

**GUIDE FOR INSTRUCTION IN  
JUDAISM: A MANUAL FOR SCHOOLS  
AND HOMES. ESPECIALLY ADAPTED  
FOR TEACHERS, ADVANCED PUPILS  
AND FOR PRIVATE STUDY**

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**K. KOHLER**

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# GUIDE FOR INSTRUCTION IN JUDAISM

A MANUAL FOR SCHOOLS AND HOMES

Especially adapted for Teachers, Advanced Pupils and  
for Private Study

BY

REV. DR. K. KOHLER

RABBI OF TEMPLE BETH-EL, NEW YORK

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To the Rev. Dr. M. Saar,  
THE FATHERLY GUIDE OF THE FATHERLESS,  
AND THE WISE EDUCATOR FULL OF LOVE  
FOR GOD AND OF MAN,  
THIS MANUAL IS DEDICATED  
IN SINCERE FRIENDSHIP AND ESTEEM,  
BY THE AUTHOR.

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## PREFACE.

To present within the small compass of a school-book the religious and ethical teachings of Judaism in a comprehensive, clear and systematic form, is a task which has engaged the leading teachers in Israel for more than two generations; yet but few have succeeded in producing the work needed to awaken religious fervor, and at the same time to stimulate thought and create a firm religious conviction in the young.

In publishing this humble effort of mine, as the result of many years study and pedagogic experience, I feel satisfied that I have earnestly endeavored to profit by all my predecessors—from Plessner down to Stein and Einhorn, and from Leeser to Friedlander—while at the same time I have avoided many difficulties in the treatment of metaphysical, dogmatic and ritualistic questions, by placing myself upon the historical standpoint, and showing, in the notes intended for teachers and advanced pupils, the development of the various religious ideas and practices throughout the Biblical and Rabbinical stages of growth. I have tried to cast light on every religious belief or practice essential to either conservative or progressive Judaism, while I laid more stress upon, and devoted more space, to the *ethical* side of Judaism, especially of Rabbinical Judaism, than any previous writer has done.

I trust, therefore, that my manual will be welcomed by both teachers and pupils, as well as by my colleagues, the rabbis and school superintendents of this country, as a trustworthy guide for a deeper comprehension of our faith and for a higher appreciation of Israel's lofty mission of Truth, of Righteousness and of Peace.

THE AUTHOR.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. This includes both traditional manual methods and modern digital technologies, highlighting the benefits of each approach.

3. The third part focuses on the challenges and risks associated with data management, such as data loss, security breaches, and compliance issues. It provides strategies to mitigate these risks and ensure the integrity of the data.

4. The fourth part discusses the role of data in decision-making and strategic planning. It explains how data-driven insights can help organizations identify trends, opportunities, and areas for improvement.

5. The fifth part covers the legal and ethical considerations surrounding data collection and use. It stresses the importance of obtaining proper consent and adhering to relevant regulations to protect individual privacy.

6. The sixth part addresses the future of data management, including emerging trends like artificial intelligence and big data analytics. It suggests ways to stay ahead of the curve and leverage new technologies effectively.

7. The seventh part provides a summary of the key points discussed throughout the document and offers final thoughts on the importance of data in the modern business landscape.

1. Introduction

2. Data Collection Methods

3. Data Analysis Techniques

4. Data Management Challenges

5. Data in Decision-Making

6. Legal and Ethical Considerations

7. Future of Data Management

8. Conclusion



## CONTENTS.

PREFACE.....	v
<b>Chapter I.—Introductory</b>	
I. Religion .....	9
II. The Source of Religion.....	15
The Holy Scriptures.....	16
The Five Books of Moses.....	17
The Prophets.....	17
The Hagiographa or remainder of the Sacred Writings.....	19
III. The Decalogue.....	22
IV. The Contents of Religion.....	24
<b>Chapter II.—System of Doctrines.</b>	
I. God.....	25
God's Qualities or Attributes in Relation to the World.....	27
The World in Relation to God .....	29
God in Relation to Man.....	30
II. Man .....	32
Sin and Repentance.....	34
Immortality of the Soul.....	36
III. Israel and Mankind.....	38
IV. The Creed of Judaism .....	45
<b>Chapter III.—System of Duties.</b>	
A. Duties towards God .....	49
The Second Commandment .....	56
The Third Commandment.....	60
The Fourth Commandment.....	63
The Fifth Commandment.....	69
B. Duties Towards our Fellow Beings.....	77
The Sixth.....	77
The Seventh Commandment.....	81
The Eighth Commandment.....	88
The Ninth Commandment.....	92
C. Duties Towards Ourselves .....	97
The Tenth Commandment.....	97

**Chapter IV.—Religious Observance.**

Religious Observances .....	107
Divine Service .....	111
The Holy Seasons:.....	112
The Feast of Spring—Passover—Pesach.....	114
The Feast of Weeks—Shabuoth.....	117
The Feast of Tabernacles—Sukkoth.....	118
New Year's Day—Rosh Hasbanah.....	120
The Day of Atonement—Yom ha Kippurim.....	122
Festivals of Less Importance.	
Feast of the Maccabees—Hanukkah.....	124
Purim.....	124
Fast Days.....	125
<b>Appendix A.</b>	
Tabular Arrangement of the Hebrew Months .....	128
The Jewish Calendar.....	129
<b>Appendix B.</b>	
Benedictions and Prayers for the Talmud.....	131

# GUIDE FOR INSTRUCTION IN JUDAISM

## Chapter I.—Introductory.

### I.—Religion.

1. There is a world round about us which we perceive with our senses, and the study of its laws we call *Science*. But there is a world within us which cannot be reached by our senses—it is a world of feeling, thought and will-power. These inner forces make us look up with wonder and awe to a Power greater than we, and regulate our actions and our conduct so as to please this great Power above us. This supreme Power we call *God*. The consciousness of God and the recognition of our allegiance to Him, is *Religion*.

2. Any being far greater and more powerful than we are fills us with awe and fear, and when we think of this great God high above us, we have this feeling of *fear* and *reverence* in an extreme degree. Religion, then, is first of all *Fear of God*. It restrains us from doing or saying any thing which is displeasing to God, and thus gives life an earnest and solemn purpose.

"Fear of God is the beginning of wisdom." (Prov. i. 7.)

"Come ye, children, hearken unto me; I will teach you the fear of the Lord." (Psalms, xxxiv. 11.)

"Let the fear of God be upon you that ye sin not." (Exodus xx. 20.)

"Fear God and do His commandments, for this is the whole duty of man." (Ecclesiastes xii. 13.)