

Bachyi

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Pachyi Ben Joseph ibn Pakuda

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His time, his life, his literary
work.
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Bachya ben Joseph Ibn Pakuda;
His Time His Life His Literary Work.

His Time.

In the middle of the eleventh century of the Christian era, while the successor of Hugh Capet, was watchfully observing the peers over whom he had usurped the direction, and the house of Franconia was engaged in continuous wangling with its chief vassals, or the bishop-princes of the Rhine, and while all England was disturbed by the menacing growls which proceeded across the channel from the Norman duchy, a people in the south of Spain were lost in the contemplation of magnificent architecture, the brilliant place and the sacred mosque. A people, growing in culture, rejoiced in the establishment of renowned schools, and offered all at the shrine of science, art, philosophy and religion.

While the Tenton and the Belt were still subservient to the sword of barbarism, the muses' beautiful outpourings emanated from the Spanish peninsula and philosophy had found a congenial resting-place beyond the Pyrenees.

Learning was slowly making its way from Africa through Spain into Europe.

A great change had already taken place through the literary activity of the Arabs. The beginning of the transition-period from the thought of antiquity and the philosophy of

modern times had already far advanced Plato's idealism and the work of Aristotle had long before crossed the sea to Alexandria and thence radiated east and west through the land of the Islam.

Differences of opinion on them, however, as well as on the Koranic interpretation had determined Mohammedanism into numerous sects.

From Plotin and Proclus to Abu - Ali Ibn Sina (Avicenna) the most perfect exponent of Mohammedan aristotelianism, the lines of thought ramify through endless divergencies. Abu'l Fath Mohammed Asch - Scharastani has no less than 85 sects which sprang up amid the war and clash of three centuries' conflicting opinions. These all were comprehended under the common name of Mohammedans. Among the worshippers of the mosque were found philosophical Mutazilis and Mutakils by the side of the followers of Ahmed Ibn Hanbal, the strong adherent of the simple tradition. This variety of opinion was again increased in the eleventh century by a brother hood who assuming the name of Ichwan Asaafa (اخوان الصفا), chose their doctrines from the convictions of all the sects and compiled them in a huge "Encyclopedia".

This was the aspect of Christian lands and the state of the mosque, How fared it with Israel — with Israel amid the wrangling sects of Islam? The synagogue escaped not the influence of the dominant people and opinions. Its doctrines also began to be clothed in the garments of philosophy, and biblical teachings were strengthened by dialectical reasoning.

Their independent existence, and separated religious life saved them from the schisms which distracted Mohammedanism.

The schools of Babylon had been closed by an inimical government. But the plant of Jewish learning, trampled under foot and destroyed in Babylonia, lifted its head and flourish in greater beauty on the banks of the Tague and the Guadalquivir. With Rabbi Moses ben Chanoch, a learned teacher from the academy at Sura, a new era of progress and activity began at Cordova. The Talmud was again expounded by erudite teachers and the synagogue flourished under the guidance of the learned men and genial rabbis, and shone in the splendor of its edifices, with greater brightness amid the glittering magnificence of the Moors. Streams of learning essayed from the fountain spring at Cordova, and the Jewish youth of Spain drank eagerly from its refreshing waters.

The pen found its way into more numerous Jewish hands: religion and science were portrayed in more plastic letters and spread abroad for the elevation of co-religionists.

Several beautiful productions had already been born of Jewish minds and imparted a stimulus to coming generations. The high positions which many Israelites maintained at several Moorish courts also tended considerably to foster an elevated literary bent.

Thus Jewish powers were stimulated from within and from without. Possessing full control of their spiritual affairs and to

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a great extent arbiters in all cases of disagreement or litigation, the legal and ritual contents of the rabbinical writings were studied with unflagging zeal; while Biblical literature as a basis for all was not neglected. The services of the Synagogue were likewise modified by new prayers and religious verse. While their internal affairs were thus developing, they were also influenced to a great extent by the occurrences which agitated the Arabic world of thought — incited to poetry by Arabian Song and to Philosophy by Arabic New-platonists and Aristotelians.

In every case Jewish energy responded to the demands of the age and its surroundings, as the writings which have survived demonstrate. A healthy feeling moved the Jewish mind, whose effect was visible in every community.

Under these circumstances Bachya ben Joseph Ibn Pakuda grew into manhood. If the course of his life had been controlled by different or meaner conditions, he would never have been impelled to engage in the production of so noble and ennobling a work as his immortal book *Chovoth Chalahaboth* or "Duties of the Heart" or as it is called in the Arabic original كتاب الهداية الى فرائض القلوب

Bachji's Life.

The exact date of a Hebrew author is extremely important. The close relation which has always existed between the Hebrew people has often led to the compilation of one work on the basis of another and while they all retain similarity of material and presentation, it becomes necessary to know which one of them was the model and which the imitation. In this regard Bachji ben Joseph Ibn Pakuda suffers more than any other. There is no historical record of his time or place of birth. This very form of his name has only been fixed in our day.

Name. His name has been pronounced in the Jewish schools for years as Bechai. This is apparently incorrect, and Munk (Melanges) basing his assertions on the manner in which it was pronounced by Spanish authors favors the pronunciation of Bachji or Bachja. It evidently is analagous in pronunciation to that of the prominent Portuguese family of Yachya (יחיא). The name Pakudah is his patronymic, as Sachs (die religiöse Poesie der Juden in Spanien) has made evident. Ibn Tybbon in his introduction mentions him twice and in neither instance is the name Pakudah found. In the first instance he calls him בחי הר"ן בר יוסף ז"ל and in the second simply בחי בר יוסף ז"ל. He must have been known then as Bachji ben Joseph Ibn Pakudah, and bore the appellation חסיד ר"ן which latter title he received from the fact that he wrote an ethical work (Choch). He is not the only one who bore the name of Pakudah. Chorisi mentions David ben Eleazar Pakudah. Yellinek pronounces it Pakoda, as do the

Latin Lexicon of Hebrew authors, by de Rossi and Italf.

Birth place. The most probable conjecture as to the birth place of Bachji is that he was born in Aragonia, in the city of Saragossa. This was first put forth by Junz, and was favorably received by succeeding scholars. Reiger however without adducing any reasons for it places him in Cordova. The indications seem to point most strongly to Saragossa. The name Bachji seems peculiar to Aragonia. The Cabbalist and commentator Bachji ben Isahar lived there and Bachji ben Moses, famous for his letter on the Mosh Nebuchim of Maimonides is also identified with Saragossa. Names like these frequently remain in certain cities for many years; they may eventually pass away again or be adopted by inhabitants of other cities. This was especially so in the time of which we speak, when immigration was the rarest of undertakings in civilized communities. There is nothing to prejudice the assertion, that, if Bachji lived in Aragonia, his residence and place of activity was Saragossa. A man of his evident range of knowledge and great ability would naturally seek a literary centre and congenial association. This he could only find in Saragossa. The appellation which Abu Yabon affixes prominently to his name and which also exists in the title to the Arabic original in the Parisian Library, indicates that he was a Jewish magistrate of some prominence, indeed so prominent that it is used to distinguish him. This would only have been so in a large city. These facts besides circumstances which will be mentioned later, and which had a powerful influence on the production style and content of his book all point strongly to Saragossa as his abode.

The date of Bachji The uncertainty as to the time of Bachji can only be cleared by a thorough investigation of the tendencies and content of his work.

and its relation to similar writings, which have preceded and followed it. He must seek the correct date of Bachji through his sources.

Sources of Bachji.

Bachji has himself indicated the path to discover what works were auxiliary or consulted for his book. In the "Introduction" to the Choboth haliboboth, in explaining the ground which led him to write a book on the "duties of the heart" he says, that when he considered the books that were written by rabbis after the Talmud she found that they could be divided into 3 classes:

I. a) Those that were written for the purpose of elucidating the Torah and the prophets, either by explaining the terms or ideas, as R. Saadiah the Gaon did in the greater part of his writings or (b) those whose aim was to explain thoroughly the syntax, grammar, and rhetoric of the language as in the books of Ibn Ganach & the Maseoret.

II. Those who compiled abstracts of the ^{מצות} as Chofetz Ben Yozliach, or such works as we find necessary on our time as the Hilchoth Pesukoth and Hilchoth Sidukoth and similar works; or special treatises like some of the Gaonim who wrote ^{שאלות ותשובות} or treatise on corporeal duties and decisions.

III. Those who sought to establish the idea of a Torah in us by way of philosophical evidence or by answers to dissenters like the ^{ספר האמונות וספר שרשי הדת וספר מקומץ} and similar works.

The most noteworthy fact in this classification is connected with Ibn Ganach. The presence of his name fixes the date of Bachji after or about the year 1050. Ibn Ganach is mentioned without ^{עליו השלום} as was the invariable custom among the

with those who have been particularly, if man of O'Connell's high
 friends, should not have omitted the even if they had
 been hostile to each other in life. The omission 'con-
 nected with the familiar manner evident in the mention
 of John James would warrant the conclusion that they
 lived at the same time. O'Connell who was an old and
 honored magistrate, would naturally become well
 acquainted with the distinguished physician coming
 as a stranger to the area, and this should come to
 speak of him now deceased, as a friend & not in the
 more formal style employed in connection with O'Connell.
 The formal name is preceded by the title of Esq. the
 fact that in the Canadian MSS. the
 follows the name may not be of much critical value in the
 comparison with the fact that in several instances a
 Dr. O'Connell would not have disregarded it if it had been
 in the original before him. Besides the absence
 of the formula in the Oxford MSS. may lead us to
 suppose that it crept into the Revision MSS. at the
 hands of a person while copying it after the
 death of John James, who the evidence of the deficiency
 of the Revision MSS. is in the absence of the second
 part of the name of O'Connell Esq. in the second
 only being given. The Oxford MSS. gives the complete name.
 The indication as to the date of O'Connell's death
 from the fact that no mention of O'Connell is made in any of the works
 is mentioned in the distribution to O'Connell's date.
 Indeed, that O'Connell lived in 1840, he would
 not have failed to notice him. The
 of O'Connell and
 O'Connell Esq. as a similar in con-
 tent. These books and the O'Connell Esq.

Bachji never tried of quoting the most varied authorities, would also have made some mention of Gabirol. If Bachji did not know Gabirol is there any evidence that Gabirol knew Bachji. Yes. This seems altogether more probable. In a chapter in the ^{תקון מדות הנפש} Gabirol follows the same mode of presentation which Bachji has adopted in the 10th chapter of the 3rd book of the Chohobch in defining the attributes of the soul. -

The soul in the peculiar dialogue asks the ~~mind~~ ^{mind} for the proper way, in which to use its powers. The mind answers by giving 10 pairs of opposing attributes and teaches the soul how to apply them advantageously, saying however by way of introduction that this advice was given only from ^{מה שזדמן לי בקצרה}

The latter remark plainly indicates that the classification was original in the Chohobch and still undeveloped. Gabirol takes it up and develops it and carries it out, differing only from Bachji in choice of synonyms, - a difference which we would naturally find between the usual writer and the strictly philosophical writer. The priority of this classification may be ascribed to Bachji too because the ^{שער עבודת אלהים} of all the divisions of the book lay greatest claim to originality both from the fact that a more decided Jewish spirit is ~~present~~ evident therein as from the peculiar style and manner in which he disposes of a psychological problem, the bare possibility that Gabirol might have written previous to Bachji, and remained unknown to him is counterbalanced by the greater probability that Gabirol planned this chapter in the.

after the last פרק in the
of the Choboth Habboboth. Our
שער עזרת אלהים search thus far has led us to fit the life and activi-
ty of Bachji between the time of Jonah ben Ganach
who may have been his younger co-temporary and the
time of Solomon ben Ishai, who may have been born
during his life-time, but have written after the
production of the Choboth. On the basis of this
determination we would place the life and
labors of Bachji between the years 1010 and 1080.

His book was written when he was already advanced
in years. "I am afraid" he mournfully remarks,
"that death will overtake me before I have
completed my book."

It will now be necessary to inquire into
the literature which preceded Bachji in the
domain of thought and into the spirit
which might have led him to undertake the
compilation of the Choboth Habboboth.

Sources suggested by the Choboth;

The culture of the Arabic schools and the
wisdom of the Rabbis met in Bachji, and formed
a beautiful harmony. While his language is the
easy flow of a cultured Arabic, he clothes in it
the thoughts of his own people as well as
those of the people among whom he sojourned.

In enumerating the literature from
which he drew his material, we must begin
with the bible. This sacred book is
his decided stronghold. It became his
mental possession. At no point is he at
a loss for a relevant verse from its sacred
pages. Besides the bible he was also

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acquainted with the Apocrypha, and exercised good judgement in quoting it. But his mode of presentation was most extensively effected by his knowledge of the Talmud. It was this knowledge which led him to pattern his book after a model which existed in the Arabic language. The same method of combining obscure legal passages, the halachah and pleasant incidents and parables of a lighter character, the hagadah prevails also in the composition of the Chofetz Chaim.

The Bible, the Apocrypha and the Talmud in themselves would form inexhaustible sources for an ethical work. But Bachji had still other means. There appeared many works of a distinct ethical character among the rabbins of the later schools which became well known in Spain. Most prominent among them may be mentioned besides the aphoristic compilation, the Pirke Aboth the Aboth de Rabbi Nathan, Maachilat Derech Erez, Derech Erez Zutta. The works of Samuel Nagula, especially the Ben Melech and some chapters [and?] of Saadiah's Emunoth ve Deoth. This was the ethical literature from which Bachji was enabled to extract the principles of Jewish Theology. It however suffered from one defect, which it was left for Bachji to remedy. It possessed a fault which the rising scientific spirit of the age could hardly brook. It was the lack of unification on a single subject, the most apparent disregard of system, or at least of strict system. Though all the works noticed above are full of wisdom and beautiful sayings, arranged under separate heads, yet none seem written for the

purpose of demonstrating a central idea. A structure which is just if it were applied to the whole of the rabbinical literature of this period with few exceptions such perhaps as the commercial treatise of Hai Gaon. The lamentable absence of a plan in these writings owes its origin partly to the overwhelming influence which the Talmud possessed and consequently to its confused and jumbled manner of compilation. Whatever other causes may have been at work to bring about this confusion and incompleteness, it was this which induced Bachji to add a new work on ideas which existed in many of them. We can appreciate his labor even if he did not succeed in giving a full and correct exposition of Judaism, in at least producing a systematic work on it. Let us now turn and see what Bachji has received from the literature which grew up outside of the synagogue's pale.

Bachji as his book too frequently evidences was acquainted with the literature of the Arabs. He was born in that beautiful period of Spanish Judaism which witnessed the blossoming of a fresh, healthy and vigorous literary activity. The voice of the bird that could not sing by the waters of Babel was heard again in the land of the Moors and grew sweeter and fuller as this literary spring advanced into a brilliant summer. The Jews pushed out into the same deep waters of learning and philosophy as did the volantes of Islam.

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Bachji formed no exception although he passed over in silence many striking ideas which grew out of the study of Aristotle's philosophy and new Platonism. Not even a trace of emanation. It is however not necessary on this account to suppose that he was unacquainted with the Arabic writings on this subject. It is due to the fact that he was no lover of metaphysical abstraction and extravagancies. For he apparently has made transcripts from ethical portions of such works. The works of such prominent thinkers as Ibn Sina & Alfarabi were ^{no} doubt included in the range of his reading. There are numerous sayings in the Gho-bah quoted in the name of Aristotle, although these are nowhere discoverable in the works of Aristotle. It is natural therefore to conclude that he gathered them from Arabian Aristotelians or imitations of the Stagirite. Never having read the original, he could not distinguish between what were Aristotle's own works and pseudo-Aristotelian sayings.

Bachji however was influenced more than by all others by the philosophers who were the peculiar product of the circumstances which conditioned the Islam in his time. They were the learned men to whom he refers under the name of فلاسفة. In order more fully to understand Bachji's relation to them it will be necessary to glance briefly at the course which philosophical ideas took among the Mohammedans.

Two centuries after the birth of

Islam, the Mohammedans participating in the culture of the conquered countries began vigorously to draw from Greek philosophy. They learned while maintaining the Koran as their guide and principle of action, introduced foreign views and reforms. This naturally produced opposition and oppression. A controversy ensued. The orthodox were in the majority and continued persistent and bitter. The philosophers were equally firm and suffered. Finally a compromise was made in which the orthodox admitted that the verses of the Koran possessed two meanings — a plain, evident one and another hidden or inferable one. Under the cover of this admission Greek philosophy could freely be introduced and ingeniously substituted for the hidden meaning of verses. The emotions were satiated with Platonism and the mind was refreshed by Aristotle. Individual minds soon branched out into little systems of their own and gathered about them strong and enthusiastic adherents. The climax of controversy and division was reached in the century which ushered in the age of Baghji. Split up into many schisms and sects a change of some kind was imminent. It came in an association formed under the name of *Ikhwan as-safa* (أخوان الصفا) "The Chaste Brothers" or "The Brothers of Purity." The doctrine and philosophy which they considered binding upon themselves, selected from the teachings of all the sects, were laid down in a colossal encyclopedia consisting of 52 treatises.

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A pious and fervent spirit permeates the whole work. No matter how scientific or how obscure the contents of any treatise may have been, it invariably concludes with a verse from the Koran. The order soon spread westward and found its first and firmest adherents in Saragossa. Thus promulgating its doctrine under the very eyes of Bachi. He could not but have been carried away by the sway of the new teachings. The Chaste Brothers then were the philosophers whom Bachi delighted to quote. The pious thoughts which breathed through the pages of this encyclopedia was congenial to his own religious nature. As they concluded every treatise with the word of Mohammed, so Bachi invariably finished every chapter with the words of the bible. As they interspersed argumentative contents with interesting narratives so the Choboth Halebooth is replete with parables and page aphorisms. There is this difference however in the character of the stories found in these two books. While the narratives of the encyclopedia are selected from the abundance of anecdote and story which flood oriental literature, the illustrated narratives of the Choboth Halebooth are more generally of a Jewish cast or sometimes quoted from the Talmud.

The physiological and scientific contents of the Choboth Halebooths are either taken or based on the encyclopedia. In order to make this more evident we will select a few prominent cases of similarity or indeed

identity. In the 8th chapter of the Shuar Akhe-
chinal, Bachji exclaims

ומן התימה שיהיה מראה השמים

מן המראים שמחזיקים את צור העינים

"How wonderful that the color of the heavens
(and the green of plants) is healing to the skin
of the eyes." An idea which no doubt paralleled
the medical science of the day - but which is
striking here because it is used in the same
connection in the encyclopedia viz. in reference
to the kindness of God. Sometimes a piquant
figure of the encyclopedia is met in the blurb.

The natural course of the food through
the body, for example is compared to the
function of the "street-sweeper." Bachji makes
the identical remark.

The third book seems to owe its conception
and plans to ideas prominent in the encyclopedia.
The treatment of the ^{שכל} and the ^{נפש} as
separate entities, one controlled by the other, is a
doctrine of the Ishwāns. The essential point
is contained in the 22nd treatise, which dis-
cusses the mind, as at the foundation of
existence. Its language runs somewhat as
follows. - "The soul however since the exalted
creator brought her into existence through
the mind is of a degree lower. She is im-
perfect in her abilities to attain excellence.

Now she turns to the mind to invest her
with the power to become good and excellent
and then she turns again to matter to lavish
upon it whatever she has received of eman-
ation, good and excellence. + + + + +

Verily if the exalted creator had not in the

abundance of this grace fortified her with the mind
the soul would be submerged in the sea of matter."
(after Dieterici)

The similarity between the ideas of mind
and soul expressed here and those of the Maar Avodath
Elohim is so striking as to become apparent on mere
perusal. The same obedience and child-like sub-
servience of the soul to mind is evident in both.
The teaching that the soul seeks advice from the mind
which is affirmed in this extract of the encyclopedia
is realized and elaborated into actual conversations
between the soul and the mind in the Choboth
Habboboth. The mind in granting the request
for advice admonishes the soul to avoid the very
degradation which is bewailed in the encyclopedia
and acquaints her with the ways and means by the
practice of which she may avert it. This plan how-
ever is carried out in a thoroughly Jewish
spirit. Citations from Hebrew writings and the
teachings of the Torah and prophets almost
conceal the back-ground of Rabbinic thought. Had
he followed the encyclopedia more slavishly, the
orthodoxists of Bachja would have granted the
Choboth but a cold reception.

Dieterici in his copious translations and
writings on de Chaste Brothas, has mentioned some
examples and illustrations which are analogous with
striking illustrations in the Choboth. Bachja for example
in defining how there are different grades of men, with
regard to the ability and manner of comprehending
transcendental ideas, and God in particular, makes a
class of those who do not themselves clearly understand
them but nevertheless receive them on the authority of

others. To make the idea clearer, he compares them to a company of blind men who form in a line and follow a leader, who possesses eyesight. This simile illustrates the self-same idea in the encyclopedia and remarks by the way that the Jews receive and observe their law on authority without truly understanding it. It is probable that Bachji was, stimulated by this remark, separated his co-religionists in the classes noticed above and in this way answers the accusation. There are a few of the many similarities which appear from a comparison between the Choboth and the encyclopedia of the "Chaste Brothers".

There are also general points of similarity. In Bachji we find the same enthusiastic diction, the same precipitous course of an idea, through almost unnecessary instances, so that the reader almost forgets that he is reading, in the haste and desire to see where it will end; the same wealth of illustration as in the encyclopedia. A fervent and earnest spirit breathes through both and in both philosophical passages and scientific remarks are joined with fitting quotations from their respective sacred writings. This similarity of matter and style warrants the conclusion that Bachji standing within the bounds of Judaism ^{and under the light} and of fellowship to "Chaste Brothers" and did for his co-religionists what they did for Islam.

It seems strange in the face of this similarity that Bachji never mentioned the encyclopedia as such. The absence of all special reference is owing to 3 causes; primarily, the encyclopedia was not known by a special name in his time and secondly, the encyclopedia was

not the work of one man and does not contain the names of contributors. Bachji thus credits it sufficiently when he quotes it under the name of ^{פלוסופים} as did Moses Ibn Ezra and Joseph Ben Zadek after him. In the third place Bachji frees himself from all charges of plagiarism when he states in the introduction that he adds to what was the special result of his thought. מה שמצאתי כתוב

מן הסידורים והתכנים שבכל אומה ואומה :
We may then hold with a high degree of probability Bachji was in a large extent indebted to the encyclopedia of the "Geste Brothers." We have also seen that the encyclopedia was by no means the only source whence the material of the Choboth came. We may next ask whether any books specially on this subject preceded him in Arabic literature. Upon investigation it is found that Mohammed Ibn Ali Ibn Atta in the tenth century wrote a ^{فرائض} ^{القانون} a book on the duties of the heart.

Thus in all probability he did not enter on an unknown path but as Jewish philosophers in imitation of the Arabs produced renowned works on philosophy from a Jewish standpoint, so Bachji in imitation of the Arabic moralists offered his co-religionists a book on the "Duties of the Heart."

Spirit of the "Who's Who"

Although the contents of the book
should be ethical in their nature the book
can make no claim to be a system of ethics
developed according to a strictly philosophical plan.
It is an attempt at a philosophical synthesis
reconciling secular and religious points of view
of God. It is a book of the book of the book
and dictionary were not to elaborate themselves
the common reader, a child might read therein
and feel satisfied. To him is his style so clear so
his thought. If the idea does not become

apparent to the descriptive discourse, it is
and illustration we are at hand to present it
to the mind more practically and pointing it
essential point more clearly. It aims to indicate
what the character is, the character, that of a "Reader"
or domain which have not been covered by the
author. It fills the mind with a kind of
satisfaction, in that it displays the hand of God
in every movement of the body, every phenomenon
in the world of nature and every thought of
the human mind. It is a development and a
cultivation of the religious feeling which
promoted his writings, as exhibited in his
outpourings that his work seems to be a
in the garment of a divine afflatus. The
reader is brought to the estate of union of
himself in the power of the common

stale and tainted intercourse with beings actuated by lower aims and lesser aspirations. To the layman of his day yearning for a glimpse of the truth, his book was a radiant index pointing to a transcendent brilliant pathway that continued unswerving and unbroken into an elysium for over-burdened souls. Again and again does his hope instilling gaze turn toward the ^{אגן חיים} "the coming world" in whose vestibule we were ever tarrying and where it was our duty to abide till the Heavenly portals opened and grief was lost forever. He never tires of describing its beauty and grandeur, its bliss and superiority over mundane existence. Endless are the disadvantages which he detects in a wicked or sordid life. Wickedness nay, deficiency of devotion or zeal in the service of God is doubly evil. The pure and unalloyed joys for which the soul yearns become stunted in the unceasing pursuit of worldly prestige and gain. Thus the soul robbed of full Mundane happiness is debarred by reason of the imperfection which this pursuit entails from entering a happier and purer state beyond.

The Choboth Hachoboth were written for and reach the heart. Bachji rarely strays from the domain of usual existence to demonstrate the transcendental conclusions of his work. His evidence is the daily existence of every mortal. He builds the structure of his convictions upon visible facts and phenomena which pass and repeat the observation of all. He points to the human body and

call attention to its wonderful structure, shows how wisely every thing is ordained. How a beneficent and providing Creator has granted us all the means of maintaining our life; how perfectly every organ and ^{limb} is constructed to perform its duty; how every sense is a source of usefulness and delight. Drawing into prominence all which human beings in general pass by unreflectingly, he points to them as convincing marks of divine wisdom. This according to his view is the true introspection. "From my flesh I shall ^(understand) grasp God," as he exclaims in the fifth chapter of the Shaar Kamauchina is the watchword which must be imperative to all who seek Him. Man himself is the universe which must be investigated. He is a world large enough to furnish the criteria of a Creator.

In dwelling upon the importance of the human body he almost errs into an asceticism foreign to the religion of Israel. The body was made as a receptacle for the spirit of God but the degrading supremacy of passion ever makes it unfit. Therefore man must unceasingly examine himself, search for the evil disposition which is thus dragging him downward and by holding it under subjection and by effacing every prestige which it once held in him, make his body a fitting vessel for the inflow of a superior nature. These indications lead him farther and farther even to advocating a recumbent life.

There is a time when every man experiences a desire to avoid his fellow-man and seek

seclusion. — a time when the heavily laden soul
sighs for rest, and the mind filled with the
anxieties, cares and sorrows of a wearied life yearns
for relief and freedom of association with the
causes of his heaviness. This feeling in deeply
and sincerely pious men disgusted at the misdeeds
and appreciations of this and watching with
mournful pore eye the constantly increasing
catalogue of crime rises into a strong impulse
which now urges them towards the hermits hut.
A lonely desert and the inhospitable wilder-
ness and the sufferings of self-affliction.

Of this sensitive nature was Bachji. The
whirlpool of Arabic controversy, the sad and
earnest strains which lived in the literature of
his own people, his exalted conception of life
his deep and ardent love of God and the longing
to attain the purity which was like unto Him
— all tended to separate him from men
hurrying after selfish ends, transient and
worldly joys. "How vainly did they pride them-
selves with feel pride at the wealth which
they have amassed, seeing it is not their
own but only granted to them to be disbursed
to those who require it," he exclaims. How
wicked for the rich man to forget that he
has only been chosen an instrument to dispense
the blessings which have fallen into his
hands. Most harmful and degrading in his
eyes is the satisfaction of physical
longings. The refrain of many chapters is
the governing and curtailing of many desires
for eating and drinking. Say the path to bliss

lay through the most vague indigence in
them. Raising and an indeterminate
are the true sources for deterioration. They
containing every pleasure is indistinct. A heavy
kind is laid upon all in which the masses
indulge. Deterioration is daily fostered
and appears in the most of such
doctrines. But while it appears thus to be
advancing deeper into the shades of deterioration
the denial of all that is a source of joy, even
to surrendering the association of wife and
children, even in love and joyful recreation, the
gains of Judaism are to him in the middle of
his career and there is a well known influence
on his breeding mind and gloomy meditation
that unengendered the character of Judaism
which is now setting itself against the progress
of civilization and conditions the modern
flagging activity and enthusiasms of the Jewish
idea has also part of his nature. It prevents
him from advancing the road for civilization
in the institutions of the Jewish and turned the
current of his thoughts into higher channels.

A new hopeful line counteracts the preceding
disposition. He advances the quiet reflection with
it deeper under the load of affliction, but
his power fails and he becomes weary of the
power of action. The Masses of action which is
addressed by the Religion in the path which
leads him to unite in the spirit of Judaism.
The great and noble to learn for it leads to
the idea "to maintain. One considers the influence
duties the duties which are made in the heart

he mentions with equal prominence the duties of the limbs the external duties. The use of our body to portray or fulfill what is within cannot be disregarded. The love of God is not the fostering of emotion in the secret chambers of the heart. Not a feeling which should permeate our being alone and be apparent to the all seeing-eye of God alone. It must bud forth into action, into the exalted deed which discloses the noble thought. The love of God which expresses itself in earnest fervent and religious action is the true love of God the true pillar of religion.

The Book Choboth Haleboboth

The book of Bachji was a stranger in the circle of Hebrew literature. It differs materially from the works which had preceded it. When historically considered however, it will be found to be an outcome of its time; that it naturally grew from the spirit which prevailed in the learned world of Moorish Spain and the subjective being of Bachji. As regards the latter cause Bachji himself gives the clearest explanation in the Hakadomah which precedes the main work. He had read through all the literature, he says, which preceded him; after having thoroughly considered them he says

ולא מצאתי ספר מיוחד בחכמת המצפון חכמת המצפון
is the חובות הלבבות Perhaps then he muses, since the sages deny them special prominence it is not incumbent upon us to observe them. To satisfy himself he resolves the matter in his mind. Reason tells him we are obliged to fulfill them. But mayhap the Torah disregards them. Upon search they are also found there. Surely then they owe their significance to tradition, perhaps the oral law passes over them in silence. No that also will not hold, for they are frequently mentioned there. Thus spurred on by Reason, the Torah and Tradition he determined to write a "Book of the Law on the Duties of the Heart." and thus remedy a defect in the literature which had preceded him. He aptly compares his labor to that to the act of

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cleaning silver of dross. As the artisan produces a beautiful shew by removing the defacing dross so he will endeavor to free the treasures of the heart from all dross in order that they may shine in their true beauty and excellence. There was a void which he espied among his co-religionists which he endeavored to supply. It became his task to prepare a torch which illumined the entrance to a true understanding of Israel's faith. The science of the Hebrew language and the dull classification of ^{דברים} and civil laws; long philosophical disquisitions were all that were opposed to the reader of his day. Where the heart lived on the mind gradually languished. Bachiya produced a work whose perusal elevated the soul and provoked the slumbering germs of nobility. He purposed to lead his co-religionists beyond all outward form and lower motives into the true spirit, which the word of God contains. He would have them understand that the transgression of commandments, which lie so deeply concealed in the human breast that the law can neither discover or provide for them is a crime and destructive. That these purer promptings from within are holier and higher and actually the aim of all laws and institutions, religious rites and ceremonies.

The contents of the Choboth Haleboeth.

The Ch. H. is divided into an Introduction and ten books termed Gates (שערִים). It was originally followed by a prayer (בקשה) and an exhortation. תוכחה which in the later editions always precede the main portions of the book.

The Introduction produces the reasons which induced him to compile his work, some account of his sources and a classification of the sciences which held in his day.

The first book demonstrates the Unity of God. It is unique differing from other books in that it alone engages in elucidating the philosophical problems of the day. It consists of an introduction and ten chapters. In order to give a more detailed account of its contents we will append an abstract of them in order of the books and chapters.

שער היחוד

Introduction The Introduction maintains that a pure, firm and perfect belief of the Unity of God is the basis and foundation of the Torah.

The greater part of it is engaged in the explanation of the passage "Hear! Oh! Israel the Lord our God is one God!" There are ten points which must be discussed by a treatise on the Unity of God. They form the subjects of the ten chapters of this treatise.

Chap. I. Defines what a complete knowledge of God's unity comprehends.

- Chap. II. On the various connotations of the term Unity. It changes with the degree of culture and knowledge. The highest is that of those who can furnish proofs for it and who express it with the tongue as they feel it in the heart.
- Chap. III. Whether it is a duty to investigate the idea of unity speculatively. It is a duty incumbent upon all to investigate this and similar subjects speculatively.
- Chap. IV. On the methods of investigation and what we must know as a basis for it.
- Chap. V gives the premises from which we may deduce that the world has a single Creator who created it ex nihilo. They are
- a) Nothing can create itself.
 - b) Causes cannot be infinite
 - c) Every compound is created.
- Chap. VI. The premises applied to the establishment of the existence of God.
- Chap. VII. The evidence for establishing that God is One. This is demonstrated in seven ways.
- Chap. VIII. A distinction is here drawn between the אחד העובר the accidental one and the אחד האמת the absolute one.
- Chap. IX. establishes that God is the true One and there is no absolute one beside Him.
- Chap. X. On the attributes of God both philosophical and scriptural. The aspects also in which these are applied to God, and those which are to be denied of Him. A long chapter and the only place in the whole book which touches this philosophical problem.

The second book exhorts us to contemplate the word and the measureless kindness of God towards it. It consists of an Introduction and six chapters.

The Introduction advocates the contemplation of the world as the most natural and easiest way to acquire an idea of God and his kindness. Three hindrances are pointed out which obstruct a true knowledge of God. There are six points in the idea of contemplation which it is necessary to consider and each of them is made the subject of a chapter.

Chap. I. Is on the essentiality of contemplation and its peculiarity. Every observer sees differently as men looking through differently colored glasses at the sun, see the same object differently.

Chap. II. Whether we are obligated to perform the duty of investigation and contemplation. Evidence brought from reason, scripture and tradition to substantiate that we are.

Chap. III. On the method of contemplation. It is defined to be on the elements of the world their products and composition.

Chap. IV. On the number of criteria divine wisdom in creatures. These are the guides of contemplation and are seven in number.

Chap. V. Which criteria lie nearest to us and require most assiduous contemplation? In man himself the most important criteria exist. He is a microcosm and his organism offers boundless evidence of a wise Creator.

Chap. VI. On the hindrances to contemplation
and their results.

שער עבודת אלהים

The third book treats upon the duty of worshipping God. It consists of an Introduction and ten chapters.

The Introduction declares that, after having learned the great kindness of God through contemplating and investigating the universe it becomes our duty to worship Him. This is based upon the fact that we in human experience thank and return good to those who have acted kindly to us. By analogy, we must thank God and exhibit gratitude by submission to His will, and worshipping Him. Ten points should be considered in this connection. To each one of which a chapter is allotted.

Chap. I. Demonstrates the necessity of two kinds of motives. One dominates the others.

Chap. II On the motives of worship and their divisions. They are of two kinds one innate and those depending on the Torah.

Chap. III Defines worship as the inclination to return good and be grateful to a benefactor. It may be divided into two classes, a) That worship which is actuated by a feeling of hope or fear; b) That which is actuated by a feeling of duty. The second class is the higher. It differs as to its advantages from the first kind in seven ways. The motives which the Torah offers regulate and direct and are in seven particulars superior

to the motives from reason.

Chap. II On the motives from the Torah and their subdivisions and various degrees of men as to their understanding the Torah and its contents. These degrees are ten. The lowest constitutes those who read it without understanding it and the highest is constituted of those who inherited the law such as the ~~Israh~~ Keneses Hagadol. There are also ten classes of Gerulim divided according to the manner in which they accept the worship of God as it is laid down in the Torah.

Chap. III The manner in which the intellectual motives operate illustrated in a dialogue between the mind and the soul.

Chap. IV Demonstrates that the obligation and quality of worship should be commensurate with the magnitude of the kindnesses. Kindnesses are divided into four degrees. Worship should have no selfish aims.

Chap. V What may be considered a minimum by the fulfillment of which the duty of worshipping God is fulfilled and a continuance of divine favor secured. This minimum has ten divisions.

Chap. VI On the freedom of the will. The opinions of scripture and philosophy freely quoted. While some regard man as a perfectly free and necessary agent and others regard him merely as the instrument of a higher Power the truth is that we must consider ourselves as under a divine law and still possessing the power of performing the dictates of our own will.

With our feeble powers of mind we cannot understand the agreement of divine law and our lawless will.

Chap. II. On the idea which underlies the existence of man in this world and his relations to a future world; strikingly illustrated by examples.

Chap. III. On the proper use of our qualities. This chapter is very similar to a chapter of the Mishnah Haphsimin of Solomon Ibn Gabirol.

שער הבטחון

The fourth book discusses the question of trust in God. It contains an introduction and seven chapters.

The introduction establishes the assertion that trust in God is necessary as well for religious as worldly well-being. By a number of apt comparisons it is demonstrated how much superior is the trust in God to the trust in the most powerful and skillful man such as an alchemist. Trust in God exhibits seven different aspects for consideration.

Chap. I. What is trust. The essential idea of trust is reliance on him who has promised to fulfill whatever he promises freely and nobly. We have unimpeachable authority that God will do so.

Chap. II. On the causes which imbue us with trust. They number seven and are only found in God and never to exist in any man.

Chap. III. On the five premises which must precede the full and complete trust in God and on the duty to engage in providing means to obtain sustenance.

Chap. IV. Concerning the circumstances to which trust appertains and what is praiseworthy and what is objectionable with regard to them. They are grouped under the comprehensive phrase, "Affairs of this World" and Affairs of the future world.

Chap. V. Seven differences indicated between one who trusts in God and engages in providing for the necessities of life and one who does not trust in God, who engages in the same labors. The former has advantages both in this world and in the future.

Chap. VI. On the culpability of those who are looking forward to a continuance of their worldly pleasures and through the agency of worship await the fulfillment of their desires. They are comparable to pawnbrokers who require pledges for security. Seven points of similarity between these and pawnbrokers are indicated.

Chap. VII. On the hindrances to trust. These are similar to the hindrances to the contemplation of nature and the worship of God. Other questions with regard to trust elucidated. Closes with ten Hebrew words synonymous with trust.

This fifth book discusses the necessity of devoting our actions to God. It consists of an introduction and six chapters.

The introduction demonstrates that in devoting our actions to God we cleanse our souls of hypocrisy and dress. Six particulars require consideration. They form the six chapters of this book material for discussion.

Chap. I. What does the phrase devotion of an act to God denote. Reason which we make the devotion of our acts to God necessary.

Chap. II. How can we attain the power of devoting our actions to God. The path lies through twenty circumstances.

Chap. III. The actions which one may consider as devoted to God are those whose external manifestation are accompanied by congruous subjective feelings & thoughts.

Chap. IV. On the various hindrances which aggravate the devotion of our actions.

Chap. V. How these hindrances are to be removed. It describes the course which passion takes to dethrone reason, and indicates the means for defeating it.

Chap. VI. Admonishes man to guard his thoughts and keep them pure. For they are the source of perfection as well as imperfection.

The sixth book discusses the question of Humility. It consists of an introduction and ten chapters.

The introduction maintains that the proper remedy for pride etc. which led to the evils ~~which~~ are described in the preceding book, is humility. Ten points will be discussed, each in a separate chapter.

Chap. I What is humility?

Chap. II Humility subdivided into three parts,
a) humility with reference to men and other living creatures, b) referring to men alone,
c) referring to God and men.

Chap. III. Indicates ten causes which lead to humility.

Chap. IV. Mentions seven kinds of actions in which men must practice humility.

Chap. V Seven circumstances are mentioned, the remembrance and thought of which will induce humility.

Chap. VI Divides the discipline to which he who strives to be humble must submit to into ten.

Chap. VII There are five criteria apparent in him who lays claim to humility, by which we are enabled to decide if he is truly humble.

Chap. VIII. Whether the virtue of humility is superior to the other virtues or whether they are superior to it; for it must precede all other virtues.

Chap. IX Can humility and pride co-exist in the same person. No. One of them must overwhelm the other.

Chap. X Enumerates the advantages which humility has, both as regards the affairs of this world and a future world.

שער התשובה

The seventh book is occupied in discussing the duty of repentance. It consists of an introduction and ten chapters.

The introduction establishes the high importance of repentance. The inability of man completely to fulfill his duty is compensated by his power to repent. It is his duty to avail himself of this power in order that he may approach nearer perfection. The subject is treated under ten heads which form the themes for the ten chapters of this book.

Chap. I. Repentance defined. A man repents when he repairs to the service of God after he has forsaken and sinned against Him and endeavors to fulfill what he has left unfulfilled, whether this has come about through ignorance of God, and what appertains to his service or by any other cause.

Chap. II. Those who are obliged to repent are classified into three categories.

Chap. III. On the manner in which the inclination to repent in man is manifested. This inclination comes after a knowledge of

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seven things.

Chap. II. States four requirements which make repentance complete. They are a) To be penitent because of the transgressions which are committed. b) to remove from and avoid them c) to confess them and seek forgiveness for them d) to resolve never to commit them again either in thought or privately (secretly)

Chap. III The conditions of these requirements are numerous. Twenty will be stated.

Chap. IV. The promptings to repent come from four sides 1. When man's understanding of God and his kindness will become stronger 2. When God has by any means allowed him to become informed of the wickedness of his deeds. 3. When he sees the trials which the Almighty prepares and the great punishment which he has meted out to those who have strayed from his service. 4. When he has been stricken by some affliction or other.

Chap. V On the hindrances and things vitiating repentance

Chap. VI Whether he who has repented becomes equal to him who has never sinned? Some are even better.

Chap. VII Whether repentance avails in every crime. Yes but is of much greater difficulty in some crimes or misdeeds. Repentance is easiest in sin against God alone and is more and may be exceedingly difficult in sin against God and man.

Chap. I. The means by which difficulty of repentance is facilitated. God's help is paramount, the chapter concludes by urging repentance upon all and by describing its advantages and beauty.

שער חשבון הנפש

The eighth book discusses the duty of man causing his soul to pass in judgement before God. It consists of an introduction and six chapters.

The introduction states the grounds for placing this treatise after that of repentance. After the passing of the soul in judgement repentance will follow. Six points will be elaborated and a separate chapter allotted to each point.

Chap. I Explains what is meant by "causing the soul to pass in judgement." It is a continuous communion of a man with his mind on matters affecting his moral well-being as well as questions of worldly interest.

Chap. II. Demonstrates that all men are not equivalent in this duty but that it varies according to the grade of mind knowledge and capabilities.

Chap. III. The calling of the soul to judgement before God viewed in thirty aspects. These are elaborated in an extensive chapter which forms almost the whole of the eighth book.

Chap. IV. The advantages which are gained in causing the soul to pass in judgement are apparent from a consideration

of the previously mentioned thirty particulars
The soul must understand them thoroughly
and correctly.

Chap. I. Solves the question of whether a man must
continuously cause his soul to pass in
Judgement before God. The conclusion is
that it is so peremptory a duty that it is
wrong to neglect it even for the wink of
the eye.

Chap. II. What actions should accompany the soul
when it gives an account of itself

שער הפרשות

The ninth book treats of separation from
the world, i.e. abstinence or temperance in the
pleasures of the world. It consists of a short
introduction and seven chapters.

The introduction depicts the importance
of moderation and its effect on the quietude
and peace of life. The question is treated in
seven chapters.

Chap. I Is devoted to explaining the various
connotations of the term separation. It
has a usual general significance and
a secondary and hidden meaning. In its
usual acceptance it is defined as the
control of the desires of the soul, and abstinence
from what we have once separated. He is
considered abstinent who has the desire
and at the same time the power and will not to
use it.

Chap. II. Discusses Abstinence in its relations to

the "Men of the Torah." To these it applies in its special or occult significance. Quotations from the sages were cited to show how varied were the ideas as to the real meaning of abstinence and as to its necessity.

Chap. III On the degrees or grades of abstinence. They are divided according to the two causes of abstinence - The Torah and the world. The Torah has three classes. They are - a) Those who live a hermit's life. b) Those who live in communities but separate themselves from their fellow-men and remain in their own houses practicing abstinence. c) Those who associate with their fellow man externally but are strangers to them subjectively, ever preparing themselves for a future world regarding this world as a mere place of trial for the next. This is the preferable of the three classes. The external separation or worldly separation is also divided into three kinds.

Chap. IV. The conditions of abstinence classified in a quotation. Those who are abstinent show a happy exterior though sorrowful within their minds become broad and their souls exceedingly humble.

Chap. V. The teachings of the Torah point to three kinds of abstinence, and is in three ways related to it. 1) With regard to the association and connection of men. 2) With regard to what our individual senses grasp. 3) With regard to what takes place subjectively and beyond the observation of any one.

Chap. II Passages from the Torah and phoph let's address referring to or touching on asceticism. These quotations according to Baalja in a measure teach asceticism.

Chap. III. On the difference between ancient and later views on asceticism. The patriarchs did not require it because in their time equality existed between passion and mind. But through the stay in Egypt, passion grew stronger and gained the supremacy over the mind. This continued through the generations and thus the institutions for the purpose of establishing abstinence were required to govern passion and subjugate it to the rule of the mind. The chapter closes with a long quotation, consisting of the advice of a father to his son.

ספר אהבה

The tenth and last book of the Sholoth Haleboth analyzes the idea of the love of God. It consists of an introduction and seven chapters.

The introduction mentions the reasons which induced the compiler to place this treatise after the book of repentance. It maintains that the love of God is the highest degree of humanity which the worshipper of God can attain.

Chap. I Explicates the idea of the loved God. It is the attraction of one spiritual thing for another. — the soul's inclination yearning for God. This only comes after she has learned to despise bodily pleasures etc.

- Chap. II. On the ways in which the love of God manifests itself. There are three comparable to those in which a servant shows his love to his master.
- Chap. III. Regarding the avenues by which to approach to the love of God. They are only accessible to those who have made previous and thorough preparation.
- Chap. IV. Can man attain the ability to love God. Explained by defining three grades of love.
- Chap. V. On the hindrances to attaining the love of God.
- Chap. VI. The criterion which one who loves God gives of his own faithfulness.
- Chap. VII. On the customs and manners of those who love God.

In order to give a mnemotechnic cue to the contents of the Choboth Haleboboth Bachji has completed his work by an acrostic on his name. This acrostic in the tersest language contains the contents of the book. The purpose of these lines are according to Bachji himself, that the pious contents of his book might be learned by heart and serve as guides whenever and wherever the book itself was inaccessible.

Did Bachji Belong to Any Philosophical School?

It is impossible to give Bachji the credit for having elaborated a new system of philosophy. Neither can he be described as a disciple of any of the great schools according to whose principles

the philosopher immediately preceding and those
of his own time were divided. Although he quotes
Aristotle, he only uses ethical opinions or opinions
some which he found in the Christian religion and
among the Arabs the quotation are generally not
discernable in the writings of the skeptic. No
trace of emanation, the delectating system which
reigned in the Alexandrian schools and which
thoroughly characterized the work of Plotinus
can be found in him. This is very significant.
At the same time exhibits a dislike of the
Rhetoric dialectic controversies of the Platonists
and a deep Jewish feeling. The absence of emanation
made the Christ the absolute both congruent to the
mass of Judaism and the presence of emanation
distanced the Master Charming of Euboea from taking
it place by the side of the former form of the
synagogue.

That we avoided the attachment to any
philosophical system. De Bocky did not include
in the plan of his book the discussion or at least
any extended discussion of metaphysical doctrines.
Although he mentions the philosophical premises
necessary to the acquisition of moral sciences
and contemplation, he has regarded it beyond his
competence to produce them in any scientific form.
Thus belonging to an eclectic and his during
no system of his own, Bocky must be considered as
belonging to those philosophers who collected their
material from the best thoughts of preceding
philosophers and adapted and made them the rule of
their action or compared them in their Bocky.

was an eclectic philosopher.

The eclecticism of Bachji was characterized by two peculiarities. First by his Jewish predilections and secondly by his own peculiar tastes and natural bent of mind. Whatever he gathered is conditioned in this double degree. He appears at no time to accommodate borrowed phrases to his own thought, or to collect the utterances of others in order to place them side by side with his own work. Whatever he received from others he reproduced in a new light, having taken it up in his mind and made it his own mental possession, peculiarly his own. His eclecticism was measured by the limits of Judaism. At the point where Bachji's sources transcended congruity with the current Jewish thought there his similarity ceases. This is very apparent in what he owes to the encyclopedia of the "Chaste Brothers." At times the matter of the Choboth seems to run parallel with it. The divergence occurs where the encyclopedia leads the discussion into disquisitions on angels and demons or becomes in general of an essential mystical character. Frequently borrowing illustration and example from its pages it becomes evident that he selects only particular kinds or has recourse to more congenial writings for illustration when they are of a different shade, when they seemed unfit for a religious work intended for his coreligionists.

Bachji then as a philosopher cannot be classified with the philosophers of his age. It is not necessary to conclude however that he was unfamiliar with the philosophical writings of the Kalam. He was of a far too emotional

a nature, too substantially furnished by the faculties
of trust and promise and faith for the cold
investigation of scientific detail problems. There is
no such sufficient indication in his work that
he was carried away or at least to some extent engaged
by the general endeavor of Kantian philosophy known
of most writers to harmonize teachings of Kant
and side with the principles of the great
schools. But unlike them he did not hold this
as paramount. The "philosophical promises" in
the ^{do not have any promise} ~~shortest~~ ^{abstract} as they have in the
Moral Metaphysics. Only those which are also
fully necessary for an ethical work are fixed
as a sort of foundation in the first book.
And are embodied into ten short chapters some
of the questions which fill the larger volumes
of the other Jewish thinkers the creation of the
world; the unity and incorporeity of God and
divine attributes are to some extent discussed
and left untouched throughout the re-
mainder of the book. The questions of natural
and supernatural the Messiah, the divinity
of the Messiah and problems depending on
these are comparative strangers and were left
to writers of a later period.

The aim of Buchi is a
philosophy not to enlighten those easily to content
ing which the world ever yearns to know more and
to that than in a manner which was almost and
most understandable to the unlearned.

The question of creation was answered by Aristotle according to the three principles — the

matter out of which it arose and which contained the potentiality of existence; the form or actual nature of it, and the migration or pervasion of all other natures i.e. that it necessarily must be what it is. His new antagonized the Jewish ideas concerning the nature and being of God and Christ was opposed by the Jewish philosophers. Boethius follows the question by the discussion of the three principles —

It nothing can make itself.

II. An infinite series of causes is impossible.

III. Every compound is created.

I. Everything which becomes an entity is

amenable to two conditions. It must either bring itself into existence or be brought into existence by others. If it brings itself into existence it must do it in one of two periods. It must bring itself into existence either after its entity or before it.

Both are impossible. If it made itself after its entity it made nothing. Before its entity it was nothing and a non entity can create nothing

Hence nothing can make itself in any way.

The second premise took a prominent part in Arabic philosophy and was equally recognized by Jewish thinkers. Maimonides has classified it seems in the premises introducing the second part of the Ninth in the words

This premise, so indispensable to the discussion of causation, Baehji carefully considers in the following brief and terse details.

Everything which has an end must have a beginning. What has no beginning can have none; for we would be unable, however far we went back toward a beginning to discover a place at which we could stop. Whenever then we find a final effect of any cause or causes we must conclude that at some previous time there was an absolute beginning or cause. Causes cannot be infinite.

It remains now to be shown that a whole from which we can mentally separate a part ~~must~~ or embodied cause, cannot be infinite. The very expression part of infinity is a point wherein the contradiction is exhibited. For whatever has a part must have a whole as the whole is nothing more than the sum of its parts. According to Euclid, a part is a quantity separated from another quantity, where the smaller defines the larger quantity. Now if you imagine an infinite quantity and diminish it by a part remainder will of a certainty be smaller than the undivided whole. We would therefore have the contradiction of an infinite quantity being larger than another infinite quantity. We must necessarily regard the remainder thus made, as infinite. Let us however restore the former quantity by adding the separated part which is also finite and we have a whole which is finite. But since we started with an infinite whole before division and discover ^{that it is} a finite one after division when it has once more become integral. We would therefore have a quantity which is at the same time infinite and finite. Which is also impossible.

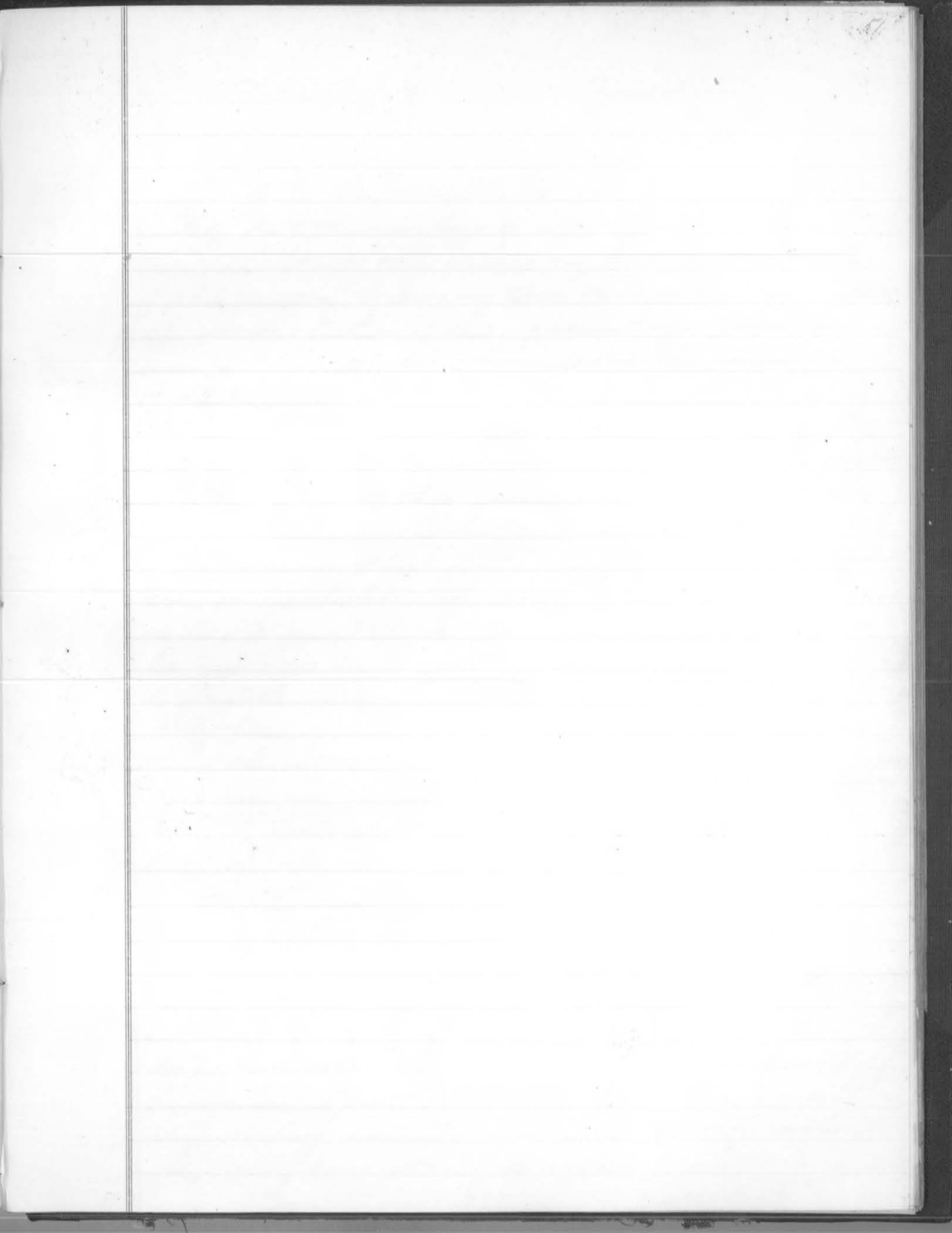
Suppose then we apply the notion of reasoning to the
 universe. If we separate a part of the universe, say the
 generation from which to Moses, we have a part of the
 universe which is distinct & consequently the remaining
 portion of the universe is finite, and thus finite causes
 must originate in an absolute beginning of the
 second principle is demonstrated.
 III. The purpose of the third principle is to rebut the
 Aristotelian principle that God and matter co-existed eternally.
 The opinion was generally accepted by the impious & Arabian
 philosophers but was generally opposed by the wise thinkers.
 The argument is formulated in the following:
 Established as follows:—
 Every compound consists of more than one thing. The
 components must precede in time and naturally. & therefore
 must the combining force precede naturally and tem-
 porally. Now the original cause can have no cause and
 hence no beginning. Whatsoever has no beginning has no end.
 Again whatever has a beginning cannot be an original
 cause and everything which is not an original cause
 is created. & therefore the creating cause and the thing
 created there is no intermediate state. Hence everything
 which is compounded thing cannot be original and must be created.
 In this manner such a demonstrative distinction is made
 convincing that the first chapter of Genesis was true. In
 separating or the former the word is made to pass before
 the infinite by applying it with order and attending to evidence
 of divine grace. Then exists in the world as a force but the world
 itself is the central habitation of which the immediate surround-
 ings the smaller power but an infinitesimal being thing is already pro-
 vided to answer all his needs. The system is a mighty reality
 from himself and the sphere is with his himself as a firm and the
 firmament of the sun and the stars above upon him as long as possible

from the ceiling, varied and great as cumulated treasures are the creatures plants objects. All have their own aims and purposes. All for men notwithstanding.

A mighty and ever-present indication of intellect is visible in every part of the universe. It may be read in everything the senses comprehend. Bacon regards it therefore as the height of folly to deny that Supreme Wisdom planted all there is. It is well known, he answers us that things which have not been done in accordance with a purpose or design, do not exhibit the least trace of mind or power. If a person should suddenly pour ink on a spot his piece of paper it would be impossible to distinguish any symmetrical script or readable lines, as can be done when ink is applied by a pen. However if anyone produced a sheet of paper containing regular script, such as can be made by use of the pen and told us that ink was poured upon the table and the letters formed of themselves anyone would be ready to deny it. If in so small and trifling an object we can discriminate between intelligence and accident it should be the more apparent in the great world, the wisdom of whose composition is so profound that human understanding cannot fathom it.

But let us consider the world in relation to its parts. The world is composite. Composed of what? The four elements, fire air, water and earth. Between them all a complete difference exists, so varied and great that no human being possesses the ability to combine them, as they are naturally combined. These elements being of diametrically opposite characters would never spontaneously amalgamate with each other to form the objects of the world. The cause of combination could not have resided in themselves. Consequently the agent or cause must be sought outside of them. It must therefore be an intelligent and powerful God who gave laws for their composition and ordained their combination.

From whatever side the question is approached whatever the details investigated the research always results in the establishment of a Creator who created the universe by the fiat of his own will. The premises are substantiated. "I am the Lord, the Creator of all." I stretched out the heavens alone by me was the earth spread out.



82

The Unity of the Creator as discussed by
Bachya.

It has been demonstrated that the world was created. But the number of creators has not been specified. It will then be necessary to make a certainty of this question, by proving that there is but one Creator. The demonstration of this argument is completed in seven arguments which prevailed in the philosophy of the Kalām:—

I. When the causes of existence are considered, it will be found that they are less in number than the effects. When the causes of these causes are investigated, they will be found to grow less in number until we reach a single cause which is the cause of causes. For example there are numberless individuals in one species. The species are less in number than the genera; these again grow less until we trace them to summa genera. According to Aristotle the summa genera are only ten in number. Only four of these are elements. The causes of the four elements are form and matter. Now the cause of form and matter must be less than two. But cause of form and matter is the will of God, and since the only number less than two is one, God is one.

II. The second proof is derived from evidences of the mind, which are discernable in the universe, in the upper and lower, in living beings, minerals and plants. When these are observed we learn that they are the conceptions of one mind. Although they differ radically they are similar in effect and of symmetrical parts. A unanimous plan is visible in all. Nothing can approach completeness without the aid of some other existence, as the scales on

armor, the parts of the feet, and the limbs of the body: as the moon (and stars) require the light of the sun; as the earth requires the heavens and water: one living being requires another for its maintenance, and man needs them all. Lands require each other and sciences and arts are all interdependant. This unity of idea points to a single mind. Intellect is manifested in the smallest as well as in the largest. The ant is as wonderful as the Elephant. Nay the smallest the creature the greater and more wonderful its mark of mind. If one Mind had not planned it all there would be an entire absence of system in the universe and not the evident similarity of idea in all parts of it. As Aristotle says or implies "Nothing which the Creator has formed is greater than the other."

III The third proof is derived from the evidences derived from an observation of nature. Since we have been convinced that the earth is the work of a Creator it is not necessary to think him more or less than one. If there was anything to induce us to think that the Creator was less than one, we would naturally think so. But since the healthy mind can not conceive of any being less than one designing or making anything he must of a certainty be one. For in transcendental things which are established by logical evidence, we may regard as proved what the evidence establishes and as it establishes it. If ^{we} were to discover a letter which symmetrical and similar in the incapsulation and form of its letters, we would immediately conclude it was the work of one writer who wrote and compiled it himself. If one had thought

that it possibly could have been executed by two
than one, but we could not do so from natural
evidence. We would only be able to affirm this
if many different hand-writings were detectable
in the letter. We could detect from the logical
system and order of the letter, the symmetry and
plain correspondence of letters, that the author was
one person acquainted with the style and art of
writing. This could not have been two or more
engaged in its composition for the writing of two
or more men presents a discernible difference.
That the letter of God's wisdom upon his crea-
ture is alike and corresponds in a thorough-
going symmetry; we must therefore conclude
that God is one. As we are unable to be
wiser we must endeavor to acquire a knowledge of
things by means of the evidence which he has
given of his existence in the creation of the
world. Then we will surely believe that he
exists as a positive primeval One, that is first
and last, mightily, wise and strong. This first-
the evidence replaces certain evidence of duration
of the evidence now now made to prove
that he was more than one we would be com-
pelled to adapt other arguments as wanting from
the evidence than those which we have just
used. Which would be impossible as logical
proofs in the same evidence cannot cross each
other. Besides all evidence points strongly to
unity and the absence of multiplicity, plurality
and confusion.

50
IV The fourth proof is a combination of two Kalamite premises since it partially contains the argument from "dissimilarity". (التفاير)

If we considered God as a plurality we would nevertheless be compelled to regard the parts as composed of the same substance. Then God is only one. But if we maintain that His substance varies then there must be a difference between the parts. One must possess a quality which cannot be found in the others. Therefore each would, or at least some would be defined. Everything defined is finite and everything finite is composite, and every composite is created, and every creature has a Creator. So he that maintains that God is plural would be compelled to maintain that he was created. Which antagonizes that God is the beginning, the Cause of Causes. "Thou, Oh God, art God alone."

V The fifth proof depends on the distinction between multiplicity and unity.

Euclid says: "Unity is that which can be affirmed of anything which is one." Unity naturally precedes the one, as heat, the idea of heat, precedes everything hot. If we had not the idea of unity we could not say of anything, that it is one. The idea of unity which must here be emphasized is the absolute and complete unity, to which nothing can be compared or joined numerically or otherwise. Now the idea of the many implies a combination of individuals. Hence we cannot suppose that the many precedes the individuals of which it is composed. Whenever we conceive of any multiplicity we clearly

recognizing that a certain unity or single-ness, (not)
 preceded, as the one does all numbers, consequently
 the order he gives that there is multiplicity of deity,
 must admit that there was a certain one who
 preceded. Hence the preceding deity would really
 be the Creator.

VI. Did not the first word applied in the
 relation to describe the corporeity of deity, do
 application also the impossibility of likeness.

Multiplicity and plurality are accidents
 of substance. This text creates both matter and
 accidents. Thus then can we accident contain
 accident? Multiplicity is such an accident. But
 must be one; therefore, as there is no intermediate
 stage between and multiplicity and unity.
 Moreover descriptive and reason prove that God
 cannot be compared to one of his creatures.

V. If there has been more than one Creator,
 then we must suppose that, either one of them
 would have been able to create the world alone, or
 could only do it with the aid of his associate.
 If one of them possessed the ability of creating the
 world, then the other was superfluous. If one
 required the other then both were imperfect and
 deficient in power. Everything incomplete is limited
 Hence an incomplete cannot be a Creator, if
 Creator requires none who needs him. And is one
 that there has been more than one master-mind
 at creation, difference might have arisen between
 them and creation would have remained incomplete.

But we see the whole universe following one

plan. One movement unchanging and unchanged through all generations appears in everything.

Therefore the Creator and Guide are one, we know

On the basis of these seven premises, the Unity of the Creator is proven and the adherents of multiplicity successfully answered. But the circle of his argument is not yet complete. It is necessary now to investigate

The nature of Divine Unity According to Bachji.

It has been proven that God is one but as to the nature of this oneness, the premises throw no light. Whether it be the one-ness of the human body, composed of many parts, all obeying one central principle or of a simple character is still unexplained. It therefore is next in order to investigate.

One-ness is of two kinds;— Relative or Accidental and Positive or Substantial. Relative one-ness presents two aspects:—

a That in which multiplicity, difference and combination are apparent. As the one-ness of a genus which comprehends many individuals: as one man is made up of many parts, as one army consists of many men. They all contain many single objects and still we apply the name one to all of them.

The component parts have something in common must be similar in some respect otherwise they could not have been combined into one. We are compelled to denominate it multiplicity because it is composed of many particular things and still it is properly called one. The parts when separated

and isolated from the remainder are each pronounced one. Hence the whole is multiplicity in one respect and unity in another. So one-ness therefore is accidental. b)

b) The second aspect of accidental one-ness is that which is affirmed of a thing which apparently does not include many particular things. Yet it is in itself plural; because it must be compounded of substance form and accident is liable to becoming and passing away, division composition separation and change. Thus it is a thing which contains multiplicity but which nevertheless is said to be one; and a thing which *eo ipso* is plural and which according to another standpoint is certainly only accidentally one.

Substantial one-ness also presents two aspects. - the ideal and actual.

a) The ideal one is the numerical one the root and beginning of everything. It is the sign and symbol of every perfect beginning. In the narrative of creation the bible does not say first day but one day. In Hebrew the tens always begin with one, the hundreds etc. also.

Hence numbers has been defined as a general composed of particulars. We designated as ideal because the numbers themselves have no real existence. They only become real when applied to the things counted.

b) The actual one is found in activity. It is the one which cannot be increased or changed, neither can it be described by any attribute which the senses can experience. No coming in to existence and no passing out of it can be

affirmed of it. I didn't end or movement it can
be compared to nothing, nothing can it be as-
sociated with anything. This is the true one,
the most of all multiplicity. It is not be-
ginning or end it is not the least to pass
out of existence and through change and in consequence
it would cease being me. In what way change is
in before the change, the beginning of what
will after the change be something else. There
it does not remain the same and become plural.
We cannot include any comparisons with the
absolute me. For simultaneously would be an
accident. In short we can affirm no attribute
to the absolute me, and the attribute of me-me
and therefore must deny plurality as
belonging to it.

The Translator

The 1st of the 19th century, when the translator of the Bible
 system. In its Arabic shape the 1st of the 19th
 would most likely have followed many other
 Arabic writings of its kind (the Arabic) relation.
 of the 19th century. Born in Egypt he changed his
 residence and place of activity while still a young
 man to Basel, France. As a fervent advocate of
 this city, Meekins has greatly influenced
 by the growing descriptions of the Arabic world
 he has read from Arabic speaking people and
 suggested to translate it into Arabic. He
 has been only connected with this subject to the
 extent of the first chapter. It was probably his
 first attempt at translation. It is evident
 from the preface of the translator that he ad-
 vanced his work with hesitating steps.
 He reads. (From
 tional rules and measures which he considers und-
 ing all the translators and which he himself
 faithfully copied demonstrate how greatly he
 hesitates upon his task. From the preface of
 the Arabic Kabeer we learn that a complete
 translation had been made by Joseph Kabeer
 the father of the learned generation of Kabeer
 of Kabeer. But Kabeer himself of Kabeer
 urged the system to complete his translation and
 after many protestations on the part of Kabeer
 he was finally induced to take it up again.
 The finished work is a clear complete and readable

form. It was agreeable to the spirit of those times of those times to devour with avidity every new appearance in the literary world. The translation of the first book of the Mishnah spread with remarkable rapidity. The translations of Kimchi must have possessed faults. Although the fragment which is still extant, portrays elegance of language, the translation may have been at variance with the stringent views which Ibn Tybbon had on translations. For in spite of the high regard in which he held Kimchi and the fear which he expresses of wounding his feelings by making a second translation, he nevertheless undertook it. The fragment of Kimchi's translation which has survived—the seventh book "On Repentance"—was found by Jellinek in a codex of the library of Vienna.

There was a thorough-going difference between Ibn Tybbon as to the ideas which guided him in translating and Kimchi.

Ibn Tybbon complaining of the numerous defects which he had observed in translations attributes them to three causes. In the endeavor to avoid them he labored with the greatest care and fastidiously sought the equivalent in Hebrew for thought and word in Arabic. Through his assiduous efforts he created the style which afterwards was universally used in translations from Arabic into Hebrew.

Joseph Kimchi was influenced by no motives of exact translation. Holding no public office and responsible to nobody for his labors he engaged in literary pursuits for his own

diversion. His aim in translating was not therefore faithfulness to the language of the original but rather the reproduction of its thoughts in language as elegant and beautiful as he could command. His translation is not, therefore, characterized by exact philosophical terms as much as by elegant diction and a good Hebrew style.

Isa. Tibbon was preeminently a translator. Modest almost to servility, ever ready to depose his own will at the bidding of another, he possessed a mind readier to receive the thoughts and others and allow them to transplant his own. This faculty added to the care which he exercised in the selection of terms has given his translation a superiority which carried it intact to our own times. The Chofoth Halebabeth was translated into the Portugese language by Samuel Abbae in 1620 and was published at Amsterdam; and in Spanish Hebrew jargon in 1610 which was afterward amended by Moses ben Solomon Aschenazi in 1649 and again by Israel Bellagrado of Vienna in 1620, into German Hebrew jargon by Israel Tobias in 1716 and in 1717 by Samuel Posner.

The chief commentaries which have accompanied editions of the Chofoth are:

מנוח הלבבות	by Mansak Benal ben Shmaya
חרפה לנפש	by Raphael Mendel.
טוב הלבנן	by Israel de Moses
נאדר בקדש	by Moses ben Reuben
פת לחם או שמחת לבב	by Chajim Abraham ben Lez Aye Cohn.