

**JEWISH SCIENCE: DIVINE
HEALING IN JUDAISM, WITH
SPECIAL REFERENCE TO THE
JEWISH SCRIPTURES AND
PRAYER BOOK**

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Jewish Science: Divine Healing in Judaism, with Special Reference to the Jewish Scriptures and Prayer Book by Alfred G. Moses

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ALFRED G. MOSES

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Jewish Science

Divine Healing in Judaism

With Special Reference
To the Jewish Scriptures
and Prayer Book

By ALFRED G. MOSES, Litt. D.

"Heal us, O Lord, and we shall be healed. Save us and we shall be saved, for Thou art our praise. Grant perfect healing to all our wounds, for Thou, O Lord, art our King, the faithful and merciful Healer. Blessed art Thou, O Lord, who healeth the sick of Thy people, Israel."

—From the Jewish Prayer Book.

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FOREWORD.

The term, "Jewish Science," will on first blush seem strange and startling to the average reader, for inevitably it will suggest the well known phrase, "Christian Science." I have purposely used the much mooted term Science, because to the religious mind it has come to connote the entire subject of Divine Healing. Yet, the Jewish student knows full well, that the word is an exact translation of the Hebrew term, often found in the Jewish Scriptures. I mean the word "Chochmoh" which means, "Divine Wisdom" or "Science." Therefore, the word Science in a religious sense is strictly Jewish in its origin, and the entire phrase, "Jewish Science" is thoroughly in keeping with the Faith and History of Judaism. The Jewish Bible abounds in passages, dealing with the favorite theme of Chochmoh or Wisdom. The Book of Proverbs contains several classic texts which describe the working of this principle. All such passages will be found in full in Chapter VI, entitled, "A Complete Anthology of Jewish Science."

Now, that I have justified the use of the term Jewish Science, let me set forth just what is meant by this expression. Jewish Science deals with *the entire subject of Divine Healing as it is unfolded in the Literature and History of the Jewish People*. Many Jews are unaware of the fact that their Religion teaches Faith-Cure, and unfortunately have turned to Christian Science to discover the truth of Divine Healing. The result is that in this country the new

cult has drawn many Sons and Daughters of the Covenant away from their ancient faith. One object in writing this book is to reach this class of Jews, who through ignorance of their faith and literature have deserted the Synagogue. I hope to prove to them that *the art or principle of Divine Healing has been known in Judaism* for thousands of years, and that there still exists a real Jewish Science Cult or Sect, the Chasidim of Europe. Above all, in this work, I will conclusively show that the Jewish Bible contains many texts and passages, teaching the power of God to heal the ills that flesh is heir to. In fact, the Jewish Scriptures contain the first and original message on Divine Healing. It is well known that Christian Scientists constantly employ the Psalms of Israel as proof of their dogma. The founder of that Church in her text-book, *Science and Health*, quotes copiously from the Jewish Bible. I have even met Christian Scientists who tried to convince me of their belief by citations of passages from Jewish Scriptures.

Yet the supreme expression of the God-idea, the Psalmody, is strictly Jewish in origin. The Psalms were written *by Jews for Jews*. They represent the very inner life of Israel in the Second Commonwealth, and breathe throughout the spiritual atmosphere that characterized the Hebrews of that epoch. Moreover, the Jewish Bible fairly teems with instances of healing by Faith and Prayer.

The Prayer Book of Israel, known as the "Tefillah," was written in the conviction that God alone is

the Healer of Sickness. The doctrine of the Resurrection of the Dead is also a cardinal feature of the principal liturgy, the Shemoneh Esreh or Seventeen Benedictions. All in all, the Jewish writings, Biblical and Rabbinical, contain many distinct references to the Law of Divine Healing. This book contains a complete index to every important passage, and also reprints in full every passage from the Jewish Bible which reflects the truth of Jewish Science.

But the belief in Faith Cure is not merely a literary antique of Israel. In its zigzagging course, Judaism gave birth to a movement which was the historical expression of Jewish Science. Two centuries before Christian Science appeared, the Jews of Russia, Poland and Galicia initiated the Chasidic movement, which antedated and anticipated Christian Science, Theosophy, New Thought and similar cults. Chasidism which began in the Eighteenth Century spread like wildfire through central Europe, and the Wonder-Rabbi, Baal Shem Tob, or Besht became to the Chasidim what Mary Baker Eddy is to the Christian Scientists. This remarkable and unique Jewish sect will be carefully treated in Chapter II, entitled "The Chasidic Movement." It is important to note that this movement still exists in Russia and Poland, and that Jewish Science is a living reality to millions of Jews in those countries.

My aim is to present the entire subject of Jewish Science in a clear and complete manner. In no way, do I propose to suggest the creation of a new sect in universal Israel that has been so singularly free

from schisms. What is implied in Jewish Science, is so thoroughly Jewish that it already occupies an important place in Jewish Theology. Nor do I mean to derogate from the medical art, which from time immemorial has been recognized in the Jewish religion as one of the *Divine Agencies* in healing the sick. The Bible itself contains many laws of hygiene, and recognizes the use of medicines. The Talmud contains accounts of rare surgical operations. The recognition of the physician is shown in the special prayer laid down in the Jewish ritual for the sick person. In his petition to God, the invalid not only prays for Divine Help, but also asks God to inspire the attending physician with wisdom that *he may heal the sufferer*. But despite its recognition of medical science, Judaism ascribes to the Supreme Being the chief potency in effecting a cure. If the physician can be dispensed with, so much the better for the individual who relies upon the power of prayer alone. At times, faith and medicine combined seem to heal a sick person and sometimes only the physician's art may be the saving power. In all cases, reliance on Divine Providence has been encouraged by the Jewish Faith, and Jewish Science is surely worth while knowing. The Chosen People who constantly proclaim their divine mission, should be the last to discourage the use of those spiritual agencies that help the body as well as the mind and heart.

Several years ago, I realized that the modern Synagogue had lost this spiritual art, and that, under