. Islamism, Immigration,
 or death, these were the three monsters that
 stood at the doors of our people, and bid
 in no mild terms entrance. Such threats
 and such cloudy exhortations were able to
 to play havoc with the hearts and minds
 of many. But the mind of one was stable,
 immovable. It was created to work. No
 bonds or fetters could shackle it down.
 Labor and produce, work and toil, ^{these} were
 the edicts and commands that incessantly
 graded on the mind of Mainwiler. These
 were the ~~road~~-stars that directed him upon
 the path, that was the envy of many of all
 succeeding generations. It mattered not

whether gloomy adversity distressed him or shining prosperity smiled at him, his watchword was "Work." And, it was in fact during a dark period that he accomplished much of this work. For adversity is often an incentive to onward march. When the weapons of disappointment and vexation assail us, then activity brightens up the darkness. Then will he who is progressive, strive the more to make the situation look luminous. To a man of determination and will-power impediments how ever so high piled up, will be of little consequence, for he will use all his physical and mental powers to remove them, and make his path clear. Troubles do not daunt him, neither do cares retard

him. He that with his torch of knowledge searches into the dark nooks and crooks, in the hidden by-ways for the enthronement of "truth" will not be discouraged when mighty obstacles oppose him. He will seek and seek until he attains the goal he mapped out in his mind before entering upon his journey. Moses Maimonides (Abu Amram Musa b. Maimun Obaid Alla b. 1135 d. 1204) was a man who indeed lived and worked under such circumstances and conditions. The Almohades had assumed the reign of government, and with them a series of persecutions were instituted. They made their cruelty felt among the Jewish people. As we said, they were forced either to adopt Islamism to migrate, and if they

chose neither of these, they were put to death.
 Many were those who under a cover adopted
 the cry that Mohammed was a prophet of
 God, others again put on their journeying
 garments and travelled whithersoever des-
 tiny led them. Among these latter was Maim.
 He braved the stormy seas of life more
 than once and all for the sake of "truth" in-
 deed an unselfish cause. Darkness with all
 its attendant horrors, the sting of persecu-
 tions and oppressions were his lot and the
 lot of his contemporaries, but this made
 of him no pessimist. All his writings teem
 with optimism. The good alone exists, evil
 is merely a negation of the good and in real-
 ity exists not. In his ^{troubles} disregarding self

he looked to those who came to him for advice, and whenever they were afflicted he had a word of consolation for them.

For it is only just such a man, one with the stability of mind, firmness of purpose and sincerity of action that he possessed, who could produce such literary monuments. His merit consists also in that he could arrange the most varied material into an organic whole. Where all appears dark and chaotic, he with his deep penetrating eye and philosophically trained mind brought form and order. So that H. Graetz in his history calls him the Jewish Aristotle. A mixture of three qualities strangely varied and rarely found in one person.

at the same time, were harmoniously blended in him. There was engrafted within him the deepest sense for religion, morality and philosophy. Insincerity he banished from out his doors generally speaking, hypocrisy could not enter the portals of his heart. So earnest were his strivings to divulge to the world the beauties of the teachings of our ancestry, that even while dogged and fiercely persecuted, he wrote his Mishna commentary, a work admired for the bright lustre it sheds. It was only such a man that could produce such a Theology, pure in its essence and clear in its tendency, a theology that breathes forth the purest ideas of God, that removes from Him all

all corporeality & anthropomorphism. It was such an one that could teach a Providence theory such as he has given us. He it is whose words concerning the prophets and prophecy must receive due consideration as being in many respects more rational in ^{its} tendencies than many others of his time.

The main source for the Theology of M. Meimonides is found in his *Yad Hachazaka* (יָד הַחַזָקָה) which is for the most part incorporated and formulated into a philosophical system in his work of works *The Principles of Faith* (פְּרִינְטִיפֵי הַאֱמוּנָה) *Moreh Nebuchim*, and to which in fact, we have paid more attention in the preparation of this thesis, than to his

יָד הַחַזָקָה His ethical system is contained

in the pygmy jail

What we have written on the Theology of Maimonides is by no means exhaustive, but in such a paper as this it would be an utter impossibility to do so. It takes more study and pains-taking investigation. We will make it our task to continue a study of this subject and at some future time treat it more elaborately. Perhaps it will furnish us with a fund of knowledge worthy of being stored away in our minds, and exert a beneficial influence over us, as did to many of the philosophers that succeeded him. Much has been found of value to the philosophers, that was said and written by Maimonides. Leibnitz Spinoza

and others, did not withhold themselves
 from borrowing from him, but gleaned many
 an idea from his writings. His genius lives
 with us to day and will live unto all
 eternity, for the work that he has accom-
 plished is eternal, and something which
 time will never efface.

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For references we have resorted to Joel Eisle
 Blaufman Geiger & Graczy.

Conception of God

Anthropomorphisms

Maimonides in the treatment of this subject proves himself to be a thorough-going rationalist. Mere sentimentalities have no sway over him. Here is he all logic. It is a vital subject, and therefore needs serious and pains-taking investigation, for which none was better suited than he himself.

The ascription to God of phrases that imply corporeality has long since been a mooted question among the philosophically inclined. Some of them array themselves upon ^{one} side and others upon the other. M. was an out and out iconoclast in this line, and he leaned for a support upon the Chaldaic revelation

of the Pentateuch. Onkelos was opposed to most of the anthropomorphisms and he shows this in the frequent and ever occurring and recurring paraphrases of such passages which are tinged with the corporification, with the speaking, the hearing, the seeing and the walking of God. M. in forty nine chapters* has placed before the eye of the reader an almost exhaustive treatment of these anthropomorphic passages. The terms which are used of man and applied to God are used homonymously only. The popular is unable to take in abstract ideas, it is impossible for them to conceive of a perfect God, without an application of these terms to Him. It was therefore necessary for Moses

* More. Sebuchim Part I Chap 1 to 49

whose book aimed at the edification and well-being of a people to give it to them in a form which would be intelligible and not indulge in abstractions. To place before them metaphysical conceptions would lead them astray, and they would have entirely relinquished their belief in a Supreme Being. Better then it was to speak in terms intelligible to the people and who would then adhere to their belief in God. Whenever such anthropomorphic passages and terms are used with reference to God, they intend to give the highest expression of perfection to Him. Nothing that implies an imperfection, a lack or a deficiency can be attributed to Him. Thus eating would imply

an imperfection and is therefore never
used in reference, ~~in reference~~ to God.

The term (כח) is an homonymous one and
means 1° to eat 2° to destroy 3° to acquire learn-
ing. This is an illustration of how M. treats
these terms. Let us refer to a term however
that is more nearly connected with the idea
of God e.g. (עז) This an homonymous
word and has a four-fold meaning. It
means 1° foot 2° to follow in one train
3° cause 4° effect. When we find in the Pen-
tateuch (Ex. XXIV 10) "And there was under
his feet as a paved work of sapphire stone."

The paraphrases Ankelos considere 11(עז)

figuratively used for כסא throne and he
translates it כסא יסודות And under

¹ More h. Part I chap 30

² M. N. Part I chap. 28

the throne of his glory &c. Here Onkelos in order to avert another seemingly ascribed corporeal element to God, does not merely translate יְהוָה by אֱלֹהִים but adds thereto וְיֵשׁ, had this word been omitted, it would imply that God were supported by a material object, and would finally lead to a corporeality in God, and therefore וְיֵשׁ is used. M. was himself aware of the depth of his subject and adheres consequently to what the teachers antecedent to him had laid down viz. that such metaphysical subjects ought not to be treated in public and in the presence of one only and then he is not to be led into the substance and snarrows of it, but should be taught the heads of

the chapters p' 22 alone. However it must be born in mind, that it is the duty³⁾ for all the learned class of people to instill into the minds of the unknowing ones, the idea of God's incorporeality, which is not included under the head of those subjects which were spoken of as being too important obscure and difficult for the mind of the common ^{people} to grasp. All must be informed even children, that God is One and ^{that} nothing of a corporeal nature can be ascribed to Him⁴⁾ For the belief in this is as wrong as the belief in idol-worship. M. considers even the various places in Sacred Scriptures that allude to God's speaking with man as anthropomorphic, for he says that the

3) Part I more A. Chap XXXV

people heard words, ideas, and not articulate sounds." Let it then be born in mind that the intent of all anthropomorphisms and anthropopatheis used in the bible, is to inculcate the idea of a perfect God, upon the minds of the vulgar, so that all lacks and deficiencies should be kept distant from Him. For his views in regard to this subject, ^{and other rationalistic tendencies} M. received many opponents and this ended in a division; two schools were formed the Maimonistic and the Anti-Maimonistic. The Kinnchites and Tibbonites supported the views of Maimonides, and Abraham ben David of Posquieres wrote short epigrammatic criticisms against the

Mishna Dora. R. Meir Halevi Abulafia and besides him Solomon ben Abraham from Montpellier who caused a spread of the philosophic works of Maimon to be stopped, and who ^{even} ~~had~~ ^{was} ~~then~~ ^{at} ~~was~~ ^{communicated}.
More Heb. Part II Chap 33

Attributes of God

Maimonides is opposed to all attributes that persons ascribe to God, even ^{though} there are philosophers who allow attributes to be applied to God? Whatever attribute man would use of God would not be exalted enough to describe His essence. He would have mankind deny all attributes to God. For he calls out with the Psalmist שִׁמְעוּ דְּמָוִד "Silence is the most befitting praise to Thee," and as has been also expressed in the Talmud by Rabbi Chaninah, who holds that the more we attribute, the more is left to be attributed. There are five different ways of ascribing affirmative attributes to God. 1° By definition where the subject is equal with what is contained. 2° Mutakallamin.

in the predicate and it is only an explanation of the name, besides God can not be defined.

2° By a part of its definition. Here ^{we} would speak of a part of the essence of God only, and if there were another part capable of being applied to Him, His essence would be a compound, which is impossible in God.

3° This is the attributing not of the essence but a quality manifesting itself because of His essence. There ^{are} four kinds of qualities intellectual, physical, emotional and quantitative, none of these can be ascribed to God for they are all accidents; quality is an accident, and we know that God ^{is} exalted above all accidents. 4°. A thing is described by a relation which it contains to some-

-thing else, but there exists not a relation between
 God and any thing else, for if there would, He
 would be limited in time, and time is an ac-
 -cident of motion. 5° A thing is described
 by its actions. These can be most appossibly
 applied to God; they do not arise because of
 external causes, for He is not effected by
 extraneous causes. The reason that people ad-
 -vocated the attribution theory was their slav-
 -ish adherence to the literary wording of
 the bible. They had not risen to the height
 of our author, who agreed with the ancient
 Rabbi who said "The Torah speaketh in the
 language of man." The attributes are of
 three kinds 1° סְפָרִיּוֹת attributes which
 express the essence of God 2° מִשְׁכָּבִיּוֹת

attributes caused by God's doings in the realm
 of nature 3^o ד.ו.ל.י.ק.י. negative
 attributes which consist in saying what God is
 not. M. thinks that the last kind of attribute
 is a subject difficult to understand and
 can be understood only by those who have
 been led in to the secrets of metaphysical research.
 Negative attributes are the only ones that can
 be applied to God unfearedly. M. believed
 as Spinoza later on expressed it, "that all
 negation is determination. The more we
 negate from God, the nearer do we approach
 His true essence. No positive attributes can
 be correctly ascribed to Him. Thus, ^{when} we say
 God is One, we mean to say that he is incom-
 parable, when we say that He is possessed

of life, that He is not non-existent. When wisdom is applied to Him, it means that He is not ignorant &c. Besides these attributes when applied to God and man have two different significations. The four attributes given to God אֱלֹהִים חַי וְקַי mean one and the same thing in Him. When we do ascribe any quality to God, they are such as we would apply to man, were he to manifest himself to ^{our} his fellow-beings as God does in the realm of nature, and to us throughout in intelligence. God's essence and existence is one and the same thing.

Further Conceptions of God

We have not attained to a pure and true conception of God, if we have not learnt

to keep distant from him 1° ^{וְיִנְלֵנוּ}
 anthropomorphisms or corporeity
 2° ^{וְיִלְבֹּשׁ} anthropopathies 3° ^{וְיִצְטָר} deficiency
 4° ^{וְיִקָּוֶה} comparability¹. He must
 regard God as the ^{וְיִתְבַּרְךְ} intelligent
^{וְיִתְבַּרְךְ} intellectus ^{וְיִתְבַּרְךְ} intelligibilis²
 or as M. expresses it in Grade Hatorah II 10.

^{וְיִתְבַּרְךְ} ^{וְיִתְבַּרְךְ} ^{וְיִתְבַּרְךְ} the knowledge, the
 knowing one, and the known one. These are
 one in the nature of God, and do not im-
 ply a plurality, no more than do the various
 things that a fire is capable of doing viz. melting
 fastening together &c³ more than one nature in the
 fire. Although God is All-powerful and
 All-knowing, yet there are certain ^{דברים} which
 even for Him are impossible, or as M.

¹ More N. I 55)

² More N. I 68

puts it *propter quod* the impossible has
 a consistent nature. God can not make an-
 other god equal to Himself or make of a
 triangle a quadrangle. We might think
 that because God is omniscient that this
 would take away free-will from man, but
 this is not so as we ^{will} showed in ^{an} other place.
 Now since man has a free-will he is respons-
 ible for his acts. If he has led a wicked
 life and gone the way of the wrong, there is
 still a chance for him, for he can repent
 to God for his wrong-ful acts. God being
 all-merciful. He will forgive the wrong-
 doer. Repentance is sufficient punish-
 ment for the man for the sorrow and afflic-
 tion which this causes is great. All that

appertaining to repentance is laid down in
 Maimon's great work *Moreh* in 2:15, 16.
 The idea of the existence of a God according
 to Maimonides is not only a speculative
 one and must not be so considered, but
 man must emulate to worship God with
 the greatest of love and in true sincerity.
 M. believes that God created the world
 ex nihilo, he has no proof for this but
 relies upon the historical narration
 given in the bible. All the names given
 to God are the way ^{in which} ~~he~~ manifests himself
 to man and the world at large, in nature.
 In reference to the negative attributes which
 Maimonides allows to be ascribed to God, we
 should think, that if these were the only ones

applicable to Him, that we would never attain to the true knowledge of God, that we should never arrive at his true essence. We would have negative quantities only, and these are non-existent. It seems to us as though such a procedure would lead us to the Spencian doctrine of the unknowable. If you were to heap up all the negative attributes possible, you still would have nothing affirmative, nothing tangible capable of being grasped by the mind. You would have a negative being, unintelligible, dead, an undefined something, an unknowable substance. You must have affirmative attributes whether these are ~~not~~ exalted enough, or not, negative attributes prove nothing.

Providence

Things often occur in life which seem to contradict and set at naught the assertion that there is a Providence that metes out justice here below. We often see the seemingly righteous, those who have endeavored to move straight-forward upon the line of truth purity and innocence whose aim has been the carrying into effect of the divine commands suffering from severe afflictions, visited with the gravest distresses, whereas the sinful beings, those whose life has been one continued series of wrong-doings, and a wilful neglect of God's moral law are seen to prosper in their life's journey. Earthquakes shake and

stir up worlds, destroying thousands upon thousands of people, the innocent with the guilty. The seas swallow up and submerge all, disregarding the badness or the goodness of their career. Children are born deformed. Such occurrences which seemingly are ^{the} reverse of what actually should happen have early set the masters minds to work to unravel the problem of God's Providence over man. Although ^{these} are such disturbances and breaks in nature yet these are by far in the minority, and the misfortunes of some may be of lasting benefit to more than the few that are afflicted thereby. The expounders of Providence have divided themselves off into two camps.

1^o Either man is a mere creature of circumstance abandoned by God, who has no knowledge of him whatsoever or 2^o God has a thorough knowledge of man and the accidents and visitations to which he is subjected must be attributable to some other extraneous cause. This alternative perplexed the minds of the philosophers to such an extent, as to ensnare them into a net-work from which it was difficult for them to extricate themselves. Alexander Aphrodisius said, if we adopt the latter half of the Proposition viz. "God has a thorough knowledge of mankind, this trilemma will present itself

1^o Everything is harmoniously arranged
happiness being the result of a virtuous

life. 2° God is too weak and has not the power to sustain this great universe.

3° Although He is not too weak, and knows everything, yet the sublunar things are of too little import and significance to Him that He should take cognizance of them.

To suppose that either the 2° or 3° were true would be imputing an imperfection to God which would negate from Him absoluteness, and this was contrary to their conception of a God, He must be absolute, perfect, how they conclude, since we see that happiness is not always the result of a virtuous life, that just that person who has striven to pursue an existence fraught with righteousness and purity is often beset with hardships.

and that he who has acted evilly prospers
 and further more since we can neither say
 that God is too weak or that he neglects his
 creatures, we must adopt the following viz.
 God has no knowledge of mankind or sub-
 lunar existences. It will be readily seen
 that the philosophers in striving to avoid
 Sylla have struck against Charybdis and
 in their endeavors to clear up a confusion
 have fallen into one worse confounded.
 Weakness or neglect can not be ascribed to
 God, for that would imply an imperfection
 in Him, but we may say and Alexander
 Aphrodisiensis does say that God has no
 knowledge of things beneath the moon. Only
 to remove entirely from God knowledge of

sublunar things would be ascribing to Him a greater imperfection (if such a thing were possible) than the mere attributing to Him of a weakness or neglect, says Maimonides" and consequently he adopts the opinion that God has a knowledge of the workings of and doings of man. This has met with opposition in the home of the philosophers and for three reasons. Although these do not properly belong to the domain of Theology, yet to follow up carefully Maimon's opinion on the Providence of God, we will produce them here.

1° Individuals are perceived through the senses and since God does not possess these, he can have no knowledge of individuals.

2° The individuals are infinite, and knowledge

More A. Chap. XVIII Part III

comprehends and encompasses the object of ~~his~~ its thought, but the infinite can not be encompassed.

3° The knowledge of individual things which change, call for a change in the knowledge of God, which is impossible. Besides, the philosophers have objected to the supposition of those who adhere to the teachings of the bible viz. that God has a fore-knowledge of things before they come into existence, ¹⁰. On the ground that, God can not have a cognition of a thing that is non-existent 2° That the knowledge of a thing existing in potentiality is not the same as the knowledge of it in actuality. Again some investigators into the Omniscience of God assert that he knows

universals only, and not individuals, further
 some say that he has a knowledge of himself
 only. Here Maimon interrupts the question of
 the search into God's knowledge and takes
 up the various opinions held of God's Providence,
 but in succeeding chapters he refutes the
 opinions of the philosophers in reference to
 God's knowledge, which we will introduce
 here and later give the opinions on Providence.
 God does know the individual things, for
 it would it not be an absurdity to think
 that he who has created us, had no concep-
 tion of his creatures, or as the Psalmist has
 put it, "He that has planted the ear, shall he
 not hear, He that has formed the eye, shall
 he not see, He that chastiseth nations shall he not

correct? If God had no idea of the eye, how could He have formed it? There is design in these creations, and just as as the eye and ear were made, to perceive single things, so must He who made them ~~be~~ able to do likewise.

Maimonides would certainly not admit that any knowledge which God did not possess at one time, He could have at another, or to use his own words "no new knowledge can be added to God," and therefore he asserts that God has a knowledge of the existences before they are existent, He knows that they will come into existence at such and such a time, will remain so long, and then again depart from this world. For He that can bring into existence, a non-existent thing or being, can

also have a cognition of it before it exists.
 This does not produce in Him a plurality of
 knowledges, neither does it necessitate a
 change in Him or an additional knowing.
 The whole controversy turns on this point,
 mankind assume and presume that their
 knowledge is like God's knowledge, The
 philosophers should have been aware of
 the error into which they would fall. For
 they hold that the attributes of God and his
 essence are one and the same thing, they have
 upon various occasions held that God's
 essence could not be grasped, and since ^{his} essence
 and knowledge are one, how could ^{his} knowledge
 which is identical with his essence be
 comprehended. Now since ^{his} essence which

is the Absolute Independent One, who has brought into existence, "the all" is different from our essence, so must the knowledge joined to that essence be different from ours. That God knows the "possibles," does not take away free-will from man nor does it change the nature of the possible, and it is on this account that we find commands and prohibitions in Sacred Scriptures. We therefore conclude that God's knowledge differs from ours - 1° His knowledge is one and although embracing many things necessitates no plurality of knowledges - 2° It knows the non-existent - 3° It can grasp the infinite. 4° Although comprehending changeable things, his knowledge remains unchanged - 5° God's knowledge of a future occurrence, does not change its nature.

Various opinions on Providence

The Epicureans hold that there is no God and that the world is the product of the fortuitous coming together of atoms.

It therefore follows according to them that there is no ruling Providence who takes cognizance of man's doings and rewards and punishes him accordingly, but everything is brought about by chance.

This opinion was refuted by Aristotle who observing how harmoniously the spheres revolve and how orderly the world is arranged came to the conclusion that there must be a Governor to sustain, maintain and direct this world.

More A. Part III Chap VIII

2^d. This is the opinion of Aristotle, who holds that Providence exerts an influence over all that is constant and unchangeable, that is over the species, and the heavens, but not over the individuals which are changeable and perishable. Thus if a storm were to rage and were to cause leaves to fall from a tree, or to submerge a vessel which was ploughing the seas and contained many persons, these happenings are in no wise different in the opinion of Aristotle, for Providence rests not upon the individuals but upon the species, and in so far as the species influence the individuals, so far also will Providence reach ^{man}. This theory of Aristotle's stands in a very close relation

to his opinion on the "Eternity of the world and
would, ^{prove to be} dissatisfactory to a believer in
Creation"

3° The third theory is that of the Ashantes
who assert that there is nothing in the
entire universe that does not drink in
the pleasing drafts and the bitter medicines
from out the cup of Providence. Everything is
due to the Divine Will of God. It is not
through chance that the wind blowing,
caused the leaves to fall, or the ship to sink,
for God has thus ordained it. Their theory
forced them to assert many absurd
statements. They had to advocate the Pre-
destination theory, affirming however at
the same time that the prophets are messen-

Vide Joel foot note page 44 Einführung zur
Geschichte der Philosophie des Hellenismus

gers of God, sent to warn man against sin and vice. Of what use or avail would all the exhortations be, if everything is preordained, and man has no free-will.

For this set there existed ^{things} that were necessary or impossible. What we think possible is not really so, but appears thus to us only.

4^o The Mutazilites hold contrarily that man has a free-will, but this is not absolute. No injustice dare be ascribed to God All, not alone the species, but individuals both of the human and animal kind experience the sending of Providence. They are rewarded according to their righteous and punished according to their wickedness. Everything is wrought through the wisdom of God.

We may at times think that strict justice is not meted out, but this is so because of our inability to comprehend the wisdom of God. They adopt the principle of

as 274 18 p10 the visitations of love i.e.

if for example one is born a cripple, and has not yet committed any wrong, we can even here perceive the wisdom of God, for it is better for him to be in this condition, than that he should be entirely healthy, for in the future life his reward will be greatly increased. Thus will, the animal who has been innocently and before its time & slaughtered, receive future reward. Maimonides finds fault with the theory of the Mutazilites, and

does not admit of $\alpha\beta\gamma$ (p 110). He then sets
 forth to expound his own opinion which
 is a kind of admixture of the last three,
 taking something from each and denying
 something in each. The only difference
 between him and Aristotle is that the
 latter denies the intervention of Providence
 in the doings
 to man, whereas M. admits that Providence
 exerts an influence over the doings of man,
 but not over the animals, as the Mutazilites
 affirm. Man has a free-will. God is all just.
 "For all His ways are just, perfect and upright
 is He." That there is a Providence which
 rules man also, besides ruling over the species
 which Maimon. holds has no existence at all
 except in the mind, we learn from Sacred

Scriptures, where separate promises are made
 to the various individuals for their good
 actions and vice versa. The apparent con-
 tradictions to the supposition that there
 is a Providence who rules justly, are set
 forth in the seventy third Psalm, where the
 wicked ~~is~~ seen to prosper and enjoy the fruits
 of life more than the one who apparently is
 righteous and pure in all his ways. At
 the end of this Psalm however, the knot of the
 problem is solved; for the latter end of the
 wicked is one filled with misery, and
 when in the height of prosperity, they are
 suddenly nipped in the bud to be mourned
 by none. Man is laid considerable stress
 and in fact too much, upon the intellectual

attainments of the person upon whom the decrees of Providence are visited. The more intellectually advanced a person is, the more will he drink in the sweet and nectar-like drinks of Providence. To a person morally inclined he gives a place for the enjoyment of the pleasing decrees of God, but ~~its~~ in comparison to the intellect is secondary. This we think is in a certain measure at fault. For we find persons, who in the world of the intellect far surpass their confreres, but have not even an inkling of what appertains to the world of morals. Should these be allowed to enjoy God's mercy ^{more than} that ~~he~~^{one} who is bent upon pursuing the moral path and eschewing evil. The error

lies in this that M. thinks that morality follows only as a ~~consequent~~ of the knowledge which we possess, and only the highly intelligent can be highly moral. Experience often proves just the opposite of this assertion. So we ^{often} see the highly intelligent possessed of nothing that savors of morality. But M. holds in proportion to ones knowledge, thus is he rewarded. Therefore the prophets especially received the support and protection of the Divine Presence. For the higher we ascend in the scale of knowledge, the nearer do we approach the throne of God and the more does He pour his healing influence over us.

We have thus expounded the various theories of God's knowledge and of His Providence.

The opinions of the philosophers on God's omniscience have been set forth, and then refuted by our author, and he has endeavored to establish his principle; whether he has done so or not remains an open question. He has given few arguments in support of his own theory but has with vigor combated those who express an opinion differing from his.

And in the presence of these facts, we cannot help but say that we are still on the threshold of darkness with reference to this question. We have approached not one iota nearer to the direct explication of this problem, which it may be said is unsolvable. Further than M. we have not proceeded. We too the same mark that he had attained. Although he

vide ft. note - pg. 83 M. Eisler *Worshiping*
selbst Philosophie und Religion des Moses Maimonides

refuted well, he fails to found his own theory upon solid footing based upon logical deductions and sound argumentation. The question of God's Providence and omniscience will to all ends and purposes remain a knotty mystery which all metaphysical speculation can never untie, and in this question we must resort to that verse in Sacred Scriptures to which all must have recourse "The secret things belong to the Eternal our God and the revealed things to us and our children &c."

The book of Job

Maimonides' conception of the book of Job is quite unique, and shows how closely and minutely he examined into everything he undertook to solve. His critical mind and deep penetrating eye brought order and harmony into that which seemed dark and chaotic. He applied the acid of criticism in his speculative and theological researches to dissolve the knotty doubts and dark points perceptible in them. Whether he has always produced the correct solution is another thing, he has at least striven to do so to the best of his ability and was far in advance of most men of his time. We marvel often at the ingenuity displayed in his train of thought and especially so

we see this loom up with reference to this book. In the exegetical explanation of this "wonderful book," ^{as he calls it} it appears, he has found hidden and concealed meanings, subtleties which the ordinary mind and even at times the thorough student, would never have dreamed of. Therefore he rightly says that the opinion he holds in regard to the Book of Job came to him as if through inspiration. For some of his ideas seem far fetched and more the work of him who searches after subtleties than the true expounder, and still they appear plausible, nothing here clashes nor can we find contradiction, and we are forced to admire him the more for his ingenuity. To M. the book of Job is merely a fiction, and one supposed to represent a

person, who in fact never existed. But he thinks that it portrays a pious person to whom such afflictions and sorrows, as are described to have befallen Job, may come. If the land ~~from~~ⁱⁿ which Job is said to have been born is the imperative mood of ~~Us~~ = to take advice, that is in our wandering and meandering through + in this book sound reflection should be had recourse to, in order to comprehend fully the lessons taught and the ideas expressed in this allegorical conception of the theories held of God's Providence manifested in the world. Satan, or rather the accuser, the adversary, who is one of the actors in this tragical drama is none other than the evil inclination, or the angel of death, which when once ^{He} lay siege upon man

has unlimited possession of him and leads him into the most hazardous temptations, but over one thing the soul, he has no rule whatsoever, as the words of this book show "Only his soul do not touch."

The adversary evil has no real existence and his appearing before God in the manner that he did is a proof of this; for he came unsolicited "And the sons of God came to present themselves before the Lord and the adversary also among them" (i.e. uninvited) (Job Chap't 1 & 2) and not the sons of God and the adversary with him.

The sons of God & the adversary are unlike.

At times however the latter are commanded to do God's will and therefore in their second appearance before God, the expression which is

used of the one is used of the other also. M. gives
 credit to whom credit is due and says that
 all these opinions were suggested to him by
 the words of the Rabbi. Job possessed not wisdom
 which, as we have seen before, is highly essen-
 tial in the Maimonidian scheme of Provi-
 dence, hence the many visitation brought upon
 him. M. displays his ~~stateness~~ ^{wisdom} in finding
 the ^{four} theories held of Providence, in the words
 of those that come to console Job. Of course
 in this book no room is given to the theory of
 the Epicureans who deny even the existence of
 a Supreme Judge. M. thinks that Aristotle
 cherishes the opinion of Job, who holds that
 mankind does not share the watchful eye
 of God, that they are abandoned by Him, that the

wicked prosper and the righteous are afflicted and that both share the same lot. We can not find in the opinion of Job any reference to the fact that the constant and permanent existences alone enjoy God's Providence, and ^{this} fundamental and essential in Aristotle's opinion.

Eliphaz holds that Job's visitations were in accordance with strict Justice. Man is not cognizant of all his lacks and deficiencies, which opinion is in harmony with that of our theologians viz. the Fifth.

Bildad says if it be true that Job has always led a virtuous & upright life, he will receive a great reward in the future, for the sufferings he has been made to undergo here. This is the opinion of

the Mutazilites.

Jofas thinks that it is the divine will that controls and governs, and is the source of all that happens; we must not ask why such and such an occurrence has befallen us, for all is brought about through God's will, which can not be put in to question. The Acharites are of this opinion.

Then Elisha steps upon the stage and like all other dramas ^{in which} the climax and unravelling of the plot is left until the end, so here also it is left for him to solve the problem. And according to M. he does so in that he holds, that intelligence plays an all important and all absorbing part in the amount of Providence bestowed upon us. This harmonizes with the opinion of our authors

The Subject of Trials in the Torah *

God is All-knowing. Nothing that He has not previously known can come into existence; how comes it then that in the Pentateuch we find that God has tempted certain individuals in order to test the extent of their fear, love, faith and attachment to Him? This question also suggested itself to Maimonides. He finds six such instances of temptations in the bible.* M. does not think that these afflictions or trials are sent in order to increase the reward of him that is tried, for the Rabbis have already said, "There is no death without sin and no affliction without transgression. Neither are they to serve as furnishing God with a new knowledge

Morot. Part III Chap XXIV

* Gen. XXII Exodus XVI 4 & XX 17 Deut. VIII 2 & 16

one which he did not previously possess, but they are objective lessons to teach mankind what it is proper for them to do and to believe. When we find the expression § 83('to know' viz. whether you love, this does not mean that God wishes us to know, but it is the same as the sentence § 83('to know that I am the Eternal that sanctifieth you, viz. that the nations shall know that I am he. This is applicable to all the six cases of the temptations. In the case of the binding of Isaac M. finds a difficulty to which he makes only an intimation. No one saw or was present at the binding of Isaac, so that they could in the future be guided by Abraham's action. In this narration there

are contained two lessons or rather principles of our faith. It holds out to our view "the fear ^{& love} which Abraham bore towards his Maker, and secondly it shows that the prophets believed in the messages that came to them from God by way of inspiration.

1° The act which Abraham is called upon to perform is almost unparalleled. To ask a father who had been without a child for such a long time, and finally when one was begot by him, one whom he loved and one through whom the nations should be blessed, to ask of a father to offer up such an one as a sacrifice, must indeed have been a source of grief and sorrow; besides Abraham's act was not to be a hasty one, for he deliberates, ^{only} for three

days and after a three days journey, which the
 more goes to show his attachment to God,
 he is notwithstanding willing to offer up "his
 son, his only son, the one whom he loved."

2^d Maimon. says that we need not suppose that
 all that which comes to a prophet in a prophet-
 ical vision or dream contains principles of
 truth, but at the same time we should ob-
 serve, that whenever they had such visions,
 they firmly believed in them, and strove to put
 them into execution. It was just the right
 thing that the lessons taught by the 378
 should have been brought about by such
 personages as Abraham & Isaac. For the first
 was the one who first inculcated the belief
 in the Unity of God to his people, and it was meet

and proper that he who taught the Omnipresence of
His existence should also teach the fear of Him.
This is the idea contained in the subject
of trials. God knows everything before hand
but they are given for the purpose of elevating
and teaching mankind sublime lessons, ^{that} they
should strive to attain the place Abraham
occupied in the love he sustained towards
His God, and the fear and reverence with
which he worshiped him.

corporeal world, which is subject to change. Here it not for this change, there would be a cessation of the existence of this world. For beings must go out of existence, so as to allow others to come into existence. This has already been explained by R. Meir when he says that

GEN 21b in reference to the creation meant
 SIN 21b, that even death was good. The evils committed by men towards each other are also to be attributed to a non-existence viz. ignorance which is the absence of wisdom. If wisdom had been so engrafted in man, that the negative quality of ignorance had been entirely removed, no evil would befall mankind.

The evil is not, as some suppose, pre-dominating in the world. Alrazi, who was a physician

philosophy Leibniz etc. # morimorindiffen Gröndkum ulbut im Kopfen
 der Welt in dem Werk "Theodicee" völlig aufgegriffen ist.

and had no idea of metaphysics, holds that the good things of this world are in the minority and the evils are in the majority. He viewed single persons only, and looked not to the aggregate of man-kind, What might be an evil to one man may bring to a greater number a vast amount of good. Besides we must not think that the world has been created for us alone; There are other beings sun, moon, and stars whose existence is paramount to ours. The evils that exist in the world are due to one of three causes.

° That evil which befalls man, because he is subject to genesis and destruction, or because he possesses a body. This change, as has already been said, is necessary for the perpetuation of the

and in a footnote on the same page

Ob! Lieblich, der Vapult zu primar Monodologie der im Monn aufzunehmend
größten Orformistik der Mitorkullimium zu mundum fort, müßten wir
all und nicht geförig exponiert Infingthell sein Liffen

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species, one body must pass out of existence to make room for another.

2^o The evils that occur through war, the hatred which one nation sustains towards another. These are more numerous than the first class, but still do not very often occur.

3^o That ^{kind of} evils that befall us because of our own doings. We are too zealous to acquire ^{more} this class embraces the most evils that come upon man. It arises through "the excesses," which are the goal and aim of so many. To acquire great riches, to indulge excessively in sensual gratifications &c. God has created all with justice. The things that are necessary for one's maintenance can be procured by all. It is not wrong that one should possess many

luxuries and you but few; for if you will
 examine closely, your few articles will be
 able to sustain you, and that is all that
 is necessary. How wisely has God arranged
 all things and how judiciously has He
 brought it about, that that which is most
 necessary for ones existence is the most accessible.
 Air, water and food are the three elements that
 are necessary to maintain man. Air is the
 most necessary. It is all around us and of
 easiest access, and so ^{in order} with the other two.
 These evils which exist negatively can be removed
 by continual application, and we should
 therefore strive to do so, but never attribute to the
 All-Just Dispenser of good, the producing of evil.
 "For the Lord is good to all, and his tender mercies are
 over all his works (Psalm 145 v.9.) See b. 481-2

On Virtue

Throughout all the writings* of Maimonides the Golden Mean plays a prominent part.

He devotes eight chapters especially to this matter in his *8th* vol. Either extreme is obnoxious to him. He would ^{not} have you live the life of an ascetic or anchorite, nor the voluptuous existence of him that indulges in excesses.

The laws of Moses are of a similar nature.

All he asks of you is to pursue neither extreme, but to choose the mean between the two extremes.

In his Ethics *8th* vol besides treating fully of the shunning of the extremes, he expresses his idea of soul as being one, but possessing many functions.

This avoiding of the extremes and pursuing

**Mad Hachazaka, More Aeluchim, Shemone Perakim & others.*

the middle path is what Maimonides terms
 Virtue, and is that course which will be
 of lasting benefit to us and will keep many
 a harm and evil from us. If we possess^{ed} of
 the vices such as anger, we should for^{time}
 pursue just the opposite course, and be ex-
 tremely mild, and patient, allowing nothing
 to irritate us or set us in rage, and thus
 by becoming possessed of the opposite quality
 of that which we previously had, we will
 be gradually led to pursue the golden mean.
 It is ^{not} right to be too mild and patient, giving
 up entirely our individuality, for this is the
 extreme in the other direction, which ^{is} also at fault.
 Follow the golden mean, which is virtue itself, and
 you will be fortunate & happy says Maimonides,

but he who is bent upon following the extremes and indulging in excesses, is that one who will receive afflictions & visitation and his existence will be a source of pain and sorrow to him, with nothing of cheer and merriment in it. The proper course to pursue, is the golden mean, which is virtue.

Prophecy

This important link in the chain of Maimonides' Theology requires close study. M. himself was aware of this fact and therefore passes it not over cursorily, but goes down into its very depths, to dig therefrom the hidden golden treasures. He follows it up closely and devotes sixteen chapters to the unearthing of its mysteries. He here displays his usual clearness of conception and logical mind, but he does not always prove to be the true rationalist. Joined to the spirit and mode of thinking of the rational mind there is a hazy mist tinged with the dark colors of performing wanders. Here and there wanders are possible but not always, God made a condition with nature

at the beginning of things that at certain states
 times it was, according to His will, ^{to} change its
 orderly and natural course. To him the bed-
 stead of Og was no miracle, for he was only
 twice ^{the} size of an ordinary man. But that cer-
 tain ^{persons} lived to be over 200 old, this he holds to
 be true, but only of those persons mentioned and
 not others. Their longevity is attributable to
 different causes, their mode of living, their food
 or it is a miracle to which nothing similar
 has happened. To be sure a positive solution
 of the question of prophets and prophecies, to
 which no opposing voice can be raised is im-
 possible. For this depends considerably upon the
 faith and conviction of the person on the one
 hand and the refusal to listen to ^{the dictates of} these two

and the enthronement of agnosticism on the other. It is like many more and in fact most questions in theology which will never furnish a final solution for all, but must needs be the brunt of criticism and the target at which many a fierce shot is aimed. To think that this ought to retard us from our investigations into these subjects is an erroneous opinion. For although the outcome may be seemingly futile and may meet with opposition, we will be repaid in our search for the truth by being able to ward off the onslaughts of our opponents. So M. must have thought, and he therefore plunges into the sea of knowledge floating about in his capacious mind and brings forth a host of beautiful gems.

He opens his treatise on the prophets and prophecies by a reference to the three opinions held concerning them. These correspond to the three opinions held concerning the Eternity and non-eternity of the universe!

1° In order to prophecy, a person must be morally good, an evil person can not prophecy, no matter whether he be a foolish person or if he be a learned man.

2° The second opinion is that of the peripatetic philosophers. Prophecy can be attained only by continual application and study. Man has a faculty within him, which if it be in a perfect state, has as its result a prophecy.

The quality of prophecy is natural in man and if all the necessary powers are fully

a) The existence of the universe is the result of a creatio ex nihilo b) the formation of things out of a materia prima by the will of the Creator

c) The formation of things out of a materia prima according to eternal laws (Vide Friedländer's translation 2nd volume)

developed, the man must prophecy.

The third opinion is the one furnished by the Sacred Scriptures and is also the one which M. adopts and differs from the former one only in that it has the will of God as its key-note and the former give the place of prominence to necessity. According to the opinion of the philosophers if a person has undergone the necessary training he must necessarily prophecy, but according to M. ^{whether} the prophet will prophecy or no is entirely in the will of God. For he says after a person has gone through the preliminary steps, has had all the necessary faculties and powers developed to their utmost capacities, after all this preparation it still lies in the power of the Almighty One

whether you prophecy or no. This in many respects
 resembles a miracle. To substantiate the
 statement M. refers to the instance of
 Baruch ben Nerijah who was under the
 tuition of Jeremiah, and had enjoyed all
 the necessary instruction and education and
 desired greatly to become a prophet, but was
 withheld through divine intervention.
 To suppose however that an unlearned man
 and one without the proper training could
 become a prophet is as absurd as to think
 that a frog or an ass could prophecy. The pas-
 -ages in the bible; 'Before I formed thee in
 the womb I knew thee &c are not contra-
 -dictory to this theory, he thinks, because all
 prophets must from their very inception be

possessed of the necessary physical preparation, but were it not for the consequent mental training and education, there would not be the material there necessary to bring forth the dormant powers from potentiality into actuality, which is one of the fundamentals of prophethood. Now if a person needs to be highly endowed with all moral and intellectual perfections, how comes it, the question suggests itself to our author that at the Revelation on Mt. Sinai all the people disregarding their capacities received the words from on High? Mr. with his usual sagacity sets to work to unravel this seeming contradiction. The ten commandments are all given in the second person singular, hence to Moses alone, and he

brought them down and gave them to the people.
 What the people heard, were not the articulate
 words, but merely sounds. The Midrash and
 Talmud however assert that the people heard
 the first two commandments $\text{וַיִּשְׁמַע יִשְׂרָאֵל}$ from
 the mouth of God. To which M. replies, that these
 could be arrived at through reasoning, and
 in this respect the prophets differ not from the
 rest of the people, but the remaining eight are
 all ethical and could not have been attained
 by reasoning, which seems to me to be some-
 what wrong, for why should we not as well
 be able through our reasoning powers to come
 to the conclusion "that we are not to take the
 name of the Lord in vain" or to observe the
 Sabbath as of God's existence and His being the

Truly we by our power of reason know that he
has created us, it would not take much to go
one step further and draw the conclusion, that
we are to honor Him, by not using his name
uselessly and in an evil sense

Moses is to be ranked far above the other pg 483 4 -
prophets, they prophesied only through the help
of angels, he needed not this angel. Scripture
itself tells us that no prophet like him will
arise again. Maimonides believe in a special
Revelation. There was only one, it will never
be repeated. It was direct, given to Moses
the statesman and law-giver. A. Geiger in
his 'Jüdenthum und seine Geschichte'
says: 'Hört ihr Gott in seiner Offenbarung'
nicht nicht mit dem Tinnem des Propheten

~~man~~ der. Die Offenbarung kann jedoch nicht
 eine Erfindung sein, die mit dem Bogen
 gegeben, die mit dem Strom veranlassen
 wird so pg. 142.... für ihn ist die Offenbar-
 ung ein pflanzlich sein sein gnügend
 hat." A further distinction to be made be-
 -tween the prophecies of Moses & other prophets
 is that, he spoke forth his predictions among
 a great assemblage, before friend and foe
 it mattered not, but the other prophets
 prophesied in the presence of a few. In what
 will follow, we will discuss the prophecy
 of other prophets than Moses. Let us say
 here before touching this subject, that
 Haimonides did not think that prophecy was
 the genius of the Jewish nation as did A. Geiger

What is Prophecy

Prophecy is an efflux sent from God through the active intellect, upon the intellect first and then upon the imagination. To become a prophet one must have these faculties developed to their utmost, nothing dare be in their way to retard them. Besides one must be morally pure keep himself aloof from all that is sordid and low. Moderation must be his watch word. That sense which has been described as abominable by Aristotle viz. touch, must be cautiously avoided. The vain ambitions by which mankind has always a tendency to be guided, must be foreign to him. To dominate and lord over a people must not be his ambition. But he must

possess courage to withstand the attacks and abuses, which must inevitably follow because of the outspoken manner in which he conducts himself. When he has these three qualities mentioned above, the purest intellect, imagination and moral training, and the Divine Being chooses him to prophesy, he will surely do so, and not until then. Such an one is considered to be a most perfect man, than whom there can be no one who would want to vie with him. Some men have either one or at times two of the necessary qualities, then they can not be considered a perfect prophet, but a legislator or as having another high place in life. The rational part of M. theory of prophecy lies in that

he says, when the prophets assert that the
 Lord or an angel appeared to them, that this
 is in a prophetic vision or dream, which
 latter was considered by our sages as a
 sixtieth part of a prophecy and was its un-
 ripe fruit. Thus the appearance of the three
 men to ^{Abraham} the wrestling of the man, which is
 later on explained to be an angel, with
 Jacob, Balaam and the speaking of the ass &
 many others are all occurrences happening
 in a prophetic vision and not realities.
 The words used in prophecies are not al-
 ways simple and plain, for the prophets were
 fond of figurative talk. They often revel in
 them and reach the highest flights of im-
 agery. Thus their words and prophecies

must be taken with restrictions. Exaggerations, hyperboles metaphors are frequently indulged in. This was already noticed by our Rabbi e.g. "cities walled and fortified rising up to heaven (Deut. I 28) All these figurative expressions can be easily picked out and ascertained. It takes no keen eye to sift the real from the ideal. Man has a free-will and brings about things through his own choice. It often occurs that prophets ascribe to the first cause, what man has through his own will, ^{by} his natural and physical force brought into being. We call our attention to this truism as it is highly necessary that we take cognizance of it. All such ascertaining are introduced

by the words "commanding, saying, speaking sending or calling. We need cite only one illustration. "I commanded thee a woman, a widow to maintain thee as is said of Elijah (Kings I Chap ~~XVII~~ 9) All these theories are highly rational and could not have ^{been} put in more forcible ^{terms} by modern investigators and exegeses. M. treats all prophets except Moses with an eye to criticism. The prophets were no doubt great men, who through their continual application to the circumstances, presenting themselves in every day life ^{were able to} foretell great events. Maimonides' sympathies are with Moses, and what he says of him is based entirely upon faith. Moses towers high above the rest, than whom there

has never nor will there ever be one
like him. He was lifted high above the others
so much so that he spoke to them ^{by} ~~himself~~ ^{his own} ~~voice~~ ^{power}
that is, he needed no angel as a mediator. He
through his intelligence observed what it was
meet and proper to place before his people,
what would lead them upon the correct path.

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Motives for the Commands
and Prohibitions in the Bible

Man sieht bei Erklärung der Gesetze
und Vorschriften meistens Vorschriften die
immer zu Erläuterung Morals in dem
Leben der Tugend die Tugend zu
Vorfahrt, die Gerechtigkeit, die Originalität
und Tugend der Auffassung nicht?
zu wollen Einsicht zu zeigen, so
müssen wir auch nicht vergessen dass
es selbst von der Tugend zu
Auffassung zu führen verpflichtet und
ja ganz und gar das ist.

In carefully studying Maimonides' ex-
position of the reasons for the commands
and prohibitions in the Pentateuch

"M. Leibniz's Moralphilosophie und Philosophie
und Religion des M. Morim. Chap XIX. pag. 120

we are indeed made to feel our want of knowledge in that branch of investigation. For he has found the key to unlock this mysterious realm by his thorough insight and far reaching knowledge of the superstitious customs and dark ways of the Sabateans, wherein only the thorough scholar could have found them to exist. What to me would at first seem inexplicable and gloomy is made bright and shining by his torch of knowledge. He displays considerable ingenuity and skill in the manner in which he unfolds all these commandments by making them refer to idolatrous customs. He admits however that there are other modes of interpreting them, and that objections

could be raised to motives which he attaches to some, and that for others he could find no reason at all," such for example is the case with the table and bread arranged upon it² continually. The question that ought to suggest itself at the outstart is: Has man the right to search after the meaning and intent of divine commands and prohibitions? And also have not the Rabbis with the exception of Rabbi Shimon be Jochai established the maxim

אין אדם חפץ לברר

We have no right to investigate into the motives of the ordinances expressed in the bible? They have, but this does not molest M. in his search for the truth. He says that all that God has wrought, has been brought

¹ More N. Chap. XXVI Part III

² More N. Chap. XLV Part III

about for some purpose, nothing in His creation is purposeless⁴⁾ and those who think otherwise think absurdly. For when they say that if there were any reasons in the commandments, an intelligent being could frame them, but just because they are without reason, they come from God, they speak things that are manifestly absurd. So not only in nature but also in the commands we can and should seek for motives. The ordinances are of two kinds

ⲡⲓⲅⲁⲛ such as bear their meaning upon their very faces and ⲡⲓⲕⲁⲛ such whose intent must be looked for. These together again serve a twofold purpose 1st they further the well-being of the soul 2nd they further the well-being of the body. The soul

4) M. A. Part III Chap. XXV

is improved by the new ideas which it receives
 the body by the wholesome laws that are laid
 down for its sustenance, by laws given for
 the guidance of the social circle. The goods
 of the body must be antecedent to those of
 the soul, for it is only after we see to the
 needs of our body by not indulging too excessively
 in any of the vices, that the well being of
 the soul is propagated.⁵⁾ There may be cases
 in which the laws do not procure for some
 particular person a good, but to this we
 need pay no ^{attention}, for the Scriptures treat only
 of general cases and does not take into
 account particular persons or instances.⁶⁾

The intentions of the ordinances are
 1st The removal of injustice, here the purpose

5) More A. Part III Chap. 27

of the laws are self-evident, and we need not inquire into the why and wherefore of the same

2° To inculcate some moral lesson

3° To impress upon the mind correct ideas^v

It is the twenty-ninth chapter of this section in which Mann. displays his knowledge of the customs in vogue among the Sabaeans. He says himself in a letter written to the wise men of Marseilles that he had read all the available literature upon this subject viz. Sabaeans Agriculture, Satamichis Pomtom Alshark Hermes &c and he digested them so thoroughly that he has been able to again present them to us in a tangible and palpable form.

It was necessary to point out to mankind that many of the commandments of the Tora were

^vM. A. Part III Chap XXVII

^vcf. M. Friedlander's translation of the Tora Part III Chap XXIX pg 134 Note I

aimed against the idolatrous worship of the Sabataeans, and as the first and most important element is the diverting of the mind from idol worship it was impossible to do this without having recourse to the then existing superstitions and mythological tendencies of the age from which the Jewish people had copied and imitated and against which the thunderbolts of the law were directed. If you ask the question why were sacrifices continued to be offered up, it being a heathen custom M. replies, it was a characteristic trait prevalent among all people of those days to propitiate their heathen gods or idols in this manner. The idol worshippers had images erected in their places of worship

to which they sacrificed. Now it is contrary to human nature to lead man from one extreme to the other. Had Moses abrogated the sacrifices entirely, the people would have left his ranks and abnegated the other fundamental principles advocated by him. So as a concession to the nature of man, he allows them to worship by sacrifices, not however to created beings but to the One God.

Thus also when the children of Israel ^{left Egypt} God knowing the nature of man did not have Moses lead them through the land of the Philistines, although it was the nearest route, for the Philistines were a warring people and the Israelites were not. The change from one custom to another seemed

-rically opposite must be gradual and ^{not} instantaneous. Hence from this assertion and as M. says himself, the sacrificial culte was ordained because of the particular circumstances under which the Children of Israel found themselves, and ~~was~~ therefore subject to change.

The six hundred and thirteen commands and prohibitions ^{שיצא ענין} in the Torah are divided into fourteen classes according to a similar made in his Mishna Torah.

These fourteen ^{can} ~~be~~ sub-summed under two great heads, those duties which exist between man and man, and those which exist between man and God, of these the 568th and part of the third belong to the first and the

rest to the second class.

The first of the fourteen classes treats of all those laws which tend to inculcate correct ideas about God and which are the fundamental principles of our faith.

They aim at the glorification of God and are found in the section "Yeode Hatora" of Mishna Tora. To this category can also be counted Repentance and Fasting. These latter have as their signification the possibility of man's removing himself from sin through his free-will."

The second class contains all such commands and prohibitions which aim at the overturning of idolatry. Among these can be counted

Orla, Schatnez, worship of Moloch, the mixing
 1° To know that God exists, 2° not to imagine the existence of any other divine Being, 3° To declare His unity, 4° To love Him, 5° To fear Him, 6° To sanctify His name, 7° not to profane it, 8° not to destroy anything upon which the name of God is called, 9° To obey the prophet that speaks in the name of God, 10° not to imitate
 11° To love one's neighbor as oneself, 12° To love one's neighbor as oneself, 13° To love one's neighbor as oneself, 14° To love one's neighbor as oneself.

of the seed in the vineyard, grafting, rounding
 of the corners of the head &c With reference
 to Orta M. says that the Sabaeans were accustomed
 to take the fruit of the first year into their
 temples and they supposed thereby that they
 would receive the protection of their gods.
 Hence the Hebrews were forbidden to use the
 fruits of their trees for the first three years
 but were ordered to eat the same in the tem-
 -ple at Jerusalem in the fourth. The heathen
 priests were accustomed to wear woollen and
 linen goods mixed, hence the prohibition of
 the wearing of Schatnez. It is useless to go
 through all these idolatrous customs
 suffice it to say that ^{some} of them were abomin-
 able and despicable in the extreme, such for

example was the practice at the grafting of the tree, where a damsel had, to ascend one tree and a man the other, and there have unnatural intercourse. In this class is also included all those laws appertaining to the believing in observances of times &c and as these things were generally practiced by the women, the laws are particularly stringent against them.

In the third class we find all such laws as pertain to the improving and inculcating of moral principles contained in Hilcott's Diction.

The fourth class of laws are those which tend to regulate and further the well-being of society, such as the Charitable laws of the Pentateuch, the valuation of things devoted for holy purposes, &c, &c, the humanitarian

1° Do not hate God's ways 2° Do give those that know God
3° Do love ones fellow-men 4° Do love strangers 5° Do hate
none of our brothers 6° Do rebuke those that do wrong
7° Do offend no one publicly 8° Do not oppress the poor
9° Do not be a tale-bearer 10° Do abstain from revenge
11° Do not retain in memory any wrong done to us by others

laws that have reference to the slave re⁴⁾
 We select from the fifth class only the ^{two} follow-
 ing. If a person had committed an intentional
 murder and had been turned into exile on
 this account, the ban will be removed from
 him at the death of the high priest. He was
 at first sent into exile as a protection for
 the state from spillers of blood. But it is sup-
 posed that at the death of the high priest
 he will fully repent of his wrongful act.
 The reason for the breaking of the neck of the
 heifer for the corpse of a person found in the
 field when the perpetrator of the murder
 had not been found is this, By means of the
 going out of the elders and the offering of the
 heifer, the matter would become known, even

4) M. A. Part III Chap XXXIX

the women would get ear of it and publish it and through such means the murder will be found out. Besides the owner of the field will be zealous to spy out the murderer and bring him to justice, because he was not allowed to plough a certain portion of this field until he was captured.⁵⁾

The sixth class comprises all such commandments that have to do with fines and punishments e.g. laws on Theft Robbery False witnesses. The reason for these are self evident. It is to avert the evils and wrong-doings that would accrue from allowing such wicked practices to go unpunished.

The reason for the commandments in

cluded under the seventh class" is also well-known. They treat of man's daily relationship in the business world. Man should not over-reach his fellowman while trading with him. Our Rabbis have set the limit of over-reaching to a sixth.² If it is less than a sixth part the sale is considered as consummated, if more than a sixth, it is void, if it is just a sixth, the sale is valid, but the person that has been over-reached receive the sixth back.

Their purport is to further a mutual benefit between man and man. In this category is included the laws in reference to the

פירוש המשנה the four guardians. These are just and their intent easily recognisable.

The eighth class comprises all the Jewish

Chap 42 Part III. Mosa. L.

משנה סוף פרק ט

א"נ 123 סוף פרק ט

א"נ 162 סוף פרק ט

festivals. Sabbath is a rest day, giving to man the opportunity of spending $\frac{1}{7}$ of his life at least in rest, besides this it reminds us of a fundamental teaching in our belief, the creation of the world.

The day of Atonement teaches us the quality of repentance by fasting, which makes man responsible for his acts being a free-willed agent.

Moses is supposed to have descended with the second tablet of stone on this day, having received pardon from God for the great sin the Israelites had committed in his absence viz. the worshipping of the golden calf.

Passover reminds of our days spent in Egypt of the freedom we acquired. It is observed for seven days because it is the unit of time

1 Chapt 43 Part III More N.

between a day and a month, and if people were to eat unleavened cakes for one or even three days, the significance of this feast would not be sufficiently impressed upon their minds. Shewoth, commemorates the giving of the ten words; we should count from Pesach to Shewoth, for just so as a person who is waiting for a particular friend counts not only the days, but even the hours, so we should be anxious to meet that day for whose purpose we were delivered from Egypt's yoke, that is the Revelation on Mt. Sinai.

On
 Pesach Hashona we use the *zyl* to stir us up from our forgetfulness.

Shewoth is the feast of rejoicing. Something problematical presents its here, it is the use

of the four kinds of fruit on this particular day. Maimonides finds the explanation of this in the following manner. Firstly, these were most profusely found in Palestine and consequently could be easily procured by all the people; Secondly, these have a nice appearance, again, they are possessed of a green color, besides two of them have a pleasant odor, and finally because they remain green and fresh for seven days, which is not true of other kinds of fruit.

In the ninth class are placed all such commands as tend to bring us nearer to our Maker, such as prayer, the Shema Yisrael, Mezuzoth &c.

The tenth class treats of the temple, its building

1) More Nebuchim Part III Chap 44

and the appurtenances thereto. It was the custom says M. among the heathens to erect their places of worship and serve their idols therein on high places; on this account Abraham selected Mt Moriah⁵⁾ the highest place, to erect an altar and to preach and teach there the One and Only God. The most holy of the Temple in Jerusalem was towards the west, so that he who prayed turned his back to the sun, in order that thus they might distinguish from the worshippers of the sun. In the temple of the heathens images and paintings of the stars were set up, and therefore the tablets were placed in the holy of holies upon which was engraven the belief in the Supreme Being, thus distinguishing our temple from

⁵⁾ M. Friedlaender in his remarks under the translation of the More N. says. It is strange M. ascribes the selection of Mt. Moriah for the sacrifice of Isaac to Abraham whilst according to Scripture God showed him the place. (Gen. 22. 2. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

theirs. The Cherubim represented the intelligences. The continual light was for a sign of holiness; the burning is to arouse in us the desire to approach nearer to God, and to elevate us spiritually. Iron & oak were not to be used in the building of an altar because that which produces death should not be used in the building of an altar which is supposed to further life. This according to M. is merely legendary. The real motive of this consists in this, that the heathens built their temples with heavy stones and we should not imitate or follow their customs. Trees were not allowed to be planted about the altar as was customary among the heathens. The reason for using frank-

incense is this, it was the intent of the law-giver to make the house of worship as pleasant and present as beautiful an aspect as was possible. Frank-incense emits a pleasing odor and removes the smell produce by the sacrificing of animals. Besides a pleasing odor is a great incentive in elevating the heart in its worship of God. It is seen then that all the commandments of this class were given as a death blow to idolatrous customs and usages.

The eleventh class of ordinances treats of sacrifices. The ^{old} heathens held not the domestic but the forest animals as sacred. The Egyptians honor the ox, and the Sabaeans worshipped demons and believed that

they assumed the form of goats; in consequence
 our law prescribes that these three particular
 kinds of animals shall be offered up to God alone¹
 Salt in contradistinction to the heathen custom
 viz. that of using honey, was made use of in all
 the sacrifices of the Hebrews. Blood the Sabaeans
 believed was fine food for the spirits, and
 that if they drank the same, the spirit of
 the demons would enter them and be of bene-
 fit to them, hence they are commanded to
 drink, we on the contrary are prohibited
 to make any use whatsoever of the blood
 but must spill it out upon the ground.
 This class again, for the most part, is aimed
 against idolatrous & heathenish practices.
 In the twelfth² class of ordinances we find

¹ Chap 46. Mos. A. Part III

² Mos. A. Part III Chap 47

the intermixture of cattle. The motive of these, is to promote domestic happiness, the restraining of an overindulgence in sexual intercourse. Circumcision curtails lust.

Thus M. goes through all the ~~pro~~ and finds motives & reasons for almost all of them, and we are made to understand ^{that} such which were at first sight unclear and dark in our eyes will become clear and lucid, if we only keep in mind that many of them were directed the idol worshippers. Those laws that have been explained, have ^{been} derived either from books or from hear-say, had we been eye witnesses to these customs ourselves their immensity of practice would become apparent and we might have been able to solve some more of

the dubious commands in the Pentateuch. Since these statutes were merely missiles hurled against heathenish customs, they have lost their significance today and we need no longer observe them say, M. in one place," but in another place he holds that it is not right to change laws just as we would change medicine for different persons and different sicknesses. While these depend on time, God's law must be decisive and general." This to us appears to be a flat contradiction. Dr. Wise thinks that wherever M. says that the laws can be altered, he refers only to the letter thereof but not the spirit. M. says that whoever comes to you and tells you that the laws can be changed, that one is to be looked upon as a false prophet. In reference

Mos. A. Part III Chap. XII

Mos. A. Part III Chap. XXXIV

The thirteenth class of ordinances is those given to curb excessiveness in eating and drinking, laws on forbidden food, besides those which treat on vows and the temperance question. The Mosaic code prohibits only such kind of food to be eaten as will prove injurious to the system. The swine receive their nourishment from the most despicable sources and we therefore are commanded not to eat it. It was a heathen custom to mix meat and milk, we are therefore not to eat there at the same time. It is nothing more than a humanitarian principle not to sacrifice the animal with its young.

The fourteenth class¹ contains the laws of marriage, forbidden sexual intercourse and

¹ More N. Part III Chap 48

the laws that pertain to cleanliness. Their object is to keep persons that are unclean from entering the sanctuary, in order that they may become possessed of the feeling of the divineness and sacredness of the worship and thereby reverence and stand in awe of it. Such commands are not given to cause embitterment of life, nor to ask of man to pursue the life of an anchorite, but they on the contrary tend to lighten man's burden upon his journey in life. The ordinances of the heathens are so much the more exacting and by far more from you than the Mosaic code. For the law by which the heathens were to pass their newly born child through the fire, we substitute the offering up of a dove or a handful of flowers.

to this Eider says Guggen I'm surprised to find
 nicht ganz die von Merim. ausgegebenen Vorzüge
 für 1722 nicht die von M. und somit
 aufgestellten Vergleich zwischen Kertius und Gupatz
 das Gupatz folgt M. gleich in allem Hückem das
 Kertius und nur gezeigt dass gewisses voraus. In Kertius
 das publizistische Werk ist anders Handlung und
 Anweisung. Das Gupatz trifft die Anweisung Gottes
 das das Vorzügliche Anweisung gilt. In Kertius
 vorwiegend unbekannt ist zu sagen. Das Gupatz der Gupatz
 ist für seinen Zustand bekannt. Alles wird in das Kertius
 für jede Revolution auf, so bald das zu Grunde liegende
 Augen zu werden eingeführt. Ist z.B. das Prozess in
 der Lüste und Gupatz, so liegt Person der Kertius. Alles
 dass willkürlich M.: Aber für die Kertius wenig kann
 klars und ist Gupatz nicht anders, so wenig, als erfindet
 in göttlichen Anweisungen an die Menschheit sein?

1720 Vorzüge der Kertius p. das Meist Merim.

Thirteen Dogmas

Maimonides lays down thirteen dogmas and considers him who denies any one of them a heretic, but if a person trespassed a law in the Pentateuch, he is to be considered a sinner and to be treated accordingly.

The thirteen dogmas found in Maimonides' commentary Synhedrin are as follows:

1^o God is one i.e. he is indivisible, a metaphysical unit.

2^o The existence of God. He is perfect, self-sufficient.

3^o God is not a body, nor a soul in a body.

This aims at a removal of all anthropomorphisms.

4^o God existed before the world and he created it.

out of nothing.

5° Man should serve God without having a mediator between him & God, i.e. he should serve God directly.

6° God has given inspiration to the prophets and they are His special messengers

7° Moses was the greatest prophet, from whom all the rest differed.

8° The Tora is supernaturally revealed and admits of no change. Each word therein is to be considered holy and divine.

9° The Pentateuch as it now exists was given to Moses, and in it nothing has been changed or altered.

10° The belief in a Providence, who punishes the wicked and rewards the good. i.e.

Retribution

12° The belief that a Messiah will come who will be an off-shoot of the house of David and bring the Jewish nation back to Palestine, where all nations will worship the one God and peace and harmony, brotherly love and friendship prevail. When this time will set in, he was unable to state.

The resurrection of the dead. It has been said and supposed that Maimonides believed in a literal resurrection of the body. In reference to this A. Geiger says in his *Juden-heim und jüdische Gephyra*

In diesem System ist natürlich kein Raum
für eine laibliche Berufsthätigkeit, für eine
königliche, blühende das Fortkommen, für eine

ist die zukünftige Welt das ein geistige
 Leben xxx das nimmt es an der Welt das
 sein das von ihm aufgestellten Dingen
 Grund und Grundsubstanz auf; dann
 Morion nimmt Rücksicht auf die
 öffentliche Meinung, was die das Allgemeine
^{manuscript}
 offen; es zeigt die Dingen das die
 mit der Gegenwart verbunden ist, brist
 die Dingen die in der Welt in
 Verbindung steht nicht anders ist.

Tobias Schanfarber.

June 19/86.