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THE MEANING OF HOLINESS IN JUDAISM

I.

An ancient text of Jewish mysticism declares that ours is a tri-dimensional world: it is the world of Space, Time, and Spirit.¹ Spirit experiences a world that occupies Space and endures in Time. The world, as the product of the creative will of God, must, in its totality and its parts, reflect the character of its Creator. His loving-kindness fills the earth (Ps. 33:5; 119:64), and His majesty covers the heavens (Habakkuk 3:3). The firmament proclaims His glory and all creation declares His wisdom (Ps. 19:1). But the supreme attribute of God is holiness (Lev. 19:2; *et passim*).² This attribute, like the others, must be mirrored in His handiwork. Our mystics assure us that it is actually the quality of holiness which inheres in all ramifications of existence that, like some cosmic energy, makes possible the emergence and the perseverance of all forms of reality, high and low, noble and base, good and evil. "Sparks of holiness"³ are distributed throughout the vast expanses of creation, both physical and spiritual. Without holiness, nothing could exist.⁴ Nevertheless, the Creator has set apart segments of his tri-dimensional universe as specially and uniquely hallowed. He has established distinct areas of holiness in Space, Time, and Spirit. In the realm of Time, He has sanctified the Sabbath, the Years of Release (*Shemittah* and *Yovel*), and

the Holy Seasons. In Space He has hallowed the Sanctuary and the Holy Land. In the domain of Spirit, He has consecrated Israel, collectively and individually.

Professor Abraham J. Heschel has argued most eloquently that "Judaism is a religion of time aiming at the sanctification of time."⁵ But holiness is no more inherent in time than it is in space. "The quality of holiness," Heschel says, "is not in the grain of matter."⁶ But neither is it in the grain of time. Paul Tillich has stated this truth correctly: "Holiness cannot become actual except through holy 'objects.' But holy objects are not holy in and of themselves. They are holy only by negating themselves in pointing to the divine of which they are the mediums."⁷ It is God Who imparts sanctity to Time as He does to Space and to Spirit. The holy is in none of its aspects an idol. It is not a representation—even if only symbolic—of the divine, but rather of the highest possibilities of the created world.⁸ In this sense holiness may inhere in objects in and of themselves, thus necessitating a revision of Tillich's statement.

It behooves us at this point to examine the meaning of the concept of holiness. From the time of the publication of Rudolph Otto's great work⁹, the holy has been identified with the numinous, the "wholly other," the *mysterium tremendum* in whose presence man stands in a state of trepidation and radical fear, and which alternately causes him to seek its face in fascination and to recoil from it in awe.¹⁰ While this description of holiness may be true for religion in general, it does not do justice to the biblical conception of the holy. As Otto himself points out:

The venerable religion of Moses marks the beginning of a process which from that point onward proceeds with ever increasing momentum, by which the numinous is throughout rationalized and moralized, i.e., charged with ethical import, until it become the 'holy' in the fullest sense of the word. The culmination of the process is found in the Prophets and in the Gospels.¹¹

The numinous character of God's *holiness*, biblically considered, is not the product of His being the "wholly other." The "fearfulness" of God and His "awesomeness" are certainly related to the mysterious and transcendent character of the Infinite and Incom-

prehensible. This category of religious experience is fully recorded in Genesis.¹² Nevertheless, Genesis refers to God's holiness only by implication.¹³ And in this book the very "fear of the Lord" itself is not merely dread in the presence of the numinous. It is directly related to the ethical character of God.¹⁴ Attribution of the "fear of God" to Abraham as evidenced by his readiness to sacrifice his son is no contradiction of the ethical quality of this fear, nor does it imply a "teleological suspension of the ethical."¹⁵ Abraham could accede to the *request* of God¹⁶ not because of a "demonic dread"¹⁷ in the presence of the "wholly other" Who is beyond good and evil, and Who overpowered him by "the 'awefulness' and the 'majesty', the 'mystery' and the 'augustness' of His non-rational divine nature"¹⁸ to which man owes blind submission and unquestioning obedience. Rather his was an awe in the presence of God Who had revealed Himself to him as the Supreme Good Who asks of man only that which is good for him, even though that request may be momentarily incomprehensible.¹⁹

Why holiness is not referred to explicitly in Genesis, except for one passage, is not clear. Perhaps the use of the term was avoided in the lives of the Patriarchs because of the distorted meaning the concept of "holiness" had acquired in pagan antiquity, a meaning hardly consonant with Otto's definition.²⁰ The task of radically transforming the concept of holiness in the light of its original meaning as implied in the primeval Sabbath was entrusted to the people of Israel. Throughout the other books of the Pentateuch the term *holiness* is freely used. Like its counterpart, the Sabbath, it was waiting for its helpmate, Israel,²¹ to give it a new meaning.²²

The application of holiness to the life of man sheds light on its meaning in reference to God. The commandment "Holy shall ye be for holy am I the Lord your God,"²³ can hardly mean that man is exhorted to be "wholly other" like the "Wholly Other" Who dwells in His holy habitation. It contains rather the call to a total withdrawal from everything that is impure, ignoble, and unworthy, and the appeal to strive for the attainment of a likeness to God in terms of whole-hearted dedication to goodness, compassion, love, and purity. God is holy because He possesses in full all the attributes of goodness.²⁴ It is the moral perfection that we associate

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with His name that makes Him awesome and fearful:

But the Lord of hosts is exalted through justice,
And God the Holy One is sanctified through righteousness (Is. 5:16).

When the children of Israel sang at the sea:

Who is like unto Thee, glorious in holiness,
Fearful in praises, doing wonders?

the answer was given:

Thou stretchedst out Thy right hand—
The earth swallowed them.
Thou in Thy love hast led the people
That Thou hast redeemed (Ex. 15:11-12).

God is glorious in holiness because He strikes down the oppressors and liberates the enslaved.

Likewise the "holy ones" stand in dread in the presence of God not because of the numinous terror that He strikes in their hearts:

A God dreaded in the great council of the holy ones,
And feared of all of them that are round about Him.
Who is a mighty one, like unto Thee, O Lord?
And Thy faithfulness is round about Thee . . .
Thine is an arm with might;
Strong is Thy hand, and exalted is Thy right hand.
Righteousness and justice are the foundation of Thy throne;
Mercy and truth go before Thee (Ps. 89:8-15).

The dread experienced in the presence of the Holy One is not primarily the awareness of one's "creatureliness" and insignificance, but of moral unworthiness. The closer one comes to God, the more intense becomes the consciousness of one's failure to achieve that moral excellence which alone permits a person to approach Him:

For who dare of himself to approach to me? says the Lord (Jer. 30:21).²⁵

Our sages have correctly interpreted the passage in the Psalms that the Lord is "feared of all of them that are round about Him" (89-8) as signifying that God's measure of justice is more severe with those that are close to Him.²⁶ "Through them that are nigh unto Me I will be sanctified, and before all the people I will be glorified."²⁷ When the Lord prepares the people for the theophany

on Mount Sinai he warns the people not to come too close. In the face of the commandments that are to be revealed, the unworthiness of the people becomes only too glaring. Moses and Aaron alone are considered worthy of ascending the mountain (Ex. 19:11, 21-22, 24). The approach to the Tabernacle is hazardous when undertaken by a person not duly qualified or without the proper precautions (Ex. 28:35, 43; 39:21; Lev. 10:1-3, 9; 16:1; 22:9; Nu. 4:18-20; 17:5).²⁸ "For the Lord thy God is a devouring fire, a jealous God" (Deut. 4:24). The jealousy of God is, of course, a moral quality, His intolerance of falsehood and evil.²⁹ Of the individual striving to live in the presence of the righteous God the utmost is demanded:

Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?³⁰
He that walketh righteously, and speaketh uprightly;
He that despiseth the gain of oppressions,
That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of blood,
And shutteth his eyes from looking upon evil (Is. 33:14-15).

Similarly the Psalmist asks:

Lord, who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy *holy* mountain?
He that walketh uprightly and worketh righteousness,
And speaketh truth in his heart;
That hath no slander upon his tongue,
Nor doeth evil to his fellow,
Nor taketh up a reproach against his neighbor;
In whose eyes a vile person is despised,
But he honoureth them that fear the Lord;
He that sweareth to his own hurt and changeth not;
He that putteth not out his money on interest,
Nor taketh a bribe against the innocent (15:1-5).

and again:

Who shall ascend unto the mountain of the Lord?
And who shall stand in His *holy* place?
He that hath clean hands, and a pure heart;
Who hath not taken My name in vain,
And hath not sworn deceitfully (Ps. 24:3-4).

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That holiness is the supreme attribute of God we affirm thrice daily in our prayers (and four times on the New Moons, the Sabbaths, and the Festivals, and five times on the Day of Atonement). In the *Amidah* when we proclaim the praises of the Almighty, we open up with the triad of greatness, might, and awesomeness. We invoke His protective grace, His redemptive love, and the compassion wherewith He resurrects the dead. We conclude the section of *praise*³¹ with a declaration of the holiness of God, which is the summation of all His goodness, graciousness, and beneficence. Only at this juncture can we proceed to intercede in behalf of ourselves and make petition for our needs.³²

II.

God who has created the world has bestowed upon it the potentiality of God-likeness. *The attainment by reality in all its phases of the highest reaches of its moral faculties constitutes holiness.* In this sense Space, Time, and Personality can be sanctified. God's holiness has thus extended itself into the created world of Space, Time, and Spirit.

The Sabbath was the first realm in the created world to be sanctified. "And God blessed the Sabbath day and He hallowed it" (Gen. 2:3). God saw everything that He had made and behold it was very good (*ibid.* 1:31). He also blessed the creatures that He had fashioned, the fishes, the birds, and human beings, but nothing created was specifically endowed with holiness till the Sabbath arrived. He then hallowed it just as he tendered His blessing to it. From this primordially sanctified segment of time derive all other phases of sanctified time, such as the New Moons, the Festivals, the Day of Atonement, the Sabbatical Year and the Year of Jubilee. All other forms of holiness in the universe are likewise grounded in this original sanctity.³³ On the Sabbath the Space of the universe is sanctified—thus establishing sanctity in Space. The Spirit of man who had been created on the sixth day was likewise sanctified on the Sabbath—thus making possible the sanctity in Spirit.

Holiness, as a special attribute of created things, makes its entrance into the world through the Sabbath. In the course of time,

holiness becomes associated with certain sites. In the book of Exodus the term *holiness* appears for the first time in reference to space. Moses was told that he was standing on "holy ground."³⁴ There is a sacred habitation,³⁵ a sanctuary (Ex. 15:18; 25:8), a holy mountain (Is. 11:9), holy cities (Is. 64:9), and a holy land (Zech. 2:16). Holiness is then extended to a people. Israel is to be a holy people.³⁶ The children of Israel are commanded to be holy men (Ex. 22:30; Lev. 19:2). Priests and Nazirites are endowed with a special sanctity.³⁷ Man is also empowered to bestow upon animals and inanimate objects various degrees of holiness (Ex. 13:1; 28:2; 30:25; Lev. 22:3; 27:9, 16; *et passim*).

A.

The meaning of holiness as it applies to Space, Time, and Spirit can be clarified primarily by its exemplification in the Sabbath, and secondarily in the other phases of reality.

Holiness is the supreme attribute of God revealed to man. Holy in the created world is not what represents God or symbolizes Him. God cannot be represented or symbolized.³⁸ Holy is that which reaches out towards God, and which enables us to know Him as all-encompassing, all-comprehending. Any image represents God under a finite aspect. The holy which indicates the absolute perfection of God, His unlimited sovereignty, His boundless goodness and wisdom, lifts us above our limited conceptions so that we can comprehend the Lord of the universe, insofar as it is humanly possible, in His infinite glory.

The holy which proclaims the infinity of the Lord is spoken of as His own possession. In sanctifying the Sabbath, God has made it His own possession in time, announcing His presence, His sovereignty, and His holiness. This day is a *Sabbath unto the Lord* (Ex. 20:10). On the Sabbath God becomes solely "the possessor of heaven and earth" (Gen. 14:19, 22).³⁹

Only on the first day of creation was God originally "the possessor of heaven and earth," because there were no other intelligent beings in the universe with whom He shared His authority and power. It was possession, however, the purpose of which was the transmission of ownership to man⁴⁰ until the Sabbath when

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all of creation is restored to Him.

No plastic image can represent God, because He is inexpressible. But how God acts in nature and history can be dramatized by our deeds.⁴¹ By means of the commandments of the Torah we imitate the ways of God⁴² and also exemplify the relationship of God to the world and man. All creative activities which constitute man's duty during the workday week as an associate in God's continued work of creation must be suspended on the Sabbath. We thereby demonstrate that the Lord is "the possessor of heaven and earth." That "the earth is the Lord's and the fullness thereof" (Ps. 24:1) is true at all times. On the Sabbath it becomes a palpable reality for us, as God alone rules the universe on this day.

Rabbi Samson Raphael Hirsch has interpreted the prohibition of labor on the Sabbath as expressing in a concrete way the restoration of the world to the unlimited sovereignty of God. Hence, the basic categories of labor that are prohibited on the Sabbath are those of a creative and constructive nature.⁴³ "The Torah has prohibited purposeful activity."⁴⁴ This conception of the Sabbath is undoubtedly correct.

Our sages have identified the prohibited types of activity with those employed for the construction of the Tabernacle, the area in space consecrated by the Creator.⁴⁵ The proper activity of man in this world is the establishment of a sanctuary for God, a sanctified world.⁴⁶ On the Sabbath we relinquish our role and return the world to Him Who sanctifies it by His immediate and active presence. Consequently, on this day activities normally directed towards the goal of sanctification of the world by human labor are prohibited. We refrain from work not only because the manifestation of the universal Sovereign is in itself the occasion for celebration. Any exercise of man's normal prerogatives on the Sabbath is regarded as a usurpation of the authority of God Who alone is supreme on the Sabbath. Activities that are expressive of man's independence and power are therefore proscribed, whereas those that are of a disruptive and destructive character, those that exhibit man's powerlessness and dependence, or those not performed in a normal manner are not included in the scope of the culpable labors. Forbidden is that which constitutes an encroachment upon the realm of divine activity—the normal, the con-

structive, the creative work of man;⁴⁷ these most patently are patterned after divine activity, for God never acts out of weakness, nor does He destroy (Ps. 78:38). All other types of work prohibited on the Sabbath, whether biblically or rabbinically, are of a derivative and precautionary character whose purpose is to safeguard the sanctity of the day, as well as to enable the observers of the day to achieve rest and tranquility.⁴⁸

In addition to constructive activities, the transfer of objects from public to private domains, and vice-versa, as well as transfer within the public domain, is prohibited. Man engages in two types of activity in the sphere of labor, the constructive and the locomotive. Man alters objects. He also moves them. On the Sabbath, when the world is restored to God, both types of activity are suspended.

The natural order is not put in abeyance on the Sabbath, although it is God alone Who, on this day, maintains His entire creation by His immediate presence. Consequently, man is not commanded to abstain from food or drink or conjugal relations. The recognition of the sanctity of time depends on human beings who exist in time. Any kind of normal behavior that enhances man's joy in the sovereignty of God is encouraged. God's kingdom is a domain of light, joy, and delight. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad."⁴⁹ Man's life is not a contradiction to God's sovereignty, but the testimony to it.⁵⁰ Therefore, the normal handling of articles within a private domain is not forbidden on the Sabbath, except to the extent that such handling might violate the spirit of the day.⁵¹ Man's right to exist in the world over which God is sole sovereign is affirmed by the retention of the prerogative to employ objects, both natural and fabricated, for need and enjoyment. However, those activities that reflect man's dynamic capacities as a creator of civilization, and as God's viceroy upon the earth, must be brought to a standstill. The establishment of premises, such as private and public domains, is the product of man's creative ingenuity. The transfer of an article from the private and protected domain (*Reshut Ha-Yachid*) to the public and unprotected domain (*Reshut Ha-Rabbim*), or vice-versa, bespeaks man's control over space; God's sovereignty on the Sab-

bath abrogates this control. The transfer of objects outside of one's four ells within the public domain reflects man's attempt to capture new areas for his operation; man dominates the four ells within his reach.⁵²

On the Sabbath God is sovereign. But, as already stated, He does not call nature to a standstill. All processes of nature continue on this day. Only for the children of Israel has the Sabbath been established as an everlasting covenant (Ex. 31:17). On this day Israel testifies to the real, immediate presence of Almighty God. One who is not a member of the people of the covenant is not obligated to observe the Sabbath. He is, moreover, prohibited to observe it.⁵³ Is the Gentile not infringing on the divine sovereignty by performing labor on this day? Are we to conclude that the sanctity of the day is of a purely subjective character, that God rules over the universe in a time that is experienced by the household of Israel, but to which no objective metaphysical validity attaches? Perhaps it is so. But there is much in the sources, particularly those of a mystical character, to indicate that the Sabbath is endowed with an objective holiness, i.e., on this day the universe achieves a closer relationship with God than during the workaday week, and reaches greater heights. Otherwise, why the selection of this day to the exclusion of any other day? Why the severe sanctions attendant upon the infraction of its holiness? On the Sabbath the world is elevated into a sanctuary for God, but even here nature is still in operation. The people of Israel is engaged in the building of the Kingdom of Heaven, where God will no longer be inferred but experienced, and His glory will be seen by all flesh. Other nations are part of the natural order which it is their task to maintain.⁵⁴ Gentiles may, therefore, perform work for themselves on the Sabbath. The biblical source, cited by the Talmud⁵⁵ as prohibiting the Gentile from participating in the Sabbath is thus clarified: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."⁵⁶ Just as the processes of nature do not come to a halt on the Sabbath, so the labors of the non-Jewish world are not to be interrupted on this day. The people of Israel, the "holy people" (Ex. 19:6; Deut. 14:2), are the genuine mates of the Sabbath.⁵⁷ The goal of creation, the establishment of the Kingdom of God

which the children of Israel testify to His sovereignty and rejoice therein.⁵⁸ The goal of creation is thus achieved by the joint efforts of God and Israel, God on the Sabbath, Israel on the weekdays. Both together complete heaven and earth and all their hosts.⁵⁹

However, the world outside of Israel is not altogether excluded from the holiness of the Sabbath. The "stranger who dwells" in Israel (*Ger-Toschav*) as well as the "slave who dwells" (*Ebed Toschab*), although not full-fledged Israelites, participate in the holiness of the day.⁶⁰ This is also true of the idolater who may not work for us on the Sabbath, and is thus drawn into the circle of holiness, even if by indirection, no less than the lower creatures.⁶¹ It is also noteworthy that, according to one of the greatest authorities, the "stranger who dwells" in our midst is also enjoined to observe the Sabbath.⁶² It is thus evident that the scope of the Sabbatical holiness is broadened to include all residents in the land of Israel and all who associate themselves with the holy people; their actions thereby partake of the sacred character of the labors of the people of God.

The Festivals (*Pesach, Shavuot, Sukkot, Rosh Ha-Shanah*), like the Sabbath, are days which are God's special possession in time. They are "festivals of the Lord" (Lev. 23:4). They are observed by refraining from "servile labor."⁶³ Israel commemorates historical events in which the presence of God was manifested before the eyes of men,⁶⁴ when man encountered the Redeemer, the Lawgiver, and the Provider as the Infinite (*Pesach, Shavuot, and Sukkot*). On Rosh Ha-Shanah the Infinite God is declared to be the Judge of the entire earth. Just as on the Sabbath when the Creator of the world is affirmed as the Absolute and Unlimited, so on the Festivals Israel reaffirms the unlimited and all-comprehensive character of God Who transcends any and all of the attributes celebrated in the Festivals.

While the processes of history stand still for Israel on the Sabbath which commemorates the creation of the world, on the Festivals the obligations of man towards history are reaffirmed, as is the assurance of the triumph of the divine will in history which will come about through man's cooperation. For this reason the very determination of the day of the Festival is contingent upon the calculations and certification of human authorities whose

privilege it is to proclaim the New Moon.⁶⁵ The Festivals represent the interaction of the human and divine in history.

The date of the Day of Atonement (*Yom Kippur*) is also dependent on the court's determination of the New Moon of Tishri. The purification of man from sin can come about only as the result of man's decision. On *Rosh Ha-Shanah* Israel declares that the Infinite God is the righteous Judge. On *Yom Kippur* Israel voluntarily surrenders all human authority over the world to the Supreme King of Kings. He abstains from food and drink, and the use of water or ointment or leather shoes. He stays away from his conjugal bed; he may not use another person for his enjoyment. *Yom Kippur* is the culmination of the idea of the Sabbath. On this day man abdicates his role as sovereign ruler of his world, and by restoring the world wholly and completely to its true sovereign he achieves forgiveness and atonement.⁶⁶

The Sabbatical Year and the Year of Jubilee are likewise "Sabbaths of the Lord" (Lev. 25:2, 4) and years of holiness (*ibid.* 25:12). Not merely days but years are raised to their highest possible level by testifying that the land is the Lord's and that men are strangers and settlers with Him (*ibid.* 25:23). They confirm that the Lord of the land is the Infinite God Whose years have no end. In the Sabbatical years God's sovereignty over the land is made manifest, so that man must refrain from exercising his authority over it during this time (*ibid.* 25:4, 11). In the Year of Jubilee man's domination over his fellow-man and his fellow-man's property must come to an end (*ibid.* 25:10)⁶⁷ and liberty is proclaimed for *all* men on the Day of Atonement of that year.

The space of the world is sanctified during hallowed time. But there are spaces which are hallowed at all times. The Land of Israel is called, as a sanctified area in space, the "land of the Lord," just as the Tabernacle in the wilderness and the later Temple in Jerusalem were known as "the sanctuaries of the Lord" and the "house of the Lord."⁶⁸ Because these places are dedicated to the sole service of the Infinite God they are lifted to the heights of holiness. Where everything is dedicated to God and His service as nowhere else there He is sovereign in a special way.⁶⁹ They are His own possession in space,⁷⁰ and for this reason a unique system of observances applies to the Land and the Temple.⁷¹

In the realm of Spirit holiness applies likewise to those who have achieved the closest relationship with God, to those whose lives are dedicated exclusively to His service and the fulfillment of His will. Israel is by this token "holy unto the Lord" (Jer. 2:3), His unique possession,⁷² as are the priests, the Levites and the Nazirite who are His (Num., 6:8; 8:14) and who are holy unto Him (Lev. 21:7, 15; Num., *ibid.*). The differing degrees of holiness correspond to different standards of service which apply to these personalities. The more profound one's subservience is to the Infinite God and the broader and deeper one's range of responsibility the more intense the quality of holiness is said to be. In this sense Aaron was sanctified as "most holy" (I Chron. 23:13).

Where God alone is worshipped, there is consecrated territory. Those spirits whose ultimate concern is the One and Only Infinite God are likewise consecrated spirits, for over them God reigns in glory.

B.

Holiness, as the highest expression of God's attributes, signifies that He is lofty and elevated above everything that is earthly. The mundane is not to be disparaged or ignored.⁷³ But it should be recognized for what it is. The mundane is the contingent phase of existence and, as such, it is constantly striving for the absorption of the means of its sustenance whereby its survival is assured. Its nature is to consume and assimilate. God Who is beyond the mundane is not a recipient. He, upon Whom all creatures depend, is dependent upon no one. Holiness thus denotes absolute selflessness. Since man can never completely overcome his self-centredness, his need for sustenance for his survival being so basic, he can only strive towards holiness. Whatever holiness man attains is at best a dim reflection of divine holiness.

In God holiness is the union of His transcendence and His immanence. He is holy because He seeks nothing for Himself. He is holy because He gives everything of Himself. The Seraphim on high as well as His children upon the earth lift their voices to proclaim His holiness which manifests itself in heaven above, on earth beneath, and to all eternity.⁷⁴ His glory fills all creation.⁷⁵

Holiness, then, is that which is set apart, which is unique and distinct, and which irradiates everything that exists.

The holiness of the Sabbath is like the holiness of God. The Sabbath is set apart as a unique day, different from all other days and distinguished from them, yet its sanctity permeates all the days of the week. As the primordial sanctity in the created world, it is the origin of all other sanctities.⁷⁶ The commandment to remember the Sabbath day (Ex. 20:8) is to be carried out not only on the Sabbath itself. One's thoughts in the weekday are to be directed towards the Sabbath.⁷⁷ The days of the Jewish week have no specific names. They are all related to the Sabbath.⁷⁸ Moreover, the week itself has been renamed the *Sabbath*.⁷⁹ The first three days of the week belong to the departed Sabbath, while the last three days belong to the incoming Sabbath.⁸⁰ The memory and anticipation of the Sabbath thus permeate the entire week. While the distinction between the Sabbath and the workaday week cannot be obliterated, yet like the intermediate days of the festivals (*Chol Ha-Moed*), the aura of the Sabbath hovers over the other days. We are, moreover, enjoined to extend the holiness of the day itself both into the hours that precede its advent, as well as after it has made its exit.⁸¹ On our own we have the privilege of extending the sanctity of the Sabbath even farther.⁸² The preparation for the Sabbath which is itself a religious obligation carries the Sabbath even farther into the weekdays. The workaday week thereby assumes the character of a preparatory period for the Sabbath.⁸³ That every day of the week appropriates for itself some phase of the sanctity of the Sabbath has been emphasized by the Kabbalists.⁸⁴ This doctrine clarifies the Halakhah that an individual who is wandering in the wilderness and does not know when the Sabbath will occur should count six days and sanctify the seventh as the Sabbath.⁸⁵ For every day of the week contains some radiation of the Sabbath.

The holiness of the Festivals likewise extends beyond their allotted limits. Thirty days before a Festival arrives its laws should be reviewed.⁸⁶ The intermediate days of the Festival (*Chol Ha-Moed*) partake of the spirit of the holiday season and are to be honored by a limited restraint from labor.⁷⁷ The Festivals of Passover and Pentecost are linked by the period of the Counting

of the Omer (*Sefirat Ha-Omer*).⁸⁸ The New Year and the Day of Atonement are bridged by the Ten Days of Repentance.⁸⁹ The season of Repentance continues through *Hoshana Rab-bah and Shemini Atzeret*,⁹⁰ and precedes the New Year by an entire month, the month of Elul. The call to repentance beckons the household of Israel throughout the entire year,⁹¹ and extends the influence of the Day of Atonement to the entirety of one's life-time,⁹² in the same manner as the commandment to remember the Exodus from Egypt at all times⁹³ keeps the Passover alive at all times, and just as the obligation to remember the Revelation at Sinai⁹⁴ extends the scope of Pentecost, and as the duty to serve God in joy at all times⁹⁵ renders the influence of Tabernacles a perennial character.

The radiance of holiness by that which is set apart is also characteristic of holiness in space. The sanctity of the Temple and the Courtyards of the House of God, as well as the holiness of Jerusalem can be extended.⁹⁶ The sanctity of the Land of Israel can be extended to foreign territories by conquest.⁹⁷ Houses of worship, both inside the Land of Israel as well as outside, acquire a sanctity similar to that of the Temple.⁹⁸ Synagogues outside the Land of Israel have the character of the Holy Land.⁹⁹ The holiness of the Land of Israel in the future, it is believed, will enclose the entire earth.¹⁰⁰ The Land of Israel serves as the medium through which God's grace is distributed to all lands.¹⁰¹

Israel is a people that is set apart (Lev. 20:26) and that "dwells alone" (Num. 23:9; Deut. 33-28). Yet its holiness is expansive and is radiated to the farthest ends of the earth (Is. 49:6). By the process of conversion the non-Jew becomes a member of the holy community (Lev. 19:34; *et passim*). In time to come all nations will join the Lord and will become His people (Zech. 2:15; Is. 19:25). As Israel will rise to new levels of holiness, they will follow in Israel's wake and attain the present status of the holy people.¹⁰² Every person, regardless of race or nationality, who has dedicated his life to the service of God, and has liberated himself from the vanities in which most men are engrossed, is sanctified by God as "most holy" (*Kodesh-Kodashim*).¹⁰³ Just as the holiness of Israel is broadened to include the non-Jew in its scope either by conversion or by his striving for saintliness, so the holi-

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ness of the high-priesthood, the supreme holiness in Israel (I Chr. 23:13), can be extended by means of a vow to become a Nazirite (Num. 6:6-7; cf. Lev. 21:11-12).

Human personality is endowed with the power of extending its holiness even to animals and inanimate objects when they become dedicated for a holy purpose. When man devotes his possessions to God he enables them to attain the goal of their creation: the highest fulfillment of existence *is* holiness. This power of sanctifying one's possessions belongs to Jews and non-Jews alike.¹⁰⁴

C.

Holiness as an attribute of God implies His eternity and changelessness. Holy is that which is the supreme source of trust and reliability in a world of change and evanescence. It is that which assures us that we are living in an orderly world, free from whims, caprice, and arbitrary decisions. "Holy is that which endures forever."¹⁰⁵ There are derivative types of holiness which are subject to transfer and redemption.¹⁰⁶ God has endowed the basic sanctities in Space, Time, and Spirit with a permanence that makes these sanctities unabrogable. The Sabbath is the primordial sanctity which is the sign of the permanence of the universe and the abiding of God's presence in the world, just as the rainbow is the sign of the continuance of the physical world, and circumcision the sign of the eternity of the people of Israel.¹⁰⁷ Perhaps the reason the Torah was given on the Sabbath ¹⁰⁸is that through the Torah the ultimate achievement of the supernatural order was guaranteed.

The everlasting sanctity of the Land of Israel, and the site of the Holy Temple,¹⁰⁹ as well as the indestructibility of Israel¹¹⁰ exemplify the eternity implied in holiness in the realm of Space and Spirit.

D.

"And the Lord blessed the seventh day and He sanctified it" (Gen. 2:3). Of the creatures made on the first six days, the fishes and fowl were blessed as well as the man and woman created in

the image of God, but no creature had been hallowed. Through the Sabbath, blessing and sanctity were joined together. Consequently, that which is holy is also blessed, blessed in a two-fold sense on the one hand, as the recipient of God's blessing, and, on the other as a medium for the transmission of blessing. The greatest of all blessings is the very sanctification by God Himself. But the Sabbath is also a source of blessing: "All blessings derive from it";¹¹¹ "it is the fountainhead of all blessings."¹¹² It blesses with radiant physiognomies those that observe the day in holiness.¹¹³ It confers upon them ideal tranquility, "the rest granted in generous love, a true and faithful rest, a rest in peace and serenity, in quietude and safety, a perfect rest wherein Thou delightest."¹¹⁴ Through the Sabbath one achieves expanses without end, the inheritance of Jacob our father.¹¹⁵ Above all, the Sabbath is a day of blessing because through it holiness made its entrance into our world. It was the medium whereby both Space and Spirit were endowed with the great gift of holiness.

God also blesses the Land of Israel, and through His Sanctuary in Jerusalem blessings are distributed throughout the world.¹¹⁶ Since the Temple was destroyed and the land became desolate, blessings have been diminished in the world at large.¹¹⁷

In the realm of Spirit, God blesses the people of Israel, and through them all other nations.¹¹⁸ The priests bless Israel, and the people of Israel which is a "kingdom of priests" brings blessings on the entire world and all mankind.¹¹⁹

E.

Since holiness is basically an ethical value, the sanctity of the Sabbath could not fail to express itself in the ethical character of the day. It is a day, of course, in which man rests from his labors, it refreshes him, it gives him peace and tranquility. It lifts him above sorrow and grief. But above all, it teaches man that "this is the rest, give ye rest to the weary" (Is. 28:12). One is not to rest by himself. Everyone in the household must share in this rest: "Thou shalt do no manner of work, neither thou, nor thy son nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates" (Ex. 20:10). The

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day of rest takes under its sheltering wings all who are identified with the holy community. All sovereignty of man over man is abolished on the Sabbath and slavery of no kind prevails. Even the animals are granted their freedom on this day. They must be allowed to enjoy the Sabbath rest and not remain enclosed.¹²⁰ The life of no creature may be taken on the Sabbath, nor may it be deprived of its liberty. The earth itself is granted rest on this day.¹²¹

The Sabbath is a reminder of "the work of Creation" as well as "the departure from Egypt."¹²² These two concepts are not juxtaposed arbitrarily. The Creator brought the world into being not by power and force, but by His word (Ps. 33:6). The same creative word redeemed the slaves and the downtrodden. Israel was redeemed from Egypt not by military prowess, but through the mediacy of a prophet who spoke God's word (Hosea 12:14) and sought to achieve by instruction and persuasion the goals he had been sent to accomplish, before drastic action was taken by God. The "mighty hand and outstretched arm" were needed to impress the Egyptians who remained unaffected by the word of the prophet. Man, of course, cannot act merely by his word, but exercise of force can be justified only when sanctioned by God, and used by the proper authorities with extreme care and moderation, when all other possibilities have been exhausted. The extent to which we are compelled to resort to force to restrain evil is oftentimes evidence of our own failure to achieve enough strength of soul to prevent the emergence of evil. The prohibition to inflict punishment on the Sabbath, as well as the interdiction against the taking of any life, constitute a mighty protest against the use of violence for the maintenance of our society against those evils for which we are, at least to a degree, responsible.¹²³ The Sabbath thus strives for the elimination of physical force as an instrument for the upholding of moral order, and seeks the fulfillment of the sacred words of the prophet: "Not by might nor by strength, but by My spirit, saith the Lord" (Zech. 3:6).

On the Sabbath the word of God which created the world is directing it towards its meta-historic goals. We thus prepare ourselves on the Sabbath to live during the ensuing days on a higher spiritual plane, as well as to reconsecrate our faculties to their

legitimate use in the workaday week, namely, the transformation of our world into a dwelling-place for the Divine Presence. The Sabbath, though it is celebrated by abstention from labor, by no means glorifies inactivity and indolence. The example of God Who creates and acts and celebrates His activity on a divine level guarantees the recognition of the dignity of labor on a human level.¹²⁴

The Festivals, in their own way, convey important moral lessons. They renew for the Jew his obligation to history and the call to cooperate with God in bringing about the triumph of His will. They emphasize our duties towards the poor and unfortunate. The Festivals are celebrated by opening our doors to the needy and the stranger so that they may rejoice with us.¹²⁵ The ethical character of the sanctities in Time becomes most pronounced on the Day of Atonement, when man's control over the world is released most completely and he seeks reconciliation with his fellow-man. It is no wonder that the Day of Atonement has been chosen for the proclamation of freedom in the Year of Jubilee (Lev. 25:9).

The sanctities in Space likewise stress moral truths. The Land of Israel does not tolerate evil-doers.¹²⁶ God's Temple is also a great medium for ethical instruction.¹²⁷ By means of sacrifices man becomes reconciled with God and achieves forgiveness (Lev. 1:4; *et passim*). The Sanctuary allows discrimination against no man. It is open to all nationalities and races.¹²⁸ When one enters its portals his inward attitude determines God's pleasure, not his wealth or station in life.¹²⁹ The Temple teaches man to humble himself before God and not to seek to triumph by the feat of arms. "And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy *sword* upon it, thou hast profaned it" (Ex. 20:22).¹³⁰ The Temple likewise warns man against any association of immorality with the worship of God: "Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not uncovered thereon" (*ibid.* 20:23).¹³¹ From the Temple in Jerusalem instruction in the ways of God is issued to the entire congregation of Israel and the farthest ends of the earth.¹³² "For out of Zion goeth forth the Law and the word of God from Jerusalem" (Is. 2:3).

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The people of Israel, as the sanctity in Spirit must, of course, exemplify the highest ethical strivings, and thus serve as the witness to God.¹³³ The same principle applies to the priests and the Nazirites (Hosea 4:6; Num. 25:13) who are to serve as the teachers and guides of their people (Deut. 33:10; Am. 2:11-12; Mal. 2:5-7).

F.

That realm of Space, Time, and Spirit is holy in which to some degree the goals of history have been realized. God is holy in the sense that in Him perfection is a reality. Human beings can strive for perfection but they may never fully attain it. The areas of our finite existence that embody holiness thus speak to us of aeons that lie ahead, the Messianic era, the Resurrection, the world to come, and they point even to that which lies beyond.

In this sense, the Sabbath is the future transplanted into the present, or the present projected into the future, even as, to some degree, it restores to us the lost Eden of the past.¹³⁴ In it the equality of all creatures, as awaited in the Messianic era, as well as the harmony between man and the animal kingdom and the liberation of the inanimate world from the throes of man's violence have been achieved. On this day God alone is sovereign over all His creatures, as He will be in the unending Sabbath-era of the future.¹³⁵

The Sabbath of the future is not to be envisaged as a life of indolence. Freedom from labor on the Sabbath speaks to us rather of the liberation of man from the curse of drudgery.¹³⁶ But there will be no cessation from striving for spiritual advancement,¹³⁷ just as the Sabbath at the present time provides such opportunity for dedication to the life of the spirit.

In the midst of an unredeemed world in which the observance of the sanctity of the day is limited to one small minority of the human race, an island has been set up in which a people lives as though the Messiah has already arrived. It has been suggested that if one wishes to envisage the Messianic era, he should live for one day a week within the Sabbath-observing Jewish community.¹³⁸

The Festivals in their own way express the fulfillment of historic

goals as they have already been partially realized in the past and the gateway for their complete realization in the future has been opened up. They thus presage the ultimate manifestation of God as the Lord of history, the Liberator of mankind from the shackles of slavery (Passover), the Revealer of truth to the sons of men (Pentecost), the Guide and Provider of humanity (Tabernacles), and the King crowned by a united mankind (*Rosh Ha-Shanah*). The Day of Atonement, which is the peak of the Festivals and the culmination of the Sabbath itself, foreshadows a life that transcends the earthly, the world to come.¹³⁹

The Sabbatical Year and the Year of Jubilee are likewise intimations of things to come. They articulate man's hope for release from drudgery and bondage, for freedom from slavery for all inhabitants of the land. They embody in the present the vision of the future when all men will live in equality (Lev. 25:3, 10, 13), when a covenant of peace will be established between man and all other creatures (*ibid.* 25:7), when every man will live under his vine and fig-tree and none will make them afraid (Micah 4:4).¹⁴⁰

In the realm of Spirit, Israel has been sanctified to represent the world as it ought to be, and as it ultimately will be. Within Israel itself, the priests have been selected to extend this vision even farther. A priest may not marry a divorcee (Lev. 21:7). Although the Torah has permitted divorce (Deut. 24:1) it has through the priesthood sought to give expression to its ideal which will eventually be fulfilled that man "shall cleave unto his wife, and they shall be one flesh" (Gen. 2:24).¹⁴¹ A priest may not defile himself for the dead among his people (Lev. 21:1). For the high-priest this prohibition is extended even to the case of close relatives (*ibid.* 21:11), as it is also in regard to the Nazirite (Num. 6:7). The high-priest is also forbidden to marry a widow (Lev. 21:14). Priests of Israel live as if they were citizens of the world of the future where death has been vanquished. They have been denied a portion in the land of Israel (Num. 18:24), nor do they participate in war.¹⁴² God is to be their portion (*ibid.* 18:20), as He will be the portion of every soul that seeks Him in truth.¹⁴³

Sanctity in Space likewise reflects in the present the unattained future. The blessings of the Holy Land when its inhabitants obey

the divine commandments presage a Messianic state just as they recall the Eden of the past (Deut. 11:14 ff.). They project into the present the "new heaven and the new earth" (Is. 66:22). The sanctity of the Temple also speaks of a world in which death shall have been conquered, in which all disease and disability shall have vanished. "Strength and gladness are in His place" (I Chr. 16:27). The duty to make a pilgrimage to the Temple three times a year does not apply even to partially disabled people.¹⁴⁴ One who has been in contact with a corpse may not, until undergoing the proper lustrations, enter the sanctuary.¹⁴⁵ Animal sacrifices are brought in the Temple, but only in its courtyards. Just as in the years of wandering in the wilderness domestic animals were not slaughtered for secular use¹⁴⁶ and were not eaten unless they had been first brought as an offering to God (Lev. 17:8-9), so the sacrifices in the Temple represent a future when animals will not be slaughtered for food unless they have been offered first to God as His possession.¹⁴⁷ In the inner precincts no animal is offered,¹⁴⁸ only the incense and the shew-bread. In the Holy of Holies none but the High-Priest himself enters once a year, on the Day of Atonement. On this occasion the highest sanctities in Time, Space, and Spirit combine to exemplify for us the sublimest reaches towards which the human soul can strive.¹⁴⁹

III.

God has endowed Space, Time, and Spirit with potentialities of holiness. It is up to man to enable the hallowed phases of reality to achieve their holiness in full and thereby to extend their influence over all that exists. The Jew refuses to deify Space, Time, and Spirit. God transcends infinitely all forms of the created world, for He is their Maker. But it is man's duty to confirm and fulfill that which God has sanctified. While the Creator sanctified the Sabbath at the very beginning (Gen. 2:3), it is man who is to sanctify the day as it is ushered in.¹⁵⁰ It is man who is enjoined to build a sanctuary to God in space (Ex. 25:8). Israel has been commanded to hallow its life and actualize its potential holiness, both collectively and individually (Ex. 19:6; 22:30; Lev. 11:44; 19:2). But man is also endowed with the destructive power of desecrating

sanctities. By failure to observe the Sabbath man desecrates the Sabbath (Ex. 31:14; Ez. 20:13), i.e., he empties it of its meaning.¹⁵¹ The Holy Land is defiled by the sins of its inhabitants (Lev. 18:27), as is the Sanctuary (Lev. 20:3; Ez. 24:21). A Jew is deprived of his holiness when he rejects the duties incumbent upon him,¹⁵² just as he may become defiled by contact with things that defile (Lev. 11:44; 18:24; Ez. 20:20). The essential sanctities in Time, Space, and Spirit remain inalienable, their potentialities are indestructible, but when unfulfilled they abide emptied of contents. Unlike the essential sanctities which persist in their potential holiness even though desecrated, the holy vessels of the Temple can totally lose their sanctity when violated.¹⁵³ The holiness of any object dedicated to God by man departs once the commandment for which the consecration has been made has been fulfilled.¹⁵⁴ In some instances holiness is eliminated by profane use of the consecrated article,¹⁵⁵ or, as in the case of a sacrificial animal, by loss of its physical integrity.¹⁵⁶ True, complete, and fulfilled holiness emerges as the product of the interaction between God Who hallows and man who actualizes the unrealized possibilities of holiness.

But man has the power not merely of sanctifying or desecrating mundane realities but also the very Name of God.¹⁵⁷ What do these terms—the sanctification and desecration of God's Name—mean? How can God's Name either be hallowed or defiled by His creature? The sanctification of God's Name means the identification of the concept of God with all that is good, pure, noble, truthful, God is conceived as "of eyes too pure to countenance evil" (Habakkuk 1:13), or as "the Rock in Whom there is no injustice" (Ps. 92:16; Deut. 32:4) His Name is sanctified. Whenever conditions are such as to give rise to the complaint: "Shall not the Judge of all the earth do right?" (Gen. 18:25) His name is profaned.¹⁵⁸ It is a desecration of God's Name when He is associated with injustice. God's Name will truly be sanctified when the last vestige of evil in the universe shall have been removed.¹⁵⁹

When the Almighty is recognized not only as the One Who sustains life, Who supports the falling, and heals the sick, but as the One Who brings back the dead to life and Who keeps His faithfulness to those who sleep in the dust, then His Name is sanc-

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tified. In the *Amidah* service, only after we have pronounced the benediction: *Blessed art Thou, O Lord, Who dost resurrect the dead*, can we all rise as one and utter the awe-inspiring words: *Let us sanctify Thy Name in the world, just as they sanctify it in the high heavens.*¹⁶⁰ The Name of God is holy on high, because there all temporal and spatial limitations are removed and evil is non-existent. The day will come when evil will no longer exist in this world of space and time, and then God's holiness will prevail forever.¹⁶¹

One of the most significant prayers is the *Kaddish* (Sanctification). The words "Magnified and sanctified may be His great Name" are recited at the opening as well as at the closing of religious services, because the sanctification of God's Name is the quintessence of our prayers. The *Kaddish* is recited when a period of study is concluded because the sanctification of God's Name is the goal of our studies. The *Kaddish* is recited after the dead are interred, because in its words the finality of death is denied. The Lord of the universe will in His own good time destroy death forever (Is. 25:8), just as He will establish His Kingdom and bring near His redeemer. Inasmuch as His Name is hallowed when evil men are punished and injustice is banished from human society (Ps. 9:17), the culmination of this goal will be attained in the end of days when our world will be transfigured into a dwelling-place for the Divine Presence:

And the Lord of hosts is exalted through justice,
And God the Holy One is sanctified through righteousness (Is. 5:16).

The Sanctification of the Name is made possible by the fulfillment of the highest goals of existence and history. While halakhically it has been debated whether non-Jews are obligated to undergo martyrdom,¹⁶² in a broader sense all men must make the Sanctification of the Name the supreme objective of their existence. The Egyptians are said to have been punished for their failure to sanctify God's Name.¹⁶³ The Torah was given so that through it the Name of God would be sanctified.¹⁶⁴ The people of Israel was taken out of Egypt on condition that it sanctify the Name of God, even by martyrdom if necessary.¹⁶⁵ Twice a day in all synagogues of Israel the task of Jewish history is proclaimed: "We

shall sanctify Thy Name in the world, even as it is sanctified in the highest heavens."

The Sanctification of the Name is thus an eschatological hope and the supreme task of the Jewish people, collectively and individually. True to this conception, Maimonides, in his great Code, places the Sanctification of the Name as the first in his list of the practical commandments¹⁶⁶ as the fundamental principle of the Torah and the basic purpose of Jewish existence: "The entire House of Israel is commanded to sanctify the Name of God."¹⁶⁷ It is the duty of every son of Israel to maintain even at the expense of his life, the Name of God in loftiness and purity, uncontaminated and unsullied. By undergoing martyrdom, one testifies to the truth of the divine imperatives of holiness and purity.¹⁶⁸ We can accomplish this goal, under more normal conditions, by so living that through us the concept of God as the loving, compassionate, and just Creator of the universe and its Provider becomes the common heritage of mankind. Through Israel the Name of God is to receive the adoration of all men: "Make Him beloved by all His creatures as thy father Abraham did."¹⁶⁹

The history of Israel, more than that of any people, is associated with the concept of God and Revelation. The behavior of the Jew will thus be judged as reflecting his conception of the Deity. The Jew is therefore most rigorously admonished never to act in such a way as to reflect on the righteousness of God. He must go beyond the demands of the strict letter of the law even in respect to those who are undeserving, so that thereby God's Name will be sanctified.¹⁷⁰

It is significant that the law of the sanctification of the Name of God in the Torah follows upon three injunctions pertaining to the treatment of dumb beasts: the prohibition to emasculate animals, the prohibition to slaughter the cow and ewe and its young in one day, and the prohibition to take the young from its mother for a sacrifice before the eighth day of its life (and the general injunction against desecrating sacrifices) (Lev. 22:24-33). Mistreatment of the dumb animal is a desecration of the Name of God Whose lovingkindness fills the earth.¹⁷¹ In this manner the concept of *imitatio Dei* which is basic in Judaism is tied up with the concept of the sanctification of the Name (Lev. 19:2).

IV.

The holy is that which is most closely identified with God and His righteousness. Uncleanliness and defilement mark those aspects of existence which stand at the greatest distance from the divine. Not only, idolatry, the antithesis of the true worship of God, is defiling,¹⁷² but also licentiousness in its various forms which strikes at the moral order in the very roots of human existence, are defiling.¹⁷³ By the same token, consumption of the flesh of prohibited animals is defiling as an act of abhorrent savagery.¹⁷⁴ Self-mutilation as an act of appeasement to the chthonian powers or in utter despair at the finality of death is inconsonant with the holiness of Israel which rejects any power but God and refuses to accept death as unconquerable.¹⁷⁵ The holy thus signifies the moral, the rational, and the hopeful.

The basic defilements of idolatry, licentiousness, and bloodshed¹⁷⁶ contaminate the Land and drive the people into exile.¹⁷⁷ There are levitical forms of defilement, however, which apply exclusively to the supreme sanctity in space, the Sanctuary. Those so defiled may not enter into the Sanctuary and participate in the divine service or consume the holy food lest they contaminate the Sanctuary so that it requires atonement together with all its vessels (Lev. 16:16, 18-19, 33). The Temple represents a world that is moving towards redemption from sin, death and despair. Defiling in respect to the Sanctuary is that which is the antithesis of the divine. Contact with death is defiling, because death is contrary to the original plan of creation.¹⁷⁸ Death came into the world with the fall of man from his high estate. Sexual activity is defiling because in his present state, due to man's deterioration,¹⁷⁹ his total engrossment in self draws him to the greatest distance from God. The menses and childbirth are defiling because the physical distress that accompanies them, contrary to the pleasant sensations that accompany normal, natural processes, is specifically the product of man's fall.¹⁸⁰ There are also maladies, not of a natural character, which are symptomatic of man's degradation and are defiling to a greater degree than the others. The man who is the victim of such a malady may not enter into the holy community till he has been healed.¹⁸¹ The levitical defile-

ments, in this manner, represents the present fallen state of man that is the product of his sinfulness. It is thus that evil actions destroy the Sanctuary, and a state of mind in which the individual finds himself at the greatest distance from God contaminates the holy in space by his presence. Repentance brings about atonement for evil actions. Purification can likewise be achieved for levitical defilements.¹⁸²

In the Sanctuary man achieves an intimacy with God as a result of his liberation from guilt through atonement and his rededication to God and the fulfillment of His will. In the Sanctuary the animal and vegetable kingdoms likewise achieve their highest fulfillment. Man attains his loftiest level either by living in perfect commitment to the divine will or by undergoing martyrdom to testify to the divine truth.¹⁸³ Animal and vegetable existence acquires meaning only when used by man for the promotion of moral values—for the preservation of the life of human beings who live for moral goals, or for the forgiveness of sin. They have been lifted to the realm of the holy, and, as sacrifices brought upon the altar, they have been transfigured and have achieved an existence that is truly meaningful and significant.¹⁸⁴ Needless to say, it is only in the Temple in Jerusalem, under the proper circumstances, that the fulfillment of all phases of reality in this manner can be attained.

NOTES

1. *Sefer Yetzirah* 6:1; see also 3:5. The terms Space, Time, and Spirit are not used in this paper in any technical philosophic sense, as will be obvious to the reader.

2. See Ps. 99:3, 9, and below note 24.

3. See Gershom G. Scholem, *Major Trends In Jewish Mysticism* (Schocken Publishing House, Jerusalem, 1941), p. 264.

4. See the quotation from the writings of R. Issac Luria (ARI) in Samuel A. Horodetzki, *Torat Ha-Kabbala Shel Ha-Ari Ve-Ha-Rehav* (Tel Aviv, 5707), p. 213, No. 28-29. Cf. also R. Abraham Isaac Kook, *Orot Ha-Kodesh* (Jerusalem, 5698, edited by R. David Cohen), Vol. II, p. 301. This would mean, in the light of our study, that even in evil there is an orientation towards God and the Good, whereby the reality of evil is made possible.

5. *The Sabbath, Its Meaning For Modern Man* (Farrar, Straus and Young, New York, 1951), p. 8.

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6. *Ibid.* p. 79.
7. *Systematic Theology* (University of Chicago Press, Chicago, Illinois, 1951), Vol. I, p. 216.
8. Cf. Samson Raphael Hirsch, *Der Pentateuch* (4th ed., Frankfurt am Main, Verlag von J. Kauffmann, 1903), Vol. II, p. 219: "Wohl wird Symbolisches in unserer Mitte sein, symbolische Darstellungen, symbolische Objekte, symbolische Handlungen, allein — *da liegt der schneidende Gegensatz aller jüdischen Symbolik — es soll das nichts sein, dessen der Mensch bedarf, um sich das Göttliche, sondern dessen Gott bedarf, um dem Menschen das von Ihm, Gott geforderte Menschliche zu vergegenwärtigen*" (italics by the author).
9. *The Idea of the Holy*, tr. by John W. Harvey (A Galaxy Book, Oxford University Press, New York, 1958).
10. *Ibid.* pp. 12-40.
11. *Ibid.* p. 75. Paul Tillich accepts Otto's interpretation of the holy. See his *Dynamics of Faith* (Harper Torchbooks, New York, 1957), pp. 12-16. However, he also admits that in the Bible holiness has become identified with moral perfection (*op. cit.* p. 15). Otto sees in Job 38-41 an expression of "the downright stupendousness, the wellnigh demonic and wholly incomprehensible character of the eternal creative power" (*op. cit.* 77-80). This writer has presented an interpretation of these chapters along teleological lines in a paper in *Tradition* (Vol. 5, No. 2, pp. 215-216) and in a paper published in the Israeli journal *Sinai* (Tishri-Chesvan issue of Vol. LIX). Isaac Heinemann in his *Taamei Ha-Mitzvot Be-Safrut Yisrael* (Jerusalem, 5716), Vol. II, pp. 148-154, criticized S. R. Hirsch's and Hermann Cohen's identification of holiness with moral perfection on the ground that no Jewish philosopher has ever defined holiness in this manner. But morality certainly means more than social morality and the lifting of the human personality to the heights of spiritual perfection has always been the meaning of holiness in Judaism. See *Messilat Yesharim* by R. Moses Chaim Luzzatto, Chap. 26, *Commentary* of Nachmanides to Lev. 19:2. While the holy does undoubtedly contain the element of *mysterium tremendum*, it is because God's perfection is tremendously incomprehensible to us.
12. Gen. 28:16-17.
13. God hallows the Sabbath (Gen. 2:3). He can hallow only because He is Himself holy.
14. See Gen. 20:11; 42:18. It is "fear of God" that prevents men from doing evil. Cf. Ex. 1:17; 9:30; Deut. 25:18.
15. See Soren Kierkegaard, *Fear and Trembling*, tr. by Walter Lowrie (Doubleday Anchor Books, New York, 1954), pp. 64 ff.
16. Gen. 22:1; *Sanhedrin* 89b.
17. See Otto *op. cit.* p. 14.
18. *Ibid.* p. 76.
19. See my paper on "The Book of Job and the Trial of Abraham" in *Tradition*, Vol. 4, No. 2. It should be remembered that actually God never intended to have Isaac offered under any circumstances. See *Taanit* 4a. That God asks only that which is good for man, see Deut. 10:12-13. Cf. Nachmanides' *Com-*

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mentary to this verse. See additional note at close of this paper.

20. See Gen. 38:21. It might here be added that there is no doubt that occasionally a non-spiritual or non-moral use of the root *Kadesh* is found in the Bible, as e.g. Deut. 22:9; Is. 13:2. But such random use of the verb does not in any way militate against its basic spiritual meaning. See Heinemann *op. cit.* p. 152 and p. 276, note 273. It is strange that Heinemann refuses to recognize this. On the ethical significance of holiness, see K. Kohler, *Jewish Theology*, (Macmillan Co., New York, 1928), Chap. XVI (101 ff.), and J. Hertz, *Pentateuch and Haftorahs*, p. 497.

21. *Gen. Rabbah* 11:8.

22. The commandment to be holy is addressed to Israel alone. Nevertheless others are not exempt from striving towards holiness. See below, note 163. See also Hillel Zeitlin, *Davar Le-Amim* (Warsaw, 1928), p. 28.

23. Lev. 19:2.

24. Isaiah constantly refers to God as the Holy One of Israel. The reason why the attribute of holiness is excluded from the "thirteen attributes of mercy" (Ex. 34:6-7) may be that holiness is actually the summation of all the divine attributes. Holiness thus has not merely a negative content. Cf. H. Cohen, *Die Religion der Vernunft* (2nd ed. Josef Melzer Verlag, Köln, 1959), p. 111.

25. The translation here is that of the Revised Standard Version (*Interpreter's Bible*, Abingdon Press, New York-Nashville, 1956).

26. *Baba Kamma* 50a.

27. Lev. 10:3. Cf. Rashi, *ibid.*

28. On the significance of these precautions, see below, section IV.

29. Cf. Ex. 20:5. Cf. also Joshua 24:19.

30. On the meaning of "the devouring fire" and "the everlasting burnings" see my comments in *Torat Moshe Ve-Ha-Neviim* (Mossad Harav Kook, Jerusalem, 1961), p. 272.

31. On the threefold division of prayer into praise, supplication, and thanksgiving, see Maim. *Tefillah* 1:2.

32. The holy God is thus the God of prayer Whom man can address and from Whom an answer will be forthcoming. See also Is. 57:15; Ps. 68:6. Cf. also Deut. 26:15; Is. 63:15; Jer. 25:30; Ps. 11:4. God's holiness is thus tied up with His concern.

33. See R. Zadok Ha-Kohen of Lublin in *Yisrael Kedoshim* (New York, 5711), No. 7, (p. 66 ff.). In a sense, however, the creation of man on the sixth day in the image of God introduces the potential of holiness into the world.

34. Ex. 3:5. See R. Zadok Ha-Kohen *op. cit.* p. 67. Heschel, *op. cit.* p. 10 requires correction on this score.

35. Ex. 15:13; Is. 64:10.

36. Ex. 19:6. R. Zadok Ha-Kohen (*op. cit.* p. 67) cites the passage in Ex. 13:1, which speaks of the sanctification of the first-born both of man and of beast. Cf. on this passage R. Abraham Isaac Kook, *Olat Reiyah* (Jerusalem, 5699), Vol. I, p. 36 ff., and Vol. II (Jerusalem, 5709), pp. 443-4. There is a degree of

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holiness in all men, of course, by virtue of the divine image in which they are created.

37. Ex. 28:3; Nu. 6:5. On the sanctification of Aaron as "most holy" see I Chr. 23:13.

38. Cf. Deut. 4:12, 15; Is. 40:25; *et passim*. Man created in the image of God possesses God-like qualities, but he does not represent or symbolize Him.

39. This phrase is used in the Sabbath eve liturgy, following the *Amidah*.

40. *Rosh Ha-Shanah* 31a; Rashi, *ibid*.

41. Cf. Samson Raphael Hirsch, *op. cit.* Vol. V, p. 106 (to Deut. 8:1).

42. Cf. my paper in *Judaism*, Vol. 12, No. 1, p. 58.

43. *Nineteen Letters of Ben Uziel* (tr. by Bernard Drachman, Bloch Publishing Co., New York, 1924), p. 123 ff.; *Choreb* (Hebrew tr. by Moshe Zalman Aronson, Philipp Feldheim, New York, 5713), p. 67 ff.

44. *Baba Kamma* 26b.

45. *Ibid.* 2a.

46. The Tabernacle and later the Temple undoubtedly constituted an *Imago Mundi*. See Louis Ginzberg, *Legends of the Jews* (Jewish Publication Society, Philadelphia, 5719-1959), Vol. VI, p. 67, note 346; p. 68, note 353. See also Commentary of R. Meir Leibush Malbim (*Hatorah Ve-Ha-Mitzvah*) to Ex. *ad locum* for a lengthy exposition, kabbalistically colored, on the similarities between the Tabernacle and the macrocosm. See also *Shnei Luchot Ha-Brit* by R. Isaiah Ha-Levi Horwitz, ed. Amsterdam, folio 325.

47. Destructive activity on the Sabbath is not a culpable act (as Sabbath desecration). *Baba Kamma* 34b.

48. See Maim. *Shabbat*, 24:1.

49. Ps. 97:1. The Psalms 95-99, 29 have been instituted by the Safed Kabbalists as the hymns for welcoming the Sabbath-Queen. They announce the coming of the Sabbath as an occasion of great joy. See *Seder Ha-Yom* by R. Moses Maim. *op. cit.* 24, 12.

50. *Mekhilta* to Ex. 31:14.

51. Maim. *op. cit.* XXIV, 12.

52. See *Baba Metzia* 10a; cf. also *Tossafot* to *Gittin* 78b, s.v. *Rabbi*. While this ruling is rabbinic, it very likely reflects a very ancient legal concept.

53. *Sanhedrin* 58b. See also Maim. *Melakhim* 10:8; cf. *Mekhilta* to Ex. 31:13.

54. Cf. Deut. 4:19, and commentaries of Ibn Ezra and Nachmanides *ad locum*; *et passim*.

55. *Sanhedrin*, *ibid*.

56. Gen. 8:22. The passage is interpreted as meaning that during all seasons the sons of Noah are not to cease from their labors.

57. See above, note 21.

58. Cf. Sabbath *Amidah*: *Yismechu Be-Malkhutekha*.

59. See *Shabbat* 119b on Gen. 2:1. Circumcision is permitted on the Sabbath because through this rite the child enters into the supernatural order. The sacrificial service in the Temple continues on the Sabbath, since the Temple and its services are part of the already realized supernatural order. See below.

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Likewise the saving of life supersedes the Sabbath, since it is through man that the supernatural order will be achieved. Building the Temple, however, may not take place on the Sabbath (*Yevamot* 6a).

60. See Ex. 20:10; 23:12; *Yevamot* 48b; Maim. *Shabbath* 20, end. The *Ger Toshav* and *Eved Toshav* have accepted upon themselves the observance of the Seven Noachide Commandments.

61. See Ex. *ibid.* On the prohibition to have a Gentile work for us on the Sabbath, except under certain conditions, see *Schulchan Arukh, Orach Chayim*, 307.

62. Rashi to *Yevamot* 48b.

63. Lev. 23:8. See Commentary of Nachmanides *ad locum*. See also Ex. 12:16.

64. See Lev. 26:45; Nu. 14:14.

65. Lev. 23:2; *Sifra, ibid.*

66. See my work *Midrash David* (Milwaukee, 1952) pp. 42-43.

67. The Jubilee-Year does not liberate "Canaanite" slaves, but the liberty accorded "to all the inhabitants of the land" (Lev. 25:10) must apply to them also. It would appear that in this year, at least, they would be free from servitude. Cf. R. Naftali Zvi Yehudah Berlin in his Commentary (*Haamek Davar*) who applies this verse also to military personnel. The curious reading in *Tossafot, Arachin*, s.v. *Ve-Goalin* might thus be explained.

68. Ex. 23:19; Is. 1:12; Ez. 44:9; Hosea 9:3.

69. The throne of God is thus said to be in the Temple (Ez. 43:7).

70. See *Avot* 6:10.

71. *Kelim* 1:6-9.

72. *Avot, ibid.*

73. *Ibid.* 4:3.

74. *Targum Ps. Jonathan* to Is. 6:3.

75. Is. *ibid.*

76. See above, note 33.

77. See *Mekhilta* to Ex. 20:8, and Commentary of Nachmanides.

78. Nachmanides, *ibid.*

79. See any Talmudic dictionary s.v. *Shabbat*.

80. *Gittin* 77.

81. *Mekhilta, ibid.*

82. See *Schulchan Arukh, Orach Chayim*, 267, 2.

83. *Kiddushin* 41a.

84. *Zohar* II, 88a.

85. *Shabbat* 69b.

86. *Pesachim* 6a.

87. See Maim. *Yom Tov* 7:1, and commentators, *ibid.*

88. Lev. 23:15-16. See *Sefer Ha-Chinukh* (ed. Chavel, Mossad Harav Kook, Jerusalem, 5712), p. 358 ff.

89. *Rosh Ha-Shanah* 18a; Maim. *Teshuvah* II, 6.

90. See *Zohar* I, 220a.

91. Maim. *ibid.*

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92. *Shabbat* 153a.
93. Maim. *Keriat Shema* 1:3.
94. Deut. 4:9-10; see also Nachmanides, *Sefer Ha-Mitzvot*, Negative Commandment II.
95. Deut. 28:47.
96. *Shevuot* 14a ff.
97. Maim. *Terumot* 1, 2.
98. *Ibid.* *Tefillah* 11:11.
99. See Novellae of R. Samuel Edels (*Maharsho*) to *Berakhot* 8a.
100. There is a popular statement to this effect, for which no source has as yet been established. Cf. however, *Sifre* to Deut. 1.
101. *Sifre*, Deut. *Ekev*, 40.
102. See R. Dov Baer Schneerson, *Shaarei Teshuvah*, Part II (Shanghai, 5707), pp. 134-135. It is evident from Lev. 18:24 that the nations are defiled by abominable acts, not that they are defiled in and of themselves. The blessing that Israel will be high above the nations of the earth (Deut. 28:1) is intended to convey the idea that Israel will be ahead of all nations in striving for closeness to God, if Israel will observe the commandments of the Lord. See also Deut. 4:7. This is also the sense of 28:13.
103. Maim. *Shemittah Ve-Yovel*, last paragraph. Maimonides' source is very likely *Baba Kamma* 38a, q.v.
104. Lev. Chap. 27. See also *Menachot* 73b. There are, however, some distinctions. See *Arakhin* 6a and Maim. *Arakhin* 1:11-12.
105. *Sanhedrin* 92a.
106. See e.g. Lev. 27:15, 16; *et passim*.
107. Ex. 31:17; Gen. 9:12; 17:7.
108. *Shabbat* 86b.
109. Maim. *Terumot* 1:5; *Bet Ha-Bechirah* 6:16.
110. Jer. 31:34-35; 33:25-26. Is. 17:12-14.
111. *Zohar* II, 88a.
112. In *Lekkah Dodi* by R. Solomon Alkabetz.
113. *Gen. Rabbah* 11:2.
114. In liturgy of the Sabbath *Minchah*: "*Atah Echad*".
115. *Shabbat* 118a.
116. Lev. 25:21; Deut. 26:15; *Sifre*, Deut., *Ekev* 40..
117. *Sotah* 48a; liturgy to *Musaf* of *Yom Kippur*.
118. *Sifre*, *ibid.*; *Gen Rabbah* 66:2; *Yevamot* 63a. Cf. Is. 19:20.
119. See my work "*Torat Moshe Ve-Ha-Neviim*", pp. 275-6.
120. *Mekhilta* to Ex. 23:12.
121. Maim. *Shabbat* 11:1; 10:19; Ex. 34:21.
122. Cf. Ex. 20:11 and Deut. 5:15. Cf. also *Kiddush* of Sabbath eve.
123. Maim. *Shabbat* 11:1; 24:7.
124. Cf. *Avot de-Rabbi Natan*, Version II, Chap. 21 (ed. Schechter, 2nd ed., New York, 5705), p. 44.
125. Deut. 16:11, 14; Maim. *Yom Tov* 6:18; *Zohar* I, 10b.

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126. Lev. 18:25, 28; 20:22; cf. *Commentary* of Nachmanides to Gen. 19:5.
127. Cf. *Tossafot*, *Baba Batra* 21a, s.v. *Ki*.
128. I Kings 8:1-43; Is. 56:7; *Chullin* 13b. The prohibition of Gentiles to enter into the Temple is of rabinnic origin and does not apply to the *Ger-Toshav*. See *Torat Mosheh Ve-Ha-Neviim*, p. 201, 211.
129. Lev. *Rabbah* 3:5.
130. Cf. *Middot* 3:4.
131. See Samson Raphael Hirsch, *Pentateuch* II, 221-222.
132. Deut. 17:8-12; Jer. Talmud *Berakhot* 4:5; *Taanit* 16a.
133. Is. 43:10.
134. *Mekhilta* to Ex. 31:13. See also Judah Aryeh Leib Alter (of Ger), *Sefat Emet* (New York, 5713), Vol. I, pp. 18-19.
135. See *Tamid* 7:4.
136. The thirty-nine categories of labor (*Lamed-Tet*) prohibited on the Sabbath represent the curse (*Lot* in Aramaic) to which man was subjected by the original sin (Gen. 3:17-19). See *Shnei Luchot Ha-Berit*, 135b-136a.
137. *Berakhot*, conclusion.
138. See Isaac Schweiger in *Sefer Ha-Shabbat* (Tel Aviv, 5698), p. 542 ff.
139. See *Midrash David*, *ibid.* Cf. *Berakhot* 34b.
140. See R. Abraham Isaac Kook, *Orot Ha-Kodesh*, Vol. II, 581-2.
141. Cf. paper by Emanuel Rackman in *Tradition*, Vol. 3, No. 2.
142. Maim. *Shemittah Ve-Yovel* 13:12.
143. Ps. 16:5; Maim. *op. cit.* 13:12.
144. Maim. *Chagigah* 2:1. Cf. Samson Raphael Hirsch, *op. cit.*, p. 311.
145. *Kelim* 1:8.
146. See *Chullin* 16b.
147. See paper by R. Abraham Isaac Kook (ed. by R. David Cohen) in *Lachai Roi* (memorial volume to Abraham Isaac Raanan-Kook, Jerusalem, 5721), p. 234, note 44.
148. Only in some sacrifices is the blood sprinkled on the altar of incense and on the curtain. See Lev. 4:5-7; 16-18. Also on *Yom Kippur* the blood is brought into the inner precincts and into the Holy of Holies (Lev. 16:14-16). Otherwise sacrifices may not be brought into the Temple itself. See *Zevachim* 82a; Maim. *Pesulei ha-Mukdashin* 2:13 ff.
149. Cf. *Sefat Emet* V, 170. It should be noted here that in the upper story of the Holy of Holies no one can enter but once in seven years or once in a Jubilee. See *Pesachim* 86a. Cf. *Tosephta Kelim* 150. *Mekhilta* to Ex. 20:8.
150. *Mekhilta* to Ex. 20:8.
151. The Hebrew root *challel* means to empty, to hollow. See William Gesenius, *A Hebrew and English Lexicon* (ed. by Brown, Driver and Briggs, Oxford, 1959), p. 319.
152. Lev. 11:44; Ez. 20:30; Is. 43:28; 47:6.
153. *Avodah Zarah* 52b on the basis of Ez. 7:22.
154. *Yoma* 59b. There are also exceptions (*loc. cit.*).
155. *Kiddushin* 53b ff.

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156. Maim. *Issurei Mizbeach* 1:12.
157. Lev. 22:32.
158. See *Torat Moshe Ve-Ha-Neviim*, pp. 16-17.
159. Ez. 38:23.
160. *Kedushah* in Daily Prayer Book.
161. *Targum Ps.-Jonathan* to Is. 6:3.
162. *Sanhedrin* 74b-75a; Maim. *Melakhim* 10:2.
163. *Sifre* to Deut. 32:3.
164. *Tanna-debe-Elijahu*, Chap. 18.
165. *Sifra* to Lev. 22:32.
166. *Yesodei Ha-Torah* 5:1.
167. *Ibid.*
168. *Midrash David*, pp. 47-49.
169. *Sifre* to Deut. 6:5.
170. *Baba Kamma* 113a-b; *et passim*.
171. See R. Meir Simchah Cohen, *Meshekh Chackmah* on these passages (ed. Riga, 5687), p. 223.
172. *Shabbat* 82a; Ez. 22:4.
173. Lev. 18:24.
174. *Ibid.* 11:43-44. The root *shakketz* is generally applied to abhorrent idolatry.
175. Cf. implication of Deut. 14:1-2.
176. See *Shevuoth* 7b. The defilement of the land by bloodshed is deduced from Num. 35:34. Cf. Deut. 21:23.
177. *Avot* 5:9.
178. See Nachmanides, *Commentary* to Gen. 2:17.
179. See *Commentary* of Sforno and Malbim to Gen. 2:25.
180. Gen. 3:16. See also *Eruvin* 100b.
181. The biblical leprosy which applies also to garments and houses cannot in any way be identified with any of the dermatological diseases known to medical science. See Maim. *Tumat Tzaraat* 16:10; Nachmanides, *Commentary* to Lev. 13:47; S. R. Hirsch, *Pentateuch*, III, p. 273 ff.; David Hoffmann, *Das Buch Leviticus* (Berlin, Verlag von M. Poppelauer, 1905), pp. 364-366.
182. Lev. 22:6-7; Nu. 19:19.
183. Cf. Gabriel Marcel, *The Mystery of Being* (Gateway Edition, Henry Regnery Co., Chicago, Illinois, 1950), Vol. I, p. 204: "The truth seems to be that in this special case [the self-sacrifice of the martyr] there is no middle ground between the subhuman and the superhuman".
184. R. Schneur Zalman, *Tanya*, Chap. 34.

Additional Note

According to *Sanhedrin* 90a a prophet may temporarily suspend, by divine order, any commandment except *Avodah Zarah* (Maim. *Yesodei Ha-Torah* 9, 5). However, included in *Avodah Zarah* are all commandments dealing with *Avodah Zarah* (*Sanhedrin, ibid.*). Everything that smacks of *Avodah Zarah* is thereby

interdicted. This includes the moral violations associated with it. See Deut. 12:30-31. The prophet who preaches moral violations is immediately recognized as a false prophet (*Sanhedrin* 93a), because what he teaches in the name of God is contrary to the character of God. Any prophetic teaching which is based on a distortion of God's character is totally unacceptable. See Meim. to *Sanhedrin* (ed. Sofer) p. 325. Any suspension, moreover, must serve a moral purpose.

In Islamic philosophy we find a divergence of opinion as to whether good and evil are determined by the will of God, or whether good and evil have absolute validity. See Husik, *A History of Mediaeval Jewish Philosophy* (New York, The Macmillan Company, 1930) pp. xxi-xxii, xlvii. Likewise in Christian scholasticism, we find Thomas Aquinas upholding the doctrine that the moral law is grounded in the divine essence (F. Copleston, *A History of Philosophy*, Volume 2, Part II, Image Books, New York, p. 130), while Duns Scotus maintains a somewhat ambiguous position (*ibid.* p. 270 ff.), whereas for William of Ockham "the moral law is founded on the free divine choice rather than ultimately on the divine essence" (*ibid.*, Volume 3, Part I, p. 116 ff.). In Jewish philosophy no such division of opinion can be found (see Husik, *ibid.* xlvii-xlviii). That morality flows out of the very nature of God is a biblical postulate (Ex. 34:6-7; Ps. 145:9; *et passim*). Apparent contradictions, of course, have to be considered in the light of this primary postulate.