

THE HEALING OF THE SOUL - SEFER REFUATH HA-NEFESH

ספר רפואת הנפש

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CHAPTER ONE - GOD

Where is God? Our ancestors told us that God is seated in heaven on the Throne of Glory. Naturally, however, such a reply can have only a poetic meaning, for sitting on a throne can only be attributed to a mortal king who has a body and of whom it is appropriate to say that he is seated or standing. But this cannot be affirmed of God "who has no body and whom corporeal concepts can in no way grasp."

Where, then, is God? God is everywhere, as the prophet declared; "The whole earth is full of His glory," or as the Torah says, "He is God in the heavens above and on earth beneath, and beside Him there is no other. However, it is important to understand what it means to say that God is everywhere. Of course, once we understand that God has no body or corporeality, we must not seek Him with our senses, for the senses can only find things that have some bodily form, large or small. God can be understood only with our reason; that is to say, insofar as the human intellect can attain.

We in Jewish Science say that wherever signs of existence and signs of life are found, there the Holy One Blessed be He is found. Once we understand that God is found everywhere throughout the world, we must also say that everything in the world has in itself a part of God. Upon reflection, we realize indeed that in every creature there is a providence which gives it life, and makes it grow, and builds it along with all the organs that are necessary to maintain it in the world. This is true both of living beings and of plants.

The seed from which the flower grows, the acorn from which an oak tree emerges, and the drop from which a human being arises are all developed with a divine understanding, from stage to stage, from level to level, until the complete creature is built. This shows clearly that a supernal reason is to be found in every creature - a reason which the creature itself in no way feels, just as it does not feel life itself, for it is a part of the creature.

There are two kinds of creations - what God creates and what man creates. A tree, for instance, is God's creation. A building is man's creation. Plant a seed in the earth, and through an inner force it will develop and out of it a tree will grow. But lay a cornerstone and it will remain a cornerstone unless more stones and materials are brought and erected into a building. This is only because the force which constructs the building is not in the building itself but exists from the outside; hence, all the material necessary for the construction must also come only from the outside. Stones and boards and beams and steel and cement must be conveyed from other places in order to erect the building. The process, however, is just the opposite in the building of a tree. Here, as soon as the seed is placed in the earth, it begins to build its own foundation. It commences to send forth roots deep into the earth and then from within it begins to build the body. Later the branches are stretched out; and still later the leaves and fruit come forth. The entire building is not created from external but from internal materials.

This is because the force which builds the tree is inward, and from within it creates and directs the form and the purpose of the seed.

So it is with everything that exists in nature. Every plant and every creature, every star and every planet, grows and develops through this power which is internal. Naturally, the same is true in the case of man, for man is also part of the whole of nature and the divine power that inheres in nature inheres also in man. What we call the soul is only the divine power in man. This power is the source of man's life. From this power all the organs obtain their function, and the brain receives its attentiveness and keenness. From this power man also obtains his reason and understanding. From it man also derives his energy and his health. And if he should become ill, then it is also from this power that he derives his cure and health. It is extremely important to remember that true healing is obtained by man not from another man but from God, who is the healer of the sick and the releaser of the bound.

CHAPTER TWO - PRAYER

There are various prayers in our tradition which designate our different attitudes to the Holy One, Blessed be He. First of all, there are paeans and praises, prayers which express man's wonderment at God's great and mighty works, such as we find in the Book of Psalms. King David prays with great enthusiasm: "How manifold are Thy works, O Lord; in wisdom hast Thou made them all; the earth is full of Thy creatures." Moses and Israel sing: "Who is like unto Thee among the mighty, O Lord; who is like unto Thee, glorious in holiness, extolled in praises, doing wonders?" When man reflects on God's goodness and righteousness, he also expresses himself in prayers of praise. King David sings: "The Lord is good to all, and His mercy is over all His works. All Thy creatures shall praise Thee, and all Thy saints shall bless Thy holy name." And again he sings: "Who execute justice for the oppressed, Who giveth bread to the hungry; the Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down.

There is also another kind of prayer, the prayer of thanksgiving in which man expresses his gratitude to God for the kindnesses He does for him. Such, for example, is the morning prayer: "I give thanks unto Thee, O Living and Eternal King, that Thou has restored my soul in mercy; great is Thy faithfulness." Again in the daily prayers: "We give thanks unto Thee that Thou art our God and the God of our Fathers forever; Thou art the Rock of our life, the Shield of our help; Thou art with us through all generations; We thank Thee and recount Thy praise, for our life which is in Thy hands and our souls which are in Thy keeping; and we thank Thee for the miracles that Thou performs with us every day." A third kind of prayer is the prayer of confession, in which a man admits his sins and begs forgiveness from God for those deeds of his that are not in accord with the divine will. These are recited mainly on the Day of Atonement, when the Jew pleads with God to forgive him for the sins he has committed deliberately and unwittingly, hidden and openly, knowingly and unknowingly, with his heart or with his mouth or with his hand, etc.

An unusual prayer of confession was composed by Rabbenu Nissim: "Master of the world, above all I have no mouth to answer and no presumption to lift up my head..." In this prayer he notes the littleness of man in relation to God and the natural and unnatural sins that man commits.

The fourth kind of prayer is that of petition, i.e. the prayer that a person prays when he needs God's help, when he is lonely or oppressed, when he is sick or when hope has fled from his heart, when he is melancholy or when his spirit is filled with unnatural worries and fear, for when he is in distress or in other grievous circumstances. Then, when his own powers are too limited and weak, he seeks aid from the Holy One Blessed by He. So we find in the Book of Psalms that King David prays to God when he finds himself in danger, "Be gracious unto me, O Lord, for I languish away; Heal me, O Lord, for my bones are affrighted; My soul also is sore affrighted; And Thou, O Lord, how long? Return, O Lord, deliver my soul; Save me for Thy mercy's sake." And again, "Incline thine ear unto me, deliver me speedily; Be Thou to me a rock of refuge, even a fortress of defense to save me; For Thou are my rock and my fortress; Therefore for Thy name's sake lead me and guide me."

In Jewish Science we give great attention to all prayers, but chiefly to the prayer of petition. First because in this kind of prayer lies a primary root and principle of faith. When a man asks God to help him, he first believes that God can help and that He is a gracious and merciful God who will not forsake him. That is why he prays to Him. Secondly, when a person is in distress or when he is in pain and cannot help himself and others also can do little for him, he can be sure that God is his only help. God, who has granted him life, will also grant him healing and strength and prosperity. In Jewish Science we pay great attention to the prayer of the individual, that is, the prayer which each person must say or hold in his heart for himself, for the things that he alone needs. Of this kind of prayer Rabbi Simeon said: "Do not make your prayer a fixed or mechanical thing (which you are obliged to perform) but a plea for mercy and compassion before God." It is this kind of prayer that a person ought to have in mind whenever he finds himself in a situation in which he requires assistance from God. There are many things that a man can do for himself; and for these things he ought not to beg God's help. God has given man reason and other powers with which he must do certain things for himself. For instance, a person has the capacity to work and protect himself. To these matters, therefore, he ought to apply his own powers. But he must seek God's help when his own powers are too weak to struggle with the problems of life.

When he finds not adequate livelihood, even though he is willing to work, or when his health is broken, or when his spirit is grieved or disturbed or depressed, then he ought to appeal to God, who has given him a soul and life, that He may aid him. And if his prayer offered with complete sincerity, it will surely be answered.

God has given him the power of reason, so that he may obtain, through prayer, that which his reason alone cannot attain.

CHAPTER THREE - THE WAY OF PETITION

There are many who say we have prayed to God but our prayers are not answered. We find that this is quite frequently the case, but the reason for it is that these people do not understand how to offer a prayer of petition. Many pray in words which they themselves do not comprehend; they rely on the expectation that God certainly knows what they are saying. This, however, is not the right way, for in prayer the person must himself know what he speaks. Not knowing what he himself says, he cannot, of core, place his thought in what he is praying. To read a petition even before a mortal king and not understand the content of the petition would be highly comical. How much more so a prayer before the King of Kings in which the person praying does not himself understand what he says? What can such a person expect?

Again, there are others who pray and understand the words, but their heart is not a prayer. They talk and talk and their tongue goes like a machine, but the feeling and ease and spirit of the person are not touched by it. Such a prayer can also no evoke mercy from God.

Our sages comment on the Biblical verse, "And to serve Him with all your heart and with all your soul," that "this is the service of the heart, namely, prayer." Our sages also spoke much of silent prayer, saying that the root of prayer must indeed be offered quietly. A prayer of thanksgiving or a prayer of praise in which a person lauds and thanks God can be offered aloud and in song, for in these prayer the person does not seek to obtain anything from Him. Here he merely expresses his feelings to God and this he may do in any manner he wishes.

However, it is quite otherwise when the person offers a prayer of petition. Here is prayer must be offered according to our conception of God. When the individual makes his petition aloud, he indicates thereby that he understands that "the whole earth is full of His glory," that He is everywhere and knows every thought of man, he offers his petition only in thought.

A prayer of petition, therefore, need not have any rhetorical flourishes and elegant expressions. This may, perhaps, be necessary when a man writes a petition to another man, but not when he makes a request of God. To God one need only sincerity and faith and righteousness. We must also say that in a prayer of petition one must take care not to mingle praises and laudations describing the greatness of God, for He, as it were, does not need to be persuaded to answer the individual's request. He is full of compassion and seeks to help. Let us also say that in his petition the person does not need to list all his difficulties and troubles and afflictions. For he stands before God, who knows all secret things, who knows all the troubles that press upon him. In his prayer the person should only express quietly in thought the things that he lacks.

In the prayer of petition, we find, thought plays the greatest role. Hence, in Jewish Science we offer petitions to God even without words. We close our eyes and drive out our thought sadness, anger, worry, and all other sick and impure thoughts, and then we direct our thought only on the object that we require from God. When on he is sick, he sees with his thought how a divine stream comes and fills his body with health and

energy, especially those parts of the body which suffer the most. When the spirit is sick and a person is melancholy, then in prayer he sees in thought, divine rays penetrating the whole mind, filling the soul with clarity and joy. When the heart is depressed with fear and worry, then in prayer one sees in thought divine rays which penetrate through the heart and fill it with hope, with strength, and with trust. In this way does one pray with thought in every situation in which the individual alone cannot help himself and seeks help from God.

When Hannah in the Bible prayed because she was barren and yearned greatly to have a child, the Bible says, "And she spoke in her heart"; this means she offered her prayer in thought. And at the end of the year, God gave her a son.

If a person finds that his thought is disturbed or too weak so that he cannot do much with it, then he may use words, but quietly and offering his prayer in the following manner: He should not ask that God fulfill his wish, but he should pray and say that God is already fulfilling his wish. He should not say, "God, give me what I need," but rather "God gives me what I need." He should not dwell on the fact that he still does not have the things for which he prays. When he is sick, he should repeat several times these words: "God fills my body with health and with strength; He who has created me gives me healing for all my sicknesses." When he is sad and depressed, he should say in his prayer: "God, who is the source of light and the rays of the sun, makes my soul radiant and joyful." And if his spirit is disturbed and shaken and he finds no peace, then he should pray: "God, who fills all of nature with peace and rest, also fills my heart and soul with quietness and calmness." Thus should he pray, with his eyes closed and his body in a quiet position and his heart given over in trust to God.

King David used to pray in this fashion. When he found himself surrounded by many enemies, he would pray: "The Lord is my light and my salvation; whom shall I fear?" Instead of saying, "O God, protect me and help me," he would say, "God is my helper." Also after he fled from Saul and would sometimes find himself solitary and hungry, he would pray and say: "The Lord is my shepherd; I shall not want." Whether praying with his thought or with his lips, one who seeks help from God must bear in mind that he stands not before a distant or strange God, but before the God who created him, who is the source of his life, whose child he is, and who seeks to help him. All that man needs to do is to surrender himself entirely to God's hand and to His will. As King David said: "Commit thy way to God, trust in Him, and He will do (all things)."

A REPLY TO THOSE WHO ARE IN DOUBT

Very frequently we hear those who consider themselves wise say, "How can it be that God who is so great and powerful, who rules over all the worlds, should listen to the petitions of His petty and unworthy creature - man? How can it be that He who is all eternity and all the power of such a vast and limitless world should be concerned about a human being's needs?" And again, they ask, "how can it be that God, who has established the laws of nature so firmly that they change not, should, through man's prayer, alter these laws of nature and heal him from terrible diseases?"

In Jewish Science we reply to the first question as follows: If the Holy One Blessed be He did not consider it too unworthy of His glory to create man as well as many other creatures that are much lower than man, he certainly does not consider it a dishonor to heal him, to strengthen him, and to help him in all situations where he cannot help himself. Since He has created us, we are His children, and to his children a father is never too great. On the contrary, a father always desire to do whatever he can to help his children.

To the second question: How can it be that God should change the laws of nature in order to help man, we say that the law of nature is that man should be healthy and strong and cheerful, and that sickness and melancholy are therefore contrary to the law of nature. A prayer for health when a person is ill, or for clarity and joy when his mind is disturbed and darkened, does not imply any demand that God should change the order of nature, but, on the contrary, that He should restore the law of nature and return health and hope and joy to the person's heart.

CHAPTER FOUR - HEALTH

The greatest treasure that a person has is health. When a man loses his health he would be quite content to give away everything he possesses to regain it. Health is a gift from God; it flows from the same source whence life comes. Life and health both come from God. The wealth that a man possesses outside himself is very frequently the result of his own toil, but what he possesses within himself can only be a gift from God. Health was given to him even before he could see the world, even before he was born.

Because health is a natural part of man, he need not go and search about to find it. All that he needs to do is keep himself from injury. We are convinced that health can be preserved when a person lives according to the rules of Jewish Science. We say to a man: Live calmly and avoid excitement and agitation. Excitement makes one's nerves weak and restless. Live calmly and avoid anger, for anger is just like poison to human health; it eats up the energies and powers of the human body. Live always in joy and avoid worry and sadness, for these things darken man's soul and weaken his powers. Live in contentment and avoid envy, for he who is envious gains nothing; on the contrary, he loses the finer powers of the mind and the body.

Live in harmony and brotherliness with everyone, for hatred consumes the hearts of men and embitters their lives.

Live always in confidence, for in confidence a person will find the best protection against the difficulties and struggles of life. Hold on to faith and confidence with all your heart, and you will become persuaded that the Holy One Blessed be He devotes attention to everything that he has created.

But the question will arise: If God gives attention to all, whence do all of man's sicknesses and diseases derive? The answer is that sicknesses come not from God; they come only from man himself. Man alone is responsible for all the afflictions that come upon him. God has created only health, but He has granted health according to certain rules and conditions, just as He created nature itself with certain rules. Those who observe the rules associated with health are always healthy, but those who constantly violate these rules always suffer from illnesses.

Regularity, for instance, is one of the laws of health. God created man with certain limitations, with certain powers; hence, a person can do only so much and no more. But what happens when a man does more than he can, or works far more than his powers allow him. Then his health is broken and he becomes ill. That is to say, he himself brings suffering on himself.

Or, for example, man's body requires a certain amount of food for nourishment. But what happens when a person fills his body with many kinds of rich foods that his organs cannot digest. If he does this day after day, his stomach ceases to function normally and the person becomes ill and suffers pain. The same thing happens when the body, conversely, becomes famished and does not obtain enough of the food that it requires. Then the individual's powers also become weaker and his health is ruined. This is because man was born to live in regularity and according to rules.

Also, we must not forget that certain negative thoughts and emotions express themselves in diseases - either nervous or bodily diseases. As we noted earlier, envy, hatred, anger, and worry darken the soul and break the body. Man's good fortune is that, despite the fact that he creates sorrows and pains and affections for himself, The Holy One, Blessed be He, is always willing to help him when he seeks His aid.

CHAPTER FIVE - PAIN

The Gemara says, "All that God does, He does for good." The question then arises: Why has God created pain for man? What was the purpose of making so many sufferings for man? Again, how could it be that God, who is full of compassion, should create so many sorrows for His children? If it be said that afflictions are only a punishment, why do all suffer alike - both the righteous and the wicked? The answer to these questions is that pains are in fact God's emissaries and agents to protect man.

Man comes into the world entirely ignorant and finds himself always between two ways - between what is good and what is bad for him, between security and danger, between that which is high and noble and that which is lowly and unworthy.

Man has no one to point out to him at every step the things that are healthy for him and the things that are injurious. This knowledge he must attain for himself. The two agents or emissaries which God has created to lead man and to teach him are in man himself. One is pain, and the other is pleasure or joy. Those things which degrade the soul and disturb the powers of the body give a person pain. But the other things that exalt his mind and spirit and increase his powers give him pleasure or joy.

We say, therefore, that pains are not a catastrophe for man; on the contrary, they are a blessing. They are the signals, the signs, which tell him beforehand that certain things in human life are pernicious and that he must rid himself of them, and that the sooner he does so the better it is for him, for his pains will then leave him.

Whence, for example, will a small child learn the danger of fire, if not from the pain that fire produces when he touches it? If it were not for these pains, the child would play with the flame of a candle until his little hands were burned. Without pain, whence would a person know how to protect himself from injurious foods and harmful drinks and poisonous gases? Is it not true that he learns about the danger in these things only from the pains that they give him after he has taken them into the body? Whence, again, would

man know how to protect himself from bad habits that ruin the body and degrade his soul, if not from the afflictions which these habits entail? From all these things we know that the Holy One Blessed Be He has created pain in order to lead man in the right way. In addition to this, God also gave man joy in order to lead him to the higher things in life. The major factor that makes man strive after the better and nobler things is the joy that these produce. And the higher the thing is, the deeper the joy that it brings to man's spirit.

Some think that the search for joy renders man egotistical and makes him seek the things that are beneficial only for himself. This, however, is not correct. A man is egotistical when he seeks joy at the expense of the joy of other persons. But when he truly seeks joy, especially when he seeks the higher stages of joy, joy becomes an elevated ideal and he reaches a noble level of life. The higher stages of joy can only be attained when a person seeks to give joy to other persons. This is the nature of man - that the more he fills the hearts of others with joy, the more his own heart is filled with joy and nobility. Joy leads man to the highest, pains seek to protect man from the low things in life.

When pains and afflictions begin to visit the body, one must search out as quickly as possible the causes thereof. He must not content himself with remedies, for remedies can at best help only momentarily; they cannot correct a disturbance in an individual organ or in the body as a whole. Such a disturbance can only be corrected when the individual changes his ways, his harmful habits, that have brought him to illness. We must bear in mind that sickness is mainly the result of the fact that one violates the laws God has appointed for life. Hence, anything that is excessive is not good for a person. Eating too much, or working too much, or worrying too much, or too much excitement and agitation are things which, with the passage of years, will make a person sick.

One may drink many medicines and yet if he lives in constant excitement, the remedies will be of no avail unless he changes his way of living. Very frequently a man must even change his nature, if the latter contains harmful inclinations and dispositions.

Quite often a man must alter habits of years that do injury to his body and soul. The task is by no means an easy one, but it must be done. In truth, there should be no doubt about undertaking such changes, for if the pernicious ways are not exchanged, the person will bring upon himself more afflictions and shorten his own life. In such changes lies the whole nobility of man. Man has the power and the might to alter not only his outward world, but also his inner world. He can root out of himself vileness and evil and lead the pure and healthy life for which God created him.

Of course, habits and dispositions of years cannot be so quickly driven out. They hold fast to a person when they are most noxious. To be rid of them, one must apply all his finer powers and continuously harass them and drive them from himself. Above all, he must seek God's aid in his struggle against himself, just as he seeks divine aid when he is ill. For bad usages and evil habits are also sicknesses - sicknesses of human spirit.

When a person exchanges evil ways for good ones and evil habits for healthy ones, he assures himself of health and long life. This, however, just takes time. What, then, should he do if he suffers pain and needs speedy relief? When one is in such a condition he can

be helped if he promptly seeks the aid of God. His prayer must be with thought and intention, not with the mouth. He must, in his prayer, see through thought, a powerful stream coming from above, flowing into his body, penetrating the place whence the pains come, and washing away all afflictions from it.

In such a prayer, as in all petitions for health, the body and mind must be in a calm, restful state. There may be no groans or lamentations. The sick person should lie or sit very calmly with his eyes closed, and offer his prayer with his thought. This is ought to do for approximately ten to fifteen minute, and thereafter he will feel much better. Of course, he must do the same thing frequently until his condition is entirely improved.

When, however, the sick person is in such pain that his thought cannot calm down and concentrate itself in petition, he may change the manner of praying and say several times with his lips the following words: "God washes away all afflictions from my...(her the should mention the organ or part of the body that gives him pain) and restores my health to me."

The prayer with the mouth, just like the prayer with the thought, must be offered when the person is entirely calm, with his eyes closed. The words should be repeated very slowly several times, and the prayer will certainly be answered.

When another prays for the sick person, he must do the same thing that the sick person would do for himself. This means, he must first prepare himself and the patient. Then he and the sick person must close their eyes, and he prays for the latter with his thought. He sees with his thought a stream coming from above, penetrating the sick person's body, and washing away and purifying the pains of the limb or organ. Then he sees in thought the sick person becoming completely well. Instead of using words, beseeching God to send complete healing to the sick person, he sees in thought how the healing as already come. Such a prayer, we find from our own experiences, is more quickly accepted.

When one prays for a sick person who is not in his presence, the person praying must act in every respect as if the latter were with him. He must see the sick person in his thought just as if he were sitting before him. Then he perceives the same stream coming from above and purifying the patient's body from all pain and suffering. Such a prayer with thought, if it be offered with faith and with the whole heart, is always answered, whether in the presence of the patient or in his absence.

When the pains begin to go away, the sick person should not be content with this but must begin to alter the bad habits that brought him to his sickness or to the afflictions from which he has suffered, so that these sufferings may not come to him again. He must change his life of excitement and agitation into a life of calmness, his life of anger into a life of peace, his life of envy into a life of contentment, his life of worry into a life of confidence. Then he will no longer know of any pains and sicknesses. Of course, it takes power and patience to make these changes, but a war against oneself is a holy war, and this victory is the greatest that a man can have in life. As the sages of the Talmud said: "Who is the mighty man? - He who conquers his own evil inclination." He who seeks sincerely and with all his heart to live a fine, restrained and spiritual life annoy fail, for God himself aids him.

As the Gemara says: "One who comes to purify himself is aided from above." He is helped from heaven to attain such a goal.

CHAPTER SIX - SLEEP

Sleep is one of the greatest gifts that man has. In sleep all the difficulties of life are forgotten. All worries, all struggles, all hatreds, all envies - all are stilled. In sleep man surrenders all the weapons with which he fights in the battle of life and give himself over into the hands of his Creator. Hence, in sleep all becomes alike - the rich and the poor, the rules and the slave; all distinctions between men are forgotten and all difficulties disappear. All the limbs rest from the daily toil, and all the organs and nerves are filled with new powers and new energies.

When a person lives in a normal way during the day, his rest at night is also normal and calm. A normal life is when a man lives in the way God created him to live. For example, it is the will of God that man should live without agitation and excitement. Just as everything that God created in nature is calm, so much man, who is a part of God's creation, also live calmly. The noise and constant excitement and turmoil in which man works is completely foreign to his soul. These ways are the products of human civilization, not of God; that is, they are not an inner part of the soul as God planned that man should live. Man was created to do his work, even the most difficult work, with calmness - to walk and speak and work and act with calmness. Only when he conducts himself thus throughout the day is what he accomplishes the best that his thought can create, for when his thought is calm he works most keenly. Secondly, his nerves will not be tired out so quickly and his energy will not evaporate so rapidly, and he will be in a position to rest calmly throughout the hours of the night. After a calm day always comes a calm night.

Not only must a man live calmly; he must also live without worry. Worry, more than excitement, disturbs man's serenity and his sleep. People who carry in their hearts true faith and confidence in God have no worries. They rely on God that everything will be well, and everything is well. Worry and confidence cannot co-exist. A man has either confidence or worry. When a person is persuaded that God gives him, one way or another, everything that he needs, that He protects and sustains and strengthens him, he has nothing to be concerned about.

When, however, he forgets the part and the interest that God has in his life and allows his thinking to be filled with worries, his powers are rapidly exhausted and his body is weakened. He becomes quickly tired and cannot rest or sleep.

Hence, a normal life is a life without excitement or worries, a life with faith and confidence. We find, however, that a normal life must also have moderation and regularity. A person must eat and drink and work in proper measure. He must learn and accustom himself to be the ruler of his impulses and instincts. He must not fill himself with an excess of food to satisfy his impulses. Also, he must not surrender himself to desires which destroy the body and besmirch the soul. Excess in these things, besides being a transgression against God, is also a transgression against oneself. It disturbs and destroys normal life.

On the matter of proper measure in sleep, one must remember that excessive sleep is harmful - even more unhealthy than too little. Too much sleep makes a person lazy and negligent. It destroys the keenness of thought and dulls the finer feelings. It also weakens the desires of a person and holds him back from the higher things in life. According to the sages of the Talmud, excessive sleep is one of the things that shortens a person's years.

Again, conversely, too little sleep is also unhealthy, for the human body is so constructed that it must have definite hours to rest each day. The mind must also have a certain period every day when it can forget completely the daily work and become, at the same time, filled with fresh energy and power. It is not easy to determine how many hours a day man should sleep, for different persons require different amounts of rest. There are also persons with weak nerves who become quickly exhausted; these require more sleep than others. Again, children and growing adolescents need more sleep than adults. However, according to the sages of the Talmud, a third of the day should be devoted to sleep. Many can do with less, but not many adults should sleep more than eight hours. It is also important that a person retire at a specific, regular time. Our present mode of living is not in accord with the way that God appointed in nature. A man flies and runs about and retires to rest at any time he pleases, early or late, or even very late. In fact, however, it is much better if one has a definite time to retire. After all, man is a part of nature, which God has created, and in nature everything is established on regularity.

In the Book of Psalms it is noted that "the sun knoweth the going down thereof," i.e., it knows the hour when it must set. This is only a figure of speech to show that nature was established on regularity. The same is true with the moon and the stars, and the same is true of all the creatures of nature who know the hour when they must withdraw from wakefulness and go to rest. Man is the only one of all the creatures who has no definite hours when to withdraw from his strenuous day and rest. This is not because man does not need to have such a definite time, but only because he himself must designate a specific period of rest, and if he does not do so he brings great harm to himself. Man has not created for himself all kinds of nightly amusements, all kinds of stimulating plays, to keep himself awake until late at night and thereby rob himself of the essential hours of rest that his body requires. Thereby, he also takes away from himself what is natural to him and exchanges it for what is unnatural.

He exchanges it for what is unnatural. He exchanges rest for restlessness. Of course, a person may have his hours of amusement, but these must not take away from him his necessary hours of rest. No amusements will do a person the good that rest will. To sleep calmly, one must always, before sleep, have a prayer in his thought - that is, in addition to reciting the "Shema" (the basic principle of Judaism expressing the oneness of God: Deuteronomy 6:4). Especially those who suffer from sleeplessness, who cannot rest because of bad thoughts and worries, will find that through this prayer, all evil thoughts will disappear and the mind will be able to rest.

That which God created can only be corrected by God Himself. Sleep is God's gift, and He alone can restore it. That is why prayer has such great power. The prayer before sleep must be offered with closed eyes and with thought. It must be short, but the thought must be repeated several times slowly. These are the words: "My Creator gives me sleep and rest; I rest with God." And rest and sleep will come.

When sleep is disturbed as a result of a deep trouble that a person has had, or because of serious worries that have dominated him, he must see to it first to drive out, with every power, all evil thoughts from his mind. This can be done through prayer, (and also) when the mind concentrates itself on hope and joy and trust. When these moods obtain dominance, the dark thoughts become subordinate and weak, until eventually they disappear entirely.

When one goes to sleep, he may not keep in mind the idea that he will not be able to fall asleep, or that his sleep will be disturbed, or that he will wake up in a few hours - as has happened to him on previous nights. Such thoughts hold sleep back from a person. They are not only disturbing, but they also show that the person who surrenders to them has no faith and no confidence in God's power and in His goodness. Prayers offered with a doubting or skeptical mind are not accepted.

The sleepless person should (also) not try to force himself to sleep. For forcing holds the mind more and more awake. Sleep comes only voluntarily, and straining to seize it drives it further away. The sleepless person who keeps on saying to himself, "I know that I will not sleep; I know that I cannot rest," is like the sick person who keeps thinking that he will never be well again. Naturally, such thoughts are extremely harmful and greatly aggravate the condition. When one has no confidence and expects nothing, nothing comes. But when one has faith and expects the best, the best is sent. These verses should be recited every night, especially by those who suffer from sleeplessness:

"When thou liest down thou shalt not fear, but thou shalt lie down and thy sleep will be sweet. The Lord is thy keeper; the Lord is thy shield upon thy right hand. The sun shall not smite thee by day nor the moon by night. Thou shalt not be afraid of the terror by night nor of the arrow that flyeth by day. The Lord shall keep thee from all evil; He shall keep thy soul. Into Thy hand I commit my spirit; Thou hast redeemed me, O Lord God of truth. I lie down and sleep; I awake, for the Lord doth sustain me."

CHAPTER SEVEN - ETERNAL LIFE

There is a profound striving in the human soul to live eternally, that is, to live a heavenly life after death. Such a striving is itself a significant argument for the truth of the belief in the immortality of the soul. For the things after which man strives are not imaginary; they exist as the object of striving in man because they have an independent existence in the world. God did not create man in order to delude him. He did not place strivings in his soul in order to lead him astray. On the contrary, once we know that a certain striving lives in man, we also know that the goal of the striving has actual existence.

We can understand this somewhat better, however, when we realize that human life as well as the life of nature are divine expressions. Man is a divine spark clothed in flesh and blood. The real content and substance of man, i.e., his life, his power to think, to feel, to strive - in short, his soul - is completely divine. When we say that it is divine, we do not mean that it is a divine gift, just like the gift that a person gives to another person and after he has given it away the giver no longer has any relationship to it. Man's soul is like

a ray of a divine illumination. God does not give away the ray, for the ray cannot exist independently of the light. This ray which is the human soul can never be snuffed out, because it comes from the eternal light, from God. Man's soul is immortal, for the source from which it emanates is immortal.

We are accustomed to thinking that we obtain our life from our parents, that they are our creators. In fact, however, parents are no more than agents. If parents were creator, they would be able to determine, before the child is born, the nature that it should have, just as the creators of an object determine beforehand the nature of the object they create. The fact is that parents do not even know beforehand the sex of the child. Obviously they do not know the feelings and thoughts and strivings that will later be expressed through their child. This indicates that parents are nothing more than agents to give the person his body. His spirit, or the power of his life, is obtained from God. And just as parents give the body from their own bodies, so God gives the spirit from His own infinite spirit. He alone lives eternally. Hence, every part of His spirit also has eternal life. This is why man has an eternal existence. The body alone counts for little even here.

Even in the present life the body is no more than a physical instrument to realize the strivings of the spirit. We are very little conscious of the part of our body, but we always feel the parts of our spirit. We do not feel the brain, but we always feel the thoughts of the brain. Very rarely do we feel the physical heart, but we are always aware of the feelings, the hopes, the strivings of the heart. Always the spiritual aspect plays the largest role in our life. In eternal life, which is a far higher and purer life, the body is completely superfluous. We leave it behind here and are liberated from its weaknesses. The sages of the Talmud describe eternal life as a place "where there is no eating nor drinking nor bodily pleasure"; it is a place where pleasure is altogether spiritual, a pleasure which comes from the radiance of the Shechinah or Divine Presence. In eternal life man is completely free of worry, of fear, of bitterness, of hatred, of envy and of all the things that burden him because of his body.

The more we consider the nature of death, the more we see that it is a station whereby man attains a higher life. During the time of our present life we also go through many deaths, though we do not call them by this name. One period dies and always makes room for a higher period. first we live through the period of childhood. This dies away and makes place for youth, which is a higher period. Then youth dies and makes room for the adult person, and this period dies in turn and makes place for old age. Then old age also dies and makes place for eternal life.

Man should therefore have no fear of death. Very often people are afraid of death because they do not understand it. Men frequently look upon death through a cloud, with great sorrow and great fear. We, however, understand that this fear is quite exaggerated. God did not create man in order to annihilate him. what we call death is in truth an elevation to a higher life; this is a life that does not have associated with it the weaknesses and degradations and sufferings of the body. When we reflect that God is merciful and compassionate and that we are His children, we have no reason to be afraid of anything. Man must believe that in death he leaves the entrance- room and goes into the parlor, that he closes his physical eyes in order to see a great light which his physical instruments can never see, that his corporeal faculties cease to function in order to make room for higher spiritual powers that take their place.

For this reason we may also not sorrow overmuch when someone dies. Once we understand that death is an elevation to a higher life, there is no reason for grieving excessively. Too much mourning indicates that one does not trust God's goodness. It also shows that he does not understand the nature of life and death. The sages of the Talmud considered excessive sorrow as a desecration and declared that the Shechinah or Divine Presence does not rest on a man who grieves overmuch. Excessive weeping and mourning shows that a person does not have (a) proper faith; he does not understand the plan God has for making man eternal.

Fear of death is like a shadow over man's life. This fear creates in him many pessimistic thoughts. Frequently it destroys his cheerfulness and holds him back in his endeavors. But this fear is born out of ignorance and out of ideas that have no firm faith in the mercies of the Holy One Blessed be He. God's plan is certainly not to destroy man's life but to raise him into a world of eternity. The body, with all its pains, is left behind here, and in the beyond man lives a completely spiritual life, a life of spiritual exaltedness.

CHAPTER EIGHT - ANGER

King Solomon said: "Remove anger from your heart and you take away evil from your flesh." Very frequently in Holy Scripture and in the maxims of the Talmudic sages we find an admonition against anger, for anger is a very bad quality into which man can easily fall and which then does him great injury spiritually and physically. The sages of the Talmud believe that in anger lies the root of numerous sins. Hence they said, "Be not in anger and you will not sin." And again they say: "He who becomes angry, if he is a sage his wisdom departs from him, and if he is a prophet his prophecy is taken away from him."

When a person becomes angry he is placed at the level of madness, for at such a time he loses control over his normal reason and capacities. The finer parts of his soul then completely disappear. When a person is angry he is oblivious to the world and the people around him. He forgets his duties and does things that he himself, in his calmer moments, would despise other people for doing.

Anger is, of course, something that belongs to man's temperament, but the injury that it does to a person is both mental and physical. The effect that it has on the body can be quickly observed. Every kindling of anger quickens the pulse, makes the face red or pale, wrinkles the forehead, makes the eyes prominent and enlarged - and this throws the entire body into a disturbance. Anger, however, does much worse things to the body. Scientific investigators find that anger creates poison in the body which spreads through the entire system and later remains in one of the organs, so that this organ, after each outbreak of anger, becomes progressively weaker. Following every outbreak

of anger a chronic sickness develops in the heart or kidneys or stomach or liver, or a blazing headache appears. And this sickness grows deeper with every agitation and every rage. Even though a person goes very frequently to doctors and takes many medicines to rid himself of such diseases, all medical remedies have a very slight effect, for the cause of the disease here is anger, and to heal the person one must first drive away or at least quiet and ally his anger.

Not only does anger do much injury to the body; it also does the same to a person's spirit and mind. In anger his memory becomes weaker, his understanding superficial, and his comprehension shrunken. Anger burns out the finer feelings of a person and destroys the noble rays of the spirit.

Anger is mainly a fire that is kindled against an enemy, but in fact it burns out the heart of the angry person himself. Anger in one person sometimes kindles and sometimes does not kindle anger in another, but it always arouses hostility and contempt. Anger enkindles or cools the heart of the person against whom it is directed. It always creates an atmosphere of bitterness and revenge which destroys the finer associations between persons. It makes enemies of friends and divides those who ought to be close to each other. In truth God created men to live in peace and concord with one another. The thing that destroys this bond is frequently nothing more than anger." " " " " " " "

Hence a person must always seek to control his temper, to check anger, and, conversely, to develop the finer, brotherly feelings in his heart and in his dealings with every person.

Scientists have discovered that the development of anger goes back to the primitive times when men fought wild beasts for their existence. Then anger was an instrument that directed and drove all the other powers of the individual in battle. Anger is necessary in all wild fighting; even in present day times, when nations go to war, their leaders endeavor to incite rage and hatred against the enemy, so that the fighters should mercilessly seek to annihilate each other.

The basis of religion as well as of civilization, however, demands of man that he throw off all these bestial, wild inclinations and dispositions that his past has implanted in him. Religion requires that man should change his thoughts to the good, that he should bend his heart to finer moral usages and to the better things in life.

It is very possible that anger as well as other barbaric inclinations were essential in primitive times, but in civilized times that have no place. At present they not only do not help a person, on the contrary, they degrade and destroy him. In contemporary life there ought to be no more room for rage or for other evil habits in man. Today we understand that when one lives according to the Torah in serenity and peace with other persons, it is better for the whole world.

One of the worst things about anger is that when one does not restrain it and gives it full freedom, it becomes a habit. At first it may be that anger manifests itself when a person has before him a great reason for it, but if it is not restrained it also appears when the individual has before him only a petty reason; and then if it is not checked, it also shows itself when he has no reason whatever. It becomes a habit, and the person becomes angry for the least cause. An irascible nature develops in him, and he simply seeks opportunities for irascibility. His mind can then no longer set; he seeks some object on which he can throw off from himself bitterness and wrath. Thus he embitters himself and the whole world.

When anger becomes second nature in man, when it becomes so strongly entrenched that the person cannot get rid of it through reason, it must be considered a disease. And the individual must seek the aid of God, just as he seeks it in the case of all other diseases. The prayer must be with thought and intent. Twice a day, before he recites the other

prayers in the morning and evening, he must, with closed eyes, see - thought - how a great serenity, a great peace, pervades his mind and spreads thence over his whole being and remains with him. In this prayer man requests God to drive his anger away and grant him a quiet, tranquil nature.

CHAPTER NINE - SERENITY

Just as in anger and excitement are bad for a person, so calmness and serenity are good for him. Calmness is much more suitable to man than restlessness and irascibility.

Everything that God created must behave calmly. Calmness pervades all of nature; in the fields and in the woods, on the mountains and in the valleys, in the streams and in the air, a profound calmness always prevails.

And this calmness also rules by nature in the heart of man, which is part of God's creation.

Hence man should always strive for serenity. Even when he is in the throes of striving and running, in the midst of streaming and storming, he always feels that this is not his true, ideal life. His true life must have tranquility of spirit. In his disturbances man is far from himself; he is a whole creature. In his calm moments, however, he is his true self, the real man. The striving for serenity is a striving to live a normal life, to be a person as God created him to be.

Because man was created to live in serenity and tranquility, he must see to it that calmness expresses itself out of his soul in all his life's dealings and activities. This kind of life is not only in full consonance with God's plan but also preserves one's health and energy. When a person works without excitement and agitation, his energy is expressed with regularity and moderation. The energy that he loses in his work he soon recovers through rest. But when one lives and works in constant excitement, he loses more energy than he can regain through rest, and so he progressively diminishes his powers until they are broken and he becomes ill.

When a person lives a serene life, his human powers, his spiritual forces also function at their best. Sound ideas come more quickly and in greater measure. The power of will and the power of memory also function in full perfection and force. The truly great things that men have created, the achievements on which progress and civilization are built, are the products of serene minds in their serenest moments. Never was a great thing created in haste and with noise and excitement, for under such conditions man's thought cannot bring out the best that it possesses. We can observe this in our own life; our best thoughts, our most perfect work, is done when our thought is not disturbed and our whole inner life is peaceful.

In a calm life the finer feelings of the individual also function much more powerfully. the better nature, the wells of friendship and brotherliness and sympathy and affection open up in a person when his soul is serene. Family love also grows stronger and hearts feel closer when calmness dominates the life and being of a person. God has created man to be the highest creature in the world, but he is the highest creature only when his soul is filled with rest. Only then are the best things of his spirit expressed, and only then can he become suited to feel the great things in life.

Man's life must be serene not only externally but internally. Not only must a person appear calm, he use also live calmly. Very frequently a man will suppress inner agitation in order to appear calm to he world. This, of course, is not genuine serenity. The kind of life in which a person can restrain harmful and agitated feelings is obviously a much finer life than that in which he cannot restrain himself at all and pours out from his heart everything that he has. Nevertheless, it is not an ideal life, for in such a case the person develops a double nature - one nature that he shows to the world, and a second by which he lives for himself in his private life. This kind of life splits the individual's inner being into two parts, and each part is hostile to the other for it is the complete opposite of the other. the two internal opponents fight against each other; one seeks to restrain everything in itself, the other wishes just to throw everything out of itself. One looks at itself through the yes of strangers, and the second looks through its own. The conclusion of the matter is that the person always feels an inner conflict which takes away from him much of the joy of life.

Hence, in Jewish Science, we say that man's serenity must have its inception from within. It must first dominate the heart and from there it spreads over the whole personality.

He who is serene by nature spreads serenity in the world; he transmits it to all with whom he comes into contact. Thought gives out of itself streams that mark his own condition, and these streams influence the thoughts of others. When thought is agitated and disturbed it gives out of itself invisible streams of agitation, and these penetrate the thoughts of others and make them restless. Therefore we find that restless people render those with whom they come in constant contact restless as well. When thought is calm and serene, the person has his effect in the same way. Rays of serenity and peace spread out from his soul and influence other souls, and this brings more and more serenity to the world.

When one finds that his spirit is always agitated and distracted, he must consider this a sickness and must pray that God (Blessed be He) will grant him serenity. His prayer must be offered with thought. Every evening and every morning he should sit quietly for approximately ten minutes. He must close his eyes and see in his thought, rays of peace coming from above and penetrating through his whole mind and pervading him completely. Such a prayer with thought, we find, is always answered. Slowly but surely anger and agitation disappear, and the individual beings a new kind of life.

CHAPTER TEN - WORRY

The sage of the Book of Proverbs says: "Worry in the heart of man maketh it stoop." This means the heart quickly becomes depressed and suffers most.

Worry is a disease; it is a spiritual sickness that fills a person with fear about his future and thereby robs him of every joy and pleasure of the present. Worry destroys joy and pleasure of the present. Worry destroys joy and ruins the health of the body and the soul. Worry consumes the power of the mind and the marrow of the bones. It disturbs thought and blinds reason, and the person overcome by it cannot properly see and understand the world. The leader who is overcome by worry cannot lead properly; he commits numerous mistakes and his thought does not serve him rightly. The thinker who is always worried cannot fathom scientific problems and see things sharply. the statesman who is worried will always make errors in his undertakings. The businessman who is full

of worry is afraid to broaden his enterprises and looks always at the future with a trembling heart.

Worry destroys the finest things in man and undermines his natural capacities and feelings.

While worry is a disease of thought, it also has a very negative effect on the body. Constant care of concern have a debilitating effect on the heart. They also have a bad effect on the stomach, the liver, and the kidneys. Furthermore, they disturb a person's rest and make him sleepless. From the outside, this appears like a cloud on a person's face, but internally it appears like a storm that destroys everything. God created man to be cheerful and happy, and when man lives otherwise he destroys the image of God in himself.

The more a person gives himself over to worry the more he seeks causes that will magnify his care, and when he finds no causes he invents them with his thought. He exaggerates little things; from the smallest difficulties he makes whole mountains, from the least doubt he constructs whole clouds, and in the slightest fatigue he sees a dangerous sickness. He exaggerates everything a thousandfold.

Worry is the major sickness of our time. Modern life places upon people heavy burdens that embitter their spirits. Our civilization has great virtues on the one hand, and great defects on the other. On the one side, it brings science and progress and new discoveries; but on the other side, it brings luxuries and, along with these, worry and fear and brokenness. Stand, for instance, on a street corner and consider the faces that run by and you will be forced to put to yourself the question: What kind of life is this? You observe darkened faces with deep, careworn eyes and compressed lips; they run with determination or despair to achieve success or to seize happiness. In the great multitude you seldom see a cheerful face, or a pair of eyes full of confidence, or a smile of hope. Apparently all are dominated by the same disease - worry.

Well, why are they so concerned, and why do they run so breathlessly? Not to provide themselves with what their life actually requires, but to obtain the luxuries that civilization has produced. People have thrown away the simple life which gave them contentment and joy and preserved the health of their body and soul, and they run and fly and simply tear themselves apart in order to obtain such pleasures as are entirely superfluous and not among the fundamental requirements of life.

The desire for riches is so strong among people today that they are literally prepared to sacrifice themselves for it. To satisfy this desire a person works with all his powers until he becomes worn out. Even at night, when his body is resting, his thought keeps working and revolves all the complex problems with which he is occupied during the day. And when he sees no clear way of solving them, he worries and overstrains his thought. Heavy work during the day and worry until late at night have an extremely deleterious effect on the nerves of a person. Hence it is no wonder that at present we have more people with broken nerves than ever before.

A second reason why people today are so harassed and so restless is that civilization has undermined men's faith in God. When faith is driven away, then place is made for worry and fear and despair. The person who believes in God's goodness and in His

providence has no worries. Such a person knows quite well, with utter confidence, that in the end everything will be well, for God, Blessed be He created everything for good. Our parents in their distress and troubles in dark exile always turned to God, and He never forsook them. Our parents felt themselves children of the Creator.

Hence, just as children come to their parents with their difficulties, so they would come to Him and He would help them. But today, when man has no confidence, he finds himself totally helpless. When everything is going well for him, he is quite satisfied with himself; but when things are not going so well, he falls in his own estimation. And when things are going badly he is completely broken; his spirit becomes saddened, his nerves weakened, his world dark, and he has no one to turn to and no one whom to rely.

We see this in a crisis. The man with confidence and faith comes out unharmed; he knows and feels that God will aid him and God does aid him. However, the person who has no confidence is quickly broken; he feels that he bears the whole burden of life all by himself. Hence, when the future appears to him darkened or desperate, he becomes totally disturbed inwardly and is ruined. The person with faith and confidence also knows that the duties of life are incumbent on him, but he knows further that there is a higher power, an omnipotent power, which guides and helps man at every time of difficulty and distress. Hence, when success does not come so quickly he is not frightened. When difficult events come to him, he is not worried. And even when all his plans fail he is not broken, for he knows quite well that in the end God will help him out of all difficulties.

In reality, worry is a sin. First, because the man who worries indicates that he has no faith; for faith and worry cannot co-exist. He who has faith cannot worry. Again, through worry man destroys what God has created in him. He destroys his health and his power and his thought, and he shortens his own life. Jewish Science drives out worry and care by showing man how to live, how to believe, how to maintain trust that God will make everything for good.

But when worry becomes a sickness, that is, when a person worries against his own will, when he cannot make a move without worry, the situation must be treated as a spiritual or mental sickness. The person must then ask God to help him. His prayer must be offered in the way that we have previously noted. He must sit quietly and close his eyes and see with thought how rays of hope and joy come from above and penetrate through his mind. He must do this with his whole heart, and his petition will be answered. If he cannot see this in his thought, then he should repeat quietly several times before sleep: "My Creator takes away from my thought all clouds and all worries, and He fills me with joy and with hope."

CHAPTER ELEVEN - JOY

God created man to be happy - to have a joyful heart and always to bear a cheerful countenance. Hence when a man is cheerful he is in his natural state, and when he is gloomy he is far from himself.

When a person's heart is joyous, the best comes out of him; his highest thoughts, his loveliest feelings, his noblest strivings are then called forth from his soul. The Gemara says that the Shechinah or Divine Presence does not rest on a person except when he is

cheerful. This means that a person does not obtain divine inspiration when he is saddened and tortured. Joy is man's natural state, and when he abandons this naturalness of his being he makes room in his heart for worry and fear and pain.

Joy is the language of nature. It is the voice of God in all of creation. Everything that God created contains joy in itself. An immortal joy is to be found in the rays of the sun, in the surging waves of the sea, in the blowing wind, in the swaying trees, in the heart of nature, and in the heart of man. Our sages say that a man ought to be joyful. Through joy a person naturally becomes bound up fraternally with everything the Creator has brought into the world.

Man, by nature, strives after joy. He seeks opportunities to be cheerful. This in itself indicates that he was born to live in joy. We do not strive to obtain things that are alien to our nature; on the contrary, we seek to be rid of such things as quickly as possible when we obtain them through habit. But we always seek to return to the things that are part of our nature even when, through habit, we have become estranged from them. We seek and strive to live in joy, for joy is God's gift to man.

The best way to understand the nature of man is to regard his life in the years of childhood. The child is much closer to God than the adult. The soul of the child is pure and clear; hence, the natural endowments are reflected in it in the best way. We see that joy is very powerful in the child's spirit; a child wants to play and dance and be happy. If adults did not interfere with the child's life he would seek only ways and means of being happy. The child avoids sad things and gloomy conditions, just as he avoids danger and harm. He hates gloominess and keeps away from care and worry. Every day is to him a new opportunity for more play and joy.

The cheerfulness that the child has in childish ways is what the adult must have in an adult way, for he was created to live in joy. When a person begins to fill his thoughts with care and with fear, his power of joy becomes progressively attenuated until it frequently disappears completely. There are persons who are so immersed in care that they have completely forgotten how to be happy, and they cannot understand how other people rejoice and have pleasure in life.

It is necessary to revive the power of joy, for joy is, by nature, a healing for numerous diseases both of the spirit and the body. When a person is cheerful his health is preserved from many disturbing and weakening effects. Just as noxious parasites cannot enter the place that is full of sunshine, so disease will not dare to enter a man when his thought and his heart are filled with joy. When the mind is full of joy a person is on a superior level which no evil influences can reach. Every part of the individual is strengthened and confirmed, and no disease can break through to him.

Not only is joy a protection against disease, not only does it not allow any illness to steal into a person, but it is also often a remedy when a disease or weakness already exists. When thought is cheerful the whole body is filled with a power that ejects disease. Very frequently, however, a man acts in just the opposite way. When he does not become healthy and well he begins to worry and to frighten himself. He becomes very sad and talks to everyone about disease and pain. He seeks compassion and sympathy from others, and he does not understand that with so much worry in his thinking his illness becomes much worse. On the contrary, the proper thing is to speak as little as possible

about illness, to restrain oneself and nullify the pains, and not seek to arouse compassion in everyone. The more a person worries about a disease the more he invited it to maintain itself, and the more confidence and joy he holds in his thought the more he drives it away from himself.

For hundreds of years men have labored and sought an eternal healing, a healing which might liberate them from disease and pain and lengthen their years. They sought tirelessly in all corners of the world and were not able to find it. The truth is that such a healing lies in man himself. A happy mental state and a heart with confidence and trust together constitute such a healing. Cheerfulness and confidence destroy man's difficulties; they drive away his sicknesses and prolong his years.

When a person expresses joy he not only brings much help to himself but also to others. The life of all men is interconnected. One person's spirit has a strong influence on another person. Every thought sends forth out of itself invisible rays that penetrate the thoughts of others. We make others gloomy with our gloom; we make them sorrowful with our sorrow; we make them agitated with agitation; and again, conversely, we give them hope through our own hope and courage with our courage, and we also transmit joy to them through our own cheerfulness. When our heart is always full of joy we contain in ourselves a fountain of refreshment and hope for ourselves as well as for others.

Money is not the only means with which one can help another. Material aid is not the only form of charity. The supreme expression of charity and philanthropy is not when one gives another a part of his fortune but when he gives him a part of himself, when he gives him a part of his courage, a part of his confidence and hope, a part of his enthusiasm and joy.

Man must also express joy when he stands before God Blessed be He. The psalmist tells us: "Serve the Lord with joyfulness, come before Him with singing." And again: "And thou shalt rejoice before the Lord thy God." Man must come before God with confidence and joy. Prayer mustn't be offered with weeping and wailing; in this way one can only present a petition to a mortal whom one needs to influence and whose heart and compassion must be aroused. But of the Father of compassion, of Him who is full of goodness for His children, one need only ask with confidence and joy - confidence that He will list, and joy that everything that is for our good will be answered. In a prayer of petition one should not have in mind the difficulty of the past, but the future with the aid of God. One ought not to list the troubles of the past but prepare himself to receive a better and more blessed future. In prayer there may be no doubt or skepticism, but full trust that everything that is for the best will be answered.

God has given man the power of joy, and he must hold this gift very precious. He must not allow any clouds to penetrate his soul; he must not allow bad and gloomy thoughts to accumulate and destroy his courage; he must not allow worries to steal into his heart and destroy hope and cheerfulness. He may not always speak of worrisome things, or listen to pessimistic thoughts, or constantly read of tragic events. These things make the spirit of a person sad and embittered, and man was not created for this kind of life.

When man's cheerful nature disappears and he becomes melancholy he ought to pray that hope and joy will return to him. One asks for joy in the same way that one asks for health. Everything that comes from God can be returned only by God. A darkened spirit, like a broken body, can only be healed by Him who fashioned the body and the soul of man. Such a prayer must also be offered with thought. One must sit serenely, close his eyes and see with thought, rays of joy coming from above and penetrating the whole being of the person. Or one can let the thought repeat these words: "God, blessed be He, fills my entire soul with joy." This petition will certainly be answered.

CHAPTER TWELVE - ENVY

Men envy each other not the important things in life but the insignificant things, the really petty things. If men were envious of goodness, piety, knowledge, wisdom, wholeness or health, then perhaps envy would be a virtue. For envy drives a person to competition; he endeavors to do what the person whom he envies does. The result would be that we should have in the world far better, more pious and wise men, with greater understanding, better health, and higher nobility. But people envy only the little things in life. They envy gold and luxuries and power. They compete with each other and carry on terrible struggles to prevail, and even when they are victorious they possess no more than these insignificant things that they have taken away from others.

In the Talmud envy is listed among the bad qualities which remove one prematurely from the world. Here lies a great truth, for envy is in fact a deadly poison to man's mind and spirit; it consumes the health, the power, and the human energy of a person. Envy makes a man poor even when he possesses much wealth. He who is envious may have a great deal of everything good, but all this is accounted for little so long as his neighbor has more. Envy makes a man feel so wretched about the things other possess that he cannot have any pleasure from the things he himself owns. Envy also creates enmity toward those of whom one is envious, even when these have never done any harm to him. There is in man a strong desire to see the downfall or failure of those whom he envies. He rejoices to hear gossip and slander about them and is highly vexed when they are praised. Of course, such an attitude is not only a great transgression but it also lowers and degrades the person who holds it. Furthermore, it does much harm to his health, for envy eats up the powers of the body and the mind and debilitates a person.

People envy wealth and honor and power, but these things have no basic value. These are things that man, not God, has created. These things are also far from giving men contentment in life. Is there one among a thousand who is satisfied only by virtue of the fact that he possesses wealth and power? Do we not discover worry and fear and bitterness among the rich as well as the poor, among the high placed as well as the lowly? And when we find contentment in people, do we not find it more among the poor than the rich and among the lower classes than the upper and powerful strata of society? Contentment in life has nothing to do with wealth or honor or power; it has only to do with the person's own soul and with his character. Yet people envy others those things that are not fundamental and are not even important to their contentment in life.

When people are envious they do themselves and others great injury. Envy embitters and destroys their own spirit and contributes much to ruining their own body. But it also produces much harm in the relationships between persons. Hatred is born through envy. Conflicts and quarrels between persons and nations lead to hatred, war and destruction.

Persons are separated from each other through envy; through it they forget their humanity and seek to tear each other up. 23

It is important to understand that all the things that a person envies have no fundamental value. From the higher standpoint all persons are alike. One man is not more important because he has greater wealth, and another is not inferior because he is poor. Poverty is not a shame; it is only an inconvenience. And wealth is not an exaltation or nobility; it is only a widening of opportunities. From the higher standpoint there is no distinction between one man and another. The same rays of the sun shine on all alike. The same heat and the same cold influence all alike. All have the same joy and the same sorry, the same hopes and the same image of God. Hence, we must understand that the basic things that one man has, another also has; and therefore, in the deeper things of life no person has reason to be envious of another.

We in Jewish Science say that contentment is the remedy for envy. But contentment grows only when a person accustoms himself to live a simple life, when he finds pleasure in such a life. When this happens the desire for luxuries becomes far weaker, and he does not envy other persons.

In a simple life there must be these three plain and simple things: plain food, plain clothing, and plain behavior.

The simple way is the healthy way. Plain foods are far more nourishing than rich foods. Rich foods give more pleasure to the sense of taste, but they are extremely difficult to digest and therefore provide very little energy to the body. The foods of nature are very simple and healthy; hence, the closer a person keeps to nature, the better and healthier it is for him. Thus, one ought not to be envious of the luxurious foods of the wealthy.

The same is also true in the matter of clothing. Excessive ornamentation is not the same thing as beauty and nobility. On the contrary, it often means grossness and crudeness. Barbaric people of today and ancient times always painted and decorated themselves and sought to look like other creatures. Civilized persons, however, ought not to do this. Beauty is certainly an important element in man's nature, but beauty and ornamentation are two different things. The beauty that God gives is one thing, and the beauty that man seeks to bestow on himself is another. Cosmetics and numerous ornaments do not really make a person beautiful; they made him common and cheap. The beauty of a civilized person must lie chiefly in his personality. A fine personality gives a fine appearance to the face.

Human beauty must come from inwardness. Sensitive feelings, a keen understanding, noble strivings, fine inclinations, good deeds - these give a person a fine, sympathetic appearance. And the person who does not have them will not look better through superficial means. The wealth with which a person is often adorned exhibits the poverty of his spirit and understanding. The goal of civilization is not to tear man away from nature, but on the contrary, to bring him ever close to nature so that he may learn its simple ways.

Simple behavior is the major element in a simple life. This means behavior without arrogance, without boasting, without artificiality. In simple conduct a person does not look for praises or honors. He does not seek to meet with approbation; he seeks only to

live a natural and restrained life in modesty. The person who seeks honor and praise largely lives a double life - one kind of life for himself and another kind for the world. To the world he seeks to appear fine and noble. He endeavors to obtain compliments and esteem. For himself, however, he loves too commonly and too cheaply. In truth, a person must live a single, unambiguous kind of life, whether for the world or in the inner sanctum of himself he must have nobility and simplicity. A person may or may not obtain the glory that he seeks, as the sages of the Talmud note: "He who runs after honor, honor runs away from him." On the contrary, however one who is truly humble and modest is esteemed by the world for the goodness he possesses. One must always remember that arrogance and boasting are bad qualities. They degrade man's spirit, and he must therefore remove himself from them.

Every person has a great privilege in the fact that he can rework himself and make himself over according to his will. In Jewish Science we know how every Jew can grow spiritually, how he can live in a manner that will be pleasing to God, to the world, and to himself. And if find this very difficult, we show him how to pray to God so that He may help him live a finer life.

CHAPTER THIRTEEN - LOVE

The world was created through love. The Creator is filled with love for everything He has created. And if the question why He created the world is raised, one can say that the goal of the whole creation was to express the infinite love of the Creator.

Love must have a way for its expression. The love of the Holy One Blessed be He requires a whole world for its expression.

When we consider the world understandingly we discover the love of God at every step. The world is full of everything good, of all products, of all means necessary to life and pleasure.

God has also granted every creature the power with which to obtain these things. The fact that there is poverty among men has nothing to do with God's graciousness. God has created enough goods and sufficient wealth for everyone. Poverty derives from the fact that men do not share equally what God has created for them. One seizes too much, and therefore another has very little.

The love of the Holy One Blessed be He is also discernible in the fact that He has created a cure for the diseases of man and of every creature. Every affliction has a remedy. The affliction comes mainly through the individual's negligence, but the remedy comes from God. Every person who reflects knows that there is a power that heals wounds, drives away depressing thoughts, rejoices broken hearts, and gives a person new hope in life. This power is not the power of a man; these things are produced only through the love of the Creator. God loves His children and therefore does for them all the things they alone cannot do for themselves. God has also granted man a spark of His own infinite well of love, and if man gave proper expression to this gift in accord with the divine purpose, there would be no hatred, no envy, no persecutions in the world.

There are three ways in which human love can express itself. A person may love his family; he may love his friends; and he may also love all mankind.

It is quite natural for one to love the members of his family. To them he is bound by profound feelings. Hence, it is not surprising to see a man working hard to provide his family with what it needs. Quite frequently he will himself suffer distress and hunger but give his family everything he has. This is only because a man is strongly bound to his wife and children with a natural love. Parents and children, therefore, need not have the same interests to be bound together. They may have completely different ideas and interests and yet are always close to each other.

The true pleasure that comes to a person in raising children lies in the fact that the family provides a man with the opportunity to express his feelings of love. God gave man this noble sentiment, and so it is extremely important

that he should seek to build a family to give it its requisite expression. This is one of the chief ways through which a person can find contentment in life. Everything that God created in man must find expression through man, and if it is neglected the person always remains dissatisfied with life. He who refuses to marry, whether for economic reasons or because he wishes always to remain free, stores away for himself years of discontentment, loneliness, and regret. His entire personality remains small and shrunken. When feelings are not expressed, they become dried out and withdrawn. And when they are withdrawn the whole person becomes much smaller in spirit than he would otherwise be, for a person and his feelings are the same. The Torah says: "It is not good for a man to be alone." We must not think that the Torah does not speak here about creating generations; God has numerous ways of increasing mankind. But the reason why woman was created is that "it is not good for man to be alone." Man's sentiments as well as his dispositions and inclinations, his strivings, his whole personality, are so constructed that he must have another person with whom and for whom he can express his feelings and his whole life. He who wishes just to be alone lives contrary to his own nature, and the result is much spiritual and mental suffering. !!!!!!!

Love for the family, we see, is the natural expression of human sentiment. But it is also natural that a person's sympathetic feelings should grow and expand and spread beyond the bounds of the family. Love is then carried over to friends. It is also quite natural that a man should love his friends; the difference is only that love for family is an innate phenomenon, while love for friends is something that develops. Love among friends grows through congruent sympathies, through the attention, friendship, and loyalty that persons give one another. Friendship develops mostly between persons who are close to each other in years and ideals, who have the same mental dispositions, who strive for the same human improvements and have the same hopes in life. In true friendship there is a spiritual union which links hearts together. True friendship brings out the finest sentiments of a person, gives life more harmony and greater joy, and makes life fuller. True friends do for each other no less than they do for themselves. They disregard trouble and difficulties and are not bothered by any strains or inconveniences, so long as they can benefit each other. To true friends one can pour out his whole heart and need not be afraid that they may hate him for his weaknesses; on the contrary, they will always sympathize with him and seek to improve him.

Naturally, love for friends is different in kind from the love that one feels for his family. However it makes the same impress on the heart of a person. Love, whether for family or for friends, enriches the spirit and makes the sentiments deeper and finer. The more

friendship a person gains the deeper he grows in his feelings, and the more friendship he has for others the more friendship he receives from others.

The love one has for his family and friends is certainly profound and important and elevates a person. Nevertheless, such a love is limited. The duty of the human heart is to feel sympathetic towards all persons. The highest degree of love is when it expresses itself for mankind in general, when the individual feels sympathetic and brotherly and well disposed toward all men. There are very few, in any generation, who feel devoted to all persons. Yet this is the highest mode of behavior for which everyone ought to strive. Love comes from God, and just as the love of God expresses itself toward everyone, so also must the love of man express itself to everyone. Men were born to live in peace and concord with each other. It is only through evil acts that hostility, develops, and they become divided from one another.

Love is the power that brings together, while hatred is the force that drives apart; love unites; hatred divides. That is why love brings contentment and joy, while hatred brings only trouble and bitterness. Hatred destroys the heart in which it swells, while love brings joy to man. It heals all the mental and spiritual wounds of men. Love strengthens not only the bonds of humanity but also the person who possesses it. Every stream of sympathy that flows from the heart brings back joy and strength. Hatred, on the other hand, consume the power of the mind or spirit and the forces of the body, and very frequently it is the cause of weakness and illness and makes a person angry and disturbed.

Love, particularly love for all mankind, includes many other virtues. Love is far greater than tolerance; through love one comes to tolerate the weaknesses of other persons.

Love is greater than goodness; goodness is one of the servants of love. Love is higher than devotion; devotion is the expression of love. Love is much greater than forgiveness, for he who loves always forgives all the injustices that are done him. Thus, all good qualities in the human heart are aroused where love prevails.

Through love a person gives his thoughts and his time and energy to help other persons, and he seeks no recompense for this. Love endeavors to help but not profit, to serve others but not to dominate them. Love seeks equality for all persons; it seeks to destroy the divisions between races and classes.

Through love alone will all mankind be helped. When men learn how to sympathize with and respect and love one another, they will throw away their guns and break their swords and there will be no more war. All mechanical means of bringing an end to war are ineffective, for the divisive influences among nations are too strong and cannot be rooted out through treaties and conditions imposed from the outside. A universal and lasting peace must come from within. Such a peace must be born in the hearts and souls of nations; it must grow from love. Universal peace will come only through love in all mankind. When one has an attitude of love toward all, he bears no hatred toward anyone. Love drives out fear of men, and then one need not take up arms to defend himself against others. Love drives out suspicion and jealousy, and then one does not seek to arm himself in order to attack other peoples and races. Nations, which grow with preparations for war thereby show that they have no ray of love for other men. Love is a spring that can never be exhausted. The more one loves mankind, the stronger flow the

streams of friendship in his spirit. The sentiments become more powerful and nobler, and the person empathizes with all men.

We Jews have six hundred thirteen commandments, but the epitome of the six hundred thirteen is: "And thou shalt love the Lord thy God" and "thou shalt love thy neighbor as thyself." The more important of these two is. "Thou shalt love the Lord thy God." God is in the whole world, His glory fills the universe. He is everywhere and in everything He has created. When one loves God with his whole heart and soul he also loves all men. Again, conversely, when one has love for all men and for all of creation, he also loves God.

CHAPTER FOURTEEN - PATIENCE

Patience is the virtue that makes it possible for a person to endure the difficulties and unpleasantnesses of life with serenity and hope. It teaches a man to wait hopefully for a better future, for a change from bad to good times. True patience means that a person has confidence in God's goodness. It means that he believes and understands that everything God does is for good, and that the best must come even if it is delayed for a while.

There is always a considerable distance from the point at which we begin and " " "

the goal toward which we strive. The higher the goal the more distant it is. Little things may perhaps be easily and quickly obtained; great objectives must take much time and much work. The way to a great goal is not always smooth and straight; very frequently it is filled with thorns and stones, with unpleasantnesses and difficulties, with struggles and setbacks. Patience is highly important and extremely essential in order not to fall under the burden of the difficulties but on the contrary, wait hopefully until the storms shall have blown over, the threatening clouds dispersed, and the sun shines forth and brings joy and refreshment.

When a person invests effort and fortune in an enterprise he must also arm himself with patience. He must remember that growth is gradual, and without patience the whole undertaking will bring him only troubles and afflictions. The farmer plows the earth and then harrows it and sows seeds. After this he waits patiently till the time comes when everything grows ripe. The same process must also occur when one plants a new enterprise; it must take a certain amount of time until it ripens and success appears. There are always stumbling blocks in any undertaking, there are always difficulties which one never even imagined. And if one takes these difficulties too seriously they will overcome him and make him miserable.

The best thing is to receive all stumbling blocks with serenity and especially with patience. All difficulties can be overcome, all troubles must disappear, everything that stands in the way of a person can be driven away if he wishes to drive it away. God has given man the understanding and the powers with which to succeed in life, and if the individual knows how to utilize his gifts, particularly if he understands when to work and when to create and when to be patient, he may be sure that success will come.

Just as a person must have patience when difficulties arise in his work and undertakings, so he must also be patient in all the difficulties that life brings him. When

one falls sick in body or in mind he must ask God to make him well. But everything that comes from God grows - that is to say, it does not come all at once; it comes only little by little and gradually, for every stage in the process is important and all of life is a period of growth. When a person is ill he must ask healing of God and be patient. Since health returns gradually, stage by stage, one must only have confidence and patience.

When we reflect a little more, we see the wonders, the true miracles, that are manifest in healing. Broken muscles reconstruct themselves in a wound, and severed veins are bound together again. Disordered nerves are straightened out and strengthened, a broken bone knits together again, a new skin develops, and a person becomes hale and well once more. In the healing of a mental disease we see how the cloud disappears from the thought and the mind begins to be more cheerful. Evil thoughts become progressively weaker and healthy thoughts with hope begin to take their place. Inclinations to solicitude cease to operate and the will to live among people becomes constantly stronger, until the sick person becomes perfectly well again. But these improvements do not come all at once. They come gradually, they grow, and one must be patient until the time when he is completely healed. If one is impatient and embittered, the healing power operates more gradually and slowly. Impatience becomes a veritable stumbling block, and recovery is delayed. But when the sick person has patience and faith, healing occurs much more rapidly for a person's confidence is also a prayer.

Patience is important not only when one is sick or seeks success but in all other aspects of life. One must have a great deal of patience with other persons. Not all people do things as we understand them or as we would wish them. Not all others have the same strivings that we have. Not all think as we think, and not all feel as we feel. Very frequently people do things that are not in accord with our views and understand, but as long as they do no evil we must be patient with what they do. When a person sees too frequently that others are unjust, that they always do crooked things, he might ask himself this question: May it be that I do not do right? Is it possible that others have more understanding? As long as a thing is not illegal and involves only what is appropriate or inappropriate, we can trust the majority more than the individual, for the majority determines through its conduct what is and what is not important in every respect.

Hence, one must have much patience with other men when their ways are different from his own, for their ways may often be the right ways.

The sages of the Talmud laud one who is slow to anger. Patience, they say, is one of the finest qualities of a man. He who is impatient creates hatred and produces conflict between persons. He who has no patience indicates thereby that he does not understand the feelings of other persons or that he is not troubled by the bad effect that his attitude has on others. Those who seek to improve or correct others with their impatience are also greatly in error. People learn much more from those who teach calmly than from those who teach impatiently. When guides are serene one feels their closeness and sympathy, and everything they say and teach is quickly and lovingly accepted. But when they are impatient they demonstrate their own weakness to others, and what they say and teach loses much of its weight and influence. We see this, for instance, in the two great historic sages of the Talmud, Hillel and Shammai. Both of them were very great in Torah, but the influence of Hillel on later generations has been much greater than that of Shammai. The impress of Hillel's personality is no smaller than that of his teaching. His calmness and, above all, his patience with various persons made him beloved to all

generations. Patience drives away all misunderstandings between persons and creates an atmosphere of harmony and friendship.

Not only must one be patience with strangers but also with his own. There are those who are very amiable to the world at large, who are noble and patient to strangers, but not to their own. This, of course, is a great failing. In fact it brings much restlessness and sadness into a person's life. The finest qualities must first be expressed in the home before they appear to the world. When they are practiced at home they become a second nature to the individual, and they express themselves automatically to others as well. But when a person saves his finer qualities for others and his common usages for the members of his own household, he does an injustice not only to those who are closest to him but to himself as well. His own personality is divided into two parts, a finer and a more common one, and there is always a struggle between them in the individual. This strongly hinders the development of the spirit and the mind, and the individual cannot attain any high level in life.

One who is always impatient in his home drives away the closeness, the love, and the friendliness that must, in fact, prevail there. As we previously noted, the major reason for married life is "It is not good for a man to be alone." The Torah speaks simply of loneliness. A man must have one person in his life to whom he can talk himself out, to whom he can relate the secrets of his heart, with whom he can share his hopes and who takes part in his joy as well as in his sorry. The prime purpose of married life is devoted friendship between man and wife. Naturally, what can strengthen friendship with strangers can also strengthen it with one's own, and what can destroy friendship with strangers can also destroy it with one's own. Goodness, sympathy, and devotion progressively strengthen friendships whether with strangers or with one's own,

and conversely, malice, coldness, and indifference destroy friendship wherever they exist - whether in the home or outside the home. this, of course, does not mean that two persons must always agree on everything.

It does not mean that when one says Yes or No the other must immediately concur and surrender his or her own view. This kind of harmony is not good, for such agreement makes one dominant and the other subordinate, and the finer feelings then do not express themselves at all. In this kind of harmony more fear than friendship, more trembling than devotion prevail, and of course this cannot create an ideal home. Persons may have different views, different thoughts and ideas, but this has nothing to do with goodness and devotion. In the home as well as outside the home people must learn and know how to respect one another - how to respect the other's views and ideas and feelings even when they are different from his own. To establish peace and love in the home it is especially essential, always, to be patient. Then anger will never erupt; misunderstanding will not develop, and stubbornness will never manifest itself, but love and contentment will always prevail.

CHAPTER FIFTEEN - CHILDREN

Children are the supreme gift that God has given man. A child is truly a well of hope. From the day he is born he always creates more and more new hopes. With the first word the child speaks and the first step he takes, the hopes and joys of his parents become every stronger. But children are not only a source of joy and pleasure; they are also an enormous responsibility. They are the material from which the coming generation is constructed, and the character of the generation is, therefore, entirely determined by the influences we plant in our children.

We discover that children frequently give their parents much unpleasantness and many troubles. But we must understand that while the joy and pleasure that children produce are appointed by God, the unpleasantness that parents have from children come through the fact that the influences the children received in their youthful years were not the best, even at times the worst. And with this the responsibility of parents have much to do. There are three definite periods in the growth of children: infancy, youth, and adolescence. In every period they are different. They are undeveloped and developed. They are always our children, but their relationship to us changes as they grow older. In their infancy they belong entirely to us, in their youth they belong, in part, to us and, in part, to the world, and in their adolescent state they belong mainly to the world and only a small part of them belongs to us.

The first period is the most important. This is the season of sowing and planting. From the child grows the complete man, and as the child is raised, so will he be

when he is an adult person. Thus we can easily recognize from the conduct and qualities of a person the nurture that he had in his childhood years. Goodness or badness, nobility or baseness, are not created in a day; they are results of years of good or bad education and nurture. Hence the sage says: "Raise up a child in the way that he should go, and even when he is old he will not depart from it."

Parents must see to it that they implant in their children two things - religions and good qualities. These are the two elements of Judaism. The first deals with man's relationship to God, and the second with his relationship to other persons. The first must be implanted as soon as the child begins to understand things. It must not be delayed with the thought that the child is too young or too juvenile. Religion must be taught before the child's thoughts are developed and even before the sentiments come forth. It is much better to give a child religious concepts that he does not completely understand, and that he will subsequently comprehend more adequately, than to wait for a later time when his reason will be developed and he will be able to grasp them. Religion must grow with the child along with his thoughts and feelings and speech. It must be the child's first teachings, as it is written: "The beginning of wisdom is reverence of the Lord."

We think, however, that in the raising of children love must stand above all. Children must be taught to love God. They must be raised with the idea that God is a Father, that He sustains and protects all, that He gives comfort to all broken hearts and embittered minds, and that only by Him can man hope to be helped. Hence, one must love God and

always think of Him and pray to Him, particularly in moments of distress and suffering. This indoctrination is extremely important and must take place when the child is still very young. With fear, however, one must be in no hurry. This comes in later years of itself. Naturally, we mean the fear of majesty, the fear that comes to a person when he considers the greatness, the marvels, the omnipotence, the eternity of God. Fear in the sense of dread, we think, ought not to be implanted in children at all. It is of no use and has a very bad effect, as scientists have discovered, on their young minds. People ought to learn to do good out of love for God and not out of fear. Fear is something from which human beings seek to liberate themselves in later years. Hence, we find that many who have been raised with thoughts of fear have later entirely cast off their Judaism and become completely lost to us. But this would certainly not come to pass if we had implanted love of God in them. Love attracts and binds and strengthens the heart of man toward the Holy One Blessed be He.

We also find in the Torah that love of God must be the chief instruction given to children. First it is written; "And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might," and in the next verse,

"And these words shall be upon thy heart, and thou shalt teach them diligently to thy children." If one implants love of God in their hearts their spiritual life is assured.

Many Jewish parents in America greatly neglect the religious education of their children. Some do not consider it important, and still others think their children will learn it when they are grown up. In fact, it is a great sin to be so indifferent to such a fundamental element in Jewish life. It means that we are content to raise a generation that will be entirely ignorant of the things that are precious and sacred to us. It means that we are content that Jewish spiritual creativity should cease with us. When in former times the enemies of Israel devised evil decrees to have Jews surrender their Judaism, our ancestors gave up their fortunes and their lives. They sacrificed themselves for the sanctification of God's name in order to nullify the purpose of the enemy. But here we see how parents weaken Judaism simply with their own hands; whether deliberately or not, they do not make the least effort to transmit Judaism to their children as it was transmitted to themselves.

What is more, they thereby do their children a great injustice. A religious education is the most important thing for a person to have. A human being has in himself, by nature, material strivings and spiritual strivings - the first seeking to satisfy the demands of the body and the latter seeking to satisfy the dispositions of the soul. Of course, when a person is taught only how to satisfy the demands of the body, when he is taught only how to earn and accumulate money and more money, the spiritual part of his life becomes greatly undernourished, and this produces vast discontent in a man with himself and with his life. Money loses its value and bodily pleasures their taste, and a man feels an emptiness in his soul.

Again, a religious education is extremely important for a person simply because he himself, very often, cannot discover the right entrance into, and solution for, the difficult problems of life. Our Jew in America have, thank God, great opportunities. Here we have not political disabilities and no economic oppression. Here the Jew, by and large, lives quite comfortably and frequently even in luxury. Nevertheless, American Jews suffer from more nervous diseases than Jews in other lands and more than persons of other

nationalities in this country. The chief cause of this is that a great many of our Jews have no religious life. They live only for the body, and are very far removed from the spiritual life. When a person lives a spiritual life, the most grievous difficulties become light and the hardest problems clear, for the individual relies on God and God helps him. When one lives a spiritual life, the despair and fear which shatter the nerves destroy the mind disappear, for the person knows that when times become bad or when his powers are too limited for his undertakings, he can appeal with his whole heart to God and God sends him the right thoughts and shows him the right way - as it is written: "The Lord is near to all who call upon Him, to all who call upon Him in truth." Without religion, without the consciousness of the Almighty, however, man becomes helpless and broken when

difficulties occur. He worries and worries and is filled with fear, until his nerves are undermined and shattered.

Hence, we can understand what a religious education means for the child in his later life. Aside from everything we know about the education of children, we must not forget to take into consideration the importance of religion in practical life. Parents strongly endeavor to insure the future of their children, and for this reason will their material fortunes to them. The most important insurance, however, they avoid; they do not transmit religious influence to them, and thus leave them open to the destructive influences which break their powers and their health.

Jewish parents must also seek, through all available means, to implant Judaism in the hearts of their children in order to give them a true ideal in which they will find protection against all the prejudice and hatred that they may encounter. Jewish children often encounter in the non-Jewish world coldness and contempt simply because they are Jews, and then they do not understand why this comes to them; what is more, they knew so little of their Judaism that they look upon it as an alien burden which has been attached to them and because of which they suffer. Hence, they seek to hide their origin, to disguise and to erase the Jewish features from their faces, in order to be accepted in certain circles as non-Jews. If, however, these children were familiar with the treasures of their religion, if they knew the great and profound teaching of Judaism, they would not look upon it as a burden which they must disguise or of which they have to be ashamed. They would know why they are Jews, and the prejudice and hatred of others would trouble them little. They would look upon themselves as champions of this great teaching, and this itself would make them proud of their origin.

We said earlier that Jewish parents must also implant virtuous qualities in their children. This is an extremely fundamental matter. In fact, all of Judaism places more weight on virtues and good qualities than on fear or love of God. As the sages of the Talmud said: "Everyone in whom the spirit of the creatures takes pleasure, in him the spirit of God also takes pleasure." One must not delay this till later years; one must not comfort himself by thinking that they will in any case grow up to be decent people.

Our mission in life is, after all, to be a holy people, to live close to God and with decency toward men. This, we must remember, depends entirely on education and nurture. One should raise children to respect God and men; one should plant in them love of God and love of men. But when no attention is paid to their education, when they are allowed to go without restraint from childhood on, they very frequently grow up to be thorns in the garden of Israel.

Fundamentals of Jewish Science

1. The Jewish faith is the only faith we adhere to. Jewish Science is the application of the Jewish faith to the practices of life.

2. We believe wholeheartedly in the efficacy of prayer. We believe that no prayer, when properly offered, goes unanswered.

3. We shall endeavor every day of our lives to keep serene; to check

all tendencies to avoid violence and anger; to keep calm even in the face of unpleasant and discouraging circumstances.

4. We shall strive to be cheerful every day of our lives. The Talmud says that the Divine Presence departs from one who is in gloom.

5. We shall seek to cultivate an attitude of love and good-will towards everyone. We shall make no room in our heart for hatred or bitterness.

The world was created on a plan of divine love, and to admit thoughts of hatred or malice is to violate the plan of God.

6. We shall cultivate a disposition to contentment, envying no one, and

praising God for the good He has already bestowed upon us. Contentment is the greatest friend of happiness; envy its greatest enemy.

7. We shall make conscious effort to banish worry and fear from our lives. We regard these as the greatest enemies of mankind, and give them no place in our consciousness.

8. We shall trust God's goodness in every circumstance of our life.

9. We believe that death is an elevation to eternal life, not a cessation of existence.

10. We believe that God is the Source of Health and the Restorer of Health.

JEWISH SCIENCE AFFIRMATIONS

"The God consciousness in me expresses itself in Health, in Calmness, in Peace, in Power, and in Happiness."

I am calm and cheerful; I hate no one; I envy no one; there is no worry or fear in me. I trust in God all the time."

