The Works of Philo Judaeus (Yonge translation) (part 4 of 5)

Philo of Alexandria (c. 20 BC – AD 50)

SermonIndex.net / Church Fathers

The Decalogue

I. (1) I have in my former treatises set forth the lives of Moses and the other wise men down to his time, whom the sacred scriptures point out as the founders and leaders of our nation, and as its unwritten laws; I will now, as seems pointed out by the natural order of my subject, proceed to describe accurately the character of those laws which are recorded in writing, not omitting any allegorical meaning which may perchance be concealed beneath the plain language, from that natural love of more recondite and laborious knowledge which is accustomed to seek for what is obscure before, and in preference to, what is evident. (2) And to those who raise the question why the lawgiver gave his laws not in cities but in the deep desert, we must say, in the first place, that the generality of cities are full of unspeakable evils, and of acts of audacious impiety towards the Deity, and of injustice on the part of the citizens to one another; (3) for there is nothing which is wholly free from alloy, what is spurious getting the better of what is genuine, and what is plausible of what is true; which things in their nature are false, but which suggest plausible imaginations to the engendering of deceit in cities; (4) from whence also that most designing of all things, namely pride, is implanted, which some persons admire and worship, dignifying and making much of vain opinions, with golden crowns and purple robes, and numbers of servants and chariots, on which those men who are looked upon as fortunate and happy are borne aloft, sometimes harnessing mules or horses to their chariots, and sometimes even men, who bear their burdens on their necks, through the excess of the insolence of their masters, weighed down in soul even before they faint in body.

II. (5) Pride is also the cause of many other evils, such as insolence, arrogance, and impiety. And these are the beginnings of foreign and civil wars, allowing nothing whatever to rest in peace in any part, whether it be public or private, by sea or by land. (6) And why need I mention the offences of such men against one another? For even divine things are neglected by pride, even though they are generally thought to be entitled to the highest honour. And what honour can there be where there is not truth also which has an honourable name and reality, since falsehood, on the other hand, is by nature devoid of honour; (7) and the neglect of divine things is evident to those who see clearly; for they, having fashioned an infinite variety of appearances by the arts of painting and sculpture, have surrounded them with temples and shrines, and have erected altars, and adorned them with images and statues, and erections of that kind, giving celestial honours to all sorts of inanimate things, (8) and

these men the sacred scriptures very felicitously liken to men born of a harlot. For as these men are inscribed as the children of all the lovers whom their mothers have had and call their fathers, from ignorance of the one who is by nature their real father, so also these men in cities, not knowing the truly and really existing and true God, have made deities of an innumerable host of false gods.

(9) Then, as different beings were treated with divine honours by different nations, the diversity of opinions respecting the Supreme Being, begot also disputes about all kinds of other subjects; and it was from having a regard to these facts in the first place that Moses decided on giving his laws outside of the city. (10) He also considered this point, in the second place, that it is indispensable that the soul of the man who is about to receive sacred laws should be thoroughly cleansed and purified from all stains, however difficult to be washed out, which the promiscuous multitude of mixed men from all quarters has impregnated cities with; (11) and this is impossible to be effected unless the man dwells apart; and even then it cannot be done in a moment, but only at a much later period, when the impressions of ancient transgressions, originally deeply imprinted, have become by little and little fainter, and gradually become more and more dim, and at last totally effaced; (12) in this manner those who are skilful in the art of medicine, save their patients; for they do not think it advisable to give food before they have removed the causes of their diseases; for while the diseases remain, food is useless, being the pernicious materials of their sufferings.

III. (13) Very naturally therefore, having led his people from the injurious associations prevailing in the cities, into the desert, that he might purify their souls from their offences he begun to bring them food for their minds; and what could this food be but divine laws and reasonings? (14) The third cause is this; as men who set out on a long voyage do not when they have embarked on board ship, and started from the harbour, then begin for the first time to prepare their masts, and cables, and rudders, but, while still remaining on the land, they make ready everything which can conduce to the success of their voyage; so in the same manner Moses did not think it fit that his people, after they had received their inheritances, and settled as inhabitants of their cities, should then seek laws in accordance with which they were to regulate their cities, but that, having previously prepared laws and constitutions, and being trained in those regulations, by which nations can be governed with safety, they should then be settled in their cities, being prepared at once to use the just regulations which were already prepared for them, in unanimity and a complete participation in and proper distribution of those things which were fitting for each person.

IV. (15) And some persons say that there is also a fourth cause which is not inconsistent with, but as near as possible to the truth; for that, as it was necessary that a conviction should be implanted in the minds of men that these laws were not the inventions of men, but the most indubitable oracles of God, he on that account, led the people as far as possible from the cities into the deep wilderness, which was barren not only of all fruits that admitted of cultivation, (16) but even of wholesome water, in order that, when after having found themselves in want of necessary food, and expecting to be destroyed by hunger and

thirst, they should on a sudden find themselves amid abundance of all necessary things, spontaneously springing up around them; the heaven itself raining down upon them food called manna, and as a seasoning delicacy to that meat an abundance of quails from the air; and the bitter water being sweetened so as to become drinkable, and the precipitous rock pouring forth springs of sweet water; then they might no longer look back upon the Nile with wonder, nor be in doubt as to whether those laws were the laws of God, having received a most manifest proof of the fact from the supplies by which they now found their scarcity relieved beyond all their previous expectations; (17) for they would see that he, who had given them a sufficiency of the means of life was now also giving them a means which should contribute to their living well; accordingly, to live at all required meat and drink which they found, though they had never prepared them; and towards living well, and in accordance with nature and decorum, they required laws and enactments, by which they were likely to be improved in their minds.

V. (18) These are the causes which may be advanced by probable conjecture, to explain the question which is raised on this point; for the true causes God alone knows. But having said what is fitting concerning these matters, I shall now proceed in regular order to discuss the laws themselves with accuracy and precision: first of all of necessity, mentioning this point, that of his laws God himself, without having need of any one else, thought fit to promulgate some by himself alone, and some he promulgated by the agency of his prophet Moses, whom he selected, by reason of his pre-eminent excellence, out of all men, as the most suitable man to be the interpreter of his will. (19) Now those which he delivered in his own person by himself alone, are both laws in general, and also the heads of particular laws; and those which he promulgated by the agency of his prophet are all referred to those others; (20) and I will explain each kind as well as I can.

VI. And first of all, I will speak of those which rather resemble heads of laws, of which in the first place one must at once admire the number, inasmuch as they are completed in the perfect number of the decade, which contains every variety of number, both those which are even, and those which are odd, and those which are even-odd; the even numbers being such as two, the odd numbers such as three, the even-odd such as five, it also comprehends all the varieties of the multiplication of numbers, and of those numbers which contain a whole number and a fraction, and of those which contain several fractional parts; (21) it comprehends likewise all the proportions; the arithmetical, which exceeds and it exceeded by an equal number: as in the case of the numbers one, and two, and three; and the geometrical, according to which, as the proportion of the first number is to the second, the same is the ratio of the second to the third, as is the case in the numbers one, two and four; and also in multiplication, which double, or treble, or in short multiply figures to any extent; also in those which are half as much again as the numbers first spoken of, or one third greater, and so on. It also contains the harmonic proportion, in accordance with which that number which is in the middle between two extremities, is exceeded by the one, and exceeds the other by an equal part;

as is the case with the numbers three, four, and six. (22) The decade also contains the visible peculiar properties of the triangles, and squares, and other polygonal figures; also the peculiar properties of symphonic ratios, that of the diatessaron in proportion exceeding by one fourth, as is the ratio of four to three; that of fifths exceeding in the ratio of half as much again, as is the case with the proportion of three to two. Also, that of the diapason, where the proportion is precisely twofold, as is the ratio of two to one, or that of the double diapason, where the proportion is fourfold, as in the ratio of eight to two. (23) And it is in reference to this fact that the first philosophers appear to me to have affixed the names to things which they have given them. For they were wise men, and therefore they very speciously called the number ten the decade (tēn dekada), as being that which received every thing (hōsanei dechada ousan), from receiving (tou dechesthai) and containing every kind of number, and ratio connected with number, and every proportion, and harmony, and symphony.

VII. (24) Moreover, at all events, in addition to what has been already said, any one may reasonably admire the decade for the following reason, that it contains within itself a nature which is at the same time devoid of intervals and capable of containing them. Now that nature which has no connection with intervals is beheld in a point alone; but that which is capable of containing intervals is beheld under three appearances, a line, and a superficies, and a solid. (25) For that which is bounded by two points is a line; and that which has two dimensions or intervals is a superficies, the line being extended by the addition of breadth; and that which has three intervals is a solid, length and breadth having taken to themselves the addition of depth. And with these three nature is content; for she has not engendered more intervals or dimensions than these three. (26) And the archetypal numbers, which are the models of these three are, of the point the limit, of the line the number two, and of the superficies the number three, and of the solid the number four; the combination of which, that is to say of one, and two, and three, and four completes the decade, which displays other beauties also in addition to those which are visible. (27) For one may almost say that the whole infinity of numbers is measured by this one, because the boundaries which make it up are four, namely, one, two, three, and four;

and an equal number of boundaries, corresponding to them in equal proportions, make up the number of a hundred out of decades; for ten, and twenty, and thirty, and forty produce a hundred. And in the same way one may produce the number of a thousand from hundreds, and that of a myriad from thousands. (28) And the unit, and the decade, and the century, and the thousand, are the four boundaries which generate the decade, which last number, besides what has been already said, displays also other differences of numbers, both the first, which is measured by the unit alone, of which an instance is found in the numbers three, or five, or seven; and the square which is the fourth power, which is an equally equal number. Also the cube, which is the eighth power, which is equally equal equally, and also the perfect number, the number six, which is made equal to its component parts, three, and two, and one.

VIII. (29) But what is the use now of enumerating the excellencies of the decade, which are infinite in number; treating our most important task as one of no importance, which is, indeed, of itself most all-sufficient, and worthy material for the study of those who devote themselves to mathematics? The other points we must pass over for the present; but perhaps it may not be out of place to mention one by way of example; (30) for those who have devoted themselves to the doctrines of philosophy say that what are called the categories in nature are ten only in number,—quality, essence, quantity, relation, action, passion, possession, condition, and those two without which nothing can exist, time and place. (31) For there is nothing which is devoid of participation in these things; as, for instance, I partake of essence, borrowing of each one of the elements of which the whole world was made, that is to say, of earth and water, and air and fire, what is sufficient for my own existence. I also partake of quality, inasmuch as I am a man; and of quantity, inasmuch as I am a man of such and such a size. I also partake of relation, when any one is on my right hand or on my left. Again, I am in action when I rub or burn any thing. I am in passion when I am cut or rubbed by any one else. I am discerned as a possessor, when I am clothed or equipped with anything. And I am seen in condition, when sitting still or lying down. And I am altogether in time and place, since not one of all the categories just mentioned can exist without both these things.

IX. (32) This, then, may be enough to say on these subjects; but it is necessary now to connect with these things what I am about to say, namely, that it was the Father of the universe who delivered these ten maxims, or oracles, or laws and enactments, as they truly are, to the whole assembled nation of men and women altogether. Did he then do so, uttering himself some kind of voice? Away! let not such an idea ever enter your mind; for God is not like a man, in need of a mouth, and of a tongue, and of a windpipe, (33) but as it seems to me, he at that time wrought a most conspicuous and evidently holy miracle, commanding an invisible sound to be created in the air, more marvellous than all the instruments that ever existed, attuned to perfect harmonies; and that not an inanimate one, nor yet, on the other hand, one that at all resembled any nature composed of soul and body; but rather it was a rational soul filled with clearness and distinctness, which fashioned the air and stretched it out and changed it into a kind of flaming fire, and so sounded forth so loud and articulate a voice like a breath passing through a trumpet, so that those who were at a great distance appeared to hear equally with those who were nearest to it.

(34) For the voices of men, when they are spread over a very long distance, do naturally become weaker and weaker, so that those who are at a distance from them cannot arrive at a clear comprehension of them, but their understanding is gradually dimmed by the extension of the sound over a larger space, since the organs also by which it is extended are perishable. (35) But the power of God, breathing forth vigorously, aroused and excited a new kind of miraculous voice, and diffusing its sound in every direction, made the end more conspicuous at a distance than the beginning, implanting in the soul of each individual another hearing much superior to that which exists through the medium of the ears. For the one, being in some degree a slower kind of external sense, remains in a state of inactivity until it is struck

by the air, and so put in motion. But the sense of the inspired mind outstrips that, going forth with the most rapid motion to meet what is said.

X. (36) This, then, may be enough to say about the divine voice. But a person may very reasonably raise the question on what account it happened, when there were so vast a number of myriads of men collected into one place that Moses chose to deliver each of the ten commandments in such a form as if they had been addressed not to many persons but to one, saying: Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not kill.

And giving the other commandments in the same form. (37) We must say, therefore that he is desirous here to teach that most excellent lesson to those who read the sacred scriptures, that each separate individual by himself when he is an observer of the law and obedient to God, is of equal estimation with a whole nation, be it ever so populous, or I might rather say, with all the nations upon earth. And if I were to think fit I might proceed further and say, with all the world; (38) because in another passage of the scriptures God, praising a certain just man, says, "I am thy God. But the same being was also the God of the world; so that all those who are subject to him are arranged according to the same classification, and, if they be equally pleasing to the supreme Governor of them all, they partake of an equal acceptance and honour. (39) And, secondly, we must say that any one addressing himself to an assembly in common as to a multitude is not bound to speak as if he were conversing with a single individual, but sometimes he commands or forbids a thing in a particular manner in such a way that whatever he commands does at once appear requisite to be done by every one who hears him, and does also seem to be commanded to the whole collective multitude together; for the man who receives an admonition as if addressed to himself personally is more inclined to obey it;

but he who hears it as if it were only directed to him in common with others is, to a certain degree, rendered deaf to it, making the multitude a kind of veil and excuse for his obstinacy. (40) A third view of the question is, that no king or tyrant may ever despise an obscure private individual, from being full of insolence and haughty pride; but that such an one, coming as a pupil to the school of the sacred laws, may relax his eyebrows, unlearning his self-opinionativeness, and yielding rather to true reason.

(41) For if the uncreated, and immortal, and everlasting God, who is in need of nothing and who is the maker of the universe, and the benefactor and King of kings, and God of gods, cannot endure to overlook even the meanest of human beings, but has thought even such worthy of being banqueted in sacred oracles and laws, as if he were about to give him a lovefeast, and to prepare for him alone a banquet for the refreshing and expanding of his soul instructed in the divine will and in the manner in which the great ceremonies ought to be performed, how can it be right for me, who am a mere mortal, to hold my head up high and to allow myself to be puffed up, behaving with insolence to my equals whose fortunes may, perhaps, not be equal to mine, but whose relationship to me is equal and complete, inasmuch as they are set down as the children of one mother, the common nature of all men?

(42) I will, therefore, behave myself in an affable, and courteous, and conciliatory manner to all men, even if I should obtain the dominion over the whole earth and the whole sea, and especially to those who are in the greatest difficulties and of the least reputation, and who are destitute of all assistance from kindred of their own, to those who are orphaned of either or of both their parents, to women who have experienced widowhood, and to old men who have either never had any children at all, or who have lost at an early age those who have been born to them; (43) for, inasmuch as I myself am a man, I will not think it right to cherish a pompous and tragedian-like dignity of manner, but I will keep myself within my nature, not transgressing its boundaries, but accustoming my mind to bear human events with complacency and equanimity. Not only because of the unforeseen changes by which things of one character assume a different appearance, both in the case of those in prosperity and of those who are in adversity, but also because it is becoming, even if prosperity were to remain unaltered and unshaken that a man should not forget himself. For these reasons it appears to me to have been that God expressed his oracular commandments in the singular number, as if they were directed to a single individual.

XI. (44) And, moreover, as was natural, he filled the whole place with miraculous signs and works, with noises of thunder too great for the hearing to support, and with the most radiant brilliancy of flashes of lightning, and with the sound of an invisible trumpet extending to a great distance, and with the march of a cloud, which, like a pillar, had its foundation fixed firmly on the earth, but raised the rest of its body even to the height of heaven; and, last of all, by the impetuosity of a heavenly fire, which overshadowed everything around with a dense smoke. For it was fitting that, when the power of God came among them, none of the parts of the world should be quiet, but that everything should be put in motion to minister to his service. (45) And the people stood by, having kept themselves clean from all connection with women, and having abstained from all pleasures, except those which arise from a participation in necessary food, having been purifying themselves with baths and ablutions for three days, and having washed their garments and being all clothed in the purest white robes, and standing on tiptoe and pricking up their ears, in compliance with the exhortations of Moses, who had forewarned them to prepare for the solemn assembly; for he knew that such would take place, when he, having been summoned up alone, gave forth the prophetic commands of God.

(46) And a voice sounded forth from out of the midst of the fire which had flowed from heaven, a most marvellous and awful voice, the flame being endowed with articulate speech in a language familiar to the hearers, which expressed its words with such clearness and distinctness that the people seemed rather to be seeing than hearing it. (47) And the law testifies to the accuracy of my statement, where it is written, ”And all the people beheld the voice most evidently. For the truth is that the voice of men is calculated to be heard; but that of God to be really and truly seen. Why is this? Because all that God says are not words, but actions which the eyes determine on before the ears. (48) It is, therefore, with great beauty, and also with a proper sense of what is consistent with the dignity of God, that the voice is said to have come forth out of the fire; for the oracles of God are accurately

understood and tested like gold by the fire. (49) And God also intimates to us something of this kind by a figure. Since the property of fire is partly to give light, and partly to burn, those who think fit to show themselves obedient to the sacred commands shall live for ever and ever as in a light which is never darkened, having his laws themselves as stars giving light in their soul.

But all those who are stubborn and disobedient are for ever inflamed, and burnt, and consumed by their internal appetites, which, like flame, will destroy all the life of those who possess them.

XII. (50) These, then, were the things which it was necessary to explain beforehand. But now we must turn to the commands themselves, and investigate everything which is marked by especial importance or difference in them. Now God divided them, being ten, as they are, into two tables of five each, which he engraved on two pillars. And the first five have the precedence and pre-eminence in honour; but the second five have an inferior place assigned to them. But both the tables are beautiful and advantageous to life, opening to men wrought and level roads kept within limits by one end, so as to secure the unwavering and secure progress of that soul which is continually desiring what is most excellent. (51) Now the most excellent five were of this character, they related to the monarchial principle on which the world is governed; to images and statues, and in short to all erections of any kind made by hand; to the duty of not taking the name of God in vain; to that of keeping the holy seventh day in a manner worthy of its holiness; to paying honour to parents both separately to each, and commonly to both. So that of the one table the beginning is the God and Father and Creator of the universe; and the end are one's parents, who imitate his nature, and so generate the particular individuals. And the other table of five contains all the prohibitions against adulteries, and murder, and theft, and false witness, and covetousness.

(52) But we must consider, with all the accuracy possible, each of these oracles separately, not looking upon any one of them as superfluous. Now the best beginning of all living beings is God, and of all virtues, piety. And we must, therefore, speak of these two principles in the first place. There is an error of no small importance which has taken possession of the greater portion of mankind concerning a subject which was likely by itself, or, at least, above all other subjects, to have been fixed with the greatest correctness and truth in the mind of every one; (53) for some nations have made divinities of the four elements, earth and water, and air and fire. Others, of the sun and moon, and of the other planets and fixed stars. Others, again, of the whole world. And they have all invented different appellations, all of them false, for these false gods put out of sight that most supreme and most ancient of all, the Creator, the ruler of the great city, the general of the invincible army, the pilot who always guides everything to its preservation; (54) for they call the earth Proserpine, and Ceres, and Pluto. And the sea they call Neptune, inventing besides a number of marine deities as subservient to him, and vast companies of attendants, both male and female. The air they call Juno; fire, Vulcan; and the sun, Apollo; the moon, Diana; and the evening star, Venus; Lucifer, they call Mercury;

(55) and to every one of the stars they have affixed names and given them to the inventors of fables, who have woven together cleverly-contrived imaginations to deceive the ear, and have appeared to have been themselves the ingenious inventors of these names thus given. (56) Again, in their descriptions, they divided the heaven into two parts, each one hemisphere, the one being above the earth and the other under the earth, which they called the Dioscuri; inventing, besides, a marvellous story concerning their living on alternate days. (57) For, as the heaven is everlasting revolving, in a circle without any cessation or interruption, it follows of necessity that each of the hemispheres must every day be in a different position from that which it was in the day before, everything being turned upside down as far as appearance goes, at least; for, in point of fact, there is no such thing as any uppermost or undermost in a spherical figure. And this expression is only used with reference to our own formation and position; that which is over our head being called uppermost, and that which is in the opposite direction being called undermost. (58) Accordingly, to one who understands how to apply himself to philosophy in a genuine, honest spirit, and who lays claim to a guiltless and pure piety, God gives that most beautiful and holy commandment, that he shall not believe that any one of the parts of the world is its own master, for it has been created;

and the fact of having been created implies a liability to destruction, even though the thing created may be made immortal by the providence of the Creator; and there was a time once when it had no existence, but it is impiety to say that there was a previous time when God did not exist, and that he was born at some time, and that he does not endure for ever.

XIII. (59) But some persons indulge in such foolish notions respecting their judgments on these points, that they not only look upon the things which have been mentioned above as gods, but as each separate one of them as the greatest and first of gods, either because they are really ignorant of the true living God, from their nature being uninstructed, or else because they have no desire to learn, because they believe that there is no cause of things invisible, and appreciable only by the intellect, apart from the objects of the external senses, and this too, though the most distinct possible proof is close at hand; (60) for though, as it is owing to the soul that they live, and form designs, and do everything which is done in human life, they nevertheless have never been able to behold their soul with their eyes, nor would they be able if they were to strive with all imaginable eagerness, wishing to see it as the most beautiful possible of all images or appearances, from a sight of which they might, by a sort of comparison, derive a notion of the uncreated and everlasting God, who rules and guides the whole world in such a way as to secure its preservation, being himself invisible.

(61) As, therefore, if any one were to assign the honours of the great king to his satraps and viceroys, he would appear to be not only the most ignorant and senseless of men, but also the most fool-hardy, giving to slaves what belongs to the master; in the same manner, let the man who honours the Creator, with the same honours as those with which he regards the creature, know that he is of all men the most foolish and the most unjust, in giving equal things to unequal persons, and that too not in such a way as to do honour to the

inferior, but only to take it from the superior. (62) There are again some who exceed in impiety, not giving the Creator and the creature even equal honour, but assigning to the latter all honour, and respect, and reverence, and to the former nothing at all, not thinking him worthy of even the common respect of being recollected; for they forget him whom alone they should recollect, aiming, like demented and miserable men as they are, at attaining to an intentional forgetfulness. (63) Some men again are so possessed with an insolent and free-spoken madness, that they make an open display of the impiety which dwells in their hearts, and venture to blaspheme the Deity, whetting an evil-speaking tongue, and desiring, at the same time, to vex the pious, who immediately feel an indescribable and irreconcilable affliction, which enters in at their ears and pervades the whole soul;

for this is the great engine of impious men, by which alone they bridle those who love God, as they think it better at the moment to preserve silence, for the sake of not provoking their wickedness further.

XIV. (64) Let us, therefore, reject all such impious dishonesty, and not worship those who are our brothers by nature, even though they may have received a purer and more immortal essence than ourselves (for all created things are brothers to one another, inasmuch as they are created; since the Father of them all is one, the Creator of the universe); but let us rather, with our mind and reason, and with all our strength, gird ourselves up vigorously and energetically to the service of that Being who is uncreated and everlasting, and the maker of the universe, never shrinking or turning aside from it, nor yielding to a desire of pleasing the multitude, by which even those who might be saved are often destroyed. (65) Let us, therefore, fix deeply in ourselves this first commandment as the most sacred of all commandments, to think that there is but one God, the most highest, and to honour him alone; and let not the polytheistical doctrine ever even touch the ears of any man who is accustomed to seek for the truth, with purity and sincerity of heart; (66) for those who are ministers and servants of the sun, and of the moon, and of all the host of heaven, or of it in all its integrity or of its principal parts, are in grievous error; (how can they fail to be, when they honour the subjects instead of the prince?

but still they sin less grievously than the others, who have fashioned stocks, and stones, and silver, and gold, and similar materials according to their own pleasure, making images, and statues, and all kinds of other things wrought by the hand; the workmanship in which, whether by statuary, or painter, or artisan, has done great injury to the life of man, having filled the whole habitable world. (67) For they have cut away the most beautiful support of the soul, namely the proper conception of the ever-living God; and therefore, like ships without ballast, they are tossed about in every direction for ever, being borne in every direction, so as never once to reach the haven, and never to be able to anchor firmly in truth, being blind respecting that which is worth seeing, and the only object as to which it is absolutely necessary to be sharp-sighted; (68) and such men appear to me to have a more miserable life than those who are deprived of their bodily sight; for these latter have either been injured without their own consent, or else have endured some terrible disease of the eyes, or else

have been plotted against by their enemies; but those others by their own deliberate intention, have not only dimmed the eye of their soul, but have even chosen utterly to discard it;

(69) on which account pity is bestowed on the one class as unfortunate, but the other class are justly punished as being wicked, who in conjunction with others have not chosen to recognize that fact which even an infant child would understand, namely, that the Creator is better than the creature; for he is both more ancient in point of time, and is also in a manner the father of that which he has made. He is also superior in power, for the agent is more glorious than the patient. (70) And though it would be proper, if they had not committed sins, to deify the painters and statuaries themselves with exceeding honours, they have left them in obscurity, giving them no advantage, but have looked upon the figures which have been made, or the pictures which have been painted by them, as gods; (71) and these artists have often grown old in poverty and obscurity, dying, worn out by incessant misfortunes, while the things which they have fabricated, are made splendid with purple, and gold, and all sorts of costly splendour which wealth can furnish, and are worshipped not only by freemen but even by men of noble birth, and of the greatest personal strength and beauty. For the race of priests is scrutinised with the greatest rigour and minuteness, to see whether they are without blemish, and to see whether the whole combination of the parts of their bodies is entire and perfect; (72) and these are not the worst points of all, bad as they are:

but this is entirely intolerable, for I have known before now, some of the very men who have made the things, praying and sacrificing to the very things which have been made by them, when it would have been more to their purpose to worship either of their own hands, or, if they feared the reproach of self-conceit, and therefore did not choose to do that, at all events to worship their anvils, and hammers, and graving tools, and compasses, and other instruments, by means of which the materials have been fashioned into shape.

XV. (73) And yet it is well for us, speaking with all proper freedom, to say to those who have shown themselves so devoid of sense; ”My good men, the best of all prayers, and the end, and proper object of happiness, is to attain to a likeness to God. (74) Do you therefore pray to become like those erections of yours, that so you may reap the most supreme happiness, neither seeing with your eyes, nor hearing with your ears, nor respiring, nor smelling with your nostrils, nor speaking, nor tasting with your mouth, nor taking, nor giving, nor doing anything with your hands, nor walking with your feet, nor doing anything at all with any one of your members, but being as it were confined and guarded in the temple, as if in a prison, and day and night continually imbibing the steam from the sacrifices offered up; for this is the only one good thing which can be attributed to any kind of building or erection.” (75) But I think that when they hear these things, they will be indignant, as if they were listening not to prayers, but to curses, and that they will take refuge in such defence as chance may furnish them with, bringing retaliatory accusations; which may be the greatest

proof of the manifest and undesirable impiety of those men, who look upon those beings as gods, to whom they themselves would never wish to have their own natures assimilated.

XVI. (76) Let no one therefore of those beings who are endowed with souls, worship any thing that is devoid of a soul; for it would be one of the most absurd things possible for the works of nature to be diverted to the service of those things which are made by hand; and against Egypt, not only is that common accusation brought, to which the whole country is liable, but another charge also, which is of a more special character, and with great fitness; for besides falling down to statues, and images they have also introduced irrational animals, to the honours due to the gods, such as bulls, and rams, and goats, inventing some prodigious fiction with regard to each of them; (77) and as to these particular animals, they have indeed some reason for what they do, for they are the most domestic, and the most useful to life. The bull, as a plougher, draws furrows for the reception of the seed, and is again the most powerful of all animals to thresh the corn out when it is necessary to purify it of the chaff; the ram gives us the most beautiful garments for the coverings of our persons; for if our bodies were naked, they would easily be destroyed either through heat, or though intense cold, caused at one time by the blaze of the sun, and at another by the cooling of the air.

(78) But as it is they go beyond these animals, and select the most fierce, and untameable of all wild animals, honouring lions, and crocodiles, and of reptiles the poisonous asp, with temples, and sacred precincts, and sacrifices, and assemblies in their honour, and solemn processions, and things of that kind. For if they were to seek out in both elements, among all the things given to man for his use by God, searching through earth and water, they would never find any animal on the land more savage than the lion, or any aquatic animal more fierce than the crocodile, both which creatures they honour and worship; (79) they have also deified many other animals, dogs, ichneumons, wolves, birds, ibises, and hawks, and even fish, taking sometimes the whole, and sometimes only a part; and what can be more ridiculous than this conduct? (80) And, accordingly, the first foreigners who arrived in Egypt were quite worn out with laughing at and ridiculing these superstitions, till their minds had become impregnated with the conceit of the natives; but all those who have tasted of right instruction, are amazed and struck with consternation, at their system of ennobling things which are not noble, and pity those who give into it, thinking the men, as is very natural, more miserable than even the objects which they honour, since they in their souls are changed into those very animals, so as to appear to be merely brutes in human form, now returning to their original nature.

(81) Therefore, God, removing out of his sacred legislation all such impious deification of undeserving objects, has invited men to the honour of the one true and living God; not indeed that he has any need himself to be honoured; for being all-sufficient for himself, he has no need of any one else; but he has done so, because he wished to lead the race of mankind, hitherto wandering about in trackless deserts, into a road from which they should not stray, that so by following nature it might find the best and end of all things, namely, the knowledge of the true and living God, who is the first and most perfect of all good things;

from whom, as from a fountain, all particular blessings are showered upon the world, and upon the things are people in it.

XVII. (82) Having now spoken of the second commandment to the best of our ability, let us proceed to investigate the one which follows with accuracy, as is pointed out by the order in which they come. The next commandment is, "not to take the name of God in vain. Now the principle on which this order or arrangement proceeds is very plain to those who are gifted with acute mental vision; for the name is always subsequent in order to the subject of which it is the name; being like the shadow which follows the body. (83) Having, therefore, previously spoken of the existence of God, and also of the honour to be paid to the everlasting God; he then, following the natural order of connection proceeds to command what is becoming in respect of his name; for the errors of men with respect to this point are manifold and various, and assume many different characters. (84) That being which is the most beautiful, and the most beneficial to human life, and suitable to rational nature, swears not itself, because truth on every point is so innate within him that his bare word is accounted an oath. Next to not swearing at all, the second best thing is to keep one's oath; for by the mere fact of swearing at all, the swearer shows that there is some suspicion of his not being trustworthy.

(85) Let a man, therefore, be dilatory, and slow if there is any chance that by delay he may be able to avoid the necessity of taking an oath at all; but if necessity compels him to swear, then he must consider with no superficial attention, every one of the subjects, or parts of the subject, before him; for it is not a matter of slight importance, though from its frequency it is not regarded as it ought to be. (86) For an oath is the calling of God to give his testimony concerning the matters which are in doubt; and it is a most impious thing to invoke God to be witness to a lie. Come now, if you please, and with your reason look into the mind of the man who is about to swear to a falsehood; and you will see that it is not tranquil, but full of disorder and confusion, accusing itself, and enduring all kinds of insolence and evil speaking; (87) for the conscience which dwells in, and never leaves the soul of each individual, not being accustomed to admit into itself any wicked thing, preserves its own nature always such as to hate evil, and to love virtue, being itself at the same time an accuser and a judge; being roused as an accuser it blames, impeaches, and is hostile;

and again as a judge it teaches, admonishes, and recommends the accused to change his ways, and if he be able to persuade him, he is with joy reconciled to him, but if he be not able to do so, then he wages an endless and implacable war against him, never quitting him neither by day, nor by night, but pricking him, and inflicting incurable wounds on him, until he destroys his miserable and accursed life.

XVIII. (88) "What sayest thou? I should say to the perjured man, "will you dare to go to any one of your own acquaintances and say, My friend, come and bear witness for me that you have seen and heard, and been present at a whole catalogue of things which you have neither seen, nor heard? I think not; for that would be an act of incurable insanity; (89) with what face can you while sober, and while appearing to be master of yourself look upon your

friend, and say, By reason of our acquaintance and companionship, act unjustly, violate the law, commit impiety for my sake; for it is plain that if he heard such a request, he would quickly renounce that companionship which you now believe to exist, reproaching himself for having ever had any friendship at all with a man of such a character as you, and would flee from you, as from a savage, and maddened, wild beast. (90) "Will you then, without shame call upon God, the father and sovereign of the world, to give his testimony in favour of those things, to witness which you will not venture even to bring your friend? And if you do so, will you do it knowing that he sees everything and hears everything, or not knowing this fact?

(91) If you know it not you are an atheist, and atheism is the beginning of all iniquity, and, in addition to your atheism, you are also adding the wickedness of an oath, by swearing by him who in your opinion is not attending to you, nor paying any regard to human affairs. But if you are well assured that he does exert his providence in respect of such matters, still you are not free from the charge of excessive impiety, saying to God, if not with your mouth and tongue, still at all events with your conscience: Bear false witness for me, aid me in my wickedness, assist me in my impiety. I have but one hope of preserving a fair reputation among men, namely by concealing the truth; be thou wicked for another's sake, you who are the better, for the sake of one who is worse; you who are God, the most excellent of all beings, for the sake of a man, and that too a wicked one.

XIX. (92) But there are also some people who, without any idea of acquiring gain, do from a bad habit incessantly and inconsiderately swear upon every occasion, even when there is nothing at all about which any doubt is raised, as if they were desirous to fill up the deficiency of their argument with oaths, as if it would not be better to cut their conversation short, or I might rather say to utter nothing at all, but to preserve entire silence, for from a frequency of oaths arises a habit of perjury and impiety. (93) On which account the man who is going to take an oath ought to investigate everything with care and exceeding accuracy, considering whether the subject is of serious importance, and whether it has really taken place, and whether, if it has, he has comprehended it properly; and considering himself, also, whether he is pure in soul, and body, and tongue, having the first free from all violation of the law, the second from all defilement, and the last from all blasphemy. For it is an impiety for any disgraceful words to be uttered by that mouth by which the most sacred name is also mentioned. (94) Let him also consider whether the place and the time are suitable;

for before now I have known some persons, in profane and impure places (in which it is not fitting that mention should be made of either their father or their mother, or of even any old man among their kindred who may have lived a virtuous life), swearing, and stringing together whole sentences full of oaths, using the name of God with all the variety of titles which belong to him, when they should not, out of sheer impiety. (95) And let him who pays but little heed to what has been said here know, in the first place, that he is impure and defiled; and, in the second place, that the most terrible punishments are constantly lying in wait for him; that justice who keeps her eye upon all human affairs, being implacable and

inflexible towards all enormities of such a character; and, when she does not think fit to inflict her punishments at once, still exacting satisfaction with abundant usury whenever the opportunity seems to offer in combination with the general advantage.

XX. (96) The fourth commandment has reference to the sacred seventh day, that it may be passed in a sacred and holy manner. Now some states keep the holy festival only once in the month, counting from the new moon, as a day sacred to God; but the nation of the Jews keep every seventh day regularly, after each interval of six days; (97) and there is an account of events recorded in the history of the creation of the world, comprising a sufficient relation of the cause of this ordinance; for the sacred historian says, that the world was created in six days, and that on the seventh day God desisted from his works, and began to contemplate what he had so beautifully created; (98) therefore, he commanded the beings also who were destined to live in this state, to imitate God in this particular also, as well as in all others, applying themselves to their works for six days, but desisting from them and philosophising on the seventh day, and devoting their leisure to the contemplation of the things of nature, and considering whether in the preceding six days they have done anything which has not been holy, bringing their conduct before the judgment-seat of the soul, and subjecting it to a scrutiny, and making themselves give an account of all the things which they have said or done;

the laws sitting by as assessors and joint inquirers, in order to the correcting of such errors as have been committed through carelessness, and to the guarding against any similar offences being hereafter repeated. (99) But God, on one occasion, employed the six days for the completion of the world, though he had no need of any length of time for such a purpose; but each man, as partaking of a mortal nature, and as being in need of ten thousand things for the unavoidable necessities of life, ought not to hesitate, even to the end of his life, to provide himself with all requisites, always allowing himself an interval of rest on the sacred seventh day. (100) Is it not a most beautiful recommendation, and one most admirably adapted to the perfecting of, and leading man to, every virtue, and above all to piety? The commandment, in effect says: Always imitate God; let that one period of seven days in which God created the world, be to you a complete example of the way in which you are to obey the law, and an all-sufficient model for your actions. Moreover, the seventh day is also an example from which you may learn the propriety of studying philosophy; as on that day, it is said, God beheld the works which he had made; so that you also may yourself contemplate the works of nature, and all the separate circumstances which contribute towards happiness.

(101) Let us not pass by such a model of the most excellent ways of life, the practical and the contemplative; but let us always keep our eyes fixed upon it, and stamp a visible image and representation of it on our own minds, making our mortal nature resemble, as far as possible, his immortal one, in respect of saying and doing what is proper. And in what sense it is said that the world was made by God in six days, who never wants time at all to make anything, has been already explained in other passages where we have treated of allegories.

XXI. (102) Now, those who have applied themselves to mathematical studies, fully explain the precedence and pre-eminence to which the number seven is entitled among all existing things, tracing it out with great care and exceeding minuteness and accuracy; for among numbers seven is the virgin number, the nature which has no mother, that which is most nearly related to the unit, the foundation of all numbers; the idea of the planets, just as the unit is of the immovable sphere; for of the unit and the number seven consists the incorporeal heaven, the model of the visible heaven, and the heaven is made up of indivisible and divisible nature. (103) Now, indivisible nature has assigned to it the first, and highest, and immovable circumference, which the unit inspects and overlooks; but the divisible nature has received that circumference which is inferior both in power and in arrangement, which the number seven inspects, which, being divided into six parts, has produced what are called the seven planets; (104) not indeed that any of the heavenly bodies do really wander (peplanētai), inasmuch as they all enjoy a divine, and happy, and blessed nature, to all of which characteristics a freedom from wandering is most closely akin: at all events, they always preserve a kind of identity in a constantly similar motion, and pass a long eternity without ever admitting any change or variation whatever.

But because they revolve in a manner contrary to the indivisible and outermost sphere, they have been named planets (planētes), though without any strict propriety, by men speaking at random, who have by such language attributed their own propensity to wander to the heavenly bodies, which, in fact, never quit that position in the divine lamp in which they have been originally placed. (105) For all these reasons, and more besides, the number seven is honoured. But there is no one cause on account of which it has received its precedence so completely, as because it is by its means that the Creator and Father of the universe is most especially made manifest; for the mind beholds God in this as in a mirror, acting, and creating the world, and managing the whole universe.

XXII. (106) And after this commandment relating to the seventh day he gives the fifth, which concerns the honour to be paid to parents, giving it a position on the confines of the two tables of five commandments each; for being the concluding one of the first table, in which the most sacred duties to the Deity are enjoined, it has also some connection with the second table which comprehends the obligations towards our fellow creatures; (107) and the cause of this, I imagine, is as follows: The nature of one's parents appears to be something on the confines between immortal and mortal essences. Of mortal essence, on account of their relationship to men and also to other animals, and likewise of the perishable nature of the body. And of immortal essence, by reason of the similarity of the act of generation to God the Father of the universe. (108) But it has often happened that men have attached themselves to one of these divisions, and have seemed to neglect the other; for being filled with a sincere love for piety, they have renounced all other occupations and considerations, and have devoted the whole of their lives to the service of God.

(109) But they who have thought that beyond their duties to their fellow men there was no such thing as goodness, have clung solely to their fellowship with and to the society of men,

and, being wholly occupied by a love of the society of men, have invited all men to an equal participation in all their good things, labouring at the same time to the best of their power to alleviate all their disasters. (110) Now, one may properly call both these latter, these philanthropic men, and also the former class, the lovers of God, but half perfect in virtue; for those only are perfect who have a good reputation in both points: but those who do not attend to their duties towards men so as to rejoice with them at their common blessings, or to grieve with them at events of a contrary character, and who yet do not devote themselves to piety and holiness towards God, may be thought to have changed into the nature of wild beasts, the very preeminence among whom, in point of ferocity, those are entitled to who neglect their parents, being hostile to both the divisions of virtue above mentioned, namely, piety towards God, and their duty towards men.

XXIII. (111) Let them, then, not be ignorant that they are convicted before the two tribunals which are the only ones which exist in nature, of impiety as regards their duty towards God, as not worshipping those who have introduced beings who do not exist into existence, and who, in this respect, have imitated God; and as regards their duty towards men, of misanthropy and cruelty. (112) For to whom else will those men do good who neglect their nearest relations and those who have bestowed the greatest gifts upon them, some of which are of so great a character that they do not admit of any requital? For how can he who has been begotten by a parent, in requital again beget his parents, since nature has bestowed on parents this especial endowment in respect of their children, which can never be requited or recompensed? On which account it is becoming to a man to feel exceeding indignation when people, because they are unable to make a full return for the benefits which they have received, do not choose to make the very slightest; (113) to whom I might say, with perfect propriety, that wild beasts even must be made tame towards men; and, indeed, I have frequently known instances of lions being domesticated, and bears and leopards, and made gentle, not only to those who feed them, by reason of their gratitude for necessaries, but also to others, on account, in my opinion, of their resemblance to their feeders.

For it is always well that what is worse should follow what is better, from a hope of deriving improvement; (114) but in this case I shall be constrained to use an entirely opposite language. You who are men, are imitators of some wild beasts. Even the beasts have learnt and know how to requite with service those who have done them service. Dogs who keep the house will defend their masters, and encounter death for their sakes when any danger suddenly overtakes them. And they say that the dogs employed among flocks of sheep will fight on behalf of the flocks, and endure till they either obtain the victory or meet with death, for the sake of protecting the shepherds themselves from injury. (115) Is it not then the most shameful of all shameful things for a man, in respect of the requital of favours, to be left behind by a dog, for that being, which of all others is the most gentle, to be outrun by the most audacious of beasts? But if we will not be taught by the land animals, let us go across to the nature of the winged birds which traverse the air, and learn what we have need of from them. (116) In the case of storks the old birds remain in their nests because

they are unable to fly; but their children, I had very nearly said, traverse the whole of earth and sea, and from all quarters provide their parents with what is necessary for them.

(117) And so they, living in a tranquillity worthy of their time of life, enjoy all abundance, and pass their old age in luxury; while their children make light of all the hardships they undergo to furnish them with the means of support, under the influence both of piety and also of the expectation that they also in their old age will receive the same treatment from their descendants; and so they now discharge the indispensable debt which they owe their parents, knowing that in proper time, they will themselves receive what they are now bestowing. And there are also others who are unable to support themselves, for children are no more able to do so at the commencement of their existence, than their parents are at the end of their lives. On which account the children, having while young been fed in accordance with the spontaneous promptings of nature, now with joy do in return support the old age of their parents. (118) Is it not right, then, after these examples, that men who neglect their parents should cover their faces from shame, and reproach themselves for disregarding those things which they ought to have cared for alone, or in preference to any thing else whatever? And this too, when they would not have been so much conferring benefits as requiting them?

For the children have nothing of their own which does not belong to the parents, who have either bestowed it upon them from their own substance, or have enabled them to acquire it by supplying them with the means. (119) And have then these men within the borders of their souls piety and holiness, the chiefs of all the virtues? No; rather they have driven them beyond their borders, and forced them into exile; for parents are the servants of God for the propagation of children, and he who dishonours the servant dishonours also the master. (120) But some persons, who are rather audacious, magnify the title of parents, saying that the father and mother are evident gods, inasmuch as they imitate the uncreated God in their production of living animals, limiting, however, their assertion in this way, that the one is the God of the whole world, but the others only of those children whom they have begotten. And it is impossible that the invisible God can be piously worshipped by those people who behave with impiety towards those who are visible and near to them.

XXIV. (121) Having then now philosophized in this manner about the honour to be paid to parents, he closes the one and more divine table of the first five commandments. And being about to promulgate the second which contains the prohibitions of those offences which are committed against men, he begins with adultery, looking upon this as the greatest of all violations of the law; (122) for, in the first place, it has for its source the love of pleasure, which enervates the bodies of those who indulge in it, and relaxes the tone of the soul, and destroys the essences of it, consuming every thing that it touches, like unquenchable fire, and leaving nothing which affects human life uninjured, (123) inasmuch as it not only persuades the adulterer to commit iniquity, but also teaches him to join others in wickedness, making an association in things in which there ought to be no such participation. For when this violent passion seizes on a man it is impossible for the appetites to arrive at the accom-

plishment of their object by one person alone, but it is indispensable that two should share in the action, the one taking the place of the teacher, and the other that of the pupil, for the complete confirmation of those most disgraceful evils, intemperance and licentiousness.

(124) Nor can one allege as an excuse that it is only the body of the woman who is committing adultery that is corrupted, but, if one must tell the truth, even before the corruption of the body the soul is accustomed to alienation from virtue, being taught in every way to repudiate and to hate its husband. (125) And it would be a less grievous evil if this hatred were displayed without disguise; for it is easiest to guard against what is plainly seen. But at present it is with difficulty suspected, and difficult of detection, being concealed by cunning and wicked arts, and at times it assumes the contrary appearance of love and affection, by means of its trickery and deceit. (126) Accordingly, adultery exhibits the destruction of three houses by its means; that of the house of the man who sustains the violation of all the vows which were made to him at his marriage, and the loss of all the hopes of legitimate children, of which he is now deprived; and two others, namely, the house of the adulterer, and that of his wife. For each of these is filled with insolence, and dishonour, and the most excessive disgrace. (127) And if their connections and families are very numerous, then by reason of their intermarriages and the mutual connections formed with different houses the iniquity and injury will proceed and infect the whole city all around. (128) Moreover, the doubt as to the legitimacy of the children is a most terrible evil.

For if the wife be not chaste, it is quite a matter of doubt and uncertainty to what father the children belong. And then, if the matter remain undiscovered, the children of adultery enter unjustly into the classification of legitimate children, and make a race spurious to which they have no pretensions to belong, and receive an inheritance which in appearance indeed is their own patrimony, but which in reality has no connection with them. (129) And then the adulterer, behaving with insolence and pluming himself upon his iniquity in having propagated an offspring full of reproach, when he has satiated his appetites will depart, leaving the object behind him, and turning into ridicule the ignorance that exists of the unholy wickedness which he has committed, on the part of the man against whom he has sinned. And the husband, like a blind man, knowing nothing of what has been going on in his own house, will be compelled to nourish and to cherish as his own the offspring sprung from his greatest enemies. (130) And it is plain that if such a wickedness takes place, the most miserable of all persons must be the wretched children, who have done no wrong themselves, and who cannot be assigned to either family, neither to that of the husband of the adulteress, nor to that of the adulterer. (131) Since, then, illicit cohabitation produces such great calamities, adultery is very naturally a detestable thing hated by God, and has been set down as the first of all transgressions.

XXV. (132) The second commandment of this second table is to do no murder. For nature, having produced man as a gregarious and sociable creature, and the most easily domesticated of all animals, has invited it to a fellowship of opinion and partnership, giving him reason, as a means to lead to a harmony and admixture of dispositions. And he who slays

any man must not be ignorant that he is overturning the laws and ordinances of nature, which have been beautifully established for the common advantage of all men. (133) Moreover, let him be aware that he is liable to the charge of sacrilege as having plundered the most sacred of all the possessions of God; for what is a more venerable or more sublime offering to God than man? For gold, and silver, and precious stones, and all such other valuable materials, are only an inanimate ornament of inanimate erections; (134) but man, who is the most excellent of all animals, in respect of that predominant part that is in him, namely, his soul, is also most closely related to the heaven, which is the purest of all things in its essence, and as the common language of the multitude affirms, to the Father of the world, inasmuch as he has received mind, which is of all the things that are upon the earth the closest copy and most faithful representation of the everlasting and blessed idea.

XXVI. (135) The third commandment of the second table of five is not to steal. For he who keeps continually gaping after the property of others is the common enemy of the city, since, as far as his inclination goes, he would deprive all men of their property; and in respect of his power he actually does deprive some, because his covetousness is extended to the greatest imaginable length, and because his impotence, coming too late after it, is contracted into a small space, and can scarcely extend so as to overtake more than a few. (136) Therefore as many robbers as have the strength to do so plunder whole cities, paying no attention to the punishments with which they are threatened, because they appear to themselves to be superior to the laws. These are those men who are oligarchical in their natures, who have set their hearts on tyrannies and absolute power, who commit enormous thefts, concealing their robbery, as it is in reality, under the specious and imposing names of authority and supremacy. (137) Let every one then learn from his earliest infancy, never privily to steal anything that belongs to any one else, not even though it may be the merest trifle, because the habit, when it becomes inveterate, is more powerful than nature; and small things, if they are not checked, increase and grow, becoming gradually greater and greater till they reach a formidable magnitude.

XXVII. (138) And after he has forbidden stealing he proceeds in regular order to prohibit bearing false witness, knowing that those who bear false witness are liable to many great accusations, and in short to every kind of terrible charge; for in the first place they are corrupting that holy thing, truth, than which there is no more sacred possession among men, which like the sun sheds a light upon all things, so that not one of them may be kept in darkness; (139) and in the second place, in addition to speaking falsely, they also as it were envelop facts in night and dense darkness, and they co-operate with those who offend, and they join in attacking those who are injured by others, affirming that they positively know and have completely comprehended what they in reality have not seen nor heard, and of which they know nothing. (140) Moreover, they also commit a third violation of the law, which is more grievous than either of those which have been mentioned before; for, when there is a scarcity of demonstrations, either by reasons or by letters, then those who have questions in dispute betake themselves to witnesses, whose words are rules to the judges concerning those matters on which they are to deliver their opinion; for it is necessary for

the judges to attend to them alone, when there is nothing else existing which can contribute to proof in the matter in question;

from which it arises that those who are borne down by evidence in this way meet with injustice when they might have won their cause, and that those who attend to the false witnesses are recorded as unjust and illegal judges, instead of just and legal ones. (141) Moreover, this kind of crafty wickedness outstrips all other offences in its impiety; for it is not customary for judges to decide without being sworn, but rather after having taken the most fearful oaths, which those men transgress who deceive others, more than they do who are deceived by them, since the error of the one is not intentional, but the others do deliberately plot against them, and do of malice aforethought sin, persuading those in whose power it is to give the decisive vote to err, not knowing what they do, so that things which deserve no chastisement meet with punishment and loss.

XXVIII. (142) Last of all, the divine legislator prohibits covetousness, knowing that desire is a thing fond of revolution and of plotting against others; for all the passions of the soul are formidable, exciting and agitating it contrary to nature, and not permitting it to remain in a healthy state, but of all such passions the worst is desire. On which account each of the other passions, coming in from without and attacking the soul from external points, appears to be involuntary; but this desire alone derives its origin from ourselves, and is wholly voluntary. (143) But what is it that I am saying? The appearance and idea of a present good, or of one that is accounted such, rouses up and excites the soul which was previously in a state of tranquillity, and raises it to a high degree of elation, like a light suddenly flashing before the eyes; and this passion of the soul is called pleasure. (144) But the contrary to good is evil, which, when it forces its way in, and inflicts a mortal wound, immediately fills the soul against its will with depression and despondency; and the name of the passion is sorrow. (145) But when the evil presses upon the soul, when it has not as yet taken up its habitation in it, but when it is only impending, being about to come and to agitate it, it sends before it agitation and suspense, as express messengers, to fill the soul with alarm; and this passion is denominated fear.

(146) And when any one, having conceived an idea of some good which is not present, hastens to lay hold of it, he then drives his soul forward to a great distance, and extending it in the greatest possible degree, from his anxiety to attain the object of his desires, he is stretched as it were upon the rack, being anxious to lay hold of the thing, but being unable to reach it, and being in the same condition with those who are pursuing people who are running away, following with an inferior speed, but with unrivalled eagerness. (147) And something of the same kind appears to happen, also, with respect to the external senses; for very frequently the eyes, hastening to come to the comprehension of something which is removed to a great distance, strain themselves, exerting themselves to the very fullest extent of and even beyond their power, are unsuccessful, and grow dim in the empty space between themselves and their object, wholly failing in attaining to an accurate knowledge of the subject before them, and moreover impairing and injuring their sight by the exceeding

intensity of their efforts and steady gaze. (148) And, again, sometimes when an indistinct noise is borne towards us from a long distance, the ears are excited, and feeling as it were a fair breeze, are eager and hasten to approach nearer to it if possible, from a desire that the sound should be distinctly apprehended by the sense of hearing.

(149) But the noise, for it is still obscure as it seems, strikes the ear but faintly, not giving forth any more distinct tone by which it may be understood, so that the desire of comprehending it, being unsuccessful and unsatisfied, is excited more and more, the desire causing a Tantalus-like kind of punishment. For Tantallus, whenever he seemed about to lay his hands on any of the objects which he desired, was invariably disappointed, and the man who is overcome by desire, being always thirsting for what is not present, is never satisfied, wallowing about among vain appetites, (150) like those diseases which would creep over the whole body, if they were not checked by excision or cautery, and which would overrun and seize upon the whole composition of the body, not leaving a single part in a sound state; in like manner, unless discourse in accordance with philosophy did not, like a good physician, check the influx of appetite, all the affairs of life would of necessity be set in motion in a manner contrary to nature; for there is nothing exempt from such an affliction, nothing which can escape the dominion of passion, but, when once it has obtained immunity and license, it devours everything and becomes by itself everything in every part.

(151) Perhaps it is a piece of folly to make a long speech upon matters which are so manifest, as to which there is no individual and no city that is ignorant, that they are not only every day, but even every hour, as one may say, supplying a visible proof of the truth of my assertion. Is the love of money, or of women, or of glory, or of any one of the other efficient causes of pleasure, the origin of slight and ordinary evils? (152) Is it not owing to this passion that relationships are broken asunder, and change the good will which originates in nature into an irreconcilable enmity? And are not great countries and populous kingdoms made desolate by domestic seditions, through such causes? And are not earth and sea continually filled with novel and terrible calamities by naval battles and military expeditions for the same reason? (153) For, both among the Greeks and barbarians, the wars between one another, and between their own different tribes, which have been so celebrated by tragedians, have all flowed from one source, namely, desire of money, or glory, or pleasure; for it is on such subjects as these that the race of mankind goes mad.

XXIX. (154) However, enough of these matters. Still we must not be ignorant of this fact either, that the ten commandments are the heads of all the particular and special laws which are recorded throughout all the history of the giving of the law related in the sacred scriptures. (155) The first law is the fountain of all those concerning the government of one supreme Ruler, and they show that there is one first cause of the world, one Ruler and King, who guides and governs the universe in such a way as conduces to its preservation, having banished from the pure essence of heaven all oligarchy and aristocracy, those treacherous forms of government which arise among wicked men, as the offspring of disorder and covetousness. (156) And the second commandment is the summary of all those laws which can

possibly be enacted, about all the things made by hands, such as images and statues, and, in short, erections of any kind, of which the painters' and statuaries' arts are pernicious creators, for that commandment forbids such images to be made, and prohibits the cleaving to any of the fabulous inventions about the marriage of gods and the birth of gods, and the number of indescribable and painful calamities which are represented to have ensued from both such circumstances. (157) By the third commandment he restrains people from taking oaths, and limits the objects for which one may swear, defining when and where it may be lawful, and who may swear, and how the swearer ought to be disposed, both in his soul and body, and many other minute particulars, concerning those who keep their oaths, and the contrary.

XXX. (158) And the fourth commandment, the one about the seventh day, we must not look upon in any other light than as a summary of all the laws relating to festivals, and of all the purificatory rites enjoined to be observed on each of them. But the service appointed for them was one of holy ablutions, and prayers deserving to be heard, and perfect sacrifices. (159) And in speaking of the seventh here, I mean both that which is combined with the number six, the most generative of all numbers, and also that which, without being combined with the number six, is added to it, being made to resemble the unit, each of which numbers is reckoned among the festivals; for the lawgiver refers to the term, the sacred festival of the new moon, which the people give notice of with trumpets, and the day of fasting, on which abstinence from all meats and drinks is enjoined, which the Hebrews call, in their native language, pascha, on which the whole nation sacrifices, each individual among them, not waiting for the priests, since on this occasion the law has given, for one especial day in every year, a priesthood to the whole nation, so that each private individual slays his own victim on this day. (160) And also the day on which is offered the sheaf of corn, as an offering of gratitude for the fertility and productiveness of the plain, as exhibited in the fulness of the ears of corn.

And the day of pentecost, which is numbered from this day by seven portions of seven days, in which it is the custom to offer up loaves, which are truly called the loaves of the first fruits, since, in fact, they are the first fruits of the productions and crops of eatable grain, which God has given to mankind, as the most tractable of all his creatures. (161) But to the seventh day of the week he has assigned the greatest festivals, those of the longest duration, at the periods of the equinox both vernal and autumnal in each year; appointing two festivals for these two epochs, each lasting seven days; the one which takes place in the spring being for the perfection of what is being sown, and the one which falls in autumn being a feast of thanksgiving for the bringing home of all the fruits which the trees have produced. And seven days have very appropriately been appointed to the seventh month of each equinox, so that each month might receive an especial honour of one sacred day of festival, for the purpose of refreshing and cheering the mind with its holiday. (162) There are also other laws brought forward, enacted with great wisdom and excellence, conducing to the production of gentleness and fellowship among men, and inviting them to simplicity and equality;

of these some have reference to that which is called the sabbatical year, in which it is expressly commanded that the people shall leave the whole land uncultivated, neither sowing, nor ploughing, nor preserving the trees, nor doing any other of the works which relate to agriculture; (163) for God thought the land, both the champaign and the mountainous country, after it had been labouring for six years in the production of crops, and the yearly yielding of its expected fruits, worthy of some relaxation, for the sake of recovering its breath as it were, and that, becoming free again, if one may say so, it might exert the spontaneous riches of its own nature. (164) There are also other laws about the fiftieth year, in which what has been enumerated above is performed in the most complete manner; and, what is the most important thing of all, the restitution is made of the different portions of land to those families which originally received them, a transaction full of humanity and equity.

XXXI. (165) And the fifth commandment, that about the honour due to parents, conceals under its brief expression, many very important and necessary laws, some enacted as applicable to old and young men, some as bearing on the relations existing between rulers and subjects, others concerning benefactors and those who have received benefits, others affecting slaves and masters; (166) for parents belong to the superior class of all these divisions just mentioned, the class, I mean, of elders, of rulers, of benefactors, and of masters; and children are in the inferior class, in which are ranked the younger people, the subjects, those who have received benefits, and slaves. (167) There are also many other commandments given, some to the young, admonishing them to receive gladly the admonitions of old age; others to the old, bidding them take care of the young; some to subjects, enjoining them to show obedience to their rulers; others to the rulers, commanding them to consult for the advantage of those who are under their authority; some to those who have received benefits, recommending them a requital of the favours which have been conferred on them; others to those who have set the example of beneficence, bidding them not to exact a strict restitution as if they were usurers; some to servants, encouraging them to show an affectionate service towards their masters, others to the masters recommending them to practise that gentleness and mildness towards their slaves, by which the inequality of their respective conditions is in some degree equalised.

XXXII. (168) The first table of five, then, is completed in these commandments, exhibiting a comprehensive character; but of the special and particular laws the number is very great. Of the second table, the first commandment is that against adulterers, under which many other commands are conveyed by implication, such as that against seducers, that against practisers of unnatural crimes, that against all who live in debauchery, that against all men who indulge in illicit and incontinent connections; (169) but the lawgiver has set down all the different species of such intemperance, not for the sake of exhibiting its manifold, and diverse, and ever-changing varieties, but in order to cause those who live in an unseemly manner to show most evident signs of depression and shame, drinking in with their ears all the reproaches heaped together which they incur, and which may well make them blush. (170) The second brief commandment, the prohibition of slaying men, is that under which are implied all those necessary and most universally advantageous laws, relating to acts

of violence, to insults, to assaults, to wounds, to mutilation. (171) The third, that which forbids stealing, is the one under cover of which are enacted all the regulations which have been laid down, respecting the repudiation of debts, and those who deny what has been deposited with them, and who form unhallowed partnerships, and indulge in shameless acts of rapine, and, in short, in any kind of covetousness by which some person are induced, either openly or secretly to appropriate the possessions of others.

(172) The fourth, that which is concerning the duty of not bearing false witness, is one under which many other prohibitions are conveyed, such as that of not deceiving, of not bringing false accusations, of not co-operating with those who are committing sin, of not making a pretence of good faith a cloak for faithlessness; for all which objects suitable laws have been enacted. (173) The fifth is that which cuts off desire, the fountain of all iniquity, from which flow all the most unlawful actions, whether of individuals or of states, whether important or trivial, whether sacred or profane, whether they relate to one's life and soul, or to what are called external things; for, as I have said before, nothing ever escapes desire, but, like a fire in a wood, it proceeds onward, consuming and destroying everything; (174) and there are a great many subordinate sins, which are prohibited likewise under this commandment, for the sake of correcting those persons who cheerfully receive admonitions, and of chastising those stubborn people who devote their whole lives to the indulgence of passion.

XXXIII. (175) I have now spoken in this manner, at sufficient length, concerning the second table of five commandments, which make up the whole number of ten, which God himself promulgated with the dignity befitting their holy character; for it was suitable to his own nature to promulgate in his own person the heads and principles of all particular laws, but to send forth the particular and special laws by the most perfect of the prophets, whom he selected for his preeminent excellence, and filled with his divine spirit, and then appointed to be the interpreter of his holy oracles. (176) After having explained these matters, let us now proceed to relate the cause for which God, having pronounced these ten commandments or laws, in simple injunctions and prohibitions, appointed no punishment for those who should violate them, as lawgivers usually do. The reason is this: he was God, and being so he was at once the good Lord, the cause of good alone, and of no evil; (177) therefore, thinking it most appropriate to his own nature to deliver saving commands unalloyed, and partaking of no punishment, so that no one yielding to a foolish counsellor might accidentally choose what is best, but might do so from wise consideration and of his own deliberate purpose, he did not think fit to give his oracles to mankind in connection with any denunciation of punishment;

not because he meant to give immunity to transgressors, but because he knew that justice was sitting by him, and surveying all human affairs, and that she would never rest, as being by nature a hater of evil and looking upon the chastisement of sinners as her own most appropriate task. (178) For it is proper for all the ministers and lieutenants of God, just as for generals in war, to put in practice severe punishments against those deserters, who forsake the ranks of the just one; but it becomes the great King, that general safety

should be ascribed to him, as preserving the universe in peace, and giving at all times, to all people, in all riches and abundance, all the blessings of peace: for, in truth, God is the president of peace, but his subordinate ministers are the chiefs of war.

The Special Laws, I

I. (1) The genera and heads of all special laws, which are called "the ten commandments," have been discussed with accuracy in the former treatise. We must now proceed to consider the particular commands as we read them in the subsequent passages of the holy scriptures; and we will begin with that which is turned into ridicule by people in general. (2) The ordinance of circumcision of the parts of generation is ridiculed, though it is an act which is practised to no slight degree among other nations also, and most especially by the Egyptians, who appear to me to be the most populous of all nations, and the most abounding in all kinds of wisdom. (3) In consequence of which it would be most fitting for men to discard childish ridicule, and to investigate the real causes of the ordinance with more prudence and dignity, considering the reasons why the custom has prevailed, and not being precipitate, so as without examination to condemn the folly of mighty nations, recollecting that it is not probable that so many myriads should be circumcised in every generation, mutilating the bodies of themselves and of their nearest relations, in a manner which is accompanied with severe pain, without adequate cause; but that there are many reasons which might encourage men to persevere and continue a custom which has been introduced by previous generations, and that these are from reasons of the greatest weight and importance.

(4) First of all, that it is a preventive of a painful disease, and of an affliction difficult to be cured, which they call a carbuncle; because, I imagine, when it becomes inflamed it burns; from which fact it has derived that appellation. And this disease is very apt to be engendered among those who have not undergone the rite of circumcision. (5) Secondly, it secures the cleanliness of the whole body in a way that is suited to the people consecrated to God; with which object the Egyptian priests, being extravagant in their case, shave the whole of their bodies; for some of these evils which ought to be got rid of are collected in and lodge under the hair and the prepuce. (6) Thirdly, there is the resemblance of the part that is circumcised to the heart; for both parts are prepared for the sake of generation; for the breath contained within the heart is generative of thoughts, and the generative organ itself is productive of living beings. Therefore, the men of old thought it right to make the evident and visible organ, by which the objects of the outward senses are generated, resemble that invisible and superior part, by means of which ideas are formed. (7) The fourth, and most important, is that which relates to the provision thus made for prolificness; for it is said

that the seminal fluid proceeds in its path easily, neither being at all scattered, nor flowing on its passage into what may be called the bags of the prepuce.

On which account those nations which practise circumcision are the most prolific and the most populous.

II. (8) These considerations have come to our ears, having been discussed of old among men of divine spirit and wisdom, who have interpreted the writings of Moses in no superficial or careless manner. But, besides what has been already said, I also look upon circumcision to be a symbol of two things of the most indispensable importance. (9) First of all, it is a symbol of the excision of the pleasures which delude the mind; for since, of all the delights which pleasure can afford, the association of man with woman is the most exquisite, it seemed good to the lawgivers to mutilate the organ which ministers to such connections; by which rite they signified figuratively the excision of all superfluous and excessive pleasure, not, indeed, of one only, but of all others whatever, though that one which is the most imperious of all. (10) The second thing is, that it is a symbol of a man's knowing himself, and discarding that terrible disease, the vain opinion of the soul; for some men, like good statuaries, have boasted that they can make that most beautiful animal, man; and, being puffed up with arrogance, have deified themselves, hiding from sight the true cause of the creation of all things namely, God, although they might have corrected that error from a consideration of other persons among whom they live; (11) for there are among them many men who have no children, and many barren women whose connections lead to nothing, so that they grow old in childlessness. We must therefore eradicate evil opinions from the mind, and all other ideas which are not devoted to God. This, then, is enough to say on these subjects. (12) But we must now turn to the special and particular laws; and first of all to those which relate to those people by whom it is well to be governed, those which have been enacted concerning Monarchy.

III. (13) Some persons have conceived that the sun, and the moon, and the other stars are independent gods, to whom they have attributed the causes of all things that exist. But Moses was well aware that the world was created, and was like a very large city, having rulers and subjects in it; the rulers being all the bodies which are in heaven, such as planets and fixed stars; (14) and the subjects being all the natures beneath the moon, hovering in the air and adjacent to the earth. But that the rulers aforesaid are not independent and absolute, but are the viceroys of one supreme Being, the Father of all, in imitation of whom they administer with propriety and success the charge committed to their care, as he also presides over all created things in strict accordance with justice and with law. Others, on the contrary, who have not discovered the supreme Governor, who thus rules everything, have attributed the causes of the different things which exist in the world to the subordinate powers, as if they had brought them to pass by their own independent act. (15) But the most sacred lawgiver changes their ignorance into knowledge, speaking in the following manner: "Thou shalt not, when thou seest the sun, and the moon, and the stars, and all the host of

heaven, be led astray and fall down and worship them. With great felicity and propriety has he here called the reception of these bodies as gods, an error;

(16) for they who see that the different seasons of the year owe their existence to the advances and retreats of the sun, in which periods also the generation of animals, and plants, and fruits, are perfected according to well-defined times, and who see also that the moon is the servant and successor of the sun, taking that care and superintendence of the world by night which the sun takes by day; and also that the other stars, in accordance with their sympathy with things on earth, labour continually and do ten thousand things which contribute to the duration of the existing state of things, have been led into an inextricable error, imagining that these bodies are the only gods. (17) But if they had taken pains to travel along the straight and true road, they would soon have known that just as the outward sense is the subordinate minister of the mind, so in the same manner all the objects of the outward senses are servants of that which is appreciable only by intellect, being well contented if they can attain to the second place in honour. (18) But it is altogether ridiculous to imagine that the mind, which is the smallest thing in us, being in fact invisible, is the ruler of those organs which belong to the external senses, but that the greatest and most perfect ruler of the whole universe is not the King of kings; that the being who sees, is not the ruler of those who do not see.

(19) We must, therefore, look on all those bodies in the heaven, which the outward sense regards as gods, not as independent rulers, since they are assigned the work of lieutenants, being by their intrinsic nature responsible to a higher power, but by reason of their virtue not actually called to render in an account of their doings. (20) So that, transcending all visible essence by means of our reason, let us press forward to the honour of that everlasting and invisible Being who can be comprehended and appreciated by the mind alone; who is not only the God of all gods, whether appreciable only by the intellect or visible to the outward senses, but is also the creator of them all. And if any one gives up the service due to the everlasting and uncreated God, transferring it to any more modern and created being, let him be set down as mad and as liable to the charge of the greatest impiety.

IV. (21) But there are some persons who have given gold and silver to sculptors and statuaries, as people able to fashion gods for them. And they, taking the lifeless materials and using a mortal model, have (which is a most extraordinary thing) made gods, as far as appearance went, and have built temples and erected altars, and dedicated them to them, honouring them with excessive pains and diligence, with sacrifices and processions, and all kinds of other sacred ceremonies and purifications; the priests and priestesses exciting themselves to the very extremity of their power to extend this kind of pride and vanity. (22) To whom the Father of the universe thus speaks, saying: ”You shall not make to yourselves gods of silver and gold; all but teaching them in express words, ”You shall not make to yourselves any gods whatever of this or of any other material, nor shall you worship anything made with hands,” being forbidden expressly with respect to the two most excellent materials; for silver and gold are esteemed the most honourable of all materials.

(23) And, besides this distinct prohibition, there is another meaning which appears to me to be intended to be figuratively conveyed under these words, which is one of very great influence as contributing to the formation of the moral character, and which convicts in no slight degree those who are covetous of money and who seek to procure silver and gold from all quarters, and when they have acquired it treasure it up, as though it were some divine image, in their inmost shrines, looking upon it as the cause of all good things and of all happiness. (24) And all the poor men that are possessed of that terrible disease, the love of money, but who, from not having any riches of their own which they can think worthy of their attention, fix their admiration on the wealth of their neighbours, and, for the purpose of offering adoration to it, come the first thing in the morning to the houses of those who have abundance, as if they were noble temples at which they were going to offer prayers, and to entreat blessings from their owners as if from the gods. (25) And to these men, Moses says, in another passage, "You shall not follow images, and you shall not make to yourselves molten Gods. Teaching them, by figurative language, that it is not right to pay such honours to wealth as one would pay to the gods;

for those celebrated materials of wealth, silver and gold, are made to be used, which, however, the multitude follows, looking upon them as the only causes of wealth which is proverbially called blind, and the especial sources of happiness. (26) These are the things which Moses calls idols, resembling shadows and phantoms, and having about them nothing strong, or trustworthy, or lasting; for they are tossed about like the unstable wind, and are subject to all kinds of variations and changes. And the greatest possible proof of this is that, when people have not at all expected it, it suddenly has descended upon them; and, again, when they fancied that they had taken firm hold of it, it has flown away. And when, indeed, it is present, then images appear as in a mirror, deceiving the outward senses and imposing upon them with traps, and appearing as if they would last for a long time, while in reality they do not endure. (27) And why need I explain how unstable the wealth and pride of men are, which vain opinions decorate with showy colours? For, before now, some men have existed who have affirmed that all other animals and plants, of which there is any birth or any decay, are in one continual and incessant state of transition, and that the external sense of this transition is somewhat indistinct, inasmuch as the swiftness of nature surpasses the very quickest and most precise glance of the vision.

V. (28) But not only are wealth, and glory, and all other such things, mere phantoms and unsubstantial images, but also all the other deceits which the inventors of fables have devised, puffing themselves up by reason of their ingenuity, while they have been raising a fortification of false opinion in opposition to the truth, bringing in God as if by some theatrical machine, in order to prevent the everlasting and only true existing God from being consigned to oblivion, are so likewise. But such men have adapted their falsehood to melodies, and rhythm, and metres, with a reference to what is persuasive, thinking that by these means they should easily cajole all who read their works. (29) Not but what they have also joined to themselves the arts of statuary and painting as copartners in their system of deceit, in order that, bringing over the spectators by well-fabricated appearances of colours,

and forms, and distinctive qualities, and having won over by their allurements those principal outward senses of sight and hearing, the one by the exquisite beauty of lifeless forms, and the other by a poetical harmony of numbers—they may ravish the unstable soul and render it feeble, and deprive it of any settled foundation.

(30) On this account, Moses, being well aware that pride had by that time advanced to a very high pitch of power, and that it was well guarded by the greater part of mankind, and that too not from compulsion but of their own accord, and fearing lest those men who are admirers of uncorrupted and genuine piety may be carried away as by a torrent, stamped a deep impression on the minds of men, engraving piety on them, in order that the impression he thus made might not become confused or weakened, so as at last to become wholly effaced by time. And he is constantly prophesying and telling his people that there is one God, the creator and maker of the universe; and at other time he teaches them that he is the Lord of all created things, since all that is firm, and solid, and really stable and sure, is by nature so framed as to be connected with him alone. (31) And it is said in the scriptures that, "Those that are attached to the living God do all live. Is not this, then, a thrice happy life, a thrice blessed existence, to be contented with performing due service to the most venerable Cause of all things, and not to think fit to serve his subordinate ministers and door-keepers in preference to the King himself? And this life is an immortal one, and is recorded as one of great duration in the pillars of nature.

And it is inevitably necessary that these writings should last to all eternity with the world itself.

VI. (32) But the Father and Ruler of the universe is a being whose character it is difficult to arrive at by conjecture and hard to comprehend; but still we must not on that account shrink from an investigation of it. Now, in the investigations which are made into the nature of God, there are two things of the greatest importance, about which the intellect of the man who devotes himself to philosophy in a genuine spirit is perplexed. One is, whether there is any Deity at all? this question arises from the atheism (which is the greatest of all vices) of those men who study philosophy. The other question is, supposing there to be a God, what he is as to his essence? Now the former question it is not very difficult to determine; but the second is not only difficult, but perhaps impossible. We must, however, consider both these matters. (33) It has invariably happened that the works which they have made have been, in some degree, the proofs of the character of the workmen; for who is there who, when he looks upon statues or pictures, does not at once form an idea of the statuary or painter himself? And who, when he beholds a garment, or a ship, or a house, does not in a moment conceive a notion of the weaver, or shipbuilder, or architect, who has made them?

And if any one comes into a well-ordered city, in which all parts of the constitution are exceedingly well arranged and regulated, what other idea will he entertain but that this city is governed by wise and virtuous rulers? (34) He, therefore, who comes into that which is truly the greatest of cities, namely, this world, and who beholds all the land, both the mountain and the champaign district full of animals, and plants, and the streams of rivers,

both overflowing and depending on the wintry floods, and the steady flow of the sea, and the admirable temperature of the air, and the varieties and regular revolutions of the seasons of the year; and then too the sun and moon, the rulers of day and night, and the revolutions and regular motions of all the other planets and fixed stars, and of the whole heaven; would he not naturally, or I should rather say, of necessity, conceive a notion of the Father, and creator, and governor of all this system; (35) for there is no artificial work whatever which exists of its own accord? And the world is the most artificial and skilfully made of all works, as if it had been put together by some one who was altogether accomplished and most perfect in knowledge. It is in this way that we have received an idea of the existence of God.

VII. (36) Again, even if it is very difficult to ascertain and very hard properly to comprehend, we must still, as far as it is possible, investigate the nature of his essence; for there is no employment more excellent than that of searching out the nature of the true God, even though the discovery may transcend all human ability, since the very desire and endeavour to comprehend it is able by itself to furnish indescribable pleasures and delights. (37) And the witnesses of this fact are those who have not merely tasted philosophy with their outermost lips, but who have abundantly feasted on its reasonings and its doctrines; for the reasoning of these men, being raised on high far above the earth, roams in the air, and soaring aloft with the sun, and moon, and all the firmament of heaven, being eager to behold all the things that exist therein, finds its power of vision somewhat indistinct from a vast quantity of unalloyed light being poured over it, so that the eye of his soul becomes dazzled and confused by the splendour. (38) But he does not on that account faint and renounce the task which he has undertaken, but goes on with invincible determination towards the sight which he considers attainable, as if he were a competitor at the games, and were striving for the second prize, though he has missed the first. And guess and conjecture are inferior to true perception, as are all those notions which are classed under the description of reasonable and plausible opinions.

(39) Though, therefore, we do not know and cannot accurately ascertain what each of the stars is as to its pure and real essence, still we are eager to investigate the subject, delighting in probable reasonings, because of the fondness for learning which is implanted in our nature. (40) And so in the same way, though we cannot attain to a distinct conception of the truly living God, we still ought not to renounce the task of investigating his character, because even if we fail to make the discovery, the very search itself is intrinsically useful and an object of deserved ambition; since no one ever blames the eyes of the body because they are unable to look upon the sun itself, and therefore shrink from the brilliancy which is poured upon them from its beams, and therefore look down upon the earth, shrinking from the extreme brilliancy of the rays of the sun.

VIII. (41) Which that interpreter of the divine word, Moses, the man most beloved by God, having a regard to, besought God and said, "Show me thyself"—all but urging him, and crying out in loud and distinct words—"that thou hast a real being and existence the whole world is my teacher, assuring me of the fact and instructing me as a son might of the ex-

istence of his father, or the work of the existence of the workman. But, though I am very desirous to know what thou art as to thy essence, I can find no one who is able to explain to me anything relating to this branch of learning in any part of the universe whatever. (42) On which account, I beg and entreat of thee to receive the supplication of a man who is thy suppliant and devoted to God's service, and desirous to serve thee alone; for as the light is not known by the agency of anything else, but is itself its own manifestation, so also thou must alone be able to manifest thyself. For which reason I hope to receive pardon, if, from want of any one to teach me, I am so bold as to flee to thee, desiring to receive instruction from thyself. (43) But God replied, "I receive, indeed, your eagerness, inasmuch as it is praiseworthy; but the request which you make is not fitting to be granted to any created being. And I only bestow such gifts as are appropriate to him who receives them;

for it is not possible for a man to receive all that it is easy for me to give. On which account I give to him who is deserving of my favour all the gifts which he is able to receive. (44) But not only is the nature of mankind, but even the whole heaven and the whole world is unable to attain to an adequate comprehension of me. So know yourself, and be not carried away with impulses and desires beyond your power; and let not a desire of unattainable objects carry you away and keep you in suspense. For you shall not lack anything which may be possessed by you. (45) When Moses heard this he betook himself to a second supplication, and said, "I am persuaded by thy explanations that I should not have been able to receive the visible appearance of thy form. But I beseech thee that I may, at all events, behold the glory that is around thee. And I look upon thy glory to be the powers which attend thee as thy guards, the comprehension of which having escaped me up to the present time, worketh in me no slight desire of a thorough understanding of it. (46) But God replied and said, "The powers which you seek to behold are altogether invisible, and appreciable only by the intellect; since I myself am invisible and only appreciable by the intellect.

And what I call appreciable only by the intellect are not those which are already comprehended by the mind, but those which, even if they could be so comprehended, are still such that the outward senses could not at all attain to them, but only the very purest intellect. (47) And though they are by nature incomprehensible in their essence, still they show a kind of impression or copy of their energy and operation; as seals among you, when any wax or similar kind of material is applied to them, make an innumerable quantity of figures and impressions, without being impaired as to any portion of themselves, but still remaining unaltered and as they were before; so also you must conceive that the powers which are around me invest those things which have no distinctive qualities with such qualities, and those which have no forms with precise forms, and that without having any portion of their own everlasting nature dismembered or weakened. (48) And some of your race, speaking with sufficient correctness, call them ideas (ideai), since they give a peculiar character (idiopoiousi) to every existing thing, arranging what had previously no order, and limiting, and defining, and fashioning what was before destitute of all limitation, and defination, and fashion; and, in short, in all respects changing what was bad into a better condition.

(49) "Do not, then, ever expect to be able to comprehend me nor any one of my powers, in respect of our essence.

But, as I have said, I willingly and cheerfully grant unto you such things as you may receive. And this gift is to call you to the beholding of the world and all the things that are in it, which must be comprehended, not indeed by the eyes of the body, but by the sleepless vision of the soul. (50) The desire of wisdom alone is continual and incessant, and it fills all its pupils and disciples with famous and most beautiful doctrines. When Moses heard this he did not cease from his desire, but he still burned with a longing for the understanding of invisible things. [...]

IX. (51) And he receives all persons of a similar character and disposition, whether they were originally born so, or whether they have become so through any change of conduct, having become better people, and as such entitled to be ranked in a superior class; approving of the one body because they have not defaced their nobility of birth, and of the other because they have thought fit to alter their lives so as to come over to nobleness of conduct. And these last he calls proselytes (prosēlytous), from the fact of their having come over (proselēlythenai) to a new and Godfearing constitution, learning to disregard the fabulous inventions of other nations, and clinging to unalloyed truth. (52) Accordingly, having given equal rank and honour to all those who come over, and having granted to them the same favours that were bestowed on the native Jews, he recommends those who are ennobled by truth not only to treat them with respect, but even with especial friendship and excessive benevolence. And is not this a reasonable recommendation? What he says is this. "Those men, who have left their country, and their friends, and their relations for the sake of virtue and holiness, ought not to be left destitute of some other cities, and houses, and friends, but there ought to be places of refuge always ready for those who come over to religion; for the most effectual allurement and the most indissoluble bond of affectionate good will is the mutual honouring of the one God.

(53) Moreover, he also enjoins his people that, after they have given the proselytes an equal share in all their laws, and privileges, and immunities, on their forsaking the pride of their fathers and forefathers, they must not give a license to their jealous language and unbridled tongues, blaspheming those beings whom the other body looks upon as gods, lest the proselytes should be exasperated at such treatment, and in return utter impious language against the true and holy God; for from ignorance of the difference between them, and by reason of their having from their infancy learnt to look upon what was false as if it had been true, and having been bred up with it, they would be likely to err. (54) And there are some of the Gentiles, who, not attending to the honour due to the one God alone, deserve to be punished with extreme severity of punishment, as having forsaken the most important classification of piety and holiness, and as having chosen darkness in preference to the most brilliant light, and having rendered their own intellect blind when it might have seen clearly.

(55) And it is well that a charge should be given to all those who have any admiration for virtue to inflict all such punishment out of hand without any delay, not bringing them before either any judgment seat, or any council, or any bench of magistrates, but giving vent to their own disposition which hates evil and loves God, so as to chastise the impious with implacable rigour, looking upon themselves as everything for the time being, counsellors, and judges, and generals, and members of the assembly, and accusers, and witnesses, and laws, and the people; that so, since there is no conceivable hindrance, they may with all their company put themselves forward fearlessly to fight as the champions of holiness.

X. (56) There is, in the history of the law, a record of one man who ventured on this exploit of noble daring, for when he saw some men connecting themselves with foreign women, and by reason of their allurements neglecting all their national customs and laws, and practising fabulous ceremonies, he was seized with a sudden enthusiasm in the presence of the whole multitude; and driving away all those on each side who were collected to see the sight, he slew one man who was so daring as to put himself forward as the leader and chief of this transgression of the law (for the impious deed had been already displayed and made a public exhibition of), and while he was openly performing sacrifices to images and unholy idols, he, I say, without being influenced by any fear, slew him, together with the woman who was with him; the one on account of his inclination to learn those things which it would have been more advantageous for him not to have learnt, and the woman because she was his preceptress in evil. (57) This action being done of a sudden, in the warm impetuosity of the moment, admonished a vast multitude of those who were prepared to commit similar follies; therefore God, having praised this virtuous exploit done in this manner, out of a voluntary and spontaneous zeal, recompensed the doer with two rewards, namely, peace and the priesthood.

With the one, because he judged him who had thus voluntarily encountered a contest for the sake of the honour of his God worthy to enjoy a life safe from war; and with the other, because the priesthood is the most fitting honour for a pious man, who professes an eagerness for the service of the Father of all, to serve whom is not only better than all freedom, but even than royal authority. (58) But some men have gone to such a pitch of extravagant madness, that they have left themselves no retreat or way to repentance, but hasten onwards to the slavery and service of images made by hands, confessing it in distinct characters, not written on paper, as is the custom in the case of slaves, but branding the characters deep on their persons with a burning iron, in order that they may remain ineffacebly, for these things are not dimmed or weakened by time.

XI. (59) And the most sacred Moses appears to have preserved the same object and intention in all other cases whatever, being a lover and also a teacher of truth, which he desires to stamp and to impress upon all his disciples, expelling all false opinions, and compelling them to settle far from their minds. (60) At all events, knowing that the act of divination co-operates in no slight degree with the errors of the lives of the multitude, so as to lead them out of the right way, he did not suffer his disciples to use any species of it whatever,

but drove all who paid it any observance far from his everlasting constitution, and banished all sacrificers and purifiers, and augurs, and soothsayers, and enchanters, and men who applied themselves to the art of prophesying from sounds; (61) for all these men are but guessers at what is probable and likely, at different times adopting different notions from the same appearances, because the subjects of their art have no stable and constant character, and because the intellect has never devised any accurate test by which those opinions which are approved may be examined. (62) And all these things are but the furniture of impiety. How so? Because he who attends to them, and who allows himself to be influenced by them, disregards the cause of all things, looking upon those things alone as the causes of all things, whether good or evil;

and he does not perceive that he is making all the cares of life to depend upon the most unstable supports, upon the motion of birds and feathers in the air, in this and that direction; and upon the paths of reptiles, crawling along the ground, which creep forth out of their holes in quest of food; and even upon entrails, and blood, and dead corpses, which, the moment that they are deprived of life, fall to pieces and become confused; and being deprived of their original nature which belonged to them, are changed, and subjected to a transformation for the worse. (63) For he thinks it right, that the man who is legally enrolled as a citizen of his constitution must be perfect, not indeed in those things in which the multitude is educated, such as divination, and augury, and plausible conjectures, but in the observances due to God, which have nothing doubtful or uncertain about them, but only indubitable and naked truth. (64) And since there is implanted in all men a desire of the knowledge of future events, and as, on account of this desire, they have recourse to sacrifices and to other species of divination, as if by these means they would be able to search out and discover the truth (but these things are, in reality, full of indistinctness and uncertainty, and are continually being convicted by themselves). He, with great energy, forbids his disciples to apply themselves to such sources of knowledge;

and he says, that if they are truly pious they shall not be deprived of a proper knowledge of the future; (65) but that some other prophet will appear to them on a sudden, inspired like himself, who will preach and prophesy among them, saying nothing of his own (for he who is truly possessed and inspired, even when he speaks, is unable to comprehend what he is himself saying), but that all the words that he should utter would proceed from him as if another was prompting him; for the prophets are interpreters of God, who is only using their voices as instruments, in order to explain what he chooses. Having now then said this, and other things like this, concerning the proper idea to be entertained of the one real, and true, and living God; he proceeds to express in what manner one ought to pay him the honours that are his due.

XII. (66) We ought to look upon the universal world as the highest and truest temple of God, having for its most holy place that most sacred part of the essence of all existing things, namely, the heaven; and for ornaments, the stars; and for priests, the subordinate ministers of his power, namely, the angels, incorporeal souls, not beings compounded of irrational

and rational natures, such as our bodies are, but such as have the irrational parts wholly cut out, being absolutely and wholly intellectual, pure reasonings, resembling the unit. (67) But the other temple is made with hands; for it was desirable not to cut short the impulses of men who were eager to bring in contributions for the objects of piety, and desirous either to show their gratitude by sacrifices for such good fortune as had befallen them, or else to implore pardon and forgiveness for whatever errors they might have committed. He moreover foresaw that there could not be any great number of temples built either in many different places, or in the same place, thinking it fitting that as God is one, his temple also should be one. (68) In the next place, he does not permit those who desire to perform sacrifices in their own houses to do so, but he orders all men to rise up, even from the furthest boundaries of the earth, and to come to this temple, by which command he is at the same time testing their dispositions most severely;

for he who was not about to offer sacrifice in a pure and holy spirit would never endure to quit his country, and his friends, and relations, and emigrate into a distant land, but would be likely, being under the influence of a more powerful attraction than that towards piety, to continue attached to the society of his most intimate friends and relations as portions of himself, to which he was most closely attached. (69) And the most evident proof of this may be found in the events which actually took place. For innumerable companies of men from a countless variety of cities, some by land and some by sea, from east and from west, from the north and from the south, came to the temple at every festival, as if to some common refuge and safe asylum from the troubles of this most busy and painful life, seeking to find tranquillity, and to procure a remission of and respite from those cares by which from their earliest infancy they had been hampered and weighed down, (70) and so, by getting breath as it were, to pass a brief time in cheerful festivities, being filled with good hopes and enjoying the leisure of that most important and necessary vacation which consists in forming a friendship with those hitherto unknown, but now initiated by boldness and a desire to honour God, and forming a combination of actions and a union of dispositions so as to join in sacrifices and libations to the most complete confirmation of mutual good will.

XIII. (71) Of this temple the outer circuit, being the most extensive both in length and width, was fortified by fortifications adorned in a most costly manner. And each of them is a double portico, built and adorned with the finest materials of wood and stone, and with abundant supplies of all kinds, and with the greatest skill of the workmen, and the most diligent care on the part of the superintendants. But the inner circuits were less extensive, and the fashion of their building and adorning was more simple. (72) And in the centre was the temple itself, beautiful beyond all possible description, as one may conjecture from what is now seen around on the outside; for what is innermost is invisible to every human creature except the high priest alone, and even he is enjoined only to enter that holy place once in each year. Everything then is invisible. For he carries in a brasier full of coals and frankincense; and then, when a great smoke proceeds from it, as is natural, and when everything all around is enveloped in it, then the sight of men is clouded, and checked, and prevented from penetrating in, being wholly unable to pierce the cloud. (73) But, being very

large and very lofty, although built in a very low situation, it is not inferior to any of the greatest mountains around.

The buildings of it are of most exceeding beauty and magnificence, so as to be universal objects of admiration to all who behold them, and especially to all foreigners who travel to those parts, and who, comparing them with their own public edifices, marvel both at the beauty and sumptuousness of this one. (74) But there is no grove of plantation in the space which surrounds it, in accordance with the prohibitions of the law, which for many reasons forbid this. In the first place, because a building which is truly a temple does not aim at pleasure and seductive allurements, but at a rigid and austere sanctity. Secondly, because it is not proper that those things which conduce to the verdure of trees should be introduced, such as the dung of irrational animals and of men. Thirdly, because those trees which do not admit of cultivation are of no use, but are as the poets say, the burden of the earth; while those which do admit of cultivation, and which are productive of wholesome fruit, draw off the attention of the fickle-minded from the thoughts of the respect due to the holy place itself, and to the ceremonies in which they are engaged. (75) And besides these reasons, shady places and dense thickets are places of refuge for evil doers, since by their enveloping them in darkness they give them safety and enable them, as from an ambuscade, suddenly to fall upon any whom they choose to attack.

But wide spaces, open and uncovered in every direction, where there is nothing which can hinder the sight, are the most suitable for the distinct sight of all those who enter and remain in the temple.

XIV. (76) But the temple has for its revenues not only portions of land, but also other possessions of much greater extent and importance, which will never be destroyed or diminished; for as long as the race of mankind shall last, the revenues likewise of the temple will always be preserved, being coeval in their duration with the universal world. (77) For it is commanded that all men shall every year bring their first fruits to the temple, from twenty years old and upwards; and this contribution is called their ransom. On which account they bring in the first fruits with exceeding cheerfulness, being joyful and delighted, inasmuch as simultaneously with their making the offering they are sure to find either a relaxation from slavery, or a relief from disease, and to receive in all respects a most sure freedom and safety for the future. (78) And since the nation is the most numerous of all peoples, it follows naturally that the first fruits contributed by them must also be most abundant. Accordingly there is in almost every city a storehouse for the sacred things to which it is customary for the people to come and there to deposit their first fruits, and at certain seasons there are sacred ambassadors selected on account of their virtue, who convey the offerings to the temple. And the most eminent men of each tribe are elected to this office, that they may conduct the hopes of each individual safe to their destination; for in the lawful offering of the first fruits are the hopes of the pious.

XV. (79) Now there are twelve tribes of the nation, and one of them having been selected from the others for its excellence has received the priesthood, receiving this honour as a reward for

its virtue, and fidelity, and its devout soul, which it displayed when the multitude appeared to be running into sin, following the foolish choices of some persons who persuaded their countrymen to imitate the vanity of the Egyptians, and the pride of the nations of the land, who had invented fables about irrational animals, and especially about bulls, making gods of them. For this tribe did of its own accord go forth and slay all the leaders of this apostacy from the youth upwards, in which they appeared to have done a holy action, encountering thus a contest and a labour for the sake of piety.

XVI. (80) Now these are the laws which relate to the priests. It is enjoined that the priest shall be entire and unmutilated, having no blemish on his body, no part being deficient, either naturally or through mutilation; and on the other hand, nothing having been superfluous either from his birth or having grown out subsequently from disease; his skin, also, must never have changed from leprosy, or wild lichen, or scab, or any other eruption or breaking out; all which things appear to me to be designed to be symbols of the purity of his soul. (81) For if it was necessary to examine the mortal body of the priest that it ought not be imperfect through any misfortune, much more was it necessary to look into his immortal soul, which they say is fashioned in the form of the living God. Now the image of God is the Word, by which all the world was made. (82) And after enjoining that the priest is to be of pure blood, and sprung from fathers of noble birth, and that he must be perfect in body and soul, laws are enacted also respecting the garments which the priest must wear when he is about to offer the sacred sacrifices and to perform the sacred ceremonies. (83) And this dress is a linen tunic and a girdle, the latter to cover those parts which must not be displayed in their nakedness near the altar of sacrifice. And the tunic is for the sake of promptness in performing the requisite ministrations;

for they are but lightly clad, only in their tunics, when they bring their victims, and the libations, and the other requisite offerings for sacrifice, being apparelled so as to admit of unhesitating celerity. (84) But the high priest is commanded to wear a similar dress when he goes into the holy of holies to offer incense, because linen is not made of any animal that dies, as woollen garments are. He is also commanded to wear another robe also, having very beautiful embroidery and ornament upon it, so that it may seem to be a copy and representation of the world. And the description of the ornament is a clear proof of this; (85) for in the first place the whole of the round robe is of hyacinthine colour, a tunic reaching to the feet, being an emblem of the air, since the air also is by nature black, and in a manner may be said to be reaching to the feet, as it is extended from above from the regions about the moon, to the lowest places of the earth. (86) Next there was a woven garment in the form of a breastplate upon it, and this was a symbol of the heaven; for on the points of the shoulders are two emerald stones of most exceeding value, one on one side and one on the other, each perfectly round and single on each side, as emblems of the hemispheres, one of which is above the earth and the other under the earth.

(87) Then on his chest there are twelve precious stones of different colours, arranged in four rows of three stones in each row, being fashioned so as an emblem of the zodiac. For the

zodiac also consists of twelve animals, and so divides the four seasons of the year, allotting three animals to each season. (88) And the whole place is very correctly called the logeum (logeion), since every thing in heaven has been created and arranged in accordance with right reason (logois) and proportion; for there is absolutely nothing there which is devoid of reason. And on the logeum he embroiders two woven pieces of cloth, calling the one manifestation and the other truth. (89) And by the one which he calls truth he expresses figuratively that it is absolutely impossible for falsehood to enter any part of heaven, but that it is entirely banished to the parts around the earth, dwelling among the souls of impious men. And by that which he calls manifestation he implies that the natures in heaven make manifest every thing that takes place among us, which of themselves would be perfectly and universally unknown. (90) And the clearest proof of this is that if there were no light, and if the sun did not shine, it would be impossible for the indescribable variety of qualities of bodies to be seen, and for all the manifold differences of colours and forms to be distinguished from one another.

And what else could exhibit to us the days and the nights, and the months and the years, and in short the divisions of time, but the harmonious and inconceivable revolutions of the sun, and moon, and other stars? (91) And what could exhibit the true nature of number, except those same bodies just mentioned in accordance with the observation of the combination of the parts of time? And what else could have cut the paths through the ocean and through such numerous and vast seas, and shown them to navigators, except the changes and periodical appearances of the stars? And wise men have observed, (92) also, an innumerable quantity of other circumstances, and have recorded them, conjecturing from the heavenly bodies the advent of calm weather and of violent storms, and the fertility or barrenness of crops, and the mild or violently hot summers, and whether the winters will be severe or spring-like, whether there will be droughts or abundance of rain, whether the flocks and trees will be fruitful, or on the contrary barren, and all such matters as these. For the signs of every thing on earth are engraved and firmly fixed in heaven.

XVII. (93) And besides this, golden pomegranates are attached to the lower parts of the tunic, reaching to the feet, and bells and borders embroidered with flowers. And these things are the emblems of earth and of water; the flowers are the emblems of the earth, inasmuch as it is out of it that they all rise and derive strength to bloom. And the pomegranates as above mentioned are the emblems of water, being so named from the flowing of the stream. And the harmony, and concord, and unison of sound of the different parts of the world is betokened by the bells. (94) And the arrangement is a very excellent one; for the upper garment, on which the stones are placed, which is called the breast-plate, is a representation of heaven, because the heaven also is the highest of all things. And the tunic that reaches to the feet is in every part of a hyacinthine colour, since the air also is black, and is placed in the second classification next in honour to the heaven. And the embroidered flowers and pomegranates are on the hem, because the earth and water have been assigned the lowest situation in the universe. (95) This is the arrangement of the sacred dress of the high priest, being a representation of the universe, a marvellous work to be beheld or to be

contemplated. For it has an appearance thoroughly calculated to excite astonishment, such as no embroidered work conceived by man ever was for variety and costly magnificence;

(96) and it also attracts the intellect of philosophers to examine its different parts. For God intends that the high priest should in the first place have a visible representation of the universe about him, in order that from the continual sight of it he may be reminded to make his own life worthy of the nature of the universe, and secondly, in order that the whole world may co-operate with him in the performance of his sacred rites. And it is exceedingly becoming that the man who is consecrated to the service of the Father of the world should also bring his son to the service of him who has begotten him. (97) There is also a third symbol contained in this sacred dress, which it is important not to pass over in silence. For the priests of other deities are accustomed to offer up prayers and sacrifices solely for their own relations, and friends, and fellow citizens. But the high priest of the Jews offers them up not only on behalf of the whole race of mankind, but also on behalf of the different parts of nature, of the earth, of water, of air, and of fire; and pours forth his prayers and thanksgivings for them all, looking upon the world (as indeed it really is) as his country, for which, therefore, he is accustomed to implore and propitiate its governor by supplications and prayers, beseeching him to give a portion of his own merciful and humane nature to the things which he has created.

XVIII. (98) After he has given these precepts, he issues additional commandments, and orders him, whenever he approaches the altar and touches the sacrifices, at the time when it is appointed for him to perform his sacred ministrations, not to drink wine or any other strong drink, on account of four most important reasons, hesitation, and forgetfulness, and sleep, and folly. (99) For the intemperate man relaxes the powers of his body, and renders his limbs more slow of motion, and makes his whole body more inclined to hesitation, and compels it by force to become drowsy. And he also relaxes the energies of his soul, and so becomes the cause to it of forgetfulness and folly. But in the case of abstemious men all the parts of the body are lighter, and as such more active and moveable, and the outer senses are more pure and unalloyed, and the mind is gifted with a more acute sight, so that it is able to see things beforehand, and never forgets what it has previously seen; (100) in short, therefore, we must look upon the use of wine to be a most unprofitable thing for all the purposes of life, inasmuch as by it the soul is weighed down, the outward senses are dimmed, and the body is enervated. For it does not leave any one of our faculties free and unembarrassed, but is a hindrance to every one of them, so as to impede its attaining that object to which it is by nature fitted.

But in sacred ceremonies and holy rites the mischief is most grievous of all, in proportion as it is worse and more intolerable to sin with respect to God than with respect to man. On which account it probably is that it is commanded to the priest to offer up sacrifices without wine, in order to make a difference and distinction between sacred and profane things, and pure and impure things, and lawful and unlawful things.

XIX. (101) But since the priest was a man before he was a priest, and since he is of necessity desirous to indulge the appetites which prompt him to seek for the connections of love, he procures for him a marriage with a pure virgin, and one who is born of pure parents, and grandfathers, and great-grandfathers, selected for their excellency with reference both to their virtue and to their noble birth. (102) For God does not allow him even to look upon a harlot, or a profane body or soul, or upon any one who, having put away her pursuit of gain, now wears an elegant and modest appearance, because such a one is unholy in respect of her former profession and way of life; though in other respects she may be looked upon as honourable, by reason of her having purified herself of her former evil courses. For repentance for past sins is a thing to be praised; and no one else need be forbidden to marry her, only let her not come near a priest. For the especial property of the priesthood is justice and purity, which from the first beginning of its creation to the end, seeks a concord utterly irreproachable. (103) For it would be mere folly that some men should be excluded from the priesthood by reason of the scars which exist on their bodies from ancient wounds, which are the emblem of misfortune indeed, but not of wickedness;

but that those persons who, not at all out of necessity but from their own deliberate choice, have made a market of their beauty, when at last they slowly repent, should at once after leaving their lovers become united to priests, and should come from brothels and be admitted into the sacred precincts. For the scars and impressions of their old offences remain not the less in the souls of those who repent. (104) On which account it is wisely and truly said in another passage, that "One may not bring the hire of a harlot into the temple. And yet the money is not in itself liable to any reproach, except by reason of the woman who received it, and the action for which it was given to her. How then could one possibly admit those women to consort with priests whose very money is looked upon as profane and base, even though as to its material and stamp it may be good and lawful money?

XX. (105) The regulations, therefore, are laid down with precision in this manner for the high priest, so that he is not allowed either to marry a widow, nor one who is left desolate after the death of the man to whom she has been espoused, nor one who has been divorced from a husband who is still alive, in order that the sacred seed may be sown for the first time in a field which is hitherto untrodden and pure, and that his offspring may have no admixture of the blood of any other house. And in the second place, in order that the pair coming together with souls which have as yet known no defilement or perversion, may easily form their dispositions and characters in a virtuous manner. For the minds of virgins are easily attracted and drawn over to virtue, being exceedingly ready to be taught. (106) But the woman who has had experience of another husband is very naturally less inclined to obedience and to instruction, inasmuch as she has not a soul perfectly pure, like thoroughly smooth wax, so as to receive distinctly the doctrines which are to be impressed upon it, but one which is to a certain degree rough from the impressions which have been already stamped upon it, which are difficult to be effaced, and so remain, and do not easily receive any other impression, or if they do they render it confused by the irregularity of their own surface. (107) Let the high priest, therefore, take a pure virgin to be his wife; I say a

virgin, meaning not only one with whom no other man has even been connected, but one in connection with whom no other man has ever been named in reference to the agreement of marriage, even though her body may be pure.

XXI. (108) But besides this, injunctions are given to the particular and inferior priests concerning their marriages, which are the very same in most points, which are given to those who have the supreme priesthood. But they are permitted with impunity to marry not only maidens but widows also; not, indeed, all widows, but those whose husbands are dead. For the law thinks it fitting to remove all quarrels and disputes from the life of the priests. And if they had husbands living there very likely might be disputes from the jealousy which is caused by the love of men for women. But when the first husband is dead, then with him the hostility which could be felt towards the second husband dies also. (109) And even on other accounts he might have thought that the high priest ought to be of superior purity and holiness, as in other matters so also in the connection of marriage, and on this account it may have been that God only allowed the high priest to marry a virgin. But to the priests of the second rank he remitted something of the rigour of his regulations concerning the connection with women, permitting them to marry women who have made trials of other husbands.

XXII. (110) And besides these commands, he also defined precisely the family of the women who might be married by the high priest, commanding him to marry not merely a woman who was a virgin, but also one who was a priestess, the daughter of a priest, that so both bridegroom and bride might be of one house, and in a manner of one blood, so as to display a most lasting harmony and union of disposition during the whole of their lives. (111) The others also were permitted to marry women who were not the daughters of priests, partly because their purificatory sacrifices are of but small importance, and partly because he was not willing entirely to disunite and separate the whole nation from the order of the priesthood; for which reason he did not prevent the other priests from making intermarriages with any of their countrywomen, as that is relationship in the second degree; for sons-in-law are in the place of sons to their fathersin-law, and fathers-in-law instead of fathers to their sons-in-law.

XXIII. (112) These, then, are the ordinances which were established respecting marriage, and respecting what greatly resembles marriage, the procreation of children. But since destruction follows creation, Moses also gave the priests laws relating to death, commanding them not to permit themselves to be defiled in respect of all people whatsoever, who might happen to die, and who might be connected with them through some bond of friendship, or distant relationship: but allowing them to mourn for six classes only, their fathers or their mothers, their sons of their daughters, their brothers or their sisters, provided that these last were virgins; (113) but the high priest he absolutely forbade to mourn in any case whatever; and may we not say that this was rightly done? For as to the ministrations which belong to the other priests, one individual can perform them instead of another, so that, even if some be in mourning, still none of the usual observances need be omitted; but there

is no one besides the high priest himself, who is permitted to perform his duties instead of him; for which reason, he must always be kept free from all defilement, never touching any dead body, in order that, being always ready to offer up prayers and sacrifices on behalf of the whole world at suitable seasons, he may continue to fulfil the duties of his office without hindrance.

(114) And otherwise too, besides this consideration, the man who has been assigned to God, and who has become the leader of his sacred band of worshippers, ought to be disconnected with, and alienated from, all things of creation, not being so much the slave of the love of either parents, or children, or brothers, as either to omit or to delay any one of those holy actions, which it is by all means better should be done at once; (115) and God commands the high priest neither to rend his clothes over his very nearest relations when they die, nor to take from his head the ensign of the priesthood, nor in short to depart from the holy place on any plea of mourning, that, showing proper respect to the place, and to the sacred ornaments with which he himself is crowned, he may show himself superior to pity, and pass the whole of his life exempt from all sorrow. (116) For the law designs that he should be the partaker of a nature superior to that of man; inasmuch as he approaches more nearly to that of the Deity; being, if one must say the plain truth, on the borders between the two, in order that men may propitiate God by some mediator, and that God may have some subordinate minister by whom he may offer and give his mercies and kindnesses to mankind.

XXIV. (117) After he has said this, he immediately proceeds to lay down laws, concerning those who are to use the first fruits, "If therefore, any one," says he, "should mutilate the priests as to their eyes, or their feet, or any part of their bodies, or if he should have received any blemish, let him not partake of the sacred ministrations by reason of the defects which exist in him, but still let him enjoy those honours which are common to all the priests, because of his irreproachable nobility of birth. (118) "Moreover, if any leprosies break out and attack him or if any one of the priests he afflicted with any flux, let him not touch the sacred table, nor any of the duties which are set apart for his race, until the flux stop, or the leprosy change, so that he become again resembling the complexion of sound flesh. (119) And, if any priest do by any chance whatever touch anything that is unclean, or if he should have impure dreams by night, as is very often apt to be the case, let him during all that day touch nothing that has been consecrated, but let him wash himself and the ensuing evening, and after that let him not be hindered from touching them. (120) And let the sojourner in the priest's house, and the hireling, be prevented from approaching the first fruits; the sojourner, because it is not every one who is a neighbour who shares a man's hearth and eats at his table;

for there is reason to fear that some such person may cast away what is hallowed, using as a cloak for his impiety the pretence of some unseasonable humanity; for one might not give all men a share of all things, but only of such as are adapted to those who are to receive them; otherwise, that which is the most beautiful and most beneficial of all the things in this life, namely order, will be wasted away and destroyed by that which is the most mischievous of

all things, namely, confusion. (121) For if in merchant vessels the sailors were to receive an equal share with the pilot of the ship, and if in ships of war the rowers and the mariners were to receive an equal share with the captain, and if in military camps the cavalry of the line were to receive an equal share with their officers, the heavy armed infantry with their colonels, and the colonels with the generals; again, if in cities the parties before the court were to be placed on the same footing with the judges, the committeemen with the ministers, and in short private individuals with the magistrates, there would be incessant troubles and seditions, and the equality in words would produce inequality in fact; for it is an unequal measure to give equal honour to persons who are unequal in rank or desert; and inequality is the root of all evil.

(122) On which account one must not give the honours of the priests to sojourners, just as one must not give them to any one else, who in that case, because of their proximity, would be meddling with what they have no business; for the honour does not belong to the house, but to the race.

XXV. (123) In like manner, no one must give this sacred honour to a hireling, as his wages, or as a recompense for his service; for sometimes he who receives it being unholy will employ it for illegitimate purposes, making the honours due to purity of birth common, and profaning all the sacred ceremonies and observances relating to the temple; (124) on which account the law altogether forbids any foreigner to partake in any degree of the holy things, even if he be a man of the noblest birth among the natives of the land, and irreproachable as respects both men and women, in order that the sacred honours may not be adulterated, but may remain carefully guarded in the family of the priests; (125) for it would be absurd that the sacrifices and holy ordinances, and all the other sacred observances pertaining to the altar, should be entrusted not to all men but to the priests alone; but that the rewards for the performance of those things should be common and liable to fall to the share of any chance persons, as if it were reasonable that the priests should be worn out with labours and toils, and nightly and daily cares, but that the rewards for such pains should be common and open to those who do nothing. (126) But, he proceeds, let the priest who is his master give to the slave who is born in his house, and to him who has been purchased with money, a share of meat and drink from the first fruits.

In the first place, because the master is the only source of supply to the servant, and the inheritance of the master are the sacred offices of humanity, by which the slave must necessarily be supported. (127) In the second place, because it is by all means necessary that they should not do what is to be done unwillingly; and servants, even though we may not like it, since they are always about us and living with us, preparing meat, and drink, and delicacies for their masters beforehand, and standing at their tables, and carrying away the fragments that are left, even though they may not take any openly, will at all events secretly appropriate some of the victuals, being compelled by necessity to steal, so that instead of one injury (if indeed it is an injury to their masters that they should be supported at their expense), they are compelled to add a second to it, namely, theft; in order that, like thieves,

they may enjoy what has been consecrated by their masters who live irreproachably themselves; which is the most unreasonable thing possible. (128) Thirdly, one ought to take this also into consideration, that share of the first fruits will not be neglected merely because they are distributed to the servants, through their fear of their masters; for this is sufficient to stop their mouths, preventing the arrogance of such persons from showing itself.

XXVI. (129) Having said thus much he proceeds next to put forth a law full of humanity. If, says he, the daughter of a priest, having married a man who is not a priest, becomes a widow by the death of her husband, or if she be left childless while he is still alive, let her return again to her father's house, to receive her share of the first fruits which she enjoyed when she was a virgin; for in some degree and in effect she is now also a virgin, since she has neither husband nor children, and has no other refuge but her father; (130) but if she has sons or daughters, then the mother must of necessity be classed with the children; and the sons and daughters, being ranked as of the family of their father, draw their mother also with them into his house.

XXVII. (131) The law did not allot any share of the land to the priests, in order that they like others might derive revenues from the land, and so possess a sufficiency of necessary things; but admitting them to an excessive degree of honour, he said that God was their inheritance, having a reference to the things offered to God; for the sake of two objects, both that of doing them the highest honour, since they are thus made partners in those things which are offered up by pious men, out of gratitude to God; and also in order that they might have no business about which to trouble themselves except the offices of religion, as they would have had, if they were forced to take care of their inheritance. And the following are the rewards and preeminent honours which he assigns to them; (132) in the first place, that the necessary food for their support shall at all times be provided for them without any labour or toil of their own; for God commands those who are making bread, to take of all the fat and of all the dough, a loaf as first fruits for the use of the priests, making thus, by this legitimate instruction, a provision for those men who put aside these first fruits, proceeding in the way that leads to piety;

(133) for being accustomed at all times to offer first fruits of the necessary food, they will thus have an everlasting recollection of God, than which it is impossible to imagine a greater blessing; and it follows of necessity, that the first fruits offered by the most populous of nations must be very plentiful, so that even the very poorest of the priests, must, in respect of his abundance of all necessary food, appear to be very wealthy. (134) In the second place, he commands the nation also to give them the first fruits of their other possessions; a portion of wine out of each winepress; and of wheat and barley from each threshing floor. And in like manner they were to have a share of oil from all; the olive trees, and of eatable fruit from all the fruit trees, in order that they might not pass a squalid existence, having only barely enough of necessary food to support life, but that they might have sufficient for a certain degree of comfort and luxury, and so live cheerfully on abundant means, with all becoming ornament and refinement. (135) The third honour allotted to them is an assignment of all

the first-born males, of all kinds of land animals which are born for the service and use of mankind; for these are the things which God commands to be given to the men consecrated to the priesthood;

the offspring of oxen, and sheep, and goats, namely calves, and lambs, and kids, inasmuch as they both are and are considered clean, both for the purposes of eating and of sacrifice, but he orders that money shall be given as a ransom for the young of other animals, such as horses, and asses and camels, and similar beasts, without disparaging their real value; (136) and the supplies thus afforded them are very great; for the people of this nation breed sheep, and cattle, and flocks of all kinds above all other peoples, separating them with great care into flocks of goats, and herds of oxen, and flocks of sheep, and a vast quantity of other troops of animals of all kinds. (137) Moreover the law, going beyond all these enactments in their favour, commands the people to bring them the first fruits, not only of all their possessions of every description, but also of their own lives and bodies; for the children are separable portions of their parents as one may say; but if one must tell the plain truth, they are inseparable as being of kindred blood, [... and being bound to them by the allurements of united good will, and by the indissoluble bonds of nature.

(138) But nevertheless, he consecrates also their own first-born male children after the fashion of other first fruits, as a sort of thanks-offering for fertility, and a number of children both existing and hoped for, and wishing at the same time that their marriages should be not only free from all blame, but even very deserving of praise, the first fruit arising from which is consecrated to God; and keeping this in their minds, both husbands and wives ought to cling to modesty, and to attend to their household concerns, and to cherish unanimity, agreeing with one another, so that what is called a communion and partnership may be so in solid truth, not only in word, but likewise in deed. (139) And with reference to the dedication of the first-born male children, in order that the parents may not be separated from their children, nor the children from their parents, he values the first fruits of them himself at a fixed price in money ordering everyone both poor and rich to contribute an equal sum, not having any reference to the ability of the contributors, nor to the vigour or beauty of the children who were born; but considering how much even a very poor man might be able to give;

(140) for since the birth of children happens equally to the most noble and to the most obscure persons of the race, he thought it just to enact that their contribution should also be equal, aiming, as I have already said, particularly to fix a sum which should be in the power of everyone to give.

XXVIII. (141) After this he also appointed another source of revenue of no insignificant importance for the priests, bidding them to take the first fruits of every one of the revenues of the nation namely, the first fruits of the corn, and wine, and oil, and even of the produce of all the cattle, of the flocks of sheep, and herds of oxen, and flocks of goats, and of all other animals of all kinds; and how great an abundance of these animals there must be, any one may conjecture from the vast populousness of the nation; (142) from all which circumstances

it is plain that the law invests the priests with the dignity and honour that belongs to kings; since he commands contributions from every description of possession to be given to them as to rulers; (143) and they are accordingly given to them in a manner quite contrary to that in which cities usually furnish them to their rulers; for cities usually furnish them under compulsion, and with great unwillingness and lamentation, looking upon the collectors of the taxes as common enemies and destroyers, and making all kinds of different excuses at different times, and neglecting all laws and ordinances, and with all this jumbling and evasion do they contribute the taxes and payments which are levied on them. (144) But the men of this nation contribute their payments to the priests with joy and cheerfulness, anticipating the collectors, and cutting short the time allowed for making the contributions, and thinking that they are themselves receiving rather than giving; and so with words of blessing and thankfulness, they all, both men and women, bring their offerings at each of the seasons of the year, with a spontaneous cheerfulness, and readiness, and zeal, beyond all description.

XXIX. (145) And these things are assigned to the priests from the possessions of each individual, but there are also often especial revenues set apart for them exceedingly suitable for the priests, which are derived from the sacrifices which are offered up; for it is commanded that two portions from two limbs of every victim shall be given to the priests, the arm from the limb on the right side, and the fat from the chest; for the one is a symbol of strength and manly vigour, and of every lawful action in giving, and taking, and acting: and the other is an emblem of human gentleness as far as the angry passions are concerned; (146) for it is said that these passions have their abode in the chest, since nature has assigned them the breast for their home as the most suitable place; around which as around a garrison she has thrown, in order more effectually to secure them from being taken, a very strong fence which is called the chest, which she has made of many continuous and very strong bones, binding it firmly with nerves which cannot be broken. (147) But from the victims which are sacrificed away from the altar, in order to be eaten, it is commanded that three portions should be given to the priest, an arm, and a jaw-bone, and that which is called the paunch; the arm for the reason which has been mentioned a short time ago;

the jaw-bone as a first fruit of that most important of all the members of the body, namely the head, and also of uttered speech, for the stream of speech could not flow out without the motion of these jaws; for they being agitated (and it is very likely from this, that they have derived their name), when they are struck by the tongue, all the organisation of the voice sounds simultaneously; (148) and the paunch is a kind of excrescence of the belly. And the belly is a kind of stable of that irrational animal the appetite, which, being irrigated by much wine-bibbing and gluttony, is continually washed with incessant provision of meat and drink, and like a swine is delighted while wallowing in the mire; in reference to which fact, a very suitable place indeed has been assigned to that intemperate and most unseemly beast, namely, the place to which all the superfluities are conveyed. (149) And the opposite to desire is temperance, which one must endeavour, and labour, and take pains by every contrivance imaginable to acquire, as the very greatest blessing and most perfect benefit

both to an individual and to the state. (150) Appetite therefore, being a profane, and impure, and unholy thing, is driven beyond the territories of virtue, and is banished as it ought to be;

but temperance, being a pure and unblemished virtue, neglecting everything which relates to eating and drinking, and boasting itself as superior to the pleasures of the belly, may be allowed to approach the sacred altars, bringing forward as it does the excrescence of the body, as a memorial that it may be reminded to despise all insatiability and gluttony, and all those things which excite the appetites to this pitch.

XXX. (151) And beyond all these things he also orders that the priests who minister the offering of the sacrifices, shall receive the skins of the whole burnt offerings (and they amount to an unspeakable number, this being no slight gift, but one of the most exceeding value and importance), from which circumstances it is plain, that although he has not given to the priesthood a portion of land as its inheritance, in the same manner that he has to others, he has yet assigned to them a more honourable and more untroubled share than any other tribe, granting them the first fruits of every description of sacrifice and offering. (152) And to prevent anyone of those who give the offerings, from reproaching those who receive them, he commands that the first fruits should first of all be carried into the temple, and then orders that the priests shall take them out of the temple; for it was suitable to the nature of God, that those who had received kindness in all the circumstances of life, should bring the first fruits as thank-offering, and then that he, as a being who was in want of nothing, should with all dignity and honour bestow them on the servants and ministers who attend on the service of the temple; for to appear to receive these things not from men, but from the great Benefactor of all men, appears to be receiving a gift which has in it no alloy of sadness.

XXXI. (153) Since, then, these honours are put forth for them, if any of the priests are in any difficulty while living virtuously and irreproachably, they are at once accusers of us as disregarding the law, even though they may not utter a word. For if we were to obey the commands which we have received, and if we were to take care to give the first fruits as we are commanded, they would not only have abundance of all necessary things, but would also be filled with all kinds of supplies calculated for enabling them to live in refinement and luxury. (154) And if ever at any subsequent time the tribe of the priests is found to be blessed with a great abundance of all the necessaries and luxuries of life, this will be a great proof of their common holiness, and of their accurate observance of the laws and ordinances in every particular. But the neglect of some persons (for it is not safe to blame every one) is the cause of poverty to those who have been dedicated to God, and, if one must tell the truth, to the men themselves also. (155) For to violate the law is injurious to those who offend, even though it may be an attractive course for a short time; but to obey the ordinances of nature is most beneficial, even if at the time it may wear a painful appearance and may show no pleasant character.

XXXII. (156) Having given all these supplies and revenues to the priests, he did not neglect those either who were in the second rank of the priesthood; and these are the keepers of the temple, of whom some are placed at the doors, at the very entrance of the temple, as door-keepers; and others are within, in the vestibule of the temple, in order that no one who ought not to do so might enter it, either deliberately or by accident. Others, again, stand all around, having had the times of their watches assigned to them by lot, so as to watch by turns night and day, some being day watchmen and others night watchmen. Others, again, had charge of the porticoes and of the courts in the open air, and carried out all the rubbish, taking care of the cleanliness of the temple, and the tenths were assigned as the wages of all these men; for these tenths are the share of the keepers of the temple. (157) At all events the law did not permit those who received them to make use of them, until they had again offered up as first fruits other tenths as if from their own private property, and before they had given these to the priests of the superior rank, for then it permitted them to enjoy them, but before that time it would not allow it.

(158) Moreover, the law allotted to them fortyeight cities, and in every city, suburbs, extending two hundred cubits all round, for the pasture of their cattle, and for the other necessary purposes of which cities have need. But of these cities, six were set apart, some on the near side, and some on the further side of Jordan, three on each side, as cities of refuge for those who had committed unintentional murder. (159) For as it was not consistent with holiness for one who had by any means whatever become the cause of death to any human being to come within the sacred precincts, using the temple as a place of refuge and as an asylum, Moses gave a sort of inferior sanctity to the cities above mentioned, allowing them to give great security, by reason of the privileges and honours conferred upon the inhabitants, who were to be justified in protecting their suppliants if any superior power endeavoured to bring force against them, not by warlike preparations, but by rank, and dignity, and honour, which they had from the laws by reason of the venerable character of the priesthood.

(160) But the fugitive, when he has once got within the borders of the city to which he has fled for refuge, must be kept close within it, because of the avengers waiting for him on the outside, being the relations by blood of the man who has been slain, and who, out of regret for their kinsman, even if he has been slain by one who did not intend to do so, are still eager for the blood of him who slew him, their individual and private grief overpowering their accurate notions of what is right. And should he go forth from the city, let him know that he is going forth to undoubted destruction; for he will not escape the notice of any one of the slain man's relations, by whom he will at once be taken in nets and toils, and so he will perish. (161) And the limit of his banishment shall be the life of the high priest; and when he is dead, he shall be pardoned and return to his own city. Moses, having promulgated these and similar laws about the priests, proceeds to enact others concerning animals, as to what beasts are suitable for sacrifice.

XXXIII. (162) Or the creatures which are fit to be offered as sacrifices, some are land animals, and some are such as fly through the air. Passing over, therefore, the infinite varieties of

birds, God chose only two classes out of them all, the turtledove and the pigeon; because the pigeon is by nature the most gentle of all those birds which are domesticated and gregarious, and the turtle-dove the most gentle of those which love solitude. (163) Also, passing over the innumerable troops of land animals, whose very numbers it is not easy to ascertain, he selected these especially as the best—the oxen, and sheep, and goats; for these are the most gentle and the most manageable of all animals. At all events, great herds of oxen, and numerous flocks of goats and sheep, are easily driven by any one, not merely by any man, but by any little child, when they go forth to pasture, and in the same way they are brought back to their folds in good order when the time comes. (164) And of this gentleness, there are many other proofs, and the most evident are these: that they all feed on herbage, and that no one of them is carnivorous, and that they have neither crooked talons, nor any projecting tusks or teeth whatever; for the back parts of the upper jaw do not hold teeth, but all the incisor teeth are deficient in them: (165) and, besides these facts, they are of all animals the most useful to man.

Rams are the most useful for the necessary covering of the body; oxen, for ploughing the ground and preparing the arable land for seed, and for the growth of the crops that shall hereafter come to be threshed out, in order that men may partake of and enjoy food; and the hair and fleeces of goats, where one is woven, or the other sewn together, make movable tents for travellers, and especially for men engaged in military expeditions, whom their necessities constantly compel to abide outside of the city in the open air.

XXXIV. (166) And the victims must be whole and entire, without any blemish on any part of their bodies, unmutilated, perfect in every part, and without spot or defect of any kind. At all events, so great is the caution used with respect not only to those who offer the sacrifices, but also to the victims which are offered, that the most eminent of the priests are carefully selected to examine whether they have any blemishes or not, and scrutinise them from head to foot, inspecting not only those parts which are easily visible, but all those which are more out of sight, such as the belly and the thighs, lest any slight imperfection should escape notice. (167) And the accuracy and minuteness of the investigation is directed not so much on account of the victims themselves, as in order that those who offer them should be irreproachable; for God designed to teach the Jews by these figures, whenever they went up to the altars, when there to pray or to give thanks, never to bring with them any weakness or evil passion in their soul, but to endeavour to make it wholly and entirely bright and clean, without any blemish, so that God might not turn away with aversion from the sight of it.

XXXV. (168) And since, of the sacrifices to be offered, some are on behalf of the whole nation, and indeed, if one should tell the real truth, in behalf of all mankind, while others are only in behalf of each individual who has chosen to offer them; we must speak first of all of those which are for the common welfare of the whole nation, and the regulations with respect to this kind of sacrifice are of a marvellous nature. (169) For some of them are offered up every day, and some on the days of the new moon, and at the festivals of the full moon;

others on days of fasting; and others at three different occasions of festival. Accordingly, it is commanded that every day the priests should offer up two lambs, one at the dawn of day, and the other in the evening; each of them being a sacrifice of thanksgiving; the one for the kindnesses which have been bestowed during the day, and the other for the mercies which have been vouchsafed in the night, which God is incessantly and uninterruptedly pouring upon the race of men. (170) And on the seventh day he doubles the number of victims to be offered, giving equal honour to equal things, inasmuch as he looks upon the seventh day as equal in dignity to eternity, since he has recorded it as being the birthday of the whole world.

On which account he has thought fit to make the sacrifice to be offered on the seventh day, equal to the continuation of what is usually sacrificed in one day. (171) Moreover, the most fragrant of all incenses are offered up twice every day in the fire, being burnt within the veil, both when the sun rises and sets, before the morning and after the evening sacrifice, so that the sacrifices of blood display our gratitude for ourselves as being composed of blood, but the offerings of incense show our thankfulness for the dominant part within us, our rational spirit, which was fashioned after the archetypal model of the divine image. (172) And loaves are placed on the seventh day on the sacred table, being equal in number to the months of the year, twelve loaves, arranged in two rows of six each, in accordance with the arrangement of the equinoxes; for there are two equinoxes every year, the vernal and the autumnal, which are each reckoned by periods of six months. At the vernal equinox all the seeds sown in the ground begin to ripen; about which time, also, the trees begin to put forth their fruit. And by the autumnal one the fruit of the trees has arrived at a perfect ripeness; and at this period, again, is the beginning of seed time. Thus nature, going through a long course of time, showers gifts after gifts upon the race of man, the symbols of which are the two sixes of loaves thus placed on the table.

(173) And these loaves, also, do figuratively intimate that most useful of all virtues, temperance; which is attended by frugality, and economy, and moderation as so many bodyguards, on account of the pernicious attacks which intemperance and covetousness prepare to make upon it. For, to a lover of wisdom, a loaf is a sufficient nourishment, keeping the bodies free from disease, and the intellect sound, and healthy, and sober. (174) But high seasonings, and cheesecakes, and sweetmeats, and all the other delicacies which the superfluous skill of confectioners and cooks concoct to cajole the illiterate, and unphilosophical, and most slavish of all the outward senses, namely, taste, which is never influenced by any noble sight, or by any perceptible lesson, but only by desire to indulge the appetites of the miserable belly, constantly engenders incurable diseases both in the body and the mind. (175) And with the loaves there is also placed on the table frankincense and salt. The one as a symbol that there is no sweetmeat more fragrant and wholesome than economy and temperance, if wisdom is to be the judge; while salt is an emblem of the duration of all things (for salt preserves everything over which it is sprinkled), and also of sufficient seasoning.

(176) I know that those men who devote themselves wholly to drinking parties and banquets, and who care only for costly entertainments, will make a mock at these things and turn them into ridicule, miserable slaves as they are of birds, and fishes, and meat, and all such nonsense as that, and not being able to taste of true freedom, not even in a dream. And all such men are to be disregarded and despised by those who seek to live in accordance with the will of God, in a manner pleasing to the true and living God; who, having learnt to despise the pleasures of the flesh, pursue the delights and luxuries of the mind, having exercised themselves in the contemplation of the objects of nature. (177) After he had ordered these things concerning the seventh day, he said that for the new moons it is necessary to offer ten whole burntofferings in all: two young bulls, one ram, seven lambs. For since the month is perfect in which the moon makes its way through its cycle, he thought that a perfect number of animals should be sacrificed. (178) The number ten is the completely perfect number which he most appropriately assigned to the animals which have been mentioned: the two young bulls since there are two motions of the moon as it continually runs its double-course—the motion of waxing until full moon and the motion of waning until its conjunction with the sun;

one ram since there is one principle of reason by which the moon waxes and wanes in equal intervals, both as it increases and diminishes in illumination; the seven lambs because it receives the perfect shapes in periods of seven days—the half-moon in the first seven day period after its conjunction with the sun, full moon in the second; and when it makes its return again, the first is to half-moon, then it ceases at its conjunction with the sun. (179) With the sacrificial victims he ordered that the finest wheaten flour mixed with oil be offered and wine in stipulated amounts for drink-offerings. The reason is that even these are brought to maturity by the orbits of the moon in the annual seasons, especially as the moon helps to ripen fruits; wheat and wine and oil—the most helpful substances for life and the most essential for use by humans—are suitably dedicated together with all sacrifices. (180) For the feast which begins the sacred month double sacrifices are fitly offered since the reason for it is double: one, since it is the new moon; the other, since it is the feast which begins the sacred month. Regarding the fact that it is the new moon it is distinctly stated that sacrifices equal to the other new moons are to be sacrificed. Regarding the fact that it is the feast which begins the sacred month, the gifts are doubled apart from the young bulls.

For one rather than two is offered since the judge has thought it correct to use the indivisible nature of the number one instead of the divisible number two at the beginning of the year. (181) In the first season—he calls springtime and its equinox the first season—he ordered that a feast which is called "the feast of unleavened bread" be celebrated for seven days and declared that every day was equal in honor in religious services. For he commanded that each day ten whole burnt offerings should be sacrificed just as they are for the new moons, making the total number of whole burnt offerings apart from those dealing with the trespass offerings seventy. (182) For he thought that the same reason governed the relation of the new moon to the month which governed the relation of the seven days of the

feast to the equinox that took place in the seventh month. As a result he declared sacred both the beginning of each month and the beginning, consisting of the same number of days as the new moons, of the aggregate seven months. (183) In the middle of spring the harvest takes place during which season thank offerings are offered to God from the field because it has produced fruit in abundance and the crops are being harvested. This feast is the most publicly celebrated feast and is called "the feast of the first produce," named etymologically from the circumstance that the first of the produce, the first fruits, are dedicated at that time.

(184) We are ordered to offer two young bulls as sacrifices, one ram, and seven lambs—these ten are sacred whole burnt offerings—and in addition, two lambs as meat for the priests which he calls "lambs of preservation" since food is preserved for humans out of multiple and varied circumstances. For destructive forces frequently occur: some by heavy rains, some by droughts, some by other unspeakably great changes in nature; and again, some are humanly produced through the invasion of enemies who attempt to lay waste their neighbors' land. (185) Suitably then, the preservation offerings are offered to the one who has dispersed all plots as thank offerings. They are offered with loaves which, after the people have brought them to the altar and lifted them up to heaven, they give to the priests along with the meat of the sacrifice of preservation for a most appropriate sacred feast. (186) When the third season takes place in the seventh month at the autumnal equinox, at the beginning of the month, the feast which begins the sacred month named "the feast of trumpets" and which was discussed earlier is celebrated. On the tenth day the fast takes place which they take seriously—not only those who are zealous about piety and holiness, but even those who do nothing religious the rest of the time. For all are astounded, overcome with the sacredness of it; in fact, at that time the worse compete with the better in selfcontrol and virtue. (187) The reputation of the day is due to two reasons:

one that it is a feast and the other that it is purification and escape from sins for which anmesty has been given by the favors of the gracious God who has assigned the same honor to repentance that he has to not committing a single sin. (188) Therefore he declared that since it was a feast the sacrifices should be the same number as those of the feast which begins the sacred month: a young bull, a ram, and seven lambs. In this way he mixed the number one with the number seven and lined the end up with the beginning, for the number seven has been appointed the end of things and the number one the beginning. He added three sacrifices since it was for purification. For he ordered that two hegoats and a ram be offered. Then he said that it was necessary to offer the ram as a whole burnt offering, but to cast lots for the he-goats. The hegoat selected by lot for God must be sacrificed, but the other was to be sent out into a pathless and inaccessible desolate place carrying on himself the curses of those who had committed offenses, but who were purified by changes for the better and who have washed themselves from their old lawlessness with a new sense of loyalty to the law. (189) On the fifteenth day, at full moon, the feast which is called "the feast of booths" is celebrated for which the supplies of the sacrifices are more numerous.

For during seven days, seventy young bulls, fourteen rams and ninety-eight lambs are sacrificed—all animals as whole burnt offerings. We are ordered to consider the eighth day sacred, a day which I must deal with carefully when the entire account of the feasts is thoroughly examined. On this day as many sacrifices are offered as on the feast which begins the sacred month. (190) The sacrifices which are whole burnt offerings and are joint offerings on behalf of the nation or—to speak more accurately—on behalf of the entire race of humanity have been addressed to the best of my ability. However, a he-goat accompanies the whole burnt offerings on each day of the feast. He is called "concerning sins" and is sacrificed for the forgiveness of sins. His meat is distributed to the priests for food. (191) What is the reason for this? Is it because a feast is a time of good cheer, and undeceiving and true good cheer is good sense firmly established in the soul, and this unwavering good sense is impossible to receive without a cure from sins and cutting off of the passions? For it would be out of place if each of the animals of the whole burnt offerings is sacrificed only when it is found undamaged and unhurt, but the mind of the sacrificer has not been purified in every way and cleansed by making use of washings and lustrations which the right reason of nature pours into God-loving souls through healthy and uncorrupt ears.

(192) In addition the following ought to be said. These festal and holiday rests have in the past often opened up countless avenues to sins. For unmixed beverage and luxurious diets with excessive drinking arouse the insatiable desires of the stomach and also kindle the desires of the parts beneath the stomach. As these desires both flow and stream out in every way, they produce a surge of unspeakable evils using the fearless stimulant of the feast as a refuge to avoid suffering anything. (193) Knowing these things, he did not allow them to celebrate a feast in the same way as other peoples, but at the very time of good cheer he first commanded that they purify themselves by bridling the impulses of pleasure. Then he summoned them into the temple for participation in hymns and prayers and sacrifices so that both from the place and from the things seen and said through the most powerful of senses, sight and hearing, they might come to love self-control and piety. Last of all, he reminded them not to sin through the sacrifice for sin. For the one who is asking for anmesty for the sins he has committed is not so dominated by evil that at the very time he is asking for release from old wrongs he should begin other new ones.

XXXVI. (194) After the lawgiver has given these commands with reference to these subjects, he begins to distinguish between the different kinds of sacrifices, and he divides the victims into three classes. The most important of which he makes a whole burnt offering; the next an offering for preservation; the last, a sin-offering. And then he adapts suitable ceremonies and rites to each, aiming, in no inadequate manner, at what is at the same time decorous and holy. (195) And the distinction which he makes is one of great beauty and propriety, having a close connection and a sort of natural kindred with the things themselves; for if any one were to wish to examine minutely the causes for which it seemed good to the first men to betake themselves at the same time to sacrifices to show their gratitude, and also to supplications, he will find two most especial reasons for this conduct. Firstly, that it conduces to the honour of God, which ought to be aimed at not for the sake of any other

reason, but for itself alone, as being both honourable and necessary; and, secondly, for the benefits which have been poured upon the sacrificers themselves, as has been said before. And the benefit they derive is also twofold, being both an admission to a share of good things and a deliverance from evils.

(196) Therefore the law has assigned the whole burnt offering as a sacrifice adequate to that honour which is suited to God, and which belongs to God alone, enjoining that what is offered to the allperfect and absolute God must be itself entire and perfect, having no taint of mortal selfishness in it. But that sacrifice which is offered for the sake of men, since its appearance admits of distinction, the law has distinguished also, appointing it to be a sacrifice for the participation in blessings which mankind has enjoined, and calling it a thank-offering for their preservation. And for the deliverance from evils it has allotted the sacrifice called a sin-offering, so that these are very appropriately their sacrifices for these causes; (197) the whole burntoffering being sacrificed for God himself alone, who must be honoured for his own sake, and not for that of any other being or thing; and the others for our sake; the thank-offering for our preservation, for the safety and amelioration of human affairs; and the sin-offering for the cure of those offences which the soul has committed.

XXXVII. (198) And we must now enumerate the laws which have been enacted respecting each sacrifice, making our commencement with that which is the most excellent. Now, the most excellent sacrifice is the whole burnt-offering. The law says, "In the first place the victim shall be a male, carefully selected for its excellence from all the animals which are fit for sacrifice, a calf, or a lamb, or a kid. And then let him who brings it wash his hands, and lay his hands on the head of the victim. (199) And after this let some one of the priests take the victim and sacrifice it, and let another hold a bowl under it, and, having caught some of the blood, let him go all around the altar and sprinkle it with the blood, and let him flay the victim and divide it into large pieces, having washed its entrails and its feet. And then let the whole victim be given to the fire of the altar of God, having become many things instead of one, and one instead of many. (200) These things, then, are comprehended in express words of command. But there is another meaning figuratively concealed under the enigmatical expressions. And the words employed are visible symbols of what is invisible and uncertain. Now the victim which is to be sacrificed as a whole burnt offering must be a male, because a male is both more akin to domination than a female and more nearly related to the efficient cause;

for the female is imperfect, subject, seen more as the passive than as the active partner. (201) And since the elements of which our soul consists are two in number, the rational and the irrational part, the rational part belongs to the male sex, being the inheritance of intellect and reason; but the irrational part belongs to the sex of woman, which is the lot also of the outward senses. And the mind is in every respect superior to the outward sense, as the man is to the woman; who, when he is without blemish and purified with the proper purifications, namely, the perfect virtues, is himself the most holy sacrifice, being wholly and in all respects pleasing to God. (202) Again, the hands which are laid upon

the head of the victim are a most manifest symbol of irreproachable actions, and of a life which does nothing which is open to accusation, but which in all respects is passed in a manner consistent with the laws and ordinances of nature; (203) for the law, in the first place, desires that the mind of the man who is offering the sacrifice shall be made holy by being exercised in good and advantageous doctrines;

and, in the second place, that his life shall consist of most virtuous actions, so that, in conjunction with the imposition of hands, the man may speak freely out of his cleanly conscience, and may say, (204) "These hands have never received any gift as a bribe to commit an unjust action, nor any division of what has been obtained by rapine or by covetousness, nor have they shed innocent blood. nor have they wrought mutilation, nor works of insolence, nor acts of violence, nor have they inflicted any wounds; nor, in fact, have they performed any action whatever which is liable to accusation or to reproach, but have been ministers in everything which is honourable and advantageous, and which is honoured by wisdom, or by the laws, or by honourable and virtuous men."

XXXVIII. (205) And the blood is poured out in a circle all round the altar, because a circle is the most complete of all figures, and also in order that no part whatever may be left empty and unoccupied by the libation of life; for, to speak properly, the blood is the libation of the life. Therefore the law here symbolically teaches us that the mind, which is always performing its dances in a circle, is by every description of words, and intentions, and actions which it adopts, always showing its desire to please God. (206) And it is commanded that the belly and the feet shall be washed, which command is a figurative and very expressive one; for, by the belly it is figuratively meant to be signified that it is desirable that the appetites shall be purified, which are full of stains, and intoxication, and drunkenness, being thus a most pernicious evil, existing, and concocted, and exercised to the great injury of the life of mankind. (207) And by the command that the feet of the victim should be washed, it is figuratively shown that we must no longer walk upon the earth, but soar aloft and traverse the air. For the soul of the man who is devoted to God, being eager for truth, springs upward and mounts from earth to heaven;

and, being borne on wings, traverses the expanse of the air, being eager to be classed with and to move in concert with the sun, and moon, and all the rest of the most sacred and most harmonious company of the stars, under the immediate command and government of God, who has a kingly authority without any rival, and of which he can never be deprived, in accordance with which he justly governs the universe. (208) And the division of the animal into limbs shows plainly that all things are but one, or that they are derived from one, and dissolved into one; which some persons have called satiety and also want, while others have called it combustion and arrangement: combustion, in accordance with the supreme power of God, who rules all other things in the world; and arrangement, according to the equality of the four elements which they all mutually allow to one another. (209) And when I have been investigating these matters, this has appeared to me to be a probable conjecture; the soul which honours the living God, ought for that very reason to honour him not inconsiderately

nor ignorantly, but with knowledge and reason; and the reasoning which we indulge in respecting God admits of division and partition, according to each of the divine faculties and excellencies; for God is both all good, and is also the maker and creator of the universe;

and he also created it having a foreknowledge of what would take place, and being its preserver and most blessed benefactor, full of every kind of happiness; all which circumstances have in themselves a most dignified and praiseworthy character, both separately and when looked at in conjunction with their kindred qualities; (210) and we must speak in the same way of other matters. When you wish to give thanks to God with your mind, and to assert your gratitude for the creation of the world, give him thanks for the creation of it as a whole, and of all its separate parts in their integrity, as if for the limbs of a most perfect animal; and by the parts I mean, for instance, the heaven, and the sun, and the moon, and the fixed stars; and secondly the earth, and the animals, and plants which spring from it; and next the seas and rivers, whether naturally springing from the ground or swollen by rain as winter torrents, and all the things in them: and lastly, the air and all the changes that take place in it; for winter, and summer, and spring, and autumn, being the seasons of the year, and being all of great service to mankind, are what we may call affections of the air for the preservation of all these things that are beneath the moon.

(211) And if ever you give thanks for men and their fortunes, do not do so only for the race taken generally, but you shall give thanks also for the species and most important parts of the race, such as men and women, Greeks and barbarians, men on the continent, and those who have their habitation in the islands; and if you are giving thanks for one individual, do not divide your thankfulness in expression into gratitude for minute trifles and inconsiderable matters, but take in your view the most comprehensive circumstances, first of all, his body and his soul, of which he consists, and then his speech, and his mind, and his outward senses; for such gratitude cannot of itself be unworthy of being listened to by God, when uttered, for each of these particulars.

XXXIX. (212) These things are enough for us to say respecting the sacrifice of the whole burntoffering. We must now proceed in due order to consider that offering which is called the sacrifice for preservation; for with respect to this one it is a matter of consequence whether the victim be male or female; and when it is slain, these three parts are especially selected for the altar, the fat, and the lobe of the liver, and the two kidneys; and all the other parts are left to make a feast for the sacrificer; (213) and we must consider with great accuracy the reason why these portions of the entrails are in this case looked upon as sacred, and not pass this point by carelessly. Often when I have been considering this matter in my own mind, and investigating all these commandments, I have doubted why the law selected the lobe of the liver, and the kidneys, and the fat, as the first fruits of the animals thus sacrificed; and did not choose the heart or the brain, though the dominant part of the man resides in one of these parts; (214) and I think also that many other persons who read the sacred scriptures with their mind, rather than merely with their eyes, will ask the

same question. If therefore they, when they have considered the matter, can find any more probable reason, they will be benefiting both themselves and us;

but if they cannot, let them consider the cause which has been discovered by us, and see whether it will stand the test; and this is it. The dominant power alone of all those that exist in us is able to restrain our natural folly, and injustice, and cowardice, and our other vices, and does restrain them; and the abode of this dominant power is one or other of the aforesaid portions of us, that is, it is either the brain or the heart; (215) therefore the sacred commandment has thought fit that one should not bring to the altar of God, by means of which a remission and complete pardon of all sins and transgressions is procured, that vessel from which the mind having at one time been abiding in it, has gone forth on the trackless road of injustice and impiety, having turned out of the way which leads to virtue and excellence; for it would be folly to suppose that sacrifices were not to procure a forgetfulness of offences, but were to act as a reminder of them. This it is which appears to me to be the reason why neither of those two parts, which are of supreme importance, namely, the brain or the heart, is brought to the altar; (216) and the parts which are commanded to be brought have a very suitable reason why they should be; the fat is brought because it is the richest part, and that which guards the entrails;

for it envelops them and makes them to flourish, and benefits them by the softness of its touch. And the kidneys are commanded to be selected on account of the adjacent parts and the organs of generation, which they, as they dwell near them, do, like good neighbours, assist and co-operate with, in order that the seed of nature may prosper without anything in its vicinity being any obstacle to it; for they are channels resembling blood, by which that part of the purification of the superfluities of the body which is moist is separated from the body; and the testicles are near by which the seed is irrigated. And the lobe of the liver is the first fruit of the most important of the entrails, by means of which the food is digested, and being conveyed into the stomach is diffused through all the veins, and so conduces to the durability of the whole body; (217) for the stomach, lying close to the gullet which swallows the food, receives it as soon after it has first been chewed by the teeth and been made smooth, and so digests it; and the body again receives it from the stomach and performs the second part of the service required, to which indeed it has been destined by nature, giving forth a juice to aid in liquefying the food; and there are tow pipes like channels in the belly, which pour forth chyle into the liver, through the two channels which are originally placed in it.

(218) And the liver has a twofold power, a secretive one, and also a power of making blood. Now the secretive power secretes everything which is hard and difficult to be digested, and removes it into the adjacent vessels of gall; and the other power turns all that portion of the food which is pure and properly strained, by the means of its own innate flame, into life-like vivifying blood; and presses it into the heart, from which, as has been already said, it is conveyed through the veins and by these channels is diffused through the whole body to which it becomes the nourishment.

(219) We must also add to what has been here said, that the nature of the liver being a lofty character and very smooth, by reason of its smoothness is looked upon as a very transparent mirror, so that when the mind, retreating from the cares of the day (while the body is lying relaxed in sleep, and while no one of the outward senses is any hindrance or impediment), begins to roll itself about, and to consider the objects of its thought by itself without any interruption, looking into the liver as into a mirror, it then sees, very clearly and without any alloy, every one of the proper objects of the intellect, and looking round upon all vain idols, and seeing that no disgrace can accrue to it, but taking care to avoid that and to choose the contrary, and being contented and pleased with all that it sees, it by dreams obtains a prophetic sight of the future.

XL. (220) And there are two days only during which God permits the nation to make use of the sacrifice for preservation, enjoining them to carve nothing of it till the third day, on many accounts, first of all, because all the things which are ever placed on the sacred table, ought to be made use of in due season, while the users take care that they shall suffer no deterioration from the lapse of time; but the nature of meat that has been kept is very apt to become putrid, even though it may have been seasoned in the cooking; (221) secondly, because it is fitting that the sacrifices should not be stored up for food, but should be openly exposed, so as to afford a meal to all who are in need of it, for the sacrifice when once placed on the altar, is no longer the property of the person who has offered it, but belongs to that Being to whom the victim is sacrificed, who, being a beneficent and bounteous God, makes the whole company of those who offer the sacrifice, partakers at the altar and messmates, only admonishing them not to look upon it as their own feast, for they are but stewards of the feast, and not the entertainers; and the entertainer is the man to whom all the preparation belongs, which it is not lawful to conceal while preferring parsimony and illiberal meanness to humanity which is a noble virtue.

(222) Lastly, this command was given because it so happens that the sacrifice for preservation is offered up for two things, the soul and the body, to each of which the lawgiver has assigned one day for feasting on the meats, for it was becoming that a number of days should be allotted for this purpose equal to the number of those parts in us which were designed to be sacred; so that in the first day we should, together with our eating of the food, receive a recollection of the salvation of our souls; and on the second day be reminded of the sound health of our bodies. (223) And since there is no third object which is naturally appointed as one that should receive preservation, he has, with all possible strictness, forbidden the use of those meats being reserved to the third day, commanding that if it should so happen that, out of ignorance or forgetfulness, any portion was left, it should be consumed with fire; and he declares that the man who has merely tasted of it is blameable, saying to him, "Though thinking that you were sacrificing, O foolish man, you have not sacrificed; I have not accepted the unholy, unconsecrated, profane, unclean meats which you have roasted, O gluttonous man; never, even in a dream, having a proper idea of sacrifice."

XLI. (224) To this species of sacrifice for preservation that other sacrifice also belongs, which is called the sacrifice of praise, and which rests on the following principle. The man who has never fallen into any unexpected disaster whatever, neither as to his body nor as to his external circumstances, but who has passed a tranquil and peaceful life, living in happiness and prosperity, being free from all calamity and all mishap, steering through the long voyage of life in calmness and serenity of circumstances, good fortune always blowing upon the stern of his vessel, is, of necessity, bound to requite God, who has been the pilot of his voyage, who has bestowed upon him untroubled salvation and unalloyed benefits, and, in short, all sorts of blessings unmingled with any evil, with hymns, and songs, an prayers, and also with sacrifices, and all other imaginable tokens of gratitude in a holy manner; all which things taken together have received the one comprehensive name of praise. (225) This sacrifice the lawgiver has not commanded to be spread like the one before mentioned over two days, but he has confined it to one only, in order that these men, who meet with ready benefits freely poured upon them, may offer up their requital freely and without any delay.

XLII. (226) This is sufficient to say on these subjects. We must now proceed, in due order, to consider the third sacrifice, which is called the sinoffering. This is varied in many ways, both in respect to the persons and to the description of victims offered; in respect of persons, that is, of the high priest, and of the whole nation, and of the ruler in his turn, and of the private individual; in respect of the victim offered, whether it be a calf, or a kid, or a she-goat, or a lamb. (227) Also there is a distinction made, which is very necessary, as to whether they are voluntary or involuntary, with reference to those who, after they have erred, change for the better, confessing that they have sinned, and reproaching themselves for the offences that they have committed, and turning, for the future, to an irreproachable way of life. (228) The sins therefore of the high priest, and of the whole nation, are atoned for by animals of equal value, for the priest is commanded to offer up a calf for each. The sins of the ruler are atoned for by an inferior animal, but still a male, for a kid is the appointed victim. The sins of the private individual by a victim of an inferior species, for it is a female, not a male, a she-goat, that is sacrificed; (229) for it was fitting that a ruler should be ranked above a private individual, even in his performance of sacred ceremonies also:

but the nation is superior to the ruler, since the whole must, at all times, be superior to the part. But the high priest is accounted worthy of the same honour as the whole nation, in respect of purification and of entreating a forgiveness of his sins from the merciful power of God. And he receives an equality of honour, not so much as it appears for his own sake, as because he is a servant of the nation, offering up a common thank-offering for them all in his most sacred prayers and most holy sacrifices. (230) And the commandment given respecting these matters is one of great dignity and admirable solemnity. ”If,” says the law, ”the high priest have sinned unintentionally,” and then it adds, ”so that the people has sinned too,” all but affirming in express words that the true high priest, not the one incorrectly called so, has no participation in sin; and if ever he stumble, this will happen to him, not for his own sake, but for the common errors of the nation, and this error is not incurable, but is

one which easily admits of a remedy. (231) When, therefore, the calf has been sacrificed, the lawgiver commands the sacrificer to sprinkle some of the blood with his finger seven times in front of the veil which is before the holy of holies, within the former veil, in which place the sacred vessels are placed; and after that to smear and anoint the four horns of the altar, for it is square;

and to pour out the rest of the blood at the foot of the altar, which is in the open air. (232) And to this altar they are commanded to bring three things, the fat, and the lobe of the liver, and the two kidneys, in accordance with the commandment given with reference to the sacrifice for preservation; but the skin and the flesh, and all the rest of the body of the calf, from the head to the feet, with the entrails, they are commanded to carry out and to turn in an open place, to which the sacred ashes from the altar have been conveyed. The lawgiver also gives the same command with respect to the whole nation when it has sinned. (233) But if any ruler has sinned he makes his purification with a kid, as I have said before; and if a private individual has sinned, he must offer a she-goat or a lamb; and for the ruler he appoints a male victim, but to the private individual a female, making all his other injunctions the same in both cases, to anoint the horns of the altar in the open air with blood, to bring the fat and the lobe of the liver, and the two kidneys, and to give the rest of the victim to the priests to eat.

XLIII. (234) But since, of offences some are committed against men, and some against holy and sacred things; he has hitherto been speaking with reference to those which are unintentionally committed against men; but for the purification of such as have been committed against sacred things he commands a ram to be offered up, after the offender has first paid the value of the thing to which the offence related, adding one fifth to the exact value. (235) And after having put forth these and similar enactments with reference to sins committed unintentionally, he proceeds to lay down rules respecting intentional offences. "If any one," says the law, "shall speak falsely concerning a partnership, or about a deposit, or about a theft, or about the finding of something which another has lost, and being suspected and having had an oath proposed to him, shall swear, and when he appears to have escaped all conviction at the hands of this accusers, shall himself become his own accuser, being convicted by his own conscience residing within, and shall reproach himself for the things which he has denied, and as to which he has sworn falsely, and shall come and openly confess the sin which he has committed, and implore pardon;

(236) then pardon shall be given to such a man, who shows the truth of his repentance, not by promises but by works, by restoring the deposit which he has received, and by giving up the things which he has stolen or found, or of which in short he has in any way deprived his neighbour, paying also in addition one fifth of the value, as an atonement for the evil which he had done. (237) And then, after he has appeased the man who had been injured, the law proceeds to say, "After this let him go also into the temple, to implore remission of the sins which he has committed, taking with him an irreproachable mediator, namely, that conviction of the soul which has delivered him from his incurable calamity, curing him of

the disease which would cause death, and wholly changing and bringing him to good health. And it orders that he should sacrifice a ram, and this victim is expressly mentioned, as it is in the case of the man who has offended in respect of the holy things; (238) for the law speaks of an unintentional offence in the matter of holy things as of equal importance with an intentional sin in respect of men; if we may not indeed say that this also is holy, since an oath is added to it, which, as having been taken for an unjust cause, it has corrected by an alteration for the better.

(239) And we must take notice that the parts of the victim slain as a sin-offering which are placed upon the altar, are the same as those which are taken from the sacrifice for preservation, namely the lobe of the liver, and the fat, and the kidneys; for in a manner we may speak also of the man who repents as being preserved, since he is cured of a disease of the soul, which is worse than the diseases of the body; (240) but the other parts of the animal are assigned to be eaten in a different manner; and the difference consists in three things; in the place, and time, and in those who receive it. Now the place is the temple; the time is one day instead of two; and the persons who partake of it are the priests, and the male servants of the priests, but not the men who offer the sacrifice. (241) Therefore the law does not permit the sacrifice to be brought out of the temple, with the intent that, if the man who repents has committed any previous offence also, he may not now be overwhelmed by envious and malicious men, with foolish dispositions and unbridled tongues, always lying in wait for reproach and false accusation; but it must be eaten in the sacred precincts, within which the purification has taken place.

XLIV. (242) And the law orders the priests to feast on what is offered in the sacrifice for many reasons; first of all, that by this command it may do honour to him who has offered the sacrifice, for the dignity of those who eat of the feast is an honour to those who furnish it; secondly, that they may believe the more firmly that those men who feel repentance for their sins do really have God propitious to them, for he would never have invited his servants and ministers to a participation in such a banquet, if his forgiveness of those who provided it had not been complete; and thirdly, because it is not lawful for any one of the priests to bear a part in the sacred ceremonies who is not perfect, for they are rejected for the slightest blemish. (243) And God comforts those who have ceased to travel by the road of wickedness, as if they now, by means of the race of the priesthood, had received a pure purpose of life for the future, and had been sent forth so as to obtain an equal share of honour with the priests. And it is for this reason that the victim sacrificed as a sin-offering is consumed in one day, because men ought to delay to sin, being always slow and reluctant to approach it, but to exert all possible haste and promptness in doing well.

(244) But the sacrifices offered up for the sins of the high priest, or for those of the whole nation, are not prepared to be eaten at all, but are burnt to ashes, and the ashes are sacred as has been said; for there is no one who is superior to the high priest or to the whole nation, or who can as such be an intercessor for them, as to the sins which they have committed. (245) Very naturally, therefore, is the meat of this sacrifice ordered to be consumed by fire,

in imitation of the whole burnt offerings, and this to the honour of those who offer it; not because the sacred judgments of God are given with reference to the rank of those who come before his tribunal, but because the offences committed by men of pre-eminent virtue and real holiness are accounted of a character nearly akin to the good actions of others; (246) for as a deep and fertile soil, even if it at times yields a bad crop, still bears more and better fruit than one which is naturally unproductive, so in the same manner it happens that the barrenness of virtuous and God-fearing men is more full of excellence than the best actions which ordinary people perform by chance; for these men cannot intentionally endure to do anything blameable.

XLV. (247) Having given these commandments about every description of sacrifice in its turn, namely, about the burnt offering, and the sacrifice for preservation, and the sin-offering, he adds another kind of offering common to all the three, in order to show that they are friendly and connected with one another; and this combination of them all is called the great vow; (248) and why it received this appellation we must now proceed to say. When any persons offer first fruits from any portion of their possessions, wheat, or barley, or oil, or wine, or the best of their fruits, or the firstborn males of their flocks and herds, they do so actually dedicating those first fruits which proceed from what is clean, but paying a price as the value of what is unclean; and when they have no longer any materials left in which they can display their piety, they then consecrate and offer up themselves, displaying an unspeakable holiness, and a most superabundant excess of a God-loving disposition, on which account such a dedication is fitly called the great vow; for every man is his own greatest and most valuable possession, and this even he now gives up and abandons. (249) And when a man has vowed this vow the law gives him the following command;

first of all, to touch no unmixed wine, nor any wine that is made of the grape, nor to drink any other strong drink whatever, to the destruction of his reason, considering that during this period his reason also is dedicated to God; for all which could tend to drunkenness is forbidden to those of the priests who are employed in the sacred ministrations, they being commanded to quench their thirst with water; (250) in the second place they are commanded not to show their heads, giving thus a visible sign to all who see them that they are not debasing the pure coinage of their vow; thirdly, they are commanded to keep their body pure and undefiled, so as not even to approach their parents if they are dead, nor their brothers; piety overcoming the natural good will and affection towards their relations and dearest friends, and it is both honourable and expedient that piety should at all times prevail.

XLVI. (251) But when the appointed time for their being released from this vow has arrived, the law then commands the man who has dedicated himself to bring three animals to procure his release from his vow, a male lamb, and a female lamb, and a ram; the one for a burnt offering, the second for a sin-offering, and the ram as a sacrifice for preservation; (252) for in some sense the man who has made such a vow resembles all these things. He resembles the sacrifice of the entire burnt offering, because he is dedicating to his preserver not only a portion of the first fruits of other things, but also of his own self. And he resem-

bles the sin-offering, inasmuch as he is a man; for there is no one born, however perfect he may be, who can wholly avoid the commission of sin. He resembles also the offering for preservation, inasmuch as he has recorded that God the saviour is the cause of his preservation, and does not ascribe it to any physician or to any power of his; for those who have been born themselves, and who are liable to infirmity, are not competent to bestow health even on themselves. Medicine does not benefit all persons, nor does it always benefit the same persons; but there are times even when it does them great injury, since its power depends on different things, both on the thing itself and also on those persons who use it.

(253) And a great impression is made on me by the fact that of three animals offered up in these different sacrifices, there is no one of a different species from the others, but they are every one of the same kind, a ram, and a male lamb, and a female lamb; for God wishes, as I said a little while ago, by this commandment to point out that the three kinds of sacrifice are nearly connected with and akin to one another; because, both the man who repents is saved, and the man who is saved from the diseases of the soul repents, and because both of them hasten with eagerness to attain to an entire and perfect disposition, of which the sacrifice of the whole burnt-offering is a symbol. (254) But since the man has begun to offer himself as his first fruits, and since it is not lawful for the sacred altar to be polluted with human blood, but yet it was by all means necessary that a portion should be consecrated, he has taken care to take a portion, which, being taken, should cause neither pain nor defilement;

for he has cut off the hair of the head, the superfluities of the natural body, as if they were the superfluous branches of a tree, and he has committed them to the fire on which the meat of the sacrifice offered for preservation will be suitably prepared, in order that some portion of the man who has made the vow, which it is not lawful to place upon the altar, may still at all events be combined with the sacrifice, burning the fuel of the sacred flame.

XLVII. (255) These sacred fires are common to all the rest of the people. But it was fitting that the priests also should offer up something on the altar as first fruits, not thinking that the services and sacred ministrations to which they have been appointed have secured them an exemption from such duties. And the first fruits suitable for the priests to offer do not come from anything containing blood, but from the purest portion of human food; (256) for the fine wheaten flour is their continual offering; a tenth part of a sacred measure every day; one half of which is offered up in the morning, and one half in the evening, having been soaked in oil, so that no portion of it can be left for food; for the command of God is, that all the sacrifices of the priests shall be wholly burnt, and that no portion of them shall be allotted for food. Having now, then, to the best of our ability, discussed the matters relating to the sacrifices, we will proceed in due order to speak concerning those who offer them.

XLVIII. (257) The law chooses that a person who brings a sacrifice shall be pure, both in body and soul;—pure in soul from all passions, and diseases, and vices, which can be displayed either in word or deed; and pure in body from all such things as a body is usually defiled by. (258) And it has appointed a burning purification for both these things; for the soul, by means of the animals which are duly fit for sacrifices; and for the body, by ablutions and

sprinklings; concerning which we will speak presently; for it is fit to assign the pre-eminence in honour in every point to the superior and dominant part of the qualities existing in us, namely, to the soul. (259) What, then, is the mode of purifying the soul? "Look," says the law, "take care that the victim which thou bringest to the altar is perfect, wholly without participation in any kind of blemish, selected from many on account of its excellence, by the uncorrupted judgments of the priests, and by their most acute sight, and by their continual practice derived from being exercised in the examination of faultless victims. For if you do not see this with your eyes more than with your reason, you will not wash off all the imperfections and stains which you have imprinted on your whole life, partly in consequence of unexpected events, and partly by deliberate purpose;

(260) for you will find that this exceeding accuracy of investigation into the animals, figuratively signifies the amelioration of your own disposition and conduct; for the law was not established for the sake of irrational animals, but for that of those who have intellect and reason. So that the real object taken care of is not the condition of the victims sacrificed in order that they may have no blemish, but that of the sacrificers that they may not be defiled by any unlawful passion. (261) The body then, as I have already said, he purifies with ablutions and bespringklings, and does not allow a person after he has once washed and sprinkled himself, at once to enter within the sacred precincts, but bids him wait outside for seven days, and to be besprinkled twice, on the third day and on the seventh day; and after this it commands him to wash himself once more, and then it admits him to enter the sacred precincts and to share in the sacred ministrations.

XLIX. (262) We must consider what great prudence and philosophical wisdom is displayed in this law; for nearly all other persons are besprinkled with pure water, generally in the sea, some in rivers, and others again in vessels of water which they draw from fountains. But Moses, having previously prepared ashes which had been left from the sacred fire (and in what manner shall be explained hereafter), appointed that it should be right to take some of them and to put them in a vessel, and then to pour water upon them, and then, dipping some branches of hyssop in the mixture of ashes and water, to sprinkle it over those who were to be purified. (263) And the cause of this proceeding may very probably be said to be this:—The lawgiver's intention is that those who approach the service of the living God should first of all know themselves and their own essence. For how can the man who does not know himself ever comprehend the supreme and all-excelling power of God? (264) Therefore, our bodily essence is earth and water, of which he reminds us by this purification, conceiving that this result—namely, to know one's self, and to know also of what one is composed, of what utterly valueless substances mere ashes and water are—is of itself the most beneficial purification.

(265) For when a man is aware of this he will at once reject all vain and treacherous conceit, and, discarding haughtiness and pride, he will seek to become pleasing to God, and to conciliate the merciful power of that Being who hates arrogance. For it is said somewhere with great beauty, "He that exhibits over proud words or actions offends not men alone but God

also, the maker of equality and of every thing else that is most excellent. (266) Therefore, to us who are amazed and excited by this sprinkling the very elements themselves, earth and water, may almost be said to utter distinct words, and to say plainly, we are the essence of your bodies; nature having mixed us together, divine art has fashioned us into the figure of a man. Being made of us when you were born, you will again be dissolved into us when you come to die; for it is not the nature of any thing to be destroyed so as to become non-existent; but the end brings it back to those elements from which its beginnings come.

L. (267) But now it is necessary to fulfil our promise and to explain the peculiar propriety involved in this use of ashes. For they are not merely the ashes of wood which has been consumed by fire, but also of an animal particularly suited for this kind of purification. (268) For the law orders that a red heifer, which has never been brought under the yoke, shall be sacrificed outside of the city, and that the high priest, taking some of the blood, shall seven times sprinkle with it all the things in front of the temple, and then shall burn the whole animal, with its hide and flesh, and with the belly full of all the entrails. And when the flame begins to pour down, then it commands that these three things shall be thrown into the middle of it, a stick of cedar, a stick of hyssop, and a bunch of saffron; and then, when the fire is wholly extinguished, it commands that some man who is clean shall collect the ashes, and shall again place them outside of the city in some open place. (269) And what figurative meanings he conceals under these orders as symbols, we have accurately explained in another treatise, in which we have discussed the allegories. It is necessary, therefore, for those who are about to go into the temple to partake of the sacrifice, to be cleansed as to their bodies and as to their souls before their bodies.

For the soul is the mistress and the queen, and is superior in every thing, as having received a more divine nature. And the things which cleanse the mind are wisdom and the doctrines of wisdom, which lead to the contemplation of the world and the things in it; and the sacred chorus of the rest of the virtues, and honourable and very praiseworthy actions in accordance with the virtues. (270) Let the man, therefore, who is adorned with these qualities go forth in cheerful confidence to the temple which most nearly belongs to him, the most excellent of all abodes to offer himself as a sacrifice. But let him in whom covetousness and a desire of unjust things dwell and display themselves, cover his head and be silent, checking his shameless folly and his excessive impudence, in those matters in which caution is profitable; for the temple of the truly living God may not be approached by unholy sacrifices. (271) I should say to such a man: My good man, God is not pleased even though a man bring hecatombs to his altar; for he possesses all things as his own, and stands in need of nothing. But he delights in minds which love God, and in men who practise holiness, from whom he gladly receives cakes and barley, and the very cheapest things, as if they were the most valuable in preference to such as are most costly.

(272) And even if they bring nothing else, still when they bring themselves, the most perfect completeness of virtue and excellence, they are offering the most excellent of all sacrifices, honouring God, their Benefactor and Saviour, with hymns and thanksgivings; the former

uttered by the organs of the voice, and the latter without the agency of the tongue or mouth, the worshippers making their exclamations and invocations with their soul alone, and only appreciable by the intellect, and there is but one ear, namely, that of the Deity which hears them. For the hearing of men does not extend so far as to be sensible of them.

LI. (273) And that this statement is true, and not mine but that of nature, is testified to a certain degree by the evident nature of the thing itself, which affords a manifest proof which none can deny who do not cleave to credulity out of a contentious disposition. It is testified also by the law which commands two altars to be prepared, differing both as to the materials of which they are made, as to the places in which they are erected, and as to the purposes to which they are applied; (274) for one is made of stones, carefully selected so to fit one another, and unhewn, and it is erected in the open air, near the steps of the temple, and it is for the purpose of sacrificing victims which contain blood in them. And the other is made of gold, and is erected in the inner part of the temple, within the first veil, and may not be seen by any other human being except those of the priests who keep themselves pure, and it is for the purpose of offering incense upon; (275) from which it is plain that God looks upon even the smallest offering of frankincense by a holy man as more valuable than ten thousand beasts which may be sacrificed by one who is not thoroughly virtuous.

For in proportion, I imagine, as gold is more valuable than stones, and as the things within the inner temple are more holy than those without, in the same proportion is the gratitude displayed by offerings of incense superior to that displayed by the sacrifice of victims full of blood, (276) on which account the altar of incense is honoured not only in the costliness of its materials, and in the manner of its erection, and in its situation, but also in the fact that it ministers every day before any thing else to the thanksgivings to be paid to God. For the law does not permit the priest to offer the sacrifice of the whole burnt offering outside before he has offered incense within at the earliest dawn. (277) And this command is a symbol of nothing else but of the fact that in the eyes of God it is not the number of things sacrificed that is accounted valuable, but the purity of the rational spirit of the sacrificer. Unless, indeed, one can suppose that a judge who is anxious to pronounce a holy judgment will never receive gifts from any of those whose conduct comes before his tribunal, or that, if he does receive such presents, he will be liable to an accusation of corruption; and that a good man will not receive gifts from a wicked person, not even though he may be poor and the other rich, and he himself perhaps in actual want of what he would so receive;

and yet that God can be corrupted by bribes, who is most all-sufficient for himself and who has no need of any thing created; who, being himself the first and most perfect good thing, the everlasting fountain of wisdom, and justice, and of every virtue, rejects the gifts of the wicked. (278) And is not the man who would offer such gifts the most shameless of all men, if he offers a portion of the things which he has acquired by doing injury, or by rapine, or by false denial, or by robbery, to God as if he were a partner in his wickedness? O most miserable of all men! I should say to such a man, "You must be expecting one of two things. Either that you will be able to pass undetected, or that you will be discovered. (279)

Therefore, if you expect to be able to pass undetected, you are ignorant of the power of God, by which he at the same time sees everything and hears everything. And if you think that you will be discovered, you are most audacious in (when you ought rather to endeavour to conceal the wicked actions which you have committed) bringing forward to light specimens of all your iniquitous deeds, and giving yourself airs, and dividing the fruits of them with God, bringing him unholy first fruits. And have you not considered this, that the law does not admit of lawlessness, nor does the light of the sun admit of darkness;

but God is the archetypal model of all laws, and the sun, which can be appreciated only by the intellect, is the archetypal model of that which is visible to the senses, bringing forth from its invisible fountains visible light to afford to him who sees. Moreover, there are other commandments relating to the altar. (280) This injunction also is very admirably and properly set down in the sacred tablets of the law, that the wages of a harlot are not to be received into the temple, and inasmuch as she has earned them by selling her beauty, having chosen a most infamous life for the sake of shameful gain; (281) but if the gifts which proceed from a woman who has lived as a concubine are unholy, how can those be different which proceed from a soul which is deriled in the same manner, which has voluntarily abandoned itself to shame and to the lowest infamy, to drunkenness and gluttony, and covetousness and ambition, and love of pleasure, and to innumerable other kinds of passions, and diseases, and wickednesses? For what time can be long enough to efface those defilements, I indeed do not know. (282) Very often in truth time has put an end to the occupation of a harlot, since, when women have outlived their beauty, no one any longer approaches them, their prime having withered away like that of some flowers;

and what length of time can ever transform the harlotry of the soul which from its youth has been trained in early and habitual incontinence, so as to bring it over to good order? No time could do this, but God alone, to whom all things are possible, even those which among us are impossible. (283) Accordingly, the man who is about to offer a sacrifice ought to examine and see, not whether the victim is without blemish, but whether his mind is sound, and entire, and perfect. Let him likewise investigate the causes for which he is about to offer the sacrifice; for it must be as an expression of thankfulness for kindnesses which have been shown to him, or else of supplication for the permanence of his present blessings, or for the acquisition of some future good, or else to avert some evil either present or expected; for all which objects he should labour to bring his reason into a state of good health and sanity; (284) for if he is giving thanks for benefits conferred upon him, he must take care not to behave like an ungrateful man, becoming wicked, for the benefits are conferred on a virtuous man; or if his object be to secure the permanence of his present prosperity and happiness, and to be enabled to look forward to such for the future, he must still show himself worthy of his good fortune, and behave virtuously;

or if he is asking to escape from evils, let him not commit actions deserving of correction and punishment.

LII. (285) The law says, "A fire shall be kept burning on the altar which shall never be extinguished, but shall be kept burning for ever." I think with great reason and propriety; for, since the graces of God are everlasting, and unceasing, and uninterrupted, which we now enjoy day and night, and since the symbol of gratitude is the sacred flame, it is fitting that it should be kindled, and that it should remain unextinguished for ever. (286) And, perhaps, the lawgiver designed by this command to connect the old with the new sacrifices, and to unite the two by the duration and presence of the same fire by which all such sacrifices are consecrated, in order to demonstrate the fact that all perfect sacrifices consisted in thanksgiving, although, according to the diversity of the occasions on which they are offered, more victims are offered at one time and fewer at another. (287) But some are verbal symbols of things appreciable only by the intellect, and the mystical meaning which is concealed beneath them must be investigated by those who are eager for truth in accordance with the rules of allegory. The altar of God is the grateful soul of the wise man, being compounded of perfect numbers undivided and indivisible; for no part of virtue is useless. (288) On this soul the sacred fire is continually kept burning, preserved with care and unextinguishable. But the light of the mind is wisdom; as, on the contrary, the darkness of the soul is folly. For what the light discernible by the outward senses is to the eyes, that is knowledge to reason with a view to the contemplation of incorporeal things discernible only by the intellect, the light of which is continually shining and never extinguished.

LIII. (289) After this the law says, "On every offering you shall add Salt. By which injunction, as I have said before, he figuratively implies a duration for ever; for salt is calculated to preserve bodies, being placed in the second rank as inferior only to the soul; for as the soul is the cause of bodies not being destroyed, so likewise is salt, which keeps them together in the greatest degree, and to some extent makes them immortal. (290) On which account the law calls the altar thysiastērion, giving it a peculiar name of especial honour, from its preserving (diatēreō) the sacrifices (tas thysias) in a proper manner, and this too though the flesh is consumed by fire; so as to afford the most evident proof possible that God looks not upon the victims as forming the real sacrifice, but on the mind and willingness of him who offers them, that so the durability and firmness of the altar may be ensured by virtue. (291) Moreover, it also ordains that every sacrifice shall be offered up without any leaven or honey, not thinking it fit that either of these things should be brought to the altar. The honey, perhaps, because the bee which collects it is not a clean animal, inasmuch as it derives its birth, as the story goes, from the putrefaction and corruption of dead oxen, just as wasps spring from the bodies of horses.

(292) Or else this may be forbidden as a figurative declaration that all superfluous pleasure is unholy, making, indeed, the things which are eaten sweet to the taste, but inflicting bitter pains difficult to be cured at a subsequent period, by which the soul must of necessity be agitated and thrown into confusion, not being able to settle on any sure resting place. (293) And leaven is forbidden on account of the rising which it causes; this prohibition again having a figurative meaning, intimating that no one who comes to the altar ought at all to allow himself to be elated, being puffed up by insolence; but that such persons may keep their

eyes fixed on the greatness of God, and so obtain a proper conception of the weakness of all created beings, even if they be very prosperous; and that so cherishing correct notions they may correct the arrogant lofiness of their minds, and discard all treacherous self-conceit. (294) But if the Creator and maker of the universe, who has no need of anything which he has created, not looking at the exceeding greatness of his own power and at his own authority, but at your weakness, gives you a share of his own merciful power, supplying the deficiencies with which you are overwhelmed, how do you think it fitting that you should behave towards men who are akin to you by nature, and who are springing from the same elements with yourself, when you have brought nothing into the world, not even yourself?

(295) For, my fine fellow, you came naked into the world, and you shall leave it again naked, having received the interval between your birth and death as a loan from God; during which what ought you to do rather than take care to live in communion and harmony with your fellow creatures, studying equality, and humanity, and virtue, repudiating unequal, and unjust, and irreconcilable unsociable wickedness, which makes that animal which is by nature the most gentle of all, namely, man, a cruel and untractable monster?

LIV. (296) Again, the law commands that candles shall be kept burning from evening until morning on the sacred candlesticks within the veil, on many accounts. One of which is that the holy places may be kept illuminated without any interruption after the cessation of the light of day, being always kept free from any participation in darkness, just as the stars themselves are, for they too, when the sun sets, exhibit their own light, never forsaking the place which was originally appointed for them in the world. (297) Secondly, in order that by night, also, a rite akin to and closely resembling the sacrifices by day may be performed so as to give pleasures to God, and that no time or occasion fit for offering thanksgiving may ever be left out, which is a duty most suitable and natural for night; for it is not improper to call the blaze of the most sacred light in the innermost shrine itself a sacrifice. (298) The third, which is a reason of the very greatest importance, is this.

Since we are not only well treated while we are awake, but also when we are asleep, inasmuch as the mighty God gives sleep as a great assistance to the human race, for the benefit of both their bodies and souls, of their bodies as being by it relieved of the labours of the day, and of their souls as being lightened by it of all their cares, and being restored to themselves after all the disorder and confusion caused by the outward senses, and as being then enabled to retire within and commune with themselves, the law has very properly thought fit to make a distinction of the actions of thanksgiving, so that sacrifices may be made on behalf of those who are awake by means of the victims which are offered, and on behalf of those who are asleep, and of those who are benefited by sleep, by the lighting of the sacred candles.

LV. (299) These, then, and other commandments like them, are those which are established for the purpose of promoting piety, by express injunctions and prohibitions. But those which are in accordance with philosophical suggestions and recommendations must be explained in this manner; for the lawgiver, in effect, says, "God, O mind of man! demands nothing of

you which is either oppressive, or uncertain, or difficult, but only such things as are very simple and easy. (300) And these are, to love him as your benefactor; and if you fail to do so, at all events, to fear him as your Governor and Lord, and to enter zealously upon all the paths which may please him, and to serve him in no careless or superficial manner, but with one's whole soul thoroughly filled as it ought to be with God-loving sentiments, and to cleave to his commandments, and to honour justice, by all which means the world itself continues constantly in the same nature without ever changing, and all other things which are contained in the world have a tendency towards improvement, such as the sun and the moon, and the whole multitude of the rest of the stars, and the entire heaven. But the mountains of the earth are elevated to the greatest possible height, and the champaign country, like other fusible essences, is spread over a body of wide extent, and the sea also changes so as to become united with sweet waters, and the rains also become in their turn similar to the sea.

Therefore every one of those things is still fixed within the same boundaries as those within which it was originally created, when it was first disposed of in regular order. But you shall be better, living quite irreproachably. (301) And what of all these things is either grievous or laborious? You are not compelled to pass over unnavigable seas; or, when tossed about by the billows of the middle of winter and the force of contrary winds, to wander about the sea in every direction; or to travel on foot over rough and pathless byeways, always being in dread of the haunts of robbers, or of the attacks of wild beasts; or to watch all night to protect your walls in the open air, while the enemy are lying in ambush for you, and threatening you with the very extremity of danger. Come, now, let no unpleasant topics be brought up in pleasant circumstances. We must use words of good omen with reference to such advantageous matters. (302) It is only necessary for the mind to consent and everything will be ready. Are you not aware that both that heaven which is invisible to the outward senses, and that likewise which is appreciable only by the intellect, belongs to God: the heaven of heavens as we may call it; and again, that the earth and all that is in it, and the whole world, both that which is visible and that which is invisible and incorporeal, being a model of the real heaven?

LVI. (303) But, nevertheless, he selected out of the whole race of mankind those who were really men for their superior excellence; and he elected them and thought them worthy of the highest possible honour, calling them to the service of himself, to that everlasting fountain of all that is good; from which he has showered forth other virtues, drawing forth, at the same time, for our enjoyment, combined with the greatest possible advantage, a drink contributing more than ever nectar, or at all events not less, to make those who drink of it immortal. (304) But those men are to be pitied, and are altogether miserable, who have never banquetted on the labours of virtue; and they have remained to the end the most miserable of all men who have been always ignorant of the taste of moral excellence, when it was in their power to have feasted on and luxuriated among justice and equality. But these men are uncircumcised in their hearts, as the law expresses it, and by reason of the hardness of their hearts they are stubborn, resisting and breaking their traces in a

restive manner; (305) whom the Lord reproves, saying, "Be ye circumcised as to your hard-Heartedness; that means, "do ye eradicate the overbearing character of your dominant part, which the immoderate impulses of the passing hour have sown and caused to grow within you, and which the wicked husbandman of the soul, folly, planted.

(306) Again, it says, "Let not your necks be stiff," that is to say, let not your mind be unbending and self-willed, and let it not admit into itself that most blameable ignorance of excessive perverseness. But discarding obstinacy and moroseness of nature as an enemy, let it change so as to become gentle, and inclined to obey the laws of nature. (307) Do you not see that the most important and greatest of all the powers of the living God are his beneficent and his punishing power? And his beneficent power is called God, since it is by means of this that he made and arranged the universe. And the other, or punishing power, is called Lord, on which his sovereignty over the universe depends. And God is God, not only of men, but also of gods; and he is mighty, being truly strong and truly powerful.

LVII. (308) But, nevertheless, though he is so great in excellence and in power, he feels pity and compassion for all those who are most completely sunk in want and distress, not considering it beneath his dignity to be the judge in the causes of proselytes, and orphans, and widows, and disregarding kings and tyrants, and men in high commands, and honouring the humility of those men above mentioned, I mean the proselytes, with precedence, on this account. (309) These men, having forsaken their country and their national customs in which they were bred up, which, however, were full of the inventions of falsehood and pride, becoming genuine lovers of truth, have come over to piety; and becoming in all worthiness suppliants and servants of the true and living God, they very properly receive a precedence which they have deserved, having found the reward of their fleeing to God in the assistance which they now receive from him. (310) And in the case of orphans and widows, since they have been deprived of their natural protectors, the one class having lost their parents, and the others their husbands, they have no refuge whatever to which they can flee, no aid which they can hope for from man, being utterly destitute; on which account they are not deprived of the greatest hope of all, the hope of relief from God, who, because of his merciful character, does not refuse to provide and to care for persons so wholly desolate.

(311) "Let then," says the law, "God alone be thy boast, and thy greater glory," And do not pride thyself either on thy wealth, or on thy glory, or on the beauty of thy person, or on thy strength, or on anything of the same kind as the objects at which foolish empty-headed persons are apt to be elated; considering that, in the first place, these things have no connection at all with the nature of good, and secondly, that they are liable to rapid changes, fading away in a manner before they have time to flourish permanently. (312) And let us cling to the custom of addressing our supplications to him, and let us not, after we have subdued our enemies, imitate their impiety in those matters of conduct in which they fancy that they are acting piously, burning their sons and their daughters to their gods, not, indeed, that it is the custom of all the barbarians to burn their children. (313) For they are not become so perfectly savage in their natures as to endure in time of peace to treat their nearest and dearest relatives as they would scarcely treat their irreconcilable enemies in time of war. But that they do in reality inflame and corrupt the souls of the children of whom they are the parents from the very moment that they are out of their swaddling clothes; not imprinting on their minds, while they are still tender, any true opinions respecting the one only and truly living God.

Let us not then be overcome by, and fall down before, and yield to their good fortune as if they had prevailed by reason of their piety. (314) For present prosperity is given to many persons for a snare, being only a bait to be followed by excessive and incurable evils. And it is very likely that even men who are unworthy may be allowed to be successful, not for their own sakes, but in order that we who act impiously may be more vehemently grieved and pained, who having been born in a God-fearing city, and having been bred up in laws which would imbue men with every virtue, and having been instructed from our earliest youth in all such pursuits as are most honourable to men, neglect them all, and cling only to such

practices as deserve to be neglected, considering all good things as subjects for amusement, and looking upon things fit only for sport as seriously good.

LVIII. (315) And if, indeed, any one assuming the name and appearance of a prophet, appearing to be inspired and possessed by the Holy Spirit, were to seek to lead the people to the worship of those who are accounted gods in the different cities, it would not be fitting for the people to attend to him being deceived by the name of a prophet. For such an one is an impostor and not a prophet, since he has been inventing speeches and oracles full of falsehood, (316) even though a brother, or a son, or a daughter, or a wife, or a steward, or a firm friend, or any one else who seems to be well-intentioned towards one should seek to lead one in a similar course; exhorting one to be cheerful among the multitude, and to approach the same temples and to adopt the same sacrifices; but such an one should be punished as a public and common enemy, and we should think but little of any relationship, and one should relate his recommendations to all the lovers of piety, who with all speed and without any delay would hasten to inflict punishment on the impious man, judging it a virtuous action to be zealous for his execution. (317) For we should acknowledge only one relationship, and one bond of friendship, namely, a mutual zeal for the service of God, and a desire to say and do everything that is consistent with piety.

And these bonds which are called relationships of blood, being derived from one's ancestors, and those connections which are derived from intermarriages and from other similar causes, must all be renounced, if they do not all hasten to the same end, namely, the honour of God which is the one indissoluble bond of all united good will. For such men will lay claim to a more venerable and sacred kind of relationship; (318) and the law confirms my assertion, where it says that those who do what is pleasing to nature and virtuous are the sons of God, for it says, "Ye are the sons of the Lord your God," inasmuch as you will be thought worthy of his providence and care in your behalf as though he were your father. And that care is as much superior to that which is shown by a man's own parents, as I imagine the being who takes it is superior to them.

LIX. (319) In addition to this the lawgiver also entirely removes out of his sacred code of laws all ordinances respecting initiations, and mysteries, and all such trickery and buffoonery; not choosing that men who are brought up in such a constitution as that which he was giving should be busied about such matters, and, placing their dependence on mystic enchantments, should be led to neglect the truth, and to pursue those objects which have very naturally received night and darkness for their portion, passing over the things which are worthy of light and of day. Let no one, therefore, of the disciples or followers of Moses either be initiated himself into any mysterious rites of worship, or initiate any one else; for both the act of learning and that of teaching such initiations is an impiety of no slight order. (320) For if these things are virtuous, and honourable, and profitable, why do ye, O ye men who are initiated, shut yourselves up in dense darkness, and limit your benefits to just three or four men, when you might bring down the advantages which you have to bestow into the middle of the market place, and benefit all men; so that every one might without hindrance

partake of a better and more fortunate life? (321) for envy is never found in conjunction with virtue.

Let men who do injurious things be put to shame, and seeking hiding places and recesses in the earth, and deep darkness, hide themselves, concealing their lawless iniquity from sight, so that no one may behold it. But to those who do such things as are for the common advantage, let there be freedom of speech, and let them go by day through the middle of the market place where they will meet with the most numerous crowds, to display their own manner of life in the pure sun, and to do good to the assembled multitudes by means of the principal of the outward senses, giving them to see those things the sight of which is most delightful and most impressive, and hearing and feasting upon salutary speeches which are accustomed to delight the minds even of those men who are not utterly illiterate. (322) Do you not see that nature has concealed none of those works which are deservedly celebrated and honourable, but has exhibited openly the stars and the whole of heaven, so as to cause the sight pleasure, and to excite a desire for philosophy, and she also displays her seas, and fountains, and rivers, and the excellencies of the atmosphere, and the beautiful adaptation of the winds to the various seasons of the year, and of plants, and of animals, and, moreover, the innumerable species of fruits, for the use and enjoyment of men?

(323) Would it not have been right, then, for you, following her example and design, to give to those who are worthy of it all things that are necessary for their advantage? But now it very often happens that no good men at all are initiated by them, but that sometimes robbers, and wreckers, and companies of debauched and polluted women are, when they have given money enough to those who initiate them, and who reveal to them the mysteries which they call sacred. But let all such men be driven away and expelled from that city, and denied all share in that constitution, in which honour and truth are reverenced for their own sake. And this is enough to say on this subject.

LX. (324) But the law, being most especially an interpreter of equal communion, and of courteous humanity among men, has preserved the honour and dignity of each virtue; not permitting any one who is incurably sunk in vice to flee to them, but rejecting all such persons and repelling them to a distance. (325) Therefore, as it was aware that no inconsiderable number of wicked men are often mingled in these assemblies, and escape notice by reason of the crowds collected there, in order to prevent that from being the case in this instance, he previously excludes all who are unworthy from the sacred assembly, beginning in the first instance with those who are afflicted with the disease of effeminacy, men-women, who, having adulterated the coinage of nature, are willingly driven into the appearance and treatment of licentious women. He also banishes all those who have suffered any injury or mutilation in their most important members, and those who, seeking to preserve the flower of their beauty so that it may not speedily wither away, have altered the impression of their natural manly appearance into the resemblance of a woman. (326) The law also excludes not only all harlots, but also those who being born of a harlot bear about them the disgrace of their mother, because their original birth and origin have been adulterated. (327) For

this passage (if there is any passage at all in the whole scripture which does so) admits of an allegorical interpretation;

for there is not one description only of impious and unholy men, but there are many and different. For some persons affirm that the incorporeal ideas are only an empty name, having no participation in any real fact, removing the most important of all essences from the list of existing things, though it is in fact the archetypal model of all things which are the distinctive qualities of essence, in accordance with which each thing is assigned to its proper species and limited to its proper dimensions. (328) The sacred pillars of the law call all these men broken; for such an injury as is implied by that term leaves a man destitute of all distinctive quality and species, and what is so broken is nothing else, to speak the strict truth, than mere shapeless material. Thus, the doctrine which takes away species throws every thing into confusion, and moreover brings back that want of proper form which existed before the elements were reduced into proper order. (329) And what can be more absurd than this? For it is out of that essence that God created every thing, without indeed touching it himself, for it was not lawful for the all-wise and all-blessed God to touch materials which were all misshapen and confused, but he created them by the agency of his incorporeal powers, of which the proper name is ”ideas,” which he so exerted that every genus received its proper form. But this opinion has created great irregularity and confusion.

For when it takes away the things by means of which the distinctive qualities exist, it at the same time takes away the distinctive qualities themselves. (330) But other persons, as if they were engaged in a contest of wickedness, being anxious to carry off the prizes of victory, go beyond all others in impiety, joining to their denial of the ideas a negative also of the being of God, as if he had no real existence but were only spoken of for the sake of what is beneficial to men. Others, again, out of fear of that Being who appears to be present everywhere and to see every thing, are barren of wisdom, but devoted to the maintenance of that which is the greatest of all wickednesses, namely impiety. (331) There is also a third class, who have entered on the contrary path, guiding a multitude of men and women, of old and young, filling the world with arguments in favour of a multiplicity of rulers, in order by such means to eradicate all notions of the one and truly living God from the minds of men. (332) These are they who are symbolically called by the law the sons of a harlot. For as mothers who are harlots do not know who is the real father of their children, and cannot register him accurately, but have many, or I might almost say all men, their lovers and associates, the same is the case with those who are ignorant of the one true God.

For, inventing a great number whom they falsely call gods, they are blinded as to the most important of all existing things which they ought to have thoroughly learnt, if not alone, at all events as the first and greatest of all things from their earliest childhood; for what can be a more honourable thing to learn than the knowledge of the true and living God?

LXI. (333) The law also excludes a fourth class, and a fifth, both hastening to the same end, but not with the same intention; for, as they are both followers of the same great evil, self-will, they have divided between them the whole soul as a kind of common inheritance,

consisting of a rational and an irrational part; and the one class has appropriate the rational part, which is the mind, and the other the irrational part which is again subdivided into the outward senses; (334) therefore, the champions of the mind attribute to it the predominance in and supreme authority over all human affairs, and affirm that it is able to preserve all past things in its recollection, and to comprehend all present things with great vigour, and to divine the future by probable conjecture; (335) for this is the faculty which sowed and planted all the fertile soil in both the mountainous and champaign districts of the earth, and which invented agriculture, the most useful of all sciences for human life. This also is the faculty which surveyed the heaven, and by a proper contemplation of it made the earth accessible to ships by an ingenuity beyond all powers of description; (336) this, also invented letters, and music, and the whole range of encyclical instruction, and brought them to perfection. This also, is the parent of that greatest of all good things, philosophy, and by means of its different parts it has benefited human life, proceeding by the logical portion of it to an infallible interpretation of difficulties, and by its moral part to a correction of the manners and dispositions of men; and by its physical division to the knowledge of the heaven and the world. And they have also collected and assembled many other praises of the mind on which they dwell, having a continual reference to the species already mentioned, about which we have not at the present time leisure to occupy ourselves.

LXII. (337) But the champions of the outward senses extol their praises, also, with great energy and magnificence; enumerating in their discourse all the wants which are supplied by their means, and they say that two of them are the causes of living; smell and taste; and two of living well, seeing and hearing; (338) therefore, by means of taste the nourishment derived from food is conveyed into the system, and by means of the nostrils the air on which every living thing depends; for this also is a continual food, which nourishes and preserves men, not only while they are awake, but also while they are asleep. And the proof of this is clear; for if the passage of the breath be obstructed for even the shortest period, to such a degree as wholly to cut off the air which is intended by nature to be conveyed into the system from without, inevitable death will of necessity ensue. (339) Again, of the more philosophical of the outward senses by means of which the living well is produced, the power of sight beholds the light which is the most beautiful of all essences, and by means of the light it beholds all other things, the sun, the moon, the stars, the heaven, the earth, the sea, the innumerable varieties of plants and animals, and in short all bodies, and shapes, and odours, and magnitudes whatever, the sight of which has given birth to excessive wisdom, and has begotten a great desire for knowledge.

(340) And even without reckoning the advantage derived from these things; sight also affords us the greatest benefits in respect of the power of distinguishing one's relatives and strangers, and friends, and avoiding what is injurious and choosing what is beneficial. Now each of the other parts of the body has been created with reference to appropriate uses, which are of great importance, as, for instance, the feet were made for walking, and for all the other uses to which the legs can be applied; again, the hands were created for the purpose of doing, or giving, or taking anything; and the eyes, as a sort of universal good, afford

both to the hands and feet, and to all the other parts of the body the cause of being able to act or move rightly; (341) and that this is the case is most unerringly demonstrated by the evidence of those who have suffered any mutilation in these members, who cannot in real truth be said to have either feet or hands, and who by the reality of their condition prove the correctness of their name, which they say that men of old gave them not so much by way of reproach as out of compassion, calling them impotent, out of surprise at what they see. (342) Again, hearing is the thing by which melodies and rhythm, and all parts and divisions of music are distinguished;

for song and speech are salutary and wholesome medicines, the one charming the passions and the inharmonious qualities within us by its rhythm, and our unmelodious qualities by its melodies, and bridling our immoderate vehemence by its fixed measures; (343) and each of those parts of it are various and multiform, as the musicians and poets do testify, whom we must believe; and speech, checking and cutting short all the impulses which lead to wickedness, and healing those who are under the dominion of folly and misery, and strengthening those who are inclined to yield in a cowardly manner, and subduing those who resist more obstinately, becomes thus the cause of the greatest advantages.

LXIII. (344) The advocates of the mind and of the outward senses, having put these arguments together, make gods of both of them, the one deifying the first, and the other the last; both classes out of their self-will and self-conceit forgetting the truly living God. On which account the lawgiver very naturally excludes them all from the sacred assembly, calling those who would take away the ideas, broken in the stones, and those too who are utterly atheistical, to whom he has given the appropriate name of eunuchs; and those who are the teachers of an opposite system of theogony, whom he calls the sons of a harlot; and besides all these classes he excludes also the self-willed and self-conceited, some of whom have deified reason, and others have called each separate one of the outward senses gods. For all these men are hastening to the same end, even though they are not all influenced by the same intentions. (345) But we who are the followers and disciples of the prophet Moses, will never abandon our investigation into the nature of the true God; looking upon the knowledge of him as the true end of happiness; and thinking that the true everlasting life, as the law says, is to live in obedience to and worship of God; in which precept it gives us a most important and philosophical lesson; for in real truth those who are atheists are dead as to their souls, but those who are marshalled in the ranks of the true living God, as his servants, enjoy an everlasting life.

The Special Laws, II

I. (1) In the treatise preceding this one we have discussed with accuracy two articles of the ten commandments, that which relates to not thinking that any other beings are absolute gods, except God himself; and the other which enjoins us not to worship as God any object made with hands. And we also spoke of the laws which relate specially to each of these points. But we will now proceed to discuss the three which come next in the regular order, again adapting suitable special laws to each. (2) And the first of these other commandments is not to take the name of God in vain; for the word of the virtuous man, says the law, shall be his oath, firm, unchangeable, which cannot lie, founded steadfastly on truth. And even if particular necessities shall compel him to swear, then he should make the witness to his oath the health or happy old age of his father or mother, if they are alive; or their memory, if they are dead. And, indeed, a man's parents are the copies and imitations of divine power, since they have brought people who had no existence into existence.

(3) One person is recorded in the law, one of the patriarchs of the race, and one of those most especially admired for his wisdom, "as swearing by the face of his father," for the benefit, I imagine, of all those who might live afterwards, and with the object of giving necessary instruction, so that posterity might honour their parents in the proper manner, loving them as benefactors and respecting them as rulers appointed by nature, and might therefore not rashly invoke the name of God. (4) And these men also deserve to be praised who, when they are compelled to swear, by their slowness, and delay, and evasion, cause fear not only to those who see them, but to those also who invite them to take an oath; for when they do pronounce the oath they are accustomed to say only thus much, "By the—; or, "No, by the—; without any further addition, giving an emphasis to these words by the mutilation of the usual form, but without uttering the express oath. (5) However, if a man must swear and is so inclined, let him add, if he pleases, not indeed the highest name of all, and the most important cause of all things, but the earth, the sun, the stars, the heaven, the universal world; for these things are all most worthy of being named, and are more ancient than our own birth, and, moreover, they never grow old, lasting for ever and ever, in accordance with the will of their Creator.

II. (6) And some men display such easiness and indifference on the subject, that, passing over all created things, they dare in their ordinary conversation to rise up to the Creator and

Father of the universe, without stopping to consider the place in which they are, whether it be profane or sacred; or the time, whether it be suitable; or themselves, whether they are pure in body and soul; or the business, whether it be important; or the occasion, whether it is necessary; but (as the proverb says), they pollute everything with unwashed feet, as if it were decent, since nature has bestowed a tongue upon them, for them to let it loose unrestrained and unbridled to approach objects which it is impious to approach. (7) When they ought rather to employ that most excellent of all the organs by which voice and speech (the most useful things in human life, and the causes of all communion among men) are made distinct and articulate, in a manner to contribute to the honour, and dignity, and blessing of the great Cause of all things. (8) But now, out of their excessive impiety, they use the most awful names in speaking of the most unimportant matters, and heaping one appellation upon another in a perfect crowd they feel no shame, thinking that by the frequency and number of their uninterrupted oaths they will attain to the object which they desire, being very foolish to think so; for a great number of oaths is no proof of credibility, but rather of a man's not deserving to be believed in the opinion of men of sense and wisdom.

III. (9) But if any one being compelled to swear, swears by anything whatever in a manner which the law does not forbid, let him exert himself with all his strength and by every means in his power to give effect to his oath, interposing no hindrance to prevent the accomplishment of the matter thus ratified, especially if neither implacable anger or frenzied love, or unrestrained appetites agitate the mind, so that it does not know what is said or done, but if the oath has been taken with sober reason and deliberate purpose. (10) For what is better than to speak with perfect truth throughout one's whole life, and to prove this by the evidence of God himself? For an oath is nothing else but the testimony of God invoked in a matter which is a subject of doubt, and to invoke God to witness a statement which is not true is the most impious of all things. (11) For a man who does this, is all but saying in plain words (even though he hold his peace), "I am using thee as a veil for my iniquity; do thou co-operate with me, who am ashamed to appear openly to be behaving unjustly. For though I am doing wrong, I am anxious not to be accounted wicked, but thou canst be indifferent to thy reputation with the multitude, having no regard to being well spoken of.

But to say or imagine such things as these is most impious, for not only would God, who is free from all participation in wickedness, but even any father or any stranger, provided he were not utterly devoid of all virtue, would be indignant if he were addressed in such a way as this. (12) A man, therefore, as I have said, must be sure and give effect to all oaths which are taken for honourable and desirable objects, for the due establishment of private or public objects of importance, under the guidance of wisdom, and justice, and holiness.

IV. And in this description of oaths those most lawful vows are included which are offered up in consequence of an abundance of blessings, either present or expected; but if any vows are made for contrary objects, it is not holy to ratify them, (13) for there are some men who swear, if chance so prompts them, to commit theft, or sacrilege, or adultery, or rape, or to inflict wounds or slaughter, or any similar acts of wickedness, and who perform them

without any delay, making an excuse that they must keep their oaths, as if it were not better and more acceptable to God to do no iniquity, than to perform such a vow and oath as that. The national laws and ancient ordinances of every people are established for the sake of justice and of every virtue, and what else are laws and ordinances but the sacred words of nature having an authority and power in themselves, so that they differ in no respect from oaths? (14) And let every man who commits wicked actions because he is so bound by an oath, beware that he is not keeping his oath, but that he is rather violating one which is worthy of great care and attention to preserve it, which sets a seal as it were to what is honourable and just, for he is adding wickedness to wickedness, adding lawless actions to oaths taken on improper occasions, which had better have been buried in silence.

(15) Let such a man, therefore, abstain from committing iniquity, and seek to propitiate God, that he may grant to him the mercy of that humane power which is innate in him, so as to pardon him for the oaths which he took in his folly. For it is incurable madness and insanity to take upon himself twofold evils, when he might put off one half of the burden of them. (16) But there are some men who, out of the excess of their wicked hatred of their species, being naturally unsociable and inhuman, or else being constrained by anger as by a hard mistress, think to confirm the savageness of their natural disposition by an oath, swearing that they will not admit this man or that man to sit at the same table with them, or to come under the same roof; or, again, that they will not give any assistance to such an one, or that they will not receive any from him as long as he lives. And sometimes even after the death of their enemy, they keep up their irreconcileable enmity, not allowing their friends to give the customary honours even to their dead bodies when in the grave. (17) I would recommend to such men, as to those I have mentioned before, to seek to propitiate the mercy of God by prayers and sacrifices, that so they may find some cure for the diseases of their souls which no man is competent to heal.

V. (18) But there are other persons, also, boastful, puffed up with pride and arrogance, who, being insatiably greedy of glory, are determined to obey none of the precepts which point to that most beneficial virtue, frugality; but even if any one exhorts them to it, in order to induce them to shake off the obstinate impetuosity of the appetites, they look upon all their admonitions as insults, and drive their course on headlong to every kind of effeminate luxury, despising those who seek to correct them, and making a joke of and turning into ridicule all the honourable and advantageous recommendations of wisdom. (19) And if such men happen to be in such circumstances as to have any abundance and superfluity of the means of living, they declare with positive oaths that they will indulge in all imaginable expense for the use and enjoyment of costly luxury. For instance, a man who has lately come into the enjoyment of considerable riches, embraces a prodigal and extravagant course of life;

and when some old man, some relation perhaps, or some friend of his father, comes and admonishes him, exhorting him to alter his ways and to come over to a more honourable and strict behaviour, he is indignant beyond all measure at the advice, and being obstinate

in his contentious disposition, swears that as long as he has the means and resources necessary for supplying his wants he will not practise any single way which leads to economy or moderation, neither in the city nor in the country, neither when travelling by sea nor by land, but that he will at all times and in all places show how rich and liberal he is; but as it seems to me such conduct as this is not so much a display of riches as of insolence and intemperance. (20) And yet many men who have before now been placed in situations of great authority, and even many who now are so, though they have most abundant resources of all kinds, and enormous riches, wealth continually and uninterruptedly flowing upon them as if from some unceasing spring, do nevertheless at times turn to the same things which we poor men use, to earthenware cups, and small cheap loaves, and olives, or cheese, or vegetables, for a seasoning to their dinners;

and in the summer put on a girdle and a linen garment, and in winter any whole and stout cloak, and for sleep use a bed made on the ground, discarding gladly couches made of ivory or wrought in tortoiseshell and gold, and coverlets of various embroidery, and rich clothes and purple dyes, and the luxury of sweet and elaborate confectionery, and costly viands; (21) and the reason of this conduct is not merely that they have a virtuous and abstemious disposition by nature, but also that they have enjoyed a good education from their earliest youth, which has taught them to honour what belongs to man rather than what belongs to authority, which also taking up its settled abode in the soul, I may almost say reminds it every day of its humanity, drawing it down from lofty and arrogant thoughts, and reducing it within due bounds, and correcting whatever is unequal by the introduction of equality. (22) Therefore such men fill their cities with vigour and abundance, and with good laws and peace, depriving them of no good thing whatever, but providing them with all requisite blessings in the most unlimited and unsparing manner; for this conduct and actions of this sort are the achievements of men of real nobility, and of men who may truly be called governors.

(23) But the actions of men newly become rich, of men who by some blunder of fortune have arrived at great wealth, who have no notion, not even in their dreams, of wealth which is genuine and truly endowed with sight, which consists of the perfect virtues, and of actions in accordance with such virtues, but who stumble against that wealth which is blind, leaning upon which, and therefore of necessity missing the right road, they turn into one which is no road at all, admiring objects which deserve no honour at all, and ridiculing things that are honourable by nature; men whom the word of God reproves and reproaches in no moderate degree for introducing oaths on unfitting occasions; for such men are difficult to purify and difficult to cure, so as not to be thought deserving pardon even by God, who is all-merciful by nature.

VI. (24) But the law takes away from virgins and from married women the power of making vows independently, pronouncing the parents of the one class, and the husbands of the other, their lords; and with reference to any confirmation or disavowal of their oaths, declaring that that power belongs in the one case to the father, and in the other to the husband. And very

reasonably, for the one class by reason of their youth are not aware of the importance of oaths, so that they stand in need of the advice of others to judge for them; while the other class do often out of easiness of disposition take oaths which are not for the interest of their husbands, on which account the law invests the husbands and fathers with authority either to ratify their oaths or to declare them void. (25) And let not widows swear inconsiderately, for they have no one who can beg them off from the effect of their oaths; neither husbands, from whom they are now separated, nor fathers, whose houses they have quitted when they departed from home on the occasion of their marriage, since it is unavoidable that their oaths must stand as being confirmed through the absence of any one to take care of the interests of the swearers.

(26) But if any one knows that any one else is violating his oath, and does not inform against him, or convict him, being influenced by friendship, or respect, or fear, rather than by piety, he shall be liable to the same punishment as the perjured person; for assenting to one who does wrong differs in no respect from doing wrong one's self. (27) And punishment is inflicted on perjured persons in some cases by God and in others by men; but those punishments which proceed from God are the most fearful and the most severe, for God shows no mercy to men who commit such impiety as that, but allows them to remain for ever unpurified, and in my opinion with great justice and propriety, for the man who despises such important matters cannot complain if he is despised in his turn, receiving a fate equal to his actions. (28) But the punishments which are inflicted by men are of various characters, being death, or scourging; those men who are more excellent and more strict in their piety inflicting death on such offenders, but those who are of milder dispositions scourging them with rods publicly in the sight of all men; and to men who are not of abject and slavish dispositions scourging is a punishment not inferior in terror to death.

VII. (29) These then are the ordinances contained in the express language of these commandments; but there is also an allegorical meaning concealed beneath, which we must extract by a careful consideration of the figurative expressions used. We must be aware, therefore, that the correct principles of nature recognise the power both of the father and of the husband as equal, but still in different respects. The power of the husband exists because of his sowing the seed of the virtues in the soul, as in a fertile field; that of the father arises from its being his natural office to implant good counsels in the minds of his children, and to stimulate them to honourable and virtuous actions; and because, when he has done so, he cherishes them with salutary doctrines, which education and wisdom supply; (30) and the mind is compared at one time to a virgin, and at another to a woman who is a widow, and again to one who is still united to a husband. It is compared to a virgin, when it preserves itself pure, and undefiled, free from the influence of pleasures and appetites, and likewise of pains and fears, treacherous passions, and then the father who begot it retains the regulation of it; and her principle, as in the case of a virtuous woman, she now being united to pure reason, in accordance with virtue, will exert a proper care to defend her, implanting in her, like a husband, the most excellent conceptions.

(31) But the soul which is deprived of the wisdom and guardianship of a parent, and of the union of right reason, being widowed of her most excellent defences, and abandoned by wisdom, if it has chosen a life open to reproach, must be bound by its own conduct, not having reason in accordance with wisdom to act as intercessor, to relieve her of the consequences of her sins, neither has a husband living with her, nor as a father who has begotten her.

VIII. (32) But in the case of those persons who have vowed not merely their own property or some part of it, but also their own selves, the law has affixed a price to their vows, not having a regard to their beauty, or their importance, or to any thing of that kind, but with reference to the number of the individuals separating the men from the women, and the infants from those who are full grown. (33) For the law ordains that from twenty years of age to sixty the price of a man shall be two hundred drachmas of solid silver money, and of a woman a hundred and twenty drachmas. And from five years of age to twenty, the price of a male child is eighty, and of a female child forty drachmas. And from infancy to five years old, the price of a male is twenty; of a female child, twelve drachmas. And in the case of men who have lived beyond sixty years of age, the ransom of the old men is sixty, and of the old women forty drachmas. (34) And the law has regulated this ransom with reference to the same age both in men and women on account of three most important considerations. First of all, because the importance of their vow is equal and similar, whether it be made by a person of great or of little importance. Secondly, because it is fitting that those who have made a vow should not be exposed to the treatment of slaves; for they are valued at a high or at a low price, according to the good condition and beauty of their bodies, or the contrary. Thirdly, which, indeed, is the most important consideration of all, because inequality is valued among men, but equality is honoured by God.

IX. (35) These are the ordinances established in respect of men, but about animals the following commands are given. If any one shall set apart any beast; if it be a clean beast of any one of the three classes which are appropriate to sacrifice, such as an ox, or a sheep, or a goat, he shall surely sacrifice it, not substituting either a worse animal for a better, or a better for a worse. For God does not take delight in the fleshiness of fatness of animals, but in the blameless disposition of the man who has vowed it. But if he should make a substitution, then he must sacrifice two instead of one; both the one which he had originally vowed, and the one which he wished to substitute for it. (36) But if any one vows one of the unclean animals, let him bring it to the most venerable of the priests; and let him value it, not exaggerating its price, but adding to its exact value one-fifth, in order that if it should be necessary to sacrifice an animal that is clean instead of it, the sacrifice may not fall short of its proper value. And this is ordained also for the sake of causing the man who has vowed it to feel grieved at having made an inconsiderate vow, having vowed an animal which is not clean, looking upon it, in my opinion, for the moment as clean, being led away by error of mind through some passion.

(37) And if the thing which he has vowed be his house, again he must have the priest for a valuer. But those who may chance to buy it shall not pay an equal ransom for it; but if

the man who has vowed it chooses to ransom it, he shall pay its price and a fifth besides, punishing his own rashness and impetuous desire for his two faults, his rashness for making the vow, and his impetuous desire for wishing for things back again which he had before abandoned. But if any one else brings it he shall not pay more than its value. (38) And let not the man who has made the vow make any long delay either in the accomplishment of his vow or in procuring a proper valuation to be made of it. For it is absurd to attempt to make strict covenants with men, but to look upon agreements made with God who has no need of any thing, and who has no deficiency of any thing as unnecessary to be observed, while those who do so are by their delays and slowness convicting themselves of the greatest of offences, namely, of a neglect of him whose service they ought to look upon as the beginning and end of all happiness. This is enough to say of oaths and vows.

X. (39) The next commandment is that concerning the sacred seventh day, in which are comprehended an infinite number of most important festivals. For instance, there is the release of those men who by nature were free, but who, through some unforeseen necessity of the times, have become slaves, which release takes place every seventh year. Again, there is the humanity of creditors towards their debtors, as they forgive their countrymen their debts every seventh year. Also there is the rest given to the fertile ground, whether it be in the champaign or in the mountainous country, which also takes place every seventh year. Moreover, there are those ordinances which are established respecting the fiftieth year. And of all these things the bare narration (without looking to any inner and figurative signification) is sufficient to lead those who are well disposed to perfect virtue, and to make even those who are obstinate and stubborn in their dispositions more docile and tractable. (40) Now we have already spoken at some length about the virtue of the number seven, explaining what a nature it has in reference to the number ten; and also what a connection it has to the decade itself, and also to the number four, which is the foundation and the source of the decade. And now, having been compounded in regular order from the unit, it in regular order produces the perfect number twenty-eight; being multiplied according to a regular proportion equal in all its parts, it makes at last both a cube and a square. I also showed how there is an infinite number of beauties which may be extracted from a careful contemplation of it, on which we have not at present time to dilate. But we must examine every one of the special matters which are before us as comprehended in this one, beginning with the first. The first matter to be considered is that of the festivals.

XI. (41) Now there are ten festivals in number, as the law sets them down. The first is that which any one will perhaps be astonished to hear called a festival. This festival is every day. The second festival is the seventh day, which the Hebrews in their native language call the sabbath. The third is that which comes after the conjunction, which happens on the day of the new moon in each month. The fourth is that of the passover which is called the passover. The fifth is the first fruits of the corn—the sacred sheaf. The sixth is the feast of unleavened bread, after which that festival is celebrated, which is really The seventh day of seventh days. The eighth is the festival of the sacred moon, or the feast of trumpets. The ninth is the fast. The tenth is the feast of tabernacles, which is the last of all the annual

festivals, ending so as to make the perfect number of ten. We must now begin with the first festival.

The First Festival

XII. (42) The law sets down every day as a festival, adapting itself to an irreproachable life, as if men continually obeyed nature and her injunctions. And if wickedness did not prosper, subduing by their predominant influence all those reasonings about what things might be expedient, which they have driven out of the soul of each individual, but if all the powers of the virtues remained in all respects unsubdued, then the whole time from a man's birth to his death would be one uninterrupted festival, and all houses and every city would pass their time in continual fearlessness and peace, being full of every imaginable blessing, enjoying perfect tranquillity. (43) But, as it is at present, covetousness and the system of mutual hostility and retaliation with which both men and women are continually forming designs against one another, and even against themselves, have destroyed the continuity of cheerfulness and happiness. And the proof of what I have just asserted is visible to all men;

(44) for all those men, whether among the Greeks or among the barbarians, who are practisers of wisdom, living in a blameless and irreproachable manner, determining not to do any injustice, nor even to retaliate it when done to them, shunning all association with busy-bodies, in all the cities which they inhabit, avoid all courts of justice, and council halls, and market-places, and places of assembly, and, in short, every spot where any band or company of precipitate headstrong men is collected, (45) admiring, as it were, a life of peace and tranquillity, being the most devoted contemplators of nature and of all the things in it. Investigating earth and sea, and the air, and the heaven, and all the different natures in each of them; dwelling, if one may so say, in their minds, at least, with the moon, and the sun, and the whole company of the rest of the stars, both planets and fixed stars. Having their bodies, indeed, firmly planted on the earth, but having their souls furnished with wings, in order that thus hovering in the air they may closely survey all the powers above, looking upon them as in reality the most excellent of cosmopolites, who consider the whole world as their native city, and all the devotees of wisdom as their fellow citizens, virtue herself having enrolled them as such, to whom it has been entrusted to frame a constitution for their common city.

XIII. (46) Being, therefore, full of all kinds of excellence, and being accustomed to disregard all those good things which affect the body and external circumstances, and being inured to look upon things indifferent as really indifferent, and being armed by study against the pleasures and appetites, and, in short, being always labouring to raise themselves above the passions, and being instructed to exert all their power to pull down the fortification which those appetites have built up, and being insensible to any impression which the attacks of fortune might make upon them, because they have previously estimated the power of its attacks in their anticipations (for anticipation makes even those things light which would be most terrible if unexpected), their minds in this manner calculating that nothing that happens is wholly strange, but having a kind of faint perception of everything as old and in

some degree blunted. These men, being very naturally rendered cheerful by their virtues, pass the whole of their lives as a festival. (47) These men, however, are therefore but a small number, kindling in their different cities a sort of spark of wisdom, in order that virtue may not become utterly extinguished, and so be entirely extirpated from our race. (48) But if men everywhere agreed with this small number, and became, as nature originally designed that they should, all blameless and irreproachable, lovers of wisdom, delighting in all that is virtuous and honourable, and thinking that and that alone good, and looking on everything else as subordinate and slaves, as if they themselves were the masters of them, then all the cities would be full of happiness, being wholly free from all the things which are the causes of pain or fear, and full of all those which produce joy and cheerfulness. So that no time would ever cease to be the time of a happy life, but that the whole circle of the year would be one festival.

XIV. (49) Wherefore, if truth were to be the judge, no wicked or worthless man can pass a time of festival, no not even for the briefest period, inasmuch as he must be continually pained by the consciousness of his own iniquities, even though, with his soul, and his voice, and his countenance, he may pretend to smile; for how can a man who is full of the most evil counsels, and who lives with folly, have any period of genuine joy? A man who is in every respect unfortunate and miserable, in his tongue, and his belly, and all his other members, (50) since he uses the first for the utterance of things which ought to be secret and buried in silence, and the second he fills full of abundance of strong wine and immoderate quantities of food out of gluttony, and the rest of his members he uses for the indulgence of unlawful desires and illicit connections, not only seeking to violate the marriage bed of others, but lusting unnaturally, and seeking to deface the manly character of the nature of man, and to change it into a womanlike appearance, for the sake of the gratification of his own polluted and accursed passions. (51) On which account the all-great Moses, seeing the pre-eminence of the beauty of that which is the real festival, looked upon it as too perfect for human nature and dedicated it to God himself, speaking thus, in these very words: ”The feast of the Lord.

(52) In considering the melancholy and fearful condition of the human race, and how full it is of innumerable evils, which the covetousness of the soul begets, which the defects of the body produce, and which all the inequalities of the soul inflict upon us, and which the retaliations of those among whom we live, both doing and suffering innumerable evils, are continually causing us, he then wondered whether any one being tossed about in such a sea of troubles, some brought on deliberately and others unintentionally, and never being able to rest in peace nor to cast anchor in the safe haven of a life free from danger, could by any possibility really keep a feast, not one in name, but one which should really be so, enjoying himself and being happy in the contemplation of the world and all the things in it, and in obedience to nature, and in a perfect harmony between his words and his actions, between his actions and his words. (53) On which account he necessarily said that the feasts belonged to God alone; for he alone is happy and blessed, having no participation in any evil whatever, but being full of all perfect blessings. Or rather, if one is to say the exact truth,

being himself the good, who has showered all particular good things over the heaven and earth.

(54) In reference to which fact, a certain pre-eminently virtuous mind among the people of old, when all its passions were tranquil, smiled, being full of and completely penetrated with joy, and reasoning with itself whether perhaps to rejoice was not a peculiar attribute of God, and whether it might not itself miss this joy by pursuing what are thought delights by men, was timorous, and denied the laughter of her soul until she was comforted. (55) For the merciful God lightened her fear, bidding her by his holy word confess that she did laugh, in order to teach us that the creature is not wholly and entirely deprived of joy; but that joy is unmingled and the purest of all which can receive nothing of an opposite nature, the chosen peculiar joy of God. But the joy which flows from that is a mingled one, being alloyed, being that of a man who is already wise, and who has received as the most valuable gift possible such a mixture as that in which the pleasant are far more numerous than the unpleasant ingredients. And this is enough to say on this subject.

The Second Festival

XV. (56) But after this continued and uninterrupted festival which thus lasts through all time, there is another celebrated, namely, that of the sacred seventh day after each recurring interval of six days, which some have denominated the virgin, looking at its exceeding sanctity and purity. And others have called the motherless, as being produced by the Father of the universe alone, as a specimen of the male kind unconnected with the sex of women; for the number seven is a most brave and valiant number, well adapted by nature for government and authority. Some, again, have called it the occasion, forming their conjectures of that part of its essence which is appreciable only by the intellect, from the objects intelligible to their outward senses. (57) For whatever is best among the objects of the external senses, the things by means of which the seasons of the year and the revolutions of time are brought to perfection in their appointed order, partake of the number seven. I mean that there are seven planets; that the stars of the Bear are seven, that the Pleiads are seven, and the revolutions of the moon when increasing and waning, and the orderly well-regulated circuits of the other bodies, the beauty of which exceeds all description. (58) But Moses, from a most honourable cause, called it consummation and perfection; attributing to the number six the origination of all the parts of the world, and to the number seven their perfection;

for the number six is an oddeven number, being composed of twice three, having the odd number for the male and the even number for the female, from the union of which, production takes place in accordance with the unalterable laws of nature. (59) But the number seven is free from all such commixture, and is, if one must speak plainly, the light of the number six; for what the number six engendered, that the number seven displayed when brought to perfection. In reference to which fact it may properly be called the birthday of the world, as the day in which the work of the Father, being exhibited as perfect with all its parts perfect, was commanded to rest and abstain from all works. (60) Not that the law is the adviser of idleness, for it is always accustoming its followers to submit to hardships,

and training them to labour, and it hates those who desire to be indolent and idle; at all events, it expressly commands us to labour diligently for six days, but in order to give some remission from uninterrupted and incessant toil, it refreshes the body with seasons of moderate relaxation exactly measured out, so as to renew it again for fresh works. For those who take breath in this way, I am speaking not merely about private individuals but even about athletes, collect fresh strength, and with more vigorous power, without any shrinking and with great endurance, encounter everything that must be done.

(61) And the works meant are those enjoined by precepts and doctrines in accordance with virtue. And in the day he exhorts us to apply ourselves to philosophy, improving our souls and the dominant part of us, our mind. (62) Accordingly, on the seventh day there are spread before the people in every city innumerable lessons of prudence, and temperance, and courage, and justice, and all other virtues; during the giving of which the common people sit down, keeping silence and pricking up their ears, with all possible attention, from their thirst for wholesome instruction; but some of those who are very learned explain to them what is of great importance and use, lessons by which the whole of their lives may be improved. (63) And there are, as we may say, two most especially important heads of all the innumerable particular lessons and doctrines; the regulating of one's conduct towards God by the rules of piety and holiness, and of one's conduct towards men by the rules of humanity and justice; each of which is subdivided into a great number of subordinate ideas, all praiseworthy. (64) From which considerations it is plain that Moses does not leave those persons at any time idle who submit to be guided by his sacred admonitions; but since we are composed of both soul and body, he has allotted to the body such work as is suited to it, and to the soul also such tasks as are good for that.

And he has taken care that the one shall succeed the other, so that while the body is labouring the soul may be at rest, and when the body is enjoying relaxation the soul may be labouring; and so the best lives with the contemplative and the active life, succeed to one another in regular alternations. The active life having received the number six, according to the service appointed for the body; and the contemplative life the number seven, as tending to knowledge and to the perfecting of the intellect.

XVI. (65) It is forbidden also on this day to kindle a fire, as being the beginning and seed of all the business of life; since without fire it is not possible to make any of the things which are indispensably necessary for life, so that men in the absence of one single element, the highest and most ancient of all, are cut off from all works and employments of arts, especially from all handicraft trades, and also from all particular services. (66) But it seems likely that it was on account of those who were less obedient, and who were the least inclined to attend to what was done, that Moses gave additional laws, besides, thinking it right, not only that those who were free should abstain from all works on the seventh day, but also that their servants and handmaids should have a respite from their tasks, proclaiming a day of freedom to them also after every space of six days, in order to teach both classes this most admirable lesson; (67) so that the masters should be accustomed to do some things with

their own hands, not waiting for the services and ministrations of their servants, in order that if any unforeseen necessities came upon them, according to the changes which take place in human affairs, they might not, from being wholly unaccustomed to do anything for themselves, faint at what they had to do; but, finding the different parts of the body active and handy, might work with ease and cheerfulness;

and teaching the servants not to despair of better prospects, but having a relaxation every six days as a kind of spark and kindling of freedom, to look forward to a complete relaxation hereafter, if they continued faithful and attached to their masters. (68) And from the occurrence of the free men at times submitting to the tasks of servants, and of the servants enjoying a respite and holiday, it will arise that the life of mankind advances in improvement towards perfect virtue, from their being thus reminded of the principles of equality, and repaying each other with necessary services, both those of high and those of obscure rank. (69) But the law has given a relaxation, not to servants only on the seventh day, but also to the cattle. And yet by nature the servants are born free; for no man is by nature a slave. But other animals are expressly made for the use and service of man, and are therefore ranked as slaves; but, nevertheless, those that ought to bear burdens, and to endure toil and labour on behalf of their owners, do all find a respite on the seventh day. (70) And why need I mention other particulars? The ox, the animal who is born for the most important and most useful of all the purposes of life, namely, for the plough, when the earth is already prepared for seed;

and again, when the sheaves are brought into the barn, for threshing in order to the purification of the crop, is on this day unharnessed, keeping as a festival that day which is the birthday of the year. And thus its holiness pervades every thing and affects every creature.

XVII. (71) And Moses thinks the number seven worthy of such reverence that even all other things which at all partake of it are honoured by him; at all events, on every seventh year he ordains a remission of debts, assisting the poor, and inviting the rich to humanity; that so they, from their abundance, giving to those that are in want, may also look forward to receiving services from them in the case of any disaster happening to them. For the accidents of human life are numerous, and life is not always anchored on the same bottom, but is apt to change like the fickle wind which blows in different directions at different times. (72) It is well, therefore, that the kindness shown by the creditors should extend to all the debtors. But since all men are not naturally inclined to magnanimity, but some men are the slaves of money, or perhaps not very rich, the law has appointed that they should contribute what will not inconvenience them when parted with. (73) For while it does not permit them to lend on usury to their fellow countrymen, it has allowed them to receive interest from foreigners; calling the former, with great felicity of expression, their brothers, in order to prevent any one's grudging to give of his possessions to those who are as if by nature joint inheritors with themselves; but those who are not their fellow countrymen are called strangers, as is very natural.

For the being a stranger shows that a person has no right to a participation in any thing, unless, indeed, any one out of an excess of virtue should treat even those in the conditions of strangers as kindred and related, from having been bred up under a virtuous state of things, and under virtuous laws which look upon what is virtuous alone as good. (74) But the action of lending on usury is blameable; for a man who lends on usury has not abundant means of living, but is clearly in some want; and he does so as being compelled to add the interest to his principal in order to subsist, and so he at last becomes of necessity very poor; and while he thinks that he is deriving advantage he is in reality injured, just as foolish animals are when they are deceived by a present bait. (75) But I should say to such persons, "O you who lend on usury, why do you seek to disguise your unsociable disposition by an apparent pretence of good fellowship? And why do you in words, indeed, pretend to be a humane and considerate person, while in your actions you exhibit a want of humanity and a terrible hardness of heart, exacting more than you gave, and sometimes even doubling your original loan, so as to make the poor man an absolute beggar?

(76) Therefore no one sympathises with you in your distress, when, having endeavoured to obtain more, you fail to do so, and besides lose even what you had before. But, on the contrary, all men are glad of your misfortunes, calling you a usurer, and a skinflint, and all kinds of names like those, looking on you as one who lies in wait for human misfortunes, and who esteems the misfortunes of others his own prosperity. (77) But, as some have said, wickedness is a most laborious thing; and he who lends on usury is blind, not seeing the time of repayment, in which he will scarcely, or perhaps not at all, receive the things which in his covetousness he had hoped to gain. (78) Let such a man pay the penalty of his avaricious disposition, not recovering back what he has expended, so as to make a gain of the misfortunes of men, deriving a revenue from unbecoming sources. But let the debtors be thought worthy of a humanity enjoined by the law, not paying back their loans and usurious interest upon them, but paying back merely the original sum lent. For again, at a proper season, they will give the same assistance to those who have aided them, requiting those who set the example of kindness with equal services.

XVIII. (79) After having given these commandments, Moses proceeds in regular order to establish a law full of all gentleness and humanity. "If," says this law, "one of thy brethren be sold to thee, let him serve thee for six years; and in the seventh year let him be set free without any payment," (80) Here again Moses calls their fellow countrymen their brothers, implanting in the soul of the owner by this appellation an idea of relationship to his servant, that he may not neglect him as a stranger, towards whom he has no bond of goodwill. But that, yielding to a feeling of affection for him as a relation, in consequence of the lesson which the holy scripture thus suggests, he may not feel indignant when his servant is about to recover his freedom. (81) For it has come to pass that such men are called slaves (douloi), but they are in reality only servants (thētes), serving their masters for the sake of their necessities. And even though they had a thousand times over given their masters absolute power and authority over them, (82) still their masters ought to be gentle to them, considering these beautiful injunctions of the law. O man, he is a hireling who is called a

slave, and he also is a man, having a most sublime relationship to you, inasmuch as he is of the same nation as yourself; and perhaps he is even of the same tribe and the same borough as yourself, and is now reduced to this condition through want.

(83) Do you, therefore, casting out of your soul that treacherous evil, insolence, behave to him as if he were a hireling, giving some things and receiving others. And so he will, with all energy and cheerfulness perform the services due to you, at all times and in all places, never delaying, but by his speed and willingness anticipating your commands. And do you, in return, provide him with food and raiment, and take all other necessary care of him; not yoking him to the plough like a brute beast, and not oppressing him with heavy burdens beyond his power to bear, nor treating him with insolence, nor reducing him to painful despondency by threats and infliction of punishment; but giving him proper relaxation and well-regulated periods of rest; for the precept, "Let nothing be too much," applies to every case, and especially to the conduct of masters to their servants. (84) Therefore, when he has served you for a very sufficient time, for six years, then, when the most sacred number, the seventh year is about to arrive, let him who is free by nature depart in freedom; and grant him this kindness without hesitating as to your part, my good man, but joyfully, because you have now an opportunity of doing a service to that most excellent of all animals, man, in the most important of all matters; for there is no blessing to a slave greater than freedom. (85) Do you, therefore, set him free joyfully;

and, moreover, make him a present from your own property, from each portion of your possessions, giving to him who has served you faithfully means to support himself on his journey. For it will tend to your credit if he does not leave your house in poverty but having a plentiful supply for all his necessities, so that he may not again, through want, fall into his previous calamity, namely, slavery, being compelled through want of his daily food to sell himself, and so your kindness will be lost. This, then, is enough to say about the poor.

XIX. (86) In the next place Moses commands the people to leave the land fallow and untilled every seventh year, for many reasons; first of all, that they may honour the number seven, or each period of days, and months, and years; for every seventh day is sacred, which is called by the Hebrews the sabbath; and the seventh month in every year has the greatest of the festivals allotted to it, so that very naturally the seventh year also has a share of the veneration paid to this number, and receives especial honour. (87) And the second reason is this, "Be not," says the lawgiver, "wholly devoted to gain, but even willingly submit to some loss," that so you may bear with the more indifference involuntary calamity if it should ever fall upon you, and not grieve and despond, as if at some new and strange occurrence; for there are some rich men so unfortunate in their dispositions, as, when want comes upon them, to groan and despond no less than they might do if they were deprived of all their substance. (88) But of the followers of Moses, all who are true disciples, being practised in good laws, are accustomed, from their earliest age, to bear want with patience, by the custom of leaving their fertile land fallow; and being also taught magnanimity, and one may almost say, to let slip out of their hands, from deliberate intention, revenues of admitted certainty.

(89) The third reason appears to me to be thus, which is intimated in a somewhat figurative manner, namely, to show that it does not become any one whatever to weigh down and oppress men with burdens; for if one is to allow a period of rest to the portions of the earth which cannot by nature have any share in the feelings of pleasure or of pain, how much the more must men be entitled to a similar relaxation, who have not only these outward senses, which are common to the brute beasts, but also the especial gift of reason, by which the painful feelings which arise from toil and fatigue, are more vividly imprinted on their imaginations? (90) Cease, therefore, ye who are called masters, from imposing harsh and intolerable commands on your slaves, which break the strength of the body by their compulsion, and compel the soul to faint even before the bodies; (91) for there is no objection to your exerting a moderate degree of authority, giving orders by which you will receive the services to which you are entitled, and in consequence of which your servants will cheerfully do what they are desired; and then they will discharge their duties but for a short period, as if early exhausted, and, if one must say the truth, brought by their labours to old age before their time;

but like athletes, preserving their youthful vigour for a long time, who do not become fat and corpulent, but who are accustomed, by exertion and sweat, to train themselves, so as to be able to acquire the things which are necessary and useful for life. (92) Moreover let the governors of cities cease to oppress them with continual and excessive taxes and tributes, filling their own stores with money, and in preserving as a treasure the illiberal vices which defile their whole lives; (93) for they do, on purpose, select as collectors of their revenues the most pitiless of men, persons full of all kinds of inhumanity, giving them abundant opportunity for the exercise of their covetousness; and they, in addition to their own innate severity of temper, receiving free license from the commands of their masters, and having determined to do everything so as to please them, practise all the harshest measures which they can imagine, having no notion of gentleness or humanity, not even in their dreams; (94) therefore they throw everything into disorder and confusion, levying their exactions, not only on the possessions of the citizens, but also on their persons, with insults and violence, and the invention of new and unprecedented torture. And before now I have heard of some persons who, in their ferocity and unequalled fury, have not spared even the dead; but have been so brutal as even to venture to beat the dead corpses with goads;

(95) and when some one blamed their brutality, in that not even death, that relief and real end of all miseries, could prevent their victims from being insulted by them, but that, instead of a grave and the customary funeral rites, they were exposed to continued insult, they made a defence worse even than the accusation brought against them, saying that they were insulting the dead, not for the sake of abusing the dumb and senseless dust, for there was no advantage in that, but for the sake of making those who through ties of blood or of friendship were nearly connected with them feel compassion for them, and so inducing them to pay a ransom for their bodies, thus doing them the last service in their power.

XX. (96) Then, O you most worthless of all men! I would say to them, have you not first learnt what you are now teaching? or do you know how to invite other people to compassion even by the most inhuman actions, and yet have you eradicated all merciful and humane feelings from your own souls? And do you act in this way in spite of not being in want of good advisers, and especially of our laws, which have released even the earth from its yearly burdens, giving it a relaxation and a respite? (97) and it, although it seems to be inanimate, is nevertheless fully prepared to make a requital and to recompence favours, hastening to pay back any gift which it has received; for as it receives an exemption every seventh year, and is not forced to exert itself that year, but is set wholly free for the whole circle of the year, in the subsequent year produces double, or sometimes, many times, larger crops than usual from its great productiveness. (98) And in like manner you may see the trainers acting in the same way towards the athletes; for when they are exercising them with continual and uninterrupted practice, before they are wholly knocked up, they refresh them, giving a respite not only from their exertions in training, but also from their strict regimen of eating and drinking, relaxing the severity of their diet so as to produce a cheerfulness of soul and good condition of body.

(99) And yet they are not to be looked upon as teachers of indolence and luxury, inasmuch as their professed business is to train men to the endurance of labours, but by a certain method and artificial system they add to their natural strength a strength more powerful still, and to their innate vigour a more energetic vigour still, increasing their previous powers by reciprocal remission and exertion, as by a well-regulated harmony. (100) And I have learnt all this from all-wise nature, which, knowing the industrious and laborious condition of our race, has distributed them into day and night, giving to us the one for wakefulness, and the other for sleep; (101) for she felt a natural anxiety, like a careful mother, that her offspring should not be worn out with toil; for by day she excites our bodies, and rouses them up to all the necessities and duties belonging to life, compelling those to work who would gladly be accustomed to cultivate the leisure of idleness, and an effeminate and luxurious life. But by night, as if she were sounding a retreat in time of war, she invites us to rest, and to take care of our bodies. (102) And those men who have laid aside a heavy weight of business, which has lasted from morning till evening, do now lay their burdens aside and return home and devote themselves to ease, and indulging in profound sleep, refresh themselves after the labours of the day.

(103) This long interval between sleeping and waking nature has allotted to men, that they may by turns labour diligently and by turns rest, so as to have all the parts of their bodies more ready for action, and more active and powerful.

XXI. (104) And the lawgiver, who is a prophetic spirit, gave us our laws, having a regard to these things, and proclaimed a holiday to the whole country, restraining the farmers from cultivating the land after each six years' incessant industry. But it was not only on account of the motives which I have mentioned that he gave these injunctions, but also because of his innate humanity, which he thinks fit to weave in with every part of his legislation,

stamping on all who study the holy scriptures a sociable and humane disposition. (105) For he commands his people every seventh year to forbear to enclose any piece of land, but to let all the olive gardens and vineyards remain open, and all their other possessions, whether they be seed-land or trees, that so the poor may be able to enjoy the spontaneously growing crops without fear, in a greater, or at all events not in a less degree than the owners themselves. (106) On which account he does not allow the masters to cultivate the land, having in view the object of not causing them any annoyance from the feeling that they are at all the expense, but that they do not receive any revenue from their lands to make up for the expense, while the poor enjoy all the crops as their own; and he permits those who appear to be strangers to enjoy all these things, raising them from their apparent lowly condition, and from the reproach of being beggars.

(107) Is it not then fit to love these laws which are full of such abundant humanity? by which the rich men are taught to share the blessings which they have with and to communicate them to others: and the poor are comforted, not being for ever compelled to frequent the houses of the indigent to supply the deficiencies by which they themselves are oppressed; (108) but there are times when the widows and orphan children, as if they had been deriving a revenue from their own properties, namely the spontaneously growing crops, as I have said before, and all other classes of person who are disregarded from not being wealthy do at last find themselves in the possession of plenty, being on a sudden enriched by the gift of God, who has called them to share with the possessors themselves in the number of the sacred seven. (109) And all those who breed flocks and herds lend their own cattle with fearlessness and impunity to graze on the land of others, choosing the most fertile plains, and the lands most suitable for the feeding of their cattle, availing themselves of the license of the jubilee; and they are not met by any ill-will or illiberality on the part of the masters, as having the property in these lands by old custom, which having prevailed for a very long time, so as to become familiar, has now prevailed even over nature.

XXII. (110) Having laid down these principles as a kind of foundation of gentleness and humanity, he then puts together seven sevens of years, and so makes the fiftieth year an entirely sacred year, enacting with reference to it some ordinances of especial honour beyond those which relate to the ordinary years of communication of property. (111) In the first place he gives this commandment. He thinks it fitting that all property that has been alienated should now be restored to its original masters in order that the inheritances originally apportioned to the different tribes may be preserved, and that no one who originally received an allotment may be wholly deprived of his possessions. (112) Since it often happens that unforeseen circumstances come upon men by which they are compelled to sell what belongs to them. And so he provided in a suitable manner for their necessities, and prevented those who purchased the lands from being deceived, allowing the one to sell their lands, and teaching the others very plainly the conditions on which they are going to purchase. (113) For the law says Do not give a price as if for an everlasting possession, but only for a definite number of years, which must be less than fifty; for the sale effected ought not to be a sale of the lands owned, but a sale of the crops, for two most weighty reasons;

one, that the whole country is called the possession of God, and it is impious for any one else to be recorded as the masters of the possessions of God; and secondly, because a separate allotment has been assigned to each land-owner, of which the law does not choose the man who originally received the allotment to be deprived. (114) Therefore, the law invites the man who is able to recover his original property within the period of fifty years, or any one of his nearest relations, to use every exertion to repay the price which he received, and not to be the cause of loss to the man who purchased it, and who served him at a time when he was in need of assistance. (115) And at the same time it sympathises with the man who is in too great a state of indigence to do so, and bestows its compassion on him, giving him back his former property with the exception of any fields which have been consecrated by a vow, and are so placed in the class of offerings to God. And it is contrary to divine law that any thing which has been offered to God should ever by lapse of time become profane. On which account it is commanded that the accurate value of those fields shall be fully exacted, without showing any favour to the man who dedicated the offering.

XXIII. (116) These are the commandments which are given with respect to the divisions of the land and the inheritances so portioned out. There are others also enacted with respect to houses. And since of houses some are in cities, being within walls; while others are open abodes in the country, and not within any walls; the law has directed that those in the country shall always be redeemed with money, and that those which are not redeemed before the fiftieth year shall be restored without any payment to their original owners, just as their other possessions; for the houses are a portion of the man's possessions. (117) But those which are within walls shall be liable to be redeemed by those who have sold them for a full year; but if they be not redeemed within that year, then after that year they shall be confirmed to those who had bought them, the jubilee of the fiftieth year not injuring the claim of the purchasers. (118) And the reason of these enactments is that God wills to give even to strangers an opportunity of becoming firmly established in the land. For since they have no participation in the land, inasmuch as they are not numbered among those to whom the inheritances have been apportioned, the law has allotted to them a property in houses, being desirous that they who have come as suppliants to the laws, and who have taken refuge under their protection, should not be homeless wanderers in the land.

(119) For the cities, when the land was originally portioned out in inheritances, were not divided among the tribes, nor indeed were they originally built together in streets, but the inhabitants of the land preferred to make their abode in their open houses in the fields. But afterwards they quitted these houses and came together, the feeling of a love of fellowship and communication, as was natural, becoming stronger after a lapse of time, and so they built houses in the same place, and cities, of which they allowed a share also to the strangers, that they might not be destitute of every thing both in the country and in the cities.

XXIV. (120) And concerning the tribe which was set apart as consecrated for the priesthood, the following laws are established. The law did not bestow upon the keepers of the temple any portion of the land, considering the first fruits of it a sufficient revenue for them. But it

allotted them eight and forty cities to dwell in, and a suburb of two thousand cubits around each city. (121) Therefore, it did not confirm the houses in these cities in the same manner that it did those in the other cities which are built within walls, to the purchasers, if those who had sold them were not able to redeem them within the year, but it permitted them to be redeemed at any time, like the open houses in the country taken from the gentiles, to which they corresponded. Since the Levites had received only houses in this district, of which the lawgiver did not think it fit that those who received them should be deprived any more than those to whom the allotments of the open houses in the country had fallen. And this is enough to say about the houses.

XXV. (122) But the laws established with respect to those who owed money to usurers, and to those who had become servants to masters, resemble those already mentioned; that the usurers shall not exact usurers' interest from their fellow countrymen, but shall be contented to receive back only what they lent; and that the masters shall behave to those whom they have bought with their money not as if they were by nature slaves, but only hirelings, giving them immunity and liberty, at once, indeed, to those who can pay down a ransom for themselves, and at a subsequent period to the indigent, either when the seventh year from the beginning of their slavery arrives, or when the fiftieth year comes, even if a man happen to have fallen into slavery only the day before. For this year both is and is looked upon as a year of remission; every one retracing his steps and turning back again to his previous state of prosperity. (123) But the law permits the people to acquire a property in slaves who are not of their own countrymen, but who are of different nations; intending in the first place that there should be a difference between one's own countrymen and strangers, and secondly, not desiring completely to exclude from the constitution that most entirely indispensable property of slaves; for there are an innumerable host of circumstances in life which require the ministrations of servants. (124) Sons shall inherit their parents' property, but if there should be no sons, then the daughters would inherit.

For just as in their nature men take precedence over women, so also in families they shall have the first share, inheriting property and filling the station of those who have died, being held by a law of necessity that lets no earthborn mortal live forever. (125) But if virgins are left behind with unmarried, no dowry having been set apart by the parents while they were still living, they shall receive a share equal to that of the males. But the presiding power must take care to watch over those who are left behind and of their growth and of the expenses for sustenance and the training that is appropriate for girls, and, whenever the time should come, for appropriate marriage, husbands approved in all things having been selected by merit. (126) Preferably they should be relatives, but if not, they should at least be of the same deme and tribe, so that the lots assigned as dowries will not be alienated through marriages but remain in the tribal allotments as ordered from the beginning. (127) But if someone should have no offspring, then let the brothers of the deceased succeed to the inheritance. For the place in the family after sons and daughters belongs to brothers. And if someone who has no brothers should die, the uncles on the father's side should succeed

to the property, and if there are no uncles, then the aunts, the closest of the remaining household members and other relatives.

(128) But if scarcity should seize the family, so that no blood relations are left, then let the tribe be the heir. For the tribe is also a kind of family, if we draw a larger and more complete circle. (129) The perplexity raised by some, however, should be laid to rest: Seeing that the law mentions all members of the family, the deme, and the tribe in the order of succession to inheritances, why did it remain silent only about parents, who, it would seem, should be just as eligible to inherit their children's property as the children are to inherit theirs? Here is the answer, my good fellow! Since the law is divine, and since it always aims at following the logic of nature, it did not wish to introduce any ill-omened provisions; for parents pray to leave behind living offspring who will have succeeded to their name, their lineage, and their property, while their worst enemies call down the opposite on them as a curse, namely, that the sons and daughters should die before their parents. (130) Therefore in order to avoid making explicit provisions for a situation that would be illfitting and discordant with the harmony and concord that characterize the administration of the whole cosmos—namely, the case where children die and parents survive—the law both necessarily and fittingly omitted ordering that mothers and fathers should inherit the property of sons and daughters, knowing that this outcome was out of accord with life and nature.

(131) So then, the law was careful not to say in so many words that parents inherit when their children die, in order not to seem to reproach grieving parents by allotting to them a benefit that no one would want, and in order not to call misfortunes to mind; but it allotted the property to them in another way, as a small consolation for a great evil. (132) How, then, does it do this? It puts down the father's brother as the heir of his nephews, no doubt rewarding the uncle for the father's sake—unless anyone is so silly as to suppose that one who honors someone for the sake of someone else thereby chooses to dishonor the latter. Those who pay attention to their friends' acquaintances do not thereby neglect their friends, do they? Do not those who show the most solicitous care for those whom they honor also welcome their friends? In precisely the same way, when when the law names the father's brother to share in the inheritance on account of the father, how much more does it name the father! It does not do this explicitly, for the reasons cited, but it makes clear the will of the lawgiver with surer force than an explicit mention.

(133) The eldest son does not share equally with those who came after him but is considered worthy of a double portion, since two people who were previously husband and wife became father and mother on account of the first offspring, and once he came along he was the first to call those who engendered him by these names. Furthermore—and this is the most essential point—the household that was previously childless became one blessed with a son for the continuance of the human race. The seed of this continuance is marriage, and its fruit is the begetting of children, of whom the eldest is the head. (134) I suppose that it is for this reason that the firstborn sons of the enemies who had given no quarter, as the holy scriptures reveal, were all cut off in their youth in one night, while the firstborn of the

people of the nation were dedicated to God as a thank-offering and were thus consecrated. For it was necessary to weigh down the former with a heavy and inconsolable grief, the destruction of those who held first place, but to reward the savior God with the firstfruits, whose lot was the preeminence among the children. (135) But there are some men who after getting married and having children have at length unlearned prudence and drifted into incontinence. Lusting after other women, these men have wronged their first wives and behaved toward their children from them no longer as fathers but as uncles, imitating the impious behavior of stepmothers toward previously born children.

They have given themselves and their property over entirely to their new wives and to their sons, having been overcome by pleasure, the most shameful passion. The law would not have hesitated to bridle these lusts somehow if it had been possible, lest they kick up their heels even more; (136) but since it was difficult, or rather impossible, to cure this wild frenzy, the law abandoned the man as being in the grip of an incurable disease. It did not, however, overlook the son of the woman wronged on account of the new love but commanded that he should receive a double share of the distribution left for the brothers. (137) There are many reasons for this. For in the first place it punishes the guilty man by compelling him to do something good for the son whom he has chosen to treat badly; and it makes clear the invalidity of his inconsiderate judgment in that it profits the one who was in danger of suffering loss at his hands by putting itself in the role of the parent—the role abandoned by the natural father with regard to the firstborn son. (138) Secondly, it shows mercy and compassion on those who have been treated unjustly, whose burden of distress it lightens by giving them a share in grace and gift;

for the double portion of the inheriting son was no less likely to please the mother, who will be encouraged by the kindness of the law, which did not permit her and her offspring to be totally overcome by their enemies. (139) In the third place, being a good referee of justice, it considered in itself that the father had freely lavished provisions upon the sons of the beloved wife due to his affection for her, while he considered the sons of the hated wife to deserve nothing due to his hatred for their mother. Thus the former had inherited more than their equal share during his lifetime, while the latter were in danger even upon his death of being deprived of the whole patrimony. So then, in order to equalize the distribution to the sons of both wives, it set aside a double portion as the rightful inheritance of the eldest, the son of the wife who had been put away. This is enough regarding these things.

The Third Festival

XXVI. (140) Following the order which we have adopted, we proceed to speak of the third festival, that of the new moon. First of all, because it is the beginning of the month, and the beginning, whether of number or of time, is honourable. Secondly, because at this time there is nothing in the whole of heaven destitute of light. (141) Thirdly, because at that period the more powerful and important body gives a portion of necessary assistance to the less important and weaker body; for, at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her

own beauty to the beholders. And this is, as it seems, an evident lesson of kindness and humanity to men, to teach them that they should never grudge to impart their own good things to others, but, imitating the heavenly bodies, should drive envy away and banish it from the soul. (142) The fourth reason is that of all the bodies in the heaven, the moon traverses the zodiac in the least appointed time: it accomplishes its orbit in a monthly interval. For this reason the law has honored the end of its orbit, the point when the moon has finished at the beginning point from which it began to travel, by having called that day a feast so that it might again teach us an excellent lesson that in the affairs of life we should make the ends harmonious with the beginnings.

This will happen if we hold the reins on our first impulses with the power of reason and do not permit them to refuse the reins and to run free like animals without anyone in charge of the herd. (143) With regard to the benefits which the moon provides to all on earth, why is it necessary to run through and detail them? Their proofs are obvious. Or isn't it by its waxings that rivers and springs overflow, and again by its wanings that they diminish; that seas sometimes retreat and are drawn down through their ebb and flow, and at other times suddenly run full through the tide; that the air experiences all sorts of shifts in the form of clear weather, cloudy weather, and other changes? Don't the fruits of cultivated crops and trees grow and come to maturity through the orbits of the moon which nurses and ripens each of the growing crops through dewladen and very gentle breezes? (144) But this is not the appropriate occasion, as I said, to speak at length about the praise of the moon by running through and enumerating the benefits which it provides to animals and to all on the earth. For these reasons and others similar to them, the new moon has been honored and taken its place among the feasts.

The Fourth Festival

XXVII. (145) And after the feast of the new moon comes the fourth festival, that of the passover, which the Hebrews call pascha, on which the whole people offer sacrifice, beginning at noonday and continuing till evening. (146) And this festival is instituted in remembrance of, and as giving thanks for, their great migration which they made from Egypt, with many myriads of people, in accordance with the commands of God given to them; leaving then, as it seems, a country full of all inhumanity and practising every kind of inhospitality, and (what was worst of all) giving the honour due to God to brute beasts; and, therefore, they sacrificed at that time themselves out of their exceeding joy, without waiting for priests. And what was then done the law enjoined to be repeated once every year, as a memorial of the gratitude due for their deliverance. These things are thus related in accordance with the ancient historic accounts. (147) But those who are in the habit of turning plain stories into allegory, argue that the passover figuratively represents the purification of the soul; for they say that the lover of wisdom is never practising anything else except a passing over from the body and the passions. (148) And each house is at that time invested with the character and dignity of a temple, the victim being sacrificed so as to make a suitable feast

for the man who has provided it and of those who are collected to share in the feast, being all duly purified with holy ablutions.

And those who are to share in the feast come together not as they do to other entertainments, to gratify their bellies with wine and meat, but to fulfil their hereditary custom with prayer and songs of praise. (149) And this universal sacrifice of the whole people is celebrated on the fourteenth day of the month, which consists of two periods of seven, in order that nothing which is accounted worthy of honour may be separated from the number seven. But this number is the beginning of brilliancy and dignity to everything.

The Fifth Festival

XXVIII. (150) And there is another festival combined with the feast of the passover, having a use of food different from the usual one, and not customary; the use, namely, of unleavened bread, from which it derives its name. And there are two accounts given of this festival, the one peculiar to the nation, on account of the migration already described; the other a common one, in accordance with conformity to nature and with the harmony of the whole world. And we must consider how accurate the hypothesis is. This month, being the seventh both in number and order, according to the revolutions of the sun, is the first in power; (151) on which account it is also called the first in the sacred scriptures. And the reason, as I imagine, is as follows. The vernal equinox is an imitation and representation of that beginning in accordance with which this world was created. Accordingly, every year, God reminds men of the creation of the world, and with this view puts forward the spring, in which season all plants flourish and bloom; (152) for which reason this is very correctly set down in the law as the first month, since, in a manner, it may be said to be an impression of the first beginning of all, being stamped by it as by an archetypal seal. (153) Although the month in which the autumnal equinox occurs is first in sequence according to solar orbits, it is not considered first in the law.

The reason is that at that time, after all the crops have been harvested, the trees lose their leaves and everything that springtime produced in the height of its glory is withering under dry winds after it has been made dry by the flaming heat of the sun. (154) Therefore he thought that to apply the name ”first” to the month in which the hill country and the plain become barren and infertile, was incongruous and unfitting. For it is necessary that the most beautiful and desirable phenomena belong to those things which are first and have received the position of leadership, those phenomena through which the reproduction and growth of animals and fruit and crops take place, but not the ominous destructive forces. (155) And this feast is begun on the fifteenth day of the month, in the middle of the month, on the day on which the moon is full of light, in consequence of the providence of God taking care that there shall be no darkness on that day. (156) And, again, the feast is celebrated for seven days, on account of the honour due to that number, in order that nothing which tends to cheerfulness and to the giving of thanks to God may be separated from the holy number seven. (157) And of the seven days, Moses pronounces two, the first and the last, holy; giving, as is natural, a preeminence to the beginning and to the end;

and wishing, as if in the case of a musical instrument, to unite the two extremities in harmony. (158) And the unleavened bread is ordained because their ancestors took unleavened bread with them when they went forth out of Egypt, under the guidance of the Deity; or else, because at that time (I mean at the spring season, during hich this festival is celebrated) the crop of wheat is not yet ripe, the plains being still loaded with the corn, and it not being as yet the harvest time, and therefore lawgiver has ordained the use of unleavened food with a view to assimilating it to the state of the crops. For unleavened food is also imperfect or unripe, as a memorial of the good hope which is entertained; since nature is by this time preparing her annual gifts for the race of mankind, with an abundance and plenteous pouring forth of necessaries. (159) The interpreters of the holy scriptures do also say that the unleavened food is a gift of nature, but that barmed bread is a work of art.

(160) Since, therefore, the vernal festival is a commemoration of the creation of the world, and since that it was inevitable that the most ancient persons, those formed out of the earth, must have used the gifts of the world without alteration, pleasure not having as yet obtained the dominion, the lawgiver ordained that food which was the most suitable to the occasion, wishing to kindle every year a desire to walk in the paths of a holy and rigid way of life. (161) The setting out of twelve loaves—the same number as the tribes—on the sacred table especially guarantees the things which have been said. For they are all unleavened, the clearest example of an unmixed food which has been prepared not by human skill for pleasure but by nature for the most essential use. These things are sufficient for this topic.

The Sixth Festival

XXIX. (162) There is also a festival on the day of the paschal feast, which succeeds the first day, and this is named the sheaf, from what takes place on it; for the sheaf is brought to the altar as a first fruit both of the country which the nation has received for its own, and also of the whole land; so as to be an offering both for the nation separately, and also a common one for the whole race of mankind; and so that the people by it worship the living God, both for themselves and for all the rest of mankind, because they have received the fertile earth for their inheritance; for in the country there is no barren soil but even all those parts which appear to be stony and rugged are surrounded with soft veins of great depth, which, by reason of their richness, are very well suited for the production of living things. (163) The reason is that a priest has the same relation to a city that the nation of the Jews has to the entire inhabited world. For it serves as a priest—to state the truth—through the use of all purificatory offerings and the guidance both for body and soul of divine laws which have checked the pleasures of the stomach and those under the stomach and [tamed] the mob [of the senses] by having appointed reason as charioteer over the irrational senses;

they also have driven back and overturned the undiscriminating and excessive urges of the soul, some by rather gentle instructions and philosophical exhortations, others by rather weighty and forcible rebukes and by fear of punishment, the fear which they brandish threateningly. (164) Apart from the fact that the legislation is in a certain way teaching about the priesthood and that the one who lives by the laws is at once considered a priest, or rather a

high priest, in the judgment of truth, the following point is also remarkable. The multitude of gods, both male and female, honored in individual cities happens to be undetermined and indefinite. The poetic clan and the great company of humans have spoken fabulously about them, people for whom the search for truth is impractical and beyond their capability of investigation. Yet all do not reverence and honor the same gods, but different people different gods. The reason is that they do not consider as gods those belonging to another land but make the acceptance of them the occasion for laughter and a joke. They charge those who honor them with great foolishness since they completely violate sound sense.

(165) But if he is, whom all Greeks together with all barbarians acknowledge with one judgment, the highest Father of both gods and humans and the Maker of the entire cosmos, whose nature—although it is invisible and unfathomable not only to sight but also to perception—all who spend their time with mathematics and other philosophy long to discover, leaving aside none of the things which contribute to the discovery and service of him, then it was necessary for all people to cling to him and not as if through some mechanical device to introduce other gods into participation of equal honors. (166) Since they slipped in the most essential matter, the nation of the Jews—to speak most accurately—set aright the false step of others by having looked beyond everything which has come into existence through creation since it is generate and corruptible in nature, and chose only the service of the ungenerate and eternal. The first reason for this is because it is excellent; the second is because it is profitable to be dedicated and associated with the Older rather than those who are younger and with the Ruler rather than those who are ruled and with the Maker rather those things which come into existence.

(167) For this reason it amazes me that some dare to charge the nation with an anti-social stance, a nation which has made such an extensive use of fellowship and goodwill toward all people everywhere that they offer up prayers and feasts and first fruits on behalf of the common race of human beings and serve the really self-existent God both on behalf of themselves and of others who have run from the services which they should have rendered. (168) These are the things they do for the entire race of human beings. On the other hand they give thanks for themselves for many things. The first is that they are not perpetually wandering here and there among islands and continents and like foreigners and those without a permanent abode who have settled the lands of others and occupy others' wealth are reproached since they have acquired no portion of land from lack of means, but have acquired a land and cities and for a long time have been in possession of their own inheritance, for which reason it has been a sacred duty for them to offer the first fruits. (169) The second is that they did not receive a worthless and common land, but a good and fertile land both for the breeding of domestic animals and the abundance of unspeakably great crops.

For there is no poor soil in it, and even the parts that seem to be stony and hardened are broken up with soft and especially deep veins which because of their richness are good for crop production. (170) In addition to these things, they did not receive a desolate land, but one in which there was a populous nation and great cities abounding in men. Yet the cities

were emptied of their inhabitants and the entire race disappeared except for a small part: some as a result of wars and others as a result of divinely sent attacks because of their new and strange practices of wrongs and all of the impieties they used to commit through their great efforts to demolish the laws of nature. These things happened so that those who replaced them might be sobered by the calamities of others, and learn from their deeds that those who become devotees of evil deeds will suffer the same fate but those who have honored a life of virtue will possess their assigned portion, numbered not among emigrants but among the native residents. (171) That the first fruit is a handful for their own land and for all lands, offered in thanksgiving for prosperity and a good season which the nation and the entire race of human beings were hoping to enjoy, has been demonstrated. We should not be unaware that many benefits have come by means of the first fruit: first, memory of God—it is not possible to find a more perfect good than this;

then, the most just recompense to the real Cause of the fruitfulness. (172) For the things which occur as a result of agricultural skill are few or none at all: to build up furrows, to dig and spade all around a plant, to deepen a trench, to cut off excessive growths, or to perform any similar task. But the things which come from nature are all essential and useful: the most fertile ground, a land well-watered by springs and both spring-fed and seasonal rivers and sprinkled with annual rains, mild temperatures of air moved by breezes which are most conducive for life, countless types of crops and plants. For which of these has a human either discovered or engendered? (173) Nature which has engendered these things has not begrudged a man its own goods, but considered him to be the governing part of mortal animals because he has a share in reason and good sense. She therefore chose him on the basis of his merit and summoned him to participate in her own goods. For these things it is right that the host, God, be praised and admired since he sees to it that the truely hospitable earth, all of it, is always full of not only the necessities but even of the things which make for a luxurious life. (174) In addition to these things, we should not fail to pay our regard to benefactors.

For the person who is thankful to God who needs nothing and is selfsufficient, will also make it a habit to be thankful to humans who are in need of how many countless things. And there are many meanings intended by this offering of the first fruits. In the first place they are a memorial of God; secondly, they are a most just requital to be offered to him who is the real cause of all fertility; (175) and the sheaf of the first fruits is barley, calculated for the innocent and blameless use of the inferior animals; for since it is not consistent with holiness to offer first fruits of everything, since most things are made rather for pleasure than for any actually indispensable use, it is also not consistent with holiness to enjoy and partake of any thing which is given for food, without first giving thanks to that being to whom it is becoming and pious to offer them. That portion of the food which was honoured with the second place, namely, barley, was ordered by the law to be offered as first fruits; for the first honours were assigned to wheat, of which it has deferred the offering of the first fruits, as being more honourable, to a more suitable season.

The Seventh Festival

XXX. (176) The solemn assembly on the occasion of the festival of the sheaf having such great privileges, is the prelude to another festival of still greater importance; for from this day the fiftieth day is reckoned, making up the sacred number of seven sevens, with the addition of a unit as a seal to the whole; and this festival, being that of the first fruits of the corn, has derived its name of pentecost from the number of fifty, (pentēkostos). And on it it is the custom to offer up two leavened loaves made of wheat, as a first fruit of the best kind of food made of corn; either because, before the fruit of the year is converted to the use of man, the first produce of the new crop, the first gathered corn that appears is offered as a first fruit, in order that by an insignificant emblem the people may display their grateful disposition; (177) We must disclose another reason. Its nature is wondrous and highly prized for numerous reasons including the fact that it consists of the most elemental and oldest of the things which are encased in substances, as the mathematicians tell us, the rightangled triangle. For its sides, which exist in lengths of three and four and five, combine to make up the sum twelve, the pattern of the zodiac cycle, the doubling of the most fecund number six which is the beginning of perfection since it is the sum of the same numbers of which it is also the product.

To the second power, it seems, they produce fifty, through the addition of 3 x 3 and 4 x 4 and 5 x 5. The result is that it is necessary to say that to the same degree that fifty is better than twelve, the second power is better than the first power. (178) If the image of the lesser is the most beautiful sphere of those which are in heaven, the zodiac, then of what would the better, the number fifty, be a pattern than a completely better nature? This is not the occasion to speak about this. It is sufficient for the present that the difference has been noted so that a principal point is not considered to be subordinate. (179)the feast which takes place on the basis of the number fifty has received the name ”the feast of the first produce” since during the feast it is customary to offer two leavened loaves made from wheat as the first fruit of grain, the best food. It is named ”the feast of the first produce” Either because before the annual crop has proceeded to human use, the first produce of the new grain and the first fruit which has appeared are offered as first fruit.

(180) For it is just and religiously correct that those who have received the greatest gift from God, the abundance of the most necessary as well as most beneficial and even the sweetest food, should not enjoy it or have any use of it at all before they offer the first fruits to the Supplier. They are giving him nothing since all things and possessions and gifts are his, but through a small symbol demonstrate a thankful and God-loving character to the one who needs no favors but showers continuous and ever-flowing favors. (181) Or else because the fruit of wheat is most especially the first and most excellent of all productions. (182) And the bread is leavened because the law forbids any one to offer unleavened bread upon the altar; not in order that there should be any contradiction in the injunctions given, but that in a manner the giving and receiving may be of one sort; the receiving being gratitude from those who offer it, and the giving an unhesitating bestowal of the customary blessings

on those who offer. [... Not indeed to that [... (183) For those for whom it is lawful and permissible will use what has once been consecrated;

and it is lawful for those who are consecrated to the priesthood, who have received the right given by the humaneness of the law to share in the things offered on the altar which are not consumed by the unquenchable fire, either as a wage for their services or as a prize for contests in which they compete on behalf of piety or as a sacred allotment in view of the fact that with regard to the land they have not acquired their appropriate part in the same way as the other tribes. (184) And it is permitted to the priests; and the leaven is also an emblem of two others things; first of all of that most perfect and entire food, than which one cannot, among all the things of daily use, find any which is better and more advantageous; and the fruit of wheat is the best of all the things that are sown; so that it is fitting, that that should be offered as the most excellent of first fruits, for the most excellent gift. (185) The second is a more figurative meaning, implying that every thing which is leavened is apt to inflate and elate; and joy is an irrational elation of the soul. Now man is not by nature disposed to rejoice at anything that exists more than at an abundant and sufficient supply of necessaries;

for which it is very proper to give thanks joyfully, making a display of gratitude, for the invisible happiness affecting the mind, which shall be perceptible to the outward senses through the medium of the leavened loaves; (186) and these first fruits are loaves, not corn, because when there is corn there is no longer anything wanting for the enjoyment of food, for it is said that the wheat is the last of all the grains which are sown to ripen and to come to harvest. (187) And there are thus two most excellent acts of thanksgiving having a reference to two distinct times; to the past, in which we have been saved from experiencing the evils of scarcity and hunger while living in happiness and plenty; and to the future, because we have provided ourselves with supplies and abundant preparations for it.

The Eighth Festival

XXXI. (188) Immediately after comes the festival of the sacred moon; in which it is the custom to play the trumpet in the temple at the same moment that the sacrifices are offered. From which practice this is called the true feast of trumpets, and there are two reasons for it, one peculiar to the nation, and the other common to all mankind. Peculiar to the nation, as being a commemoration of that most marvellous, wonderful, and miraculous event that took place when the holy oracles of the law were given; (189) for then the voice of a trumpet sounded from heaven, which it is natural to suppose reached to the very extremities of the universe, so that so wondrous a sound attracted all who were present, making them consider, as it is probable, that such mighty events were signs betokening some great things to be accomplished. (190) And what more great or more beneficial thing could come to men than laws affecting the whole race? And what was common to all mankind was this: the trumpet is the instrument of war, sounding both when commanding the charge and the retreat. ... There is also another kind of war, ordained of God, when nature is at variance with itself, its different parts attacking one another. (191) And by both these kinds of war the things

on earth are injured. They are injured by the enemies, by the cutting down of trees, and by conflagrations; and also by natural injuries, such as droughts, heavy rains, lightning from heaven, snow and cold;

the usual harmony of the seasons of the year being transformed into a want of all concord. (192) On this account it is that the law has given this festival the name of a warlike instrument, in order to show the proper gratitude to God as the giver of peace, who has abolished all seditions in cities, and in all parts of the universe, and has produced plenty and prosperity, not allowing a single spark that could tend to the destruction of the crops to be kindled into flame.

The Ninth Festival

XXXII. (193) And after the feast of trumpets the solemnity of the fast is celebrated, Perhaps some of those who are perversely minded and are not ashamed to censure excellent things will say, "What sort of a feast is this where there is no eating and drinking, no troupe of entertainers or audience, no copious supply of strong drink nor the generous display of a public banquet, nor moreover the merriment and revelry of dancing to the sound of flute and harp, and timbrels and cymbals, and the other instruments of music which awaken the unruly lusts through the channel of the ears? (194) For it is in these and through these, it seems, that they think good cheer consists. They do this in ignorance of the true good cheer which the all-wise Moses saw with the most sharpsighted eyes and so proclaimed the fast a feast and named it the greatest of feasts in our ancestral language, "a Sabbath of Sabbaths," or as the Greeks would say, a seven of sevens and a holier than things holy. He did this for many reasons. (195) The first reason is the temperance which the lawgiver is continually exhorting men to display at all times, both in their language and in their appetites, both in and below the belly. And he most especially enjoins them to display it now, when he devotes a day to the particular observances of it.

For when a person has once learnt to be indifferent to meat and drink, those very necessary things, what can there be of things which are superfluous that he would find any difficulty in disregarding? (196) The second reason is, that every one is at this time occupied in prayers and supplications, and since they all devote their entire leisure to nothing else from morning till evening, except to most acceptable prayers by which they endeavour to gain the favour of God, entreating pardon for their sins and hoping for his mercy, not for their own merits but through the compassionate nature of that Being who will have forgiveness rather than punishment. (197) The third is an account of the time at which this fast is fixed to take place; for by this season all the fruits which the earth has produced during the whole year are gathered in. And therefore to proceed at once to devour what has been produced Moses looked upon as an act of greediness; but to fast, and to abstain from touching food, he considered a mark of perfect piety which teaches the mind not to trust to the food which it may have prepared as the cause of health or life. (198) Therefore those who, after the gathering in of the harvest, abstain from the food, do almost declare in express words, "We have with joy received, and we shall cheerfully store up the bounteous gifts of nature;

but we do not ascribe to any corruptible thing the cause of our own durable existence, but we attribute that to the Saviour, to the God who rules in the world, and who is able, either by means of these things or without them, to nourish and to preserve us. (199) At all events, behold, he nourished our forefathers even in the desert for forty years. How he opened fountains to give them abundant drink; and how he rained food from heaven sufficient for each day so that they might consume what they needed, and rather than hording or bartering or taking thought of the bounties received, they might rather reverence and worship the bountiful Giver and honour him with hymns and benedictions such as are due him. (200) The day of the fast is always celebrated on the tenth day of the month by order of the law. Why is it on the tenth? As we have specified in our treatments of it, it is named complete perfection by wise men and encompasses all the proportions, the arithmetical and the harmonic and the geometric, and in addition the harmonies: the 4:3 ratio through four notes, the 3:2 ratio through five notes, the 2:1 ratio through the octave, the 4:1 ratio through the double octave, and it also has the 9:8 ratio so that it is the most perfect summation of musical theories. From this fact it is named complete perfection.

(201) Therefore God has ordained that abstinence from food should take place in accordance with the perfect number, for the sake of affording the best nourishment to the best thing which is in us; that no one may suppose that the interpreter of God's word is enjoining hunger, the most intolerable of all evils, but only a brief cutting off of the stream which flows into the channels of the body. (202) For thus the clear stream which proceeds from the fountain of reason was likely to be borne smoothly and evenly to the soul, since the uninterrupted use of food inundating the body contributes also to confuse the reason. But if the supply of food be checked, then the reason getting a firm footing as in a dry road, will be able to proceed in safety without stumbling; (203) and besides it was fitting that when the supply of all things had turned out according to the wishes of the people and become completed, they should, amid the abundance of their harvest, preserve a commemoration of their previous want by abstinence from food, and should offer up prayers, in order that they might never come to a real experience of a want of necessary food.

The Tenth Festival

XXXIII. (204) The last of all the annual festivals is that which is called the feast of tabernacles, which is fixed for the season of the autumnal equinox. And by this festival the lawgiver teaches two lessons, both that it is necessary to honour equality, the first principle and beginning of justice, the principle akin to unshadowed light; and that it is becoming also, after witnessing the perfection of all the fruits of the year, to give thanks to that Being who has made them perfect. (205) For the autumn (metopōron), as its very name shows is the season which comes after (meta) the fruits of the year (tēn opōran) are now gathered into the granaries, on account of the providence of nature which loves the living creatures upon the earth. (206) And, indeed, the people are commanded to pass the whole period of the feast under tents, either because there is no longer any necessity for remaining in the open air labouring at the cultivation of the land, since there is nothing left in the land, but all ... is

stored up in the barns, on account of the injuries which otherwise might be likely to visit it from the burning of the sun or the violence of the rains. (207) For when the crops which provide nourishment are in the fields, you act as a manager and guard of those necessities not by having cooped yourself up like a woman who belongs at home, but by having gone out to the fields.

If severe cold or summer heat befalls you as you live in the open air, the overgrowths of the trees are handy shelters. If you get under their protection, you will be able to escape easily the harm from each. But when all the crops are in, go in with them to look for a more substantial abode for rest in place of the toils which you endured as you worked the land. Or again, it may be a reminder of the long journey of our ancestors which they made through a wide desert, living in tents for many years at each station. (208) And it is proper in the time of riches to remember one's poverty, and in an hour of glory to recollect the days of one's disgrace, and at a season of peace to think upon the dangers that are past. (209) In addition to the pleasure it provides, a not inconsiderable advantage for the practice of virtue comes from this. For people who have had prosperity and adversity before their eyes and have pushed the latter away and are enjoying the free use of the better, of necessity become thankful in disposition and are being urged on to piety by fear of a change of state to the contrary condition. As a result they honor God in songs and words for their present wealth and persistently entreat and conciliate him with supplications that they will no longer be tested with calamities.

(210) Again, the beginning of this festival is appointed for the fifteenth day of the month, on account of the reason which has already been mentioned respecting the spring season, also that the world may be full, not by day only but also by night, of the most beautiful light, the sun and moon on their rising opposite to one another with uninterrupted light, without any darkness interposing itself between so as to divide them. (211) And after the festival has lasted seven days, he adds an eighth as a seal, calling it a kind of crowning feast, not only as it would seem to this festival, but also to all the feasts of the year which we have enumerated; for it is the last feast of the year, and is a very stable and holy sort of conclusion, befitting men who have now received all the produce from the land, and who are no longer in perplexity and apprehension respecting any barrenness or scarcity. (212) Perhaps, however, the first cubic number, the number eight, was assigned to the feast for the following reason. It is in its capacity the beginning of solid substance at the transition from the incorporeal, the end of the intelligible. The intelligible [make the transition] to a solid nature through the scale of ascending powers.

(213) And in fact, the autumnal feast, just as I said, as a kind of summation and end of all the feasts in the year seems to be more stable and steadier since people have already received the revenue from the land and are no longer in a state of fear and baffled by doubts about productivity or dearth. For the anxious thoughts of farmers are not settled until the crops are in because of the losses just waiting to happen from so many people and animals. (214) I have spoken in this way about the sacred week and the sacred number seven at

more than usual length, wishing to show that all the feasts of the year are, as it were, the offspring of the number seven, which stands in the relation of a mother. [... Follies and joys; and because in such assemblies and in a cheerful course of life there are thus established seasons of delight unconnected with any sorrow or depression supporting both the body and the soul; the one by the pleasure and the other by the opportunities for philosophical study which they afford.

XXXIV. (215) There is, besides all these, another festival sacred to God, and a solemn assembly on the day of the festival which they call castallus, from the event that takes place in it, as we shall show presently. Now that this festival is not in the same rank, nor of the same importance with the other festivals, is plain from many considerations. For, first of all, it is not one to be observed by the whole population of the nation as each of the others is. Secondly, none of the things that are brought or offered are laid upon the altar as holy, or committed to the unextinguishable and holy fire. Thirdly, the very number of days which are to be observed in the festival are not expressly stated.

XXXV. (216) Nevertheless, any one may easily see that it has about it some of the characteristics of a sacred festival, and that it comes very near to having the privileges of a solemn assembly. For every one of those men who had lands and possessions, having filled vessels with every different species of fruit borne by fruit-bearing trees; which vessels, as I have said before, are called castalli, brings with great joy the first fruits of his abundant crop into the temple, and standing in front of the altar gives the basket to the priest, uttering at the same time the very beautiful and admirable hymn prescribed for the occasion; and if he does not happen to remember it, he listens to it with all attention while the priest recites it. (217) And the hymn is as follows:—"The leaders of our nation renounced Syria, and migrated to Egypt. Being but few in number, they increased till they became a populous nation. Their descendants being oppressed in innumerable ways by the natives of the land, when no assistance did any longer appear to be expected from men, became the supplicants of God, having fled for refuge to entreat his assistance. (218) Therefore he, who is merciful to all who are unjustly treated, having received their supplication, smote those who oppressed them with signs and wonders, and prodigies, and with all the marvellous works which he wrought at that time.

And he delivered those who were being insulted and enduring every kind of perfidious oppression, not only leading them forth to freedom, but even giving them in addition a most fertile land; (219) for it is from the fruits of this land, O bounteous God! that we now bring you the first fruits; if indeed it is a proper expression to say that he who receives them from you brings them to you. For, O Master! they are all your favours and your gifts, of which you have thought us worthy, and so enabled us to live comfortably and to rejoice in unexpected blessings which thou hast given to us, who did not expect them."

XXXVI. (220) This hymn is sung from the beginning of summer to the end of autumn, by two choruses replying to one another uninterruptedly, on two separate occasions, each at the end of one complete half of ten years; because men cannot all at once bring the fruits of

the seasons to God in accordance with his express command, but different men bring them at different seasons; and sometimes even the same persons bring first fruits from the same lands at different times; (221) for since some fruits become ripe more speedily, and others more slowly, either on account of the differences of the situations in which they are grown, as being hotter or colder, or from innumerable other reasons, it follows that the time for offering the first fruits of such productions is undefined and uncertain, being extended over a great space. (222) And the use of these first fruits is permitted to the priests, since they had no portion of the land themselves, and had no possessions from which they could derive revenue; but their inheritance is the first fruits from all the nation as the wages of their holy ministrations, which they perform day and night.

XXXVII. (223) I have now said thus much respecting the number seven, and the things referring to it among the days, and the months, and the years; and about the festivals which are connected with this number seven, following the regular connection of the heads of the subject, which I proposed to myself according to the order in which they are mentioned in the sacred history. And I shall now proceed in regular order to consider the commandment which comes next, which is entitled the one about the honour due to parents.

XXXVIII. (224) Having already spoken of four commandments which, both as to the order in which they are placed and as to their importance, are truly the first; namely, the commandment about the lenity of that sovereign authority by which the world is governed, and that which commands that man should not look upon any representation or figure of anything as God, and that which forbids the swearing falsely, or indeed the swearing carelessly and vainly at all, and that concerning the sacred seventh day—all which commandments tend to piety and holiness. I now proceed to the fifth commandment, relating to the honour due to parents; which is, as I showed in the mention I made of it separately before, on the borders between those which relate to the affairs of men and those which relate to God. (225) For parents themselves are something between divine and human nature, partaking of both; of human nature, inasmuch as it is plain that they have been born and that they will die; and of divine nature, because they have engendered other beings, and have brought what did not exist into existence: for, in my opinion, what God is to the world, that parents are to their children; since, just as God gave existence to that which had no existence, they also, in imitation of his power, as far at least as they were able, make the race of mankind everlasting.

XXXIX. (226) And this is not the only reason why a man's father and mother are deserving of honour, but here are also several other reasons. For among all those nations who have any regard for virtue, the older men are esteemed above the younger, and teachers above their pupils, and benefactors above those who have received kindnesses from them, and rulers above their subjects, and masters above their slaves. (227) Accordingly, parents are placed in the higher and superior class; for they are the elders, and the teachers, and the benefactors, and the rulers, and the masters. And sons and daughters are placed in the inferior class; for they are the younger, and the pupils, and the persons who have received

kindnesses, and subjects, and slaves. And that every one of these assertions is correct is plain from the circumstances that take place, and proofs derived from reason will establish the truth of them yet more undeniably.

XL. (228) I affirm, therefore, that that which produces is always older than that which is produced, and that that which causes anything is older than that of which it is the cause; but those who beget or bring forth a child are in some sense the causes and producers of the child which is begotten or brought forth, and they stand in the light of teachers, inasmuch as all that they know themselves they teach to their children from their earliest infancy, and they not only exercise and train them in the supernumerary accomplishments, impressing reasonings on the minds of their children when they come to their prime, but they also teach them those most necessary lessons which refer to choice and avoidance, the choice, that is to say, of virtues, and the avoidance of vices, and of all the energies in accordance with them. (229) For who can be more completely the benefactors of their children than parents, who have not only caused them to exist, but have afterwards thought them worthy of food, and after that again of education both in body and soul, and have enabled them not only to live, but also to live well;

(230) training their body by gymnastic and athletic rules so as to bring it into a vigorous and healthy state, and giving it an easy way of standing and moving not without elegance and becoming grace, and educating the soul by letters, and numbers, and geometry, and music, and every kind of philosophy which may elevate the mind which is lodged in the mortal body and conduct it up to heaven, and can display to advantage the blessed and happy qualities that are in it, producing an admiration of and a desire for an unchangeable and harmonious system, which they will afterwards never leave if they preserve their obedience to their captain. (231) And in addition to the benefits which they heap upon them, they have likewise authority over the children of whom they are the parents, not as is the case in cities, in consequence of some drawing of lots or election, so that any one can find fault with his governor as having become so either by some blunder of fortune and not by reason, or it may be by the impetuosity of the multitude, the most inconsiderate and foolish of all things, but being established in this post by the most excellent and perfect wisdom of the sublime nature, which regulates all divine and human affairs in accordance with justice.

XLI. (232) For these reasons it is allowable for parents even to accuse their children, and to reprove them with considerable severity, and even, if they do not submit to the threats which are uttered to them by word of mouth, to beat them, and inflict personal punishment on them, and to imprison them; and if they behave with obstinacy and resist this treatment, becoming stiff-necked through the greatness of their incurable wickedness, the law permits them to chastise them even to the extent of putting them to death. But still this permission is not given to either the father by himself, or to the mother by herself, by reason of the greatness of the punishment, which it is not fitting should be determined by one, but by both together, for it is not probable that both the parents will agree about putting their child

to death unless his iniquities are very grievous, and weigh down by a certain undoubted preponderance that firm affection which is firmly implanted in the parents by nature.

(233) But parents have received not only the power of a ruler and governor over their children, but also that of a master, according to both the very highest characteristics of the possession of servants, namely, possessing them as born in the house, and also as purchased with money, for they expend a price many times greater than their real value on their children and for the sake of their children, in wages to nurses, and instructors, and teachers, besides all the expenses which they incur for their dress and their food, and their other care of them when well and when sick, from their earliest infancy till the time that they are full grown. And not only are those looked upon as servants born in the house who have actually been brought forth within the walls, but those also are so regarded who by the laws of nature receive from the masters of the house a sufficient support to maintain them in life after they are born.

XLII. (234) Since this, then, is the case, those who do honour their parents are not doing anything worthy of praise, since even any single one of the commandments already mentioned is sufficient to invite them to regard their parents with reverence. But are not those men worthy of blame, and accusation, and the very extremity of punishment, who neither respect them as older than themselves, nor listen to them as their teachers, nor think them worthy of any requital as their benefactors, nor obey them as their rulers, nor fear them as their masters? (235) Therefore the law says, "Honour thy father and thy mother next after God;" assigning to them the second place in honour, on the same principle as nature herself has ranked them in her decision of their proper place and duties. And you will not honour them more by any line of conduct than by endeavouring and appearing to be virtuous persons. As the being such is a seeking of virtue without pride and without guile, and appearing such aims at virtue in connection with a good reputation and praise from one's associates; (236) for parents, thinking but little of their own advantage, think the virtue and excellence of their children the perfection of their own happiness, for which reason it is that they are anxious that they should obey the injunctions which are laid upon them, and that they should be obedient to all just and beneficial commands; for a father will never teach his child anything which is inconsistent with virtue or with truth.

XLIII. (237) And any one may conjecture that pious respect is due to parents, not only from what has been said above, but also from the manner in which persons behave to those who are of the same age with their parents; for the man who shows respect to an old man, or to an old woman, who is no relation to him, must appear in some degree to be remembering his own father and mother, and, out of this consideration, to be looking upon them as the images of his parents, who are the real models. (238) On which account, in the sacred scriptures, it is not only commanded that young men should rise up and give the best seats to their elders, but also that they should rise up before them when they pass by; showing honour to the grey hairs of old age, to which there is a hope that they may come themselves if they now yield precedence to them. (239) And this commandment also seems to me to have been

enacted with exceeding beauty and propriety; for the law says, "Let each man fear his father and his mother," enjoining fear rather than affection, not as being more advantageous and profitable with reference to the present occasion, for the first of these feelings affects foolish persons when they are being instructed or reproved, and folly cannot be cured by any other means than fear.

But the second feeling, namely, affection towards their parents, it is not fitting should be inculcated on children by the injunctions of a lawgiver, for nature requires that that should be spontaneous. For it has implanted it so deeply from very infancy in the souls of those who are so completely united by blood, and by the services done by the parents to the children, that it is always selftaught and spontaneous, and has no need of commandments to enforce it. (240) But the law has enjoined fear, because children are accustomed to feel an easy indifference. For though parents attend to their children with an exceeding violence of affection, providing them with necessary things from all quarters, and bestowing all good things upon them, and shrinking from no labour and from no danger, being bound to them by love stronger than any oaths, still some persons do not receive their affection as if it aimed solely at their good, being full of luxury and arrogance; and coveting a luxurious life, and becoming effeminate both in body and soul, permitting them in no respect to entertain proper dispositions as through the native powers of their minds, which they are not ashamed to overthrow, and to enervate, and to deprive of each separate energy, and so they come not to fear their natural correctors, their fathers and mothers yielding to and indulging their own private passions and desires.

(241) But we must also urge on the parents of such persons that they employ more weighty and severe admonitions in order to cure this impetuous obstinacy of their children, and we must warn the children to reverence their parents, fearing them as their rulers and natural masters; for it is with difficulty even by these considerations that they will be brought to hesitate to act unjustly.

XLIV. (242) I have now then gone through all the five heads of laws in the first table, and have noticed also all the particular points which had any reference to any individual. I must also now point out the punishments affixed to the transgression of these laws. (243) Now there is one common penalty affixed to them all, namely, death, through which all such offences have a kind of relationship to one another. But the causes of this sentence being pronounced in such cases are different, and we must begin with the last, the one that relates to parents, since it is in reference to this one that the words are still ringing in our ears, "If any one shall beat his father or his mother, let him be stoned. And very justly, for it is not fit that that man should live who insults those who are the causes of his living; (244) but some of the men of high rank, and some of the lawgivers, looking rather at the vain opinions of men than at the truth, have softened this commandment, and instituted as a penalty, for those who beat their fathers, that their hands should be cut off; and for the sake of bearing a good reputation in the eyes of hasty and inconsiderate persons, they profess to them that

it is becoming, that the parts with which such men have struck their parents should be cut off;

(245) but it is a piece of folly to be angry with the servants rather than with those who are the causes of such folly; for it is not the hands that behave with such insolence, but insolent men perform their actions with their hands, and it is the men who must be punished, unless indeed it can be called fitting to let men go who have committed murder with the sword, and to content one's self with throwing away the sword; and unless, on the contrary, one ought not to give honour to those who have shown preeminent valour in war, but to the inanimate coats of armour, by means of which they have behaved themselves valiantly; (246) and unless again it is reasonable, in the case of those who have gained the victory in the gymnastic games, in the stadium, or the double race, or the long straight course, or in the contest of boxing, or in the pancratium, to attempt to crown only the legs and arms of the conquerors, and to let the whole of their bodies remain unhonoured. Surely it would be a ridiculous thing to lay down such principles as these, and to abstain in consequence from punishing or honouring those who were the real causes of the results in question; for we do not pass over a man who has given a splendid exhibition of musical skill, playing exquisitely on the flute or the lyre, and think the instruments themselves worthy of proclamations and honours.

(247) Why, then, should we deprive of their hands men who beat their fathers, O you most noble lawgivers? Is it that they may for the future be wholly useless for any purpose whatever, and that they may exact as a tribute, not once a year but every day, from those whom they have treated with iniquity, compelling them to supply them with necessary food, as being unable to provide for themselves? For their father is not so wholly hard-hearted as to endure to see even a son who has so grievously offended against him dying of hunger, after his anger has been blunted by time. (248) And even if he has not laid hands upon his parents, but has only spoken ill of those whom he was bound to praise and bless, or if he has in any other manner done anything which can tend to bring his parents into disrepute, still let him die. For since he is a common enemy, and if one may tell the plain truth, he is a public enemy of all men, to whom else can he be kind and favourable when he is not so to the authors of his being, by whose means he came into this world, and of whom he is a sort of supplement?

XLV. (249) Again, let the man who has profaned the sacred seventh day as far as it may have lain in his power, be liable to the punishment of death. For, on the contrary, it is proper rather to provide whatever is profane, be it a thing or be it a person, with means of purification, in order to induce a change for the better, since "envy," as some one has said, "goes forth out of the divine company. But to dare to adulterate or to deface the holy coinage is an act which displays an extraordinary degree of impiety. (250) In that ancient migration which took place when the people of Israel left Egypt, and when the whole multitude was travelling through the pathless wilderness, when the seventh day came all those myriads of men which I have described before rested in their tents in perfect tranquillity; but one man, and he not one of the most despised or lowest class of the people, disregarding the

commands which were laid upon the nation, and ridiculing those who attended to them, went forth to pick up sticks, but in reality to show his contempt for and violation of the law.

(251) And he indeed came back bearing with him a faggot in his arm, but the men who remained in their tents although inflamed with anger and exasperated by his conduct, nevertheless did not at once proceed to very harsh measures against him that day by reason of the holy reverence due to the day, but they led him before the ruler of the people, and made known his impious action, and he having committed him to prison, after a command had been given to put him to death, gave the man up to those who had originally seen him to execute. As therefore, in my opinion, it was not permitted to kindle a fire on the seventh day for the reason which I have already mentioned, so likewise it was not lawful to collect any fuel for a fire.

XLVI. (252) Against those who call God as a witness in favour of assertions which are not true, the punishment of death is ordained in the law; and very properly, for even a man of moderate respectability will never endure to be cited as a witness, and to have his name registered in support of a lie. But it seems to me that he would look upon any one who proposed such a thing to him as a thoroughly faithless enemy; (253) on which account we must say this, that him, who swears rashly and falsely, calling God to witness an unjust oath, God, although he is merciful by nature, will yet never release, inasmuch as he is thoroughly defiled and infamous from guilt, even though he may escape punishment at the hands of men. And such a man will never entirely escape, for there are innumerable beings looking on, zealots for and keepers of the national laws, of rigid justice, prompt to stone such a criminal, and visiting without pity all such as work wickedness, unless, indeed, we are prepared to say that a man who acts in such a way as to dishonour his father or his mother is worthy of death, but that he who behaves with impiety towards a name more glorious than even the respect due to one's parents, is to be borne with as but a moderate offender.

(254) But the lawgiver of our nation is not so foolish as, after putting to death men who are guilty of minor offences, then to treat those who are guilty of heavier crimes with mildness, since surely it is a greater iniquity than even to speak disparagingly or to insult one's parents, to show a contempt for the sacred name of God by means of perjury. (255) And if even he who swears in an unbecoming manner is guilty and blameable, of what punishment is that man worthy who denies the one only true and living God and now honours the creature above the Creator, and chooses to honour not only the earth and the water, or the air, or the fire, the elements of the universe, or again the sun and moon, and the planets and fixed stars, and the whole of heaven, and the universal world, but even stocks and stones, which mortal workmen have fashioned, and which by them have been shaped into human figures? (256) Therefore, let such a man be himself likened to images carved by the hand;

for it ought not to be that that man should have any soul himself who honours things destitute of soul or life, and especially after he has been a disciple of Moses, whom he has often heard announcing to him and under the influence of divine inspiration declaring those most sacred and holy admonitions, "Take not the name of any other gods into thy soul for a re-

membrance of them, and utter not their names with thy voice, but keep both thy mind and thy speech far from all other interpositions, and turn them wholly to the Father and Creator of the universe, that thus thou mayest cherish the most virtuous and godly thoughts about his single government, and mayest speak words that are becoming and most profitable both to thyself and to those that hear thee."

XLVII. (257) We have now then mentioned the punishments which are ordained against those who neglect the five commandments. But the rewards which are offered to those who keep them, even though the law has not set them forth in express words of injunction, are nevertheless figuratively intimated. (258) Therefore the fact of not thinking that there are any other gods but the true God, nor imagining that things made by the hand of man are gods, and the fact of not committing perjury, are things which have no need of any other reward, for the mere fact, in my opinion, of practising these virtues is itself a most excellent and most perfect reward. For at what circumstance can a lover of truth feel more really delighted than at the devotion of himself to one God, and attending in a guileless and pure manner to his service? (259) And when I speak of witnesses, I mean not such persons as are slaves to pride, but such as are devoted to an admiration of goodness free from all error, by whom the truth is honoured. For wisdom itself is the reward of wisdom; and justice, and each of the other virtues, is its own reward. And truth, as being the most beautiful in the whole company, and as being the chief of all the holy virtues, is in much greater degree its own recompense and reward, affording as it does happiness to all who practise it, and blessings of which they cannot be deprived to their children and descendants.

XLVIII. (260) Again, those who properly keep the sacred sabbath are benefited in two most important particulars, both body and soul; as to their body, by a rest from their continual and incessant labours; and as to their soul, by forming most excellent conceptions respecting God as the Creator of the universe and the careful protector of all the things and beings which and whom he has made. And he made the whole universe in one week. It is plain, therefore, from these things that the man who honours the seventh day will himself find honour. (261) In the same way let not him who honours his parents dutifully seek for any further advantage, for if he considers the matter he will find his reward in his own conduct. Not but what, since this commandment is inferior in importance to the first five commandments, which have a more divine character, inasmuch as this is concerned with mortal subjects, God has given an inducement to obey this one, saying, "Honour thy father and thy mother, that it may be well with thee, and that thy days may be long in the land;" (262) affixing thus two rewards to this injunction, one being in fact the participation in virtue, for "well" means virtue, or at least cannot subsist without virtue; while the other is, if one is to say the truth, immortality by length of days, and a life of long duration, which thou wilt preserve even in the body living with thy soul, purified with a perfect purification. These things have now been discussed at sufficient length. Let us after this, since the opportunity offers, consider the commandments in the second table.

The Special Laws, III

I. (1) There was once a time when, devoting my leisure to philosophy and to the contemplation of the world and the things in it, I reaped the fruit of excellent, and desirable, and blessed intellectual feelings, being always living among the divine oracles and doctrines, on which I fed incessantly and insatiably, to my great delight, never entertaining any low or grovelling thoughts, nor ever wallowing in the pursuit of glory or wealth, or the delights of the body, but I appeared to be raised on high and borne aloft by a certain inspiration of the soul, and to dwell in the regions of the sun and moon, and to associate with the whole heaven, and the whole universal world. (2) At that time, therefore, looking down from above, from the air, and straining the eye of my mind as from a watch-tower, I surveyed the unspeakable contemplation of all the things on the earth, and looked upon myself as happy as having forcibly escaped from all the evil fates that can attack human life. (3) Nevertheless, the most grievous of all evils was lying in wait for me, namely, envy, that hates every thing that is good, and which, suddenly attacking me, did not cease from dragging me after it by force till it had taken me and thrown me into the vast sea of the cares of public politics, in which I was and still am tossed about without being able to keep myself swimming at the top.

(4) But though I groan at my fate, I still hold out and resist, retaining in my soul that desire of instruction which has been implanted in it from my earliest youth, and this desire taking pity and compassion on me continually raises me up and alleviates my sorrow. And it is through this fondness for learning that I at times lift up my head, and with the eyes of my soul, which are indeed dim (for the mist of affairs, wholly inconsistent with their proper objects, has overshadowed their acute clear-sightedness), still, as well as I may, I survey all the things around me, being eager to imbibe something of a life which shall be pure and unalloyed by evils. (5) And if at any time unexpectedly there shall arise a brief period of tranquillity, and a short calm and respite from the troubles which arise from state affairs, I then rise aloft and float above the troubled waves, soaring as it were in the air, and being, I may almost say, blown forward by the breezes of knowledge, which often persuades me to flee away, and to pass all my days with her, escaping as it were from my pitiless masters, not men only, but also affairs which pour upon me from all quarters and at all times like a torrent. (6) But even in these circumstances I ought to give thanks to God, that though I am so overwhelmed by this flood, I am not wholly sunk and swallowed up in the depths.

But I open the eyes of my soul, which from an utter despair of any good hope had been believed to have been before now wholly darkened, and I am irradiated with the light of wisdom, since I am not given up for the whole of my life to darkness. Behold, therefore, I venture not only to study the sacred commands of Moses, but also with an ardent love of knowledge to investigate each separate one of them, and to endeavour to reveal and to explain to those who wish to understand them, things concerning them which are not known to the multitude.

II. (7) And since of the ten commandments which God himself gave to his people without employing the agency of any prophet or interpreter, five which are engraved in the first tablet have been already discussed and explained, as have also all the particular injunctions which were comprehended under them; and since it is now proper to examine and expound to the best of our power and ability the rest of the commandments which are found in the second table, I will attempt as before to adapt the particular ordinances which are implied in them to each of the general laws. (8) Now on the second table this is the first commandment, "Thou shalt not commit adultery," because, I imagine, in every part of the world pleasure is of great power, and no portion of the world has escaped its dominion, neither of the things on earth, nor of the things in the sea, nor even of those in the air, for all animals, whether walking on the earth, or flying in the air, or swimming in the water, do at all times rejoice in pleasure, and cultivate it, and obey its behests, and look to its eye and to its nod, obeying it with cheerfulness, however arrogant and proud they may be, and all but anticipating its commands, by the promptness and unhesitating rapidity of their service.

(9) Therefore, even that pleasure which is in accordance with nature is often open to blame, when any one indulges in it immoderately and insatiably, as men who are unappeasably voracious in respect of eating, even if they take no kind of forbidden or unwholesome food; and as men who are madly devoted to association with women, and who commit themselves to an immoderate degree not with other men's wives, but with their own. (10) Still this sort of reproach, as affecting most men, is one rather of the body than of the soul, since the body has a vehement flame within, which consumes the food which is offered to it, and seeks other food at no great distance, by reason of the abundant moisture, the stream of which is conveyed into the most secret parts of the body, creating an itching, and stinging, and incessant tickling.

(11) But those men who are frantic in their desires for the wives of others, and at times even for those of their nearest relations or dearest friends, and who live to the injury of their neighbours, attempting to vitiate whole families, however numerous, and violating all kinds of marriage vows, and making vain the hopes which men conceive of having legitimate children, being afflicted with an incurable disease of the soul, must be punished with death as common enemies to the whole race of mankind, in order that they may no longer live in perfect fearlessness, so as to be at leisure to corrupt other houses, nor become teachers of others, who may learn by their example to practise evil habits.

III. (12) Moreover the law has laid down other admirable regulations with regard to carnal conversation; for it commands men not only to abstain from the wives of others, but also from certain relations, with whom it is not lawful to cohabit; (13) therefore Moses, detesting and loathing the customs of the Persians, repudiates them as the greatest possible impiety, for the magistrates of the Persians marry even their own mothers, and consider the offspring of such marriages the most noble of all men, and as it is said, they think them worthy of the highest sovereign authority. (14) And yet what can be a more flagitious act of impiety than to defile the bed of one's father after he is dead, which it would be right rather to preserve untouched, as sacred; and to feel no respect either for old age of for one's mother, and for the same man to be both the son and the husband of the same woman; and again for the same woman to be both the mother and wife of the same man, and for the children of the two to be the brothers of their father and the grandsons of their mother, and for that same woman to be both the mother and grandmother of those children whom she has brought forth, and for the man to be at the same time both the father and the uterine brother of those whom he has begotten?

(15) These enormities formerly took place among the Greeks in the case of Oedipus, the son of Laius, and the actions were committed out of ignorance and not voluntarily, and yet that marriage brought on such a host of evils that nothing was wanting to make up the amount of the most complete wretchedness and misery, (16) for there ensued from it a continual succession of wars, both domestic and foreign, which were bequeathed like an inheritance from their fathers and ancestors to their children and descendants; and there were destructions of cities which were the greatest in Greece, and destructions of embattled armies, and slaughter of nations and of allies which had come to the assistance of either side, and mutual slaughter of the most gallant leaders in each army, and unreconcileable enmities about sovereignty and authority, and fratricides, by which not only the families and countries of the persons immediately concerned were utterly extinguished and destroyed, but the greater portion of the whole Greek nation also, for cities which were previously populous now became desolate and void of their inhabitants, and were left as a memorial of the calamities of Greece, and a miserable sight for all beholders. (17) Nor, indeed, do the Persians, among whom such practices are frequent, avoid similar evils, for they are continually involved in military expeditions and battles, killing and being killed, and at one time invading their neighbours and at others repelling those who rise up against them.

And many enemies rise up against them from many quarters, since it is not the nature of the barbarians to rest in tranquillity; therefore, before the existing sedition is appeased, another springs up, so that no season of the year is ever indulged in peace and quietness, but they are compelled to live under arms night and day, bearing for the greater portion of their lives hardships in the open air while serving in the camps, or else living in cities from the complete absence of all peace. (18) I forbear to mention the great and intolerable violence and pride of success exhibited by the kings, whose first contests begin at the very first assumption of their sovereign power with the greatest of all iniquities, fratricide, as thus alone do they imagine that they will be safe from all attacks and treachery on the part

of their brothers if they appear to have put them to death with reason and justice. (19) And it seems to me that all these things arise from the unhallowed connections of sons with their own mothers, because justice, who surveys all human affairs, revenges herself thus on those who act improperly for their wickedness; for not only do those who act thus commit impiety, but those also who voluntarily signify their assent to the arbitrary conduct of those who do such actions.

(20) But our law guards so carefully against such actions as these that it does not permit even a step-son, when his father is dead, to marry his step-mother, on account of the respect which he owes to his father, and because the titles mother and step-mother are kindred names, even though the affections of the souls may not be identical; (21) for the man who is thought to abstain from her who has been the wife of another man, because she is called his step-mother, will much more abstain from his own natural mother. And if any one, on account of his recollection of his father, shows a respectful awe of her who has formerly been his wife, it is quite evident that he, because of the respect which he feels towards both his parents, is not likely to meditate any improper conduct to his mother; since it would be downright folly for a man who studies to please one half of his family, to appear to neglect it in its wholeness and integrity.

IV. (22) There follows after this a command not to espouse one's sister: which is an injunction of great excellence, and one which contributes very greatly to temperance and good order. Therefore the Athenian lawgiver, Solon, when he permitted men to marry their sisters by the same father, forbade them to marry those by the same mother. But the lawgiver of the Lacedaemonians, on the other hand, allowed of marriages between brothers and sisters by the same mothers, but forbade those between brothers and sisters by the same father. (23) While the lawgiver of the Egyptians, ridiculing the cautious timidity of the others as if they had established imperfect ordinances, gave the reins to lasciviousness, supplying in great abundance that most incurable evil of intemperance both to body and soul, and permitting men fearlessly and with impunity to marry all their sisters, whether by both parents or by one, or by either, whether father or mother, and that too not only if younger than, but even when older than, or of the same age as themselves; for twins are very often born, which nature, indeed, at their very birth has dissevered and separated, but which incontinence and love of pleasure has invited to an association which ought never to be entered into, and to a most inharmonious agreement.

(24) But the most sacred Moses, rejecting all those ordinances with detestation, as being quite inconsistent with and at variance with any praiseworthy kind of constitution, and as laws which encouraged and trained people to the most disgraceful of all habits, almost peremptorily prohibited any connection with a man's sister, whether by both parents, or whether only by one of the two; (25) for why should any one seek to deface the beauty of modesty? And why make virgins destitute of all modesty, to whom it is becoming to blush? And, moreover, why should one be willing to limit the associations and connections with other men, and to confine a most honourable thing within the narrow space of the walls

of a single house, which ought rather to be extended and diffused over all continents, and islands, and the whole inhabited world? For the intermarriages with strangers produce new relationships, which are in no respect inferior to those which proceed from ties of blood.

V. (26) On which account our lawgiver has also forbidden other matrimonial connections, commanding that no man shall marry his granddaughter, whether she be his son's or his daughter's child; nor his niece; nor his aunt; nor his grandmother, by either father or mother; nor any woman who has been the wife of his uncle, or of his son, or of his brother; nor, again, any step-daughter, whether virgin or widow, whether his own wife be alive or even after her death. For, in principle, a step-father is the same as a father, and therefore he ought to look upon his wife's daughter in the same light as his own. (27) Again. He does not permit the same man to marry two sisters, neither at the same time nor at different periods, even if he have put away the one whom he previously married; for while she is living, whether she be cohabiting with him or whether she be put away, or if she be living as a widow, or if she be married to another man, still he did not consider it holy for her sister to enter upon the portion of her who had been unfortunate; by this injunction teaching sisters not to violate the requirements of justice towards their relations, nor to make a stepping stone of the disasters of one so united to themselves by blood, nor to acquiesce in or to pride themselves in receiving attentions from those who have shown themselves enemies to their relations, or to reciprocate any kind offices received from them.

(28) For from such things as these arise bitter jealousies and quarrels, and enmities which scarcely admit of reconciliation, but which bring on indescribable hosts of misfortunes; for that would be just as if the different members of the body were to abandon the harmony and fellowship in which they are put together by nature, and to quarrel with one another, which circumstance must necessarily cause incurable diseases and mischiefs. And sisters are like limbs, which, although they are separated from one another, are nevertheless all adapted to one another by nature and natural relationship. And jealousy, which is the most grievous of all passions, is continually producing new, and terrible, and incurable mischiefs. (29) Again. Moses commands, do not either form a connection of marriage with one of another nation, and do not be seduced into complying with customs inconsistent with your own, and do not stray from the right way and forget the path which leads to piety, turning into a road which is no road. And, perhaps, you will yourself resist, if you have been from your earliest youth trained in the best possible instruction, which your parents have instilled into you, continually filling your mind with the sacred laws. And the anxiety and fear which parents feel for their sons and daughters is not slight; for, perchance, they may be allured by mischievous customs instead of genuine good ones, and so they may be in danger of learning to forget the honour belonging to the one God, which is the beginning and end of extreme unhappiness.

(30) But if, proceeds the lawgiver, a woman having been divorced from her husband under any pretence whatever, and having married another, has again become a widow, whether her second husband is alive or dead, still she must not return to her former husband, but

may be united to any man in the world rather than to him, having violated her former ties which she forgot, and having chosen new allurements in the place of the old ones. (31) But if any man should choose to form an alliance with such a woman, he must be content to bear the reputation of effeminacy and a complete want of manly courage and vigour, as if he had been castrated and deprived of the most useful portion of the soul, namely, that disposition which hates iniquity, by which the affairs both of houses and cities are placed on a good footing, and as having stamped deeply on his character two of the greatest of all iniquities, adultery and the employment of a pander; for the reconciliations which take place subsequently are indications of the death of each. Let him, therefore, suffer the punishment appointed, together with his wife.

VI. (32) And there are particular periods affecting the health of the woman when a man may not touch her, but during that time he must abstain from all connection with her, respecting the laws of nature. And, at the same time, he must learn not to waste his vigour in the pursuit of an unseemly and barbarous pleasure; for such conduct would be like that of a husbandman who, out of drunkenness or sudden insanity, should sow wheat or barley in lakes or flooded torrents, instead of over the fertile plains; for it is proper to cast seed upon fields when they are dry, in order that it may bear abundant fruit. (33) But nature each month cleanses the womb, as if it were some field of marvellous fertility, the proper season for fertilising which must be watched for by the husband as if he were a skilful husbandman, in order to withhold his seed and abstain from sowing it at a time when it is inundated; for, if he do not do so, the seed, without his perceiving it, will be swept away by the moisture, not only having all its spiritual energies relaxed, but having them, in fact, utterly dissolved. These are the persons who form animals in that workshop of nature, the womb, and who perfect with the most consummate skill each separate one of the parts of the body and soul.

But when the periods of illness which I have spoken of are interrupted, then he may with confidence shower his seed into the ground ready to receive it, no longer fearing that there will be any loss of the seed thus sown. (34) But those people deserve to be reproached who are ploughing a hard and stony soil. And who can these be but they who have connected themselves with barren women? For such men are only hunters after intemperate pleasure, and in the excess of their licentious passions they waste their seed of their own deliberate purpose. Since for what other reason can they espouse such women? It cannot be for a hope of children, which they are aware must, of necessity, be disappointed, but rather to gratify their excess in lust and incurable incontinence. (35) As many men, therefore, as marry virgins in ignorance of how will they will turn out as regards their prolificness, or the contrary, when after a long time they perceive, by their never having any children, that they are barren, and do not then put them away, are still worthy of pardon, being influenced by habit and familiarity, which are motives of great weight, and being also unable to break through the power of those ancient charms which by long habituation are stamped upon their souls.

(36) But those who marry women who have been previously tested by other men and ascertained to be barren, do merely covet the carnal enjoyment like so many boars or goats, and deserve to be inscribed among the lists of impious men as enemies to God; for God, as being friendly to all the animals that exist, and especially to man, takes all imaginable care to secure preservation and duration to every kind of creature. But those who seek to waste all their power at the very moment of putting it forth are confessedly enemies of nature.

VII. (37) Moreover, another evil, much greater than that which we have already mentioned, has made its way among and been let loose upon cities, namely, the love of boys, which formerly was accounted a great infamy even to be spoken of, but which sin is a subject of boasting not only to those who practise it, but even to those who suffer it, and who, being accustomed to bearing the affliction of being treated like women, waste away as to both their souls and bodies, not bearing about them a single spark of a manly character to be kindled into a flame, but having even the hair of their heads conspicuously curled and adorned, and having their faces smeared with vermilion, and paint, and things of that kind, and having their eyes pencilled beneath, and having their skins anointed with fragrant perfumes (for in such persons as these a sweet smell is a most seductive quality), and being well appointed in everything that tends to beauty or elegance, are not ashamed to devote their constant study and endeavours to the task of changing their manly character into an effeminate one.

(38) And it is natural for those who obey the law to consider such persons worthy of death, since the law commands that the man-woman who adulterates the precious coinage of his nature shall die without redemption, not allowing him to live a single day, or even a single hour, as he is a disgrace to himself, and to his family, and to his country, and to the whole race of mankind. (39) And let the man who is devoted to the love of boys submit to the same punishment, since he pursues that pleasure which is contrary to nature, and since, as far as depends upon him, he would make the cities desolate, and void, and empty of all inhabitants, wasting his power of propagating his species, and moreover, being a guide and teacher of those greatest of all evils, unmanliness and effeminate lust, stripping young men of the flower of their beauty, and wasting their prime of life in effeminacy, which he ought rather on the other hand to train to vigour and acts of courage; and last of all, because, like a worthless husbandman, he allows fertile and productive lands to lie fallow, contriving that they shall continue barren, and labours night and day at cultivating that soil from which he never expects any produce at all. (40) And I imagine that the cause of this is that among many nations there are actually rewards given for intemperance and effeminacy.

At all events one may see men-women continually strutting through the market place at midday, and leading the processions in festivals; and, impious men as they are, having received by lot the charge of the temple, and beginning the sacred and initiating rites, and concerned even in the holy mysteries of Ceres. (41) And some of these persons have even carried their admiration of these delicate pleasures of youth so far that they have desired wholly to change their condition for that of women, and have castrated themselves and have clothed themselves in purple robes, like those who, having been the cause of great blessings

to their native land, walk about attended by body-guards, pushing down every one whom they meet. (42) But if there was a general indignation against those who venture to do such things, such as was felt by our lawgiver, and if such men were destroyed without any chance of escape as the common curse and pollution of their country, then many other persons would be warned and corrected by their example. For the punishments of those persons who have been already condemned cannot be averted by entreaty, and therefore cause no slight check to those persons who are ambitious of distinguishing themselves by the same pursuits.

VIII. (43) But some persons, imitating the sensual indulgences of the Sybarites and of other nations more licentious still, have in the first place devoted themselves to gluttony and wine-bibbing, and other pleasures affecting the belly and the parts adjacent to the belly, and then when fully sated have behaved with such extraordinary insolence (and it is natural for satiety to produce insolence) that in their insanity of passion they have gone frantic and been so maddened as to desire to longer human beings, whether male or female, but even brute beasts, as they say that in ancient times in Crete, the wife of Minos the king, by name Pasipha', fell in love with a bull, (44) and became very violent in her passion from her despair of being able to gratify it (for love which fails in its object is usually increased in no ordinary degree), so that at last she reported to Daedalus the affliction by which she was overwhelmed, and he was the most skilful of all workmen of his time. And he, being very ingenious, so as by his contrivances to discover things undiscoverable to any one else, made a cow of wood, and put Pasipha' into it at one of the sides, and the bull rushed at the wooden cow as if it had been an animal of its own kind. And Pasipha', becoming pregnant at a certain period, brought forth an animal half man and half beast, called the Minotaur.

(45) And it is very likely that there may be other Pasipha's also, with passions equally unbridled, and that not women only, but men likewise may fall madly in love with animals, from whom, perhaps, indescribable monsters may be born, being memorials of the excessive pollution of men; owing to which, perhaps, those unnatural creations of unprecedented and fabulous monsters will exist, such as hippocentaurs and chimaeras, and other similar animals. (46) But so great are the precautions which are taken against them in the holy laws of God, that in order to prevent the possibility of men ever desiring any unlawful connection, it is expressly commanded that even animals of different kinds shall not be put together. And no Jewish shepherd will endeavour to cross a sheep with a he-goat, or a ram with a she-goat, or a cow with a horse; and if he does, he must pay the penalty as breaking a solemn law of nature who is desirous to keep the original kinds of animals free from all spurious admixture. (47) And some persons prefer mules to every other kind of animal for the yoke, since their bodies are very compact, and are very strong and powerful; and accordingly, in the pastures and stalls where they keep their horses, they also keep asses of an extraordinary size, which they call celones, in order that they may breed with the mares;

and then the mares produce a mixed animal, half horse and half ass, which, since Moses knew that its production was wholly contrary to nature, he forbade the existence of with all

his might by a general injunction, that that no union or combination between different kinds of animals should on any account be permitted. (48) Therefore he provided thus against those evils in a manner suited to and consistent with nature; and from a long distance off, as from a watchtower, he admonished men and kept them in the straight path, in order that both men and women, learning from these percepts of his, might abstain from unlawful connections. (49) If, therefore, a man seek to indulge himself with a quadruped, or if a woman surrender herself to a quadruped, they shall all die, both the man or woman and the quadruped. The human beings, because they have gone beyond even the bounds of intemperance itself, becoming discoverers of unprecedented appetites, and because with their new inventions they have introduced most detestable pleasures, the very mention of which is infamous; and the beasts shall die, because they have been subservient to such iniquities, and also to prevent their bringing forth or begetting any thing intolerable, as would naturally be the result of such pollutions.

(50) Moreover, those who have even a slight care for what is becoming would never use such animals as those for any purpose of life, but would reject and abominate them, loathing their very sight, and thinking that whatever they touched would at once become impure and polluted. And it is not well that those things which are of no use for life should live at all, since they are only a superfluous burden on the earth, as some one has called them.

IX. (51) Again, according to the injunctions of the sacred scriptures the constitution of the law does not recognise a harlot; as being a person alienated from good order, and modesty, and chastity, and all other virtues, who has filled the souls both of men and women with intemperance, polluting the immortal beauty of the mind, and honouring above it the short-lived perishable beauty of the body prostituting herself to every chance comer, and selling her beauty as if it were some vendible thing in the market, doing and saying every thing with a view to catch the young men. And she excites her lovers to contests with one another, proposing herself as the most disgraceful prize for those who gain the victory. Let her, therefore, be stoned as an injury and mischief to, and a common pollution of, the whole state, having corrupted the graces of nature, which she ought to have adorned further by her own excellence.

X. (52) The law has pronounced all acts of adultery, if detected in the fact, or if proved by undeniable evidence, liable to the punishment of death; but cases in which guilt is only suspected, it does not choose should be investigated by men, but it brings them before the tribunal of nature; since men are able to judge of what is visible, but God can judge also of what is unseen, since he alone is able to behold the soul distinctly, (53) therefore he says to the man who suspects such a thing, ”Write an accusation, and go up to the holy city with thy wife, and standing before the judges, lay bare the passion of suspicion which affects you, not like a false accuser or treacherous enemy, seeking to gain the victory by any means whatever, but as a man may do who wishes accurately to ascertain the truth without any sophistry. (54) And the woman, having incurred two dangers, one of her life, and the other of her reputation, the loss of which last is more grievous than any kind of death, shall judge

the matter with herself; and if she be pure, let her make her defence with confidence; but if she be convicted by her own conscience, let her cover her face, making her modesty the veil for her iniquities, for to persist in her impudence is the very extravagance of wickedness.

(55) But if the charge which is made against her be contested, and if the evidence be doubtful, so as not to incline to either side, then let the two parties go up to the temple, and let the man stand in front of the altar, in the presence of the priest for the day, and then let him state his suspicions and his grounds for them, and let him produce and offer some barley flour, as a species of oblation on behalf of his wife, to prove that he accuses her, not out of insult, but with an honest intention, because he has a reasonable doubt. (56) And the priest shall take the barley and offer it to the woman, and shall take away from her the head-dress on her head, that she may be judged with her head bare, and deprived of the symbol of modesty, which all those women are accustomed to wear who are completely blameless; and there shall not be any oil used, nor any frankincense, as in the case of other sacrifices, because the sacrifice now offered is to be accomplished on no joyful occasion, but on one which is very grievous. (57) And the reason why the flour is to be made of barley is, perhaps, because the food which is made of barley is of a somewhat ambiguous character, and is suited for the use both of irrational animals and of needy men;

and is therefore a sign that a woman who has committed adultery differs in no respect from the beasts, whose connections with one another are promiscuous and incessant; but she who is pure from all such accusations is devoted to that manner of life which befits human beings. (58) Then the law proceeds to say, the priest, having taken an earthen vessel, shall pour forth pure water, having drawn it from a fountain, and shall also bring a lump of clay from the ground of the temple, which also I think has in it a symbolical reference to the search after truth; for the earthenware vessel is appropriate to the commission of adultery because it is easily broken, and death is the punishment appointed for adulterers; but the earth and the water are appropriate to the purging of the accusation, since the origin, and increase, and perfection of all things, take place by them: (59) on which account it was very proper for the law-giver to set them both off by epithets, saying, that the water which the priest was to take must be pure and living water, since blameless woman is pure as to her life, and deserves to live; and the earth too is to be taken, not from any chance spot, but from the soil of the ground of the temple, which must, of necessity, be most excellent, just as a modest woman is.

(60) And when all these things are previously prepared, the woman with her head uncovered, bearing the barley flour in her hand, as has been already specified, shall come forward; and the priest standing opposite to her and holding the earthenware vessel in which are the water and the earth, shall speak thus: (61) "If you have not transgressed the laws of your marriage, and if no other man has been associated with you, so that you have not violated the rights of him who is joined to you by the law, you are blameless and innocent; but if you have neglected your husband and have followed empty appetites, either loving some one yourself or yielding to some lover, betraying your nearest and dearest connections, and

adulterating them by a spurious mixture, then learn that you are deservedly liable to every kind of curse, the proofs of which you will exhibit on your body. Come then and drink the draught of conviction, which shall uncover and lay bare all thy hidden and secret actions. (62) Then the priest shall write these words on a paper and dip it in the water which is in the earthenware vessel, and give it to the woman. And she shall drink it and depart, awaiting the reward of her modesty or the extreme penalty of her incontinence; for if she has been falsely accused she may hope for seed and children, disregarding all apprehensions and anxieties on the subject of barrenness and childlessness.

But if she is guilty then a great weight and bulk, form her belly swelling and becoming full, will come upon her, and a terribly evil condition of her womb will afflict her, since she did not choose to keep it pure for her husband, who had married her according to the laws of her nation. (63) And the law takes such exceeding pains to prevent any irregularity taking place with respect to marriages, that even in the case of husbands and wives who have come together for legitimate embraces, in strict accordance with the laws of marriage, after they have arisen from their beds it does not allow them to touch anything before they have had recourse to washings and ablutions; keeping them very far from adultery and from all accusations referring to adultery.

XI. (64) But if any one should offer violence to a widow after her husband is dead, or after she has been otherwise divorced from him, and defile her, committing a lighter offence than adultery, and one that may perhaps be about half as serious, he shall not indeed be liable to the punishment of death, but he shall be impeached for violence, and insolence, and intemperance, having thus adopted the most infamous conduct as if it had been the most creditable; and the tribunal of the judge shall decide and condemn him to the penalty that he deserves to suffer. (65) Again, seduction is an offence which is similar and nearly related to adultery, as they are both sprung from one common mother, incontinence. But some of those persons who are accustomed to dignify shameful actions by specious names, call this love, blushing to confess the real truth concerning its character. But, nevertheless, though it may be akin to it, it is not in every respect similar to it, because it is an offence that does not spread so as to affect many families, as is the case with adultery, but it is limited to one house alone, that of the virgin who has been seduced.

(66) Therefore we must say to a man who desires to enjoy a virgin who is a free-born citizen, ”My good man, rejecting your shameless rashness and audacity, the sources of treachery and faithlessness, and all such feelings, do not allow yourself to be discovered to be wicked, either openly or secretly, (67) but if, indeed, you have any legitimate feeling of love for the maiden in your soul, go to her parents, if they are alive, and if they are not, then go to her brother or to her guardians, or to any other persons who chance to be her protectors, and having discovered to them your feelings towards her, as a free-born man should do, ask her in marriage, and implore them not to account you unworthy. (68) ”For no one of those who have the guardianship of the maiden entrusted them could be so base as to oppose an earnest and persevering entreaty, and especially as to refuse you since you, would be

found, by strict examination, not to have falsely pretended a passion which you do not feel, or to have conceived only a superficial love for her, but one which is genuine and thoroughly established.

(69) But if any one, being insane and frantic, repudiating and discarding all the suggestions of reason, were to submit himself wholly to passion and desire as his masters, and looking, as people say, on might as stronger than right, were to ravish and seduce women, treating free-born women as slaves, and doing acts of war in time of peace, let such a man be led before the judges. (70) And if the damsel who has been forced has a father, let him take counsel and deal with the ravisher about espousing her; then if he refuse to do so, he shall give the damsel a dowry for another husband, being fined in a sum of money sufficient for this purpose. But if he consents and registers her as his wife, let him marry her at once without any delay, confessing a second time that he owes her the same dowry, and let him have no permission to delay or evade the fulfilment of this marriage; both because of his own conduct, in order that the mishap which took place respecting her first connection with a man may be comforted by a firm marriage, which nothing shall ever separate but death. (71) But if the damsel be an orphan and have no father, then let her be asked by the judges whether she is willing to take this man for her husband or not;

and whether she agrees to do so or whether she refuses, still let her have the same dowry that the man would have agreed to give her while her father was yet alive.

XII. (72) Some people think that a licensed concubinage is an offence something between seduction and adultery, when the two parties come together, and agree to live as man and wife by a certain agreement, but before the marriage ceremony is completed, some other man meeting with the woman, or forcing her has connection with her; but in my opinion this also is a kind of adultery; for such an agreement as is here mentioned is equivalent to a marriage, for in it the names of the woman and of the man are both registered, and all other things which were to lead to their union; (73) on which account, the law orders both the parties to be stoned if with one and the same mind they agree together to commit adultery; for it is impossible that, unless they both set out with the same intention, they should be looked upon as equal in iniquity, if they and not both sinned in an equal degree; (74) at all events it often happens that the offence is enhanced or diminished, with reference to the difference of place in which it is committed. For, as it seems, such an offence is greater if it be committed in a city, and less it if be committed outside the walls of any city, in a wilderness; for in such a place there is not one to assist the maiden, even though she may have said and done everything, which could conduce to the preservation of her virginity, unattacked and undefiled;

but in a city there are halls of council, and courts of justice, and great assemblies of generals, and aediles, and rulers of the markets, and other magistrates; and besides all these there is the people; (75) for there is in the soul of every man, even though he may be a private individual, a feeling which is hostile to iniquity, which, when it is excited, makes the man

who cherishes it a champion for the time being, and a spontaneous and voluntary defender of the person who appears to be unjustly treated.

XIII. (76) Therefore justice in every case pursues the man who has committed violence, nor is his iniquity excused by the difference of the place, so that cannot be any plea to defend him from the consequence of his violence and lawlessness; but as I have said before, there will be compassion and pardon for the damsel in the one case, and in the other inexecrable punishment will visit her. (77) And concerning her the judge must examine the matter very carefully, not referring everything to or making everything depend upon the place; for it is possible that a woman may be ravished against her will even in the middle of the city; and on the other hand even if outside the city, she may have voluntarily given herself up to an illicit connection. Wherefore the law, making a very careful and very admirably conceived defence, on behalf of a damsel ravished in the wilderness, says, "for the damsel cried out, and there was no one to help her; so that if she neither cried out nor resisted, but willingly consented to her ravisher, she must be looked upon as guilty, having only put forward the fact of the place, as a sophistical excuse to make it appear that she had been ravished. (78) And yet in the city what advantage can her efforts be to a damsel, who is willing to do everything for the sake of preserving her own reputation, but who is unable to succeed by reason of the strength of the man who is assaulting her?

for what advantage could she derive from those who live in the same house if he were to bind her with ropes, or to gag her mouth, so that she could not utter even a word; for in some sense she then, although dwelling in a city, is in reality in a wilderness, inasmuch as she is destitute of all protection; but if she be in a wilderness, and yet willingly gives herself up to her ravisher, she is in no different condition from a woman in a city.

XIV. (79) There are also some persons easily sated with their connection with the same woman, being at once both mad for women and women haters, full of promiscuous and irregular dispositions, who at once give themselves up to their first impulses whatever they may be; letting those passions proceed without restraint which they ought to curb, and like blind men, without any consideration, without any prudence, stumbling upon any bodies or any things, upsetting, and overturning, and confusing everything in their violent impetuosity and haste, and suffering evils as great as those which they inflict; (80) and concerning these men we have this law enacted. When those men who marry virgins in accordance with the law, and who have sacrificed on the occasion and celebrated their marriage feast, and who yet afterwards preserve no natural affection for their wives but treat them with insolence, and behave to freeborn citizens as if they were courtesans, if they seek to procure a divorce, and to being able to find any pretext for such a separation, then betake themselves to bringing forward false accusations, and from an absence of any clear grounds of impeachment direct all their charges at things which cannot be made certain, and come forward and accuse them, saying that though they fancied that they had been marrying virgins, they found on the first occasion of their having intercourse together, that they were not so.

When, I say, these men make such charges let all the elders be assembled to decide on the case, and let the parents of the woman who is accused also appear, to make their defence in this their common danger. (81) For in such a case, not only are their daughters themselves in danger, as to their reputation as having preserved the chastity of their bodies, but their guardians are likewise imperilled, not only because they have not kept them safe till the important period of their marriageable age, but because they have given in marriage as virgins those who have been defiled by others, deceiving and imposing upon those who have taken them to wife. (82) Then if they appear to have justice on their side, let the judges impose a pecuniary fine on those who have invented these false accusations, and let them also sentence those who have assaulted them to corporeal punishment, and let them also pronounce, what to those men will be the most unpleasant of all things, a confirmation of their marriage, if their wives will still endure to cohabit with them; for the law permits them at their own choice to remain with them or to abandon them, and will not allow the husbands any option either way, on account of the false accusations which they have brought.

The Law Concerning Murderers

XV. (83) The name of homicide is that affixed to him who has slain a man; but in real truth it is a sacrilege, and the very greatest of all sacrileges, because, of all the possessions and sacred treasures in the whole world, there is nothing more holy in appearance, nor more god-like than man, the all-beautiful copy of an all-beautiful model, a representation admirably made after an archetypal rational idea. (84) We must therefore, without hesitation, pronounce the homicide or murderer an impious and atrociously wicked person, committing as he does the greatest of all atrocities and impieties, and he ought to be put to death as having done things which can never be pardoned, since, being worthy of ten thousand deaths, he escapes by one only, because the way to death being easy, does not permit his existence to be protracted, so as to endure a multitude of punishments; but there can be nothing wrong in his suffering the same treatment as that which he has inflicted on others, (85) and yet how can it be the same, if it be different as to its time, as to its mode of infliction, as to the intention, and as to the persons? Does not the beginning of acts of violence come first, and the repelling or retaliating them come subsequently? And is not murder the most lawless of all things, but the punishment of murderers the most lawful action possible? Again, he who has slain a man has satisfied his desire which he entertained when he slew him;

but he who has been slain, inasmuch as he is now put out of the way, can neither attack him in retaliation, nor can be gratify himself by taking revenge. Moreover, the one was able by his own hands to carry out the designs which he conceived by himself; but the other can never succeed in procuring his punishment, unless his relations and friends become his champions, taking compassion on him for the calamity which has befallen him. (86) If now any one aims a blow with a sword at any one, with the intention of killing him, and does not kill him, he will still be guilty of murder, since he was a murderer in his intention, even though the end did not keep pace with his wish. Again, let that man be liable to the same punishment who, by previous contrivance and machinations (not daring to behave bravely,

and to stand face to face with his enemy and attack him openly), treacherously plots and compasses his slaughter; for such a man is equally liable to the curse denounced against murderers, and even though he may not be one with his hands he is so in his soul; (87) for as, in my opinion, one must not only look upon those people as enemies who fight against us by sea or by land, but also those who are prepared for either kind of warfare, and who are erecting battering rams and engines against our harbours and our walls;

and as we do in fact judge thus of them, even though they come to no actual conflict, so also we must consider murderers, not only those who perform the mere act of killing, but those who do anything which tends to slaying, whether openly or secretly, even if they do not eventually perpetrate the action. (88) And if out of fear or out of audacity, two very contrary feelings, but both blameable, they venture to flee to the temple as if they would there find an asylum, we must prevent their doing so, if we can: but if they are beforehand with us, and do effect their entrance, then we must take them out and give them up for execution, affirming the principle that the temple does not give an asylum to impious men; for every one who commits actions of incurable guilt is an enemy to God; and murderers do commit such actions, since those who are murdered have suffered disasters which are incurable. (89) Or shall we say that to those who have done no wrong the temple is still inaccessible until they have washed themselves, and sprinkled themselves, and purified themselves with the accustomed purifications; but that those who are guilty of indelible crimes, the pollution of which no length of time will ever efface, may approach and dwell among those holy seats; though no decent person, who has any regard for holy things would even receive them in his house?

XVI. (90) Therefore, since they have heaped iniquity upon iniquity, adding lawlessness and impiety to murder, they must be dragged out of the temple to undergo their punishment, since, as I have said before, they have committed actions worthy of ten thousand deaths instead of one; as otherwise, the temple would be shut against the relations and friends of the man who has been so treacherously murdered, if the murderer were to be dwelling in it, since they could never endure to come into the same place with him. But it would be absurd that, for the sake of one man, and him the most lawless of men, a great number of persons, and those too the very persons who have been injured by him, should be excluded from the temple—men who, besides that they have done no wrong themselves, have even sustained an unseasonable affliction through his actions. (91) And perhaps, indeed, the lawgiver seeing far into futurity by the acuteness of his reasoning powers, was, by such commandments, providing against any bloodshed ever taking place in the temple by the entrance of any of the friends of the murdered man into it, whom natural affection, a very ungovernable feeling, would urge, full of enthusiasm and violent rage as they would be, almost to slay the murderer with their own hands, while if such an event were to take place it would be most impious sacrilege; for then the blood of the sacrifices would be mingled with the blood of murderers; that which has been consecrated to God with that which is wholly impure. It is on this account that Moses commands that the murderer shall be given up, even from the altar itself.

XVII. (92) But some persons who have slain others with swords, or spears, or darts, or clubs, or stones, or something of that kind, may possibly have done so without any previous design, and without having for some time before planned this deed in their hearts, but may have been excited at the moment, yielding to passion more powerful than their reason, to commit the homicide; so that it is but half a crime, inasmuch as the mind was not for some long time before occupied by the pollution. (93) But there are others also of the greatest wickedness, men polluted both in hands and mind, who, being sorcerers and poisoners, devoting all their leisure and all their solitude to planning seasonable attacks upon others, who invent all kinds of contrivances and devices to bring about calamities on their neighbours. (94) On which account, Moses commands that poisoners and sorceresses shall not be allowed to live one day or even one hour, but that they shall be put to death the moment that they are taken, no pretext being for a moment allowed them for putting off or delaying their punishment. For those who attack one openly and to one's face, any body may guard against; but of those who plot against one secretly, and who disguise their attacks by the concealed approaches of poison, it is not easy to see the cunning beforehand. (95) It is necessary, therefore, to anticipate them, inflicting upon them that death which other persons would else have suffered by their means.

And again, besides this, he who openly slays a man with a sword, or with any similar weapon, can only kill a few persons at one time; but one who mixes and compounds poisonous drugs with food, may destroy innumerable companies at once who have no suspicion of his treachery. (96) Accordingly, it has happened before now that very numerous parties of men who have come together in good fellowship to eat of the same salt and to sit at the same table, have suffered at such a time of harmony things wholly incompatible with it, being suddenly killed, and have thus met with death instead of feasting. On which account it is fitting that even the most merciful, and gentle, and moderate of men should approve of such persons being put to death, who are all but the same as murderers who slay with their own hand; and that they should think it consistent with holiness, not to commit their punishment to others, but to execute it themselves. (97) For how can it by anything but a most terrible evil for any one to contrive the death of another by that food which is given as the cause of life, and to work such a change in that which is nutritious by nature as to render it destructive; so that those who, in obedience to the necessities of nature, have recourse to eating and drinking, having no previous idea of any treachery, take destructive food as though it were salutary?

(98) Again, let those persons meet with the same punishment who, though they do not compound drugs which are actually deadly, nevertheless administer such as long diseases are caused by; for death is often a lesser evil than diseases; and especially than such as extend over a long time and have no fortunate or favourable end. For the illnesses which arise from poisons are difficult to be cured, and are often completely incurable. (99) Moreover, in the case of men who have been exposed to machinations of this kind, it often happens that diseases of the mind ensue which are worse even than the afflictions of the body; for they are often attacked by delirium and insanity, and intolerable frenzy, by means of which the

mind, the greatest blessing which God has bestowed upon mankind, is impaired in every possible manner, despairing of any safety or cure, and so is utterly removed from its seat, and expelled, as it were, leaving in the body only the inferior portion of the soul, namely, its irrational part, of which even beasts partake, since every person who is deprived of reason, which is the better part of the soul, is changed into the nature of a beast, even though the characteristics of the human form remain.

XVIII. (100) Now the true magical art, being a science of discernment, which contemplates and beholds the books of nature with a more acute and distinct perception than usual, and appearing as such to be a dignified and desirable branch of knowledge, is studied not merely by private individuals, but even by kings, and the very greatest of kings, and especially by the Persian monarchs, to such a degree, that they say that among that people no one can possibly succeed to the kingdom if he has not previously been initiated into the mysteries of the magi. (101) But there is a certain adulterated species of this science, which may more properly be called wicked imposture, which quacks, and cheats, and buffoons pursue, and the vilest of women and slaves, professing to understand all kinds of incantations and purifications, and promising to change the dispositions of those on whom they operate so as to turn those who love to unalterable enmity, and those who hate to the most excessive affection by certain charms and incantations; and thus they deceive and gain influence over men of unsuspicious and innocent dispositions, until they fall into the greatest calamities, by means of which great numbers of friends and relations have wasted away by degrees, and so have been rapidly destroyed without any noise being made.

(102) And I imagine that the lawgiver, having a regard to all these circumstances, would on that account not permit the punishments due to poisoners to be postponed to any subsequent occasion, but ordained that the executioners should at once proceed to inflict the due penalty on them; for delay rather excites the guilty to make use of the time that is allowed them to carry out their iniquities, inasmuch as they are already condemned to death, while it fills those who are already suspicious and apprehensive of misfortune with a more urgent fear, as they look upon the life of their enemies to be their own death. (103) Therefore, as if we only see snakes, and serpents, and any other venomous animals, we at once, without a moment's delay, kill them before they can bite, or wound, or attack us at all, taking care not to expose ourselves to any injury from them by reason of our knowledge of the mischief which is inherent in them; in the same manner it is right promptly to punish those men who, though they have had a gentle nature assigned to them by means of that fountain of reason which is the cause and source of all society, do nevertheless of deliberate purpose change it themselves to the ferocity of untameable beasts, looking upon the doing injury to as many people as they can to be their greatest pleasure and advantage.

XIX. (104) This may be sufficient to say on the present occasion concerning poisoners and magicians. Moreover, we ought also not to be ignorant of this, that very often unexpected occasions arise in which a person slays a man without having ever prepared himself for this action, but because he has been suddenly transported with anger, which is an intolerable

and terrible feeling, and which injures beyond all other feelings both the man who entertains and the man who has excited it; (105) for sometimes a man having come into the market-place on some important business, meeting with some one who is inclined precipitately to accuse him, or who attempts to assault him, or who begins to pick a quarrel with him and engages him in a conflict, for the sake of separating from him and more speedily escaping him, either strikes his opponent with his fist or takes up a stone and throws it at him and knocks him down. (106) And if the wound which the man has received is mortal, so that he at once dies, then let the man who has struck him also die, suffering the same fate himself which he inflicted on the other.

But if the man does not die immediately after receiving the blow, but is afflicted by illness in consequence and takes to his bed, and having been properly attended to rises up again, even though he may not be able to walk well without support, but may require some one to support him or a stick to lean upon, in that case the man who struck him shall pay a double penalty, one as an atonement for the injury done, and one for the expenses of the cure. (107) And when he has paid this he shall be acquitted as to the punishment of death, even if the man who has received the blow should subsequently die; for perhaps he did not die of the blow, since he got better after that and recovered so far as to walk, but perhaps he died from some other causes, such as often suddenly attack those who are of the most vigorous bodily health, and kill them. (108) But if any one has a contest with a woman who is pregnant, and strike her a blow on her belly, and she miscarry, if the child which was conceived within her is still unfashioned and unformed, he shall be punished by a fine, both for the assault which he committed and also because he has prevented nature, who was fashioning and preparing that most excellent of all creatures, a human being, from bringing him into existence.

But if the child which was conceived had assumed a distinct shape in all its parts, having received all its proper connective and distinctive qualities, he shall die; (109) for such a creature as that is a man, whom he has slain while still in the workshop of nature, who had not thought it as yet a proper time to produce him to the light, but had kept him like a statue lying in a sculptor's workshop, requiring nothing more than to be released and sent out into the world.

XX. (110) On account of this commandment he also adds another proposition of greater importance, in which the exposure of infants is forbidden, which has become a very ordinary piece of wickedness among other nations by reason of their natural inhumanity; (111) for if it is proper to provide for that which is not yet brought forth by reason of the definite periods of time requisite for such a process, so that even that may not suffer any injury by being plotted against, how can it be otherwise than more necessary to take similar care of the child when brought to perfection and born, and sent forth, as it were, into that colony which has been assigned to the human race, for the purpose of having a share of the bounties of nature which she sends forth from the land, and from the water, and from the air, and from the heaven? bestowing on men the sight of the heavenly bodies, and the power and supreme authority over all the things on earth, and supplying all the external senses with

abundant supplies of all things, and presenting to the mind as the great king, by means of those outward senses as its body-guards, all the thing which are visible to them, and, without employing their agency, all those things which are appreciable only by reason.

(112) Accordingly, let those parents who deprive their children of all these blessings, giving them no share of any one of them from the moment of their birth, know that they are violating the laws of nature, and accusing themselves of the very greatest enormities, of a devotion to pleasure, and a hatred of their species, and murder, and the very worst kind of murder, infanticide; (113) for those men are devoted to pleasure who are not influenced by the wish of propagating children, and of perpetuating their race, when they have connection with women, but who are only like boars or he-goats seeking the enjoyment that arises from such a connection. Again, who can be greater haters of their species than those who are the implacable and ferocious enemies of their own children? Unless, indeed, any one is so foolish as to imagine that these men can be humane to strangers who act in a barbarous manner to those who are united to them by ties of blood. (114) And as for their murders and infanticides they are established by the most undeniable proofs, since some of them slay them with their own hands, and stifle the first breath of their children, and smother it altogether, out of a terribly cruel and unfeeling disposition; others throw them into the depths of a river, or of a sea, after they have attached a weight to them, in order that they may sink to the bottom more speedily because of it.

(115) Others, again, carry them out into a desert place to expose them there, as they themselves say, in the hope that they may be saved by some one, but in real truth to load them with still more painful suffering; for there all the beasts which devour human flesh, since there is no one to keep them off, attack them and feast on the delicate banquet of the children, while those who were their only guardians, and who were bound above all other people to protect and save them, their own father and other, have exposed them. And carnivorous birds fly down and lick up the remainder of their bodies, when they are not themselves the first to discover them; for when they discover them themselves they do battle with the beasts of the earth for the whole carcass. (116) And even suppose that some one passing by on his road is moved by a feeling of gentle compassion to take pity on and show mercy to the exposed infants, so as to take them up and give them food, and to show them other portions of the attention that is requisite, what do we think of such a humane action? Do we not look upon it as an express condemnation of the real parents, when those who are in nowise related to them show the tender foresight of parents, but the parents do not display even the kindness of strangers?

(117) Therefore, Moses has utterly prohibited the exposure of children, by a tacit prohibition, when he condemns to death, as I have said before, those who are the causes of a miscarriage to a woman whose child conceived within her is already formed. And yet those persons who have investigated the secrets of natural philosophy say that those children which are still within the belly, and while they are still contained in the womb, are a part of their mothers; and the most highly esteemed of the physicians who have examined into the formation of

man, scrutinising both what is easily seen and what is kept concealed with great care, by means of anatomy, in order that, if there should be any need of their attention to any case, nothing may be disregarded through ignorance and so become the cause of serious mischief, agree with them and say the same thing. (118) But when the children are brought forth and are separated from that which is produced with them, and are set free and placed by themselves, they then become real living creatures, deficient in nothing which can contribute to the perfection of human nature, so that then, beyond all question, he who slays an infant is a homicide, and the law shows its indignation at such an action; not being guided by the age but by the species of the creature in whom its ordinances are violated.

(119) If, indeed, it seemed reasonable to be at all influenced by the age, then I think that a person might very reasonably be even more indignant at those who slay infants. For when full-grown people are killed, there may be ten thousand plausible excuses for assaults upon or quarrels with them; but in the case of mere infants only just launched into human life and shown to the light of day, it is impossible for the greatest liar to invent an accusation against them, as they are wholly void of offence. On which account those ought to be looked upon as the most inhuman and pitiless of all men who entertain plots for the destruction of those infants, and justly does the sacred law detest such criminals and pronounce them worthy of death.

XXI. (120) The sacred law says that the man, who has been killed without any intention that he should be so on the part of him who killed him, has been given up by God into the hands of his slayers; in this way designing to make an excuse for the man who appears to have slain him as if he had slain a guilty person. (121) For the merciful and forgiving God can never be supposed to have given up any innocent person to be put to death; but whoever ingeniously escapes the judgment of a human tribunal by means of his own cunning and wariness, he is convicted when brought before the invisible tribunal of nature, by which alone the uncorrupted truth is discerned without being kept in the dark by the artifices of sophistical arguments. For such an investigation does not admit of arguments at all, laying bare all devices and intentions, and bringing the most secret counsels to light; and, in one sense, it does not look upon a man who has slain another as liable to justice, inasmuch as he has only sinned to be the minister of a divine judgment, but still he will have incurred an obscure and slight kind of defilement, which, however, may obtain allowance and pardon. (122) For God employs those who commit slight and remedial errors against those who have perpetrated enormous and unpardonable crimes as ministers of punishment;

not, indeed, that he approves of them, but that he avails himself of them as suitable instruments of punishment, so that no one who is himself pure in his whole life and descended from virtuous parents may have homicide imputed to him, even if he be the greatest man in the world. (123) Therefore, the law has pronounced the sentence of banishment upon him who has slain a man, yet not of banishment any where, nor for ever; for it has assigned six cities, one fourth portion of what the whole sacred tribe received as its inheritance, for those who were convicted of homicide; which, from the circumstances connected with them,

it has named cities of refuge. And it fixed the time of this banishment as the length of the life of the high priest, permitting the exiles to return home after his death.

XXII. (124) And the cause of the first of these injunctions was this. The tribe which has been mentioned received these cities as a reward for a justifiable and holy slaughter, which we must look upon as the most illustrious and important of all the gallant actions that were ever performed. (125) For when the prophet, after having been called up to the loftiest and most sacred of all the mountains in that district, was divinely instructed in the generic outlines of all the special laws, and was out of sight of his people for many days; those of the people who were not of a peaceable disposition filled every place with the evils which arise from anarchy, and crowned all their iniquity with open impiety, turning into ridicule all those excellent and beautiful lessons concerning the honour due to the one true and living God, and having made a golden bull, an imitation of the Egyptian Typhos, and brought to it unholy sacrifices, and festivals unhallowed, and instituted profane and impious dances, with songs and hymns instead of lamentations;

(126) then the tribe aforesaid, being very terribly indignant at their sudden departure from their previous customs, and being enflamed with zeal by reason of their natural disposition which hated iniquity, all became full of rage and of divine enthusiasm, and arming themselves, as at one signal, and with great contempt and one unanimous attack, came upon the people, drunk thus with a twofold intoxication of impiety and of wine, beginning with their nearest and dearest friends and relations, thinking those who loved God to be their only relations and friends. And in a very small portion of the day, four-and-twenty thousand men were slain; the calamities of whom were a warning to those who would otherwise have joined themselves to their iniquity, but who now were alarmed lest they should suffer a similar fate. (127) Since then these men had undertaken this expedition of their own accord and spontaneously, in the cause of piety and holy reverence for the one true and living God, not without great danger to those who had entered in the contest, the Father of the universe received them with approbation, and at once pronounced those who had slain those men to be pure from all curse and pollution, and in requital for their courage he bestowed the priesthood on them.

XXIII. (128) Therefore the lawgiver enjoins that the man who has committed an unintentional murder should flee to some one of the cities which this tribe has received as its inheritance, in order to comfort him and to teach him not to despair of any sort of safety; but to make him, while safe through the privilege of the place, remember and consider that not only on certain occasions is forgiveness allowed to those who have designedly slain any person, but that even great and preeminent honours and excessive happiness is bestowed on them. And if such honours can ever be allowed to those who have slain a man voluntarily, how much more must there be allowance made for those who have done so not with any design, so that, even if no honour be bestowed on them, they may at least not be condemned to be put to death in retaliation. By which injunctions the lawgiver intimates that every kind of homicide is not blameable, but only that which is combined with injustice; and that

of other kinds some are even praiseworthy which are committed out of a desire and zeal for virtue; and that which is unintentional is not greatly to be blamed. (129) This, then, may be enough to say about the first cause; and we must now explain the second.

The law thinks fit to preserve the man who, without intending it, has slain another, knowing that in his intention he was not guilty, but that with his hands he has been ministering to that justice which presides over all human affairs. For the nearest relations of the dead man are lying in wait for him in a hostile manner seeking his death, while others, out of their excessive compassion and inconsolable brief for the dead, are eager for their revenge; in their unreasoning impetuosity not regarding either the truth or the justice of nature. (130) Therefore, the law directs a man who has committed a homicide under these circumstances not to flee to the temple, inasmuch as he is not yet purified, nor yet into any place which is neglected and obscure, lest, being despised, he should be without resistance given up to his enemies; but to flee to the sacred city, which lies on the borders between the holy and profane ground, being in a manner a second temple; for the cities of those who are consecrated to the priesthood are more entitled to respect than the others, in the same proportion, I think, as the inhabitants are more venerable than the inhabitants of other cities; for the lawgiver's intention is by means of the privilege belonging to the city which has received them to give more complete security to the fugitives. (131) Moreover, I said before, he has appointed a time for their return, the death of the high priest, for the following reason.

As the relations of each individual who has been slain treacherously lie in wait to secure themselves revenge and justice upon those who treacherously slew him; in like manner the high priest is the relation and nearest of kin to the whole nation; inasmuch as he presides over and dispenses justice to all who dispute in accordance with the laws, and offers up prayers and sacrifices every day on behalf of the whole nation, and prays for blessings for the people as for his own brethren, and parents, and children, that every age and every portion of the nation, as if it were one body, may be united into one and the same society and union, devoted to peace and obedience to the law. (132) Therefore, let every one who has slain a man unintentionally fear him, as the champion and espouser of the cause of those who have been slain, and let him keep himself close within the city to which he has fled for refuge, no longer venturing to advance outside of the walls, if he has any regard for his own safety, and for keeping his life out of the reach of danger. (133) When, therefore, the law says, let not the fugitive return till the high priest is dead, it says something equivalent to this: Until the high priest is dead, who is the common relation of all the people, to whom alone it is committed to decide the affairs of those who are living and those who are dead.

XXIV. (134) Such, then, is the reason which it is fitting should be communicated to the ears of the younger men. But there is another which may be well set before those who are elder and settled in their characters, which is this. It is granted to private individuals alone to be pure from voluntary offences, or if any one chooses, he may add the other priests also to this list; but it can only be given as an especial honour to the high priest to be pure from both kinds, that is from both voluntary and involuntary offences; (135) for it is altogether

unlawful for him to touch any pollution whatever, whether intentionally or out of some unforeseen perversion of soul, in order that he, as being the declarer of the will of God may be adorned in both respects, having a disposition free from reproach, and prosperity of life, and being a man to whom no disgrace ever attaches. (136) Now it will be consistent with the character of such a man to look with suspicion on those who have even unintentionally slain a man, not indeed regarding them as under a curse, but also not as pure and wholly free from offence, even though they may have appeared most completely to obey the intention of nature, who used them as her instruments to avenge herself on those whom they have slain, whom she had privately judged by herself and condemned to death.

XXV. This is enough to say concerning free men and citizens. The lawgiver proceeds in due order to establish laws concerning slaves who are killed by violence. (137) Now servants are, indeed, in an inferior condition of life, but still the same nature belongs to them and to their masters. And it is not the condition of fortune, but the harmony of nature, which, in accordance with the divine law is the rule of justice. On which account it is proper for masters not to use their power over their slaves in an insolent manner, displaying by such conduct their insolence and overbearing disposition and terrible cruelty; for such conduct is not a proof of a peaceful soul, but of one which, out of an inability to regulate itself, covets the irresponsibility of a tyrannical power. (138) For the man who fortifies his own house like a citadel, and does not allow a single person within it to speak freely, but who behaves savagely to every one, by reason of his innate misanthropy and barbarity, which has perhaps even been increased by exercise, is a tyrant in miniature; and by his conduct now it is plainly shown that he will not stop even there if he should acquire greater power. (139) For then he will at once go forth to attack other cities and countries, and nations, after having previously enslaved his own native land, so as to prove that he is not inclined to behave mercifully to any one who shall ever become subject to him.

(140) Let, then, such a man be well assured that he will not always escape punishment for his continual ill-treatment of many persons; for justice, which hates iniquity, will be his enemy, she who is the assistant and champion of those who are treated with injustice, and she will exact of him a strict account of, and reckoning for, those who have fallen into calamity through his means, (141) even if he should say that he had only inflicted blows on them to correct them, not designing to kill them. For he will not at once get off with a cheerful countenance, but he will be brought before the tribunal and examined by accurate investigators of the truth, who will inquire whether he slew him intentionally or unintentionally. And if he be found to have plotted against him with a wicked disposition, let him die; not having any excuse made for him on the ground of his being the servants' master, so as to procure his deliverance. (142) But if the servants who have been beaten do not die at once after receiving the blows, but live one day or two, then the master shall no longer be liable to be accused of murder, having this strong ground of defence that he did not kill them on the spot by beating, nor afterwards when he had them in his house, but that he suffered them to live as long as they could, even though that may not have been very long.

Besides that, no one is so silly as to attempt to distress another by conduct by which he himself also will be a loser. (143) But any one who kills his servant injures himself much more, since he deprives himself of the services which he received from him while alive, and, moreover, loses the price which he paid for him which, perhaps, was large. If, however, the servant turn out to have done any thing worthy of death, let him bring him before the judges and prove his offence, making the laws the arbiters of his punishment and not himself.

CONCERNING THOSE BRUTE BEASTS WHICH ARE THE CAUSES OF A MAN's Death XXVI. (144) If a bull gore a man and kill him, let him be stoned. For his flesh may not be either offered in sacrifice by the priests, nor eaten by men. Why not? Because it is not consistent with the law of God that man should take for food or for a seasoning to his food the flesh of an animal which has slain a man. (145) But if the owner of the beast knew that he was a savage and ferocious animal, and did not confine him, nor shut him up and take care of him, or if he had heard from others that he was not quiet, and still allowed him to feed at liberty, he shall be liable to a prosecution as guilty of the man's death. And then the animal which gored the man shall die, and his master shall be put to death also, or else shall pay a ransom and a price for his safety, and the court of justice shall devise what punishment he ought to suffer, what penalty he ought to pay. (146) And if it be a slave who has been killed then he shall pay his full value to his master; but if the bull have gored not a man but another animal, then the owner of the beast which killed him shall take the dead animal and give his master another like him instead of him, because he was aware beforehand of the fierceness of his own beast, and did not guard against it. And if the bull has killed a sheep which belonged to some one else, he shall again restore this man one like it instead of it, and be thankful to him for not exacting a greater penalty of him, since it was he who was the first to do any injury.

Concerning Pits XXVII. (147) Some persons are accustomed to dig very deep pits, either in order to open springs which may bubble up, or else to receive rain water, and then they widen drains under ground; in which case they ought either to build round the mouths of them, or else to put a cover on them; but still they often, out of shameful carelessness or folly, have left such places open, by which means some persons have met with destruction. (148) If, therefore, any traveller passing along the road, not knowing beforehand that there is any such pit, shall step on the hole, and fall in, and be killed, any one of the relations of the dead man who chooses may bring an accusation against those who made the pit, and the tribunal shall decide what punishment they ought to suffer, or what penalty they ought to pay. But if a beast fall in and perish, then they who dug the pit shall pay its value to its owner as if it were still alive, and they shall have the dead body for themselves. (149) Again, those men also are committing an injury akin to and resembling that which has just been mentioned, who when building houses leave the roof level with the ground though they ought to protect them with a parapet, in order that no one may fall down into the hole made without perceiving it. For such men, if one is to tell the plain truth, are committing murder, as far as they themselves are concerned, even though no one fall in and perish; accordingly let them be punished equally with those who have the mouths of pits open.

XXVIII. (150) The law expressly enjoins that it shall not be lawful to take any ransom from murderers who ought to be put to death, for the purpose of lessening their punishment, or substituting banishment for death. For blood must be atoned for by blood, the blood of him who has been treacherously slain by that of him who has slain him. (151) Since men of wicked dispositions are never wearied of offending, but are always committing atrocious actions in the excess of their wickedness, and increasing their iniquities, and extending them beyond all bounds or limits. For the lawgiver would, if it had been in his power, have condemned those men to ten thousand deaths. But since this was not possible, he prescribed another punishment for them, commanding those who had slain a man to be hanged upon a tree. (152) And after having established this ordinance he returned again to his natural humanity, treating with mercy even those who had behaved unmercifully towards others, and he pronounced, "Let not the sun set upon persons hanging on a tree;" but let them be buried under the earth and be concealed from sight before sunset. For it was necessary to raise up on high all those who were enemies to every part of the world, so as to show most evidently to the sun, and to the heaven, and to the air, and to the water, and to the earth, that they had been chastised; and after that it was proper to remove them into the region of the dead, and to bury them, in order to prevent their polluting the things upon the earth.

XXIX. (153) Moreover, there is this further commandment given with great propriety, that the fathers are not to die in behalf of their sons, nor the sons in behalf of their parents, but that every one who has done things worthy of death is to be put to death by himself alone. And this commandment is established because of those persons who set might above right, and also for the sake of those who are too affectionate; (154) for these last, out of their extraordinary and extravagant good will, will be often willing cheerfully to die for others, the innocent thus giving themselves up for the guilty, and thinking it a great gain not to see them punished; or else sons giving themselves up for their fathers in the idea that, if deprived of them they would for the future live a miserable life, more grievous than any kind of death. (155) But to such persons one must say, "This your good-will is out of season. And all things which are out of season are very properly blamed, just as things that are done seasonably are praised on that account. Moreover, it is right to love those who do actions worthy to attract love. But no wicked man can be really a friend to any one. And wickedness alienates relations, and even those who are the most attached of relations, when men violate all the principles of justice. For the agreement as to principles of injustice and as to the other virtues, is a closer tie than relationship by blood;

and if any one violates such an agreement, he is set down not only as a stranger and a foreigner, but even as an irreconcilable enemy. (156) "Why then do you pervert and misapply the name of good-will which is a most excellent and humane one, and conceal the truth, exhibiting as a veil an effeminate and womanly disposition? For are not those person womanly in whose minds reason is overcome by compassion? And you do this in order to effect a double iniquity, delivering the guilty from punishment, and thinking it fair to punish yourselves, who are blameable in no respect whatever, instead of them."

XXX. (157) But these men have this to say in excuse of themselves, that they are not pursuing any private advantage for themselves, and also that they are influenced by excessive affection for their nearest relations, for the sake of the preservation of whom they will cheerfully submit to die. (158) But who, I will not say of moderate men, but even of those who are very inhuman indeed in their dispositions, would not reject such barbarous and actually brutally disposed persons as those who, either by secret contrivance or by open audacity, inflict the greatest calamities on one person as a punishment for the faults of another, putting forward as a pretext the plea of friendship, or of relationship, or of fellowship, or something of that kind, as a justification for the destruction of those who have done no wrong? And at times they even do these things without having suffered any injury at all out of mere covetousness and a love of rapine.

(159) Not long ago a certain man who had been appointed a collector of taxes in our country, when some of those who appeared to owe such tribute fled out of poverty, from a fear of intolerable punishment if they remained without paying, carried off their wives, and their children, and their parents, and their whole families by force, beating and insulting them, and heaping every kind of contumely and ill treatment upon them, to make them either give information as to where the fugitives had concealed themselves, or pay the money instead of them, though they could not do either the one thing or the other; in the first place, because they did not know where they were, and secondly, because they were in still greater poverty than the men who had fled. (160) But this tax-collector did not let them go till he had tortured their bodies with racks and wheels, so as to kill them with newly invented kinds of death, fastening a basket full of sand to their necks with cords, and suspending it there as a very heavy weight, and then placing them in the open air in the middle of the market place, that some of them, being tortured and being overwhelmed by all these afflictions at once, the wind, and the sun, and the mockery of the passers by, and the shame, and the heavy burden attached to them, might faint miserably;

and that the rest, being spectators, might be grieved and take warning by their punishment, (161) some of whom, having a more acute sense of such miseries in their minds than that which they could receive though their eyes, since they sympathised with these unfortunates as if they were themselves suffering in the persons of others, put an end to their own lives by swords, or poison, or halters, thinking it a great piece of good luck for persons, liable to such misery, to be able to meet with death without torture. (162) But those who did not make haste to kill themselves, but who were seized before they could do so, were led away in a row, as in the case of actions for inheritance, according to their nearness of kindred, the nearest relations first, then those next to them in succession, in the second or third place, till they came to the last; and then, when there were no relations left, the cruelty proceeded on to the friends and neighbours of the fugitives; and sometimes it was extended even into the cities and villages, which soon became desolate, being emptied of all their inhabitants, who all quitted their homes, and dispersed to places where they hoped that they might escape detection.

(163) But perhaps it is not wonderful if men, barbarians by nature, utterly ignorant of all gentleness, and under the command of despotic authority, which compelled them to give an account of the yearly revenue, should, in order to enforce the payment of the taxes, extend their severities, not merely to properties but also to the persons, and even to the lives, of those from whom they thought they could exact a vicarious payment. (164) But now, even those persons who are the very standard and rule of justice, the lawgivers themselves, having a regard to appearance rather than to truth, have endured to become, instead, standards of injustice, commanding the children of a traitor to be put to death with the traitor himself, and in the case of tyrants the five families most nearly related to them. (165) Why is this I should say? For if indeed they have shared in their wickedness, then let them likewise share in their punishment; but if they have not participated in that, and if they have not been imitators of such actions, and if they have not been elated by the prosperity of their kinsmen, so as to exult in it, why should they be put to death? Is it for this reason alone, that they are their relations? Are the punishments then inflicted for the relationship, or for the lawless conduct? (166) Perhaps you yourselves, O you venerable lawgivers, have had virtuous relations;

but suppose they had been wicked, then it seems to me that you not only would never yourselves have devised any such commandments as this, but would have been furious with any one else who proposed such a law, because [... taking care to avoid all liability to terrible calamity, and desiring to live in security, is now in great danger, and is exposed to an equal degree of misfortune. For the one condition is liable to fear, which, though a person may guard against for himself, he will still not despise the safety of another, but the other state is free from all apprehension, and by it men have often been persuaded to neglect the safety of innocent men. (167) Therefore our lawgiver, considering these things and perceiving the errors of others, rejects them and hates them as destructive of the most excellent constitution, and consigns to punishment all those who give way to such, whether it be out of indifference, or out of inhumanity and wickedness, and never permits any of their countrymen or friends to be substituted for them, making themselves an addition to the crimes which the others have already committed;

(168) on which account he has expressly forbidden sons to be put to death instead of their parents, or parents instead of their sons, thinking it right that they who have committed the crimes should also bear the punishment, whether it be a pecuniary fine, or stripes, and more severe personal chastisement, or even wounds and mutilation, and dishonour, and exile, or any other judicial sentence; for though he only names one kind of punishment, forbidding one person to be put to death for another, he also comprises other kinds, which he does not expressly mention.

About Women Not Behaving Immodestly

XXXI. (169) Market places, and council chambers, and courts of justice, and large companies and assemblies of numerous crowds, and a life in the open air full of arguments and actions relating to war and peace, are suited to men; but taking care of the house and remaining at home are the proper duties of women; the virgins having their apartments in the centre of the house within the innermost doors, and the full-grown women not going beyond the vestibule and outer courts; (170) for there are two kinds of states, the greater and the smaller. And the larger ones are called really cities; but the smaller ones are called houses. And the superintendence and management of these is allotted to the two sexes separately; the men having the government of the greater, which government is called a polity; and the women that of the smaller, which is called oeconomy. (171) Therefore let no woman busy herself about those things which are beyond the province of oeconomy, but let her cultivate solitude, and not be seen to be going about like a woman who walks the streets in the sight of other men, except when it is necessary for her to go to the temple, if she has any proper regard for herself; and even then let her not go at noon when the market is full, but after the greater part of the people have returned home;

like a well-born woman, a real and true citizen, performing her vows and her sacrifices in tranquillity, so as to avert evils and to receive blessings. (172) But when men are abusing one another or fighting, for women to venture to run out under pretence of assisting or defending them, is a blameable action and one of no slight shamelessness, since even, in the times of war and of military expeditions, and of dangers to their whole native land, the law does not choose that they should be enrolled as its defenders; looking at what is becoming, which it thinks desirable to preserve unchangeable at all times and in all places, thinking that this very thing is of itself better than victory, or then freedom, or than any kind of success and prosperity. (173) Moreover, if any woman, hearing that her husband is being assaulted, being out of her affection for him carried away by love for her husband, should yield to the feelings which overpower her and rush forth to aid him, still let her not be so audacious as to behave like a man, outrunning the nature of a woman; but even while aiding him let her continue a woman. For it would be a very terrible thing if a woman, being desirous to deliver her husband from an insult, should expose herself to insult, by exhibiting human life as full of shamelessness and liable to great reproaches for her incurable boldness; (174) for shall a woman utter abuse in the marketplace and give vent to unlawful language?

and if another man uses foul language, will not she stop her ears and run away? But as it is now, some women are advanced to such a pitch of shamelessness as not only, though they are women, to give vent to intemperate language and abuse among a crowd of men, but even to strike men and insult them, with hands practised rather in works of the loom and spinning than in blows and assaults, like competitors in the pancratium or wrestlers. And other things, indeed, may be tolerable, and what any one might easily bear, but that is a shocking thing if a woman were to proceed to such a degree of boldness as to seize hold of the genitals of one of the men quarrelling. (175) For let not such a woman be let go on the ground that she appears to have done this action in order to assist her own husband; but let her be impeached and suffer the punishment due to her excessive audacity, so that if she should ever be inclined to commit the same offence again she may not have an opportunity of doing so; and other women, also, who might be inclined to be precipitate, may be taught by fear to be moderate and to restrain themselves. And let the punishment be the cutting off of the hand which has touched what it ought not to have touched.

(176) And it is fitting to praise those who have been the judges and managers of the gymnastic games, who have kept women from the spectacle, in order that they might not be thrown among naked men and so mar the approved coinage of their modesty, neglecting the ordinances of nature, which she has appointed for each section of our race; for neither is it right for men to mix with women when they have laid aside their garments, but each of the sexes ought to avoid the sight of the other when they are naked, in accordance with the promptings of nature. (177) Well, then, of those things of which we are to abstain from the sight, are not the hands much more to be blamed for the touch? For the eyes, being wholly at freedom, are nevertheless often constrained so as to see things which they do not wish to see; but the hands are ranked among those parts which are completely under subjection, and obey our commands, and are subservient to us.

XXXII. (178) And this is the cause which is often mentioned by many people. But I have heard another also, alleged by persons of high character, who look upon the greater part of the injunctions contained in the law as plain symbols of obscure meanings, and expressed intimations of what may not be expressed. And this other reason alleged is as follows. There are two kinds of soul, much as there are two sexes among human relations; the one a masculine soul, belonging to men; the other a female soul, as found in women. The masculine soul is that which devotes itself to God alone, as the Father and Creator of the universe and the cause of all things that exist; but the female soul is that which depends upon all the things which are created, and as such are liable to destruction, and which puts forth, as it were, the hand of its power in order that in a blind sort of way it may lay hold of whatever comes across it, clinging to a generation which admits of an innumerable quantity of changes and variations, when it ought rather to cleave to the unchangeable, blessed, and thrice happy divine nature.

(179) Very naturally, therefore, the law commands that the executioner should cut off the hand of the woman which has laid hold of what it should not, speaking figuratively, and

intimating not that the body shall be mutilated, being deprived of its most important part, but rather that it is proper to extirpate all the ungodly reasonings of the soul, using all things which are created as a stepping-stone; for the things which the woman is forbidden to take hold of are the symbols of procreation and generation. (180) And, moreover, keeping up a consistent regard to nature, I will also say this, that the unit is the image of the first cause, and the number two of the divisible matter that is worked upon. Whoever, therefore, receives the number two, honouring it above the unit, must be taught to know that he is, in so doing, approving of the matter more than of God. On which account the law has thought fit to cut off this apprehension of the soul as if it were a hand; for there can be no greater impiety than to ascribe the power of the agent to that which is passive.

XXXIII. (181) And any one may here fitly blame those who appoint that punishments, in nowise corresponding to the offences, are to be inflicted on the offenders, imposing pecuniary penalties for assaults, or stigma and infamy for wounds and mutilations, or a banishment beyond the borders of the land for intentional murders, and everlasting exile or imprisonment for thefts; for irregularity and inequality are enemies to a constitution which is eager for the truth. (182) And our law, being the interpreter and teacher of equality, commands that offenders should undergo a punishment similar to the offence which they have committed; that, for instance, they should suffer punishment in their property if they have injured their neighbour in his property; in their persons, if they have injured him in his body, or in his limbs, or the organs of his outward senses; and, if their evil designs have extended to his life, then the law commands that the punishment should affect the life of the malefactor. For to exact a different and wholly unequal punishment which has no connection with or resemblance to the offence, but which is wholly at variance with it in all its characteristics, is the conduct of those who violate the laws rather than of those who would establish them. (183) And when we say this, we mean provided no circumstances occur to give a different complexion to the affair;

for it is not the same thing to inflict blows on one's father and on a stranger, nor to speak ill of a ruler and of a private person, nor to do anything which is forbidden on common ground or in holy places, or at the time of a festival, or of a solemn assembly, or of a public sacrifice; or, again, on the days on which there is no holiday or sacred observance, or on those which are completely common and profane. And all other things of this kind one must examine with a view to judge of the propriety of increasing or diminishing the punishment. (184) Again. "If," says the law, "any one strike out the eye of a servant or of a handmaiden, he shall let them depart free. Because, as nature has assigned the chief position in the body to the head, having bestowed upon it a situation the most suitable to that pre-eminence, as it might give a citadel to a king (for having sent it forth to govern the body it has established it on a height, putting the whole composition of the body from the neck to the feet under it, as a pedestal might be placed under a statue), so also it has given the preeminence among the organs of the external senses to the eyes.

At all events, it has assigned them a position above all the others, as if they were the chiefs, wishing to honour them not only by other things, but also by this most evident and conspicuous of all signs.

XXXIV. (185) Now it would take a long time to enumerate all the necessities which the eyes supply to, and all the services which they perform for, the human race. But one, the most excellent of all, we may mention. It is the heaven which has showered philosophy upon us, it is the human mind which has received and which contains it, but it is sight which has entertained and been its host; for that is the faculty which was the first to see the level roads through the air. (186) And philosophy is the fountain of all blessings, of all things which are really good. And he who draws from this fountain, so as thus to acquire and make use of virtue is praiseworthy; but he who does it with the object of accomplishing wicked purposes and of condemning others is blameable. For the one is like a man at an entertainment, who is delighting both himself and all who are feasting in his company; but the other is like one who is swallowing down strong wine, in order to make himself and his neighbour drunk. (187) Now in what way it is that the sight may be said to have entertained philosophy as its host we must now proceed to explain. Having looked up to heaven it beheld the sun, and the moon, and the planets, and the fixed stars, the most beautiful host of heaven, the ornament of the world.

(188) After that it arrived at a perception of the rising and setting of these bodies, and their harmonious motions, and the fixed seasons of their periodical revolutions, and their meetings, and eclipses, and re-appearances. After that it proceeded onwards to a comprehension of the increase and decrease of the moon; of the motions of the sun along the breadth of heaven, as he comes from the south towards the north, and again recedes from the north towards the south, in order to the generation of the fruits of the year, so that they may all be brought to perfection, and ten thousand other wonderful things besides these. And having looked round and surveyed the things in the earth, and in the sea, and in the air, with great diligence displayed all the things in each of these elements to the mind. (189) But as the mind was unable by itself to comprehend all these things from merely beholding them by the faculty of sight, it did not stop merely at what was seen by it, but being devoted to learning, and fond of what is honourable and excellent, as it admired what it did see, it adopted this probable opinion, that these things are not moved spontaneously and at random by any irrational impulse of their own, but that they are set in motion and guided by the will of God, whom it is proper to look upon as the Father and Creator of the world.

Moreover, that these things are not unrestrained by any bounds, but that they are limited by the circumference of one world, as they might be by the walls of a city, the world itself being circumscribed within the outermost sphere of the fixed stars. Moreover it considered also that the Father who created the world does by the law of nature take care of that which he has created, exerting his providence in behalf of the whole universe and of its parts. (190) In the next place it also considered what was the essence of the visible world, and whether all the things in the world had the same essence, or whether different things had

different essences, and also of what substances everything was made, and for what reasons it was made, and by what powers the world was held together, and whether these powers were corporeal or incorporeal. (191) For what can the investigation into these and similar subjects be called but philosophy? And what more fitting name could one give to the man who devoted himself to the investigation of these topics than that of a philosopher?

For by his examination of the nature of God, and of the world, and of all the things in it, whether plants or animals, and of those models which are only appreciable by the intellect, and again of the perfected representations of those models which are visible to the outward senses, and of the virtues and vices which exist in all created things, he shows that his disposition is one truly devoted to learning, and contemplation, and philosophy; and this greatest of blessings to mortal man is bestowed upon him by the faculty of sight. (192) And this faculty seems to me to deserve this pre-eminence, since it is more nearly related to the soul than any one of the other outward senses, for they all of them have some kind of connection with the intellect; but this one obtains the first and principal rank as the nearest relation does in a private house. (193) And any one may conjecture this from many circumstances, for who is there who does not know that when persons are delighted their eyes betray their pleasure, and sparkle, but that when they are grieved their eyes are full of depression and heaviness; and if any heavy burden of grief oppresses, and crushes, and overwhelms the mind, they weep; and if anger obtains and preponderance, the eyes swell, and become bloodshot and fiery; (194) and again change so as to be gentle and soft when the anger is relaxed.

Again, when the man is immersed in deep thought and contemplation, the eyes seem fixed as if they in a manner joined in his gravity; but in the case of those who are of no great wisdom the sight wanders, because of their vacancy of intellect, and is restless, and in short the eyes sympathise with the affections of the soul, and are wont to change along with it in innumerable alternations, on account of the closeness of their connection with it; for it seems to me that there is no one visible thing which God has made so complete a representation of that which is invisible as the sight is of the mind.

XXXV. (195) If therefore any one has ever plotted against this most excellent and most dominant of all the outward senses, namely sight, so as ever to have struck out the eye of a free man, let him suffer the same infliction himself, but not so if he have only struck out the eye of a slave; not because he is entitled to pardon, or because the injury which he has done is less, but because the man who has been injured will have a still worse master if he has been mutilated in retaliation, since he will for ever bear a grudge against him for the calamity which has fallen upon him, and will revenge himself on him every day as an irreconcileable enemy by harsh commands beyond his power to perform, by which the slave will be so oppressed that he will be ready to die. (196) Therefore the law has provided that the man who has thus done injury to his slave shall not be allowed to escape free, and yet has not commanded that the man who has already suffered the loss of his eye shall be ill-treated still further, enjoining that if any one strikes out the eye of his servant he shall without

hesitation grant him his freedom; (197) for thus he will suffer a double punishment for the actions which he has committed, in being deprived of the value of his servant and also of his services, and thirdly, which is worse than either of the things already mentioned, in being compelled to do good to his enemy in the most important matters, whom very likely he wished to be able to ill-treat for ever. And the slave has a double consolation for the evils which he has been subjected to in being not only emancipated, but also in having escaped a cruel and inhuman master.

XXXVI. (198) The law also commands that if any one strike out the tooth of a slave he shall bestow his freedom on the slave; why is this? because life is a thing of great value, and because nature has made the teeth the instruments of life, as being those by which the food is eaten. And of the teeth some are fitted for eating meat and all other eatable food, and on that account are called incisors, or cutting teeth; others are called molar teeth from their still further grinding and smoothing what has been cut by the incisors; (199) on which account the Creator and Father of the universe, who is not accustomed to make anything which is not appointed for some particular use, did not do with the teeth as he did with every other part of the body, and make them at once, at the first creation of the man, considering that as while an infant he was only intended to be fed upon milk they would be a superfluous burden in his way, and would be a severe injury to the breasts, filled as they are at that time with springs of milk, from which moist food is derived, as they would in that case be bitten by the child while sucking the milk.

(200) Therefore, having waited for a suitable season (and that is when the child is weaned), he then causes the infant to put forth the teeth which he had prepared for it before, as the most perfect food now supplied to it requires the organs above-mentioned now that the child rejects the food of milk. (201) If therefore any one, yielding to an insolent disposition, strikes out the tooth of his servant, that organ which is the minister and provider of those most necessary things, food and life, he shall emancipate him whom he has injured, because by the evil which he inflicted on him he has deprived him of the service and use of his tooth. ”Is then,” some one will say, ”a tooth of equal value with an eye? (202) ”Each,” I would reply, ”is of equal value for the purposes for which they were given, the eye with reference to the objects of sight, the teeth with reference to those which are eatable. But if any one were to desire to institute a comparison, he would find that the eye is entitled to the highest respect among all the parts of the body, inasmuch as being occupied in the contemplation of the most glorious thing in the whole world, namely the heaven; and that the tooth is useful as being the masticator of food, which is the most useful thing as contributing to life.

And he who strikes out a man’s eye does not hinder him from living, but a most miserable death awaits the man who has all his teeth knocked out. (203) And if any one meditates inflicting injury in these parts on his servants, let him know that he is causing them an artificial famine in the midst of plenty and abundance; for what advantage is it to a man that there should be an abundance of food, if the instruments by which he may be enabled to make use of it are taken from him and lost, through the agency of his cruel, and pitiless,

and inhuman master? (204) It is for this reason that in another passage the lawgiver forbids creditors to exact from their debtors a molar tooth or a grinder as a pledge, giving as a reason that the person who does so is taking a man's life in pledge; for he who deprives a man of the instruments of living is proceeding towards murder, entertaining the idea of plotting even against life. (205) And the law has taken such exceeding care that no one shall ever be the cause of death to another, that it does not look upon those who have even touched a dead body, which has met with a natural death, as pure and clean, until they have washed and purified themselves with sprinklings and ablutions;

and even after they are perfectly clean it does not permit them to go into the temple within seven days, enjoining them to use purifying ceremonies on the third and seventh day. (206) And again, in the case of persons who have gone into the house in which any one has died, the law enjoins that no one shall touch them until they have both washed their bodies and also the garments in which they were clothed, and, in a word, it looks upon all the furniture and all the vessels, and everything which is in the house, as unclean and polluted; (207) for the soul of a man is a valuable thing, and when that has quitted its habitation, and passed to another place, everything that is left behind by it is polluted as being deprived of the divine image, since the human mind is made as a copy of the mind of God, having been created after the archetypal model, the most sublime reasoning. (208) And the law says, "Let everything which a man that is unclean has touched be also unclean as being polluted by a participation in that which is unclean.

And this sacred injunction appears to have a wide operation, not being limited to the body alone, but proceeding as it would seem also to investigate the dispositions of the soul, (209) for the unjust and impious man is peculiarly unclean, being one who has no respect for either human or divine things, but who throws everything into disorder and confusion by the immoderate vehemence of his passions, and by the extravagance of his wickedness, so that everything which he touches becomes faulty, having its nature changed by the wickedness of him who has taken them in hand. For in like manner the actions of the good are, on the contrary, all praiseworthy, being made better by the energies of those who apply themselves to them, since in some degree what is done resembles in its character the person who does it.

The Special Laws, IV

I. (1) I have in my previous treatises spoken of the laws relating to adultery and murder, and to all the subordinate offences which come under those head, with, as I persuade myself, all the accuracy which the case admits of, and now, proceeding in the regular order, I must consider what is the third commandment in the second table, but the eighth in all, if the two tables are taken together, namely, the commandment, "Thou shalt not steal. (2) Whoever carries off or leads away the property of another when he has no right to do so, if he does it openly and by main force, shall be set down as a common enemy, and shall be prosecuted as having with lawless wickedness contrived a shameless act of audacity. But if he has done it secretly, endeavouring to escape notice like a thief, exhibiting some modesty, and making the darkness the veil of his iniquity, let him then be punished privately as only liable to condemnation in respect of the one individual whom he endeavoured to injure; and let him restore double the value of the thing stolen, making amends by his own most righteous suffering for the unrighteous advantage he has endeavoured to gain.

(3) But if he is a poor man, and consequently unable to pay the penalty, let him be sold (for it is fitting that that man should be deprived of his freedom who for the sake of his most iniquitous gain has endured to become a slave to guilt), that he who has been ill-treated may not be allowed to depart without consolation, as if he appeared to have his claims disregarded by reason of the poverty of the man who has robbed him. (4) And let no one accuse this ordinance of inhumanity; for the man who is sold is not left as a slave for ever and ever, but within the space of seven years he is released by a common proclamation as I have shown in my treatise on the number seven. (5) And let him be content to pay the double penalty, or even to be sold, since he has committed no slight offence; sinning in the first place in that, not being content with what he had, he has desired more, encouraging a feeling of covetousness, a treacherous and incurable wickedness. Secondly, because he has cast his eyes on the property of others and longed for it, and has laid plots to deprive his neighbour of his own, depriving the owner of what belongs to him.

Thirdly, because through his desire to escape detection, he very often keeps to himself all the advantage that can be derived from the thing he appropriates, and diverts the accusation so as to cause it to fall upon the innocent, thus making the investigation of the truth blind. (6) And such a man appears in some degree to be himself his own accuser, being convicted

by his own conscience of the theft of those things which he has secretly stolen, being filled either with shame or fear, one of which feelings is a proof of his considering his action a disgraceful one, for it is only disgraceful actions which cause shame, and the other is a sign of his thinking it deserving of punishment, for punishment causes fear.

Concerning Housebreakers

II. (7) If any one being insanely carried away by a desire for the property of others attempts to steal it, and not being able easily to carry it off breaks into a house at night, using the darkness as a veil to conceal his wicked action, if he be caught in the fact before the sun has risen, he may be slain by the master of the house in the breaches, having accomplished the lesser object which he had proposed to himself, namely, theft, but having been hindered by some one from accomplishing the greater crime which might have followed it, namely, murder; since he was prepared with iron house-breaking tools which he bore, and other arms, to defend himself from any attack. But if the sun has risen, then let him no longer be slain by the hand of the master of the house, but let him be led away and brought before the magistrates and judges, to suffer whatever punishment they condemn him to. (8) For while men are remaining in their houses at night, and when they have betaken themselves to rest, whether they be rulers or private individuals, in either case there is no refuge or assistance for the offender; on which account the inmate of the house has the power of punishment in his own hands, being appointed magistrate and judge by the very time itself.

(9) But in the day time the courts of justice and the council chambers are open, and the city is full of persons who will help to arrest the criminal; some of whom have been formally appointed guardians of the laws; and others, without any such appointment, by their natural disposition which hates iniquity, take up the cause of those who are injured; and before these men the thief must be brought; for thus the man who seeks revenge will escape the charge of arrogance or rashness, and appear to be acting in the spirit of the democracy. (10) But if, when the sun has risen and is shining upon the earth, any one slays a robber with his own hand before bringing him to trial, he shall be held guilty, as having been guided by passion rather than by reason, and as having made the laws second to his own impulses. I should say to such a man, "My, friend, do not, because you have been injured by night by a thief, on this account in the daylight yourself commit a worse theft, not indeed affecting money, but affecting the principles of justice, in accordance with which the constitution of the state is established."

About the Theft of a Sheep or an Ox III. (11) Now other thefts are to be atoned for by a payment of double the value of the thing stolen; but if any one steals an ox or a sheep, the law thinks such a man worthy of a greater punishment, giving a particular honour and precedence to those animals which are the most excellent among all tame flocks and herds, not only by reason of the beauty of their bodies, but also because of the service they are of to the life of man. And on this account the lawgiver has not affixed a fine of equal amount to the theft of each animal, but having calculated the use of both and the purposes for which both are available, he has appraised their value in this way. (12) For he commands that the

thief shall restore four sheep and five oxen in the place of the one which he has stolen; since a sheep gives four kinds of tribute, milk, and cheese, and its fleece, and a lamb, every year: but an ox furnishes five; three of which are the same as those of the sheep—the milk, the cheese, and the offspring; but two are peculiar to itself, the ploughing of the earth, and the threshing of the corn; the first of which actions is the first step towards the sowing of the crops, and the other is the end, being for the purification of the crop after it is gathered in, in order to the more easy use of it for food.

Concerning Kidnappers

IV. (13) A kidnapper also is a thief; but he is, moreover, a thief who steals the very most excellent thing that exists upon the earth. Now, in the case of inanimate things, and of those animals which are of no very great use indeed in life, he has commanded twice the value of them to be paid to their owners by those who steal them, as has been said before. And again, in the case of those tame and very useful flocks and herds of sheep and oxen, he has ordered the payment to be fourfold or fivefold; (14) but man, as it seems, has been assigned the most pre-eminent position among the animals, being, as it were, a near relation of God himself, and akin to him in respect of his participation in reason; which makes him immortal, although he is liable to death. On which account every one who feels any admiration of virtue is full of exceeding anger, and is utterly implacable against kidnappers, who for the sake of most iniquitous gain dare to inflict slavery on those who are free by birth, and who partake of the same nature as themselves.

(15) For if masters perform a praiseworthy action when they emancipate servants born in their house or purchased with money, even though they have often not done them any great service, from the slavery in which they are held, because of their own humanity by which they are influenced, how heavy ought to be the accusation which is brought against those who deprive of that most excellent of all possessions, freedom, those who are at present in possession of it; when it is an object for which man, who has been well born and properly brought up, would think it glorious to die? (16) And before now, some men, increasing their own innate wickedness, and directing the natural treachery of their characters to a violation of all rights, have studied to bring slavery not only upon strangers and foreigners, but even upon those of the same nation as themselves; and sometimes, even upon men of the same borough and of the same tribe, disregarding the community of laws and customs, in which they have been bred up with them from their earliest infancy, which nature stamps upon their souls as the firmest bond of good will in the case of all those who are not very intractable and greatly addicted to cruelty; (17) who, for the sake of lawless gain sell slaves to slave-dealers, and enslave them to any chance persons, transporting them to a foreign land, so that they shall never any more salute their native land, not even in a dream, nor taste of any hope of happiness.

For these kidnappers would be committing a lighter iniquity if they themselves retained the services of those whom they have enslaved, but as the case stands at present they commit a double wrong, in selling them again, and thus making them two masters instead of one,

and raising up two slaveries as enemies to their condition. (18) For they, being aware of the former prosperous condition of those whom they have carried off, might perhaps repent, feeling a tardy and late compassion for those who are thus fallen, having a proper awe of the uncertainty of fortune eluding all conjectures. But those who buy persons in this condition, out of ignorance of their families, will neglect them as if they were sprung from successive generations of slaves, having no inducement in their souls to display that gentleness and humanity towards them which it would be natural for them to preserve in the case of slaves who had become so after having been originally and naturally free-born. (19) And let whatever punishment the court of justice shall sentence them to be inflicted upon those who kidnap and enslave those of another nation; but upon those who kidnap those of their own country and of their own blood, and who sell them for slaves, shall be passed the unalterable sentence of death. For, in fact, one's own countrymen are not far from blood relations, and they must very nearly come under the same definition with them.

Concerning Damage

V. (20) "In the field also," as some one of the old writers has said, "lawsuits arise; since covetousness and a desire for the possessions of others does not exist only in the city, but is found also outside the walls, inasmuch as it has its abode not only in various places, but also in the minds of insatiable and contentious men. (21) On which account those cities which enjoy the best codes of laws elect double superintendents, and rulers, and providers of a common regularity and safety; one class to manage within the walls, whom they call curators of the city; the others without the walls, to whom also they give an appropriate name, for they call them agrarian magistrates. But what need could there be of agrarian magistrates if there were not some persons in the fields living only for the injury of their neighbours? (22) If, therefore, any shepherd or goatherd, or oxherd, or in short any manager of any kind of cattle, drives his herds to feed and pasture upon another man's land, sparing neither crops nor trees, he shall pay a fine equal to the value of those crops and trees.

(23) And he may be very well content to escape with this punishment, having met with a very merciful and exceedingly indulgent law, which, though he has adopted the conduct of implacable foreign enemies, who are accustomed to lay waste the lands and to destroy the cultivated trees of the inhabitants, has, nevertheless, not chastised him as a common enemy, inflicting upon him death, or exile, or of, lastly, a confiscation of all his property; but has merely sentenced him to make good the damage done to the owner. (24) For as the lawgiver was always seeking pretexts by which to lighten whatever misfortunes have been suffered by reason of the excessive gentleness and humanity which he derived from nature and from habit, he found an excuse for the shepherd on the ground that the nature of cattle was inconsiderate and disobedient, and especially so when in pursuit of food. (25) Let the shepherd, then, be guilty, as having originally driven his herd into an unsuitable place, but still let him not bear the blame of every thing that has ensued from his doing so. For it is natural to suppose that, as soon as he perceived the mischief that had taken place he

endeavoured to drive them out again, but that his beasts resisted him, luxuriating in the green pasture, and the tender crops, and shoots which they were devouring.

Concerning Not Setting Fire to Brambles Inconsiderately

VI. (26) And not only do those men do damage who devour the property of others with their flocks and herds, but so also do those who inconsiderately and carelessly kindle a fire; for if the power of fire catches hold of any appropriate fuel, it spreads in every direction, and extends and devours all around. And when it has once got ahead it defies all the means of extinguishing it which any one seeks to apply, taking the very things employed for that purpose as food for its increase, until having consumed every thing it is at last exhausted by itself. (27) It is right, therefore, never to leave any fire either in a house or in any stables in the fields unguarded, since we well know that a single spark has often smouldered long, and at last has been fanned into a flame, and so has consumed great cities, especially when the flame has been borne onwards by a favourable wind. (28) Accordingly, in savage wars the first, the middle, and the last power which is excited is that of fire, to which the enemies trust more than they do to their squadrons of infantry, or cavalry, or to their fleets, or to their unlimited supplies of arms and naval stores.

For if any one with good aim shoots a fiery arrow among a numerous squadron of ships he may burn it with all the crews, or he may thus destroy vast camps with all their baggage, and furniture, and equipments, on which the army rested its hopes of victory. (29) If, then, any one scatters fire among a heap of brambles or thorns, and the fire kindles and burns a threshing floor full of wheat, or barley, or vetches, or sheaves of corn which have been gathered together, or any fertile plain full of pasture, then the man who scattered the fire shall pay the amount of the damage done, in order that by his suffering he may learn to take good care and to guard against the beginnings of things, and may not awaken and stir up an invincible power which might otherwise have remained quiet.

Concerning Deposits

VII. (30) A deposit is the most sacred of all those things which relate to the associations of men with regard to property, inasmuch as it depends upon the good faith alone of the man who has received it. For loans are proved by contracts and writings, and things which, independent of loans, are openly used, have all the persons who see them for witnesses. (31) But this is not the case with deposits, but the owner by himself gives them privily to the man who receives them by himself, looking carefully round the place, and not even taking a slave with him for the purpose of carrying the thing to be deposited, even though he be ever so affectionate to his master; for each of the two parties appears to be anxious to avoid discovery; the one depositing the thing in order to receive it again, and the other being desirous not to be known to have received it. But we ought by all means to look upon the invisible God as an unseen third party to every concealed action, whom it is natural to make as a witness for both parties; the receiver calling him to witness that he will restore

the deposit when it is demanded back from him, and the other making him to see that he receives it back at the proper time.

(32) Let, then, the man who commits this great wickedness and denies his deposit not be ignorant that he has deceived him who committed it to him of his hope, and that he is concealing a wicked disposition under specious language, and that he is hypocritically pretending a bastard sort of faith while in reality faithless, showing that all his pledges are worthless and all his oaths disregarded, so that he neglects all human and all divine obligations; and that he is denying two deposits at once; firstly, the deposit of him who entrusted his property to his care; and secondly, that of that most unerring and infallible witness who sees all the actions of all men, and hears all the words of all men, whether they are willing that he should do so or not. (33) But if the man who has received a deposit as a sacred thing thinks that he ought to keep it without fraud, duly honouring truth and good faith, but yet others who are always plotting against their neighbours' property, such as cutpurses or housebreakers, break in treacherously and steal the deposit so entrusted, then he shall pay as a penalty double the value of what has been stolen by the thieves.

(34) And if they are not taken, then the man who received the deposit shall go of his own accord before the divine tribunal, and stretching out his hands to heaven shall swear by his own life that he himself had no hand in the theft from any desire to appropriate what had been deposited with him, and that he did not voluntarily give it up to any one else; and that, moreover, he is not making a false statement of a robbery which has never taken place. For it would be absurd to punish a man who has done no wrong, or for a man who had taken refuge in the assistance of a friend when he was being injured by others, now to become the cause of injury to that friend. (35) And deposits consist not only of inanimate things but also of animals: the danger of which last is twofold; first, that while they share in common with inanimate things in being liable to be stolen, and also one which is distinct and peculiar to themselves, that they are liable to die. We have hitherto been speaking only of the first kind of deposit, but we must now also explain the law about the second. (36) If now any cattle which have been entrusted as a deposit die, then he who has received the deposit shall send for him who committed it to him, and show him the matter, protecting himself from any evil suspicion;

but if the depositor be absent, then it is not proper to send for any one else, whose notice perhaps the depositor might have been desirous to escape; but when the depositor returns home, his friend shall swear to him that he has not been concealing any unjust appropriation of the animals by a false statement of their death. (37) And if any one receives anything not as a deposit, but because he has borrowed it to use, whether it is a vessel or an animal; then if he be robbed of it, whichever it may be, or if the animal die, while the man who lent it is living with the borrower, the borrower shall not be liable, as the owner himself can be brought as a witness that there is no false pretence in the business; but if the lender be not with him at the time, he shall pay the value. (38) Why so? because it is possible that the man who used the animal when the owner was not present may have either worn him out

by continual labour so as to kill him, or may have worn out the vessel, from not taking any care of the property of another of which he ought to have been careful, and to have put it away, and not to have given thieves an easy opportunity of stealing it.

(39) But as our lawgiver was acute beyond all other men at discerning the consequences of actions, he proceeds to enact a series of prohibitions, one after another, preserving a due connection between them, and taking care that his later commandments shall be consistent with his earlier cones. And with this harmonious connection of what was to be said by him, he tells us that he was divinely inspired by the person of God speaking to him in this manner:

"Ye shall not steal. "Ye shall not speak falsely, and bring false accusations against your neighbour. "And ye shall not swear by my name to compass an unjust end, and ye shall not profane my name." (40) These injunctions are given with great beauty and very instructively; for the thief being convicted by his own conscience denies and speaks falsely, fearing the punishment which would ensue upon his confession. And he who denies an action seeks to attach the imputation to some one else, bringing a false accusation appear probable; and every false accuser is at once a perjured man, thinking but little of piety, since he has not just proofs; on which account he has recourse to what is called the inartificial mode of proof, that by oaths, thinking that by the invocation of God he shall produce belief among those who hear him. But let such an one know that he is ungodly and impious, inasmuch as he is defiling that which by nature is undefiled, the good and holy name of God.

THOU SHALT NOT BEAR FALSE Witness(5)

VIII. (41) This is the ninth of the ten commandments, being the fourth in number of those in the second table; but one which is calculated to bestow ten thousand benefits on human life if it be kept, as, on the other hand, it may injure men in innumerable ways if it is neglected; (42) for the false accuser is to be blamed, but he who bears witness to what is false is more guilty still; for the one acts only from a desire to protect himself, but the other is wicked from his wish to co-operate with another in iniquity. And in the comparison of wicked men he who does wrong for his own sake is less unrighteous than he who does so for another. (43) And every judge looks with suspicion on an accuser, as likely to pay but little attention to truth for the sake of coming off in safety himself, on which account the accuser stands in need of a preface to beg the attention of the hearer while he is speaking; but if the judge has no prejudice against a witness on any personal grounds he receives his evidence with a willing mind and open ears, while he is covering over those most excellent things, truth and good faith, which specious language. And the false witnesses use seductive words as a sportsman uses bait for the purpose of attaining the objects which he desires and aims at.

(44) For which reasons, in many parts of his enactment of the law, he commands that we should not approve of any wicked man or action. For any approbation of what is not virtuous is likely to lead to giving false evidence; since every one to whom iniquity is a disagreeable and hateful thing is a friend of truth. (45) Now there is no great wonder in a man's having connected himself with one wicked person, who has incited him to an action resembling

his own character; but it is a sign of a noble soul, and of a disposition practised in manly resolutions not to follow a multitude to do evil, like a man borne down over a precipice by the collective force of a torrent. (46) For some people, among the multitude, think some things lawful and just, even though they be most flagitious, not judging correctly; for it is well to follow nature, but this impulse of the multitude is wholly at variance with the following of nature. (47) If, then, some persons, being assembled together in companies and numerous multitudes, attempt to make any innovations, one must not consent to them, since they are adulterating the ancient and approved coinage of the state; for one wise counsel is superior to many attempts, but ignorance, in conjunction with numbers, is a great evil;

(48) but some persons practise such an excess of wickedness that they not only accuse mortal men, but adhere and cling to their unrighteousness, so as even to raise their lies as high as heaven, and to bear their testimony against the blessed and happy nature of God. And by these men I mean soothsayers, and diviners, and augurs, and all other persons who practise what they call divination studying, an art without any art, if one must tell the plain truth, a mere bare imitation of the real inspiration and prophetic gift; (49) for a prophet does not utter anything whatever of his own, but is only an interpreter, another Being suggesting to him all that he utters, while he is speaking under inspiration, being in ignorance that his own reasoning powers are departed, and have quitted the citadel of his soul; while the divine spirit has entered in and taken up its abode there, and is operating upon all the organization of his voice, and making it sound to the distinct manifestation of all the prophecies which he is delivering. (50) But all those persons who pursue the spurious and pretended kind of prophecy are inverting the order of truth by conjectures and guesses, perverting sincerity, and easily influencing those who are of unstable dispositions, as a violent wind, when blowing in a contrary direction, tosses about and overturns vessels without ballast, preventing them from anchoring in the safe havens of truth.

For such persons think proper to say whatever they conjecture, not as if they were things which they themselves had found out, but as if they were divine oracles revealed to themselves alone, for the more complete inducement of great and numerous crowds to believe a deceit. (51) Such persons our lawgiver very appropriately calls false prophets, who adulterate the true prophecy, and overshadow what is genuine by their spurious devices; but in a very short time all their manoeuvres are detected, since nature does not choose to be always hidden, but, when a suitable opportunity offers, displays her own power with irresistible strength. (52) For as in the case of eclipses of the sun the rays which have, for a brief moment, been obscured, a short time afterwards shine forth again, exhibiting an unclouded and far-seen brilliancy without anything whatever coming over the sun at all, but one unalloyed blaze beaming forth from him in a serene sky; so also, even though some persons may deliver predictions, practising a lying art of prophecy, and disguising themselves under the specious name of prophetic inspiration, falsely taking the name of God in vain, they will be easily convicted. For, again, the truth will come forth and will beam forth, shedding around a most conspicuous light, so that the falsehood which has previously overshadowed it will

disappear. (53) Moreover there also was an excellent commandment that Moses gave when he ordained that the judge should "not receive the testimony of one witness.

First of all, because it is possible that one person may without designing it have a false impression of a thing, or may be careless about it and therefore be deceived. For there are innumerable false opinions, which frequently arise from an innumerable variety of grounds; (54) and secondly, because it is most unjust to trust to one witness against many persons, or indeed against only one individual; in the first place, because many are more entitled to belief than one, since the one is not superior in number to many, and equality of number is inconsistent with any preponderance; for why should the judge trust a single witness, bearing testimony against another, rather than the defendant pleading in his own behalf? But, as it should seem, it is best to suspend one's opinion, where there is no deficiency and no excess to guide the judgment.

On the Office and Character of a Judge

IX. (55) The law thinks that all those who adhere to the sacred constitution, established by Moses, ought to be free from all unreasonable passions, and from all wickedness; and most especially ought all men to be so, who are either appointed by lot or elected to judge between others; for it is an absurdity for these men to be themselves liable to the imputation of error, who undertake to dispense justice to others, whom it becomes to give a faithful copy of the works of nature, presenting an accurate representation of a model picture; (56) for as the power of fire which disperses warmth to all other things which it reaches, was, long before doing so, warm as far as it was itself concerned, and as, on the contrary, the power of snow cools other things, by the fact of its being itself cooled previously, so also ought the judge to be full of pure unalloyed justice, if he is to irrigate all who come before him with justice, in order that from him, as from a sweet fountain, a wholesome spring may be afforded to all who thirst for a dispensation of good law.

(57) And this will be the case of any one who undertakes the office of a judge looks upon it as if he were at the same time judging and being judged himself, and when he takes up the pebble with which he is to give his vote, were at the same time to take up wisdom so as not to be deceived, and justice so as to dispense to each party what they deserve, and courage so as never to yield to supplications or to feelings of compassion, so as to diminish the punishment due to convicted offenders; (58) for the man who studies these virtues may reasonably be looked upon as a common benefactor, like a good pilot tranquillising the storms of affairs in such a manner as to secure the preservation and safety of those who have committed their interests to him.

X. (59) In the first place the law enjoins the judge not to listen to vain reports. Why is this? The law says, "My good man, let thy ears be purified." And they will be purified if they are continually washed out with a stream of virtuous language, never admitting the long, and false, and vain, and hackneyed protestations, so deserving to be ridiculed, of fabulists or vain babblers, or hyperbolical exaggerations, who make a great deal of things of no impor-

tance; (60) and this is what is meant by the injunction not to listen to vain reports, and also by another precept in some degree consistent with the former. For, says the lawgiver, he who attends to those who give evidence on hearsay is attending to vanity and not to sound reason because the eyes do indeed dwell with the very things which are done, taking hold of them as one may say, and comprehending and seizing upon them in all their parts, the light co-operating with them, by means of which all things are illuminated and clearly proved; but the ears, as one of the philosophers of old has very truly said, are less trustworthy than the eyes, inasmuch as they are not themselves present at the transactions, but are attracted by words as the interpreter of facts, which are not always disposed to tell the truth; (61) for which reasons some of the lawgivers among the Greeks, having transcribed some of the laws from the two tables of Moses, appear to have established very wise regulations, forbidding any one to mention in his testimony anything that he has heard, on the ground that it is right to look upon what a man has seen as trustworthy, but on what he has heard as not in all respects certain.

XI. (62) The second commandment given to a judge is not to receive gifts; for gifts, says the law, blind the eyes that see, and pervert justice, and do not permit the mind to travel along the level road which leads to righteousness; (63) and to receive bribes to aid in unjust actions is the action of very wicked men indeed; and even to do so for the purpose of furthering good objects is the conduct of persons who are half wicked; for there are some judges speciously disguised, half wicked, something between just and unjust, armed indeed in the cause of those who are injured, as their champions against those who injure them, but still not desirous to cause them to prevail, without deriving any advantage to themselves from their victory, though they ought to prevail; but making their decision corrupt and mercenary. (64) Then, when any one blames them, they affirm that they have not perverted justice; for that those have been defeated who ought to have been defeated, and that those have gained their cause who ought to have got the better; alleging a most unworthy and false defence; for a righteous judge ought to exhibit two things, a judgment in strict accordance with the law, and incorruptibility; but he who is a judge for bribes, even though he decides justly, does without perceiving it defile a thing which is beautiful by nature. (65) Moreover, he also offends in two other points; in the first place, because he is accustoming himself to be covetous of money;

which is the beginning of the very greatest iniquities; and secondly, because he is injuring the man whom he ought to benefit; by making him pay a price for justice; (66) on which account Moses has very instructively commanded, that the judge shall pursue what is righteous in a righteous manner; intimating under this figurative expression, that it is possible to do so in an unrighteous manner, because of those men who sell just and legal decisions for money, and only in the courts of justice, but everywhere in every part of land and sea, and I had almost said in all the transactions of life. (67) For instance, it has happened before now, that a man who has received a deposit of small value, has given it back again when demanded, more by way of laying a snare for him who receives it back, than with any idea of serving him, in order that by showing good faith in things of small value as a bait he may

cover over the look of his faithlessness in greater things, and such conduct is nothing else than pursuing justice in an unrighteous manner; for the restitution of what did not belong to him was just, but it was done in an unrighteous manner, inasmuch as it was only done as a bait to attract more.

(68) And the cause of all such offences is principally the inclination to and the familiar habit of falsehood, which, from their very birth and swaddling clothes, their nurses and mothers, and all the whole multitude in the house, whether free-born persons or slaves, habituate them to and familiarise them with both by words and actions, adapting it to and uniting it with their souls, as a necessary part of them by nature, though, if it had in truth been implanted in them by nature, it would have been necessary to eradicate it by instilling good habits into them instead. (69) And what in life is there equally beautiful with truth, which the all-wise legislator erected in the most sacred place, in that part of the dress of the chief priest, where the dominant part of the soul lies, wishing to adorn it with the most beautiful and glorious of all ornaments? And next to truth he has placed power as akin to it, which he has in this case called manifestation, being the two images of the two kinds of speech which exist in us, the secret speech and the lettered speech, for the lettered speech requires manifestation, by which the secret thoughts in all our hearts are made known to our neighbour, but the secret speech has need of truth for the perfection of life and actions, by means of which the road to happiness is found out.

XII. (70) The third commandment given to a judge is to investigate the transactions themselves, in preference to showing any regard to the parties to the suit; and to attempt, in every imaginable manner, to separate himself from all respect of persons; constraining himself to an ignorance and forgetfulness of all those things of which he has any knowledge or recollection; such as relations, friends, countrymen or foreigners, enemies or hereditary connections, so that neither affection nor hatred may overshadow his knowledge of justice; for he must stumble like a blind man, who is advancing without a staff, and who has no one to guide him in whom he can rely firmly. (71) For which reason it is fitting that a righteous judge should have it even concealed from him who the parties to the suit are, and that he should look at the undisguised, simple nature of the transactions themselves; so as not to be liable to judge in accordance with random opinion, but according to real truth, and to be guided by such an opinion as this, that judgment is of God; and that the judge is the minister and steward of his judgment; and a steward is not allowed to give away the things of his master, as he has received as a pledge the most excellent of all the things which exist in human life, from the most excellent of all beings.

XIII. (72) And in addition to what has already been said, there is another most admirable precept given which enjoins the judge ”not to show pity upon the poor man in his judgment. While in other precepts the lawgiver has filled nearly the whole of the law with precepts of mercy and humanity, and has uttered great threats against arrogant and insolent men, and has proposed great rewards for those who endeavour to make amends for the misfortunes of their neighbours, and who look upon their superfluities not as their own exclusive posses-

sions, but as the common property of every one in want; (73) for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to imitate the everlasting God? (74) Let not then the rich man collect in his house vast quantities of silver and gold, and store them up, but let him bring them forward freely in order by his cheerful bounty to soften the hard condition of the poor; nor let any man be puffed up with vain glory, and raise himself and boast himself in pride and arrogance, but let a man rather honour equality, and allow freedom of speech to those of low estate.

And let the man who enjoys vigour of body be the prop of those who are weaker, and let him not like the men at the gymnastic contests strive by every means to overthrow those who are inferior in strength, but let him be willing and eager to assist with his own power those who, as far as they themselves are concerned, are ready to faint. (75) For all those who have drunk deep of the fountains of wisdom, having banished envy entirely out of their minds, are of their own accord, and without any prompting, ready to undertake the assistance of their neighbours, pouring the streams of their words into their souls through their ears, so as to impart to them a participation in similar knowledge with themselves. And when they see young men of good dispositions springing up like flourishing and vigorous shoots of a vine, they rejoice, thinking that they have found proper inheritors for this wealth of their souls, which is the only real riches, and having taken them they cultivate their souls with doctrines and good meditations, until they arrive at full strength and maturity, so as to bring forth the fruit of excellence. (76) Many such ornaments as these are woven into and inserted among the laws, in order to enrich the poor on whom it is always proper to have compassion except at the time of giving judgment, for compassion is due to misfortunes;

but he who behaves wickedly with deliberate purpose is not unfortunate but unrighteous, (77) and punishment is due to the unrighteous just as honours should be confirmed to the just, so that no wicked man who is in difficulties, and who conceals the truth, ought to escape punishment through the pity excited by his poverty, since he has done what deserves not pity (how should it? but great anger. And let the man who undertakes the duty of a judge, like a skilful money-changer, divide and distinguish between the natures of things, in order that confusion may not be caused by the mixing together of what is good with what is spurious. (78) And there are many other things which may be said with respect to false witnesses and judges; but for the sake of avoiding prolixity we must proceed now to the last of the ten commandments, which is delivered also in a concise and summary form as each of the others is: and this commandment is, "Thou shalt not covet."

On Coveting

XIV. (79) Every passion is open to and deserving of blame, inasmuch as every immoderate and violent impulse, and every irrational and unnatural emotion of the soul is also faulty and blameable, for what is either of these things but an ancient passion spread over a wider extent? If any one, therefore, does not set limits to these feelings, nor put a bridle on them as on restive horses, he will be afflicted by an evil difficult to remedy, and then, without being

aware of it, he will, because of their unrestrainable character, be carried away by them, as a charioteer sometimes is by a chariot, and hurried into ravines and pits from which it is difficult to rise up, and very hard to escape with safety. (80) But of all the passions there is not one so grievous as a covetous desire of what one has not got, of things which are in appearance good, but not in reality; a desire which produces grievous anxieties which are hard to satisfy; for such a passion puts the reason to flight, and banishes it to a great distance, involving the soul in great difficulties, while the object which is desired flies away contemptuously, retreating not with its back but with its face to one;

(81) for when a person perceives this passion of covetousness after having started up rapidly, then resting for a short time, either with a view to spread out its alluring toils, or because it has learnt to entertain a hope of succeeding in its object, he then retires to a longer distance uttering reproaches against it; but the passion itself, being left behind and coming too late to succeed, struggles, bearing a Tantalus-like punishment in its miserable future; for it is said that Tantalus, when he desired to obtain any liquor to drink, was not able to do so, as the water retreated from his lips, and if he wished to gather any fruit, it all disappeared, the productiveness of the trees becoming suddenly barren; (82) for as those implacable and inexorable mistresses of the body, thirst and hunger, do very often strain it more, or at all events not less, than those unhappy persons are strained who are racked by the torture even to death, unless when they have become violent some one appeases them with meat and drink;

in like manner, covetous desire, having first rendered the soul empty through its forgetfulness of what is present and its recollection of what is removed to a great distance, fills it with impetuosity and madness, and introduces into it masters worse than even its former tyrants, but having the same names with them, namely, hunger and thirst, not, however, now of those things which conduce to the enjoyment of the belly, but of money, and glory, and authority, and beauty, and of innumerable other things which appear to be objects of desire and contention in human life. (83) And as the disease which the physicians call the herpes, does not stop in one part of the body, but moves about and overruns the skin, and, as its name shows, creeps about (dierpei), and becomes diffused in every direction, and spreading widely seizes hold of and infects with its contact the whole combination of the different parts of the body from the head to the feet, so in the same manner does covetous desire spread over the whole soul, and leave not even the smallest portion of it free from its inroads, imitating the power of fire when supplied with abundant fuel, for that spreads and burns away till it has devoured and destroyed everything with which it meets.

XV. (84) So great and so excessive an evil is covetous desire; or rather, if I am to speak the plain truth concerning it, it is the source of all evils. For from what other source do all the thefts, and acts of rapine, and repudiation of debt, and all false accusations, and acts of insolence, and, moreover, all ravishments, and adulteries, and murders, and, in short, all mischiefs, whether private or public, or sacred or profane, take their rise? (85) For most truly may covetous desire be said to be the original passion which is at the bottom

of all these mischiefs, of which love is one and the most significant offspring, which has not once but many times filled the whole world with indescribable evils; which even the whole circumference of the world has not been large enough to contain, but out of their vast number they, as if carried on by the impetuosity of a torrent, have fallen into the sea, and all seas in every region have been filled with hostile fleets. It is owing to this passion that all the terrible evils which are caused by naval wars have happened; and, coming upon all continents and all islands together, have thrown them into confusion, spreading everywhere and returning in their own steps like the warriors in the diaulos, or like the ebb and flow of the tides of the sea, returning to the point from which they originally set out.

(86) And by looking at it in this manner we shall more clearly perceive the power of this passion. Everything which covetous desire lays hold of is by it changed for the worse, like poisonous serpents or deadly poisons. Now what is it that I mean when I say this? (87) If this passion is directed towards money, it makes thieves, and cut-purses, and clothesstealers, and house-breakers, and taints men with the guilt of the repudiation of debts, of the denial of deposits, of bribery and sacrilege, and all such iniquities as those. (88) If it is directed towards glory, it makes men insolent, overbearing, fickle, and unstable in their dispositions, depending wholly on what is said to them and on what they hear, at the same time humbled and elated by reason of the variety and inconstancy of the multitudes who praise and blame them with inconsiderate impetuosity, inconsiderate in their enmity and in their friendship, so as easily to change from one to the other, and fills them with all sorts of humours akin to and resembling these. (89) Again, if the desire takes the direction of wishing for authority and power, it renders men's natures seditious, unequal, and tyrannical, it makes them cruel and inhuman enemies of their native countries, implacable masters unable to restrain themselves, irreconcileable forces to all who are equal to themselves in might, flatterers of those who are more powerful than themselves, in order to be able to attack them treacherously.

If what is desired is beauty of person, it makes men seducers, ravishers, adulterers, paederasts, practisers of licentiousness and incontinence, it teaches them to regard the greatest evils as the most fortunate of blessings. This passion, also, when it extends to the tongue, often causes innumerable evils; (90) for some persons desire either to be silent about what ought to be mentioned, or to mention what ought to be buried in silence, and avenging justice pursues them if they reveal things improperly, or, on the contrary, if they are unseasonably silent. (91) When it affects the parts about the belly it makes men gluttonous, insatiable, intemperate, debauched, admirers of a profligate life, delighting in drunkenness, and epicurism, slaves to strong wine, and fish, and meat, pursuers of feasts and tables, wallowing like greedy dogs; owing to all which things their lives are rendered miserable and accursed, and they are reduced to an existence more grievous than any death. (92) For this reason those who have tasted deeply of philosophy, not merely with their lips, but feasting thoroughly on its profound doctrines, investigating the nature of the soul, and comprehending its threefold character, and how it is divided into reason, and anger, and appetite, have attributed the chief post to reason as the principal authority, assigning to it the head as

its most appropriate abode, where also the company of the outward senses, who are always present as the body-guards of the mind as their king, are stationed;

(93) and assigning the breast as the abode of anger, partly in order that the man, being, like a soldier, armed with this as with a breastplate, so that, even if it be not utterly free from all injury, it may, at least, be difficult to subdue, and partly in order that, dwelling near the mind, it may be benefited by its neighbour, who charms it by its wisdom, and who renders the passions gentle and manageable; and to appetite they assign the place around the navel, and to that part which is called the diaphragm. (94) For it was proper that that, as having the smallest participation in reason, should be removed as far as possible from the palace of the mind and located almost at the very extremities; and that which is the most insatiable and the most intemperate of all, the passions, should be confined to the pastures of cattle, where they can find food and opportunities for the propagation of their species.

XVI. (95) And the most holy Moses appears to me to have had a regard to all these circumstances, and on that account to have commanded that men should discard this passion, detesting it as the most disgraceful thing and the cause of most disgraceful actions; and, therefore, to have prohibited it above all other feelings as an engine for the destruction of the soul; but if that engine is destroyed and the soul brought back to its obedience, to the guidance of reason, the man will become entirely filled with peace and obedience to law and all sorts of perfect good things, so as to produce complete happiness. (96) But as he was fond of brevity and accustomed to cut short things which were inclined to be countless in point of number, by a mode of teaching which was confined to general instances, he begins to admonish and to correct one appetite, that which is concerned about the belly; conceiving that the other appetites will not be equally restive, but will be brought to order by learning that the most important and authoritative of the whole has become obedient to the laws of moderation. (97) What, then, is the lesson which he gives us about this origin of all vices? There are two things of a most comprehensive nature, meat and drink. He, then, has not left either of them unrestrained, but has bridled them with especial commands most calculated to lead them to temperance and to humanity, and to the greatest of all virtues, piety;

(98) for he commanded men to offer first fruits of corn, and wine, and oil, and cattle, and other things; and to distribute the first fruits among the sacrificers and the priests; among the sacrificers because of the gratitude due to God for the abundance and fertility of all things, and to the priests because of their sacred ministrations about the temple, and therefore they were worthy to receive wages for their services in respect of the sacred ceremonies. (99) And he utterly forbids any one to taste of anything, or to take any portion of anything, before separating off the first fruits, wishing also by this injunction to inculcate the practice of most useful temperance; for he who has learnt not to throw himself greedily on all the abundance which the seasons of the year have brought, but to wait till the first fruits are consecrated, is likely to be able to restrain the restive obstinacy of the passions, making them gentle and manageable.

Concerning Animals

XVII. (100) Moreover, Moses has not granted an unlimited possession and use of all other animals to those who partake in his sacred constitution, but he has forbidden with all his might all animals, whether of the land, or of the water, or that fly through the air, which are most fleshy and fat, and calculated to excite treacherous pleasure, well knowing that such, attracting as with a bait that most slavish of all the outward senses, namely, taste, produce insatiability, an incurable evil to both souls and bodies, for insatiability produces indigestion, which is the origin and source of all diseases and weaknesses. (101) Now of land animals, the swine is confessed to be the nicest of all meats by those who eat it, and of all aquatic animals the most delicate are the fish which have no scales;

and Moses is above all other men skilful in training and inuring persons of a good natural disposition to the practice of virtue by frugality and abstinence, endeavouring to remove costly luxury from their characters, (102) at the same time not approving of unnecessary rigour, like the lawgiver of Lacedaemon, nor undue effeminacy, like the man who taught the Ionians and the Sybarites lessons of luxury and license, but keeping a middle path between the two courses, so that he has relaxed what was over strict, and tightened what was too loose, mingling the excesses which are found at each extremity with moderation, which lies between the two, so as to produce an irreproachable harmony and consistency of life, on which account he has laid down not carelessly, but with minute particularity, what we are to use and what to avoid. (103) One might very likely suppose it to be just that those beasts which feed upon human flesh should receive at the hands of men similar treatment to that which they inflict on men, but Moses has ordained that we should abstain from the enjoyment of all such things, and with a due consideration of what is becoming to the gentle soul, he proposes a most gentle and most pleasant banquet; for though it is proper that those who inflict evils should suffer similar calamities themselves, yet it may not be becoming to those whom they ill treated to retaliate, lest without being aware of it they become brutalized by anger, which is a savage passion;

(104) and he takes such care to guard against this, that being desirous to banish as far as possible all desire for those animals abovementioned, he forbids with all his energy the eating of any carnivorous animal at all, selecting the herbivorous animals out of those kinds which are domesticated, since they are tame by nature, feeding on that gentle food which is supplied by the earth, and having no disposition to plot evil against anything.

What Quadrupeds Are Clean

XVIII. (105) The animals which are clean and lawful to be used as food are ten in number; the heifer, the lamb, the goat, the stag, the antelope, the buffalo, the roebuck, the pygarga, the wildox, and the chamois, for he always adheres to that arithmetical subtilty which, as he originally devised it with the minutest accuracy possible, he extends to all existing things, so that he establishes no ordinances, whether important or unimportant, without taking and as it were adapting this number to it as closely connected with the regulations which he is ordaining. Now of all the numbers beginning from the unit, the most perfect is the number ten, and as Moses says, it is the most sacred of all and a holy number, and by it

he now limits the races of animals that are clean, wishing to assign the use of them to all those who partake of the constitution which he is establishing. (106) And he gives two tests and criteria of the ten animals thus enumerated by two signs, first, that they must part the hoof, secondly, that they must chew the cud; for those which do neither, or only one of these things, are unclean. And these signs are both of them symbols of instruction and of the most scientific learning, by which the better is separated from the worse, so that all confusion between them is prevented;

(107) for as the animal which chews the cud, while it is masticating its food draws it down its throat, and then by slow degrees kneads and softens it, and then after this process again sends it down into the belly, in the same manner the man who is being instructed, having received the doctrines and speculations of wisdom in at his ears from his instructor, derives a considerable amount of learning from him, but still is not able to hold it firmly and to embrace it all at once, until he has resolved over in his mind everything which he has heard by the continued exercise of his memory (and this exercise of memory is the cement which connects ideas), and then he impresses the image of it all firmly on his soul. (108) But as it seems the firm conception of such ideas is of no advantage to him unless he is able to discriminate between and to distinguish which of contrary things it is right to choose and which to avoid, of which the parting of the hoof is the symbol; since the course of life is twofold, the one road leading to wickedness and the other to virtue, and since we ought to renounce the one and never to forsake the other.

What Beasts Are Not Clean XIX. (109) For this reason all animals with solid hoofs, and all with many toes are spoken of by implication as unclean; the one because, being so, they imply that the nature of good and evil is one and the same; which is just as if one were to say that the nature of a concave and a convex surface, or of a road up hill and down hill, was the same. And the other, because it shows that there are many roads, though, indeed, they have no right to be called roads at all, which lead the life of man to deceit; for it is not easy among a variety of paths to choose that which is the most desirable and the most excellent.
What Aquatic Animals Are Clean

XX. (110) Having laid down these definitions with respect to land animals, he proceeds to describe what aquatic creatures are clean and lawful to be used for food; distinguishing them also by two characteristics as having fins or scales. For those which have neither one nor the other, and those which have only one of the two, he rejects and prohibits. And he must state the cause, which is not destitute of sense and propriety; (111) for all those creatures which are destitute of both, or even of one of the two, are sucked down by the current, not being able to resist the force of the stream; but those which have both these characteristics can stem the water, and oppose it in front, and strive against it as against an adversary, and struggle with invincible good will and courage, so that if they are pushed they push in their turn; and if they are pursued they turn upon their foe and pursue it in their turn, making themselves broad roads in a pathless district, so as to have an easy passage to and fro. (112) Now both these things are symbols; the former of a soul devoted

to pleasure, and the latter of one which loves perseverance and temperance. For the road which leads to pleasure is a down-hill one and very easy, being rather an absorbing gulf than a path. But the path which leads to temperance is up hill and laborious, but above all other roads advantageous. And the one leads men downwards, and prevents those who travel by it from retracing their steps until they have arrived at the very lowest bottom, but the other leads to heaven; making those who do not weary before they reach it immortal, if they are only able to endure its rugged and difficult ascent.

ABOUT Reptiles(23)

XXI. (113) And adhering to the same general idea the lawgiver asserts that those reptiles which have no feet, and which crawl onwards, dragging themselves along the ground on their bellies, or those which have four legs, or many feet, are all unclean as far as regards their being eaten. And here, again, when he mentions reptiles he intimates under a figurative form of expression those who are devoted to their bellies, gorging themselves like cormorants, and who are continually offering up tribute to their miserable belly, tribute, that is, of strong wine, and confections, and fish, and, in short, all the superfluous delicacies which the skill and labour of bakers and confectioners are able to devise, inventing all sorts of rare viands, to stimulate and set on fire the insatiable and unappeasable appetites of man. And when he speaks of animals with four legs and many feet, he intends to designate the miserable slaves not of one single passion, appetite, but of all the passions; the genera of which were four in number; but in their subordinate species they are innumerable. Therefore, the despotism of one is very grievous, but that of many is most terrible, and as it seems intolerable. (114) Again, in the case of those reptiles who have legs above their feet, so that they are able to take leaps from the ground, those Moses speaks of as clean;

as, for instance, the different kinds of locusts, and that animal called the serpentfighter, here again intimating by figurative expressions the manners and habits of the rational soul. For the weight of the body being naturally heavy, drags down with it those who are but of small wisdom, strangling it and pressing it down by the weight of the flesh. (115) But blessed are they to whose lot it has fallen, inasmuch as they have been well and solidly instructed in the rules of sound education, to resist successfully the power of mere strength, so as to be able, by reason of what they have learnt, to spring up from the earth and all low things, to the air and the periodical revolutions of the heaven, the very sight of which is to be admired and earnestly striven for by those who come to it of their own accord with no indolence or indifference.

CONCERNING FLYING Creatures(24) XXII. (116) Having, therefore, in his ordinances already gone through all the different kinds of land animals and of those who live in the water, and having distinguished them in his code of laws as accurately as it was possible, Moses begins to investigate the remaining class of animals in the air; the innumerable kinds of flying creatures, rejecting all those which prey upon one another or upon man, all carnivorous birds, in short, all animals which are venomous, and all which have any power of plotting against others. (117) But doves, and pigeons, and turtle-doves, and all the flocks

of cranes, and geese, and birds of that kind, he numbers in the class of domestic, and tame, and eatable creatures, allowing every one who chooses to partake of them with impunity. (118) Thus, in each of the parts of the universe, earth, water, and air, he refuses some kinds of each description of animal, whether terrestrial, or aquatic, or a'rial, to our use; and thus, taking as it were fuel from the fire, he causes the extinction of appetite.

Concerning Carcasses and Bodies Which Have Been Torn by Wild Beasts

XXIII. (119) Moreover, Moses commands that no man shall take of any dead carcass, or of any body which has been torn by wild beasts; partly because it is not fitting that man should share a feast with untameable beasts, so as to become almost a fellow reveller in their carnivorous festivals; and partly because perhaps it is injurious and likely to cause disease if the juice of the dead body becomes mingled with the blood, and perhaps, also, because it is proper to preserve that which has been pre-occupied and seized beforehand by death untouched, having a respect to the necessities of nature by which it has been seized. (120) Now many of the lawgivers both among the Greeks and barbarians, praise those who are skilful in hunting, and who seldom fail in their pursuit or miss their aim, and who pride themselves on their successful hunts, especially when they divide the limbs of the animals which they have caught with the huntsmen and the hounds, as being not only brave hunters but men of very sociable dispositions. But any one who was a sound interpreter of the sacred constitution and code of laws would very naturally blame them, since the lawgiver of that code has expressly forbidden any enjoyment of carcasses or of bodies torn by beasts for the reasons before mentioned.

(121) But if any one of those persons who devote themselves wholly to meditations on and to the practice of virtue were suddenly to become fond of gymnastic exercises and of hunting, looking upon hunting as a sort of prelude to and representation of the wars and dangers that have to be encountered against the enemy, then, whenever such a man is successful in his sport, he ought to give the beasts which he has slain to his dogs as a feast for them, and as a reward or wages for their successful boldness and their irreproachable alliance. But he ought not himself to touch them, inasmuch as he has been previously taught in the case of irrational animals, what sentiments he ought to entertain, respecting his enemies. For he ought to carry on war against them, not for the sake of unrighteous gain like those who make a dishonest traffic of all their actions, but either in revenge for some calamities which he has previously suffered at their hands, or with a view toward some which he expects to suffer. (122) But some men, with open mouths, carry even the excessive luxury and boundless intemperance of Sardanapalus to such an indefinite and unlimited extent, being wholly absorbed in the invention of senseless pleasures, that they prepare sacrifices which ought never be offered, strangling their victims, and stifling the essence of life, which they ought to let depart free and unrestrained, burying the blood, as it were, in the body.

For it ought to have been sufficient for them to enjoy the flesh by itself, without touching any of those parts which have an connection with the soul or life. (123) On which account Moses, in another passage, establishes a law concerning blood, that one may not eat the

blood nor the fat. The blood, for the reason which I have already mentioned, that it is the essence of the life; not of the mental and rational life, but of that which exists in accordance with the outward senses, to which it is owing that both we and irrational animals also have a common existence.

Concerning the Soul or Life of Man

XXIV. For the essence of the soul of man is the breath of God, especially if we follow the account of Moses, who, in his history of the creation of the world, says that God breathed into the first man, the founder of our race, the breath of life; breathing it into the principal part of his body, namely the face, where the outward senses are established, the body-guards of the mind, as if it were the great king. And that which was thus breathed into his face was manifestly the breath of the air, or whatever else there may be which is even more excellent than the breath of the air, as being a ray emitted from the blessed and thricehappy nature of God. (124) But Moses commanded men to abstain from eating fat, because it is gross. And again, he gave us this injunction, in order to inculcate temperance and a zeal for an austere life: for some things we easily abandon, and without any hesitation; though we do not willingly encounter any anxieties or labours for the sake of the acquisition of virtue. (125) For which reason these two parts are to be taken out of every victim and burnt with fire, as a kind of first fruits, namely, the fat and the blood; the one being poured upon the altar as a libation; and the other as a fuel to the flame, being applied instead of oil, by reason of its fatness, to the consecrated and holy flame.

(126) The lawgiver blames some persons of his time as gluttons, and as believing that the mere indulgence of luxury is the happiest of all possible conditions, not being content to live in this manner only in cities in which there were abundant supplies and stores of all kinds of necessary things, but carrying their effeminacy even into pathless and untrodden deserts, and choosing in them also to have markets for fish and meat, and all things which can contribute to an easy life: (127) then, when a scarcity arose, they assembled together and raised an outcry, and looked miserable, and with shameless audacity impeached their ruler, and did not desist from creating disturbances till they obtained what they desired; and they obtained it to their destruction, for two reasons: first of all, that it might be shown that all things are possible to God, who can find a way in the most difficult and apparently hopeless circumstances; and secondly, that punishment might fall on those who were intemperate in their gluttonous appetites, and obstinate resisters of holiness. (128) For a vast cloud being raised out of the sea showered down quails about the time of sunrise, and the camp and all the district around it for a day's journey for a well-girt active man was overshadowed all about with the birds. And the height of the flight of the birds was distant from the ground a height of about two cubits, in order that they might be easily caught.

(129) It would have been natural therefore for them, being amazed at the marvellous nature of the prodigy which they beheld, to be satisfied with the sight, and being filled with piety to nourish their souls on that, and to abstain from eating flesh; but these men, on the contrary, stirred up their desires even more than before, and pursued these birds as

the greatest good imaginable, and catching hold of them with both their hands filled their bosoms; then, having stored them up in their tents, they sallied forth to catch others, for immoderate covetousness has no limit. And when they had collected every description of food they devoured it insatiably, being about, vain-minded generation that they were, to perish by their own fulness; (130) and indeed at no distant time they did perish by the purging of their bile, so that the place itself derived its name from the calamity which fell upon them, for it was called the graves of their lust, than which there is not in the soul, as the scripture teaches, us, any greater evil. (131) For which reason Moses says with great beauty in his recommendations, "Let not every man do that which seemeth good to his own eyes," which is equivalent to saying, let not any one gratify his own desire, but let each person seek to please God, and the world, and nature, and wise men, repudiating self-love, if he would become a good and virtuous man.

XXV. (132) This may be sufficient to say, being in fact all that I am able to advance, about the laws which bear on appetite and desire by way of filling up the whole body of the ten commandments, and of the subordinate injunctions contained in them; for if we are to look upon the brief heads which were oracularly delivered by the voice of God, as the generic laws, and all the particular ordinances which Moses subsequently interpreted and added as the special laws; then there is need of great care and skill in order to preserve the arrangement unconfused in order to an accurate comprehension of it, and I therefore have taken great care, and have assigned and apportioned to each of these generic laws of the whole code all that properly belonged to it. (133) But enough of this. We must however not remain ignorant that as separately there are some particular injunctions related to each one of the ten generic commandments, which have nothing in common with any one of the others; so also there are some things to be observed which are common to the whole, being adapted not to one or two, as people say, but to the whole ten commandments.

(134) And I mean by this those virtues which are of common utility, for each one of these ten laws separately, and all of them together, train men and encourage them to prudence, and justice, and piety, towards God and all the rest of the company of virtues, connecting sound words with good intentions, and virtuous actions with wise language, that so the organ of the soul may be wholly and entirely held together in a good and harmonious manner so as to produce a well-regulated and faultless innocence and consistency of life. (135) We have spoken before of that queen of all the virtues, piety and holiness, and also of prudence and moderation; we must now proceed to speak of justice which is conversant about subjects which are akin and nearly related to them.

XXVI. (136) One portion of justice, and that not an unimportant one, relates to courts of justice and to the judge, which indeed I have mentioned before, when I was going through the subject of testimony, and dwelling on it at some length, in order that nothing which belonged to the subject should be omitted; and as I am not fond of repetitions, unless indeed some necessity arising from the imperious character of the occasion compels me to it, I will pass that part of the subject over now, and will turn my attention to the other portions,

having just said thus much as a preface. (137) The law says, it is proper to lay up justice in one's heart, and to fasten it as a sign upon one's head, and as frontlets before one's eyes, figuratively intimating by the former expression that one ought to commit the precepts of justice, not to one's ears, which are not trustworthy, for there is no credit due to the ears, but to that most important and dominant part, stamping and impressing them on the most excellent of all offerings, a well approved seal; (138) and by the second expression, that it is necessary not only to form proper conceptions of what is right, but also to do what one has decided upon as proper without delay.

For the hand is the symbol of actions, to which Moses here commands the people to attach and fasten justice, saying, that it shall be a sign, of what indeed he has not expressly stated, because it is not a sign as I conceive of one particular thing, but of many, and, I may almost say, of everything with which the life of man is concerned. (139) And by the third expression, he implies that justice is discerned everywhere as being close to the eyes. Moreover he says that, these things must have a certain motion; not one that shall be light and unsteady, but such as by its agitation may rouse the sight to the spectacle manifest before it; for motion is calculated to attract the sight, inasmuch as it excites and rouses it; of, I might rather say, inasmuch as it renders the eyes awake and sleepless. (140) But the man to whom it happens to represent to the eyes of his mind things which are not quiet but which are in motion, and exerting energies in accordance with nature, is entitled to be set down as a perfect man, and no longer to be reckoned among learners and pupils, but among teachers and instructors; and he ought to allow all the young men who are desirous to do so, to drink of his wisdom as of an abundant stream flowing from a living fountain of lessons and doctrines.

And if there is any one who, out of modesty, is wanting of courage, and therefore delays, and is slow to approach him for the purpose of learning, let him go to him of his own accord, and pour into his ears a collection of admonitions, until the channels of his soul are filled with them. (141) And let him instruct in the principles of justice all his relatives and friends, and all young men, at home and on the road, and when they are going to bed, and when they rise up; that in all their positions, and in all their motions, and in all places whether private or public, not only waking, but also while asleep, they may be delighted with the image and conception of justice. For there is no delight more exquisite than that which proceeds from the whole soul being entirely filled with justice, while devoted to the study of its everlasting doctrines and meditations, so that it has no vacant place at which injustice can effect an entrance. (142) Moreover, he ordains that those who have written out these things should afterwards affix them to every house belonging to a friend, and to the gates which are in their walls; that all people, whether coming in or going out, whether citizens or strangers, reading the writing thus fixed on pillars before the gates, may have an unceasing recollection of all that ought to be said or that ought to be done;

and that every one may take care neither to do nor to suffer injury; and that all persons, whether going into their houses or going out of them, men and women, children and servants, may do all that is proper and becoming to one another and to themselves.

That It Is Not Lawful to Add Anything to or to Take Anything From the Law

XXVII. (143) The lawgiver also gives this most admirable injunction, that one must not add anything to, or take anything away from the law, but that it is a duty to keep all the ordinances as originally established in an equal and similar state to that in which they were at first delivered without alteration; for, as it seems, there might otherwise be an addition of what is injust; for there is nothing which has been omitted by the wise lawgiver which can enable a man to partake of entire and perfect justice. (144) Moreover, by this command Moses intimates the perfection of all other virtue; for each separate virtue is free from all deficiency, and is complete, deriving its perfection from itself; so that if there were any addition thereto, or anything taken away therefrom, it would be utterly and entirely changed and altered, so as to assume a contrary character. (145) What I meant to say is this, all who are profoundly ignorant and uninstructed, all who have the very slightest smattering of education, know that courage is a virtue which is conversant about terrible objects; is a science teaching one what he ought to endure and dare.

(146) But if any one, under the influence of that ignorance which proceeds from insolence, should be so superfluous as to fancy himself capable of correcting that which requires no correction, and should consequently venture to add anything or take away anything, he, by so doing, is altering the whole appearance of the thing, changing that which had a good character into unseemliness; for by any addition to courage he will produce audacity, but if he takes anything away from it he will produce cowardice, not leaving even the name of courage, that most useful of all virtues to life. (147) In the same manner, if any one makes an addition, be it ever so small, or ever so great, to that queen of the virtues, piety, or if he takes anything away from it, he will change and metamorphose its whole appearance, and make it something quite different; for any addition will engender superstition, and any diminution will produce impiety, real piety itself wholly disappearing under the operation, which every one should pray for, that it may be continually conspicuous and brilliant, since it is the cause of the greatest of all blessings, inasmuch as it produces a knowledge of the service of God, which one ought to look upon as more important and more precious than any dominion or authority. (148) And we may give instances of every other virtue resembling what we have said about these just mentioned;

but since I am in the habit of avoiding prolixity, I will be satisfied with what has been stated, which may be a sufficient guide to what might be said respecting these virtues which we omit to mention.

About Not Moving Landmarks XXVIII. (149) There is also this commandment ordained which is of great common utility, that, "Thou shalt not move thy neighbours' landmarks which the former men have set up." And this injunction is given, as it seems, not only with respect to inheritances, and to the boundaries of the land, in order to prohibit covetousness respecting them, but also as a guard to ancient customs; for customs are unwritten laws, being the doctrines of men of old, not engraved on pillars or written on paper which may be eaten by moths, but impressed in the souls of those living under the same constitution.

(150) For the children ought to inherit from the father of their being the national customs in which they have been brought up, and in which they have lived from their cradle, and not to despise them merely because they are handed down without being written. For the man who obeys the written laws is not justly entitled to any praise, inasmuch as he is influenced by compulsion and the fear of punishment. But he who abides by the unwritten laws is worthy of praise, as exhibiting a spontaneous and unconstrained virtue.

XXIX. (151) Some persons have contended that all magistracies ought to have the officers appointed to them by lot; which however is a mode of proceeding not advantageous for the multitude, for the casting of lots shows good fortune, but not virtue; at all events many unworthy persons have often obtained office by such means, men whom, if a good man had the supreme authority, he would not permit to be reckoned even among his subjects: (152) for even those who are called lesser rulers by some persons, those whom men entitled masters, do not admit every one whom they can possibly find to be their servants, whether born in the house or bought with money; but they will only take those who are obedient, and at times they sell all those of incurably bad dispositions in a lot, as not being worthy to be the slaves of good men. (153) Therefore it is not right to make men masters and rulers of entire cities and nations, who obtain those places by lot, which is a sort of blunder on the part of fortune, which is an unstable and fickle thing. Beyond all question, casting of lots can have no connection with ability to attend upon the sick; for physicians do not obtain their employments by lot, but because their experience is approved of;

(154) again, with reference to the successful voyage and safety of men at sea, it is not any man who may obtain the office of pilot by lot, who is sent at once to the stern to steer the vessel, and who then by his ignorance may cause a needless wreck in calm and tranquil weather, but that person has that charge given to him who, from his earliest youth, appears to have learnt and carefully studied the business of a pilot; this is a man who has made many voyages, and who has traversed every sea, or at all events most seas, and who has carefully ascertained the character of all the marts, and harbours, and anchorages, and places of refuge in the different islands and continents, and who is still better, or at all events not worse acquainted with the tracks over the sea, than he is with the roads on land, through his accurate observation of the heavenly bodies; (155) for having remarked the various motions of the stars, and having followed and being guided by their regular revolutions, he has learnt to be able to make out for himself an unerring and easy path through the pathless waste of waters, so that (what seems the most incredible of all things), beings whose nature it is to live on the land are able to traverse the sea which can only be crossed by sailing.

(156) And if any one should be about to undertake the government or regulation of large and populous cities, full of inhabitants, and should attempt to settle the constitution of such, and should undertake the superintendence of private, and public, and sacred affairs, a task which any one may rightly call the art of arts, and the science of sciences, he would not trust

to the uncertain chances of time, passing over the accurate and trustworthy test of truth; and the test of truth is proof combined with reason.

XXX. (157) The all-wise Moses seeing this by the power of his own soul, makes no mention of any authority being assigned by lot, but he has chosen to direct that all offices shall be elected to; therefore he says, "Thou shalt not appoint a stranger to be a ruler over thee, but one of thine own brethren," implying that the appointment is to be a voluntary choice, and an irreproachable selection of a ruler, whom the whole multitude with one accord shall choose; and God himself will add his vote on favour of, and set his seal to ratify such an election, that being who is the confirmer of all advantageous things, looking upon the man so chosen as the flower of his race, just as the sight is the best thing in the body.

XXXI. (158) And Moses gives also two reasons, on account of which it is not proper for strangers to be elected to situations of authority; in the first place, that they may not amass a quantity of silver, and gold, and flocks, and raise great and iniquitously earned riches for themselves, out of the poverty of those who are subjected to them; and secondly, that they may not make the nation quit their ancient abodes to gratify their own covetous desires, and so compel them to emigrate, and to wander about to and fro in interminable wanderings, suggesting to them hopes of the acquisition of greater blessings, which shall never be fulfilled, by which they come to lose those advantages of which they were in the secure enjoyment. (159) For our lawgiver was aware beforehand, as was natural that one who was a countryman and a relation, and who had also an especial share in the sublimest relationship of all, (and that sublimest of relationships is one constitution and the same law, and one God whose chosen nation is a peculiar people); so that he would never offend in any manner similar to those which I have been mentioning, but, on the other hand, instead of causing the inhabitants to quit their abodes, he would be likely even to afford a safe return to such of his countrymen as were dispersed in a foreign land; and instead of taking away the property of others, he would even give his own property to those who were in need of it, making his own wealth common.

XXXII. (160) And from the first day on which any one enters upon his office, he orders that he shall write out a copy of the book of the law with his own hand, which shall supply him with a summary and concise image of all the laws, because he wishes that all the ordinances which are laid down in it shall be firmly fixed in his soul; for while a man is reading the notions of what he is reading fleet away, being carried off by the rapidity of his utterance; but if he is writing they are stamped upon his heart at leisure, and they take up their abode in the heart of each individual as his mind dwells upon each particular, and settles itself to the contemplation of it, and does not depart to any other object, till it has taken a firm hold of that which was previously submitted to it. (161) When therefore he is writing, let him take care, every day, to read and study what he has written, both in order that he may thus attain to a continual and unchangeable recollection of these commands which are virtuous and expedient for all men to observe, and also that a firm love of and desire for them may be

implanted in him, by reason of his soul being continually taught and accustomed to apply itself to the study and observance of the sacred laws.

For familiarity, which has been engendered by long acquaintance, engenders a sincere and pure friendship, not only towards men, but even also towards such branches of learning as are worthy to be loved; (162) and this will take place if the ruler studies not the writings and memorials of some one else but those which he himself has written out; for his own works are, in a certain degree, more easily to be understood by each individual, and they are also more easily to be comprehended; (163) and besides that a man, while he is reading them, will have such considerations in his mind as these: "I wrote all this; I who am a ruler of such great power, without employing any one else as my scribe, though I had innumerable servants. Did I do all this, in order to fill up a volume, like those who copy out books for hire, or like men who practise their eyes and their hands, training the one to acuteness of sight, and the others to rapidity of writing? Why should I have done this? That was not the case; I did it in order that after I had recorded these things in a book, I might at once proceed to impress them on my heart, and that I might stamp upon my intellect their divine and indelible characters: (164) other kings bear sceptres in their hands, and sit upon thrones in royal state, but my sceptre shall be the book of the copy of the law;

that shall be my boast and my incontestible glory, the signal of my irreproachable sovereignty, created after the image and model of the archetypal royal power of God. (165) "And by always relying upon and supporting myself in the scared laws, I shall acquire the most excellent things. In the first place equality, than which it is not possible to discern any greater blessing, for insolence and excessive haughtiness are the signs of a narrow-minded soul, which does not foresee the future. (166) "Equality, therefore, will win me good will from all who are subject to my power, and safety inasmuch as they will bestow on me a just requital for by kindness; but inequality will bring upon me terrible dangers, and these I shall escape by hating inequality, the purveyor of darkness and wars; and my life will be in no danger of being plotted against, because I honour equality, which has no connection with seditions, but which is the parent of light and stability. (167) Moreover, I shall gain another advantage, namely, that I shall not sway this way and that way, like the dishes in a scale, in consequence of perverting and distorting the commandments laid down for my guidance. But I shall endeavour to keep them, going through the middle of the plain road, keeping my own steps straight and upright, in order that I may attain to a life free from error or misfortune. (168) And Moses was accustomed to call the middle road the royal one, inasmuch as it lay between excess and deficiency;

and besides, more especially, because in the number three the centre occupies the most important place, uniting the extremities on either side by an indissoluble chain, it being attended by these extremities as its bodyguards as though it were a king. (169) Moreover, Moses says that a longenduring sovereignty is the reward of a lawful magistrate or ruler who honours equality, and who without any corruption gives just decisions in a just manner, always studying to observe the laws; not for the sake of granting him a life extending over

many years, combined with the administration of the commonwealth, but in order to teach those who do not understand that a governor who rules in accordance with the laws, even though he die, does nevertheless live a long life by means of his actions which he leaves behind him as immortal, the indestructible monuments of his piety and virtue.

XXXIII. (170) And it becomes a man who has been thought worthy of the supreme and greatest authority to appoint successors who may govern with him and judge with him, and, in concert with him, may ordain everything which is for the common advantage; for one person would not be sufficient, even if he were ever so willing, and if he were the most powerful man in the world, both in body and soul, to support the weight and number of affairs which would come upon him, as he would faint under the pressure and rapidity of all kinds of business coming in upon him continually every day from all quarters, unless he had a number of persons selected with reference to their excellence who might co-operate with him by their prudence, and power, and justice, and godly piety, men who not only avoid arrogance, but even detest it as an enemy and as the very greatest of evils. (171) For these men would stand by, and assist, and co-operate with a virtuous and holy man, one who hated evils equally with themselves, and would be the most suitable persons to lighten and relieve his labours. And, besides, since of the matters which would force themselves upon his attention, some are of greater importance and others of less, the chief will very reasonably commit those which are more unimportant to his lieutenants, while he himself would of necessity become the most accurate judge of the weightier matters.

(172) But the affairs which we ought to look upon as the most weighty are not, as some persons think, those in which persons of reputation are at variance with other persons of reputation, or rich men with rich men, or princes with princes; for, on the contrary, are rather where there are powerful men on one side, and private individuals, men of no wealth, or dignity, or reputation, on the other, men whose sole hope of escaping intolerable evils lies in the judge himself. (173) And we can find clear instances of both kinds in the sacred laws, which it is well for us to imitate; for there was once a time in which Moses, alone by himself, decided all causes and all matters of legal controversy, labouring from morning till night. But after a time his father-inlaw came to him, and seeing with what a weight of business he was overwhelmed, as all those who had any disputes were everlastingly coming upon him, he gave him most excellent advice, counselling him to choose subordinate magistrates, that they might decide the less important affairs, and that he might have only the more serious causes to occupy him, and by this means provide himself with time for rest. (174) And Moses, being convinced by the arguments of Jethro (for, indeed, they were for his good), having chosen the men of the highest reputation in the whole nation, he appointed them his lieutenants and judges, bidding them refer the more important cases to him.

(175) And the history of the sacred laws contains this arrangement duly recorded, for the instruction of the rulers in all succeeding generations, that, in the first place, they may not despise the assistance of fellow counsellors, as if they were able to themselves to superintend everything, since that all-wise and godly man, Moses, did not reject them; and, secondly,

that they may learn to choose subordinates of the second class and of the third class, so as to provide for themselves not being driven to neglect matters of greater importance, through being wholly occupied by affairs of a more trifling nature; for it is impossible for human nature to attend to everything at once.

XXXIV. (176) We have here mentioned one example of what we before alluded to. We must now add an instance of the second kind. I said that the causes of men of humble condition were important; for the widow, and the orphan, and the stranger are powerless and humble. And it is right that the supreme King should be the judge in their case, the Ruler who has the supreme authority over the whole nation; since, according to Moses, even God, the Ruler of the universe, did not exclude them from the provisions of his laws; (177) for when Moses, that holy interpreter of the will of God, is raising a hymn in praise of the virtues of the living God in these terms, "God is great and mighty, one who is no respecter of persons, and who does not take gifts to guide him in his judgment. he adds, in whose case it is that he gives judgment, not in the case of satraps, and tyrants, and men who have the power by land and sea, but he gives judgment respecting the stranger, and the orphan, and the widow.

(178) In the case of the first, because he has made his own kinsmen, whom alone it was natural for him to have as allies and champions, his irreconcileable enemies, by quitting their camp and taking up his abode with the truth, and with the honour of the one Being who is entitled to honour, abandoning all the fabulous inventions and polytheistic notions which his fathers, and grandfathers, and ancestors, and all his kindred, who cleave to the beautiful settlement which he has forsaken, were wont to honour. In the case of the second, because he is deprived of his father and mother, his natural defenders and protectors, and by consequence of the only power which was bound to show itself as his ally. And lastly, in the case of the woman who is a widow because she has been deprived of her husband, who succeeded her parents as her guardian and protector; for a husband is to his wife in point of relationship what her parents are to a virgin. (179) And one may almost say that the whole nation of the Jews may be looked upon in the light of orphans, if they are compared with all other nations in other lands; for other nations, as often as they are afflicted by any calamities which are not of divine infliction, are in no want of assistance by reason of their frequent intercourse with other nations, from their habitual dealings in common.

But this nation of the Jews has no such allies by reason of the peculiarity of its laws and customs. And their laws are of necessity strict and rigorous, as they are intended to train them to the greatest height of virtue; and what is strict and rigorous is austere. And such laws and customs the generality of men avoid, because of their inclination for and their adoption of pleasure. (180) But, nevertheless, Moses says that the great Ruler of the universe, whose inheritance they are, does always feel compassion and pity for the orphan and desolate of this his people, because they have been dedicated to him, the Creator and Father of all, as a sort of first-fruits of the whole human race. (181) And the cause of this dedication to God was the excessive and admirable righteousness and virtue of the founders of the nation, which remain like undying plants, bearing a fruit which shall ever flourish to the salvation

of their descendants, and to the benefit of all persons and all things, provided only that the sins which they commit are such as are remediable and not wholly unpardonable. (182) Let not any one then think that nobility of birth is a perfect good, and therefore neglect virtuous actions, considering that that man deserves greater anger who, after he has been born of virtuous parents, brings disgrace on his parents by reason of the wickedness of his disposition and conduct;

for if he has domestic examples of goodness which he may imitate, and yet never copies them, so as to correct his own life, and to render it healthy and virtuous, he deserves reproach.

XXXV. (183) The law also forbids, by a most just and reasonable prohibition, the man who has undertaken the care and government of the common interests of the state, to behave with treachery among the people; for a treacherous disposition is the mark of an illiberal and very slavish soul, which seeks to overshadow its real nature by hypocrisy; (184) for, in reality, a ruler ought to stand up in defence of his subjects as a father would in defence of his children, that he may be honoured by them as if they were his own real children; on which account good rulers are the common parents of their cities and nations, if one may say the plain truth, displaying equal, and sometimes even superior, good will to them; (185) but those men who acquire great power and authority to the injury and damage of their subjects, ought to be entitled, not rulers, but enemies, inasmuch as they are acting the part of implacable foes. Not but what those who injure one treacherously are even more wicked than those who oppose one openly, since it is possible to repel the one without difficulty, as they display their hostility without disguise; but the evil-mindedness of the others is difficult to detect and hard to unveil, being like the conduct of men on the stage, who are clothed in a dress which does not belong to them, in order to conceal their real appearance.

(186) But there is a kind of pre-eminence and superior authority, which I had almost said pervades every part of life, varying only in respect of magnitude and quantity; for what the king of a city is, that also is the first man in a village, and the master of a house, and a physician among the sick, and a general in his camp, and an admiral with respect to his crew and to his passengers, and a captain of a ship in regard to merchant vessels and transports, and a pilot among common sailors, every one of whom has power to make things either better or worse. But they ought to wish to conduct themselves in everything for the best, and the best is to use all their energies to assist people and not to injure them; (187) for this is to act in imitation of God, since he also has the power to do either good or evil, but his inclination causes him only to do good. And the creation and arrangement of the world shows this, for he has summoned what had previously no being into existence, creating order out of disorder, and distinctive qualities out of things which had no such qualities, and similarities out of things dissimilar, and identity out of things which were different, and intercommunion and harmony out of things which had previously no communication nor agreement, and equality out of inequality, and light out of darkness;

for he is always anxious to exert his beneficent powers in order to change whatever is disorderly from its present evil condition, and to transform it so as to bring it into a better state.

XXXVI. (188) Therefore it is right for good rulers of a nation to imitate him in these points, if they have any anxiety to attain to a similitude to God; but since innumerable circumstances are continually escaping from and eluding the human mind, inasmuch as it is entangled among and embarrassed by so great a multitude of the external senses, as is very well calculated to seduce and deceive it by false opinions, since in fact it is, as I may say, buried in the mortal body, which may very properly be called its tomb, let no one who is a judge be ashamed to confess that he is ignorant of that of which he is ignorant, (189) for in the first place the man who is deceived becomes worse than he was before, because he has expelled truth from the confines of his soul; in the second place, he will do exceeding mischief to those on whose causes he is deciding by delivering a blind decision in consequence of his not seeing what is just. (190) When, therefore, he does not clearly comprehend a case by reason of the perplexed and unintelligible character of the circumstances which throw uncertainty and darkness around it, he ought to decline giving a decision, and to send the matter before judges who will understand it more accurately. And who can these judges be but the priests, and the ruler and governor of the priests?

(191) For the genuine, sincere worshippers of God are by care and diligence rendered acute in their intellects, inasmuch as they are not indifferent even to slight errors, because of the exceeding excellence of the Monarch whom they serve in every point. On which account it is commanded that the priests shall go Soberly to offer sacrifice, in order that no medicine such as causes men to err, or to speak and act foolishly may enter into the mind and obscure its vision, (192) and perhaps because the real genuine priest is at once also a prophet, having attained to the honour of being allowed to see the only true and living God, not more by reason of his birth than by reason of his virtue. And to a prophet there is nothing unknown, since he has within himself the sun of intelligence, and rays which are never overshadowed, in order to a most accurate comprehension of those things which are invisible to the outward senses, but intelligible to the intellect.

XXXVII. (193) Again, merchants and pedlars, and people in the market, and all those who deal in things necessary for life, and who in consequence are conversant with measures, and weights, and balances, since they sell things both dry and wet, are put in subjection to the superintendants of the market, and these superintendants are bound to govern them if they act with moderation, doing what is right, not out of fear, but voluntarily, for spontaneous good conduct is in every case more honourable than that which proceeds from compulsion. (194) On which account the law orders these merchants and dealers, and all other persons who have adopted this way of life, to take care to provide themselves with just balances, and measures, and weights, not practising any wicked manoeuvres to the injury of those who purchase of them, but to do and say everything with a free and guileless soul, considering this, that unjust gains are injurious, but that that wealth which is acquired in accordance

with justice a man cannot be deprived of; (195) and since wages are offered to artisans as a reward for their work, and since it is people in want who are artisans, and not men who have an abundance of wealth, the law commands that the payment of their wages shall not be delayed, but that their employers shall pay them the wages agreed upon the same day that they are earned;

for it is absurd for the rich to avail themselves of the services of the poor, and yet for those who live in plenty and affluence not at once to give the poor the proper remuneration for those services. (196) Are not these things very conspicuous instances to teach us to guard against greater offences? For he who will not allow a payment which is sure to be eventually repaid to be delayed beyond the proper time, fixing the evening of the day for the time on which the artisan, at his return home, is to carry his wages home with him, does not he much more by such a commandment prohibit rapine and theft, and the repudiation of debts, and all things of that sort, fashioning and moulding the soul according to the approved characteristics of virtue and piety?

XXXVIII. (197) Also this commandment is given with exceeding propriety, which forbids anyone from blaspheming and speaking ill, especially of a deaf man, and of one who is unable to perceive by the aid of his outward senses the injuries which are done to him, nor to retaliate in an equal manner under similar circumstances; for that is the most iniquitous conflict of all, in which the one side is considered only in acting, and the other only in suffering; (198) and those who speak ill of the dumb, or of people whose sense of hearing is defective, are committing the same offences as those who put stumbling blocks in the way of the blind, or who offer other obstacles to their progress; for in this case also it is impossible for the blind to step over the obstacles, as they are not aware of their existence, so they stumble over them, and both are hindered in their progress and hurt their feet. (199) Accordingly, with great propriety and fitness, does the law threaten those who devise and execute wickedness of this kind with punishment at the hand of God;

since he alone holds his protecting hand over and defends those who are unable to protect themselves, and all but says in plain words to those who injure the innocent, (200) "O foolish minded men, do you expect to escape detection while turning the misfortunes of those men into ridicule, and committing offences against those very parts in respect of which they are unfortunate, attacking their ears by false accusations, and their eyes by putting stumbling blocks in their path? But you will never escape the notice of God, who sees everything and governs everything, while you insult in this manner the calamities of miserable men, so as to avoid meeting with similar distresses yourselves, inasmuch as your bodies are also liable to all kinds of diseases, and your outward senses are susceptible of injury and mutilation, being such as, by a very slight and ordinary cause, they are often not only impaired, but crippled by incurable mutilations.

(201) Why then should those who forget themselves, and who in their arrogance fancy that they themselves are superior to the ordinary natural weakness of mankind, and that they are out of the reach of the invisible and unexpected attacks of fortune, which often aims

sudden blows at all people, and which has often wrecked men, who up to that moment had enjoyed a prosperous voyage through life, when they had almost arrived in the very harbour of ultimate happiness, why, I say, should such men triumph in and insult the misfortunes of others, having no respect for justice, the ruler of human life, who sits by the side of the great Ruler of the universe, who surveys all things with sleepless and most piercing eyes, and sees what is in recesses as clearly as if it was in the pure sunlight? (202) It seems to me that these men would not spare even the dead, in the extravagance of their cruelty, but, according to the proverb so commonly quoted, would even slay the slain over again, since they in a manner think fit to insult and ill treat those members of them which are already dead; for eyes which do not see are dead, and ears which are devoid of the power of hearing are devoid of life;

so that if the man himself to whom these members belong, were to be extinct, they would then show their merciless and implacable nature, doing no humane or compassionate action, such as is shown to the dead, even by their enemies in irreconcileable wars. And this may be enough to say on this subject.

XXXIX. (203) After this the lawgiver proceeds to connect with these commandments a somewhat similar harmony or series of injunctions; commanding breeders not to breed from animals of different species; not to sow a vineyard so as to make it bear two crops at once; and not to wear garments woven of two different substances, which are a mixed and base work. Now the first of these injunctions we have already mentioned in our treatise on adulterers, in order to make it more evident, that our people ought not to be anxious for marriages with foreigners, corrupting the dispositions of the women, and destroying also the good hopes which might be conceived of the propagation of legitimate children. For the lawgiver, who has forbidden all copulation between irrational animals of different species, appears to have utterly driven away all adulterers to a great distance. (204) And we must now speak again of this rule in this our treatise on justice. For we must take care not to pass over the opportunity of adapting it to as many particulars as possible. It is just then to bring together those things which are capable of union; now animals of the same species are by nature capable of union, as, on the other hand, all animals of different species are incapable of any admixture or union, and the man who brings unlawful connections to pass between such animals is an injust man, transgressing the ordinances of nature;

(205) but that which is the really sacred law takes such exceeding care to provide for the maintenance of justice, that it will not permit even the ploughing of the land to be carried on by animals of unequal strength, and forbids a husbandman to plough with an ass and a heifer yoked to the same plough, lest the weaker animals, being compelled to exert itself to keep up with the superior power of the stronger animal, should become exhausted, and sink under the effort; (206) and the bull is looked upon as the stronger animal, and is enrolled in the class of clean beasts and animals, while the ass is a weaker animal and of the class of unclean beasts; but nevertheless he has not grudged those animals which appear to be weaker, the assistance which they can derive from justice, in order, as I imagine, to teach

the judges most forcibly, that they are never in their decisions to give the worse fate to the humbly born, in matters the investigation of which depends not on birth but on virtue and vice. (207) And resembling these injunctions is the last commandment concerning things yoked in pairs, namely, that it is unlawful to wear together substances of a different character, such as wool and linen; for in the case of these substances, not only does the difference prevent any union, but also the superior strength of the one substance is calculated rather to tear the other than to unite with it, when it is wanted to be used.

XL. (208) The commandment which came in the middle of the three injunctions about pairs, was that one was not to sow a vineyard so as to make it bear two crops at the same time; the object of this law being, in the first place, that those things which are of different species might not be confused by being mixed together; for crops grown from seed have no connection with trees, nor trees with crops grown from seed; on which account nature has not appointed to them both the same time for the production of their fruits, but has assigned to the one the spring as the season of their harvest, while to the others it has appointed the end of summer, as the season for the gathering of their fruits; (209) accordingly, it happens that at the same period of the year the one are become withered having been in bloom at an earlier time, while the others are just budding having been dried up before; for the crops which are produced from seed begin to flourish in the winter, when the trees are losing their leaves; and in the spring, on the contrary, when all the crops which are produced from seed are drying up, the wood of all trees, whether wild or improved by cultivation, are shooting; and one may almost say, that the period in which the crops which are produced from seed come to perfection is the same as that in which those of the trees derive the beginning of their productiveness.

(210) Very naturally therefore, has God separated things so wholly different from one another, both in their natures and in the period of their flowering, and in the seasons of their producing their appropriate fruits, and has appointed different situations for them, producing order out of disorder; for order is closely connected with arrangement, and disorder with a want of arrangement. (211) And in the second place, in order that the two different species may not go through a reciprocal system of inflicting and suffering injury, because of one kind drawing away the nourishment from the other kind, while if that nourishment is divided into small portions, as happens in times of famine and of scarcity of necessaries, all plants of every kind will in every place become weak, and will be either afflicted with barrenness, becoming utterly unproductive, or at all events will never bear tolerably fine fruit, inasmuch as they have been previously weakened by want of nourishment. (212) And in the third place, in order that the naturally fertile land may not be oppressed with burdens beyond its strength, partly by the continued and uninterrupted thickness of the crops which are sown, and of the trees which are planted in the same place, and partly by the doubling of the crops, which are exacted from the ground; for it ought to be quite sufficient for the owner to draw one yearly tribute from one spot, just as it is sufficient for a king to receive his tribute from a city once a year;

and to endeavour to extract larger revenues is the act of exceeding covetousness, by which all the laws of nature are attempted to be overturned. (213) For which reason the law might well say to those who have determined to sow their vineyards with seed out of pure covetousness; "Do not you be worse than those kings who have subdued cities with arms and warlike expeditions, for even they, from a prudent regard for the future and from a proper wish to spare their subjects, are content to receive one payment of tribute each year, as they are desirous not to reduce them utterly to the very extremity of want and distress in a short time; (214) but if you in the spring exact from the same piece of ground crops of barley and of wheat, and in the summer the crops from the fruit-bearing trees, you will be exhausting it by a double contribution; for then it will very naturally grow faint and fail, like an athlete, who is never abroad any time to take breath and to collect his strength for the beginning of another contest. (215) "But you seem rashly to forget those precepts of general advantage which I enjoined you to observe.

For, at all events, if you had recollected the commandment concerning the seventh year, in which I commanded you to allow the land to remain fallow and sacred, without being exhausted by any agricultural operation of any kind, by reason of the labours which it has been going through for the six preceding years, and which is has undergone, producing its crops at the appointed seasons of the year in accordance with the ordinances of nature; you would not now be introducing innovations, and giving vent to all your covetous desires, be seeking for unprecedented crops, sowing a land fit for the growth of trees, and especially one planted with vines, in order by two crops every year, both being founded in iniquity, to increase your substance out of undue avarice, amassing money by lawless desires. (216) For the same man would never endure to let his land lie fallow every seventy years without exacting any revenue from it, for the sake of not having his land exhausted by over-production, but of allowing it to recover itself by rest, and yet at the same time to oppress and overwhelm it by double burdens; (217) therefore I have judged it necessary to pronounce all acquisition or exaction of wealth in this way unholy and impious;

I mean the production of the fruit of trees, and of such crops as are derived from seed, because such fertility does in a manner exhaust and destroy the vivifying principle in the good soil, and, because too, by requiring so much, the owner of the land is insulting and abusing the bounty and liberality of God, giving full reins to his unrighteous desires, and not restraining them by any limits. (218) Ought we not, then, to feel an attachment to such commandments as these, which tend to restrain us from and to remove us to a great distance from the acts of covetousness, which are common among men, blunting the edge of the passion itself? For if the private individual, who, in the matter of his plants, has learnt to renounce all unrighteous gain, if he should acquire power in weightier matters and become a king, would adopt the same practice towards men and women, not exacting twofold tributes from them, not exhausting his subjects with taxes and contributions; for the habits in which he has been brought up would be sufficient for him, and would be able to soften the harshness of his disposition, and in a manner to educate him, and to re-mould

him to a better character. And that is a better character which justice impresses upon the soul.

XLI. (219) These, then, are the laws which he appoints to be observed by each individual. But there are other commandments of a more general nature of which he enjoins the observance to the whole nation in common, recommending them to attend to them, not only with regard to their own friends and allies, but also to those who are unconnected with their alliance. (220) For if, says Moses, they shut themselves up within their walls and make their necks stiff, then let you young men arm themselves well, and being provided with all the preparations necessary for war, go forth and fortify their camp all around, and watch in expectancy, not indulging their anger so as to neglect reason, but taking care to apply themselves to what must be done firmly and strenuously. (221) Let them, therefore, at once send out heralds to invite the enemy to an agreement, and at the same time let them display the power and considerable character of the force which is encamped; and if the enemy, repenting of the evil designs which they had conceived, submit and turn to peace in any manner, then let the people gladly receive them and make a truce with them; for peace, even though it be very unfavourable, is more advantageous than war.

(222) But if they persevere in their folly, and push it further, acting with audacity, then let our people, display vigorous confidence, relying also on the invincible alliance of justice, and so let them advance, placing their destructive engines against the walls, and when they have made a breach in some part of them let them all enter in together; and shooting with their spears with correct aim, and brandishing their swords, and slaying the enemies all around, let them repel them unshrinkingly, inflicting upon them what they were intended to suffer themselves, (223) until they have overthrown the whole army arrayed against them, every man of them, and taken their silver, and their gold, and all the booty. And let them bring fire against their city, and burn it so that it may never, after an interval of rest, again raise its head and excite wars and tumults, with the view also of terrifying and warning the neighbouring states, since it is by the calamities of others that men are taught to act with moderation. But let them suffer the maidens and the women to go free, inasmuch as they did not expect to suffer any of the evils which war brings upon men at their hands, as they are exempt from all military service through their natural weakness. (224) From all which it is plain that the nation of the Jews is allied with and friendly to all those who are of the same sentiments, and all who are peaceful in their intentions;

and that it is not to be despised as one that submits to those who begin to treat it with injustice out of cowardice; but when it goes forth to defend itself, it distinguishes between those who are habitually plotting against it and those who are not; (225) for to be eager to slay all men, and even those who have committed but slight offences, or no offences at all against one, I should call the conduct of an inhuman and pitiless soul, as it would be also to treat women as if they were an addition to the men who carry on war, when their way of life is naturally peaceful and domestic. (226) But our lawgiver implants such a love of justice in all men who live under the institution which he has established, that he does not

permit them to injure the fertile land of even an hostile city by ravaging it, or by cutting down the trees, so as to destroy the crops. (227) "For why," says he, "do you bear a grudge against inanimate things, which are in their nature quiet, and which produce wholesome fruits? Does the tree, my friend, display the hostile spirit of a man that is an enemy, so that you are to tear it up by the roots in retaliation for the evils which it has inflicted, or which it has designed to inflict upon you?

(228) On the contrary, it assists you, bestowing on you, when you are victorious, an abundance of necessary food, and of supplies which conduce to rendering life happy and luxurious; for it is not men alone who contribute revenues to their lords, but plants offer even more useful tribute at the fixed seasons of the year, a tribute without which men cannot live. (229) But there is no prohibition against their cutting down those trees which are barren and unproductive, and which are not cultivated for food, for the purpose of making staves, or poles, or posts, or fences; and, when occasion requires, ladders, and engines, and wooden towers; for the chief use of these kinds of trees is for such and other similar purposes.

XLII. (230) We have now enumerated the matters which belong to justice; but as for justice itself, what poet or orator could celebrate it, in worthy terms, since it is beyond all panegyric and all praise? At all events, there is one most important good thing belonging to it, which, even if one were to pass over and be silent about all its other parts, would be an all-sufficient panegyric on it; (231) for this is the principle of equality, which is, as those who have accurately investigated the secrets of nature have handed down to us, the mother of justice; and equality is a light which is never shaded; the sun (if one must speak the plain truth) appreciable by the intellect alone, since inequality, on the contrary, in which that which is superior and that which is inferior are both found, is the beginning and source of darkness; (232) it is equality which, by its unchangeable laws and ordinances, has arranged, in their present beautiful order, all the things in heaven and earth; for who is there who does not know this fact, that the days are measured in due proportion to the nights, and the nights in due proportion to the days, by the sun, according to the equality of proportionate distances?

(233) Nature, therefore, has marked out those periods in every year, which are called the equinoxes, from the state of things which exists at that time, namely, the spring and the autumnal equinox, with such distinctness, that even the most illiterate persons are aware of the equality which then exists between the extent of the days and of the nights. (234) Again, are not the periods of the moon, as she advances and retraces her course, from a crescent to a full circle, and again, from a complete orb to a crescent, also measured by an equality of distances? For as great and as long as the period and amount of her increase is, so also is her diminution, in both respects, as to magnitude and duration, as to the number of days and the size of her orb. (235) And as, in that purest of all essences, heaven, equality is honoured with especial honours, so also is she in the neighbour of heaven, the air. For as the year is portioned out into four divisions, the air is formed by nature to endure changes and alterations at what are called the seasons of the year, and it displays an indescribable regularity in its irregularity; for as the atmosphere is divided by an equal number of months

into winter, and spring, and summer, and autumn, it completes the whole year by allotting three months to each season; as, in fact, the very name of the year (eniautos) intimates.

For it in itself (autos en autō) contains everything, being complete in itself, though otherwise it would not be able to effect this, if it were not aided by the regular revolutions of the seasons of the year. (236) Again, this same equality extends from the heavenly bodies, and from those which are raised on high, to the things upon earth, raising on high its own pure nature, which is akin to the air, and sending downwards its beams like the sun, as a sort of secondary light, (237) for all the things which are inharmonious or irregular among us are caused by inequality, and all those which have in them that regularity which becomes them are the work of equality, which, in the universal essence of the universe, one may fairly call the world, and in cities one may entitle it that best regulated and most excellent of all constitutions, democracy, and in bodies health, and in souls virtue. (238) For, on the contrary, inequality is the cause of diseases and wickednesses; and the existence of the longest lived man of the human race would fail, if he were to attempt to enumerate all the praiseworthy qualities of equality, and of its offspring, justice. In consequence of which it seems to me to be best to be satisfied with what has already been said, which may be sufficient to rouse up the recollection of those persons who are fond of learning, and to leave the remaining circumstances unwritten in their souls, as divine images in a most sacred place.

On the Virtues

On Courage

I. (1) Having previously said all that appeared to be necessary about justice, and those precepts which are closely connected with it, I now proceed in regular order to speak of courage, not meaning by courage that warlike and frantic delirium, under the influence of passion as its counsellor, which the generality of men take for it, but knowledge; (2) for some persons, being elated by boldness when they have bodily strength to assist them, array themselves in the ranks of war, in complete armour, and slay innumerable hosts of the enemy to a man, gaining by their exploits the unseemly but fine sounding name of preeminent valour, being accounted by the multitude which judges of such matters exceedingly glorious in their victory, though in fact they have been savage and brutal both in nature and practice, having thirsted for human blood. (3) But then as some men who, always remaining in their own houses, while their bodies have been worn away either by long sickness or by painful old age, still being healthy and vigorous in the better part of their soul, and being full of high thoughts, and inspired with a braver and happier fortitude, never, not even in their dreams, meddling with warlike weapons, nevertheless by their exposition and advocacy of wise counsels for the common advantage, have often re-established both the private affairs of individuals, and the common prosperity of their country when it was in danger, putting forth unyielding and inflexible reasonings concerning what has been really expedient. (4) These men, then, are they who practise real courage, being studiers and practisers of wisdom; but those other men have only what does not deserve to be so called though it assumes the name, as they live in that incurable disease, ignorance, which one may very fitly and properly call audacity, just as people say that in coins base metal often bears the same impression as the real stamp and money.

II. (5) Moreover, there is also no small number of other things in human life which are confessed to be very difficult to endure, such as poverty, and want of reputation, and mutilation, and various kinds of diseases, by which weak spirited men are broken down, not being able to raise themselves at all through their want of courage; but those men who are full of high thoughts and noble spirits, rise up to struggle against these things, and contend against them with fortitude and exceeding vigour, ridiculing and greatly despising their threats and attacks against their poverty; arraying wealth, not that wealth which is blind, but that

which sees acutely, whose images and treasures the soul is naturally proud to treasure up; (6) for poverty has overthrown innumerable multitudes of men, who, like wearied athletes, have fainted and fallen, being reduced to a state of prostration by their want of real courage. And if truth is to be the judge, then no one whatever is really poor, who has the indestructible and inalienable riches of nature for his purveyor, the air, that first and most necessary and incessant support of life, being continually inhaled night and day, and besides that the numberless fountains, and the inexhaustible supply not only of winter torrents but of regular rivers, furnishing everlasting streams for drink, and besides this the abundance of all kinds of food to eat, and all descriptions of trees which are continually bearing their yearly fruits; for these are treasures of which no one is destitute, but all men in every quarter of the globe enjoy them in the greatest abundance. (7) But if any persons, utterly disregarding the true wealth of nature, pursue instead the riches of vain opinions, relying on those riches which are blind instead of on those which are gifted with acute sight, and taking a guide for their road who is himself crippled, such men must of necessity fall down.

III. (8) We have then before now described that wealth which is the guard of the body, being the thing discovered by and bestowed on men by nature; but that more dignified and respectable kind, which belongs not to all men but to those who are themselves truly respectable and glorious, must now be spoken of; this kind of wealth wisdom furnishes by means of rational, and moral, and natural doctrines, and meditations from which the virtues are derived, which eradicate luxury from the soul, engendering in it a desire for temperance and frugality, in accordance with the resemblance to God at which it aims; (9) for God is a being who is in need of nothing, as there is nothing of which he is destitute, but as he is himself all-sufficient for himself. But the bad man is one of extravagant tastes, being always thirsting for what he has not got, because of his insatiable and unappeasable appetites which he fans and excites like fire, and kindles into a flame, directing them towards every kind of gain, whether great or small; but the virtuous man wants but little, being placed as it were on the borders between the immortal and the mortal nature, having wants indeed by reason of his body being mortal, and his freedom from extravagance because his soul is continually longing for immortality: (10) and so they array wealth against poverty, and glory against a want of reputation;

for praise, having excellence and virtue as a starting point, and flowing forth from it as from an everlasting fountain, does not mix with the multitude of inconsiderate men, who are in the habit of laying bare the inconsistency of the soul, with unstable declarations, which sometimes they are not ashamed to sell cheaply in their desire of base gains, uttering them in reproach of men selected for their excellence. But the number of such men is small, for virtue is not a thing frequently met with in the race of men: (11) but since no perfect antidote or remedy can be found for the mutilation of the outward senses, by which thousands and thousands of persons have died prematurely while still living, prudence, that best of all qualities within us, sets itself against it to prevent it, implanting eyes in our intellect, which, by reason of its sagacious capacity, are altogether and entirely superior in acuteness of vision to the eyes of the body: (12) for these last see only the surfaces of the things pre-

sented to them, and require light from without to enable them to do that, but the intellect penetrates into the inmost recesses of bodies, closely surveying and investigating the whole of them, and each separate part, and also the natures of those incorporeal things, which the external senses are unable to contemplate at all.

For the mind may almost be said to possess all the acuteness of vision of the eye, without being in need of any spurious light, but being in itself a star, and as it were a sort of representation or copy of the heavenly bodies: (13) accordingly, the diseases of the body inflict very little injury on us, while our souls are in a sound state; and the sound health of the soul consists in a good admixture of the powers conversant with hunger, and appetite, and reason, the reasoning power having the predominance, and guiding the other two, as a charioteer guides and restrains restive horses; (14) the proper name of this healthy state of the soul is moderation, which produces salvation to the thinking part of the faculties in us; for as it is constantly in danger of being overwhelmed by the impetuosity of the passions, moderation suffers it not to be sunk in the depths, but lifts it up and raises it on high, endowing it with soul and vitality, and in some sense with immortality. (15) But in all the subjects which I have here mentioned, there are admonitions and lessons engraved lastingly in many passages of the law, persuading the obedient with great gentleness, and the disobedient with some severity, to despise all the things which affect the body and all external circumstances, looking upon a life in accordance with virtue to be the one proper end and object, and desiring everything else which appears conducive to this end;

(16) and if I had not in my former treatises dwelt upon all points connected with simplicity and humility, I would on this present occasion endeavour to explain the matter at some length, connecting and adapting together all the precepts which appear to lie scattered about in different places but as I have already said all that the occasion required on these topics, it is not necessary to recapitulate my arguments; (17) those, however, who are not indifferent to the subject, but who have applied themselves with diligence to the study of the preceding treatises, ought to be aware that nearly all the things which I have said about simplicity and humility apply likewise to courage, since that also is the attribute of a vigorous, and noble, and very well regulated soul, to despise all the things which pride is in the habit of dignifying and extolling, to the utter destruction of life in accordance with truth.

IV. (18) But such great anxiety and energy is displayed by the law in attaining the object of training and exercising the soul so as to fill it with courage, that it has even descended to particulars in the matter of raiment, enjoining what men ought to wear, and prohibiting with all its might a man from wearing the garments of a woman, in order that no trace of shadow of the female may be attached to the male part of mankind, to its discredit; for the law, being at all times in perfect consistency and accordance with nature, desires to establish laws which shall be akin to and in perfect harmony with one another from beginning to end, even in those minute points which, by reason of their insignificance, appear to be beneath the notice of ordinary legislators. (19) For as it perceived that the figures of men and women, looking at them as if they had been sculptured or painted forms, were very dissimilar, and,

moreover, that the same kind of life was not assigned to both the sexes (for to the woman is assigned a domestic life, while a political one is more suited to the man), so also in respect of other matters which were not actually the works of nature, but still were in strict accordance with nature, it judged it expedient to deliver injunctions which were the result of sound sense and wisdom. And these related to the mode of living, and to apparel, and to other things of that kind;

(20) for it thought it desirable that he who as truly a man should show himself a man in these particulars also, and especially in the matter of dress, since, as he wears that both day and night, he ought to take care that there is no indication in it of any want of manly courage. (21) And, in the same manner, having also equipped the woman in the ornaments suited to her, the law prohibits her from assuming the dress of a man, keeping at a distance men-women just as much as it does women-men; for the lawgiver was well aware that when only one single thing in the proper economy of the house was removed, nothing else would remain in the same position as it ought and as it was in before.

V. (22) Moreover, as the affairs of men are usually looked at with reference to two different times, that of peace and that of war, one can see that there are particular virtues which are visible at each period. Now, of the other virtues we have spoken previously, and we shall speak again if any necessity shall arise; but, as the present moment, we had better examine courage, not in a superficial manner, the works of which, even in time of peace, the lawgiver has celebrated in many passages of his delivery of the law, always having a due regard to the time, as we mentioned in the proper place. Therefore, now we will begin to speak of its effects as relating to war, having first premised thus much by way of preface, (23) that when he makes out the roll of all the soldiers of the army he does not think it expedient to summon forth all the youth of the nation, but some he excuses, stating very reasonable causes for their exemption from military service. And, above all, he exempts all those who are alarmed or cowardly, as they would be likely to be taken prisoners by reason of their innate effeminacy, and to cause fear to the rest who were fighting alongside of them;

(24) for a man's neighbour is very apt to take the impression of any one of his faults, and especially this is the case since men's reason is confused at that time by reason of the disorder of the contest, and is unable to attain to an accurate notion of the real picture of affairs; for, at such a time, they are wont to call prudent caution timidity, and to look upon fear as a prudent knowledge of the future, and upon a desire for safety as unmanly cowardice, investing most shameful conduct with specious and dignified appellations. (25) In order, therefore, that the affairs of his own people may not be injured by the cowardice of those who go forth to battle, while the enemy obtains success and glory, slaying those cowardly foes with great contempt, and being also aware that an inactive irresolute coward was of no use at all, but was rather a hindrance to success, the lawgiver removed from the army all those who were devoid of boldness, and those who were inclined to faint or shrink out of cowardice, just as I imagine no general would compel men afflicted with any bodily infirmity to go forth to war, but would allow their weak health to plead their excuse. (26) And cowardice is a disease,

and a worse one, too, than any of those which affect the body, inasmuch as it destroys the faculties of the soul;

for diseases of the body, indeed, are at their height but for a short period, but cowardice is an evil which grows with the man in a greater degree, or, at all events, not less than the parts of the body which are united to it, cleaving to the soul from its earliest infancy to the very extremity of old age, unless God himself interpose to cure it; for all things are possible to God. (27) And, moreover, the lawgiver does not summon even all the men of impetuous courage, not even although they are full of strength and energy, both in soul and body, and eager to be the foremost in the conflict and in the encountering of danger; but, having praised them for their good will, because they display a disposition willing to share in the dangers of their countrymen, and eager, and void of fear, he proceeds to inquire whether they are entangled in any important circumstances which have a strong influential power of attraction. (28) For, says he, "If any one has lately built a house, and has not as yet entered it to dwell in it; or if any one has planted a newlyarranged vineyard, having himself planted the cuttings in the ground, but which has not yet arrived at the season of its bearing fruit; or if any one has espoused a virgin and not consummated his marriage; he shall be excused from all military service. Humanity here finding an excuse for such exemption for two causes;

(29) first of all, in order that, since the events of war are uncertain, others who have never laboured in the work may not reap the fruits of these men's toil; for it appeared to be a hard thing for a man to be unable even to enjoy what really belonged to him, but for one man to build a house and another to dwell in it; and for one man to plant a vineyard and for another, who never planted it, to enjoy the fruit thereof; and for one man to espouse a wife, but for one who has not espoused her to complete the marriage; as it was not expedient that those who had entertained good hopes respecting life to find them all baffled and vain. (30) And, secondly, that men might not be warring with their bodies while their souls were far from the battle; for it is impossible but that the minds of men in such a condition as has been described above must be held back and kept on the stretch, from a desire to enjoy the things from which they have been torn away.

For as men who are hungry or thirsty, if they only get a sight of anything to eat or to drink, pursue it and run after it without ever turning aside in their eagerness to reach it, so also men who have laboured to obtain a legitimate wife, or a house, or the possession of a farm, and who in their hopes believe that the time for their enjoyment of each of these objects is all but arrived, if they are then deprived of that enjoyment, resist, so that though they may be present in body elsewhere, they are not present with the better part of their soul, by which it is that men succeed or fail.

VI. (31) Therefore our lawgiver does not think it proper to include those men, or any in a similar condition, in the roll of his soldiers, but only such as have no domestic circumstances of such a nature to detain them, in order that with free and unembarrassed inclinations they may engage in the pursuit of danger without shrinking; for as a weak or crippled body

derives no advantage from a panoply of armour, which it will rather discard as being unable to bear it, so, in the same manner, a vigorous body causes affliction to a diseased soul by not being in conformity with its existing circumstances. (32) And our lawgiver, having a regard to these facts, selects not only the captains, and the generals, and the other leaders of the army, but also picks out separately each individual soldier, examines in what state he is in respect of good condition of body and firmness of mind, examining his body to see if it is uninjured in all its parts, and in sound health, and in all its joints and limbs well adapted for the positions and actions which may be required of it; examining the soul also, to see whether it is full of confidence and proper courage, whether it is intrepid, fearless, and inspired with a noble spirit, whether it is eager for honour and inclined to prefer death with glory to an inglorious life; (33) for each one of these qualities and circumstances is individually a separate power, if one is to say the plain truth. And if they are all united together in one individual, then they do most abundantly exhibit a certain invincible and irresistible might, subduing all their enemies without loss.

VII. (34) And the sacred volumes contain the most undeniable proofs of what has been here stated. The most numerous of all nations is that of the Arabians, whose ancient name was the Madienaeans. These people being inimicably disposed towards the Hebrews, for no other cause more than because they honour and worship the highest and mightiest Cause of all things, as being dedicated to the Creator and Father of the universe as his peculiar people, and having tried every imaginable device and exhausted every contrivance to cause them to abandon the worship of the one only true and living God, and to forsake holiness and adopt impiety, thought that if they could do so they should be easily able to get the better of them. But when, in spite of having both done and said innumerable things, they had failed in everything, like dying people who now despair of their safety, they contrived a device of the following nature. (35) Having sent for the most beautiful of their women, they said to them, You see how invincible the multitude of the Hebrews is; and a defence to them more formidable than even their number is their unanimity and agreement; and the greatest and most powerful cause of this unanimity is the idea which they entertain of the one God, from which, as from a fountain, they derive a united and indissoluble affection for one another. (36) But man may be caught by pleasure, and especially by such pleasure as proceeds from connections with women.

And ye are very beautiful, and beauty is by nature a seductive thing; and youth is a season of life very apt to fall into intemperance. (37) And do not be afraid of the names of concubinage or adultery, as if they would bring shame upon you, but set against the names the advantages which will ensue from the facts, by which you will change your evil reputation, which will endure only for a day, into a glory which will never grow old or die; abandoning your bodies, indeed, as far as appearance goes, which, however, is only a desire and manoeuvre to defeat the enemy, and preserving still the virginity of your souls, on which you will for the future set the everlasting seal of purity. (38) And this war will have a novel glory as having been brought to a successful issue by means of women, and not by means of men. For we confess that our sex is in danger of being defeated, because our enemies are better provided

with all the appliances of war and necessaries for battle; but your sex is more completely armed, and you will gain the greatest of all advantages, namely the victory; carrying off the prize without having to encounter any danger; for without any loss or bloodshed, or indeed, I may rather say, without even a struggle, you will overpower the enemy at the first sight of you, merely by being beheld by him.

(39) When they heard this, they ceased to think of or to pay the very slightest regard to their character for purity of life, being quite devoid of all proper education, and accordingly they consented, though during all the rest of their lives they had put on a hypocritical appearance of modesty, and so now they adorned themselves with costly garments, and necklaces, and all those other appendages with which women are accustomed to set themselves off, and they devoted all their attention to enhancing their natural beauty, and making it more brilliant (for the object of their pursuit was not an unimportant one, being the alluring of the young men who were well inclined to be seduced), and so they went forth into public. (40) And when they came near to them they put forth immodest wanton looks, and sought to entice them with caressing words, and dances, and lascivious movements; and in this way they enticed the shallow-minded company of the young men, youths whose dispositions had no ballast nor steadiness in them. And by the shame of their own bodies they captivated the souls of those who came to them, bringing them over to unholy sacrifices which ought not to have been sacrificed, and to libations which should never have been offered in honour of deities made with hands, and thus they alienated them from the worship of the one only and truly divine God. And when they had accomplished their purpose, they sent the glad tidings to the men of their nation;

(41) and they would have been likely to draw over others also of the firmer and stronger-minded sort, if the bountiful and merciful God had not taken compassion upon their unhappy state, and by the prompt punishment of those who had gone astray and wrought folly (and they were twenty-four thousand men), by which he admonished and checked by terror those others who were in danger of being carried away by the torrent. (42) But the ruler of the whole nation, infusing into the ears of his people doctrines of piety, and charming the souls of his subjects with them, selected and picked out a thousand men of each tribe, choosing them with regard to their excellence, and he bade them to inflict upon the enemy punishment for the treachery which they had contrived by means of the women, when they hoped to destroy the whole multitude by casting them down from the heights of their pure and sublime piety, though, in effect, they were only able to delude those whom I have enumerated.

VIII. (43) These men, then, being arrayed against them, a small number against many myriads of men, and availing themselves of their skill, and exerting all their courage, as if each individual were himself a host, rushed upon the dense phalanxes in a contemptuous manner, and slaying all whom they met, they mowed down the thicklypacked battalions, and all the forces which were in reserve as a reinforcement to fill up the ranks where men were slain, so that they overthrew many myriads with their mere single shout, till not one of all

the youth in the opposing army was left. And they slew also all the women who had assented to the unholy devices of the men, taking the maidens alive, because of their compassion for their innocent age, (44) and though they brought this terrible war to a successful termination, they lost not a single one of their own men; but every man who went forth unto battle returned back again unwounded and unhurt, just as he entered the conflict, or rather, if one is to say the real truth, with redoubled vigour; for their joy at this victory made their strength not inferior to what it had been at first; (45) and the cause of this, was simply that they even courted danger in their anxiety to engage in the contest in the cause of piety, in which God, that invincible ally, fights in front of them as their champion, inspiring their minds with wise counsels, and implanting the mightiest vigour in their bodies.

(46) And there is evident proof that God was their ally, in the fact that many myriads of men were defeated by a few, and that not one man of the enemy escaped, and that not one of their own troops was slain, and that the army was not diminished in either number or power; (47) on which account Moses says in his exhortations to his people: "If you practise justice, and holiness, and the other virtues, you shall enjoy a life untroubled by wars and invariably peaceful; or if any war comes upon you, you shall with ease subdue your enemies, God being the leader of your host, although invisibly, who takes care to put forth his might to save the good. (48) Therefore, if thy enemies come upon thee with many myriads of men, a host both of infantry, and of cavalry, trusting in the beauty of their armour; and if they preoccupy all the strong and defensible places, and become masters of the country, and if they rejoice in unbounded supplies, still do not you be alarmed and fear, even if you are destitute of the things of which they have plenty, such as allies, and arms, and situations, and good opportunities, and the supplies of war. (49) For very often a violent wind, falling upon them as upon a merchant vessel laden with all kinds of good things, has at once overthrown and destroyed these things;

while upon those who have been imperfectly supplied, and who have been sorrowful, hanging down their heads like ears of corn withering under drought and disease, God has suddenly showered down and poured forth his saving powers, and has caused them to rise up and become prosperous and perfect. (50) From which it is plain that he cleaves to what is holy and righteous; for those whose ally is God are consummately happy, but those to whom he is an enemy are sunk in the lowest depths of misery.

This appears sufficient to say on the present occasion on the subject of courage. On Humanity

IX. (51) We must now proceed in due order to consider that virtue which is more nearly related to piety, being as it were a sister, a twin sister, namely, humanity, which the father of our laws loved so much that I know not if any human being was ever more attached to it. For he knew that this was as it were a plain and level road conducting to holiness; and, therefore, he trained and instructed all the people who were in subjection to himself in precepts of fellowship, the most excellent of all lessons, exhibiting to them his own life as an archetypal model for them to copy. (52) Every thing, then, that was ever done by him

from his earliest infancy to old age in the way of taking care and providing for each separate individual and for all men in general, has been already explained in the three books of the treatise which I have set forth about the life of Moses. But it is necessary also to make mention of one or two points which he set in order when at the point of death; for they are indicative of that continual and uninterrupted virtue which he stamped upon his own soul, which was thus fashioned after the divine model, in such a way that it should be free from all indistinctness and confusion.

(53) For when the appointed limit of human existence was on the point of being reached by him, and when by distinct intimation from God he became aware that he was about to depart from the world, he did not act like any other person, whether king or private individual, whose only anxiety and prayer is to leave their inheritance to their children; but although he had become the father of two sons, he was not so much under the influence of the natural affection and love for his offspring which he undoubtedly felt as to bequeath his authority to either of them. And yet, even he had some suspicion of the worth of his children; at all events, he had no lack of virtuous and pious nephews, who were, indeed, already invested with the high priesthood, as a reward of their virtue. (54) But, perhaps, he did not think fit to draw them away from the divine ministrations which belonged to their office, or, as was very likely, he considered that it would be impossible for them to attend to both matters, the priesthood and the royal authority, the one of which employments professes to be devoted to the worship of God, the other to the government of and to the care of providing for men.

Perhaps, also, he did not think fit to become himself the judge in so important a matter, especially as it is an attribute of almost divine power to see thoroughly who is by nature well adapted for such authority, as it is the Deity alone to whom it is easy to see into the dispositions of men.

X. (55) And the clearest proof of what I have said may be afforded by the following consideration. He had a friend and pupil, one who had been so almost from his very earliest youth, Joshua by name, whose friendship he had won, not by any of the arts which are commonly in use among other men, but by that heavenly and unmixed love from which all virtue is derived. This man lived under the same roof, and shared the same table with him, except when solitude was enjoined to him on occasions when he was inspired and instructed in divine oracles. He also performed other services for him in which he was distinguished from the multitude, being almost his lieutenant, and regulating in conjunction with him the matters relating to his supreme authority. (56) But yet, though Moses had thus an accurate knowledge of him from his experience of him for a long time, and though he knew his excellence both in word and deed, and the greatness of his good will towards his nation, yet he did not think fit to leave him as his successor himself, fearing lest he might perchance be deceived in looking on that man as good who in reality was not so, since the tests by which one can judge of human nature are in a great degree indistinct and unstable.

(57) On which account he did not trust to his own knowledge, but he supplicated and entreated God, who alone can behold the invisible soul, who sees accurately the mind of man,

to choose and select the most suitable man for the supreme authority, one who would care for the people who were to be his subjects like a father. And stretching his pure, and, as one may say in a somewhat metaphorical manner, his virgin hands towards heaven, he said, (58) "Let the Lord God of spirits and of all flesh look out for himself a man to be over this multitude, to undertake the care and superintendence of a shepherd, who shall lead them in a blameless manner, in order that this nation may not become corrupt like a flock which is scattered abroad, as having no shepherd. (59) And yet who was there of all the men of that time who would not have been amazed if he had heard this prayer? Who was there who would not have said, "What art thou saying, master? hast not thou legitimate children? hast thou not nephews? Above all men, leave thy authority to thy children first, for they are thy natural heirs; but if thou disapprovest of them, at all events bequeath it to thy nephews;

(60) and if thou lookest upon them also as unfit, having a greater regard for the whole nation than for thy nearest and dearest relations, still thou hast an irreproachable friend who has given a proof of his perfect virtue to you who art all-wise and capable to judge of it. Why, then, do thou not think fit to show your approbation of him, if thy object is not to select one on account of his family but on account of his virtue? (61) But Moses would reply: "It is proper to make God the judge in every thing, and most especially in those things in which the acting well or ill brings innumerable multitudes to happiness, or on the contrary to misery. And there is nothing of greater importance than sovereign authority, to which all the affairs of cities, in war or peace, are committed. For as in order to make a successful voyage one has need of a pilot who is both virtuous and skilful, in the same manner there is need of a very wise governor, in order to secure the good government of the subjects in every quarter. (62) Moreover, wisdom is a thing not only more ancient than my own birth, but even than the creation of the universal world; nor is it lawful nor possible for any one to decide in such a matter but God alone, and those who love wisdom with guilelessness, and sincerity and truth;

(63) and I have learnt by myself not to approve of, as fit for dominion, any one of those men who appear to be suitable. "I, indeed, myself, did neither undertake the charge of caring for and providing for the common prosperity of my own accord, nor because I was appointed to the office by any human being; but I undertook to govern this people because God manifestly declared his will by visible oracles and distinct commandments, and commanded me to rule them; and I, after having besought and supplicated him to excuse me, because I had a respect unto the greatness of the business, at last, after he had repeated his commandments many times, I with fear obeyed. (64) How, then, can it be any thing but absurd for me not now to follow in the same steps, and, after I myself, when about to assume the supreme authority, had had God for my elector and approver, not now in my turn to refer to him alone the appointment of my successor, without calling in the assistance of any human wisdom which is likely to be akin in some degree to folly, especially as the government to be undertaken is not one over any ordinary nation, but one which is the most populous of

all nations everywhere, and one which puts forth the most important of all professions, the worship of the one true and living God, who is the Creator and the father of the universe?

(65) For whatever advantages are derived from the most approved philosophy to its students, full as great are derived by the Jews from their laws and customs, inasmuch as through them they have rejected all errors about gods who have been created themselves; for there is no created being who is truly God, but such a one is so only in appearance and opinion, being destitute of that most indispensable quality in God, namely, eternity."

XI. (66) This, now, is the first and most conspicuous proof of his great humanity and good faith towards and affection for all those of his own people, and there is also another which is not inferior to that which I have already mentioned. For when Joshua, being his most excellent pupil and the imitator of his amiable and excellent disposition, had been approved of as the ruler of the people by the judgment of God, Moses was in no respect downcast as some other men might have been at the fact of its not having been his own sons or nephews who were appointed; (67) but he was filled with unrestrained joy because there was secured to the nation a governor who was in all respects excellent (for he was sure that the man who was pleasing to God must be virtuous and pious); and accordingly, taking him by the right hand, he led him forth to the assembled multitude, not being at all alarmed at the idea of his own impending death, but feeling that he had received a new cause of joy in addition to his former reasons for cheerfulness, not only from the recollection of his former happiness, in which he had passed his life abundantly in every species of virtue, but from the hope also that he was now about to become immortal, changing from this corruptible to an incorruptible life;

and accordingly, with a cheerful look proceeding from the joy which he felt in his soul, he spoke to them with joy and exultation in the following manner, and said: (68) "It is time for me now to be released from the life in the body; and my successor in the government of your nation is this man, having been appointed thereto by God. And then he proceeded to detail to them the oracular words of God which he had received as the proofs of this his successor's appointment by God; and the people believed them. (69) And then, looking upon Joshua, he exhorted him to approve himself a valiant man, and to be very strong in good and wise counsel, and to show himself the interpreter of his counsels, and to accomplish all his purposes with unyielding and vigorous decision. And he said thus much to him though he was not perhaps in need of any recommendation, but because he would not conceal their mutual affection for one another and for the whole people, by which he was spurred on as it were to lay bare before him what he thought would be advantageous.

(70) He had also received an oracular command to call his successor and to render him full of confidence and good courage to undertake the care of the nation, without being apprehensive of the great burden of the authority committed to him, in order that he might be a standard and rule for all governors who should come hereafter, and who should look upon Moses as their model; so that none of them should ever grudge good advice to their successors, but should train, and exercise, and instruct their souls with their suggestions and counsels.

(71) For the advice of a good man is often able to raise up again those men whose minds are prostrate, and to elevate them again to a height, implanting in them a noble and intrepid spirit, which shall thus be established firmly above all circumstances and exigencies of time. (72) Accordingly, after having held a discourse in which he uttered sentiments suited both to the people who had been committed to his care, and to those who were to be the inheritors of his authority, he begins to hymn the praises of God in a song, uttering the last psalm of thanksgiving in this life while still in the body, for all the kindnesses and mercies of extraordinary and unprecedented kinds, which he had received from his birth to this his old age;

(73) and having collected a most divine assembly to hear these praises, namely, the elements of the universe, and the most comprehensive parts of the whole world, the earth and the heaven, one of which is the dwelling of mortals, and the other the home of the immortals, he sang his hymn of praise in the middle of them all, with every description of harmony and symphony which men and ministering angels hear; (74) the one, as being pupils, in order to learn to display their own grateful dispositions in a similar manner, and the others as presiding over them, and as by their own experience being able to take care that no part of this hymn shall be out of tune, and also as feeling some doubt whether any human being bound up in a mortal body could be able to attune his soul to music in the same manner as the sun, and the moon, and the rest of the company of the stars, having properly conformed himself to that divine instrument, the heaven, and to the universal world.

(75) And the declarer of the will of God being thus placed amid the beings who form the host of heaven, mingled with his grateful hymns of praise to God proofs of his own genuine affection and good will towards his nation, while he reproved them for their previous sins, and gave them admonitions, and advice, and precepts for the present occasion, and exhortations for the future, inspiring them with favourable hopes, which it was inevitable that favourable events would of necessity follow.

XII. (76) And when he had finished his hymn of melodious praise, which was thus in a manner woven together and made up of piety and humanity, he began to be changed and to depart from mortal existence to immortal life, and gradually to feel a separation of the different parts of which he was composed, namely of his body, which was now removed from him like a shell from a fish, from his soul which was thus laid bare and naked, and which desired its natural departure from hence. (77) Then, having prepared all things for his departure, he did not approach the actual termination of his existence until he had shown respect to all the tribes of his nation by harmonious and consistent prayers in their behalf, honouring them all to the number of twelve by the recapitulation of the name of the patriarch of each tribe, all which prayers we must believe will certainly be accomplished, for the man who offered up the prayers was a devout servant of God, and God is merciful, and the persons on whose behalf the supplications were uttered were men of pure and noble birth, classed in the highest rank possible by the supreme leader of the people, the Creator and Father of the universe. (78) And the things which were entreated for in the petitions

were real blessings, not only that such things might fall to their share in this mortal life, but still more so when the soul should be released from the bondage of the flesh;

(79) for Moses alone, looking upon it as it should seem that his whole nation had from the very beginning the closest of all possible relationships to God, one much more genuine than that which consists of ties of blood, made it the inheritor of all the good things which the nature of mankind is capable of receiving, giving from his own store things which he had himself, and entreating God to supply what he himself was not possessed of, knowing that the fountains of his graces are everlasting, but yet that they are not dispensed to all men, but only to such as are suppliants for them; and suppliants are those persons who love virtue and piety, and it is lawful for them to drink up those most sacred springs, inasmuch as they are continually thirsting for wisdom.

XIII. (80) We have now, then, spoken of the proofs of the humanity of the lawgiver, which he displayed by the admirable disposition of his own excellent nature, and also partly by the expositions which he has given in the sacred volumes. We must now proceed to speak of the precepts which he left behind him, commanding that they should be observed by future ages, and we must enumerate, if not all (for that would not be easy), at all events the principal topics which are most closely connected with and most nearly resembling his counsels; (81) for, according to him, gentleness and humanity have not their habitation only in the communion of society which takes place among men, but also of his great liberality and bounty he diffuses it exceedingly, and extends it even to the irrational animals, and to the different species of wholesome trees. And what ordinances he established with respect to each of these things we must proceed to enumerate separately, making our beginning with men.

XIV. (82) Therefore Moses forbids a man to lend on usury to his brother, meaning by the term brother not only him who is born of the same parents as one's self, but every one who is a fellow citizen or a fellow countryman, since it is not just to exact offspring from money, as a farmer does from his cattle. (83) And he enjoins his subjects not to hang back on that account, and to be more slow to contribute to the necessities of others, but rather with open hands and willing minds very cheerfully to give to those who have need, considering that gratitude may in some degree be looked upon as interest repaid at a more favourable season for what was lent in an hour of necessity, being repaid by the voluntary inclination of the receiver of the kindness. And if a person be not willing wholly to give, still at all events let him lend, so as to give the temporary use of what is wanted freely and cheerfully, without expecting to receive anything beyond the principal. (84) For in this way the poor will not become poorer, by being compelled to restore more than they received; nor will they who lent be doing iniquity if they only receive back what they lent.

And yet they will not receive nothing more, for with the principal, instead of the interest which they have not demanded to receive, they will gain the best and most honourable of all human things, as they will have displayed kindness and magnanimity, and will have earned a fair reputation and goodwill. And what acquisition is there which is equal to this? (85) for

indeed the mightiest monarch appears poor and helpless if he is put in comparison with one single virtue, for he has only inanimate riches buried in his treasuries or in the recesses of the earth, but the wealth of virtue is stored up in the dominant part of the soul; and that purest of all essences, heaven, claims itself a share in that, as likewise does the Creator and Father of the universe, God. Therefore we must look upon and denominate the opulence of money-changers and usurers as poverty, though they appear to themselves to be mighty kings, while they have never beheld that wealth which is really endowed with sight, no not even in their dreams. (86) And these men run into such extravagances of wickedness, that if they have not money, they make usurious advances even of food, lending it on condition of receiving back again more than they lent.

Accordingly, such men will speedily afford a contribution to those who ask for one, preparing famine and scarcity against a time of plenty and abundance, and making a revenue of the hunger of the bellies of miserable men, weighing out the food as it were in a scale, and taking care not to give overweight. (87) Therefore he necessarily commands those who live under his sacred constitution to avoid every description of revenues of this kind, for all such pursuits were the sign of a thoroughly slavish and illiberal mind, which must be changed into savageness and into the resemblance of brute beasts, before it could adopt them.

XV. (88) Again, among the different commands which conduce to the extension of humanity, there is this one also established, that every employer is to pay the wages of the poor man the same day that they are earned, not only because, since he has fulfilled the purpose for which he was hired, it is just that he should without any delay receive the reward of his service, but also because, as some persons have said, since the handicraftsman or burden-carrier is only a daily servant and short lived, suffering hardships with his whole body like any common beast of burden, he fixes all his hopes upon his wages, which is he receives at once, he is rejoiced, being both glad now, and ready to work twice as hard to-morrow with all cheerfulness; but if he does not get his wages, then, besides being exceedingly disappointed, he is weakened in his nerves and sinews through sorrow, and becomes faint, so that he is unable to move himself to the performance of his ordinary tasks.

XVI. (89) Again, the lawgiver says, let no one who lends on usury enter the house of his debtors to take by force any security or pledge for his debt, but let him stand without in the outer court, and wait there entreating his debtor quietly to bring him a pledge; and if he have a pledge to give, let him not evade giving it, since it is fitting that the creditor should not by reason of his power behave in an arrogant manner, so as to insult those who have borrowed of him; and that the debtor also should out of his recollection of the loan of another person's property which he has received, not refuse to give an adequate security.

XVII. (90) And who is there who can avoid admiring the proclamation or commandment about reapers and gatherers of the fruit of the vineyard? For Moses commands that at the time of harvest the farmer shall not gather up the corn which falls from the sheaves, and that he shall not cut down all the crop, but that he shall leave a portion of the field unreaped, by this law rendering the rich magnanimous and communicative of their wealth, from being

compelled thus to neglect some portion of their own lawful property, and not to be eager to save it all, nor to collect it all together, not to bring it all home and lay it up in store, and making the poor at the same time more cheerful and contented. For as the poor have no property of their own, he allows them to go into the fields of their fellow countrymen, and to reap of what they have left as if it were their own. (91) And at the season of autumn he again enjoins the possessors of the land, when they are gathering their fruits, not to pick up those fruits which fall to the ground, nor to glean the vineyards a second time. And he also gives the same command to those who are gathering olives. Like a most affectionate father, whose children are not all in the enjoyment of equal good fortune, since some of them live in abundance, while others are reduced to the very extremity of poverty;

but he, commiserating and pitying them, summons them to partake of the possessions of their brethren, using what thus belongs to others as it were their own, not in so doing inviting them to any action of shameless wrong, but supplying their real necessities, allowing them a participation, not in the crops alone, but even in the land themselves likewise, as far as appearance is concerned. (92) But there are men who are so sordid in their minds, being wholly devoted to the acquisition of money and labouring to the death for every description of gain, without paying any attention to the source from which it is derived, that they glean their vineyards again after they have gathered the fruit, and beat their olive branches a second time, and reap the whole of the land which bears barley and the whole of the land which bears wheat, convicting themselves of an illiberal and slavish littleness of soul, and also displaying their impiety;

(93) for they themselves have contributed but a small part of what was necessary for the cultivation of their lands, but the greater number and the most important of the means to render the land fertile and productive have been supplied by nature, such as seasonable rains, a proper temperature of the atmosphere, those nurses of the seeds sown and springing up—heavy and continual dews, vivifying breezes, the beneficial bestowal of the seasons of the year, so that the summer shall not scorch the crops nor the frost chill them, nor the revolutions of spring and autumn deteriorate or diminish what is produced. (94) And though these men know and actually see that nature is continually perfecting her work by these means, and is enriching them with her abundant bounties, nevertheless they endeavour to appropriate the whole of her liberality to themselves, and, as if they themselves were the causes of everything, they give no share of any of their wealth to any one, showing at one and the same time their inhumanity and their impiety. These men accordingly, since they have not laboured in the cause of virtue of their own free will, he reproves and chastises against their will by his sacred laws, which the virtuous man obeys voluntarily, and the wicked man unwillingly.

XVIII. (95) The laws command that the people should offer to the priests first fruits of corn, and wine, and oil, and of their domestic flocks, and of wools. But that of the crops which are produced in the fields, and of the fruits of the trees, they should bring in full baskets in proportion to the extent of their lands; with hymns made in praise of God, which the

sacred volumes preserve recorded in writing. And, moreover, they were not to reckon the first-born of the oxen, and sheep, and goats in their herds and flocks as if they were their own, but were to look upon these also as first-fruits, in order that, being thus trained partly to honour God, and partly also not to seek for every possible gain, they might be adorned with those chief virtues, piety and humanity. (96) Again. The law says, if you see the beast of any one of your relations or friends, or, in short, of any man whatever whom you know, wandering in the wilderness, bring him back and restore him to him; and, if the master be a long way off, then keep the animal with your own until he returns, and then he shall receive back the deposit which he has not entrusted to you, but which you, having found, spontaneously restore to him from your own natural feelings of fellowship.

XIX. (97) Again. Are not all the enactments about the seventh year so formally established, enjoining the people to leave all the land that year fallow and uncultivated, and allowing the poor to go with impunity over the fields of the rich to gather the fruits which that year grow spontaneously as the gift of nature, most merciful and humane ordinances? (98) The law says, "Six years let the inhabitants of the land enjoy the fruits as a reward for the acquisitions which they have made and for the labours which they have undergone in cultivating the land; but for one year, namely, the seventh, let the poor and needy enjoy it, as no work pertaining the agriculture has been done in that year. For, if any work had been done, it would have been absurd for one man to labour and for another to reap the fruit of his labours. But this ordinances was given in order that, the lands being left this year in some manner without any owners, no cultivation of the land contributing to its fertility, the produce, although full and complete, might be seen to proceed wholly from the bounty of God, coming forth as it were to meet and relieve the necessitous. (99) Again. What are we to say of the commandments given relating to the fiftieth year? Do not they go to the very furthest extent of humanity?

And, indeed, who would deny it, unless he had only tasted of this sacred code of laws with anything more than the edges of his lips, and had not feasted and revelled in its most sweet and beautiful doctrines? (100) For, in this fiftieth year, all the ordinances which are given relating to the seventh year are repeated, and some of greater magnitude are likewise added, for instance, a resumption of a man's own possessions which he may have yielded up to others through unexpected necessity; for the law does not permit any one permanently to retain possession of the property of others, but blockades and stops up the roads to covetousness for the sake of checking desire, that treacherous passion, that cause of all evils; and, therefore, it has not permitted that the owners should be for ever deprived of their original property, as that would be punishing them for their poverty, for which we ought not to be punished, but undoubtedly to be pitied. (101) There is also an innumerable host of other special ordinances relating to one's fellow countrymen of great humanity and beauty; but, as I have mentioned them at sufficient length in my former treatises, I shall be satisfied with what I have said on those subjects, which I then put forth seasonably as a kind of specimen of the whole.

XX. (102) Moreover, after the lawgiver has established commandments respecting one's fellow countrymen, he proceeds to show that he looks upon strangers also as worthy of having their interests attended to by his laws, since they have forsaken their natural relations by blood, and their native land and their national customs, and the sacred temples of their gods, and the worship and honour which they had been wont to pay to them, and have migrated with a holy migration, changing their abode of fabulous inventions for that of the certainty and clearness of truth, and of the worship of the one true and living God. (103) Accordingly, he commands the men of his nation to love the strangers, not only as they love their friends and relations, but even as they love themselves, doing them all the good possible both in body and soul; and, as to their feelings, sympathising with them both in sorrow and in joy, so as to appear all one creature, though the parts are divided; mutual fellowship uniting the whole and rendering it compact and coherent. (104) There is no need of my saying anything about meats, and drinks, and garments, and all the other matters which relate to the usual way of living and to the necessary requirements of life, which the law enjoins that the foreigners shall receive from the natives of the land; for all these things follow the one general law of benevolence, which enjoins every man to love and cherish a stranger in the same degree with himself.

XXI. (105) Moreover, extending and carrying further that humanity which is naturally so attractive, he also gives commandments respecting sojourners, thinking it fitting that those persons who, through any temporary distresses, have been driven from their homes should requite those who have received them with a certain degree of honour, with all imaginable respect, if they have done good to them and have treated them with friendliness and hospitality, and with a moderate degree of respect of they have done nothing more than merely receiving them into the land; for to be allowed to abide in a city with which one is wholly unconnected, or, I might even say, to be allowed only to tread on the soil which belongs to another, is in itself a bounty of sufficient magnitude for those persons who are unable to dwell in their own land. (106) But the lawgiver here, going beyond all the ordinary boundaries of humanity, thinks it fitting and ordains that such sojourners shall bear no ill-will even to those men who, after having received them in the land, may have ill-treated them, since, though their actions may not have been kind, their name at least resembles the characteristics of humanity. Therefore he says, in express terms, "Thou shalt not curse the Egyptian, because thou wast a sojourner in the land of Egypt.

(107) And yet what evil did the Egyptians ever omit to inflict upon this nation, being continually adding new devices of cruelty to the old ones, and proceeding by all sorts of fresh contrivances to heap inhumanity on inhumanity? But, nevertheless, because originally they received them in the land, not shutting their cities against them, and not making their country inaccessible to them when they first came, the lawgiver says, "Let them, as a reward for their friendly reception of you, have a treaty of peace with you. (108) And if any of them should be willing to forsake their old ways and to come over to the customs and constitutions of the Jews, they are not to be rejected and treated with hostility as the children of enemies, but to be received in such a manner that in the third generation they may be

admitted into the assembly, and may have a share of the divine words read to them, being instructed in the will of God equally with the natives of the land, the descendants of God's chosen people.

XXII. (109) These, then, are the ordinances which he enacts for the sojourners in respect of those who have received them into their land, and he also establishes other merciful laws, full of gentleness and humanity, on behalf even of enemies; for he thinks it right with respect to them, even if they are at the gates, and standing under the very walls ready to attack them in their complete armour, and raising their warlike engines against them, that they shall, nevertheless, not be accounted enemies until the citizens have sent heralds to them and invited them to peace, that so, if they will yield, they may find that greatest of all blessings, namely, friendship; but if they are uncomplying and refuse, then the citizens, having also gained the alliance and co-operation of justice, might go to repel them with a good hope of victory. (110) Moreover, if, after having taken prisoners in a sally, you should entertain a desire for a beautiful woman amongst them, do not satiate your passion, treating her as a captive, but act with gentleness, and pity her change of fortune, and alleviate her calamity, regulating everything for the best;

(111) and you will alleviate her sufferings if you cut the hair of her head, and trim her nails, and take off from her the garment which she wore when she was taken prisoner, and leave her alone for thirty days, during which period you shall permit her with impunity to mourn and bewail her father and her mother, and her other relations, from whom she has been separated by their death, or by their being subjected to the calamity of slavery which is worse than death. (112) And, after that period, you shall cohabit with her as with a legitimate wedded wife; for it is right that one who is about to ascend the bed of her husband, nor for hire, like a harlot who makes a traffic of the flower of her beauty, but either out of love for him who has espoused her, or for the sake of the procreation of children, should be thought worthy of the ordinances which belong to a legitimate marriage. (113) On which account the lawgiver has given all his laws with great beauty. For, in the first place, he had not permitted appetite to proceed onwards in its unbridled course, with stiff-necked obstinacy, but he has checked its vehement impetuosity, compelling it to rest for thirty days.

And in the second place he has tested love, trying whether it is a frantic passion, easily satisfied, and, in fact, wholly originating in desire, or whether it has any share in that most pure essence of well-tempered reason, for reason will bridle the desire, not allowing it to proceed to any acts of insolence, but compelling it to abide the appointed period of a month of probation. (114) And, in the third place, he shows his compassion for the captive, if she is a virgin, because it is not her parents who are now giving her in marriage, arranging for her a most desirable connection; and if she is a widow, because she, being deprived of her first husband, is about how to make experiment of another, and this too while he still holds over her the power of a master, even though he studies to exhibit equality; for that which is subject to a master must always be apprehensive of his power, even though he may be very merciful.

(115) But if any one, being filled with desire, and being afterwards sated with enjoyment, no longer chooses to continue his cohabitation with his captive, then the lawgiver does not so much punish him as admonish him and correct him, with a view to the improvement of his disposition, for he commands him in such a case not to sell her, nor to retain her any longer as a slave, but to give her liberty freely, and to allow her to depart from him house with impunity, in order that she may not be exposed to some intolerable suffering when any other woman is introduced into the house, by their both quarrelling, as is often the case, out of jealousy, the master being at the same time brought into subjection to more recent charms, and despising those by which he was previously allured.

XXIII. (116) And thus the lawgiver pouring precept after precept into ready and obedient ears, enjoins humanity. Moreover, even if any beasts of burden belonging to the enemy while bearing burdens are oppressed by the weight, and fall down beneath them, he commands that the people should not pass them by, but that they should lighten their burdens and raise them up, teaching them thus by remote examples not to be delighted at the unexpected misfortunes even of those who hate them, knowing that to rejoice in the disasters of others is a malignant and odious passion, both akin to and contrary to envy; akin to it, because each of these feelings proceeds from passion, and because they approach near to, and one may almost say reciprocate, one another; but contrary, because the one feeling causes grief at the good fortune of another, and the other excites joy at the misfortunes of one's neighbour. (117) Also the law proceeds to say, If you see the beast of one who is thy enemy wandering about, leave the excitements to quarrelling to more perverse dispositions, and lead the animal back and restore him to his owner; for so you will not be benefiting him more than yourself; since he will by this means save only an irrational beast which is perhaps of no value, but you will get the greatest and most valuable of all things in nature, namely, excellence. (118) And there will follow of necessity, as sure as shadow follows a body, the dissolution of your enmity;

for the man who has received a benefit is willingly induced to make peace for the future as being enslaved by the kindness shown to him; and he who has conferred the benefit, having his own good action for a counsellor, is already almost prepared in his mind for a complete reconciliation. (119) And this is an object which the most holy prophet is endeavouring to bring to pass throughout the whole of his code of laws, studying to create unanimity, and fellowship, and agreement, and that due admixture of different dispositions by which houses, and cities, and altars, and nations, and countries, and the whole human race may be conducted to the very highest happiness. (120) But up to the present time these are only wishes; but they will be hereafter, as I at least persuade myself, most real facts, since God will give a plentiful harvest of virtue, as he does give the harvest of the fruits of the seasons; which we shall never fail to attain to if we cherish a desire for them from our earliest infancy.

XXIV. (121) The ordinances, then, which he laid down for the observance of free-born men are these and others like them. And as it seems he also has established other regulations consistent with them respecting slaves; all of which tend to engender gentleness and human-

ity, of which he gives a share even to salves. (122) Accordingly he thinks it fit that those who, because of their need of necessary sustenance, have devoted themselves to the service of others, ought not to be compelled to endure any thing unworthy of a liberal freedom of birth; advising those who have the advantage of their ministrations to have a regard to the unexpected misfortunes which have befallen their servants, and to feel respect for their change of condition. And he does not allow those who become debtors for daily loans, and who, by a parabolical and metaphorical expression, have received both the name and unhappy condition of ephemeral animals, or those who through some even still more urgent necessity have become slaves from having been free men, to suffer misery for ever, but he gives them entire deliverance in the seventh year. (123) For, says he, a period of six years for servitude is sufficient for those debtors who cannot repay the loans to the lender, or who for any other reason have become slaves after having been free.

And those who were not naturally slaves are not to be deprived of all happiness and liberty for ever, but are again to return to their former state of freedom, of which they were deprived through some unforeseen calamities. (124) "And if," the lawgiver proceeds to say, "one who has been a slave of another for three generations, from fear of the threats of his master, or from a consciousness of having committed some offence, or, if he has committed no offence at all but has a savage and inhuman master, flees for refuge to some one else, in the hope to obtain assistance from him, do not reject him; for it is not consistent with holiness to abandon a suppliant, and even a slave is a suppliant, inasmuch as he has taken refuge on thy hearth, where it is fitting that he should find an asylum, especially if without any guile he has come to offer honest service. And if he cannot obtain this protection, at all events let him be sold to some one else; for it is uncertain what may be the effect of his change of masters, and an uncertain evil is easier to bear than a confessed one."

XXV. (125) These, then, are the ordinances which he appoints to be observed concerning one's own relations, and strangers, and friends, and enemies, and slaves, and free men, and in short respecting the whole of the human race. And moreover, he extends his principles of humanity and compassion even to the race of irrational animals, allowing them always to share of these benefits as of a pleasant fountain; (126) for in the case of domestic animals, with reference to flocks of sheep, and of goats, and herds of oxen, he commands the people to abstain from using of those animals which are just born, or from taking them either for food or under pretence of sacrificing them. For he looked upon it as a proof of a cruel disposition to plot against such creatures the moment they are born, so as to cause and immediate separation between the offspring and the mother, for the sake of the pleasures of the belly, or rather on account of some absurd and preposterous unpleasantness which the soul fancies. (127) Therefore, he says to the man who is about to live in accordance with his most sacred constitution, "My good man, there is a great abundance of things of which you are permitted the enjoyment, to which there is no blame attached; for, perhaps, it would have been pardonable if it were not so, since want and scarcity compel men to do many things which otherwise they would not intend. But you ought to be pre-eminent in temperance and the practice of all virtues;

being reckoned in the most admirable of all classifications and enrolled in obedience to a most excellent captain, the right reason of nature, by all which considerations you ought to be rendered humane, avoiding receiving in your mind any thing which is wrong. (128) And why in addition to the pains which the animal bears in parturition, should you also inflict other pains from external causes, by the immediate separation of the mother from her offspring? For it is inevitable that she will resist and be indignant when they are thus parted, by reason of the affection implanted by nature in every mother towards her offspring, and especially at the time of their birth; since at this time the breasts are full of milk-like springs, and then if through want of the child which is to suck them the flow of milk receives a check, they become hardened by being distended by the weight of the milk, and the women themselves are overwhelmed with pain. (129) Therefore, says the law, give her offspring to the mother, if not for the whole time, still at all events for the first seven days, to rear on her milk, and render not unprofitable those fountains of milk which nature has bestowed upon her breasts, destroying that second bounty of hers which she has prepared with great prudence, perceiving from a distance by her everlasting and perfect wisdom what will hereafter happen. (130) For her first bounty was the birth by means of which that which had no existence was brought into being;

the second bounteous gift was the flow of milk, the most tender and seasonable food for a tender creature, which, though it is only one thing, is at the same time both meat and drink. For inasmuch as part of the milk is of a watery nature, it is drink; and inasmuch as part of it is of a somewhat solid nature, it is meat; and it is endowed with these characteristics from a prudent foresight to prevent the lately born offspring from suffering disaster, through want lying in wait for it at different times, taking care thus that, by the one and the same application of each kind of food, it may escape those cruel mistresses, hunger and thirst. (131) Do you then, you excellent and most admirable parents, read this law and hide your faces, you who are continually plotting the deaths of your children, you who entertain cruel designs against your offspring, so as to expose them the moment that they are born, you irreconcileable enemies of the whole race of mankind; (132) for who is there to whom you ever entertain good will, when you are the murderers of your own children? You who, as far as lies in your power, make cities desolate, beginning with the destruction of your nearest relations; you who overturn all the laws of nature, and pull down all that she builds up; you who are savage and untameable in the barbarity of your souls, raising up destruction against birth, and death against life?

(133) Do not you see, that it has been a care to that all-wise and all-good lawgiver, that not even in the case of brute beasts shall the offspring be separated from the mother until it has been nourished by her milk? And this is ordained principally for your sake, you noble persons, that if you have it not by nature, you may at least learn proper affection for your kindred by instruction, and having regard to the examples of lambs and kids, who are not hindered from revelling in the most abundant possible supply of necessary food, which nature itself prepares for them in the most convenient places, by which easy enjoyment of

food is granted to those that stand in need of it the lawgiver providing, with great zeal and care, that no one shall intercept the bountiful and saving gifts of God.

XXVI. (134) And being desirous to implant the seeds of gentleness and humanity in the minds of men, by every kind of expedient imaginable, he adds also another injunction akin to the preceding one, forbidding any one to sacrifice the mother and the offspring on the same day, for even if they are both to be sacrificed, still it must be at different times, for it is the greatest extravagance of barbarity to slay in one day the animal which has been born and her who is the cause of its birth. (135) And for what object is this done? one is slain on pretence of sacrifice, the other for the gratification of the belly. If then it is on pretence of offering them in sacrifice, then the very name is given with falsehood; for animals taken for such purpose are victims, not sacrifices. And what altar of God would ever receive such unholy sacrifices? And as for the fire, would it not of its own accord divide itself in two parts and stand asunder, avoiding all the contamination which might arise from any contact with such a profane thing? I imagine that it would not have remained, no, not for even the briefest time, but would have been immediately extinguished, out of a watchful care that the air, and the most holy nature of the Spirit, should not be polluted by the ascending flames.

(136) And if they are not taken to be offered in sacrifice, but with a view to feast on them, then who can there be who would not loathe and reject all these new and unprecedented kinds of preposterous gluttony? for such men are, indeed, pursuing pleasures which are out of all reason. And what pleasure can it be to men who are eating meat, to devour, on the same occasion, the flesh of the others and of their offspring? And if any one were to desire to mangle the limbs of the two animals together, and to run them in a spit and to roast them, and so to devour them, I do believe that the very limbs themselves would not remain quiet, but would be filled with indignation and would utter speech, through their fury at the extraordinary character if the unprecedented injury done to them, and would revile, with innumerable reproaches for their gluttony, those men who had thus prepared this unmentionable banquet. (137) But the law banishes to a distance from the sacred precincts all animals which are pregnant, not permitting them to be sacrificed until they have brought forth, looking on the animals which are still in the womb as equal to what has just been born; not because those which have never yet come to light are really looked upon as of equal importance with living creatures, but this ordinance is given to banish to a distance the rashness of those persons who are in the habit of confounding everything;

(138) for if animals, which grow and increase like plants, and which are considered to be as it were parts of the mothers which have conceived them, being still united to them, and being destined hereafter, after an appointed period of months, to be separated from the close connection to which they are at present attached, are, because of the hope that at some future time they may become living creatures, preserved at present by the safety thus guaranteed to their mothers, in order that the aforesaid pollution may not come to pass; how can it be that the animals, when brought forth, shall not be preserved in a still greater degree, which in their own proper persons have received the gift of life and body? for it is the

most impious of all customs, to slay both offspring and mother at one time and on one day. (139) And it appears to me that some lawgivers, having started from this point, have also promulgated the law about condemned women, which commands that pregnant women, if they have committed any offence worthy of death, shall nevertheless not be executed until they have brought forth, in order that the creature in their womb may not be slain with them when they are put to death. (140) But these men have established these enactments with reference to human beings, but this lawgiver of ours, going beyond them all, extends his humanity even to brute beasts, in order that ...

we being accustomed to practise all the things ordained in his laws, may display an excessive degree of humanity, abstaining from pursuing any one, or even from annoying them in retaliation for any annoyance which we have received at their hands, and that we may not store up in secret our own good things, so as to keep them to ourselves, but may bring them into the middle, and offer them freely to all men everywhere, as if they were our kinsmen and our natural brothers. (141) Moreover, let wicked sycophants calumniate the whole nation as one given to inhumanity, and our laws as enjoining unsociable and inhuman observances, while the laws do thus openly show compassion on even the herds of cattle, and while the whole nation from its earliest youth is, as far as the disobedient nature of their souls will admit of, brought over by the honest admonitions of the law to a peaceable disposition. (142) And our lawgiver endeavours to surpass even himself, being a man of every kind of resource which can tend to virtue, and having a certain natural aptitude for virtuous recommendations; for he commands that one shall not take an animal from the mother, whether it be a lamb, or a kid, or any other creature belonging to the flocks or herds, before it is weaned.

And having also given a command that no one shall sacrifice the mother and the offspring on the same day, he goes further, and is quite prodigal on the particularity of his injunctions, adding this also, "Thou shalt not seethe a lamb in his mother's milk. (143) For he looked upon it as a very terrible thing for the nourishment of the living to be the seasoning and sauce of the dead animal, and when provident nature had, as it were, showered forth milk to support the living creature, which it had ordained to be conveyed through the breasts of the mother, as if through a regular channel, that the unbridled licentiousness of men should go to such a height that they should slay both the author of the existence of the other, and make use of it in order to consume the body of the other. (144) And if any one should desire to dress flesh with milk, let him do so without incurring the double reproach of inhumanity and impiety. There are innumerable herds of cattle in every direction, and some are every day milked by the cowherds, or goatherds, or shepherds, since, indeed, the milk is the greatest source of profit to all breeders of stock, being partly used in a liquid state and partly allowed to coagulate and solidify, so as to make cheese.

So that, as there is the greatest abundance of lambs, and kids, and all other kinds of animals, the man who seethes the flesh of any one of them in the milk of its own mother is exhibiting a terrible perversity of disposition, and exhibits himself as wholly destitute of that feeling

which, of all others, is the most indispensable to, and most nearly akin to, a rational soul, namely, compassion.

XXVII. (145) I also greatly admire that law which, like a singer in a well-trained chorus, is perfectly in accord with those which have gone before it, and which forbids a man to "muzzle the ox which treadeth out the corn. For it is he who, before the sowing was performed, cut the furrows through the deep-soiled plain, and prepared the field for the operations of heaven and for the labours of the husbandman; for the latter, so that he might sow it at a seasonable time, and for the other, that the deep bosom of the earth might receive its bounty displayed in gentle showers, and in consequence might treasure up rich nutriment for the seed and dispense it to it gradually until it should swell into the full ear and bring its annual fruit to perfection. And, after the corn is brought to perfection, then again the ox is necessary for another service, namely, for the purification of the sheaves, and the separation of the chaff from the genuine useful grain. (146) And since I have explained this distinct and humane command respecting the oxen which tread out the corn, I will now proceed to speak of that one which relates to the animals which plough, which is also of the same family;

for the lawgiver also forbids the husbandman to yoke the ox and the ass together in the same plough for ploughing, considering in this not only the difference of nature between the two animals, because the one is clean, while the ass is one of the unclean beasts, and it is not becoming to bring together animals which are so utterly alienated, but also because they are unequal in point of strength, he takes care of that which is the weaker, in order that it may not be oppressed and worn out by the greater power of the other. And, indeed, the ass, which is the weaker animal, is driven outside of the sacred precincts; but the more vigorous beast, namely, the ox, is offered up as a victim in the most perfect sacrifices. (147) But, nevertheless, the lawgiver neither neglected the safety of the unclean animals, nor did he permit those which were clean to use their strength in disregard of justice, crying out and declaring loudly in express words, if one may say so, to those persons who have ears in their soul, not to injure any one of a different nation, unless they have some grounds for bringing accusations against them beyond the fact of their being of another nation, which is not ground of blame; for those things which are not wickedness, and which do not proceed from wickedness, are free from all reproach.

XXVIII. (148) And, being full of mercy in every part, he again displays it in an abundant and exceeding degree, crossing over from the beings endowed with reason to the brute beasts, and from the brute beasts to plants, concerning which we must now proceed immediately to speak, since we have spoken sufficiently already about men, and about all animals which are endowed with life. (149) He has forbidden in express words to cut down for timber any trees which bear eatable fruit, and to ravage a plain bearing corn before its proper season for the purpose of destroying it, and, in short, to destroy any kind of crop in any manner, in order that the race of mankind may enjoy an abundance of nourishment without any limitation, and may have a sufficiency not only of necessary food, but also of such as conduce to making life luxurious. For the crop of wheat and corn is necessary, as being set apart

for the actual daily food of man; but the innumerable varieties of the fruits which grow on trees are given to make his life luxurious; and very often, in times of scarcity, even these become a secondary food.

XXIX. (150) And, going beyond all other lawgivers in humanity, he does not allow his people even to ravage the country of their enemies, but he commands them to abstain from cutting down the trees, thinking it unjust that the anger which is excited against men should wreak itself on things which are innocent of all evil. (151) And, besides this, by this commandment he points out that it is right not to look only at the present, but also by the acuteness of the reasoning powers to survey the future afar off as from a watch-tower, since nothing remains long in the same condition, but everything is subject to alternations and variations; so that it is natural that those who have for a while been enemies, when they have sent heralds and made overtures towards reconciliation, should again become friends in the bonds of peace. (152) And it would be a wicked thing to deprive one's friends of necessary food, who have probably stored up nothing which can be of use to them because of the uncertainty of the future.

For this was an admirable saying which was in vogue among the ancients, that one must enter into friendships without at the same time being blind to the possibility that it may be turned into enmity, and that one must repel an enemy as if he may hereafter become a friend, in order that each man might, through this consideration, lay up something in his own soul which might conduce to his safety, and might not, being laid completely bare and defenceless, in word and in deed repent of his too great facility of temper, blaming himself when there is no need of any such thing. (153) And cities also should act upon this principle, providing in peace the things which will be necessary in time of war, and in time of war the things which will be desirable in peace, and abstaining from placing such implicit, boundless confidence in their allies, as if they could never possibly change so as to become their enemies; nor, on the other hand, exhibiting such distance towards their enemies as if they would never be able to bring them over to reconciliation and peace. (154) Moreover, if nothing is to be done in favour of one's enemies because of any hope of reconciliation, still, at all events, no plant is an enemy, but all plants are at peace with and useful to one. And those which produce eatable fruit are exceedingly necessary, as their fruit is either actual food or equivalent to food.

And why should men be excited to enmity against things which are not hostile, cutting them down, or burning them, or tearing them up by the roots; things which nature herself has brought to perfection by streams of water, and by the admirable temperature of the summer, so that they contribute annual revenues to mankind as subjects to their kings? (155) Moses, therefore, as a good superintendant, exerted all care to implant, not only in animals, but also in plants, invincible strength and vigour, and especially in such as produce eatable fruit, since they are worthy of more care, and are not of equal size and vigour with the wild trees of the forest, since they stand in need of the skill of the husbandman to endow them with greater vigour; (156) for he commands the young plants to be nursed carefully for the space

of three years, while the husbandman prunes away the superfluous off-shoots, in order that the threes may not be weighed down and exhausted by them, in which case the fruit borne by them would become small and weak through insufficiency of nourishment, and he must also dig round it and clear the ground, in order that no injurious plant may grow near it, so as to hinder its growth.

And he does not allow the fruit to be gathered out of season at any one's pleasure, not only because, if that were done, it would be imperfect and produced from imperfect trees (for so also animals which are not perfect themselves cannot produce a perfect offspring), but also because the young plants themselves would be injured, and would in a manner be bowed down and kept as creepers on the earth, by being prevented from shooting up into straight and stout trunks. (157) Accordingly, many husbandmen at the commencement of the spring watch their young trees, in order at once to destroy whatever fruit they show before it gets to any growth or comes to any size, from fear lest, if it be suffered to remain on, it may bring weakness to the parent tree. For it might happen, if some one did not take care beforehand, when the tree ought to bring fruit to perfection, that it will either bear none at all, or not be able to ripen any, being completely weakened by having been allowed to satiate itself with bearing before its proper time, just as old vinestems when weighed down, are exhausted both in root and trunk. (158) But after three years, when the roots have got some depth and have taken a firmer hold of the soil, and when the trunk, being supported as it were on a firm unbending foundation, brows up with vigour, it is then in the fourth year able to bear fruit in perfection and in proper quantity:

(159) and in the fourth year he permits the fruit to be gathered, not for the enjoyment and use of man, but that the whole crop may be dedicated to God as the first-fruits, partly as a thank-offering for mercies already received, and partly from hope of good crops for the future, and of a revenue to be derived from the tree hereafter. (160) You see, therefore, what great humanity and compassion our lawgiver displays, and how he diffuses his kindness over every species of man, even if they are foreigners, or even enemies; and secondly, how he extends it also to brute beasts, even though they be not clean, and in fact to every thing, to sown crops, and to trees. For the man who has learnt the principles of humanity with respect to those natures which are devoid of sense, is never likely to err with respect to those which are endowed with life; and he who never attempts to act with severity towards creatures which have only life, is taught a long way off to take great care of those which are also blessed with reason.

XXX. (161) Having, then, by such precepts as these, civilised and made gentle the minds of those who live under the constitution of his laws, he has separated them from haughtiness and arrogance, those most grievous and burdensome of evils, which men in general cling to as the greatest of goods, and especially when riches, or glory, or authority supply them with unlimited abundance; (162) for arrogance is very often engendered in men of no reputation or character, just as any other of the passions, or diseases, or infirmities of the soul, but it does not receive any growth or increase in such men, but, like fire, it is extinguished for

want of fuel. But in great men it is very conspicuous, since they, as I said before, have food for this evil in riches, and glory, and authority, with which the men are entirely filled, and like those who have drunk great quantities of strong wine become intoxicated, and in their drunkenness they attack slaves and free men all alike, and at times even whole cities; for satiety produces insolence, as the proverb of the ancients tells us. (163) On which account Moses, when declaring the will of God, enjoins men to abstain from every description of offence, and, above all, from arrogance. And afterwards he reminds them of the things which are wont to kindle passion, such as abundance of immoderate eating, and extravagant wealth in houses, and lands, and cattle;

for when they possess these things, they presently become unable to restrain themselves, being distended with pride and puffed up; and the only hope that remains of such men being cured, consists in preventing them from forgetting God. (164) For as when the sun arises, the darkness disappears and all places are filled with light, so in the same manner when God, that sun appreciable only by the intellect, arises and illuminates the soul, the whole darkness of vices and passions is dissipated, and the pure and lovely appearance of bright and radiant virtue is displayed to the world.

XXXI. (165) And still more does he seek to check and eradicate haughtiness, choosing to collect together the causes on account of which he enjoins men to erect in their souls an undying recollection of God; "For God," says Moses, "gives strength to get power," speaking in this very instructively; for the man who has been accurately and thoroughly taught that he has received an endowment of great strength and vigour from God, will take into consideration the weakness which belonged to him before he received this great gift, and will consequently repel all haughty, and arrogant, and overbearing thoughts, and will give thanks to him who has been the cause of this change for the better. And arrogance is inconsistent with a grateful soul, as on the contrary ingratitude is nearly akin to haughtiness. (166) Are your affairs prosperous and flourishing? then, receiving and increasing that strength of body which perhaps you did not expect, get power; and what is meant by this expression must be accurately investigated by those who do not very clearly see what is implied in it. Many persons endeavour to bring upon others, what is exactly contrary to the benefits which they have themselves received; for either, having themselves become rich, they prepare poverty for others, or having arrived at a high degree of honour and reputation, they become to others the causes of dishonour and infamy:

(167) but it is right rather that the wise and prudent man should, to the best of his power, endeavour to bring his neighbours also into the same condition; and that the temperate man should seek to make others temperate, the brave man to make others courageous, the righteous man to make others just, and in short every good man ought to try to make everyone else good; for these qualities are, as it seems, powers, which the virtuous man will cling to as his own; but infirmity and weakness, on the contrary, are inconsistent with a virtuous character. (168) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best

of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of.

XXXII. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may imitate God by bestowing gifts like his; (169) for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. (170) We say therefore, that the men possessed of great riches, and of high renown, and of great strength of body, and of great learning, ought to endeavour to make everyone with whom they meet, rich, and strong, and learned, and in short good, and that they ought not to prefer envy and jealousy to virtue, so as to oppose those who might otherwise attain to prosperity; (171) and the law has very beautifully brought those who are inflated by arrogance, and are altogether possessed by incurable pride, not before the tribunal of men, but before the judgment seat of God, to which alone it has assigned the office of judging them; for it says, "Whosoever attempts to do anything in a haughty arrogant manner, makes God angry.

(172) Why so, because in the first place, haughty arrogance is a vice of the soul; but the soul is invisible to any one but God. And anyone who punishes, if he does so blindly, is blameable, as ignorance is his accuser: but if he does so with his eyes open, he is to be praised as doing everything with knowledge; and secondly, because every haughty arrogant man is full of vain groundless pride, looks upon himself as neither man nor demigod, but rather as an actual deity, as Pindar says, thinking himself worthy to overstep all the boundaries of human nature. (173) And as the soul of such a man is blameable, so also is his body in all its positions and motions, for he walks on tip-toes, and lifts his head on high, strutting and giving himself airs, and he is elated and puffed up beyond his nature, and though he does see yet it is only with distorted optics, and though he hears he hears amiss; and he treats his servants as though they were cattle, and free men as though they were his slaves, and his kinsmen as strangers, and his friends as flatterers, and citizens as foreigners; (174) and he looks upon himself as the most wealthy, the most distinguished, the most beautiful, the strongest, the wisest, the most prudent, the most righteous, the most rational, and the most learned of all men;

and then he looks upon all the rest of mankind as poor, of no reputation, dishonoured, foolish, unjust, ignorant, mere dregs of mankind, entitled to no consideration. Very naturally then such a man will be likely to meet, as the interpreter of the will of God tells us, with God himself as his adversary and chastiser.

On Repentance

XXXIII. (175) The most holy Moses, being a lover of virtue, and of honour, and, above all things, of the human race, expects all men everywhere to show themselves admirers of piety and of justice, proposing to them, as to conquerors, great rewards if they repent, namely, a participation in the best of all constitutions, and an enjoyment of all things, whether great or small, which are to be found in it. (176) Now those blessings which are of the greatest importance in the body are good health, without disease; and in a matter of navigation, a successful voyage, without danger; and in the soul, an undying recollection of all things worthy to be remembered. And the blessings of the second class are those which consist of re-establishment, such as a recovery from diseases; a long wished for escape from and safety after great dangers encountered in a voyage, and a recollection which ensues after forgetfulness; the brother and closest relation of which is repentance, which is not indeed ranked in the first and highest class of blessings, but which has the principal in the class next to the first. (177) For absolutely never to do anything wrong at all is a peculiar attribute of God, and perhaps one may also say of a God-like man. But when one has erred, then to change so as to adopt a blameless course of life for the future is the part of a wise man, and of one who is not altogether ignorant of what is expedient.

(178) On which account he calls to him all persons of such a disposition as this, and initiates them in his laws, holding out to them admonitions full of reconciliation and friendship, which exhort men to practise sincerity and to reject pride, and to cling to truth and simplicity, those most necessary virtues which, above all others, contribute to happiness; forsaking all the fabulous inventions of foolish men, which their parents, and nurses, and instructors, and innumerable other persons with whom they have been associated, have from their earliest infancy impressed upon their tender souls, implanting in them inextricable errors concerning the knowledge of the most excellent of all things. (179) And what can this best of all things be except God? whose honours those men have attributed to beings which are not gods, honouring them beyond all reason and moderation, and, like empty minded people that they are, wholly forgetting him.

All those men therefore who, although they did not originally choose to honour the Creator and Father of the universe, have yet changed and done so afterwards, having learnt to prefer to honour a single monarch rather than a number of rulers, we must look upon as our friends and kinsmen, since they display that greatest of all bonds with which to cement friendship and kindred, namely, a pious and God-loving disposition, and we ought to sympathise in joy with and to congratulate them, since even if they were blind previously they have now received their sight, beholding the most brilliant of all lights instead of the most profound darkness.

XXXIV. (180) We have now then described the first and most important of the considerations which belong to repentance. And let a man repent, not only of the errors by which he was for a long time deceived, when he honoured the creature in preference to that uncreated being who was himself the Creator of all things, but also in respect of the other necessary and ordinary pursuits and affairs of life, forsaking as it were that very worst of all evil constitutions, the sovereignty of the mob, and adopting that best of all constitutions, a wellordered democracy; that is to say, crossing over from ignorance to a knowledge of those things to be ignorant of which is shameful; from folly to wisdom, from intemperance to temperance, from injustice to righteousness, from cowardice to confident courage. (181) For it is a very excellent and expedient thing to go over to virtue without every looking back again, forsaking that treacherous mistress, vice. And at the same time it is necessary that, as in the sun shadow follows the body, so also a participation in all other virtues must inevitably follow the giving due honour to the living God; (182) for those who come over to this worship become at once prudent, and temperate, and modest, and gentle, and merciful, and humane, and venerable, and just, and magnanimous, and lovers of truth, and superior to all considerations of money or pleasure;

just as, on the contrary, one may see that those who forsake the holy laws of God are intemperate, shameless, unjust, disreputable, weak-minded, quarrelsome, companions of falsehood and perjury, willing to sell their liberty for luxurious eating, for strong wine, for sweetmeats, and for beauty, for pleasures of the belly and of the parts below the belly; the miserable end of all which enjoyment is ruin to both body and soul. (183) Moreover, Moses delivers to us very beautiful exhortations to repentance, by which he teaches us to alter our way of life, changing from an irregular and disorderly course into a better line of conduct; for he says that this task is not one of any excessive difficulty, nor one removed far out of our reach, being neither above us in the air nor on the extreme borders of the sea, so that we are unable to take hold of it; but it is near us, abiding, in fact, in three portions of us, namely, in our mouths, and our hearts, and our hands; by symbols, that is to say, in our words, and counsels, and actions; for the mouth is the symbol of speech, and the heart of counsels, and the hands of actions, and in these happiness consists. (184) For when such as the words are, such also is the mind; and when such as the counsels are, such likewise are the actions; then life is praiseworthy and perfect.

But when these things are all at variance with one another life is imperfect and blameable, unless some one who is at the same time a lover of God and beloved by God takes it in hand and produces this harmony. For which reason this oracular declaration was given with great propriety, and in perfect accordance with what has been said above, ”Thou hast this day chosen the Lord to be thy God, and the Lord has this day chosen thee to be his people. (185) It is a very beautiful exchange and recompense for this choice on the part of man thus displaying anxiety to serve God, when God thus without any delay takes the suppliant to himself as his own, and goes forth to meet the intentions of the man who, in a genuine and sincere spirit of piety and truth, hastens to do him service. But the true servant and suppliant of God, even if by himself he be reckoned and classed as a man, still in power, as

has been said in another place, is the whole people, inasmuch as he is equal in value to a whole people. And this is naturally the case in other matters also; (186) for, as in a ship, the pilot is of as much importance as all the rest of the crew put together;

and, as in an army, the general is of as much value as the whole of the army, since, if he is slain, the whole army is defeated as much as if it had been slain to a man and utterly destroyed; so in the same manner the wise man is, as to importance, on a par with the whole nation, being defended by that indestructible impregnable fortress, piety towards God.

On Nobility

XXXV. (187) We ought to rebuke in no measured language those who celebrate nobility of birth as the greatest of all blessings, and the cause also of great blessings, if in the first place they think those men nobly born who are sprung from persons who were rich and glorious in the days of old, when those very ancestors themselves, from whom they boast to be descended, were not made happy by their unlimited abundance; since, in truth, that which is really good does not naturally or necessarily lodge in any external thing, nor in any of the things which belong to the body, and indeed I may even say not in every part of the soul, but only in the dominant and most important portion of it. (188) For when God determined to establish this in us out of his own exceeding mercy and love for the human race, he would not find any temple upon earth more beautiful or more suited for its abode than reason:

for the mind makes, as it were, an image of the good and consecrates it within itself, and if any persons disbelieve in it of those who have either never tasted wisdom at all, or else have done so only with the edges of their lips (for silver and gold, and honours, and offices, and vigour and beauty of body, resemble those men who are appointed to situations of authority and power, in order to serve virtue as if she were their queen), never having obtained a sight of the most brilliant of all lights. (189) Since, then, nobility of mind, perfectly purified by complete purifications, is the proper inheritance, we ought to call those men alone noble who are temperate and just, even though they may be of the class of domestic slaves, or may have been bought with money. But to those persons who, being sprung from virtuous parents, do themselves turn out wicked, the region of nobleness is wholly inaccessible; (190) for every bad man is destitute of a house, and destitute of a city, having been driven from his proper country, namely, virtue; which is the real, genuine country of all wise men: and ignobleness does of necessity attach itself to such a man, even though he be descended from grandfathers and great grandfathers whose lives were wholly irreproachable, since he studies to alienate himself from them and detaches himself from and removes to the greatest possible distance from real nobility in all his words and actions.

(191) But moreover, besides that wicked men cannot possibly be noble, I also see that they are all of them irreconcileable enemies to nobility, inasmuch as they have destroyed the reputation which accrued to them from their ancestors, and have dimmed and extinguished all the brilliancy which did exist in their race.

XXXVI. (192) And it is for this reason, as it appears to me, that some most affectionate fathers disown and disinherit their sons, cutting them off from their homes and from their kindred, when the wickedness which is displayed in them has over-mastered the exceeding and all-pervading love which is implanted by nature in parents. (193) And the truth of this assertion of mine is easy to be seen from other circumstances also. What good could it ever be to any man that his ancestors had been endowed with ever such great acuteness of vision if he himself were deprived of his eyes? How could that fact assist him to see? Or again, supposing a person to have an impediment in his speech, how would his utterance be assisted by the fact that his parents or his grandfathers had had fine voices? And how will a man who has been emaciated and exhausted by a long and wasting disease, be assisted to recover his former strength, if the original founders of his race are, on account of their strength as athletes, enrolled among the Olympic conquerors, or the victors at any other periodical games? For their bodily infirmities will equally remain in the same condition as before, not receiving any amelioration from the successes of their relations. (194) In the same manner, just parents are of no advantage to unjust men, nor temperate parents to intemperate children, nor, in short, are ancestors of any kind of excellence of any advantage to wicked descendants;

for even the laws themselves are of no advantage to those who transgress them, as they are meant to punish them, and what is it that we ought to look upon as unwritten laws, except the lives of those persons who have imitated virtue? (195) On which account, I imagine, that nobility herself, if God were to invest her with the form and organs of a man, would stand before those obstinate and unworthy descendants and speak thus: ”Relationship is not measured by blood alone, where truth is the judge, but by a similarity of actions, and by a careful imitation of the conduct of your ancestors. But you have pursued an opposite line of conduct, thinking hateful such actions as are dear to me, and loving such deeds as are hateful to me; for in my eyes modesty, and truth, and moderation, and a due government of the passions, and simplicity, and innocence, are honourable, but in your opinion they are dishonourable; and to me all shameless behaviour is hateful, and all falsehood, and all immoderate indulgence of the passions, and all pride, and all wickedness. But you look upon these things as near and dear to you. (196) Why, then, do you, when by your actions you show all possible eagerness to alienate yourselves from them, sheltering yourselves under a plausible name, hypocritically pretend in words to a relationship? For I cannot endure seductive insinuations falsely put on, or any deceit;

because it is easy for any persons to find out specious arguments, but it is not easy to change an evil disposition into a good one. (197) ”And I, looking therefore at these facts, both now consider and shall always think those persons who have kindled sparks of enmity my enemies, and I shall look upon them with more suspicion than upon those who have been reproached openly for want of nobility; for they, indeed, have this to allege in their defence, that they have no connection at all with excellence. But you are justly liable to punishment who act thus after having been born of noble houses, and being fond of making your boast of your noble descent, and of looking upon it as your glory; for, though archetypal models of

virtue have been established in close connection with, and in a manner implanted in you, you have determined to give no good impression of them yourselves. (198) But that nobility is placed only in the acquisition of virtue, and that you ought to imagine that he who has that is the only man really noble, and not the man who is born of noble and virtuous parents, is plain from many circumstances."

XXXVII. (199) Again, who is there who would deny that those men who were born of him who was made out of the earth were noble themselves, and the founders of noble families? persons who have received a birth more excellent than that of any succeeding generation, in being sprung from the first wedded pair, from the first man and woman, who then for the first time came together for the propagation of offspring resembling themselves. But, nevertheless, when there were two persons so born, the elder of them endured to slay the younger; and, having committed the great and most accursed crime of fratricide, he first defiled the ground with human blood. (200) Now, what good did the nobility of his birth do to a man who had displayed this want of nobleness in his soul? which God, who surveys all human things and actions, detested when he saw it; and, casting it forth, affixed a punishment to it, not slaying him at once, so that he should arrive at an immediate insensibility to misfortunes, but suspending over him ten thousand deaths in his external senses, by means of incessant griefs and fears, so as to inflict upon him the sense of the most grievous calamities. (201) Now there was, in the subsequent generations, a man very greatly approved of, a most holy man, whose piety the sacred historian, who has written the books called the law, has thought worthy of being recorded in the sacred volumes.

Accordingly, in the great deluge when all the cities of the world were utterly destroyed (for even the highest mountains were overwhelmed by the increase and continual rising of the rapid flood), he alone was saved, with all his kindred, having received such a reward for his virtue that it is not possible to imagine a greater one. (202) This man, again, had three sons; and, though they had had their share in the blessing thus bestowed upon their father, one of them dared to turn his father, the cause of his safety, into ridicule, laughing at him, and mocking and reviling him, because of an error which he committed unintentionally, and displaying to those who did not see it what he ought to have, concealed, so as to bring disgrace on him who had begotten him. Therefore, having now fallen from his brilliant nobility of birth and having become accursed, and having also become the beginning of misery to all his posterity, he suffered all those evils which it was fitting for a man to suffer who had disregarded all the honour due to his parents. (203) But why should I speak of these men, and pass over the first man who was created out of the earth? who, in respect of the nobleness of his birth can be compared to no mortal whatever, inasmuch as he was fashioned by the hand of God, and invested with a form in the likeness of a human body by the very perfection of all plastic art.

And he was also thought worthy of a soul, which was derived from no being who had as yet come into existence by being created, but God breathed into him as much of his own power as mortal nature was capable of receiving. Was it not, then a perfect excess of all nobleness,

which could not possibly come into comparison with any other which is ever spoken of as favours? (204) for all persons who lay claim to that kind of eminence rest their claims on the nobility of their ancestors. But even those men who have been their ancestors were only animals, subject to disease and to corruption, and their prosperity was, for the most part, very unstable. But the father of his man was not mortal at all, and the sole author of his being was God. And he, being in a manner his image and likeness according to the dominant mind in the soul, (205) though it was his duty to preserve that image free from all spot of blemish, following and imitating as far as was in his power the virtues of him who had created him, since the two opposite qualities of good and evil (what is honourable and what is disgraceful, what is true and what is false) were set before him for his choice and avoidance, deliberately chose what was false, and disgraceful, and evil, and despised what was good, and honourable, and true;

for which conduct he was very fairly condemned to change an immortal for a mortal existence, being deprived of blessedness and happiness, and therefore he naturally was changed so as to descend into a laborious and miserable life.

XXXVIII. (206) But, however, let these men be set down as common rules and limits for all men, in order to prevent them from priding themselves on their noble birth, and so departing from and losing the rewards of excellence. But there are also other especial rules given to the Jews besides the common ones which are applicable to all mankind; for they are derived from the original founders of the nation, to whom the virtues of their ancestors were absolutely of no benefit at all, inasmuch as they were detected in blameable and guilty actions, and were convicted, if not by any other human being, at all events by their own consciences, which is the sole tribunal in the world which is never led away by any artifices of speech. (207) The first man of them had a numerous family, inasmuch as he had children by three wives, not forming these connections for the sake of pleasure, but because of his hope of multiplying his race. But, of all his children, one alone was appointed to be the inheritor of his father's possessions; and all the rest, being disappointed of their reasonable hopes, and having failed to obtain any portion whatever of their father's wealth, departed to live in different countries, having been completely alienated from that celebrated nobility of birth.

(208) Again, to the one who was approved of as the heir, there were born two sons, twins, resembling one another in no particular except in the hands, and even in them only by some especially providence of God, inasmuch as they were alike neither in their bodies nor in their minds, for the younger one was obedient to both his parents, and was really amiable and pleasing, so that he obtained the praises even of God; while the elder was disobedient, being intemperate in respect of the pleasures of the belly and of the parts beneath the belly, by a regard for which he was induced even to part with his birth-right, as far as he himself was concerned, though he repented immediately afterwards of the conditions on which he had forfeited it, and sought to slay his brother, and, in fact, to do everything imaginable by which he could be likely to pain his parents; (209) therefore they, in the first place, offered

up prayers for his brother to the supreme God, who accepted them, and who did not choose to leave any one of them unaccomplished; while to the others they gave, out of compassion, a subordinate rank, appointing that he should serve his brother, thinking, as indeed is the truth, that the fact of not being his own master, is good for a wicked man.

(210) And if the elder brother had cheerfully submitted to the servitude, he would have been thought worthy of a secondary reward, as having come off second in a contest of virtue; but as the case stands, having behaved in a self-willed manner, and having refused to submit to servitude, he became the cause of great reproach, both to himself and to his descendants, so that his miserable life has been indelibly recorded for a most manifest proof that nobility of birth is of no service whatever to those who do not deserve to have it.

XXXIX. (211) These men therefore are both of that class which is open to reproach; men whom, as they showed themselves wicked men, though descended from virtuous fathers, the virtues of their fathers failed to profit in the least, while the vices which existed in their souls did them infinite mischief; and I can also speak of others, who, on the contrary, ranged themselves in a better class, after having been born in a worse, since their forefathers were guilty, while their own life was to be admired and was full of praise and virtue. (212) The most ancient person of the Jewish nation was a Chaldaean by birth, born of a father who was very skilful in astronomy, and famous among those men who pass their lives in the study of mathematics, who look upon the stars as gods, and worship the whole heaven and the whole world; thinking, that from them do all good and all evil proceed, to every individual among men; as they do not conceive that there is any cause whatever, except such as are included among the objects of the outward senses. (213) Now what can be more horrible than this?

What can more clearly show the innate ignobleness of the soul, which, by consequence of its knowledge of the generality of things, of secondary causes, and of things created, proceeds onwards to ignorance of the one most ancient uncreated Being, the Creator of the universe, and who is most excellent on this account, and for many other reasons also, which the human reason is unable to comprehend by reason of their magnitude? (214) But this man, having formed a proper conception of this in his mind, and being under the influence of inspiration, left his country, and his family, and his father's house, well knowing that, if he remained among them, the deceitful fancies of the polytheistic doctrine abiding there likewise, must render his mind incapable of arriving at the proper discovery of the true God, who is the only everlasting God and the Father of all other things, whether appreciable only by the intellect or perceptible by the outward senses; while, on the other hand, he saw, that if he rose up and quitted his native land, deceit would also depart from his mind. changing his false opinions into true belief. (215) At the same time, also, the divine oracles of God which were imparted to him excited still further that desire which longed to attain to a knowledge of the living God, by which he was guided, and thus went forth with most unhesitating earnestness to the investigation of the one God.

And he never desisted from this investigation till he arrived at a more distinct perception, not indeed of his essence, for that is impossible, but of his existence, and of his over-ruling providence as far as it can be allowed to man to attain to such; (216) for which reason he is the first person who is said to have believed in God, since he was the first who had an unswerving and firm comprehension of him, apprehending that there is one supreme cause, and that he it is which governs the world by his providence, and all the things that are therein. And having attained to a most firm comprehension of the virtues, he acquired at the same time all the other virtues and excellencies also, so that he was looked upon as a king by those who received him, not indeed in respect of his appointments, for he was only a private individual, but in his magnanimity and greatness of soul, inasmuch as he was of a royal spirit. (217) For, indeed, his servants at all times steadfastly observed him, as subjects observe a ruler, looking with admiration at the universal greatness of his nature and disposition, which was more perfect than is customary to meet with in a man; for he did not use the same conversation as ordinary men, but, like one inspired, spoke in general in more dignified language.

Whenever, therefore, he was possessed by the Holy Spirit he at once changed everything for the better, his eyes and his complexion, and his size and his appearance while standing, and his motions, and his voice; the Holy Spirit, which, being breathed into him from above, took up its lodging in his soul, clothing his body with extraordinary beauty, and investing his words with persuasiveness at the same time that it endowed his hearers with understanding. (218) Would not any one, then, be quite correct to say that this man who thus left his native land, who thus forsook all his relations and all his friends, was the most nobly related of all men, as aiming at making himself a kinsman of God, and labouring by every means in his power to become his disciple and friend? And that he was deservedly ranked in the very highest class among the prophets, because he trusted in no created being in preference to the uncreated God, the Father of all? And being honoured as king, as I have said before, by those who received him among them, not as having obtained his authority by warlike arms, or by armed hosts, as some persons have done, but having received his appointment from the all-righteous God, who honours the lovers of piety with independent authority, to the great advantage of all who are associated with them.

(219) This man is the standard of nobleness to all who come to settle in a foreign land, leaving that ignobleness which attaches to them from foreign laws and unbecoming customs, which give honours, such as are due only to God, to stocks, and to stones, and, in short, to all kinds of inanimate things; and who have thus come over to a constitution really full of vitality and life, the president and governor of which is truth.

XL. (220) This nobleness has been an object of desire not only to God-loving men, but likewise to women, who have discarded the ignorance in which they have been bred up, which taught them to honour, as deities, creatures made with hands, and have learnt instead that knowledge of there being only one supreme Ruler of the universe, by whom the whole world is governed and regulated; (221) for Tamar was a woman from Syria Palestina, who had

been bred up in her own native city, which was devoted to the worship of many gods, being full of statues, and images, and, in short, of idols of every kind and description. But when she, emerging, as it were, out of profound darkness, was able to see a slight beam of truth, she then, at the risk of her life, exerted all her energies to arrive at piety, caring little for life if she could not live virtuously; and living virtuously was exactly identical with living for the service of and in constant supplication to the one true God.

(222) And yet she, having married two wicked brothers in turn, one after the other, first of all the one who was the husband of her virginity, and lastly him who succeeded to her by the law which enjoined such a marriage, in the case of the first husband not having left any family, but nevertheless, having preserved her own life free from all stain, was able to attain to that fair reputation which falls to the lot of the good, and to be the beginning of nobleness to all those who came after her. But even though she was a foreigner still she was nevertheless a freeborn woman, and born also of freeborn parents of no insignificant importance; (223) but her handmaidens were born of parents who lived on the other side of the Euphrates on the extremities of the country of Babylon, such as were given as part of their dowry to maidens of high rank when they were married, but still were often thought worthy to be taken to the bed of a wise man; and so they first of all were raised from the title of concubines to the name and dignity of wives, and in a short time, I may almost say, instead of being looked upon as handmaidens they were raised to an equality in point of dignity and consideration with their mistresses, and, which is the most extraordinary circumstance of all, were even invited by their mistresses to this position and dignity.

For envy does not dwell in the souls of the wise, and whenever that is not present they all have all things in common. (224) And the illegitimate sons borne by those handmaidens differed in no respect from the legitimate children of the real wives, not only in the eyes of the father who begot them, for it is not at all surprising if he who was the father of them all displayed an equal degree of good-will to them all, since they were all equally his children; but they also were equally esteemed by their stepmothers. For they, laying aside all that dislike which women so commonly feel towards their stepsons, changed it into an unceasing affection with which they united themselves to them. (225) And the stepsons, showing a reciprocal good will to them, honoured their stepmothers as if they had been their natural mothers. And their brothers, being separated from them only by the mixture in their blood, nevertheless did not think them worthy of only a half degree of affection, but even increased their feelings so that they entertained a twofold degree of love for them, being equally beloved by them in return; and thus more than filled up what might else have appeared likely to be deficient, showing an eagerness to exhibit the same harmony and union of disposition with them that they did with their brethren by both parents.

XLI. (226) We must not, therefore, give in to those persons who seek to creep stealthily into the possession of a property belonging to others, namely, nobility of birth, as though it were of right their own, and who, with the exception of those whom I have mentioned, might justly be looked upon as enemies not only of the race of the Jews but of all the human

race in every quarter. Of the one because they give a truce to those of the same nation, allowing them to despise sound and stable virtue, through trusting implicitly in the virtue of their ancestors; and of the others because, even if they could attain to the highest and most absolute perfection of all excellence, they would still derive no advantage themselves, because of their not having irreproachable fathers and grandfathers. (227) Than which I do not know that there can possibly be a more mischievous doctrine, if there is no avenging punishment to follow those who being descended of virtuous parents have made themselves, and if on the contrary no honour is to be assigned to those who have become good though born of wicked parents, though the law judges each man by himself, and does not praise or blame any one with reference to the virtues or vices of his ancestors.

On Rewards and Punishments

I. (1) We find, then, that in the sacred oracles delivered by the prophet Moses, there are three separate characters; for a portion of them relates to the creation of the world, a portion is historical, and the third portion is legislative. Now the creation of the world is related throughout with exceeding beauty and in a manner admirably suited to the dignity of God, taking its beginning in the account of the creation of the heaven, and ending with that of the formation of man; the first of which things is the most perfect of all imperishable things, and the other of all corruptible and perishable things. And the Creator, connecting together immortal and mortal things at the creation, made the world, making what he had already created the dominant parts, and what he was about to create the subject parts. (2) The historical part is a record of the lives of different wicked and virtuous men, and of the rewards, and honours, and punishments set apart for each class in each generation. The legislative part is sub-divided into two sections, one of which has a more general object proposed to it, laying down accordingly a few general comprehensive laws; the other part consists of special and particular ordinances. And the general heads of these special ordinances are ten, which are said not to have been delivered to the people by an interpreter, but to have been fashioned in the lofty region of the air, and to have been connected by a rational distinctness and utterance.

While the others, I mean the particular and minute laws, were delivered by the prophet. (3) And as, in my former treatises, I have dwelt upon each of these to as great an extent as the time permitted me, and as I have also enlarged upon all the different virtues which the lawgiver has assigned to peace and war, I will now proceed in regular order to mention the rewards which have been proposed for virtuous men, and the punishments threatened to the wicked; (4) for, after he had trained all those who are living under his constitution and laws by gentle precepts, and admonitions, and expectations, and subsequently by more several threats and warning, he summoned them all to hear the promulgation of the law; and they all, coming as to a sacred meeting, displayed their own eager choice and approbation of those laws in such a way as to give a most convincing proof of their truth. (5) And then some of them were found to be diligent labourers in the practice of virtue, not disappointing the good hopes which were formed of them, nor dishonouring the laws which were their instructors. Others were found to be unmanly, and effeminate, and cowardly, out of the innate weakness

and imbecility of their souls, who, fainting before any real danger or trouble came upon them, disgraced themselves and became the ridicule of the spectators.

(6) On which account the one class received decisions in their favour, and proclamations in their honour, and all such rewards as are usually given to conquerors; while the others departed not only without the garlands of victory, but even after having sustained a most disgraceful defeat, more grievous than any which befalls a man in the gymnastic contests. For there the bodies, indeed, of the athletes are overthrown, but so that they can be easily raised again; but in this case it is the whole life which falls, which, when once it is overthrown, it is scarcely possible to raise again. (7) And our lawgiver announces a very suitable arrangement and appointment of privileges and honours for the one; and, on the contrary, of punishments for the others, as affecting individuals, and houses, and cities, and countries, and nations, and vast regions of the earth.

II. And, first of all, we must investigate the subject of honours, since that is both more profitable and more pleasant to hear of, taking our commencement from the particular instances of individuals. (8) The Greeks say that in ancient times the famous Triptolemus was raised aloft and borne on winged dragons, and that while flying along in this manner he sowed the grains of wheat over the whole of the earth, in order that, instead of eating acorns, the human race might for the future have wholesome, and advantageous, and most pleasant food. This story, then, like many other tales, being, as it were, a fabulous fiction, may well be left to those who are accustomed to study sophistry rather than wisdom, and juggling tricks in preference to the truth; (9) for originally and simultaneously with the first creation of the universe, God supplied all living creatures with necessary food, producing it out of the earth, and, above all things, providing the race of mankind with all that was requisite, to whom also he gave the supremacy over every animal born of the earth. For, among the works of the Deity, there is nothing posthumous, but all those things which appear to be brought to perfection at a subsequent time by the care, and diligence, and skill of men are in all cases previously produced in a half-finished state by the provident care of nature, so that it is not a wholly absurd statement that all learning is only recollection.

(10) However, these questions may be postponed for subsequent discussion. But we must now consider that most necessary of all things, the sowing of seed, which the Creator has sown in a very excellent soil, namely, in the rational soul. (11) Now, of this the most important seed is hope, the fountain of all men's lives; for it is by the hope of gain that the money-changer applies himself to many kinds of traffic; and it is through hope of a favourable voyage that the sailor passes over long seas; and it is from hope of glory that the ambitious man applies himself to public affairs, and to the superintendance of the commonwealth and matters of state. It is through hope of decisions in their favour and of crowns, that those who exercise their bodies in athletic labours enter the gymnastic contests. Hope is the source of all happiness; hope excites those persons who are filled with an admiration of virtue to study philosophy, under the idea that by her means they will be able to obtain a clear sight of the nature of all existing things, and to do things which are in accordance with and con-

sistent with the perfection of those who most excellent modes of life—and contemplative and the practical, which he who attains to is at once truly happy.

(12) Now some persons have either, like enemies, stifled and destroyed all the seeds of hope by kindling all the vices in the soul, or else, like persons ignorant of and indifferent to the skill of the husbandman, they have allowed them to perish through neglect. There are also some persons who, appearing to be diligent husbandmen, but who yet, esteeming self-love above piety, have attributed the causes of their successes to themselves. (13) And all these men are very blameable, and he alone is worthy of being accepted who attributes his hope to God, both as being the author of his birth and as being alone able to keep him free from injury and free from utter destruction. What reward, then, is assigned to the man who is crowned as conqueror in this contest? Man is a compound animal, made up of a mortal and immortal nature, not being the same with nor yet entirely different from the one who has obtained the prize. (14) This man the Chaldaeans name Enos, but this name, when translated into the Grecian language, means "a man," he having received the common name of the whole race for his own name, as an especial honour; as if it was not right for any one to be considered as a man at all who does not hope in God.

III. (15) And after the victory of hope there is another contest in which repentance contends for the prize; having, indeed, no share in that nature which is invincible, and which never changes its purpose, and which is always of the same character, entertaining the same disposition, but which is on a sudden seized with an admiration for and love of the better part, and which is anxious to leave the covetousness and injustice in which it has been bred up, and to go over to moderation and justice, and the other virtues; (16) for these are twofold prizes, which are proposed for twofold successes, first of all for the abandonment of what is disgraceful, and, secondly, for the choice of what is excellent; and the prizes are a departure from home, and solitude. For Moses says, with reference to one who fled from the audacious innovations of the body, and who came over to the interest of the soul, "He was not found because God changed his place; (17) and by this enigmatical expression the two things are clearly intimated, the migration by the change of place, and the solitude by his not being found. And very appropriately is this stated; for if in real truth man had resolved at all times to show himself really superior to the passions, despising all pleasures and all appetites, then he would require to prepare himself diligently, fleeing without ever turning his head round, and forsaking his home, and his country, and his relations, and his friends;

(18) for familiar custom is an attractive thing, so that there is reason to fear that if a man remains behind he may be taken prisoner, being caught by such powerful charms all round, the appearances of which will again rouse up the disgraceful though at present dormant appetites for evil pursuits, and will restore to vitality those recollections which it was creditable to have forgotten. (19) Accordingly, many persons have become corrected and improved by migrations from their native land, having been cured by such means of their frenzied and wicked desires, by reason of the sight no longer being able to furnish to the passion the images of pleasure. For in consequence of the separation which has taken place,

this passion has only a vacuum through which to rove, since there is no longer any object present by which it can be inflamed. (20) And if it does rise up and quit its former abode, still let it avoid the assemblies of the multitude, embracing solitude; for there are snares in a foreign land resembling those, which are found in a man's own country into which those men must fall who are careless and do not look before them, and who rejoice in the society of the multitude; for the multitude is a very concentration of every thing that is irregular, disorderly, improper, and blameable, with which it is a most mischievous thing for the man who is now for the first time passing over to the ranks of virtue to proceed.

(21) For as the bodies of those men who are only just beginning to recover from a long attack of sickness are very subject to a relapse; so the soul which is just recovering its health finds its intellectual vigour weak and wavering, so that there is room to apprehend that the evil passions may return which were wont to be excited in it by a habit of living in the society of inconsiderate men.

IV. (22) Then, after these contests in which repentance is concerned, he proposes a third class of prizes, relating to justice, which every one who practises obtains a twofold reward; in the first place, that of preservation at the time of general destruction; and secondly, that of being the steward and guardian of every description of animal which is coupled in pairs for the purpose of raising a second stock instead of that which from time to time perishes; (23) for the Creator provided that the same being should be both the end of the generation which is condemned and the beginning of that which is irreproachable, teaching those who say that the world is destitute of all providence by works and not by words, that in accordance with the law which he promulgated and established in the nature of things, all the innumerable multitudes of men which live in obedience to injustice are not to be compared to one single individual who lives as a follower of justice. Now this man the Greeks call Deucalion, but the Chaldaeans name him Noah; and it was in his time that the great deluge took place. (24) And after this triad there was a second triad still more holy and more pious, of one family. For father, and son, and grandson all directed all their views to the same end of life, namely, to please the Creator and Father of the universe, despising all those objects which the generality of men admire;

glory, and riches, and pleasure, and laughing at that pride which is continually being put together and set forth with all kinds of fictitious ornaments in order to deceive the spectators. (25) This is that which makes gods of inanimate things, a great and almost impregnable fortification by the sophistries and manoeuvres of whom every city is allured, and since it takes especial hold on the souls of the young. For having entered into them it establishes itself and dwells in them from the earliest infancy to old age, subduing all those on whom God has not poured the beams of his truth. But pride is the adversary of truth, and is hard to be removed, though when it is subdued by a stronger power than itself then it does depart. (26) And this class of men is small, indeed, in number; but in power it is very numerous and very great, so that even the whole circle of the earth cannot contain it. And it reaches even to heaven; for as it is possessed of an indescribable love of contemplation and

of being always among divine objects, when it has thoroughly investigated and explained all that nature which is perceptible to the sight, it immediately proceeds onwards to that which is incorporeal and appreciable only by the intellect, without requiring the assistance of any one of the outward senses, indeed discarding even the irrational parts of the soul, and employing those parts only which are called mind and reason.

(27) Therefore, the first establisher of the sentiments devoted to God, namely, Abraham, the first person who passed over from pride to truth, employing that virtue which proceeds from instruction as a means towards perfection, chooses as his reward faith in God. And because he, by the innate goodness of his natural dispositions, had acquired a spontaneous, self-taught, and selfimplanted virtue, joy was given to him as a prize. Again, to his grandson, the meditator on and practiser of virtue, who attained to what was good by indefatigable and incessant labours, the crown which was given was the sight of God. And what can any one conceive to be either more useful or more respectable than to believe in God and throughout one's whole life to be continually rejoicing and beholding the living God?

V. (28) And let us now perceive each of these things more accurately, without allowing ourselves to be led away by names, but investigating them in their inmost parts, and going deep into them with our minds. Therefore, he who has in all sincerity believed God has by so doing received a disbelief in all other things which are created and perishable, beginning with those things in himself which exalt themselves very highly, namely, reason and the outward sense. For each of these things has a private consistory and tribunal of its own, which is erected in the one in order to ensure the proper consideration of the objects appreciable only by the intellect, the end of which is truth; and in the other for the perception of visible things, the end of which is opinion. (29) Therefore, the unstable, and erroneous, and untrustworthy character of opinion is plain from this circumstance; for it anchors upon images and probabilities. And every image is deceitful, exhibiting itself by a certain attractive similarity in lieu of the original thing itself. But reason, which is the leader of the outward sense, thinking that the decision about all things which are perceptible only by the intellect, and which are always the same and in the same condition, belongs to itself, is convicted of being in error on many points.

For when it directs its view to particular instances which are innumerable, it finds itself powerless, and unequal to the task, and faints under it, like a wrestler who is stripped up by some more mighty power; (30) but the man to whom it has been granted to see and thoroughly examine all corporeal and all incorporeal things, and to lean upon and to found himself upon God alone, with firm and steadfast reason and unalterable and sure confidence, is truly happy and blessed. (31) After faith the next prize which is offered as destined for the man who acquires virtue by the gift of nature, as being victorious without a struggle, is joy. For this man is named as the Greeks would call him, Laughter, but as the Chaldaeans would entitle him, Isaac. And laughter is an emblem in the body of that unseen joy which exists in the mind. And joy is the most excellent and the most beautiful of all the pleasant affections of the mind, (32) by means of which the whole soul is in every part entirely filled

with cheerfulness, rejoicing in the Father and Creator of all men and things, namely, in God, and rejoicing also in those things which are done without wickedness, even though they may not be pleasant, as being done virtuously, and as contributing to the duration of the universe.

(33) For as in great and dangerous sicknesses a physician sometimes actually takes away parts of the body, aiming at ensuring the sound health of the rest, and as when storms arise the pilot often throws overboard the cargo, out of a prudent regard to the safety of the men sailing in the ship; and yet the physician is not blamed for the mutilation of the body, nor the pilot for the loss of the cargo, but on the contrary both of them are praised as having seen and ensured what was advantageous in preference to what was pleasant; (34) so in the same manner we must always look with proper admiration at the nature of the entire universe, and we must be pleased with all things which are done in the world without intentional wickedness, inquiring not whether any thing has been done which is not altogether pleasant, but whether the world, like a city enjoying good laws, is guided and governed in a manner calculated to ensure its safety. (35) This man, therefore, is happy in no less a degree than the one whom I mentioned before, inasmuch as he is free from all depression or melancholy, and as he enjoys a life exempt from sorrow and exempt from fear, having no connection, not even in a dream, with any painful or austere plans of life, because every part of his soul is wholly occupied by joy.

VI. (36) And next to the man who has acquired self-taught virtue, and who has availed himself of the riches of nature, the third person who is made perfect is the meditator on and practiser of virtue, who receives as his especial reward the sight of God; for as he has had experience of all the things which can occur in human life, and as he has attained to a most intimate understanding of them, and has shrunk from no labour and from no danger which might enable him to track out and overtake that most desirable thing, truth, he has found in connection with human life and with the human race a great deal of darkness both by land and sea, and in the air, and in the atmosphere. For the atmosphere and the whole of heaven has presented to him the appearance of night, since every nature which is discernible by the outward senses is indefinite; and what is indefinite is akin to and closely resembling darkness. (37) Accordingly, he who had during the preceding periods of his life had the eyes of his soul closed, now began, though with difficulty, to open them for the continual labours which were before him, and to pierce through and dissipate the mist which had overshadowed him. For an incorporeal ray of light, purer than the atmosphere, suddenly beaming upon him, displayed to him the fact of the world appreciable only by the intellect being guided by a regular governor.

(38) But that governor or guider, being surrounded on all sides by unalloyed light, was difficult to be perceived and difficult to be understood by conjecture, since the power of sight was obscured by the brilliancy of those beams. But nevertheless the sight, although a great violence of fire was poured upon it, held out against it out of an immense desire of seeing what was before it. (39) And the Father pitied its sincere desire and eagerness to see, and

gave it power, and did not grudge the acuteness of the sight thus directed a perception of himself, as far at least as a created and mortal nature could attain to such a thing, not indeed such a perception as should show him what God is, but merely such as should prove to him that he exists; (40) for even this, which is better than good, and more ancient than the unit, and more simple than one, cannot possibly be contemplated by any other being; because, in fact, it is not possible for God to be comprehended by any being but himself.

VII. But the fact that he does exist, though it is comprehensible from the mere name of existence, is nevertheless not understood by every one, or at all events not in the best way by every one; but some men have expressly and wholly denied that there is any deity at all; while others have doubted and hesitated, as if they were unable to affirm with certainty whether he has any existence or not. Others again, who have more through habit than from any exertion of their reason, received ideas about the existence of God from those who have brought them up, have seemed to be pious by a sort of felicity of conjecture, if they have stamped their piety with an impression of superstition. (41) But if any men, by a great depth of real knowledge, have been able to represent to themselves the Creator and Governor of this universe, they, according to the common phrase, have advanced upwards from below; for having entered into this world as into a city regulated by admirable laws, and having beheld the earth consisting of mountains, and of plains, and full of seed-crops, and of trees, and of fruits, and also of all kinds of animals;

and beholding also seas, and ports, and lakes, and rivers of all sorts, whether proceeding from winter floods, or from everlasting springs, diffused over the surface of it, and the admirable temperature of the breezes and of the atmosphere, and the harmonious changes and well-ordered revolutions of the seasons of the year, and beyond all these things, the sun and moon, the planets and fixed stars, and the whole heaven, and all the host of heaven in its proper arrangement, and, in fact, the whole real world revolving in admirable order and regularity: (42) admiring, and being struck with awe and amazement at these things, they are come to form notions consistent with what they behold, that all these beautiful things, excessive as they are, and of such admirable arrangement and contrivance, were not produced spontaneously but were the work of some maker, the Creator of the whole world, and therefore that there must of necessity be a superintending providence. For it is a law of nature, that the Creator must take care of what he has created. (43) But these admirable men, so superior to all others, have, as I said, raised themselves upwards from below, ascending as if by some ladder reaching to heaven, so as, through the contemplation of his works, to form a conjectural conception of the Creator by a probable train of reasoning.

And if any persons have been able to comprehend him by himself, without employing any other reasonings as assistants towards their perception of him, they deserve to be recorded as holy and genuine servants of his, and sincere worshippers of God. (44) In this company is the man who in the Chaldaean language is denominated Israel, but in the Greek ”seeing God; not meaning by this expression seeing what kind of being God is, for that is impossible, as I have said before, but seeing that he really does exist; not having learnt this fact from

any one else, nor from anything on earth, nor from anything in heaven, nor from any one of the elements, nor from anything compounded of them, whether mortal or immortal, but being instructed in the fact by God himself, who is willing to reveal his own existence to his suppliant. (45) And how this impression was made, it is worth while to see by the observation of some similitude. Take this sun, which is perceptible by our outward senses, do we see it by any other means than by the aid of the sun? And do we see the stars by any other light than that of the stars? And, in short, is not all light seen in consequence of light? And in the same manner God, being his own light, is perceived by himself alone, nothing and no other being co-operating with or assisting him, or being at all able to contribute to the pure comprehension of his existence;

(46) therefore those persons are mere guessers who are anxious to contemplate the uncreated God through the medium of the things which he created, acting like those persons who seek to ascertain the nature of the unit through the number two, when they ought, on the other hand, to employ the investigation of the unit itself to ascertain the nature of the number two; for the unit is the first principle. But these men have arrived at the real truth, who form their ideas of God from God, of light from light.

VIII. (47) We have now described the greatest prize of all: but in addition to these prizes, the meditator on virtue receives another prize, not well-sounding indeed as to name, but very excellent to be conceived of; and this prize is called "the torpor of breadth," speaking figuratively. Now by breadth haughtiness and arrogance are typified; the soul, in those conditions, pouring forth an immoderate effusion over objects which are not desirable: and by torpor is typified the contraction of conceit, an elated and puffed-up thing. (48) But nothing is so expedient, as that unrestrained and unlimited impulses should be repressed and reduced to torpor, through the spirit of the mind being extinguished: so that the immoderate violence of the passions having become enfeebled, it may give breadth to the better part of the soul. (49) And we must also consider how exceedingly suitable a prize has thus been assigned to each of the three individuals; for to him who has been made perfect by education, faith is given as his reward; since it is necessary that he who learns must trust the man who teaches him in the matters concerning which he is instructing him; for it is difficult, or rather I might say impossible, for a man to be instructed who distrusts his teacher. (50) Again: to him who arrives at virtue by his own good natural disposition, joy is given; for a good natural disposition is a thing to be rejoiced at, and so are the gifts of nature;

since the mind derives enjoyment from all displays of acuteness and felicitous inventions, by which it finds the object which it is seeking without trouble; as if there was some prompter within enriching it with inventions; for the prompt discovery of matters previously, not certainly understood, is a subject of joy. (51) Again: to him who has acquired wisdom by meditation and practice, sight is given. For after the practical life of youth comes the contemplative life of old age, which is the most excellent and the most sacred, which God has sent down from above to take its place in the stern like a pilot, and has given the helm into

his hand as being able to guide the course of all earthly things; for without contemplation based on knowledge, there is nothing whatever that is good done.

IX. (52) Having thus mentioned one man of each class, since I am anxious not to be prolix, I will proceed to what comes next in the order of discussion. Now, this man was proclaimed as conqueror, and crowned as such in the sacred contests. And when I speak of sacred contests, I do not mean those which are accounted such by other nations, for they are in reality unholy, affixing, as they do, rewards and honours to acts of violence, and insolence, and injustice, instead of the very extremity of punishment, which of right belongs to them: but I mean rather such as the soul is by nature formed to go through, which, by means of prudence, drives away folly and wicked cunning, and by temperance drives away prodigality and stinginess, and by courage drives away both rashness and cowardice, and the other vices which are in direct opposition to the respective virtues, and which are of no use either to themselves or to any one else; (53) therefore all the virtues are presented as virgins. And the most excellent of all, having taken the post of leader as if in a chorus, is piety and righteousness, which Moses, the interpreter of the will of God, possessed in a most eminent degree.

On which account, besides an innumerable host of other circumstances which are recorded of him in the accounts which have come down to us of his life, he has received also four most especial prizes, in being invested with sovereign power, with the office of lawgiver, with the power of prophecy, and with the office of high priest. (54) For he was a king, not indeed according to the usual fashion with soldiers and arms, and forces of fleets, and infantry, and cavalry, but as having been appointed by God, with the free consent of the people who were to be governed by him, and who wrought in his subjects a willingness to make such a voluntary choice. For he is the only king of whom we have any mention as being neither a speaker nor one frequently heard, nor possessed of wealth or riches, since he was anxious rather about the wealth which sees than about that which is blind, and, if one is to speak the truth without any concealment, one who looked upon the inheritance of God as his peculiar property. (55) And this same man was likewise a lawgiver; for a king must of necessity both command and forbid, and law is nothing else but a discourse which enjoins what is right and forbids what is not right;

but since it is uncertain what is expedient in each separate case (for we often out of ignorance command what is not right to be done, and forbid what is right), it was very natural for him also to receive the gift of prophecy, in order to ensure him against stumbling; for a prophet is an interpreter, God from within prompting him what he ought to say; and with God nothing is blameable. (56) In the fourth place he received the high priesthood, by means of which he, prophesying in accordance with knowledge, worships the living God, and by which also he will bring before him in a propitiating manner, the thanksgivings of his subjects when they do well, and their prayers and supplications if at any time they are unfortunate; now since all these things belong to one class, they ought to be held together and united by mutual bonds, and to be perceived in the same man, since he who is deficient in any one of the four

is imperfect in his authority, as he is consequently invested with but a crippled authority over the common interests.

X. (57) We have now thus spoken at sufficient length concerning the rewards proposed for each individual man: but rewards are also offered to whole houses, and to very numerous families. When the nation was originally divided into twelve tribes, there were at once appointed patriarchs equal in number to the tribes, being not merely of one house or family, but connected by a still more genuine relationship: for they were all brothers having one and the same father; and the father and grandfather of these men were, with their father, the original founders of the whole nation. (58) Therefore the first man who forsook pride and came over to truth, and who despised the jugglery of the Chaldaic branches of learning, because of that more perfect vision which had been granted to him, after having seen which he was so captivated that he followed the vision, just as they say that wire is attracted by the magnet, becoming instead of a sophist which he had been before a wise man in consequence of instruction—he had many children: but they were not all virtuous, though there was one who was utterly blameless, to whom he bound the cables of his whole race, and thus brought them to a safe anchorage. (59) Again his son who had acquired spontaneous and self-taught wisdom had two sons, one a wild and untameable man, full of anger and desire, and one in short who raised up the irrational part of his soul as a fortification against the rational part;

but the other a mild and gentle follower and worker of virtue, placed in the more excellent class of equality and simplicity, the very champion of reason and declared enemy of folly: (60) he is the third of the founders of his race, a man with many sons, and the only one truly happy in this children, being free from all injury in every part of his family, and like a fortunate husbandman seeing all his seed in a state of safety, and well cultivated, and bearing fruit.

XI. (61) And every one of these three individuals has in the account which we have received of him a figurative meaning concealed below it, which we must now consider. Now the moment that any one is taught anything, it happens to him to forsake ignorance and to come over the knowledge; and ignorance is a thing of a multiform character: on this account the first of the three is said to have had many children, but not to have thought any one of them worthy for him to call his son, except one: for in a manner he who learns discards the offspring of ignorance, and repudiates them as inimical and hostile to him. (62) Now by nature all we who are men, before the reason that is in us is brought to perfection, live on the borders between virtue and vice, without ever inclining as yet to either side: but when the mind, beginning to put forth its wings, sees an appearance of the good with its whole soul, impressing it in all its parts, it immediately bursts through all restraint, and being borne on wings rushes towards it, leaving behind the kindred evil which was born with it, which it flees from, proceeding in the other direction without ever turning back: (63) this is what he intends to imply by an enigmatical expression when he says that the man who was endowed by nature with a good disposition had two sons, twins:

for every man has at the beginning simultaneously with his birth, a soul which is pregnant with twins, namely, good and evil, bearing the impression of both of them: but when it receives the blessed and happy part, then by the force of one single attraction it inclines to the good, never once leaning towards the other side, and never even wavering so as to appear to be balancing between the two. (64) But that soul which besides having a good natural disposition has also received a good education, and has been trained by the third mentioned person in the meditations of virtue, so that none of them float at random on the surface, but that they are all firmly glued and fixed in their places, as if united by some compact sinews, acquires health and acquires power, which are followed by a good complexion, owing to modesty, and also good health and beauty. (65) And thus the soul becoming a perfect company of virtues, by means of these three most excellent patronesses, nature, instruction, and meditation, and not having left one single spot in itself empty, so as to allow of the entrance of anything else, engenders perfect number, namely, two lots of sons, of six in each, being a representation and imitation of the circle of the zodiac, in order to the improvement of everything in them:

this is the family exempt from all injury, being continually devoted to the study of the holy scriptures, both in their literal sense and also in the allegories figuratively contained in them: which received as a prize, as I have said before, the supreme authority over each of the tribes of the nation. (66) Of this house therefore, as it increased and became very populous in process of time, well regulated cities were founded, being schools of wisdom, and justice, and holiness, in which also the means of acquiring all other virtue was investigated in a grave manner suited to the importance of the subject.

XII. (67) Therefore those rewards which were thus long since assigned to the good, both publicly and privately, have now been described though somewhat in outline, but sufficiently to enable anyone to comprehend with tolerable ease what has been omitted. We must now proceed in regular order to consider in turn the punishments appointed for the wicked, speaking of them in a somewhat general way since the time does not allow of my enumerating all the particular instances. (68) Now there was at the very beginning of the world when the race of men had not as yet multiplied, a fratricide: this is the first man who ever was under a curse; the first man who imprinted on the pure earth the unprecedented pollution of human blood; the first man who checked the fertility of the earth which was previously blooming, and producing all kinds of animals, and plants, and flourishing with every kind of productiveness; the first man who introduced destruction as a rival against creation, death against life, sorrow against joy, and evil against good. (69) What then could possibly have been inflicted upon him, which would have been an adequate punishment for him, who thus in one single action left no description of violence and impiety unperformed? Perhaps some one will say he should have been put to death at once;

this is a human mode of reasoning, fit for one who does not consider the great tribunal of all for men look upon death as the extreme limit of all punishments, but in the view of the divine tribunal it is scarcely the beginning of them. (70) Since then the action of this man

was a novel one, it was necessary that a novel punishment should be devised for him; and what was it? That he should live continually dying, and that he should in a manner endure an undying and never ending death; for there are two kinds of death; the one that of being dead, which is either good or else a matter of indifference; the other that of dying, which is in every respect an evil; and the more protracted the dying the more intolerable the evil. (71) Consider now then how it is that death can be said to be never ending in this man's case; since there are four different affections to which the soul is liable, two of them being conversant with good either present or future, namely, pleasure and desire; and two with evil either present or expected, namely, sorrow and fear; it cuts up the pair of those which are conversant with good by the roots, in order that the man may never receive pleasure from any accident of fortune, nor ever feel a desire even for anything pleasant;

and it leaves him only those affections conversant about evil, sorrow without any mixture of cheerfulness, and unmingled fear, (72) for the scripture says that God laid a curse upon the fratricide, so that he should be continually groaning and trembling. Moreover he put a mark upon him, that he might never be pitied by any one, so that he might not die once, but might, as I have said before, pass all his time in dying, amid griefs, and pains, and incessant calamities; and what is most grievous of all, might have a feeling of his own miseries, and be afflicted both with the evils which were before him, and also from a foresight of the number of misfortunes which were constantly impending over him, which nevertheless he was unable to guard against, since hope was wholly taken from him, which God has implanted in the race of mankind, in order that thus, having an innate comfort in themselves, they might feel their sorrows relieved, provided they had not committed any inexpiable crimes. (73) Therefore, as a man who is being carried away by a torrent shudders at the nearest waves by which he is being hurried away, and still more at those coming upon him from above, since the one is continually and incessantly propelling him forward with violence, but the other being raised above him threatens to overwhelm him utterly, so in the same manner those evils which are present are grievous, but those which proceed from fear of the future are more grievous still;

for fear continually supplies sorrowful feelings as from an everlasting spring.

XIII. (74) These punishments, then, are those which were decided on to be inflicted on the first slayer of his brother. But others were also appointed for households which had entered into any conspiracy to unite in crime. And there were some men appointed to be keepers of the temple and ministers in the sacred offices, classed as a kind of door-keepers. These men, being wholly filled with unreasonable pride, rose up in rebellion against the priests, desiring to appropriate their honours and privileges to themselves. (75) And, having elected as chief of their conspiracy the eldest of their body, who also, with a few of those who joined in this audacious folly, was the leader of the whole enterprise, they left the outer courts and precincts of the tabernacle and entered into the most holy places, expelling those who, by the oracular commands of God, had been thought worthy of the priesthood. (76) Therefore, as was natural, a great confusion spread among the whole multitude, in consequence of things

being disturbed which never ought to have been moved, and of the laws being openly violated and all the ordinances for the regular service of the temple being thrown into confusion by wicked disobedience, (77) at which the governor and president of the nation was indignant.

And, at first, displaying a stern disposition, though without any anger (for he was the meekest of men and by nature incapable of anger), he endeavoured by arguments to persuade them to alter their conduct, and not to transgress the bounds laid down for them, nor to seek to overturn the ordinances established with respect to holy and consecrated things on which the hopes of the whole nation depended. (78) But when he would not succeed in the least, but found that the people were deaf to all his entreaties, since they looked upon him as wholly under the influence of domestic affection and thought that it was on that account that he had made his brother high priest, and had given the inferior priesthood to his nephews, he still was not so much indignant at that, though it was a shocking thing, as at this other all terrible idea that they were imputing to him a contempt for the sacred oracles, in accordance with which the election of priests had taken place. [...]

XIV. (79) And there is a distinct evidence in confirmation of what I have now said recorded in the sacred scriptures; because, in the first place, the sacred historian records the prayers which he commonly calls blessings. "If," says he, "you keep the commandments of God and are obedient to his injunctions, and receive what is said to you, not merely so far as to listen to them, but also to fulfil them by the actions of your lives, you shall have as a first reward victory over your enemies; (80) for the commandments are not burdensome or too weighty for the ability of you who are to live by them to obey, nor is the good which is promised to you removed to any distance, ether beyond the sea, or at the furthest extremities of the country, so as to require a long and painful journey to avail yourselves of it. Nor did the lawgiver at once set out on his departure from earth to heaven, so that no one else being raised on high and borne aloft on wings could attain to the obedience which he enjoined; but the obedience remained near and very close to men, being fixed separately in three parts of us, in the mouth, and heart, and hands; that is to say, in the speech, and designs, and actions of every one. (81) For if such as the designs are, such also are the speeches; and such as the words spoken, such also are the actions;

and if these things are bound up with each other, reciprocally preceding and following one another through the indissoluble bonds of harmony; then happiness prevails, and this is the truest wisdom and prudence. For wisdom has reference to the service of God, and prudence to the regulation of human life. (82) Therefore, as long as the commandments conveyed in the laws are only spoken, they meet with but little or no acceptance; but when words in proper consistency and conformity with them are added to them in all the pursuits of life, then those commandments, being brought forth as it were from deep darkness to light, will shine forth in all respectability and glory; (83) for who, even of those who are naturally envious, would hesitate to say that this is the only wise and truly learned race of men, which has the sense not to leave the divine commands destitute of and unattended by corresponding actions, but which takes care to fulfil the words with praiseworthy actions?

(84) This class of men lives not far from God, keeping always before its eyes the beautiful things of heaven, and being guided in all its ways by heavenly love; so that if any one were to inquire of what character a great nation is, one might very properly answer—it is a nation whose most sacred prayers God hears, and to whose invocations, proceeding as they do from a pure conscience, he gladly draws near.

XV. (85) But since there are also two classes of enemies—the one being men, who are so deliberately, out of covetousness; the other being beasts, who are not so out of any deliberate purpose, or through study, but as being endowed with a nature utterly alien to ours—we must proceed to speak of them both in turn, and we will take, in the first place, the beasts which are our natural enemies; for these are hostile not to one city, or to one nation, but to the whole race of mankind, and that too not for any definite or limited period of time, but for an indefinite and illimitable eternity. (86) Of these some fear man as their master, and crouch beneath him with an angry fear; others, again, being bold and fearless, watch their opportunity and are the first to begin the warfare and attack him; if they are weaker than he, by an ambush; and if they are stronger, openly. (87) For this war is one which admits of no truce and of no termination, but is like that existing between the wolves and the sheep, and between all wild beasts, whether living in the water or on the land, and men; and no mortal can terminate it, but only the one uncreated God, when he selects some persons as worthy to be the saviours of their race;

men who are peaceful, indeed, in disposition, fond of unanimity and fellowship with others, with whom envy has either absolutely never had any connection at all, or else it has speedily departed from them; and these men have determined to throw all their own private good things into the common stock for the use and enjoyment of all. (88) For if this good should ever at any future time shine upon the world, so that we may be able to see the time in which the savage animals shall become manageable, long before that the wild passions in the soul will be tamed, and it is not possible to imagine a greater blessing than that; for is it not a piece of absolute folly to imagine that we can ever avoid injuries from wild beasts which are outside, while we are continually training up the passions within ourselves to a terrible degree of savageness? On which account we must not despair that when the passions of our mind are tamed and subdued, then the wild beasts also will be broken in.

(89) Then it seems to me that bears, and lions, and leopards, and those beasts which are found only in India, elephants and tigers, and all other animals whose courage and strength are invincible, will change from their solitary and unsociable habits, and adopt a more gregarious life, and, by a gradual imitation of those animals which live in troops, will become softened and accustomed to the sight of men, being no longer in a constant state of excitement and fury against him, but rather feeling awe of him as their ruler and natural master, and will behave with proper respect to him; and some of them, with an exceeding greatness of tameness and affection for their master, like Maltese dogs, will even fawn upon them and wag their tails with a cheerful motion. (90) Then the species of scorpions, and serpents, and other reptiles will keep their venom inoperative; and the Egyptian river will produce

those animals, which are at present carnivorous and which feed on man, called crocodiles and hippopotami, in a tame and gentle condition; and the sea too will produce innumerable kinds of animals, among all of which the virtuous man will be sacred and unhurt, since God honours virtue and has given it immunity from all designs against it as a proper reward.

XVI. (91) Thus, then, the most ancient war, both in point of time and in nature, will be put an end to, when all the wild beasts will be tamed and will have altered their dispositions so as to become manageable. But the more modern war, which has arisen out of the deliberate purposes of men from their covetousness, will be likewise easily put an end to, as it appears to me, since men will be ashamed to be seen to be more savage than even the brute beasts, after they have escaped all injury and damage from them; (92) for it will naturally appear a most shameful thing for venomous, carnivorous, man-devouring, unsociable, ferocious animals to have become friendly to man, changing to a peaceful disposition, and for man, who is by nature a gentle animal, with a natural inclination to sociality and unanimity, to renounce peace and seek the destruction of his fellows. (93) Therefore, says the lawgiver, peace shall never come at all into the country of the pious, but shall fall to pieces of itself, and shall be dashed to pieces against itself, when the enemies perceive against what fierce and invincible enemies the contest is, and employ against them the irresistible alliance of justice; for virtue is a great, and dignified, and very venerable thing, and is by itself, when in tranquillity, able to alleviate the attacks of great evils.

(94) And even if some men are in their frenzy driven to quarrel, indulging their spontaneous and implacable desire for war, until indeed they are actually engaged, they will, being full of confidence, behave with great insolence, but after they have once come to a regular contest they will then find that they have made an empty boast, and that they are unable to gain the victory; for as they will be repelled by force equal to their own, or even more powerful still, they will flee in great confusion, a hundred fleeing before five, and a host of ten thousand before a hundred men, and those who had come by one road fleeing by a great number. (95) Some will even flee when no one pursues at all except fear, turning their backs towards the enemy, so as to afford a full mark for shooting, so that it will be very easy for the whole army to fall, being slain to a man; for a man will come forth, says the word of God, leading a host and warring furiously, who will subdue great and populous nations, God sending that assistance which is suitable for pious men; and this assistance is an intrepid hardihood of soul, and an irresistible strength of body, either of which things is formidable to the enemy, and if both qualities are united they are completely invincible.

(96) Moreover he says, ”That some of the enemy will be unworthy of being defeated and of perishing by the hands of men, to which he will oppose swarms of wasps, who shall fight for the pious, so as to overwhelm their enemies with shameful destruction; (97) and he predicts, that he will not only always firmly retain the bloodless victory thus gained, but that he will also have an irresistible power of dominion, so as to be able to benefit the people subject to him, who may become so, whether out of good will, or out of fear, or out of shame; for he will have in him three things of the greatest importance, all contributing greatly to rendering his

authority indestructible, namely, dignity, and terror, and beneficence, by means of which qualities the ends above-mentioned will be gained; for dignity causes respect, and terror causes fear, and beneficence causes good will; which, when they are mixed together, and adapted, and united in the soul, render subjects obedient to their rulers.

XVII. (98) These, then, are the first things which he says will happen to those who obey God, and who at all times and in all places observe his commandments, and who adapt them to every part of their lives, so that no one going astray under the influence of disease may wander from them. The second thing is wealth, which must of necessity follow peace and authority; (99) but the simple wealth of nature is food and shelter, and food is bread and water from the spring, which are both diffused over every part of the habitable world; but of shelter there are two kinds, first of all clothes, and secondly a house, on account of the injuries which result from exposure to cold and heat; each of which protections, if any one chooses to discard superfluous and excessive extravagance, is very easily provided. (100) But those who admire what has been described above, having rather a desire for the gifts of nature than for those of vain opinion, devoting themselves to frugality, and simplicity, and temperance, will have a great abundance and means for all kinds of delicate living without any labour or study;

for wealth will come to those who know how to use it in a befitting manner, as to those who are at the same time the most proper, and, in fact, the most nearly related to it and thoroughly worthy of it, gladly fleeing from all association with intemperate and insolent men, that it may not pass by those persons whose existence is a common benefit to mankind, and supply those who live to the injury of their neighbours; (101) for there is a passage in the word of God, that, "on those who observe the sacred commands of God, the heaven will shower down seasonable rains, and the earth will bring forth for them abundance of all kinds of fruits, the champaign country producing crops from seed, and the mountainous country fruit from trees; and that no period will ever be left entirely destitute of benefits for them, but that they shall without interruption, incessantly receive the favours of God, the time of harvest succeeding the season of gathering the grapes, and the season of gathering the grapes following the seed time, (102) so that men, without any cessation or any interruption, are continually carrying home one crop and hoping for another, while one as it were lies in wait for the next; so that the beginnings of those which come on after are connected with the ends of those which have preceded them, and thus make a kind of circle and revolving body, which is endowed with every imaginable good.

(103) For the great multitude of things which are thus produced will be sufficient both for present use and enjoyment, and also for an unlimited abundance of supply in the time to come, the grain constantly coming up and flourishing, as the successors of the old, and filling up the void, which would otherwise be cursed by their decay and disappearance. There are also cases in which, by reason of the ineffable plenty, no one will think at all of those stores which have been collected long ago, but leaves them without any care or any attempt to store them, permitting every one who pleases to use them without restraint and with perfect

impunity. (104) For as to those men for whom that true wisdom is stored up, which has been derived from constant meditation and practice in wisdom and holiness, on them the wrath which consists of money upon earth is abundantly poured, since the treasure-houses, by the providence and care of God, are kept continually full; because the impulses of the mind, and the endeavours of the hands, are not hindered in any way, so as to prevent the successful attainment of these objects, which are constantly pursued with anxiety. (105) But those persons who, by reason of their impiety or unrighteousness, have not a heavenly inheritance, have also no abundant possession or share of the good things upon the earth;

and even if any such thing should come to them, it quickly departs again, as if it had originally happened to them, not for the advantage of the immediate recipients, but in order that a more vehement sorrow may overwhelm them, such as must, of necessity, follow the being deprived of an important blessing.

XVIII. (106) And at that time, says the law, you, by reason of the abundant fertility, shall do what you now suffer. For now, indeed, you pay no respect either to the laws or to the customs of your country and of your forefathers, but neglecting them altogether equally, you fail to obtain what is necessary, and keep counting the houses of the usurers and money-changers, being continually wishing to borrow at heavy interest; (107) and then, as I said a minute ago, you shall do the contrary. For, by reason of your own unlimited abundance, you yourself shall lend to others, and that not lending little things, nor lending to few persons, but you shall lend large sums, and to many people, indeed to whole nations, all your affairs prospering and turning out well, both in the country and in the city; all things in the city, as respects offices of authority, and honour, and glory, and reputation, by means of wise conjectures, and prudent counsels, and conduct tending both in word and deed to the general advantage; and all the things in the country in consequence of the abundant production of all necessary things, such as corn, and wine, and oil, and all other productions which conduce to a comfortable and easy life, and these are the innumerable kinds of fruit from different trees, and the prolific increase of herds of oxen, and flocks of goats, and other kinds of cattle.

(108) But some one may say, What is the use of all these things to one who is not likely to leave heirs and successors behind him? The law, setting as it were the seal to its acts of beneficence, replies: No one shall be without offspring, nor shall there be a barren woman; but all the genuine and sincere servants of God shall fulfil the law of nature as respects the propagation of their species; (109) for the men shall become fathers, and the fathers shall be happy in their offspring, and the women shall be happy mothers of children, so that every house shall be a full company of a numerous family, no part and no name being omitted of all those which are appropriated to relations, whether referring to relations upwards, such as uncles and grandfathers, or to descending relations on the other hand of a similar kindred, such as brothers, nephews, grandsons by the sons' side, grandsons by the daughters' side, cousins, counsins' children, and every kind of blood relations. (110) But no man shall die prematurely or without having fulfilled the legitimate end of his being among those men

who observe the laws, nor shall such fail to reach the age which God has allotted to the race of man.

But the human being proceeding upwards from childhood, as it were by the different stages of a ladder, and at the appointed periods of time fulfilling the regularly determined boundaries of each age, will eventually arrive at the last of all, that which is near to death, or rather to immortality; being really and truly happy in his old age, leaving behind him a house happy in numerous and virtuous children in his own place.

XIX. (111) This is what the lawgiver in one passage says, while declaring the will of God, that, "thou shalt complete the number of thy days," prophesying thus with great beauty and using great propriety and naturalness of language. For the man who is destitute of all learning, and who disregards the law, does not speak either in reason nor in number, as the old proverb says; but he who has a fair share of instruction and who adheres to the holy laws, receives as his first reward, since he is proved to be a respectable and reputable man, a share in number and arrangement. (112) And very admirable is this fulness and completeness, not of months or years, but of days, so that no day whatever in the life of a virtuous man ever leaves an empty and open door for the entrance of sins, but is filled in all its parts and all its intervals with absolute virtue and excellence. For virtue and goodness are judged of not by quantity but by quality, for which reason I look upon it that even one day spent with perfect correctness is of equal value with the entire good life of a wise man. (113) This is what is enigmatically implied in other expressions, where the holy writer says that such a man "shall deserve blessings both at his coming in and going out;

because the virtuous man is praiseworthy in all his positions and in all his actions, both indoors and out of doors, whether engaged in affairs of state or in the regulation of his household, regulating all his affairs inside his house with economy, and all the business out of doors with a due regard to principles of state government in the way in which it is most expedient for them to be regulated. (114) If, then, any one proves himself a man of such a character in the city he will appear superior to the whole city, and if a city show itself of such a character it will be the chief of all the country around; and if a nation do so it will be the lord of all the other nations, as the head is to the body occupying the pre-eminence of situation, not more for the sake of glory than for that of advancing the interests of those that see. For continual appearances of good models stamp impressions closely resembling themselves on all souls which are not utterly obdurate and intractable; (115) and I say this with reference to those who wish to imitate models of excellent and admirable beauty, that they may not despair of a change for the better, nor of an alteration and improvement from that dispersion, as it were, of the soul which vice engenders, so that they may be able to effect a return to virtue and wisdom. (116) For when God is favourable every thing is made easy.

And he is favourable to those who display modesty and due reverence, and who seek to pass over from intemperance to temperance, and who reproach themselves for all the blameable actions of their life, and for all the base images which they have stamped upon their polluted

souls, and who aim at a tranquil state of the passions, and who keep constantly in view, as the proper object of their pursuit, a calmness and serenity of life. (117) As therefore God, by one single word of command, could easily collect together men living on the very confines of the earth, bringing them from the extremities of the world to any place which he may choose, so also the merciful Saviour can bring back the soul after its long wandering, after it has been straying about in every direction, and been ill-treated by pleasure and desire, most imperious mistresses, and guide it easily from a trackless waste into a regular road when it has once determined to flee from evil without ever looking back, a flight not liable to reproach, but the cause of its preservation, which no one will do wrong to pronounce more desirable than any return.

XX. (118) These, then, of which we have already spoken, are what are called external goods, victory over one's enemies, superiority in war, confirmation of peace, and abundance of those good things which belong to peace, riches, and honours, and authorities, and the praises which always follow those who are successful, as they are extolled by every mouth both of friends and enemies, by the one through fear, and by the others out of good will. We must now proceed to speak of what is more nearly connected with us than these things, namely, about those things which affect the body. (119) The lawgiver says, then, that a perfect freedom from disease in every respect, both privately and generally, shall be allotted to those persons who labour in the service of virtue and who make the sacred laws the guides of all their speeches and actions in life; and if there should any infirmity affect them it will not be for the sake of injuring them, but with a view to remind a mortal that he is mortal, so as to eradicate overbearing pride and improve his disposition. And sound health will follow, and a good condition of the outward senses, and a perfectness and completeness in all the parts, conducive to the unimpeded performance of those duties for which each man has been born. (120) For God has thought fit to give as a reward to the virtuous a house thoroughly well built and well put together from the foundations to the roof;

and the most natural house for the soul is the body, inasmuch as it does many things necessary and useful for life, and especially on account of the mind which has been purified by perfect purifications; (121) and which, having been initiated in the divine mysteries, and having learnt to dwell only among the motions and periodical revolutions of the heavenly bodies, God has honoured with tranquillity, wishing it to be completely undisturbed and exempt from any contact of those passions which the necessities of the body engender, adding, out of covetousness, a desire for sovereignty over the passions. For either the heaven has caused a chill to something, or has scorched something, or has made something dry, or else, on the contrary, has melted and liquefied it; from all which causes the mind is unable to keep its path through life quite straight and independent. (122) But if it has its abode in a healthy body, then it will with great care and tranquillity dwell among and devote all its leisure to the meditations of wisdom, having obtained a happy and fortunate existence. (123) This is the mind which has drunk strong draughts of the beneficent power of God, and has feasted on his sacred words and doctrines. This is the mind in which the prophet says

that God walks as in his palace; for the mind of the wise man is in truth the palace and the house of God. And he who is the God of all things is peculiarly called the God of this mind;

and again this mind is by a peculiar form called his people, not the people of any particular rulers, but of the one only and true ruler, the Holy One of holies. (124) This is the mind which a little while ago was enslaved to many pleasures and many desires, and to innumerable necessities arising from weaknesses and desires; but its evils God crushed in slavery, having elected to bring it to freedom. This is the mind which has received a favour not to be suppressed in silence, but rather to be proclaimed abroad and announced in every quarter, on account of the authority and power of its champion and defender, by which it was not thrust down to the tail, but was raised upwards to the head. (125) But all these statements are uttered in a metaphorical form, and contain an allegorical meaning. For as in an animal the head is the first and best part, and the tail the last and worst part, or rather no part at all, inasmuch as it does not complete the number of the limbs, being only a broom to sweep away what flies against it; so in the same manner what is said here is that the virtuous man shall be the head of the human race whether he be a single man or a whole people. And that all others, being as it were parts of the body, are only vivified by the powers existing in the head and superior portions of the body.

(126) These are the prayers on behalf of good men who fulfil the laws by their actions which it is said will be accomplished by the grace of the bounteous and beneficent God, who honours and rewards all that is good for the sake of its similarity to himself. We must now consider the curses appointed against those who transgress the commandments and the laws.

XXI. (127) The lawgiver of our nation denounces the first curse as the lightest of evils, namely, poverty and indigence, and a want of all necessary things, and a participation in every kind of destitution; for, says he, "The enemy shall lay waste the corn-fields before they are ripe, and when the corn is ripened they shall suddenly come and reap it. Thus causing a twofold calamity, famine to their friends and abundance to their enemies; for the prosperity of one's enemies is more, or, at all events, not less painful than one's own misfortunes. (128) And even if one's enemies are quiet, still those evils which proceed from nature and which are even more grievous, are not quiet; for you, indeed, sow the deep and fertile soil of the plain, but suddenly a cloud of locusts shall fly down and reap your crop, and what is left behind for you to carry home to your barns will bear but a very small proportion to what is sown. And, again, you shall plant a vineyard with unsparing expense, and incessant industry, and labour, such as it is natural for husbandmen to undergo; but when the vines are come to perfection, and are flourishing and weighed down with their own productiveness, the worms shall come and gather the grapes.

(129) And when you see your oliveyards flourishing, and an unbounded exuberance of fruit on the trees, you will very naturally be delighted from the hope of a successful harvest which you will be led to entertain, but when you begin to carry home the fruit, then you will be filled rather with sorrow than with joy; for the oil and all the fatness of the fruit will all flow away and disappear imperceptibly, and what is outside will be only a vain burden, empty,

left only to deceive the empty soul. And, in short, all the seed crops and all the trees will be destroyed, fruit and all, by blight of one kind or another.

XXII. (130) And there are other misfortunes also lying in wait for the men besides those which have been mentioned, all equally contributing to produce want and scarcity; for those things, by means of which nature used to provide men with good things, namely, the earth and the heaven, will both be rendered barren, the one being full of abortions and unable to bring any fruit to perfection, and the other changing its nature so as to produce an unproductive state of the seasons of the year, so that neither winter, nor summer, nor spring, nor autumn return in their appointed order, but are all violently wrenched from it, and thrown into a confusion destitute of all distinctive quality and completely disturbed, by the command of the supreme authority. (131) For then there will be no rain, no showers, no gentle springs, no soft drops of moisture, no dew, nor anything else which can contribute to the growth of plants; but, on the contrary, all things which are calculated to dry them up when beginning to grow, all things destructive of the fruit when beginning to ripen, and adapted to prevent it from ever coming to perfection. For, says God, "I will make the heaven of brass for you, and the earth iron. Implying by this enigmatical expression that neither of them shall accomplish the tasks which naturally belong to them and for which they were created;

(132) for how could iron ever bear ears of corn, or how could brass produce rain, of which all animals stand in need, and especially that animal so liable to misfortune and in need of so many things, man? And God intimates here not only barrenness and the destruction of the seasons of the year, but also the beginnings of wars, and of all the intolerable and ineffable evils which arise in wars; for brass and iron are the materials for warlike arms. (133) And the earth, indeed, shall produce dust, and masses of dirt shall be brought down from above, from heaven, weighing down the fruit and destroying it by choking, in order that nothing may be omitted which can tend to complete destruction; for numerous families will be made desolate, and cities will suddenly become empty of their inhabitants, remaining as monuments of their former prosperity and records of subsequent disaster, for the warning of those who are capable of receiving correction.

XXIII. (134) And such a complete scarcity of all necessary things will seize the people that, being wholly destitute of and indifferent to them, they will turn even to devouring one another, eating not only the gentiles and those who are no relations to them, but even their nearest and dearest kinsfolk; for the father will take the flesh of his son, and the mother will eat of the life-blood of her daughter, brothers will eat their brothers, and children will devour their parents; and, in fact, the weaker will be continually the prey of the more powerful; and that wicked and accursed food, that of Thyestes, will seem to them like a joke when compared with the excessive and intolerable evils which their necessities bring upon them; (135) for, as in the case of other persons, while they are in prosperity they desire length of life to be able to enjoy all good things, so also even those men overwhelmed with misery will have a vehement desire for life established in them, though it can only lead them to a

participation in immoderate and interminable evils, all of which are likewise irremediable. For it would have been better for such men to have escaped misery by cutting off their griefs through death, which persons who are not utterly out of their senses are accustomed to do.

But these men are arrived at such a degree of folly that they would be willing to live even to the longest possible time of life, being eager for and insatiably desirous of the greatest extremities of misery. (136) Such evils, that which appears at first to be the lightest of all misfortunes, namely, poverty, is naturally calculated to produce, when it is the result of the vengeance of God; for even though cold, and thirst, and want of food may be terrible, still they might at times be objects worth being prayed for, if they only produced instantaneous death without any delay. But when they last a long time and waste away both body and soul, then they are calculated to reproduce the very greatest of the calamities recorded by the tragic poets, which appear to me to be described in a spirit of fabulous exaggeration.

XXIV. (137) Again. To free-born people slavery is a most intolerable evil, to avoid which wise men are willing even to die, resisting in a gallant spirit which despises all danger the attacks of those who seek to inflict upon them the domination of a master. Also, an invincible enemy is an intolerable evil. And if the same person be both things at once, namely, a master and an enemy, who can endure such a complication of calamities? For such a person will be possessed of the power of inflicting injury through his authority as a master, and he will be disinclined to pardon any one by reason of his irreconcileable enmity. (138) Therefore the lawgiver pronounces that those persons who neglect the sacred laws shall have their enemies for their masters, who will treat them unmercifully, not only as having been reduced under their power by invincible attacks, but also as having voluntarily submitted to them through unforeseen calamities which famine and the want of necessaries has caused; for some persons think it well to choose lesser evils, if by so doing they can avoid greater ones; if, indeed, any one of the misfortunes above mentioned can be called a slight evil. (139) Such men, becoming slaves, endure the services imposed on them by stern commands with their bodies, but when they are oppressed as to their souls with the anguish of still more bitter spectacles, they will sink under them;

for they will see their enemies becoming the inheritors of houses which they have built, or of vineyards which they have planted, or of possessions which they have acquired, enjoying the good things and stores which have been prepared by others. And they will see their enemies feasting on the fattest of their cattle, and sacrificing them, and preparing them for the sweetest enjoyment, without being able to deprive those persons of anything who have thus robbed them. They will also see their wives, whom they married in holy wedlock for the purpose of propagating legitimate children, their modest, domestic, affectionate wives, insulted like so many courtesans. (140) And they will rush forward to defend and to avenge them, but beyond resisting they will not be able to effect anything, being deprived of all their strength and utterly disabled; for they will be exposed as a mark for their enemies, an object for plunder, and ravage, and violence, and insult, and wounds, and injuries, and contumely, and utter destruction, so that nothing belong to them can escape, but no one dart of the

enemy shall miss its blow, but every one of them shall be well aimed and successful. (141) They shall be cursed in their cities and in their villages, and cursed in their town-houses and in their dwellings in the fields. Cursed will be their plains and all the seed which is sown in them; cursed will be the fertile soil of the mountain district, and all the kinds of trees which produce eatable fruit;

cursed will be their herds of cattle, for they will be rendered barren and unproductive; cursed will be all their fruits and all their crops, for at the most critical period of their ripening they will be found to be all full of wind and destroyed. (142) The storehouses full of food and money shall be made empty; no source of revenue shall be productive any more; all the arts, all the various businesses and employments, and all the innumerable varieties of life, shall be of no use to those who adopt them; for the hopes of those who are anxious shall fail to be fulfilled; and, in short, whatever they touch, in consequence of their wicked pursuits and wicked actions, the head, and front, and end of which is the abandonment of the service of God, shall all be vain and unprofitable.

XXV. (143) For these things are the rewards of impiety and lawless iniquity. And, in addition to these things, there are diseases of the body which separately afflict and devour each limb and each part, and which also rack and torture it all over with fevers, and chills, and wasting consumptions, and terrible rashes, and scrofulous diseases, and spasmodic convulsions of the eyes, and putrefying sores and abscesses, and cutaneous disorders extending over the whole of the skin, and disorders of the bowels and inward parts, and convulsions of the stomach, and obstructions in the passages of the lungs preventing the patient from breathing easily, and paralysis of the tongue, and deafness of the ears, and imperfections of the eyes, and a general dimness and confusion of all the other senses, things which, though terrible, will yet hardly appear so when compared with other things more grievous still; (144) when, for instance, all the vivifying qualities which existed in the blood contained in the veins have escaped from it, and when the breath which is contained in the lungs and windpipe is no longer capable of receiving a salutary admixture of the outward air so nearly connected with it; (145) and when the veins are all relaxed and dissolved, which state is followed by a complete prostration of the harmony and due arrangement of the limbs, which were indeed previously distressed by the violent rush of a briny and very bitter stream stealthily pervading them;

which, when it was shut up in a narrow passage having no easy outlet, being then pressed close and pressing other parts, conduces to the production of bitter and almost intolerable pains, from which are engendered the diseases of gout and arthritic pains and diseases, for which no salutary remedy has ever been discovered, but which are incurable by any human means. (146) Some persons, when they behold these things, will be alarmed, marvelling to see how those who a little while ago were fat and full of good flesh, and flourishing exceedingly in health and vigour, have so on a sudden wasted away and become merely withered muscles and a thin skin; and how the women, formerly luxurious, and tender, and delicate by reason of the luxury to which they have been accustomed from their earliest infancy,

now, from the terrible afflictions to which they have been subjected, have become wild in their souls, and wild-looking in their bodies. (147) Then, then indeed, their enemies shall pursue them, and the sword shall exact its penalty; and they, fleeing to the cities, where they think that they have obtained a place of safety, being deluded by treacherous hopes, shall perish to a man being caught and destroyed by the ambuscades of their enemies.

XXVI. (148) And if, after all these calamities, they are not chastened, but still proceed by crooked paths, and turn off from the straight roads which lead to truth, then cowardice and fear shall be established in their souls, and they shall flee when no one pursues, and shall be routed and destroyed by false reports, as does often happen. The lightest sound of leaves falling through the air shall cause as great an agony of fear and apprehension as the most formidable war waged by the most powerful of enemies ought to produce, so that children shall be indifferent to the fate of their parents, and parents to that of their children, and brothers to that of their brethren, looking upon it that if they go to their assistance they may themselves incur the danger of captivity, while their best chance of safety consists in escaping by themselves. (149) But the hopes of wicked men do never obtain their accomplishment, and those who hope to escape thus will be still more, or at all events not less, taken prisoners than those who were previously laid hold of. And even if some such persons do escape notice, they will still be exposed to insidious attacks from their natural enemies;

and these are those most furious wild beasts who are well armed by the endowments of nature, and which God, simultaneously with the original creation of the universe, made for the purpose of striking terror into those men who were incapable of taking warning, and for executing implacable justice on those whose wickedness was incurable; (150) and those who behold their cities razed to the very foundations will hardly believe that they were ever inhabited, and they will turn the sudden misfortunes which befall men after brilliant instances of prosperity into a proverb, recording all the instances which are mentioned or passed over in history. (151) There shall also come upon them asthmas, and consumptions affecting the internal organs, producing heaviness and despondency, with great afflictions, and making all life unstable, and hanging, as one may say, from a halter. And fears incessantly succeeding one another will toss the mind up and down, agitating it night and day, so that in the morning they shall pray for the evening, and in the evening they shall pray for the morning, on account of the visible horrors which surround them when awake, and the detestable images which present themselves to them in their dreams when sleeping.

(152) And the proselyte who has come over being lifted up on high by good fortune, will be a conspicuous object, being admired and pronounced happy in two most important particulars, in the first place because he has come over to God of his own accord, and also because he has received as a most appropriate reward a firm and sure habitation in heaven, such as one cannot describe. But the man of noble descent, who has adulterated the coinage of his noble birth, will be dragged down to the lowest depths, being hurled down to Tartarus and profound darkness, in order that all men who behold this example may be corrected

by it, learning that God receives gladly virtue which grows out of hostility to him, utterly disregarding its original roots, but looking favourably on the whole trunk from its lowest foundation, because it has become useful and has changed its nature so as to become fruitful.

XXVII. (153) The cities being thus destroyed as if by fire, and the country being rendered desolate, the land will at last begin to obtain a respite, and, as one may say, to recover breath, and to look up again, after having been much exercised and harassed by the intolerable violence of its inhabitants, who drive away all the virgin periods of seven years out of the country, and discarded them from their minds; for nature taught men the only, or to speak more securely, the first festivals, namely, the recurring periods of seven days and seven years, making them times of rest, the seventh day being the period of rest for men, and the seventh year for the land. (154) But these men, utterly disregarding the whole of this law, and violating all the obligations implied in salt, or treaties, or the altar of mercy, or the common hearth, considerations by which friendship and unanimity is usually cemented, for all such things are either the number seven itself, or exist in consequence of that number, oppressed (at least the more powerful of them did so) those men who were weaker with constant and uninterrupted commands, and they oppressed the land also, continually in their covetousness pursuing unrighteous gains, and inflaming their desires so as to excite their unbridled and unjust passions to an insatiable degree.

(155) For instead of granting to men who are in the truest point of view their brothers, as having one common mother, namely, nature, instead, I say, of giving them the appointed holiday after each period of six days, and instead of giving the land a respite after each space of six years without oppressing it either with sowing of seed or planting of trees, (156) in order that it may not be exhausted by incessant labours: instead of acting thus, these men, neglecting all these admirable commandments, have oppressed both the bodies and souls of all men over whom they have had any power, with incessant severities, and have torn to pieces the strength of the deep-soiled earth, exacting revenues from it in an insatiable spirit beyond its power to contribute, and crushing it out altogether and in every part with exactions not only yearly, but even daily. (157) For all which conduct, these men shall incur the penalties and curses mentioned above: and the country being thoroughly exhausted, and having been forced to submit to innumerable afflictions, shall at last be relieved by being delivered from the burden of its impious inhabitants, and when looking around it, shall see no one left of those who destroyed its grandeur and beauty, but shall behold the market-places all free from their tumults, and wars, and acts of iniquity, and full of tranquillity, and peace, and justice;

then it shall recover its youth and former vigour, and shall enjoy tranquillity, and shall have rest at the festive seasons recurring at the sacred numbers of seven, recovering its strength again like an athlete who has been fatigued by his exertions. (158) Then, like an affectionate mother, it shall pity the sons and the daughters whom it has lost, who now that they are dead are, and still more were, when alive, a grief and sorrow to their parents; and becoming young a second time, it will again be fertile as before, and will produce an irreproachable

offspring, an improvement on its former progeny; for she that was desolate, as the prophet says, is now become happy in her children and the mother of a large family. Which prophetic saying has also an allegorical meaning, having reference to the soul; (159) for when the family is very large, and the soul is full, all kinds of passions and vices, surrounding it like so many children, such for instance as pleasures, appetites, folly, intemperance, injustice, it is sad and diseased;

and being exceedingly prostrate through illness, it is near to death, but when it is barren and has no such offspring, or when it has lost them, then it becomes changed in all its parts and becomes a pure virgin, (160) and having received the divine seed, it fashions and brings to life a new family, very admirable in their nature, and of great beauty and perfection, such as prudence, courage, temperance, justice, holiness, piety, and all other virtues and good dispositions, of which not only is their birth a blessing accompanied by happiness in its children, but the mere expectation of such a birth is a blessing, since it cheers its weakness by the anticipations of hope; (161) and hope is joy before joy, even though it may be somewhat defective in comparison with perfect joy. But still, it is in both these respects better than that which comes after; first, because it relaxes and softens the dry rigidity of care; and secondly, because by its anticipations it gives a forewarning of the impending perfect good.

XXVIII. (162) I have now, then, without making any concealment of softening the truth in any degree, explained the curses and the punishments which it is fit for those persons to endure who have despised the sacred laws of justice and piety, and who have submitted themselves to the adoption of polytheistic opinions, the end of which is impiety through forgetfulness of the instruction originally imparted to them by their forefathers, which they learnt in their earliest infancy, when they were taught to look upon the nature of the One as the only supreme God, to whom alone those persons may properly be assigned as his inheritance who pursue the genuine truth instead of cunningly invented fables. (163) If, however, they receive these exertions of power not as aiming at their destruction, but rather at their admonition and improvement, and if they feel shame throughout their whole soul, and change their ways, reproaching themselves for their errors, and openly avowing and confessing all the sins that they have committed against themselves with purified souls and minds, so as in the first place to exhibit a sincerity of conscience utterly alien from falsehood and concealing nothing evil beneath; and secondly, having their tongues also purified so as to produce improvement in their hearers, they will then meet with a favourable acceptance from their merciful saviour, God, who bestows on the race of mankind his especial and exceedingly great gift, namely, relationship to his own word; after which, as its archetypal model, the human mind was formed. (164) For even though they may be at the very extremities of the earth, acting as slaves to those enemies who have led them away in captivity, still they shall all be restored to freedom in one day, as at a given signal; their sudden and universal change to virtue causing a panic among their masters; for they will let them go, because they are ashamed to govern those who are better than themselves.

IX. (165) But when they have received this unexpected liberty, those who but a short time before were scattered about in Greece, and in the countries of the barbarians, in the islands, and over the continents, rising up with one impulse, and coming from all the different quarters imaginable, all hasten to one place pointed out to them, being guided on their way by some vision, more divine than is compatible with its being of the nature of man, invisible indeed to every one else, but apparent only to those who were saved, having their separate inducements and intercessions, (166) by whose intervention they might obtain a reconciliation with the Father. First of all, the merciful, and gentle, and compassionate nature of him who is invoked, who would always rather have mercy than punishment. In the second place, the holiness of all the founders of the nation, because they, with souls emancipated from the body, exhibiting a genuine and sincere obedience to the Ruler of all things, are not accustomed to offer up ineffectual prayers on behalf of their sons and daughters, since the Father has given to them, as a reward, that they shall be heard in their prayers.

(167) And, thirdly, that quality, on account of which above all others, the good will of the beings above-mentioned is conciliated, and that is the improvement and amelioration of those persons who are brought to treaties and agreements, who have, with great difficulty, been able to come from a pathless wilderness into a beaten road, the end of which is no other than that of pleasing God as sons please a father. (168) And when they come cities will be rebuilt which but a short time ago were in complete ruins, and the desert will be filled with inhabitants, and the barren land will change and become fertile, and the good fortune of their fathers and ancestors will be looked upon as a matter of but small importance, on account of the abundance of wealth of all kinds which they will have at the present moment, flowing forth from the graces of God as from ever-running fountains, which will thus confer vast wealth separately on each individual, and also on all the citizens in common, to an amount beyond the reach even of envy.

(169) And the change in everything will be immediate, for God will nourish the virtues against the enemies of those who have repented, who have delighted in the ruined fortunes of the nation, reviling them, and making a mockery of them, as if they themselves were destined to have a season of good fortune, which could never be put an end to, which they hope to leave, in regular succession, to their children and to their posterity; thinking, at the same time, that they will for ever behold their adversaries in lasting and unchangeable misfortunes, laid up for even remote future generations; (170) not perceiving, in their insanity, that they enjoyed that brilliant fortune which fell to their share a little while before, not for their own merits, but for the sake of giving a warning and admonition to others, for whom, as they had forsaken their national and hereditary customs, the only salutary remedy which could be found was the grief which they felt to excess when their enemies carried off their property. Therefore, weeping for and bewailing their own defeat, they will turn back again to the ancient prosperity of their ancestors, retracing all their steps with great exactness, and without its even happening to them to stray from the proper course and to be wrecked;

(171) but they who have turned their lamentations into ridicule, and have decided on celebrating, as public festivals, the days which they consider unlucky, and of feasting in memorial of matters for which they mourn, and who, in short, make themselves happy at all the unhappiness of others, when they begin to receive the due reward of their inhumanity, will learn that they have sinned, not against obscure and neglected persons, but against men of noble birth, having fuel to kindle their nobleness to a proper warmth, which, when it is properly fanned into a flame, then their glory, which a little while ago appeared to be extinguished, blazes out again. (172) For as, when the trunk of a tree is cut down, if the roots are not taken away, new shoots spring up, by which the old trunk is again restored to life as it were; in the very same manner, if there be only left in the soul ever so small a seed of virtue, when everything else is destroyed, still, nevertheless, from that little seed there spring up the most honourable and beautiful qualities among men; by means of which, cities, which were formerly populous and flourishing, are again inhabited, and nations are led to become wealthy and powerful.

Every Good Man is Free

I. (1) My former treatise, O Theodotus, was intended to prove that every wicked man was a slave, and that proposition I fully established by many natural and unquestionable arguments; and this other treatise is akin to that one, being its full brother both by the father's and the mother's side, and being even, in some sort, a twin with it, since in it we will proceed to show that every virtuous man is free. (2) Now it is said, that the most sacred sect of the Pythagoreans, among many other excellent doctrines, taught this one also, that it was not well to proceed by the plain ordinary roads, not meaning to urge us to talk among precipices (for it was not their object to weary our feet with labour), but intimating, by a figurative mode of speech, that we ought not, either in respect of our words or actions, to use only such as are ordinary and unchanged; (3) and all men who have studied philosophy in a genuine spirit, showing themselves obedient to this injunction, have looked upon it as a sentence, or rather as a law of equal weight with a divine oracle; and, departing from the common opinions of men, they have cut out for themselves a new and hitherto untravelled path, inaccessible to such as have no experience of wise maxims and doctrines, building up systems of ideas, which no one who is not pure either may or can handle.

(4) Now when I speak of men not being pure, I mean those who have either been utterly destitute of education, or else who have tasted of it obliquely, and not in a straight-forward manner, changing the stamp of the beauty of wisdom so as to give an impression of the unsightliness of sophistry. (5) These men, not being able to discern that light which is appreciable only by the intellect, by reason of the weakness of the eyes of their soul, which are by nature easily dazzled by too much brightness, like men living in night and darkness, do not believe those who live in the light of day, and regard everything which they speak of as having been them most distinctly through the beams of the sun shining powerfully upon them, as prodigious pictures, like so many visions or dreams, in no respect different from the exhibitions of jugglers; (6) for how can it be anything but a complete marvel and absurdity to call those men exiles, who do not only live in the middle of the city, but who even take a part in the councils, and courts of justice, and public assemblies, and who, at times, fulfil the duties of clerks of the market, and of superintendants of gymnastic games, and of other offices of different kinds; (7) and, on the other hand, to call those men citizens who have either never been enrolled as such at all, or else have had sentences of infamy or of banishment pronounced against them;

men who have been driven beyond the boundaries of the land, and who are unable, not only to set foot upon the country, but even to behold their native soil from a distance, unless they are urged on by some insane frenzy to rush upon certain death; for there are innumerable persons to detect and to punish all those who return from banishment, being both sharpened by their own feelings, and acting in obedience to the commands of the laws.

II. (8) Again, how can it be anything but a most unreasonable assertion, one full of complete shamelessness of insanity, (or I really know not what to call it, for the preposterousness of such a saying is so great that it is not easy to find a proper name for it), to call those men rich who are in a state of complete indigence, and destitute of even necessaries, living hardly and miserably, scarcely procuring enough for their daily subsistence, exposed to famine, as their own peculiar lot among the general plenty and abundance of others, feeding only on the breath of virtue, as they say that grasshoppers feed on air; (9) and then, on the other hand, to call those men poor who are surrounded on all sides by silver and gold, and abundance of possessions and revenues, and an inexhaustible supply of endless good things of every sort, the wealth of which has not only advantaged all their relations and friends, but has even proceeded beyond the family, and been of benefit to great crowds of persons of the same borough, or of the same tribe as the owners; aye, and going further still, it even supplies the city itself with everything which is needful in either peace or war.

(10) Moreover, those who speak thus have, in obedience to the same dream, ventured to speak of slavery as the real condition of men of the greatest importance and genuine nobility of birth, men who can refer not only to their immediate parents, but to their grandfathers and remote ancestors up to the very first founders of their race, as having been in the highest esteem both among men and women; while, on the other hand, they speak of men, whose last three generations have been branded as slaves, born of slaves, who have never been anything but slaves, as free. (11) But all these things are, as I have said before, the inventions of men whose intellects are obscured, and who are slaves to opinions utterly under the influence of the outward senses, whose judgment is continually corrupted by those who are brought before its tribunal, and as such is unstable. (12) But they ought, if they had really been at all anxious for the truth, not to show themselves, in respect of their minds, inferior to those who have been diseased in their bodies; for such invalids, out of their desire for good health, commit themselves to the physicians. But these other men hesitate to get rid of that disease of the soul, ignorance, by becoming the associates of wise men; from whom they might not only learn to escape ignorance, but they might also acquire that peculiar possession of man, namely, knowledge.

(13) And since, as that sweetest of all writers, Plato, says, envy is removed far from the divine company, but wisdom, that most divine and communicative of all things, never closes its school, but is continually open to receive all who thirst for salutary doctrines, to whom she pours forth the inexhaustible stream of unalloyed instruction and wisdom, and persuades them to yield to the intoxication of the soberest of all drunkenness. (14) And her disciples, like persons who have been initiated into the sacred and holy mysteries, when they are at

last entirely filled with the knowledge proffered to them, reproach themselves bitterly for their previous neglect, as not having taken proper care of their time, but having lived a life which was hardly deserving to be called life, in which they have been utterly destitute of wisdom. (15) Those men, therefore, act worthily who, in every case and everywhere, have resolved to dedicate the whole of their youth as the first fruits of their earliest vigour to nothing in preference to education, in which it is well for a man to spend both his youth and his age;

for as they say that vessels even when empty do nevertheless retain the odour of whatever was originally poured into them, so also are the souls of the young deeply impressed with the indelible character of those conceptions which were the first to be offered to their minds, which cannot be at all washed away by the torrent of any ideas which flow over the mind afterwards, but they to the last show the character originally given to them.

III. However, we have said enough of these matters. (16) We must now examine with accuracy that which we have taken as the subject of our investigation, that we may not be led astray through being deceived by the indistinctness of words and expressions; but that, understanding accurately what it is of which we are speaking, we may frame our determinations felicitously. (17) Slavery, then, is of two kinds; slavery of the soul and slavery of the body. Now, of our bodies, men are masters; but over our souls, wickedness and the passions have the dominion. And we may speak of freedom in the same manner. For one kind of freedom gives fearlessness of body in respect of any dangers which can come upon it from men of still more powerful body; while the other produces peace to the mind, by putting a check upon the authority of the passions. (18) Now, about the former kind, scarcely any one ever raises any question; for the chances of fortune which happen to men are infinite in number, and it often happens that men of the highest virtue have fallen into unexpected misfortunes, and so have lost the freedom which belonged to them through their birth. But there is room for inquiry about those manners which neither desires, nor fears, nor pleasures, nor pains, have ever brought under the yoke, as if they had come forth out of confinement, and as if the chains by which they had been bound were now loosened.

(19) Therefore, discarding all mention of those kinds of freedom which are only a pretence, and of all those names also which are quite unconnected with nature, but which owe their existence only to opinion, such as slaves born in the house, slaves purchased with money, slaves taken in war, let us now investigate the character of the man who is truly free, who is alone possessed of independence, even if ten thousand men set themselves down as his masters; for he will quote that line of Sophocles, which differs in no respect from the doctrines of the Pythagoreans

"God is my ruler, and no mortal man." (20) For, in real truth, that man alone is free who has God for his leader; indeed, in my opinion, that man is even the ruler of all others, and has all the affairs of the earth committed to him, being, as it were, the viceroy of a great king, the mortal lieutenant of an immortal sovereign. However, this assertion of the actual authority of the wise man may be postponed to a more suitable opportunity. We must at present

examine minutely the question of his perfect freedom. (21) If now any one advancing deeply into the matter should choose to investigate it closely, he will see clearly that there is no one thing so nearly related to another as independence of action. On which account there are a great many things which stand in the way of the liberty of a wicked man; covetousness of money, the desire of glory, the love of pleasure, and so on. But the virtuous man has absolutely no obstacle at all since he rises up against, and resists, and overthrows, and tramples on love, and fear, and cowardice, and pain, and all things of that kind, as if they were rivals defeated by him in the public games. (22) For he has learnt to disregard all the commands which those most unlawful masters of the soul seek to imposed upon him, out of his admiration and desire for freedom, of which independence and spontaneousness of action are the most especial and inalienable inheritance; and by some persons the poet is praised who composed this iambic

"No man's a slave who does not fear to die," as having had an accurate idea of the consequences of such courage; for he conceived that nothing is so calculated to enslave the mind as a fear of death, arising from an excessive desire of living.

IV. (23) But we must consider that not only is the man who feels no anxiety to avoid death incapable of being made a slave, but the same privilege belongs to those who are indifferent to poverty, and want of reputation, and pain, and all those other things which the generality of men look upon as evils, being themselves but evil judges of things, since they pronounce a man a slave from a computation of what things he has need of, looking at the duties which he is compelled to perform, when they ought to look rather at his free and indomitable disposition; (24) for the man who out of a lowly and slavish spirit submits himself to lowly and slavish actions in spite of his deliberate judgment, is really and truly a slave; but he who adapts his circumstances and actions to the present occasion, and who voluntarily and in an enduring spirit bears up against the events of fortune, not looking at any thing of human affairs as extraordinary, but having by diligent consideration fully assured himself that all divine things are honoured by eternal order and happiness; and that all mortal things are tossed about in an everlasting storm and fluctuation of affairs so as to be subject to the greatest variety of changes and vicissitudes, and who, from those considerations, bears all that can befall him with a noble courage, is at once both a philosopher and a free man. (25) On which account he will neither obey every one who imposes a command upon him, not even if he threatens him with insults, and tortures, and even still more formidable evils; but he will bear a gallant spirit, and will cry out in reply to such menaces

"Yes, burn and scorch my flesh, and glut your hate, Drinking my life-warm blood; for heaven's stars Shall quit their place, and darken 'neath the earth, And earth rise up and take the place of heaven, Before you wring from me a word of flattery."

V. (26) I have before now seen among the competitors in the pancratium, at the public games, one man inflicting all kinds of blows both with his hands and feet, all of them with great accuracy of aim and omitting nothing which could conduce to victory, and yet after at time fainting and desponding, and at last quitting the arena without the crown of victory; and

the other who has received all his blows, being thoroughly hardened with great firmness of flesh, and being tough and unyielding, and filled with the true spirit of an athlete, and invigorated throughout his whole body, being like so much iron or stone, not at all yielding to the blows inflicted by the other, at last, by the endurance and resolution of his spirit, defeating the power of his adversary so as to obtain a complete victory. (27) And the condition of the virtuous man appears to me very much to resemble that of this person. For having thoroughly fortified his soul with strong and powerful reasoning, he so compels the man who is offering him violence to desist from weariness, before he himself can be compelled to do any thing contrary to his opinion of propriety. But perhaps this is incredible to those who do not know by experience that virtue is of the character that I have mentioned, just as that other case would be to those who have never seen the combatants in the pancratium; but nevertheless it is strictly true.

(28) And it was from a regard to this fact that Antisthenes said that "the virtuous man was a burden hard to be borne. For as folly is a light thing easily tossed about in every direction, so, on the contrary, wisdom is a well established and immovable thing of a weight which is not easily agitated. (29) Accordingly the lawgiver of the Jews represents the hands of the wise man as a heavy, intimating by this figurative expression the gravity of his actions, which are supported in no superficial but in a solid manner by his inflexible mind. (30) Therefore, he is not under the compulsion of any thing, as being one who despises pains, and who looks with contempt on death, and who, by the law of nature, has all foolish men for his subjects. For in the same manner as goatherds, and cowherds, and shepherds lead their respective flocks of goats, and cattle, and sheep, but shepherds cannot manage a drove of oxen, so in the same manner the generality of men, being like so many cattle, stand in need of a guide and governor. And their proper governors are virtuous men, being placed in the position of shepherds to the multitude; (31) for Homer is constantly in the habit of calling kings shepherds of their people. But nature has appropriated this appellation as more peculiarly belonging to the good, since the wicked are rather tended by others than occupied in serving them;

for they are led captive by strong wine, and by beauty, and by delicate eating, and sweetmeats, and by the arts of cooks and confectioners, to say nothing of the thirst of gold, and silver, and other things of a higher character. But men of the other class are not allured or led astray by any thing, but are rather inclined to admonish those whom they perceive to be caught in the toils of pleasure.

VI. (32) And of the assertion that the being compelled to perform services to others is not of itself an indication of slavery, there is a most clear proof in what occurs in war; for one can behold men engaged in military expeditions, all acting by their own means, and not only carrying complete armour, but being also loaded like beasts of burden with everything required for their necessary wants, and going out to fetch water, and fuel, and fodder for the cattle. (33) And why need I dwell at length on what is done against the enemy in such expeditions, in respect of their labours in cutting ditches, or erecting walls, or building ships,

and doing with their hands and their whole bodies everything which relates to every kind of necessary employment or art. (34) Moreover, there is in peace also another kind of war not wholly dissimilar from that which is carried on under arms, which want or reputation, and poverty, and terrible want of necessary things excites, by which men are compelled and constrained to put their hands to the most ignominious and slavish tasks, digging and cultivating the ground and labouring at the employments of handicrafts-men, and serving without hesitation for the sake of procuring food to support life; very often even bearing burdens through the middle of the market-place, in the sight of those who are of their own age, and have grown up with them, and been their school-fellows and companions through life.

(35) There are others also who are slaves by birth, and who have nevertheless been raised by the bounty of fortune to the condition of freemen; for they have become stewards of houses, and properties, and large possessions, and sometimes they are even appointed rulers of their fellow slaves. And many such have had committed to them the guardianship of the wives and orphan children of their masters, being preferred to the confidential offices which belong properly to friends and relations, but, nevertheless they are slaves, though employed in borrowing, in buying, in collecting revenues, and though they are themselves attended by other servants. What is there wonderful then if, on the contrary also, some persons, originally nobly born, by a sudden failure of good fortune, are subjected to such necessities as properly belong to slaves, (36) and by being compelled to obey others are deprived of their own freedom? Moreover, in some degree, children are forced to submit to the commands of their father or their mother; and pupils, also, submit to whatever their teachers enjoin; for no one is willingly a slave. Now, parents will never display such an extravagant and unnatural dislike to their children as to compel their own offspring to submit to such menial offices as are only a symbol of slavery. (37) And if any one beholding some persons who may have been bought and sold by traffickers in men, looks upon them at once as slaves, he is widely removed from the truth;

for an act of selling does not make him who purchases the master, nor him who is sold the slave, since fathers at times have paid a price for their sons, and sons have often laid down a ransom for their fathers, in cases where they have been carried away as prisoners by some piratical sally, or have been taken captive in regular warfare, though still the laws of nature, which are more stable than those of men, describe them as free. (38) And, before now, some persons in the excess of their confidence have brought matters into so completely altered a condition that they have actually become masters instead of slaves, in spite of having been bought. At all events, I have often seen some young persons of great beauty, and of great wit in conversation, getting the complete mastery over those who had purchased them, by two great incentives, the exquisiteness of their beauty and the elegance of their language; for these are engines able to overthrow any soul which wants stability and a solid foundation, being the most powerful of all the contrivances which were ever invented for the overthrow of cities. (39) And a proof of this may easily be given; for we may see that those who have

become the masters of such persons serve them, and address entreaties to them, and eagerly entreat their favour as they would that of fortune or of the good genius;

and if they are neglected by them they are vexed, and if they only obtain a gentle or favourable look from them they dance for joy. (40) Unless, indeed, any one would say that a man who has bought a lion has become the master of the lion, when if he merely look with a threatening glance at him he will soon learn to his cost what kind of a master, what a savage and ferocious tyrant he has purchased. What shall we say then? Shall we not look upon a wise man as more difficult to enslave than a lion, when he in his freedom and invincible soul has much more courage than any creature can have which consists of a body which is by nature a slave, however great his strength may be by which he resists his masters.

VII. (41) And every one may learn to appreciate the true freedom of which the virtuous man is in the enjoyment from other circumstances. "No slave can e'er true happiness enjoy."

For what can be more miserable than to have no power over anything, not even over one's self? But then a man is happy, inasmuch as he bears within himself the foundation and complement of virtue and excellence, in which consists the supreme power over all things, [... so that beyond all controversy and of necessity the virtuous man is free. (42) Besides all this, would not any one affirm that the friends of God are free? unless indeed one can think it consistent to attribute to the companions of kings, not only freedom but even at times a great degree of authority, when they commit magistracies to them, and when they, in consequence, fulfil the offices of subordinate rulers; and yet, at the same time, to speak of slavery in connection with the gods of heaven, when those men, on account of the love which they have shown to God, have also at once become beloved by God, being requited by him with good will equal to their own, truth being the judge, so that they as the poets say, are universal princes and kings of kings. (43) But the lawgiver of the Jews ventures upon a more bold assertion even than this, inasmuch as he was, as it is reported, a student and practiser of plain philosophy;

and so he teaches that the man who is wholly possessed with the love of God and who serves the living God alone, is no longer man, but actually God, being indeed the God of men, but not of the parts of nature, in order to leave to the Father of the universe the attributes of being both and God. (44) Is it right, then, to think a man who is invested with such privileges as these a slave, or rather as the only one who is free? Who, even though he may not be thought worthy by himself of being classed as God, one nevertheless ought by all means to pronounce happy, by reason of his having God for his friend; for God is not a weak champion, nor regardless of the rights and claims of friendship, inasmuch as he is the God of companionship, and as he presides over everything that belongs to companions. (45) Moreover, as among cities, some being governed by an oligarchy or by tyrants, endure slavery, having those who have subdued them and made themselves masters of them for severe and cruel tyrants; while others, existing under the superintending care of the laws and under those good protectors, are free and happy. So also in the case of men; those

who are under the dominion of anger, or appetite, or any other passion, or of treacherous wickedness, are in every respect slaves; and those who live in accordance with the law are free. (46) But the unerring law is right reason;

not an ordinance made by this or that mortal, a corruptible and perishable law, a lifeless law written on lifeless parchment or engraved on lifeless columns; but one imperishable, and stamped by immortal nature on the immortal mind. (47) On which account any one may reasonably marvel at the dim-sightedness of those who do not see the particular characters of things which are so clear, and who say that for those mighty nations of the Athenians and Lacedaemonians, the laws of Solon and Lycurgus are quite sufficient to ensure the liberty of the people if they only have the mastery and dominion, and if the people who live in those cities do dutifully obey them, and who yet affirm that right reason, which is the fountain from which all other laws do spring, is not sufficient for wise men to enable them to arrive at a participation in freedom, even though they obey it in all the particulars as to what it commands and what it prohibits. (48) Moreover, in addition to what has been already said, there is one most undeniable proof of freedom, equality of speech, which all virtuous men use to one another; on which account they say that the following iambics are inspired with the true spirit of genuine philosophy:

"For slaves no freedom have, not e'en in speech." And again: "You're but a slave, and may not dare to speak." (49) As, therefore, musical science gives to all those who have studied music an equal right to speak on matters connected with their art; and as a man who is learned in grammar or in geometry has a right to speak among grammarians and mathematicians, so also the law in life allows the same privilege to those who are learned in the way in which men ought to live. (50) But all virtuous men are skilful in all the affairs which belong to life, inasmuch as they also are so with respect to the things which belong to universal nature; and some of them are free; and so therefore are they who have the freedom of speaking to them on equal terms; therefore no virtuous man is a slave, but all are free.

VIII. (51) And from the same principle as a starting-point it will also be clearly shown that the foolish man is a slave; for as the laws which prevail with respect to music do not give those who are ignorant of it a right of speaking about it in terms of equality with those who are well versed in it; nor do the laws respecting grammar give those ignorant of that knowledge a right of speaking about it on terms of equality with those who are well skilled in it; nor, in short, does the law with respect to any art confer such a right on those who are ignorant of it towards those who are learned in it; so also the law which relates to the establishing proper principles of life does not give those who are strangers to any such true principles a right of speaking really on such topics to those who have studied and learnt them. (52) But to all free men, perfect equality of speech on all subjects is given by the law; and some virtuous men are free; and of the proper principles of life, the foolish are utterly ignorant, but the wise are most profoundly versed in them: therefore it is not the case that ever any foolish or wicked men are free, but they are all slaves. (53) And Zeno, as much as

any one else, being under the influence of virtue, ventures boldly to assert that the wicked have not a right to any equality of speech towards the virtuous;

for he says, "Shall not the wicked man suffer if he contradicts the virtuous man? Therefore the wicked man has not a right to freedom of speech as respects the virtuous man. (54) I know that many persons will rail at this assertion as one which is dictated rather by self-conceit than by real wisdom. But if, after they have desisted from mocking and ridiculing it, they will condescend to investigate the matter and to examine clearly into what is really said, then, recognising and admiring its perfect truth, they will become aware that there is nothing for which a man will suffer more than for disregarding the words of a wise man. (55) For loss of money, and the brand of dishonour, and banishment, and insults by means of beating, and all other things of that sort, injure a man but little, or rather not at all, when compared with acts of wickedness and the things which are the results of acts of wickedness. But it happens that the generality of men, not being able to perceive the injuries of the soul by reason of the mutilated state of their reason, are grieved only at external calamities, being wholly deprived of the faculty of judging correctly, which is the only one by which they can comprehend the injury received by the intellect.

(56) But if they were able to look up and see clearly, then, beholding the deceits which arise out of folly, and the perplexities which proceed from covetousness, and all the intoxicated folly to which intemperance gives rise, and all the transgressions of the law in which injustice indulges, they would be filled with interminable grief at the injuries sustained by the best portion of themselves, and would be incapable of receiving comfort by reason of the excessive greatness of the evil. (57) But Zeno appears to have drawn this maxim of his as it were from the fountain of the legislation of the Jews, in the history of which it is recorded that in a case where there were two brothers, the one temperate and the other intemperate, the common father of them both, taking pity on the intemperate one who did not walk in the path of virtue, prays that he may serve his brother, conceiving that service which appears in general to be the greatest of evils is the most perfect good to a foolish man, in order that thus he may be deprived of his independence of action, so as to be prevented from misconducting himself with impunity, and that he may be improved in his disposition by the superintending management of him who is appointed to be his master.

IX. (58) What has now then been said with the view of establishing the truth in the matter inquired into is, in my opinion, sufficient. But since physicians are accustomed to cure various diseases with still more various remedies, it is necessary that we should bring a series of proofs, keeping close to the subject, in order to establish those propositions which appear paradoxical by reason of their unusual character. For some people, even if they are convicted by ever so close a series of proofs, can hardly be brought to see their error. (59) Therefore, it is not an incorrect assertion that the man who does everything wisely does everything well; and he who does everything well does everything correctly; and he who does everything correctly does everything also in an unerring, and blameless, and irreproachable, and faultless, and beneficial manner: so that he will have free permission to do everything,

and to live as he pleases. And he who has this liberty must be free. But the virtuous man does do everything wisely; therefore he alone is free. (60) And indeed the man whom it is not possible either to compel to do anything, or to prevent from doing anything, cannot possibly be a slave; and one cannot compel or prevent the virtuous man. Therefore the virtuous man cannot be a slave; and that he is never under compulsion or under any restraint is quite plain; for that man is under restraint who does not obtain what he desires.

But the wise man only desires such things as proceed from virtue, in which it is impossible for him to be disappointed. And again, if he is under compulsion, then it is plain that he does something against his will; but in all cases where there are actions, they are either good ones proceeding from virtue, or evil ones proceeding from wickedness, or else they are of an intermediate and indifferent character. (61) Now the actions which proceed from virtue, the creature man performs, not through compulsion but voluntarily, for everything which he does is the result of his deliberate choice; and the actions which proceed from wickedness, inasmuch as they ought to be avoided, he does not do even in dreams; nor again, is it likely that he would perform those actions which are of an indifferent character, between which the mind, as if in a scale, is equally balanced, not being induced to yield to them, as having any attractive power, nor, on the other hand, to regard them with any particular aversion as worthy of hatred; from all which it is plain, that the virtuous man does nothing against his will, and nothing under compulsion; and if he were a slave he would be acting under compulsion: so that the virtuous man must be free.

X. (62) But since some persons, who have paid but very little attention to literary pursuits, not understanding demonstrative arguments, which establish only general principles of action, are accustomed to ask us, ”Who then are the men, whether previously existing or now alive, whom you thus represent to us? it is well to make answer, that in former times there were some persons who surpassed all their contemporaries in virtue, taking God alone for their guide, and living in strict accordance with the law, that is to say, with the right reason of nature, and who were not only free themselves, but who also filled all who came near to them with a spirit of freedom. And now also, in our own time, there are some who are, as it were, images of them, bearing on themselves the stamp of the virtue of those wise men as their archetypal model; (63) for it does not follow, that although the souls of such as contradict those virtuous men are deprived of all liberty for having been completely led away and enslaved by folly and other vices, that on this account the whole human race is so too. But it is no wonder if we do not see numerous companies of those men advancing as it were in a solid body. In the first place, because whatever is exceedingly beautiful is rare;

secondly, because men who are removed from the main crowd of inconsiderately judging persons, have abundant leisure for the contemplation of the things of nature, endeavouring, as far as it may be in their power, to correct life in general (for virtue is a thing of great benefit to the whole community); but when they are unable to succeed in their object, by reason of the numbers of absurdities which are continually impeding them in the different cities, which the different passions and vices of the soul have given strength to, they then retire

into solitude, in order not to be carried away by the violence and rush of these absurdities, as by a wintry torrent. (64) But if there were any real anxiety for improvement in us, we ought carefully to trace out the hiding-places of these men, and to sit down before them as suppliants, and to entreat them to come forward to impart a tincture of civilization to life which was previously savage, by announcing, instead of inward slavery and innumerable evils, peace and an abundance of all other good things to flow over it continually. (65) But as things are, we do investigate all retreats only for the sake of money, and with this object we open the hard and rugged beings of the earth; and a great deal of the champaign country is opened in mines, and no small part of the mountainous district also, while we are seeking for gold, and silver, and brass, and iron, and all kinds of materials.

(66) But vain opinion, setting up pride as a god, has descended down to the very lowest depths of the sea in its researches to see whether there is any beautiful thing which might become an object of the outward senses lying covered anywhere; and finding many species of precious stones, some adhering closely to the rocks, and others lying concealed in oyster-shells, which are more valuable still, has thus shown a great desire to deceive the sight; (67) and for the sake of the requirements of wisdom, or temperance, or courage, or justice, even that portion of the earth which is naturally inaccessible is travelled over, and seas which are dangerous to navigate are sailed over at any season of the year by sailors. (68) And yet, what need is there, either of long journeys over the land, or of long voyages, for the sake of investigating the seeking out virtue, the roots of which the Creator has laid not at any great distance, but so near, as the wise lawgiver of the Jews says, "They are in thy mouth, and in thy heart, and in thy hands: intimating by these figurative expressions the words, and actions, and designs of men; all of which stand in need of careful cultivation. (69) These men, therefore, who prefer idleness to industry, have not only hindered the shoots of virtue from thriving, but have even dried up all the roots, and withered and destroyed them;

while those on the contrary, who look upon idleness as pernicious and who are willing to labour, cultivate it as husbandmen would cultivate flourishing shoots of good kinds of plants, with incessant care, and thus they raise the virtues to the height of heaven itself in ever-flourishing and undying branches, bearing a fruit of happiness which never ceases, or rather, as some say, not bearing happiness, but rather actually being happiness, which Moses was in the habit of calling by one compound name, holokarpōmata (whole offerings of entire fruit). (70) For in respect of those things which grow out of the ground, the fruit is not trees, nor are the trees fruit. But with respect to those which grew in the soul, these their whole branches do entirely change into the nature of the fruit; for instance, into wisdom, and justice, and courage, and temperance.

XI. (71) Since, then, we have such great assistance towards arriving at virtue, must we not blush to assert that there is any necessary deficiency of wisdom in the human race, when we might, by following it up, like a spark smouldering among wood, kindle it into a flame? But the fact is, that we do display great hesitation and incessant slackness in the pursuit of those objects towards which we ought to hasten eagerly as most closely connected with and

nearly akin to us, and by this hesitation and indolence the seeds of virtue are destroyed; while, on the contrary, those things which we ought to neglect we show an insatiable desire and longing for. (72) It is owing to this that the whole earth and sea are full of men who are rich and of high reputation, and who indulge in all kinds of pleasure; but that the number of those who are prudent, and just, and virtuous, is very small; but that of which the numbers are small, though it may be rare, is nevertheless not non-existent. (73) And all Greece and all the land of the barbarians is a witness of this; for in the one country flourished those who are truly called "the seven wise men," though others had flourished before them, and have also in all probability lived since their time.

But their memory, though they are now very ancient, has nevertheless not been effaced by the lapse of ages, while of others who are more modern, the names have been lost through the neglect of their contemporaries. (74) And in the land of the barbarians, in which the same men are authorities both as to words and actions, there are very numerous companies of virtuous and honourable men celebrated. Among the Persians there is the body of the Magi, who, investigating the works of nature for the purpose of becoming acquainted with the truth, do at their leisure become initiated themselves and initiate others in the divine virtues by very clear explanations. And among the Indians there is the class of the gymnosophists, who, in addition to natural philosophy, take great pains in the study of moral science likewise, and thus make their whole existence a sort of lesson in virtue.

XII. (75) Moreover Palestine and Syria too are not barren of exemplary wisdom and virtue, which countries no slight portion of that most populous nation of the Jews inhabits. There is a portion of those people called Essenes, in number something more than four thousand in my opinion, who derive their name from their piety, though not according to any accurate form of the Grecian dialect, because they are above all men devoted to the service of God, not sacrificing living animals, but studying rather to preserve their own minds in a state of holiness and purity. (76) These men, in the first place, live in villages, avoiding all cities on account of the habitual lawlessness of those who inhabit them, well knowing that such a moral disease is contracted from associations with wicked men, just as a real disease might be from an impure atmosphere, and that this would stamp an incurable evil on their souls. Of these men, some cultivating the earth, and others devoting themselves to those arts which are the result of peace, benefit both themselves and all those who come in contact with them, not storing up treasures of silver and of gold, nor acquiring vast sections of the earth out of a desire for ample revenues, but providing all things which are requisite for the natural purposes of life;

(77) for they alone of almost all men having been originally poor and destitute, and that too rather from their own habits and ways of life than from any real deficiency of good fortune, are nevertheless accounted very rich, judging contentment and frugality to be great abundance, as in truth they are. (78) Among those men you will find no makers of arrows, or javelins, or swords, or helmets, or breastplates, or shields; no makers of arms or of military engines; no one, in short, attending to any employment whatever connected with war, or

even to any of those occupations even in peace which are easily perverted to wicked purposes; for they are utterly ignorant of all traffic, and of all commercial dealings, and of all navigation, but they repudiate and keep aloof from everything which can possibly afford any inducement to covetousness; (79) and there is not a single slave among them, but they are all free, aiding one another with a reciprocal interchange of good offices; and they condemn masters, not only as unjust, inasmuch as they corrupt the very principle of equality, but likewise as impious, because they destroy the ordinances of nature, which generated them all equally, and brought them up like a mother, as if they were all legitimate brethren, not in name only, but in reality and truth.

But in their view this natural relationship of all men to one another has been thrown into disorder by designing covetousness, continually wishing to surpass others in good fortune, and which has therefore engendered alienation instead of affection, and hatred instead of friendship; (80) and leaving the logical part of philosophy, as in no respect necessary for the acquisition of virtue, to the word-catchers, and the natural part, as being too sublime for human nature to master, to those who love to converse about high objects (except indeed so far as such a study takes in the contemplation of the existence of God and of the creation of the universe), they devote all their attention to the moral part of philosophy, using as instructors the laws of their country which it would have been impossible for the human mind to devise without divine inspiration. (81) Now these laws they are taught at other times, indeed, but most especially on the seventh day, for the seventh day is accounted sacred, on which they abstain from all other employments, and frequent the sacred places which are called synagogues, and there they sit according to their age in classes, the younger sitting under the elder, and listening with eager attention in becoming order. (82) Then one, indeed, takes up the holy volume and reads it, and another of the men of the greatest experience comes forward and explains what is not very intelligible, for a great many precepts are delivered in enigmatical modes of expression, and allegorically, as the old fashion was;

(83) and thus the people are taught piety, and holiness, and justice, and economy, and the science of regulating the state, and the knowledge of such things as are naturally good, or bad, or indifferent, and to choose what is right and to avoid what is wrong, using a threefold variety of definitions, and rules, and criteria, namely, the love of God, and the love of virtue, and the love of mankind. (84) Accordingly, the sacred volumes present an infinite number of instances of the disposition devoted to the love of God, and of a continued and uninterrupted purity throughout the whole of life, of a careful avoidance of oaths and of falsehood, and of a strict adherence to the principle of looking on the Deity as the cause of everything which is good and of nothing which is evil. They also furnish us with many proofs of a love of virtue, such as abstinence from all covetousness of money, from ambition, from indulgence in pleasures, temperance, endurance, and also moderation, simplicity, good temper, the absence of pride, obedience to the laws, steadiness, and everything of that kind; and, lastly, they bring forward as proofs of the love of mankind, goodwill, equality beyond all power of description, and fellowship, about which it is not unreasonable to say a few words. (85) In

the first place, then, there is no one who has a house so absolutely his own private property, that it does not in some sense also belong to every one:

for besides that they all dwell together in companies, the house is open to all those of the same notions, who come to them from other quarters; (86) then there is one magazine among them all; their expenses are all in common; their garments belong to them all in common; their food is common, since they all eat in messes; for there is no other people among which you can find a common use of the same house, a common adoption of one mode of living, and a common use of the same table more thoroughly established in fact than among this tribe: and is not this very natural? For whatever they, after having been working during the day, receive for their wages, that they do not retain as their own, but bring it into the common stock, and give any advantage that is to be derived from it to all who desire to avail themselves of it; (87) and those who are sick are not neglected because they are unable to contribute to the common stock, inasmuch as the tribe have in their public stock a means of supplying their necessities and aiding their weakness, so that from their ample means they support them liberally and abundantly; and they cherish respect for their elders, and honour them and care for them, just as parents are honoured and cared for by their lawful children: being supported by them in all abundance both by their personal exertions, and by innumerable contrivances.

XIII. (88) Such diligent practisers of virtue does philosophy, unconnected with any superfluous care of examining into Greek names render men, proposing to them as necessary exercises to train them towards its attainment, all praiseworthy actions by which a freedom, which can never be enslaved, is firmly established. (89) And a proof of this is that, though at different times a great number of chiefs of every variety of disposition and character, have occupied their country, some of whom have endeavoured to surpass even ferocious wild beasts in cruelty, leaving no sort of inhumanity unpractised, and have never ceased to murder their subjects in whole troops, and have even torn them to pieces while living, like cooks cutting them limb from limb, till they themselves, being overtaken by the vengeance of divine justice, have at last experienced the same miseries in their turn: (90) others again having converted their barbarous frenzy into another kind of wickedness, practising an ineffable degree of savageness, talking with the people quietly, but through the hypocrisy of a more gentle voice, betraying the ferocity of their real disposition, fawning upon their victims like treacherous dogs, and becoming the causes of irremediable miseries to them, have left in all their cities monuments of their impiety, and hatred of all mankind, in the never to be forgotten miseries endured by those whom they oppressed: (91) and yet no one, not even of those immoderately cruel tyrants, nor of the more treacherous and hypocritical oppressors was ever able to bring any real accusation against the multitude of those called Essenes or Holy. But everyone being subdued by the virtue of these men, looked up to them as free by nature, and not subject to the frown of any human being, and have celebrated their manner of messing together, and their fellowship with one another beyond all description in respect of its mutual good faith, which is an ample proof of a perfect and very happy life.

XIV. (92) But it is necessary for us (since some persons do not believe that there is any perfect virtue in the multitude, but that whatever in such persons appears like virtue only reaches a certain point of increase and growth), to bring forward as corroborative testimonies the lives of some particular good men who are the most undeniable evidences of freedom. (93) Calanus was an Indian by birth, one of the gymnosophists; he, being looked upon as the man who was possessed of the greatest fortitude of all his contemporaries, and that too, not only by his own countrymen, but also by foreigners, which is the rarest of all things, was greatly admired by some kings of hostile countries, because he had combined virtuous actions with praiseworthy language; (94) accordingly, Alexander, the king of the Macedonians, wishing to exhibit to Greece the wisdom that was to be found in the territories of the barbarians, as being a sort of faithful copy and representation of an archetypal model, in the first instance invited Calanus to quit his home, and come and take up his abode with him, by which means he said he would acquire the greatest imaginable glory throughout all Asia and all Europe; (95) and when he could not persuade him by fair means, he said to him, "You shall be compelled to follow me." And he replied with great felicity of expression and in a noble spirit; "What then shall I be worth, O Alexander, when you exhibit me to the Greeks, after I have been compelled to do what I do not like?" Now is not this speech, or rather is not this idea, full of real freedom? And moreover in his writings also, which are more durable than his expressions, he has erected, as if on a pillar, indelible signs of his indomitably free disposition; (96) and this is proved by the letter which he sent to the king.

Calanus to Alexander, Greeting "Your friends are endeavouring to persuade you to apply force and compulsion to the philosophers of the Indians, though not even in their sleep have they beheld our actions; for you will be able indeed to transport our bodies from place to place, but you will not be able to compel our souls to do what they do not like, any more than you would be able to make bricks or timber utter words; we can cause the greatest troubles and the greatest destruction to living bodies; now we are superior to this power; we are burnt even while living, there is no king nor ruler who will ever succeed in compelling us to do what we do not choose to do; and we are in no respect like unto the philosophers of the Greeks, who study speeches to deliver to a public assembly; but our actions do always correspond to our words, and our speeches which are short have a power different from that of our actions, and secure for us freedom and happiness." (97) At such positive refusals then, and at such brave sentiments, is it not natural for any one to quote that saying of Zeno that, "It would be easier to sink a bladder which was full of wind, than to compel any virtuous man whatever, against his will, to commit any action which he had never intended." For the soul of such a man will never submit, and can never be defeated, since it has been fortified by right reason with solid doctrines.

XV. (98) Moreover, both poets and historians are witnesses to the real freedom of virtuous men, in whose doctrines both Greeks and barbarians are equally bred up almost from their very cradles, and by which they are improved in their dispositions, changing everything in their souls which is adulterated by a blameable way of bringing up and of living, into good coinage; (99) accordingly just see what Hercules says in Euripides. "Yes, burn and scorch

my flesh, and glut your hate, Drinking my life-warm blood; for heaven's stars Shall quit their place, and darken 'neath the earth, And earth rise up and take the place of heaven, Before you wring from me a word of flattery." For in real truth flattery, and adulation, and hypocrisy, in which what is uttered is at variance with the sentiments which are really felt, are the most slavish of things. But without any disguise, and in a genuine honest spirit of truth to speak with freedom what is dictated by a clear conscience, is a line of conduct suited to those who are nobly born. (100) Again, do not you see this same virtuous man himself, that even when he is sold he does not appear to be a servant, but he strikes all who behold him with awe, as not being merely free, but as even being about to prove the master of him who has purchased him? (101) At all events, Mercury replies to a man who inquires whether he is worthless

"By no means worthless, on the contrary, In every part most venerable: never Low, nor of no account, as though a slave. But as to raiment brilliant to behold, And with the club he bears most energetic. But no one willingly becomes the buyer Of one who soon the master will become Of him and all his house. And every one Who sees thee, fears thee, for your eye is fire Like that of any bull prepared for war Gainst Afric lions." Then, again, he speaks in conclusion of his disposition "I now do blame you for your stubborn silence, As if you were not subject to a master, But sought to govern rather than be governed." (102) But when, after Syleus had bought him, he was sent into the fields, he showed by his actions the indomitable freedom of his nature; for having sacrificed the choicest of the bulls which were there to Jupiter, he made a pretence of a feast, and having drunk a vast quantity of wine at one meal, he lay down very contentedly to digest it; (103) and when Syleus came, and got angry both at the loss and also at the easy indifference of his servant, and at his preposterous contempt for his master, he never changed colour, nor made any difference in his conduct, but said with the most perfect confidence

"Sit down and drink, and thus you shall At once appreciate my character, And learn to be my master in reality." (104) Shall we then say that he is the slave, or rather the master of his master, when he dares in this manner not only to accost him with such freedom, but even to impose injunctions on him who has purchased him, as if he would beat and insult him if he were to be stubborn and disobedient, and, if he introduced any one to assist him, as if he would destroy them all to a man? Therefore the writings which were delivered respecting this purchase must have been an utter absurdity and a mere joke, since they would be trampled upon by the more effectual power of the slave bought under them, being the less value than unwritten covenants, and being likely to be utterly destroyed by moths, or time, or mould and rust.

XVI. (105) But it is not right, some one will say, to bring forward the actions of heroes as proofs of the correctness of an argument, for that they were greater than the common run of human nature, and were more on a par with the heavenly beings themselves, as having been born of a sort of mixed generation, and having sprung from mortal and immortal seed at the same time, being correctly entitled demigods, the mortal part of their composition being

tempered by the incorruptible part, so that there is nothing extraordinary in the fact of their having despised those mortals who designed to bring slavery upon them. (106) However, let it be so. Are then Anaxagoras and Zeno the Eleatic heroes, or descended from gods? And nevertheless they, when tortured with the most unprecedented devices of cruelty by savage tyrants, wholly pitiless by nature, and even more than usually exasperated against them, looking on their bodies as if they belonged to strangers, or even to enemies, disregarded and utterly disdained the formidable evils with which they were afflicted; (107) for through the love of knowledge having accustomed their souls from the very beginning to keep aloof from all participation with the passions, and to cling to education and wisdom, they easily endured the prospect of its emigrating from the body, and made it a dweller with prudence and courage, and other virtues.

(108) Therefore, the one being hung up and violently stretched for the sake of making him divulge some secret, showed himself mightier than fire or iron, though they are the strongest things in nature, and biting off his tongue with his teeth, spit it at his torturer, that he might not involuntarily utter what he ought to bury in silence, under the influence of agony; (109) and the other said with great fortitude, "Beat Aristarchus's skin, for you cannot beat Aristarchus himself. These instances of brave fortitude, wholly full of daring, exceed in no slight degree the nobleness of those heroes, because the one class have a glory handed down to them by their ancestors without any actions of their own, while the fame of the others is founded on deeds of virtue deliberately performed, which very naturally make immortal those who practise them in a guileless spirit.

XVII. (110) I know also that combatants in the pancratium very often, out of the excess of their spirit of rivalry, and of their eagerness for victory, when their bodies are exhausted do you keep up their spirits, and strive with their soul alone, which they have accustomed to look contemptuously on danger, and thus they endure toil and pain to the very end of their life. (111) Shall we then fancy that those men who have practised themselves so as to arrive at vigour of body, have been able to trample on the fear of death, either through hope of victory or from the desire of escaping the sight of their own defeat; but those who train up in themselves the invisible mind, which is really and truly the man himself, bearing about him the appearance perceptible by the outward senses as his house, and who educate it by the principles and maxims of philosophy and the rules of virtue, will not be willing to die for the sake of freedom, in order to perform the journey appointed for them by fate with an indomitable and free spirit? (112) They say that on one occasion, at one of the sacred games, two athletes who were contending with one another with equally matched strength and courage, doing the same things to one another, and suffering the same things, did not desist from the contest till they both fell dead.

"My too brave son, thy courage will destroy thee,"

some one may say with reference to such persons. (113) However is the death of such combatants glorious when it is encountered for the sake of some wild olives and parsley-leaves, and must it not be much more so when endured for the sake of freedom, the love of which,

if one must tell the plain truth, is firmly established in the soul alone, as if it were some extraordinary portion of it firmly united with it, which if it were cut off the whole composition of the man must necessarily be destroyed? (114) The indomitable spirit of a Lacedaemonian boy, whether derived from his birth or from nature, is celebrated, in which nation they are accustomed to hunt carefully for the virtues; for when he had been carried off as a prisoner by some one of the soldiers of Antigonus, he submitted to whatever was put upon him which became a free man, but refused to submit to menial offices, saying that he was not going to be a slave; and yet by reason of his age he could not as yet have been thoroughly educated in the laws of Lycurgus, because he had only tasted them, but he judged a violent death preferable to the life which was before him, and, despairing of any deliverance, he cheerfully slew himself.

(115) It is also related that some Dardanian women who had been taken prisoners by the Macedonians, looking upon slavery as the most disgraceful of all evils, threw their children, whom they were carrying in their bosoms, into the deepest part of the river, saying at the same time, "At all events you shall not be slaves, but, before you can begin to experience such a miserable life, you shall cut off all such necessity, and travel in freedom the inevitable and last road of human existence. (116) Again, the tragedian, Euripides, introduces Polyxena disregarding death, and thinking only of freedom, on which account she speaks in the following manner:

"Willingly now I die; and let no foe Seize me with violent hands; for I myself With cheerful courage will put forth my neck. For God's sake touch me not; but leave me free, That having lived in freedom, I may die Unviolated by a master's hand."

XVIII. (117) Do we then imagine that there can be such a profound love of freedom firmly fixed in women and children, one of which classes is by nature light-minded, and the other is of an age which is easily perverted and liable to stumble, so that they, for the sake of not being deprived of it, cheerfully proceed from death to immortality, but that those men who have tasted of unalloyed wisdom are not at once thoroughly free, bearing about in themselves, as they do, a sort of perpetual fountain of happiness, namely virtue, which no designing or hostile power has ever been able to dissolve, since it has the everlasting inheritance of authority and sovereign power? (118) But in truth we hear of whole nations also, who, for the sake of freedom and of good faith towards their deceased benefactors, have voluntarily encountered utter destruction, as they say that the Xanthians did no long time ago; for when Brutus, one of those men who attacked Julius Caesar, invaded their territory and made war upon them, they, fearing not so much the destruction of their city as slavery at the mercy of a murderer who had killed his king and his benefactor (for Caesar was both to him), resisted at first with great vigour to the very utmost extent of their power, (119) and though they were being gradually destroyed, they still held out;

and when at last they had exhausted all their strength, they all collected their wives, and parents, and children into their houses, and there slew them separately, and then collecting the slaughtered bodies in a heap, they set fire to them, and slew themselves on the top of

all, and so with a noble and free spirit encountered the fated end of all men. (120) But these men, wishing to escape the pitiless inhumanity of tyrannical enemies, preferred death with glory to an inglorious life; but those to whom the chances of fortune gave a longer life, have endured their dangers and afflictions with fortitude, imitating the courage and endurance of Hercules, for he also showed himself superior to the commands of Eurystheus. (121) Accordingly the Cynic philosopher, Diogenes, exhibited such a loftiness and greatness of spirit, that when he was taken prisoner by some robbers, and when they fed him very sparingly, and scarcely gave him even necessary food, he was not weighed down by the circumstances which surrounded him, and did not fear the inhumanity of the masters into whose power he had fallen, but said "that it was a most absurd thing for pigs or sheep, when they were going to be sold, to be carefully provided with abundant food, so as to be rendered fat and fleshy; but for the most excellent of all animals, man, to be reduced to a skeleton by bad food and continual scarcity, and so to be rendered of less value than before.

(122) And then, when he had obtained sufficient food, and when he was about to be sold with the rest of the captives, he sat down first, and breakfasted with great cheerfulness and courage, giving some of his breakfast to his neighbours. And seeing one of them not merely sorrowful, but in a state of extreme despondency, he said, "Will you not give up being miserable? take what you can get."

"For the golden haired Niobe asked for her food, Though her twelve noble children lay welt'ring in blood; Six daughters, fair emblems of virtue and truth, And six sons, the chief flower of the Lydian youth." (123) And then, speaking boldly to some one who seemed inclined to become a purchaser, and who asked him the question, "What do you know?" he replied, "I know how to govern men:" his soul from within, as it appears, prompting his free, and noble, and naturally royal spirit. And then he at once, with his natural indifference and serenity, turned to facetious discourse, at which all the rest, who were all full of despondency were annoyed. (124) Accordingly it is said that, seeing one of the intended purchasers afflicted with the female disease, as he did not even look like a man, he went up to him, and said, "Do you buy me, for you appear to me to be in want of a husband;" so that he, being grieved and downcast by reason of the infirmities of which he was conscious, slunk away, while all the rest admired the ready wit and happy courage of the philosopher. Shall we then say that such a man as this was in a state of slavery, and not rather in a state of freedom, only without any irresponsible authority? (125) And there was also a man of the name of Choereas, a man of considerable education, who was a zealous imitator of Diogenes's freedom of speech; for he, being an inhabitant of Alexandria in Egypt, on one occasion, when Ptolemy was offended with him, and was uttering no slight threats against him, thinking that the freedom which was implanted in his nature was in no respect inferior to the royal authority of the other, replied

"Rule your Egyptian slaves; but as for me, I neither care for you, nor fear your wrath And angry threats."

(126) For noble souls have something authoritative within them, and do not allow their brilliancy to be obscured by the injustice of fortune, but their spirit encourages them to contend on equal terms with those who are very high in rank and very proud, pitting their freedom of spirit against the insolence of the others. (127) It is said that Theodorus, who was surnamed the Atheist, when he was banished from Athens, and had come to the court of Lysimachus, when one of those in power there reproached him with his banishment, mentioning the cause of it too, namely, that he had been expelled because he had been condemned for atheism and for corrupting the youth, replied, "I have not been banished, but the same thing has befallen me which befell Hercules, the son of Jupiter; (128) for he also was put ashore by the Argonauts, without having done anything wrong, but only because as he himself was both crew and ballast enough for a vessel, so that he burdened the ship, and caused fear to his fellow voyagers lest the vessel should become water-logged; and I too have been driven from my country because the bulk of the citizens at Athens were unable to keep pace with the loftiness and greatness of my mind, and therefore I was envied by them. (129) And when, after this reply, Lysimachus asked him, "Were you also banished from your native land through envy?

he replied a second time, "Not indeed through envy, but because of the exceedingly high qualities of my nature, which my country could not contain; (130) for as when Semele, at the time that she was pregnant with Bacchus, was unable to bear her offspring until the appointed time for her delivery, Jupiter pitied her, and saved from the flames the offspring which she bore in her womb, being as yet imperfect, and granted it equal honours with the heavenly deities, so also some deity, or some god, has made me leave my country by reason of its being too narrow to contain the ample burden of a philosophic mind, and decided on transporting me to a place more fortunate than Athens, and settling me there."

XIX. (131) And moreover any one who considers the matter may find even among the brute beasts examples of the freedom which exists among men, as he may of all other human blessings. At all events, cocks are accustomed to contend with one another, and to display such an actual affection for danger, that in order to save themselves from yielding or submitting, even if they are inferior in power to their adversary they will not bear to be inferior in courage, for they endure even to death. (132) And Miltiades, the famous general of the Athenians, seeing this, when the king of the Persians having roused up all the might of Asia, was invading Europe with many myriads of soldiers, as if he were going to destroy all Greece with the mere shout of his army, having collected all the allies at the festival called the panathenaea, showed them a battle between these birds, thinking that the encouragement which they would derive from such a sight would be more powerful than any argument. (133) And he was not deceived, for when they had seen the patient enduring and honourable feeling of these irrational animals, which could not be subdued by any means short of death itself, they snatched up their arms and rushed eagerly to war, as resolving to fight against their enemies with their bodies, and being utterly indifferent to wounds and death, being willing to die for their freedom, so that at all events they might be buried in the still free soil of their native country; for there is nothing which acts so forcibly in the

way of exhortation so as to improve the character, as an unhoped for success in the case of those whom men look upon as inferior to themselves. (134) Moreover the tragic writer, Ion, mentions the contentious spirit of those birds in the following lines:

"Nor though wounded in each limb, Nor though his eyes with blows are dim, Will he forget his might; But still, though much fatigued, will crow, Preferring death to undergo Than slavery, or slight."

(135) And why, then, should we think that wise men will not cheerfully encounter death in preference to slavery? And is it not absurd to imagine that the souls of young and nobly born men will turn out inferior to those of game-cocks in the contest of virtue, and will be barely fit to stand in the second place? (136) And yet who is there who has even the least tincture of education who does not know this fact, that freedom is a noble thing and slavery a disgraceful one, and that what is honourable belongs to virtuous men, and what is disgraceful to worthless ones? From which it is seen most undeniably, that no virtuous man can ever be a slave, not if ten thousand persons, with all imaginable deeds to prove themselves masters, threaten them; and that no foolish or worthless man can ever be free, not even if he were Croesus, or Midas, or the great king of Persia himself. (137) But the beauty of freedom, which is much celebrated, and the deformity of slavery, which is accursed, are continually borne witness to as having that character by the more ancient cities and nations whose existence has been of long duration, being as it were immortal among mortal things, and their testimony cannot err; (138) for, for what other object are councils and assemblies convened nearly every day, rather than about freedom, with a view to the confirmation of it if it is present, and to the acquisition of it if it is absent?

And what other object have Greece and the nations of the barbarians ever had in all the continual seditions and wars which have taken place among or between those peoples, except to avoid slavery, and to obtain liberty? (139) On which account in all battles the chief exhortation of all captains, and commanders, and generals is this, "O soldiers and allies, let us now repel that greatest of all evils, slavery, which the enemy is attempting to bring upon us; let us never endure the loss of that greatest of all human blessings, liberty. This is the beginning and fountain of all happiness, from which all particular blessings flow. (140) And it is for this reason that the most sharp-sighted of all the Greek nations, namely, the Athenians (for what the pupil is to the eye, or reasoning to the soul, that also is Athens to Greece), when they send out a solemn procession to the venerable goddesses, never allow any slave whatever to take any part in it, but perform everything concerning it by the agency of free men and women who are accustomed to such duties, even then not taking any chance persons, but only such as have cultivated a blameless innocence of life; since the most excellent of the youths prepare the cakes for the feast, looking upon that office as conducing (which indeed it does) to their credit and honour. (141) And it happened not long ago, when some actors were representing a tragedy, and repeating those iambics of Euripides:

"For e'en the name of freedom is a jewel Of mighty value; and the man who has it E'en in a small degree, has noble wealth;" I myself saw all the spectators standing on tip-toe with

excitement and delight, and with loud outcries and continual shouts combining their praise of the sentiments, and with praise also of the poet, as having not only honoured freedom by his actions, but having extolled its very name. (142) I also admire the Argonauts, who made the whole crew of their vessel to consist of the freemen, not allowing a single slave to embark even for the purpose of performing the most indispensable services, but at that period they chose to do everything for themselves, looking upon independent action as the brother of freedom; (143) and if it may be allowed me at all to attend to what is said by the poets (and why should we not do so, for they are the instructors of the lives of all mankind, and just as individual parents are the instructors of their children, so too do they become so to the whole body of a city, correcting the entire population?), then I say that the Argo herself, when Jason was her captain, as if she were at that time endowed with a soul and with reasoning powers, did not permit any slaves to embark on board of her, since her nature was that of one devoted to freedom, on which account Aeschylus, with reference to her, says

"And tell me where's the sacred beam That dared the dangerous Euxine stream?" (144) And we must not pay the slightest attention to threats and menaces which some persons hold out over even wise men, but we must say as Antigonides the flute-player did; for it is related that he, when one of his rivals in art being angry with him, said to him, "I will buy you for a slave," said with very profound wit, "Then I will teach you to play the flute;" (145) and in the same way it would become the virtuous man to say to any one who appeared inclined to purchase him, "Therefore you will be able to learn wisdom." And if any one were to threaten him with banishment beyond the borders of the country, it would become him to reply, "Every land is my country;" (146) and if any one were to threaten him with loss of money, he might make answer, "A moderate means of subsistence are sufficient for me:" while if any one were to menace him with stripes or death, he would reply, "These things have no terrors for me, for am I inferior to a boxer or to a wrestler in the pancratium, who, seeing merely some indistinct images of virtue, because they have laboured merely at the one object of producing a good condition of body, endure both blows and death with fortitude; for in me the mind, which is the ruler of the body, has been invigorated by courage, and so completely fortified, that it is able to show itself superior to any kind of pain."

XXI. (147) We must take care, therefore, never to catch a beast of that character which, being formidable not only in respect of its strength but also in its appearance, displays an almost invincible power, which is far from deserving to be despised. (148) It often happens that places which serve as asylums for fugitives and slaves give them complete freedom from fear and perfect security, as if they were in possession of equal honours and privileges with their masters, and sometimes one may see those who are slaves of old standing, as descended from grandfathers, and even more remote ancestors still, who have all been slaves by a kind of hereditary succession, yet, when once they have taken refuge in temples as suppliants, speaking freely and fearlessly in perfect security. (149) There are some too, who even argue about their own rights and just claims with those who are their owners, not merely on equal terms, but actually as if they were far superior to them, replying to them

with great energy and even contemptuously; for the one party is enslaved by the conviction which their consciences force upon them, however nobly born they may be;

while the others feel in perfect security as to their persons, from the general recognition of the place in which they are as an asylum, and therefore they display the free and noble disposition of soul, which God has made of such a nature as never to be subdued by any external circumstances, (150) unless indeed any one is so utterly destitute of reason as to fancy that it is the place itself which is the cause of their confidence and freedom of speech, and that that most god-like of all things, virtue, has nothing to do with it, though it is owing to virtue alone that sanctity attaches either to the places or to anything which is endowed with sense. (151) And, indeed, in the case of those who take refuge in places which are looked upon as asylums, seeking security only in the places themselves, it constantly happens to such persons to be much influenced by a great variety of other circumstances, by the corruption of their wives, the loss of reputation by their children, and the deceitfulness of love, while those who take refuge in virtue, as in a strong and indestructible and invincible fortification, disregard all attacks which the treachery of the passions aims and directs against them. (152) Now any one who is defended by this power may naturally say with all freedom, that other persons indeed are taken captive by all kinds of accidental things, but, as the tragic poet has it,

"I am well skilled both to obey myself And rule myself: well weighing all events By virtue's standard." (153) Accordingly also Bias, of Priene, is said, when Croesus threatened him, to have threatened him in return, in a most contemptuous manner, bidding him eat onions, by which figurative expression he meant that he should weep, since the eating of onions excites tears. (154) Thus wise men, looking upon nothing as more royal than virtue, which is the regulator of the whole of their lives, do not fear the authority of other men, whom they look upon rather as subject to themselves; in reference to which idea, they are all accustomed to consider double-minded and treacherous people illiberal and slavish; (155) on which account also there is a good deal of propriety in the expression "Never was heard of slave uprightly held, But stooping always with a downbent neck."

For a crooked, and wily, and deceitful disposition, is a most ignoble thing; just as an upright, and straightforward, and undisguised, and unsuspicious soul, betokens a most noble character, its words harmonising with its intentions, and its intentions with its words. (156) We may fairly enough laugh at those men who, when once they have got released from the actual possession of an owner, think themselves free from that moment; for these men, when emancipated, are perhaps no longer servants, just as before, but they are all slaves, deeply branded slaves, obeying not indeed men (for this would not be so terrible), but even the most dishonoured of even inanimate things, strong wine, vegetables, cheesecakes, and all the other things which the superfluous labours of bakers and confectioners invent, as enemies of the miserable belly. (157) Accordingly Diogenes, when he on one occasion saw one of those who are called illiberal and slavish persons giving himself airs, and a great many others sympathising in his pleasures, marvelling at their want of reason and judgment said,

"It is just as if any one were to proclaim, that some one of his servants was, from this day forth, to be accounted a good grammarian, or geometrician, or musician, without his having the very slightest idea of the art; for just as the proclamation would not make men learned, so also it would not make them free (for then it would be a blessed thing), but all that it could do would be to make them no longer slaves.

XXII. (158) Therefore having put an end to empty opinion, on which the chief multitude of men depends, and being devoted to that most sacred possession, truth, let us not use incorrect terms so as to attribute to those who thus call themselves citizens any real share in a free constitution, or any real liberty; nor, on the other hand, let us reproach those who have been born in the house of a master, or who have been bought with money as slaves, but let us rather pass over all ideas of birth, all writings implying mastership, and, in short, everything relating to the body, and let us confine ourselves to investigating the nature of the soul. (159) For if it is driven to and fro by appetite, or if it is attracted by pleasure, or turned out of the way by fear, or contracted by grief, or tortured by want, it then makes itself a slave, and makes him who possesses such a soul the slave of ten thousand masters. But if it has resisted and subdued ignorance by prudence, and intemperance by temperance, and cowardice by bravery, and covetousness by justice; it then adds to its indomitable free spirit, power and authority. (160) And all the souls which are not as yet partakers of either of these two classes, neither of that which is enslaved, nor of that by which prudence is confirmed, but which are still naked like those of completely infant children; those we must nurse and cherish carefully, prescribing for them at first tender food instead of milk, namely, instruction in the encyclical sciences, and after that stronger food, such as is prepared by philosophy, by which they will be strengthened so as to become manly, and in good condition, and conducted on to a favourable end, not more that are recommended by you than enjoined by the oracle, "To live in conformity to nature."

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