

HEBREW UNION COLLEGE

THESIS

THE THEORIES OF "DEVELOPMENT OF SOUL."
-----IN MEDIEVAL JEWISH PHILOSOPHY-----

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THE THEORIES OF "DEVELOPMENT OF THE SOUL"

----- IN MEDIEVAL JEWISH PHILOSOPHY-----

I PREFACE

When one attempts to write upon a subject such as the Soul he is confronted with an embarrassment of correlated and subsidiary topics that tempt him to make his treatment encyclopaedic and voluminous. However the guidance of teacher and experience force him, after much research, to control his desire and ambition, for the present, to limit the treatment of the thesis on the Soul to a very few and well-chosen paths.

At the outset let it be understood that this thesis does not attempt to treat of the pre-existence of the Soul, nor of the Soul after death. These subjects may be touched upon only insofar as they must be mentioned in the development of the premise of the thesis. (1)

Also, the treatment of the Soul in this thesis is further limited as to certain writers of a given period--namely, the Medieval Period in Jewish philosophy--adding a few philosophers to those studied in the class-room at the Hebrew Union College--surely not an all-inclusive list but only a fair cross-section of the most important writers as agreed upon with the Professor in charge.

Particular emphasis is placed upon the development of the Soul. This is my thesis. The thought may not be new but the treatment in its incipency, I trust, may prove fruitful of more profound research in the future. I take the premise of Jeremiah (2)

כי אם איש בעונו
יסות כס-האדם האכזר
הקסר תקהינה שניו

"But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." It is of this implied poten-

(1) Surely am I not also acting in accordance with Mishna Hagigah Ch 2.--
"Whoever pries into four things had better not come into the world,
namely: What is above and what is below, what was before and what
will be after."

(2) Jer. 31:29

tiality of life and death within the individual that I choose to treat; to point out how, consciously or unconsciously, the philosophers mentioned in this paper failed or succeeded in attempting to explain the concept of Soul as a dynamic factor in positive living and thinking upon this earth. It is my thesis that Soul can be developed and that the individual may win or lose immortality of the soul insofar as he is willing to recreate within himself the divine spark which is ever-present within him in potentia. It is in this sense that the term "development" is used in this thesis. I am, by choice and agreement, however, limited to treat the subject of Soul of the philosophers given later and to leave my own view for the reflective analysis after each chapter. It has been a pleasure to assume the diligent task of research into this field--for, have I not thus been privileged to increase the content and the method of my own active Intellect? The philosophers treated in this thesis, limited in number as they are, do indicate the importance of the concept of Soul as a motivating influence in life upon earth. I firmly believe that if people in general, people of all creeds, were given to understand the universal import of Jeremiah's utterance, and, couple it with the idea of potentiality and actuality and the possible results thereof, we would have a more rapid realization of the millenium. **

* The general and specific bibliographies are given, ~~in~~ passim, in each chapter. ←

II INTRODUCTION

1. Soul Concept--A Philosophy of Life:

When one is deeply interested in philosophy it falls to his lot now and then to grapple with the problem of his own philosophy of life.¹⁾

Thus, the writer, after much reflection and reading desires in this humble way to approach, or rather, intimate, what may be his philosophy of life in the years to come. In looking over the works of many philosophers, I find that they are always confronted with what seems to them and others the inevitable search for truth. To me the search for truth lies not in the intricate problems and discussions of God and immortality--(and the manifold ~~of~~ other allied subjects)--for to me God exists and is made manifest thru the Soul which is within me and goes from potentiality to actuality and thus its immortality is assured. The Soul--its nature and its function--gives one a key to a true philosophy of life and leads one to a fuller understanding of the world of the spirit. What have these ^{Six} ~~eight~~ philosophers, treated in this study, to say with regard to the Soul? How far does their treatment of the Soul affect their philosophy of life? How much "creativity"²⁾ do they attribute to the soul within man in attaining the realm of the Spirit? These are some of the questions to be answered in this research. The reader can now readily see the approach I am making to

1) See Prof. Dr. David Neumark's masterly article on "Spirit" in The Journal of Jewish Lore and Philosophy" April, 1919. also "Rudolph Eucken--A Philosophy of Life" by Abel J. Jones, Ph. D.

2) "Creativity" is a term that I choose to use to denote ^{the} ~~that~~ active and developmental part of man, in his desire to attain some ideal. In this paper it relates particularly to the soul, with all its ramifications and meanings, as will be explained in the course of this inquiry.

the solution of my philosophy of life, my "Weltanschauung." I deal with man of the present who, given^a "soul" (for the present undefined) comes to a realization of his stewardship to the past and responsibility to the future and thus strives to fulfill his mission. Truly, many fall by the wayside--consciously or unconsciously--but this is a different problem. The Soul as an active force within man's life is the topic of chief concern--and to this, with some preliminary philosophical and historical considerations, we may now direct our attention.

2. Historical Perspective 1)

a) General and Arabic.

It is very necessary, in discussing any phase of Medieval Jewish philosophy, to give the sources and antecedents of influence with regard to the general field of religion and philosophy. Particularly is this imperative in the treatment of such^a metaphysical subject as the Soul, about which the Greek and Arab thinkers had so much to say and what they did say, influenced greatly the thinking of the Jewish philosophers. Soul, reason, and intellect are the terms used by all these philosophers; some use one or the other, or all three, separately or interchangeably; some give special emphasis to one as against the other two. These discussions

- 1) In this chapter and all the following chapters I am indebted to the volumes of Prof. Dr. David Neumark on the History of Jewish Philosophy in the Middle Ages--"Geschichte der jüdischen Philosophie des Mittelalters, nach Problemen dargestellt" Vols. I and II, Berlin 1907 and 1910.

I heartily refer the reader to Dr. Neumark's volume on תולדות הפילוסופיה בישראל which gives in Hebrew much of the material referred to in this thesis.

formed a great part of philosophical study and research--it was a rationalistic approach 1) embodying an analysis of metaphysical, ethical and psychological problems and applying these studies to an interpretation of Scripture.

The Jews of the Middle Ages fell heirs to both Greek and Arabic philosophy. Despite the closing of the Greek schools in Athens by Emperor Justinian the Greek influence was not abated. The West was intellectually barren and this was counter-balanced by the continual progress of Greek thought in Asia and Africa, not only since the closing of the schools 2) but even before then, due to the impress of the conquests of Alexander the Great in the Orient. Philosophy, medicine, and mathematics of the Greeks were studied and with the rise of Christianity the Greek influence became greater. Syria 3) was a center of Greek learning in content through the translations into Syriac of the great writers, such as Aristotle, Hippocrates, and Galen. After Christianity came Mohammedanism and, with it, came a great intensity in the study of the Greek philosophy and science. The Syrians of Greek learning and thought were courted by the Mohammedan Chieftans; the great Greek writings were translated into Syriac and then into Arabic. We thus see that Syrians were the mediators

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- 1) Here it may be intimated that Philo and Maimonides were not only the products of the Bible and Talmud alone, but that they combined Hebraism and Hellenism--Maimonides including still more--Islamic doctrines.
 - 2) 529 A. C. E.
 - 3) After it had become a Roman province in 64 B. C. E.

Jewish traditions

between the Greeks and the Arabs. This fact is important for our study in that these Arabs became the teachers of the Jews, both of whom introduced Greek learning into Christian Europe about the 13th century.

In the foregoing we have the historical background that led up to the Arabic influence upon Jewish learning--The material, method, and terminology however, were all Greek with some inherent and evident accretions and changes. The outstanding figure, of course, is Aristotle--the organizer of thought and method and this influence was indelible. As will be pointed out his (and also Plato's) ideas were not taken over entirely in their purity, for, the Arabic influence and the ignorance of the Greek original sources on the part of many Jewish philosophers prevented such wholesome treatment. With few exceptions, we find that Aristotle, Plato, Arabic writers, Philo, and Plotinus, all left their impress upon the majority of thinkers and writers of the Middle Ages. 1) The earlier

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- 1) The chief Arabic schools of influence may in brief be given as follows: Firstly came the school known as the "Kadariya" that sponsored free-will as against the school of "Jabariya" that championed determinism. A third school arose in the Tenth Century called "Ashariya," a conciliatory group between strict orthodoxy and rationalism, who said that "God knows thru a knowledge which is not different from his essence." A fourth school that had some influence upon Jewish philosophers (particularly, Bachya ibn Pakuda) is that of "the Sufis"--an ascetic group and adopted the doctrine of emanation so sponsored by the Neo-Platonic writers. From the first school and in opposition to the growth of Aristotelianism arose the school of "Mutakallimum" who taught that Reason is the source of knowledge, they believed in creation of the world, individual providence, the reality of miracles. These thoughts, as is evident, are in contradistinction to the Aristotelians who believed in the eternity of motion, denied God's knowledge of particulars and insisted on the unchanging character of natural law. *who*

writers in Jewish philosophy bear, unmistakably, the stamp of the Arabic influence and could easily be recognized because of the divisions of Unity of God and the Justice of God in their writings. 2) Not only in arrangement, but, to a great extent, in content, was the Arabic influence shown in the early Medieval Jewish writers on philosophy. The same subjects were treated--the discussions of substance and accident, the creation of God, of his attributes and justice, and of human free-will were handled in such a way that it was difficult to know whether the writer was Jewish or Arabic. / 2

b) Greek:

The real beginning of the point of contact between Jewish and Greek philosophy and thought is within the third century when Alexander the Great goes from Palestine to the Orient. The question immediately arises as to what are the similarities and differences? Greek thought began opposite to Jewish thought (ethical in essence) in cosmological speculation. Hesiod is interested in cosmological questions--Homer--partly so. The Greeks were chiefly concerned with natural philosophy; in the material principle of the world and not primarily with the ethical or spiritual phases.

The Jews had a new God conception--namely--a spiritual--thus in great contrast and superior to the Egyptian ethical God conception. The Egyptians gave ethical ideas to such as Amos and the other prophets, but Jewish philosophy developed a new God conception. The Greek concern, as was intimated, was chiefly material. Numbers, as such, are for us, proportions for things. Pythagorus--felt something of a spiritual force in numbers--they are the "form principle." This may be called

1) This was the standard division used by all Arabic writers.

the initial step in the spiritual idea--yet none of the philosophers before Socrates and Plato understand the "Spirit idea" of the Eleatic School. Parmenides had actually said "Being--existence, and thinking are the same thing"--and ^uthis we have a distinct approach of the spiritual idea. Yet, the Eleatic School did not attempt to explain the world of nature--the world of becoming; it just recognized being but did not explain spiritual. Their opponents--the School of Heraclitus, 1) did not even recognize change--and, in this, they opposed the spiritual idea. Democritus is entirely material. Empedocles, in addition to the four principles of nature, recognizes also the two non-material factors--love and hate,--yet speaks of these as mythological, not spiritual principles. Anaxagoras was the first to introduce the spiritual. He opposes Heraclitus in two essentials, namely, in his view of a dynamism with a mechanical cosmogony and secondly, Anaxagoras substitutes dualism for hylozoistic monism by assuming the existence of an unintelligent, inert substance, and of an intelligent principle, the cause of motion. To this Socrates, directs criticism, for, he says, ~~that~~ Anaxagoras did ^{direct} this spirit principle towards man. This is the first contact with Jewish thought, that is, they became interested in ethical questions with the spiritual in back of it all. / 2

Plato's outstanding theory--the "theory of ideas" has had much to do with Jewish thought and philosophy. It is the problem, also, of "the one and the many"--both ^{raise} the question--How can we explain the many things out of one principle. For example; Every man represents the same thing and yet so different--why? Because of the development of varieties,--of species. This is a point of contact with Jewish thought. /

1) In this connection I should like to refer the reader to the erudite study made by Dr. Henry Slonimsky entitled "Heraclitus and Parmenides" (in German. *Gieszen 1912-particularly pp. 15, 581*)

For example--the subject of angeology is a phase of the discussion of the "one in the many." Strict monotheists did not believe in angels and the reason why men did believe in angels was because of the prevailing pluralism. To-day, even, many philosophers believe in polytheism because they see so many conflicting powers and forces in the world. It is claimed that Plato got his theory of ideas from Oriental sources--Egypt. Plato combines this theory with that of Pythagoras. Aristotle, though against Plato, calls himself a disciple. However, the oldest source of the "theory of ideas" is Babylonian. For example, before God created a tree here he had a heavenly tree as a model. The Babylonians had sanctuaries which they fashioned after heavenly patterns. Plato comes near to this idea when he says that there are heavenly entities, incorporeal, after which man etc. are patterned--The heavenly entities are mirrored in man and the differences are due to the fact that this principle must work on matter and matter has a passive resistance as the products of many sculptors using the same pattern yet working on different pieces of matter will be different. Thus, there is one man, yet being fused with matter makes many differences. The P code gives this view before Plato ever had it-- e. g. The Tabernacle being patterned after the heavenly one. The Jews had this principle--ethical and not, philosophic^{al}, in content. Thus there was a point of contact in the beginning of the third century. Judaism had an ethical background with a cosmological superstructure with the "Theory of ideas" standing out with all of its importance. Plato looms forth as the only one outside of the fold of Judaism who had ~~some~~ ethical enthusiasm as great as that of the Jewish prophets--his enthusiasm (ethical) is the acme and epitome of Greek ethics.

See p. 11

Cosmological.

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With this contact it is not surprising that Jewish thought was influenced by Greek thought. The Jews took from the Greeks their "levity," but, also, adopted much of their philosophy. The literature, historical and philosophical, show in many diverse ways how intense this influence was. Plato and Aristotle stand forth as leaders, varying in prominence at different periods. The question rightfully is asked, why were the Jews at first more inclined to be influenced by Plato as against Aristotle? The answer, is, because the Jews found themselves "at home" in Plato. The Jews were not prepared for Aristotle--he was too logical, whereas Plato was the poetic philosopher and more in harmony with the Jewish experience and feelings. Later on when the Jews became more "Philpelic," during the Middle Ages, then they could undertake, understand and appreciate Aristotle.

c) Various Literary Periods:

Many classifications may be made with regard to the literary products of the Jews but the most feasible is the following:

- (1) The Biblical Period
- (2) The Alexandrian Period
- (3) The Graeco-Jewish Period
- (4) Talmudic Period
- (5) Gaonic-Dialectic Period.

It is not our province to go into a detailed description of any of the above periods. 1) There are, however, some salient philosophic^{al} features

- 1) Two other periods may be added; namely, The classical and Post-Maimonidian periods--these need not be discussed but only be referred to in this thesis.

that can, in brief, be brought out.1)

To begin with we may rightfully say that the concepts of "Maase Bereshit" and "Maase Merkaba" begin our Jewish philosophy. They are not new nor limited to any particular period. We find these two ideas of philosophic speculation in Ezekiel 2) and the P code; we find them in the first and third periods mentioned above. The Talmud itself is a source to the effect that the Bible has an esoteric as well as a literal meaning. 3) We find a reference there to a mystic doctrine of creation known as "Maase Bereshit" and a doctrine of the divine chariot called "Maase Merkaba." The Mishna, however, ignores these two ideas and deals only with cosmological questions until Jochanan ben Zakkai 4) permitted discussion of $\aleph''\aleph$ and Akiba did likewise with $\beth''\aleph$ in the Talmud.

With these sanctions authoritative Judaism allowed discussions of the hitherto prohibited fields of speculation. 5) Palestine was the seat of mystical speculation and when the center of Judaism was transplanted to Babylonia we find a change in Jewish thought and speculation with Rabb at the head. His emphasis was upon the "theory of ideas" insisting upon the

- 1) The soul concept of these periods will be treated separately.
- 2) Chapters 1 & 10 *etc.*
- 3) Talmud Bab. Hagiga 11b.
- 4) This he did in order to meet the Christians on their own ground and destroy its stand. See David Neumark ~~in~~ "Philosophy of the Bible" pp. 291-298 for a fuller discussion of this subject. It may be stated here that later the discussions of $\aleph''\aleph$ and $\beth''\aleph$ were dropped because Christianity ceased to be an important item and that the discussions of the "Halarcha" took the place of those related to $\aleph''\aleph$ and $\beth''\aleph$. The only exception is Rabbi Yehuda ben Eli. *Eli*
- 5) Talm. Bab. Hagiga 11b.

principle of creation which was irreconcilable with the "theory of ideas" according to the Grecian and Roman philosophers. It is natural, also to see here, Philo's influence, particularly in Rabh's enlargement upon the ב"ד R. Akiba, of which he himself was a great exponent. It is here that the dialectical method and sharp syllogistic system (חכמה) reached their zenith--the height of the fifth, the Gaonic period--this paved the way for the influence and acceptance of Aristotle. Alongside with this beginning of Aristotelian influence must be mentioned the fact that after the redaction of the Talmud (c.550) we find a reappearance of ב"ד and ב"ד and at about the ninth century we find a reappearance of the "Theory of Ideas" in the treatise of "צירי ספר" "Book of Creation." 1) Rabh's influence is here evident. The first philosophic writings of the Middle Ages were commentaries, to a great extent, to the "צירי ספר"--the "Book of Creation." This Book ^{also} became the basis of the Medieval mystical speculation known as the Kabbala--its influence upon Jewish philosophy is incomparable to any other treatise. The high development of the method, and the dialectical philosophy in particular, was due largely to two factors, namely, the new contact of the Jews with Greek philosophy (Aristotle); (this being evolved from Syrian and Arabic Schools as explained previously) and secondly, to the Karaitic movement. This sect, attacked the Merkabah doctrines of the Talmudists for their anthropomorphic God conception in order to break down the people's faith in Talmudic tradition. This sect joined the Arabic liberal School of Mutazila, whose doctrine was based upon the "theory of ideas" as against the

1) This is not surprising for the Mishna itself, with Rabh's influence added thereto, brought about a new point of crystallization. The underlying "motif" of the Mishna was that everything is created--whether ב"ד, ב"ד or the "theory of ideas."

orthodox Arabic school that emphasized the doctrines based on the Merkabah. 1) This conflict forced a change in the "Rabbinites" and philosophy and rational interpretation was their recourse. The "Merkabah" and the "theory of ideas" were rejected. Aristotle (his "Physics") was their mentor and the group known after the leader Saadya (892-942) developed a philosophy devoid of all mysticism. However, about two hundred years later, in the West, there arose a group, a school, after Gabirol (1021-1070) who adopted Aristotle's mysticism (his "Metaphysics" and the Arabic Neo-Platonists) and brought forth speculations of a deep and complex^x nature. 2)

1) Both these schools, according to Dr. David Neumark, have built up their Theories under Jewish influence. The Jews contributed much and are not given credit therefor because the Arabs were in power and made it impossible for such recognition. The Jews did get method from the Arabs.

2) As to these schools--Dr. Neumark traces a continuity in philosophical thought and influence from ^{ו"ו} to Ezékiel, then to Gabirol, ~~then to the metaphysicist, and then to dualism.~~ Kikewise, for the other group--from ^{ו"ו} to Jerémiah then to Saadya, ~~then to the physicist and then to Monism.~~ He says on pp 300-301: (Philosophy of the Bible)

"But the foregoing will suffice to confirm our general thesis that the development of Jewish thought in biblical times was decisively pre-formative and forcefully directive for all future developments. Historical events and relations continuously brought new elements and new motifs in the evolution of thought, but the basic tendencies of the spiritual currents in speculative thoughts and cultural manifestations remained the same. And this can be shown also of the essential formations of modern times."

It became Maimon's (1135-1204) task to unite the best and most authoritative elements of both these schools and bring about the supremacy of reason in all religio-philosophical speculations.

B. Content of Medieval Jewish Philosophy.

With the above historical background we are now able to undertake a brief review of the content of the philosophical discussions in Medieval times. This becomes more necessary here, because, when the individual philosophers treated in this thesis are taken up, I must be limited to only one phase of their writings--namely--the Soul--

There are certain theories that all of them treated to a greater or lesser extent depending upon the period and persons of influence. These, may, in a summary way, be here given.

As was stated above Plato (and Neo-Platonism) and Aristotle affected the thinking of the Jew as well as having transformed their religious and ethical discussions into metaphysical systems. The point of view heretofore of the relationship of God to man and to nature was distinctly personal, human, teleological and ethical--and this was given a metaphysical turn which assumed four distinctive bases, namely, the "theory of ideas," the theory of emanation, the doctrine that matter is a form principle of evil and agnosticism. The common or universal element in nature was sought after; method, through description and definition, applied, a thorough research into the discussions of the questions of change which, it was agreed, implies an unchanging substratum which is Matter not affected by quality or form. The whole discussion of Matter and Form, Motion, Potentiality and Actuality, and relating

these to the attributes of God, to man and nature was thrashed out by many philosophers of this period. The world of matter was put into contrast with the world of the spirit giving rise to the speculations upon the subjects of natural and ethical laws. God was "impersonalized," He was not corporeal, He is pure form and thought, He is thought thinking thought. The world of matter, the sublunar world, is subject to generation and decay; all things are destined to change; nothing is permanent and destruction of one thing is the genesis of another--there is no annihilation.

The above discussion bears particularly now upon our subject of soul--for in man's soul we find a form which combines within itself characteristics of the worlds of matter and spirit, the sublunar and celestial forms. 1) When it is in contact with the body it performs and exhibits activities through matter as other sublunar forms and is inseparable from matter. Death does not destroy it for it continues separately in form afterwards. The Jewish philosophers were much concerned with the concept of Soul and the one just intimated had much to do with their speculations--and--particularly, with those writers covered in this treatise.

1) See Yalkut Shemone:

א"ר חיי בר אבא. הנשמה שבאדם. בכל שגה היא מוזה ויורדה. והיא מבקשת לצאת ממנו. והיאך היא עמדת בגופו. אלא הקב"ה כבודו מלא מולם והיא באה לצאת ורוקה את יוצרה וחוננת לאחוריה. לכך כל- הנשמה כל- זמן שהיא מוזה ויורדת תהכלל יה על הפלאים שהוא עושה עמו:

The Greek influence in the soul classification 1) is important-- The Jewish philosophers vary from the Platonic view that the soul is a distinct entity coming into the body from a spiritual world, and acting in the body by using the latter as its instrument--to the Aristotelian view that, at least, so far as the lower faculties are concerned,--the soul is the form of the body, and disappears with the death of the latter. The human unit is one of body plus mind; the activities psycho-physical and not as Plato would have it purely psychical. The Arabic influence (essentially Aristotelian) gave us the concept of "Active Intellect" 2)--sense experience--though this active intellect--is converted into immaterial concepts--and these constitute the immortal part of man. In this relation we *have* Aristotle's idea of potential intellect which has both a passive and an active phase, the former dies with the body and the latter is immortal. Close to Aristotle's influence is that of Plotinus. Aristotle's gradations of being are static and in Plotinus they are dynamic. 3) Aristotle's, to be sure, is theistic and

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- 1) The commonest classification of Soul is into vegetative, animal, and rational. Plato's is appetitive, spirited, and rational.
 - 2) The thoughts of this "Active Intellect" have become the realities for many philosophers--of the "Logos" of Philo and Augustine and Maimon's "Moreh Neb." Ch III, 18.

A fuller discussion of acquired and active and other intellects will be taken up with the philosophers dealing with same.

- 3) It is this "dynamicity," this creativity, which forms the major part of my inquiry into what I call the "development" of the soul.

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2 / dualistic while Plotinus is pantheistic and monistic. The three ^{hypostases} ~~pypostes~~ of Plotinus, namely, Being, "nous" or Reason, and "World Soul," proceed in ascending order as given--this process, this development, if I may so call it, has been unknowingly adopted by our philosophers as Aristotelian and much has been made of it. Truly, it is a valuable contribution, for, it again emphasizes the importance of the "creativity," the dynamicity of man's soul. True, man's body is material and therefore partakes of the evil of matter-- But his soul comes from,--emanates from,--the "World Soul" to the intelligible and sensible world and partakes of both--if his Soul strives for perfection it will, after the death of the body, return to its abode in the intelligible world. As to God, He is the acme of perfection. He is absolutely unknowable and of whom negations are only true. Such ideas are foreign to Aristotle and are indicative of Philo's influence; this is expressed too, in ibn Dattid, and Maimuni, applies this in his classical solution of the problems of the attributes of God.

Brief, as the above is, of the content of Medieval Jewish philosophy, we can see that the topics of Soul, reason, or intellect, form an important part of the discussions of these great thinkers. It remains for us, before taking up the individual writers, to close this chapter with a brief survey of the various terms used in our Hebrew literature.

4. The Term SOUL In Hebrew Literature.

Throughout the conflict of philosophic thought the question of soul has held no mean place--it is because here and there, indi-

division, gives a three-fold classification as above. 1) The Jewish philosophers of the Middle Ages, beginning with Saadia, made similar divisions knowing well that the classification of Soul into three substances had no scriptural warrant. 2) The Rabbis, however, emphasize the term נשמה, as the human psyche, the higher spiritual substance, and the contrast thereto is not the Biblical בשר, flesh, but the Aramaic גוף, "Guph," body. 3) They recognized no relationship between the soul of the animal and that of man--man has a special type of existence--God causes the soul to enter the body 4) and this pre-existence of the soul was shared both by Rabbis and Philo with the Apocryphal authors. 5) The Rabbis, it must be borne in mind, never emphasized the fact as Philo and Plato and the Paulinian System did, that the body or the flesh was the source of impurity and sin or "the prison house of the soul!" The Rabbis recognized a "tendency" a יצר, but never a compulsion toward sin. Man has the divine power, the freedom, to overcome the evil (יצר הרע) 6) by the good (יצר הטוב) inclination and

- 1) De. Leg. Alleg. 3:38.
- 2) See Horovitz: D. Psychologie Saadias; Scheyer; D. Psycholog. System d. Maimonides; Cassel's Guzari" pp 382-400.
- 3) Sanh. 91 a and b; Nid 30:b-31b; Sifre Deut. 306, ref. to Deut 32:1; Lev. 4:5-8.
- 4) Ab. Z. 5a; Gen R. 8:1.
- 5) B. Wisdom 8:20; Slav. Enoch 23:5; Philo 1:15,32; 2:356 comp Baresset l. c. pp. 508 ff.
- 6) Gen 6:5; 8:21; B. Sira 15:14; 17:31; 21:11; Ber. 5a; Kid 30b; Suk. 52 a, b. Shab. 152 b; Eccl. R. 12:7; comp. F. Ch. Porter: "The Yezer ha Ra" in "Biblical and Semitic Studies" pp 93-156; Bourset l. c. 462 f.

the greatest men in history are those who can control (and have controlled) the passions within their souls. 1) Our Medieval philosophers, influenced by the Greeks, adopted the theory, that there is a substance of souls-- "Nefesh Hahiyonith" נֶפֶשׁ חַיּוֹנוּת--the basic life-principle the form-principle, of men and animals. 2) With this inherent and potential unique characteristic, man stands in the very center of the universe and God esteems him "equal in value to the entire creation. 3) The soul, to most of our Jewish philosophers of Medieval times, is divested of every sensory attribute and portrayed as a divine power within the body. We are now ready to undertake a full discussion of the way in which our Medieval Jewish philosophers treated the subject of soul--bearing in mind the emphasis and limitations of this thesis.

1) Suk 52a, b.

2) Truly this is an anticipation of modern physiological and psychological discoveries. Our Rabbis have, in their discussions, adopted the tri-partite soul division of Plato, reason, passion and courage and Aristotle's, reason perception and nutrition (Philo gave a two-fold division, rational, and irrational) However, because of a desire to correlate the soul division with the cardinal virtues on a functional basis they (like Plato and Philo) call wisdom חכמה, courage גבורה and temperance נפשיות, justice being the harmonization of the three (see Ab. Z. Ch 10) From this the Rabbis get their God conception and say that He is the sum of the cardinal virtues and the form principle of the soul.

3) Thus says Rabbi Nehemiah of a single human soul--Ab. d R. N. 31.

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Also

III ISAAC BEN SOLOMON ISRAELI--

1. Life and Works.

Israeli was the first dialectic philosopher. He was born in Egypt and from there he went to Kairuan to assume the position of court physician to several Califs. His dates are 855-955. His works do not rank him as a great philosopher--for--he expounded no new system nor did he give any solutions to anything specifically Jewish. In his day he must have been highly respected as a great physician. His works are purely of an eclectic nature. He shows Aristotelian and Platonic influences. His merit lies in the fact that he directed the attention of the Jews of his day to the study of the science and philosophy of the Greeks.

The works of interest and importance to us are the following: "Book of the Elements" 1) and the "Book of Definitions" 2) These were in Arabic. 3) In the first book he is primarily concerned with a problems of physics, of nature--namely the definition of an element--and, he follows this up with the inquiry as to the number and character of the elements ~~and~~ of which the sublunar world is made. The Book is nothing

- 1) S. Fried, "Das Buch über die Elemente" ספר היסודות Drohobycz 1900
- 2) Published by Hirschfeld in "Festschrift zum achtzigsten Geburtstag Moritz Steenschneiders" Leipzig 1896--pp 131-141; cf also 233-4.
- 3) The complete list of his works, in addition to the above are as follows:
 - a) A commentary to Sefer Yezirah--in Arabic and Hebrew.
 - b) ספר הרוח והנפש--published by Steinschneider in the Hebrew periodical הכרמל I (1872) pp 401-5.
 - c) An article on מקצתה כי ישראל המים in Hebrew--Senior Sachs "Literaturblatt des Orients XI p 166 and in Ha Teshiyal (Berlin 1850) p 39.

המרים

more nor less than a Jewish edition of Aristotle's "Physics." The elements are four, namely, fire, air, water, earth, and he then discusses many other items of physics, physiology, logic and psychology. In this book he adopts much of Galen and Hippocrates. He refutes the Atomic theory, he gets away from Aristotle on certain points.

2. The Soul--

For our purpose we may say that in his definition of an element he touches upon soul-- He says that an element is an ingredient; *composition* it enters into competition; everyone of the four elements is a last element; you can't analyze it--there is no higher composite than soul. 1) Take one of the last elements e. g. air, and the highest composite--soul-- and know its process-- We need not ask why and what; it is self-explanatory-- The intensive qualities create the extensive qualities. 2)

2 / The other, the "Book of Definitions" gives us a better discussion of some philosophical problems. Here he defines and describes such terms as Intelligence, science, philosophy, soul, spirit, nature, etc. To know one's self is to understand his spiritual as well as his corporeal phases of life--and thus he knows everything. Spiritual is the *N* Soul and the reason, corporeal, is the body with its three dimensions. 3) The study of science leads one to a full knowledge of realities, and one of these great realities is to know the purpose of the union of body and

1) Book of Elements--Hebrew p 68; Latin Fol. X Col. 1.

2) In this he anticipates and refutes Descartes in re: extension and thinking.

3) Guttman l. c. p 25 and note.

soul. Knowing this purpose he can realize what is truth, what is good, and thus will receive reward from the Creator, which consists in cleaving to the upper soul, 1) and thus attain spirituality and perfection. To attain the realm of the upper soul one must strive to overcome his animal pleasures and desires-- one must work 2) himself out of potentiality to actuality. This "participation" of the individual in the cosmic soul process is what makes the individual and his efforts so important. The rational soul strives to appropriate more and more of the first intelligence 3) obtaining a complete identity--spiritual in nature.

1) Israeli has the three-fold division of soul rational, animal and vegetative, each successively emanating from "A Splendor," an "Intelligence" by Ged. The Splendor and the rational soul are both permanent and fixed the others are not. Altho the three souls are cosmic and not individual, still the principle of individuation occurs in the sub-lunar world. It is this individuation which I like to stress; it is this developmental phase that Israeli emphasized too. See his Liber definit. Heb. pp 136-138.

2) B'k. of Def. Heb p 132.

יחסי קיימה הלקיחה מחוקתה היא כי הפיזיוסופיא נדמה לבורא
 ית' לפי כח האדם:

See Guttman l. c. p 21 and note.

3) Israeli divides Intelligence into three classes: actual, potential and the second intelligence i. e. the sense impressions--the phantasia--See B'k. of Def. Hebrew p 135; Latin Fol. II Col 4: Also Guttman l. c. pp 36-37. We see in this the Aristotelian classification of intellect in active and passive. Israeli adds what Aristotle omitted, namely, the process of realization from the passive to the active state.

See Neumarck's Vol. I, p 413. Israeli gets away from Greek point of view who postulate change and never Being. Matter, is, he says, is because it is; every form exists because it exists.

שהוא כאצו נותן
 צגוסות שמותן ותכזיתן ודיק כז אחד מקגופות נקרא
 הוא מה שהוא:

The question of soul has been a perpetual puzzle to the philosophers of all times. Some thought it was a material substance, others understood it to be purely spiritual; is soul substance or accident? To Israeli the soul is not an accident but a substance. 1)

3. Reflective Analysis--

From the limited ~~an~~ intensive study of the soul, we may, at present pause and reflect upon the element of "creativity" in Israeli's discussion. I do not want to read into the utterances of this eclectic philosopher but, I do appropriate for my own reflection certain elements which have not been brought to mind or emphasized in this light.

I want to herewith discuss reflectively his idea of emanation. 2) Truly, it is Neo-Platonic--almost Plotinus in toto-- The successive radiations, from the main source of light, (Truth, Goodness, Splendor, God, Intelligence) diminish in spirituality until the Sphere--

שֵׁשׁ , is reached wherein the things are material and visible

1) Using substance and accident in the purely logical and ontological sense. His discussion is in Book of Elements--Hebrew p 12ff. Cf. Aristotle's definition of Soul in De Anima II 412 a; 27 Lat. Fol V, Col. I. In B'k. of Definitions Hebrew p 136 and Latin Fol. III, Col.1. He refers to Plato's definition as follows:

ואמר אפלטון הנפש היא עצם (מתחדש) [מתאחד] בגוף ובו האחוזה ואו

Latin--et dixit Plato; anima est substantia (united) corpori et per istam unionem, etc.

With regard to the soul, being Form, and not an accidental product of the corporeal world see also B'k. of Elements--Hebrew p 68; Lat. Fol. X, Col. 1. Cf. Saadya's Emunoth Ch VI; Aristotle De Anima I 404 b, 8;

2) See Ha Karmel l. c. Vol. I, pp 401; 403-404; for exact Hebrew text

to the physical senses. The relationship between the cosmic hypostases^z (the Intelligence 1) and the three souls) 2) and the rational and psychic faculties in man, Israeli does not explain. I may venture to say that since God did create the Splendor (ברא השם בהירות) and sent out a "spark" (נצוץ) that this spark, (Glanz) is the energizing force in his whole scheme of emanation--this spark is dormant in many individuals; it is ready to bring them from the sphere to the cosmic hypostases with a distinct individuality. The sphere is the mid-way house, so to speak, between the world of intelligence and the corporeal world ~~on~~ the world of elements. The spark which an individual can appropriate, which he can kindle into rationality and consciousness, is there. The process is both ascending and descending, but for man it is the former-- He may proceed from the elements to the sphere, through the cosmic hypostases and then to the Splendor. Israeli claims that the power of the rational soul (כח הנפש המעלת) which is permanent and fixed emanates from the Splendor, (הבהירות) and then there proceeds a descending order

with notes for this statement. Also--see Guttman l. c. note 1, pp 31-32 for Hebrew and corrections. German translation of these passages.

1) In re: the Souls and Intelligence see

B'k of Def. Heb. p 136; Latin Fol III Col 1.

והעוצה לנפשות / צמצום
הגדולה היא מעלת הנפש השכלית שהיא בקו היענה ומצבה
לוצה;

2) B'k. of Def. Heb. p 136;

Lat. Fol. III. Col. 10

B'k. of El. Heb p 57;

Lat. Fol IX Col 2

Commentary to Sefer Yezirah pp 60-70.

of emanation. But, we individuals, thru a process of time, have within us, almost intuitively (through creation) a divine spark that, immediately after birth, puts us into touch with the world of Intelligence, of Splendor, of God. We can emanate out of the Shadow, the dimness, the materialism of our earthly existence.

The second point I choose to emphasize is the use that Israeli makes of the Aristotelian doctrine of potentiality and actuality referred to above. 1) This discussion was one with which all the philosophers had to contend. Israeli introduces an intermediate stage in his classification of Intelligences 2)-- True it is there is a potential

1) Guttman l. c. pp 36-37;
Bk. of Def. Hebrew p 135; Latin Fol II col 4.

2) Namely "phantasia" referred to above--

ולכן חלק הפיצוסוף הדיעה שלשה חלקים. הגוף הדיעה שהוא בפועל תמיד והוא אשר הקדמנו באמרנו: כי מינות הדברים עמה לפנים תמיד: והשנית הדיעה אשר בנפש בכח קודם יציאתה אל הפועל. וכשתודע יצא מה שהיה בתוכה מהכח אל הפועל: כמו דעת הילד. שהיא בו בכח. וכשגדל וילמד וידע יצא מהשיש בו מן הכח אל הפועל ויהיה חכם: והשלישי הוא כאשר נחקק בידיעה השנית --- שהיא מוקדם של ראש ותוציכה הפנפסיגה אל נפש השכל. וכשתבירה הנפש תעשה היא והם דבר אחד כסבדה מרוחנית צא כגושמנית. ולכן חקק הפיצוסוף ג' קדמין מדנו הדיעה מבהדיעה השנית. כי הוא מתחיל למתפשט (מההרגש ועולה) מעלה מעט מעט ומדרגה מדרגה, עד שיגיע בדיעה אשר תצא בנפש מהכח אל הפועל:

and actual intelligence but there is an intermediary stage--namely--a process of realization of the potential (or passive) intellect through the ~~per~~ sense stimuli on the one hand and the influence of the active intellect on the other. In short, the individual has, intuitively--certain intellectual and spiritual potentialities and it remains for him to so use his gifts, wisely and justly 1) so as to bring about an actualiy of his faculties; to so re-create within himself the latent and inherent energies "that a high type of soul, (the rational soul) could be consummated and thereby be put into communion with God--with Truth--with the realm of Spirit.

1) In this connection I refer the reader to Guttman's fine exposition of this idea--what I choose to call "creativity."--individual in essence and not cosmic in nature--Guttman l.c. pp 48-49 and note thereto:
Bk of Elements Hebrew p 57; Latin FolliX, Col 2

IV. SAADIA BEN JOSEPH AL-FAYYUMI (892-942)

1. Life and Works:

With Saadia begins the first important presentation of Jewish philosophy--a systematic dissertation upon the vital questions in Judaism is given by him. Saadia is the incarnation of Jewish life and thought up to his day. This is evident because, in his day the Mishna and the Talmud had been long completed and these two were the great fountain springs of Judaism. As head of the academy at Sura, the center of Jewish learning, he was the heir of all that passed before him in the development of Jewish lore, teaching, and philosophy--his was the unique heritage--to interpret and to teach that which was handed down to him by lawgiver, prophet, scribe, Pharisee, Tanna and Amora, Saburai and Gaon. It was to the good fortune of the Jews that Saadia did come as head of Sura at a time fraught with dissension, strife and agitation in the intellectual ranks of both Jew and Islamite.

Various schools arose in Islam 1) as well as in Judaism, seeking for new interpretations and new alignments in the problems of faith, science, life and tradition. Saadia proved himself equal to the task of directing the dissenters "of the vast multitudes" giving power to the faint of heart and to those that had no might he increased them with strength." 2) Saadia met the attacks of the Karaites and corrected and systematized Jewish thought. He was a true philosopher--Israeli, an eclectic. His was the task to give a good foundation to the Hebrew extant in his day and he set about it by paying attention to grammar and lexicography; he was the first to translate the Bible into Arabic and the first to write a commentary thereto.

1) See Introductory Chapter

2) Is 40:29

Saadia's greatest task was to write a system of philosophy that was to be in harmony with the traditions in Judaism and, at the same time, be in accord with the philosophic and scientific opinion of the day. The result was the treatise that made Saadia's name immortal; his "chef d'oeuvre," entitled "Emunot ve-Deot," "Beliefs and Opinions." 1) The work is ^a Mutazilite model-- having the two characteristic divisions of Unity and Justice.

2 The volume has ten chapters and the subjects treated cover the various important religio-philosophical subjects of the great thinkers and writers of his and other religions. After a preliminary discussion of the nature and sources of knowledge he proceeds to prove the existence of God by showing that the world could not have existed from eternity and must have been created in time--creation implies a creator. This God is one and incorporeal and His unity and simplicity are not affected by ^{the different aspects} ~~any~~ of His attributes.. The division on Unity closes with a refutation of the prevailing opposing views, the dualists, infidels and Trinitarians. Free-will is the center of discussion of the second division, namely, of Justice. Psychology and ethics are, therefore, here taken up. In the whole work Islamic influence is evident. His purpose in writing this masterpiece was to defend Judaism and Jewish dogma. For example, in answer to the question of why investigate? 2) he answers--to know what we have from tradition; that we cannot do anything without tradition, and that the cause for people believing in false ideas is their laziness--their dulness. Saadia, as was stated above, covers the salient philosophical problems in his book. His

1) The text used in this paper is the Hebrew translation of Judah ibn Tibbon of Saadia's work--the YazefoY edition.

~~I refer here to Prof. David Neumark's forthcoming article on Saadia, in the "Hebrew Union College Annual," where, in addition to a review of Dr. Henry Malter's book on Saadia he gives his own and original researches.~~

2) See the Introduction (הקדמת המחבר) pp 48-54.

Mr. B. never got the article from me. D.N.

His sources are Jewish literature and tradition, the works of the Mutakallimim, particularly the Mutazilites, and Aristotle, whose work on the "Categories" he knew at first hand. 1) His strong desire and purpose was to have people make a conscientious study of his book so that the readers may remove doubt and substitute therefore belief thru knowledge for belief thru tradition, and, more important, to be able thru such study, to improve character and disposition which will affect man's life towards better thought and action, not only in his relationship with man but with God as well. 2)

2. The Soul;

Of the ten parts in Saadia's masterpiece, the sixth treats of the soul. Saadia, who was under the influence of Aristotle interpreted from the Neo-Platonic viewpoint, did not share in the Platonic dualism of matter and spirit, nor did he accept the tri-partite division of the soul. To him the soul is a spiritual substance which is created simultaneously with the body; it is a unit and finds its seat in the heart--3)--heart and soul, therefore, being synonymous terms in the Bible. This soul--is indi-

false }
false /

1) It should be stated here that the ten categories of Aristotle had influenced practically all the philosophers either directly or indirectly. These categories gave rise to the general classification of Substance and Accident--the latter being nine in number--quantity, quality, relation, place, time, position, possession, action, and passion. Saadia, in more than one way, employs this classification. For example, in order to show that God is not to be compared to any other thing in creation; God is the cause of all substance and accident, hence He is Himself neither the one or the other.
See Part II, Chs. 9-12; pp 95-102.
Part VI, Ch. 1, p 149.

2) See pp 38-39.

3) p 148: כי התחלת הנפש האדם בצבו עם שצמות צורות גופו:
p 154: ואחר כן התבאר כי משונה בצב מבני אדם...
צמח"ק כצמח"ק

right!
 visible and possesses a luminous nature like the spheres, 1) but, it is simpler, finer and purer than they, and has a unique characteristic in that it is endowed with thought. It was created by God out of the primal ether from which the angels were made, at the same time the body was made and within the body. This union of body and soul was brought about ~~qualified~~ in order to display that moral and ethical activity prescribed for it in the divine teaching. Should the soul neglect this it would defile and contaminate its purpose and purity. Saadia follows ^{up} this discussion by saying that some substance adheres to the soul as does to the angels and thus accepts the Talmudic expressions with regard to abode of the soul after death. Saadia also combats the Hindu teaching of metempsychosis, which had been adopted by Plato and Pythagoras, 2)

The Study of Soul is nothing more, to Saadia, than a continuation of the study of God and His relationship to the rational part of His creation in the sublunar world. That man is endowed with a soul cannot be doubted, for, the activities of the soul of man are directly visible 3)-- the problem which is difficult is that which deals with the nature of the soul. We have had in our previous discussions intimations of these various conceptions--Saadia enumerates these. 4) Some think the soul an accident of the body, others that it is a corporeal substance like air or fire, and still others, that there are several souls in man; these, Saadia refutes 5)

1) p 152 Ch 3--beginning with ושעצמה עולם נקי כנקיות האצבעים

2) See p 160 Ch 8.

3) p 149

4) pp 149-150

5) p 150--

ואצבע לאו פעצה
 מצאתים כלם שקר מכמה צדדים... אבז נראה
 אותה (נפש) בענין הזה מקבוצה מהפכים יותר לאויה
 שתהיה עצם:

It is possible in this whole discussion that Israeli had much influ-

and says that the Soul is too important in its functions to be an accident; it is not a corporeal substance because it has not their properties. As was said above, Saadia holds that the soul is indivisible, for if it did consist of two or more distinct parts, the perceptions of sense would not reach the reason and there would be no cooperation between these two powers. 1) Saadia, therefore, concludes that the Soul of man is a substance created by God at the time when the human body is completed--the soul is a substance and as pure as the celestial spheres 2)-- it is rational. It uses the body as an instrument for its functions--when connected with the body the soul has three faculties, namely, reason, spirit, and desire--all these three faculties reside in the heart, the source of sense and motion for the body. The soul purifies or defiles itself while it is in the body and man must strive to attain ~~the~~ perfection. 3) Thus it is good for the Soul to be placed in the body.

3. Reflective Analysis:

In Saadia we have a great advance in the real interpretation of the nature of the soul. As was stated above, he leads to the discussion

ence upon Saadia in re: differences and similarities.
See Guttman l. c. pp 3, 13, 40, 42, 44, 50, and 64.

1) p 150--particularly the comment of שביל האמונה reference י ט.

2) p 152 Ch 3.

3) See p 155 and the commentary of שביל האמונה.
כך שאצלה שיטאצו בה בני אדם בענין הנפש כאוי שאשיבנה
אצ צה הטרש ואשיאנה עציו: ואוסר בעבור שהיתה בצות
כועצת לבדה בביתה: התחייב הבורה אצ דבר תגיע בו אצ הפועל:

ותגיע אצ הנעם המ-תמיד. ואצ ההצצה הגמורה. כאשר בארנו במאמר
החמישי:

See also Part V Chs. 1-3 pp 136-140.

with one act of thinking--they are all included in the word Maker. With regard to the soul--I choose to appropriate these concepts in so far that since the Soul is created at the same time with the body it is the Maker of that unit--personality. Its process of development is in the order given (in note 4 p 34) The mental phase is the all-important part altho the other two 'D and 310' are necessary in the whole arrangement. 1)

Following the discussion of the above--we may emphasize here, as another contribution of Saadia's, the concept of "actoplasm" 2)--the soul is this and the soul gets its impetus at the time the embryo is ready to receive it--This actoplasm 3) may also be called the motivating force in the process of the Soul's realization from potentiality to actuality 4). This actoplasm is created and is not, like Aristotle's "ether," eternal,-- however--this dynamic power has, from my own reflection on the matter, the unique characteristic of making the soul attain immortality 5)-- It does approximate the divine--in its original essence 6) for it has in its incipency a divine element 7) which can increase in vitality, in power and in

1) George Santayana in his essay in "Privacy" says "life is to be won and not snatched"--true, here it is intimated that life to be made--to be created.

2) A term used by Dr. David Neumark which expresses most admirably the creative factor in soul development. I may say here that body and germ plasm alone do not develop a soul--it takes an energizing force-- this "metaxsue" of Saadia to start the process of development.

3) Cf Aristotle's "ether."

4) Cf Israeli's view.

5) This paper precludes a discussion on immortality--I may only state here my view on the matter. I appreciate Saddia's presentation of the world to come which follows logically from his discussion on actoplasmHH

6) See p 152 Ch 3:

ישלצק מצום נקי כנקיות האצבאים

7) I may call this a parallel to Israeli's "spark" that emanates from the original splendor.

intelligence. I concur with Saadia, in this reflective analysis, and say that conduct does play an important part in the development of the soul. Conduct is the tool, so to speak, that can make a person use or abuse 8) the inherent capabilities and possibilities within the Soul. "The Still small voice" within man may be a true guide for the Soul's course. This immanence of God within us, given to us at birth, may lead us to a complete harmonious arrangement of the desires of our complex nature 2). This would be conducive towards a greater perfection of conduct and morals-- Again, it is Wisdom that is the controlling and directing influence in our conduct so that the Soul may be developed from a state of dormancy to activity and appropriation of the divine.

1) Part V Chs. 1-3 pp 136-140

2) See Part X, pp 197-215-- This chapter may be considered as an appendix to Saadia's work--Written, as it was as an after thought, in order to give a psychological basis for human conduct.

Bachya should be treated first

--37--

V SOLOMON IBN GABIROL - 1021-1058 (1070)

1. Life and Works:

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The scene of Jewish intellectual activity in the eleventh century shifts, for various reasons, from the East to the West. The schools closed with the death of Saadia--Mohammedan influence prevailed in Spain with favor and grace to the Jews. The exodus from Babylonia found a splendid haven in Spain wherein was destined to spring forth some of the greatest Jewish writers for the following five centuries. Gabirol is the first Jewish philosopher in Spain. He is, of course, better known as and celebrated for his synagogal poetry for these were and are always extant in the various Jewish communities. It took quite a long while before his philosophical work--entitled " מקור חיים " (or the latin "Fons Vitae") 1) was known--and--fully attributed to him. This was primarily due to the fact that it was originally written in Arabic--and--its style was not conducive towards elaboration or easy translations. It remained for the commentator and critic Shem Tob Falaquera (1225-1290) to be the first to translate Gabirol's מקור חיים into Hebrew--and this only in the salient parts of his work. There was a Latin translation about a century before this of Falaquera's, and this was done at the instigation of the Christian Clericals--this was a good translation and was not overlooked as was that of Falaquera. Gabirol's Jewish identity was not known, his name being AvicembTon. 2)--and he was at different times taken now as a Mohammedan and then as a Christian. Gabirol

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- 1) I shall only treat of this work in this paper. His other work שיפור מדות הנפש "Improvement of the Qualities of the Soul" (which is parallel to Bachya's) is Gabirol's ethics. It's thesis is that knowledge and practice brings a higher life to the soul. He is, in this, greatly influenced by Aristotle, Galen and Hippocrates and like Israeli, but more elaborately, classifies the virtues of man in accordance with the senses.
- 2) Also, Avencebrol and AvicembTon.

nowheres, in this "Fons Vitae" shows his Jewish heritage. The treatise is purely a speculative treatise and he nowhere does he try to reconcile his religious views with his religious faith. For these reasons Gabirol was, for a long time, never spoken of as a Jewish philosopher, though, under the name of Avicbron, he was quoted, defended and attacked by Scholastic writers.

It is important in this connection to note that, his thesis, namely, that there is a universal matter underlying all existence outside of God,; was the cause for the formation of two strong schools in the Christian church. Firstly, the Dominicans, led by Thomas Aquinas, who opposed this un-Aristotelian principle, and, secondly, the Franciscans with Duns Scotus as their leader, accepting this thesis of Gabirol. 1)

Gabirol is Neo-Platonist and, he also adopted many Aristotelian principles and conceptions; matter and form, potentiality and actuality, the categories, the theory of ideas, and the classifications of

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- 1) See Munk--"Melanges de Philosophie Juive et Arabe," Paris 1859, p 291 ff; Guttmann, "Die Scholastik des Dreizehnten Jahrhunderts," Breslau, 1902 pp 60-85; l.c. "Die Philosophie des Salomon ibn Gabirol" Gottingen, 1889, p 54 ff and p 1 ff for list of other works of Gabirol. As to other works pertaining to Gabirol we may mention:
 - a) Jourdain, "Recherches Critiques sur l'age et l'origine des traductions Latines l'Aristote." 2nd Ed. Paris, 1843, p 197 note.
 - b) Kaufmann, "Studien über Solomon ibn Gabirol," Budapest 1899
 - c) Baeumker, Clemens, Latin translation in the "Beiträge zur Geschichte der Philosophie des Mittelalters," Vol I, pts 2-4.
 - d) Id. "Avencebrolis Fons Vitae" Münster, 1892-95, Prolegomena.
 - e) Seyerlen in "Theologische Jahrbücher," edited by Zeller XV and XVI.

the soul were part of his philosophical speculations, as they were, to a greater or lesser degree, of the many thinkers of his and later times. To Gabirol, matter is the underlying substance for all being from the highest to the lowest with one exception and that is God (1). The theory of emanation does play an important part in Gabirol's philosophy--in fact--it is adopted as a whole just as his predecessors did. His philosophy of the worlds depend upon it. Thus, matter emanates from the creator and forms the basis of all emanations that are to follow--matter underlies form and this principle is the guiding one in the four worlds. The spiritual substances of the celestial world, have matter underlying their form-- Matter

1) It is well here to go to the original sources and read Hebrew (and Latin and French translations with notes! see Munk and Baeumker l. c.) pp 120-121 ; P 313.

ליהוטיים מן ספר

See Falgaucera's (in Munk's l. c.) See Falgaucera's (in Munk's l. c.) Ch. V, Ps. 40-41 (corrections not given) two very important Ps. :

ככל קצק תסדוך עלון בציור עמור בשכלך אצל גדר הבריאה
 ארצה לצמר התחלת התאחדות היסוד בצורה וצ"ר [עצם]
 אין לו ראשית וצא אחרית והוא עצם הבורא י"ת וצ"ר כל-
 הנמצא הרוחני והגשמי קטבו כציורך ענין מהענינים קם
 בנפש סיאו בתראה כי כח הבורא י"ת וי"ת [בכלל] נמצא [וכן תראה
 בה העצין מהנמצא ועצמו] בתחתון ממנו אל התכלה התחתונה
 והוא גדר ההפסק ואז תצ"ר המטך היסוד והצורה מהעצין
 אל התחתון המטך אחד:

ויסוד קים בידויגת האלוה י"ת כקיום הארץ באמצע העמים
 והצורה סעדת עליו שוקת בו הצהר אור המטש על האור
 והארץ ונקיגתו בהם ונקראת זו הצורה אור מאת שהיתה
 האמה אשר ממנה שפנה הצורה אור כלומר אור שכלי לצ
 אור חשי ועוד כי-מדרך האור לצלות צורת הדבר ולראותה
 אחר היותה נעצמת וכן הצורה כשהדבק ביסוד יראה בה הדבר
 אחר היותו נעצם ויהיה בה נמצא:

itself--is spiritual or intelligible and not corporeal. 1) To Gabirol corporeality and materiality are two different things. Prime matter, as it emanates from the creator, invests all and assumes various gradations, the further this gets away from its original source, the Creator, the less spiritual it becomes, and it assumes corporeality. The universe to Gabirol (like to Plotinus and the Kabbalistic writers) is a graded process of cosmic existences or worlds with God at one end and the corporeal world at the other--and in between them are the spiritual substances, Intelligence, Soul and Nature. 2) This is the world picture of Gabirol and within the limits

- 1) In this connection see the following:
 Baeumker l. c. pp 333-335; Falaquera V Ps 67-69.
 " " " " 229-230 " IV " 1.
 " " " " 296 " V " 27.

This last reference is both important and interesting and is well quoting here--and for future considerations:

וכאיק כי הצורות החזניות
 נעלמות בצורות הגשמיות הוא כי הנפש תחנה האוף בכחותיה
 ויגבוק כל מה מכחותיה בצורה הנאותה לה ברקיקות כי היא
 תפרק צורת האיות והכמות מצורת העצם ואחר כך תפרק
 צורת העצם וצורת הטבע וצורת הטבצ מצורת הנפש
 מצורת הנפש מצורת הטבצ וצורת הטבצ מצורת היסוד
 הראשון וצריך שתדע כי צדי שהטוב לצדעת פרוק אלו הצורות
 והכיר כל אחד מצלו העצמים מהאחר הגיע לתכלית הידיעה
 והתענוג;

- 2) See Baeumker l. c. p 196; Falaquera l. c. III P 10.

indicated he places man and gives him a non-corporeal cause as a motivating power for proper functioning.

2. The Soul:

As with other philosophers Gabirol adopts the tri-partite classification of the Soul. Man is microcosm in his world-scheme, and he partakes of the intermediate worlds and of the corporeal world. Man's body consists of the lowest matter and therefore is typical of the corporeal world. 1) The body is at rest and needs an agent to hold it together and to make it act. This, Gabirol calls Nature-- The body needs to function properly--it needs a non*corporeal cause--this is the soul, in its vegetative, animalistic and rationalistic functions. When man passes thru these stages he is ready to accomplish the highest stage--that is perfection--when he has apprehended the intelligence, when he attains that stage of immediate intellectual intuition--the possession of the forms of things known--that is true knowledge. Gabirol draws analogy between the microcosm of man and the universe and there are corresponding cosmic existences, principles and powers. Thus there is a cosmic Intelligence, a cosmic soul 2) and a cosmic nature, the three emanating in the order given, from the prime source. 3)

1) Baeumker p 208; Falaquera III P 44, particularly the closing sentence:

ואני חושב כי הנדגת הנפש הפרטית נמשכת אחר הנדגת
העולם הכללי וזו היא הזרך בהגיע אל ההצלחה השלימה
והשגת התצנוג האמיתי שהוא כונתו :

2) Embracing the three divisions enumerated

3) Munk l. c. p 64 note 1 emphasizes the individual aspect: this I shall elaborate later.

This is in short Gabirol's discussion on soul. He, however, gives us some strong points insofar as our thesis is concerned namely, the idea of soul--development. This point we are now ready to take up.

3. Reflective Analysis:

Looking over Gabirol's world-scheme we find that his concept of universal matter is of great aid to us in our researches upon the topic of creativity. As was stated above, he does distinguish between matter and corporeality. He adjures man to lessen the latter and appropriate more and more of the former--the prime matter. It is within man's power to get out of corporeality. 1) The Soul with its faculties takes hold of the body; it "encamps" within the body. The essence and the power of the lower substances are latent, 2) within each individual and can be aroused to action--the lower substances have emanated from the higher and more perfect and simpler substance and can attain this increased perfection. 4) 3 ?

I choose to tread on dangerous ground when I herewith desire to appropriate Gabirol's principle of matter and form as pervading even the spiritual substances. 5) The "differential," (if I may use this mathematical term) between two things, between two persons, if you please, is not the matter but the form. This holds true of the intelligible substances, In-

1) See Full quotation above in re: Falaquera V P 27

כי הנפש תחנה
הגוף בכחותיה

2) Contra to Saadia, who holds that these are created.

3) See Falaquera V 19.

4) Baemker p 175; Falaquera III P 27 and Munk's notes thereto.

5) A very enlightening essay correlative to this point is that of Prof. W. H. Sheldon--"Soul and Matter" in the Philosophical Review, March 1922.

telligence and soul--which are alike in their substantiality but are different in their form 1). It is here that we find a true element of creativity. Each individual can create within himself a unique, a distinct "differential," giving him a "form principle" through which he can appropriate a greater part of the Intelligence, a greater part of the universal matter and of the Universal form. I do not desire to lessen the individual emphasis 2)-- or have him absorbed in the universalism as expressed. The individual effort, exertion, and the degree of appropriation of the universal does not sublimate the individual in the cosmic whole. 3) The individual man in this process of attaining pure form attains a complete identity with the ultimate, 4) with a more comprehensive reality and this results in an enervating situation that is a stimulant to further action and choice.

The discussion of matter and form gives me another thought of importance insofar as it relates to the development of soul. We see from the above that matter has no real existence without form--both come from God--matter from His essence and form from His attribute (Wisdom, Word, or Will) 5). The Will of God is that which works upon matter. It is in

1) Baemker l. c. p211, 213, 217-218; Falaquer (and notes) IV, Ps 1-4.

2) See Falaquera III 44 and Munk's note thereto.

3) See Munk's note to Falaquera's IV P3

4) Baemker l. c. pp258, 268, 322. Falaquera V P55--particularly note the following:

... ומי שנפשו זקה ושכלו זך עז שיהיה נאפשר
 לו לנצח בהם ולהכנסה מהם כבר הגיע אל התכלית והגיע
 אל התכלה והיה רוחני אלהי מתענה בקרוב מהטוב השלם
 ותעמוד תנועתו ויתמיד תלואו:

5) Baemker, p 306; Falaquera V P34.

... וית' תצא מהכח אל הפעל
 בצא זמן ועל-כן לא תמצא כדק עין ייקה מן היסוד
 ואין בצורה היוצאה מן הנפש ק:

this we find a parallel to the Aristotelian conception of Soul~~x~~ that it is the function of the body--of matter--it moulds matter. The soul of man, in its development, can become creative and dynamic and insofar as it does so it approximates and patterns itself after the Will of God.

The last, and very important point I wish to stress is the emphasis upon the active intellect--the *הכוונה* *שכל* so much in use by most of the philosophers. Gabirol stresses this and insists that man, for his own benefit, should use this active intellect so that his soul may fully function and appropriate the world of Spirit, the world of Intelligence. The Soul should, through the active intellect, make man tear himself away more and more from corporeality so that this corporeal world should seem as though it is floating in the spiritual substances as a small boat in the sea and as a bird in the air. 1) This active intellect, when it is made to function, does make the soul to soar into realms still untrodden; should not the prospect of this journey stimulate individuals to attempt such attainment? It is a hard task, but, ~~the~~ truly creative and permanent. The essence of the true intelligence can thus be viewed and God truly becomes part of the individual. 2) He emerges out from the corporeal world and unites with the upper world wherein the soul properly belongs. 3)

1) Baeumker p 204; and Falaquera III P 37. *... ותראה העולם הגשמי בכבודו ישוט בהם אל*

2) Falaquera V P 25 and see note of Munk p 106: *... ועל-כן אמרו ספתיים כי אין הגוון בענין הצורה האמתית נולתי השכל הראשון והוא אל פועל וקרא הנקרא אצלם השכל הפועל;*

3) Baeumker p4; Falaquera I P8.

VI BACHYA BEN JOSEPH IBN PAQUIDA

1. Life and Works:

Very little is known of the life of Bachya. He lived in Spain and had the office of "Dayan" or judge of his community. It is questionable whether he lived after or before Gabirol and, in the case of the former, many say he is indebted to Gabirol for many of his views on philosophy and ethics. There are, however, many convincing data to the effect that Bachya lived previous to Gabirol. 1) However, we here need not be concerned with these intricate historical problems. 2) We do not know his exact dates; we do know that he was a highly respected man in his day, profoundly religious and liberal-minded.

Bachya's contribution is in the fact that before him there was not written a systematic book in Ethics. 3) His book and his masterpiece is called "פנינים ללב" --the "Duties of the Hearts"--dealing with the duties of Heart and Mind. It was originally written in Arabic and translated into Hebrew by the Tibbons and was destined to become one of the most popular as well ^{as} the most authoritative expositions of spiritual Judaism. 4) The name of the book implies a Mohammedan influence for they, as well as Bachya, distinguished between outward ceremonial or observance, known as "visible wisdom" and "duties of the limbs" and inward intention and feeling called "hidden wisdom" and "duties of the hearts. 5) By the "duties

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- 1) See Neumark, l. c. pp 485-493
 - 2) For a good and brief account of the theology of Bachya see Kaufmann, David, in "Gesammelte Schriften" 1910.
 - 3) Of course the Bible, Talmud and Midrashim, the "sayings of the Fathers," Gabirol's "Choicest of the Pearls" etc. etc. all have ethical content-- but there did not exist a treatise giving a scientific working out of a system of ethics based on one central thought and claiming universal validity as Bachya's does.
 - 4) The other works of Bachya include a "Poem^{on} Unity"; a "Prayer" and "Borche Nafshe."
 - 5) The latest authority on Bachya is Yahuda who edited the Arabic text of Bachya's work under the title "Al-Hidja 'Ila Faraid Al-Qulub des Bachya ibn Joseph ibn Paquida," Leyden 1912.

of the heart "Bachya understands the whole of conduct and of thought as its ideal essence. To him the outward ^{ritual} act is, morally considered, of no importance, except insofar as it represents a manifestation of character and an expression of intention. The "duties" are rational and like precepts they are both positive and negative. 1) All these duties of the heart are not visible to others and God alone can judge whether one's feelings and motives are pure or not. Reason, law and tradition are the sources of knowledge.

The religious philosophy of Bachya is an eclectic one. The central point of his whole theology is the conception of the unity of God. He is Neo-Platonic in that he accepts matter as a positive principle of evil and the concept of the theory of ideas. 2)

His Book contains ten chapters or "Gates"---the first five may be considered the theoretical discussion and the last five the practical. The attributes, unity, service and confidence of God are minutely analyzed; humility, conscience, repentance, temperance and love of God are also Gates, through all of which, man may pierce the gloom of this earth and enter into true communion with God. It is the duty of man to enter through these gates. Throughout his treatise he insists upon inward purification---this the previous writers have not stressed according to Bachya 3) and to this task he desires to purify religion itself from within with an emphasis upon the necessity of our thoughts and words being sincere and constant in the service of God. This service of God comes through a unity of heart and intellect---the latter must reason out the undeniable truth that God is a unit, One

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- 1) See Kaufmann l. c. pp3-20 for a clear exposition of the various sources of Bachya's work.
 - 2) Kaufmann l. c. pp 20-25
 - 3) See "Duties of the Heart" Warswa edition 1875 דוּתוֹת הַלֵּב pp 9-28, and Kaufmann l. c. pp 4-5

and Inseparable, and, the former, the heart, must feel it and make the per-
son speak it. 1)

2. The Soul:

The limits set to our thesis preclude going much further into the many philosophico - ethical discussions of Bachya; we must turn our attention to the subject of the development of the soul. Surely--it is, with Bachya an all-embracing and an all-important topic as was intimated above. Bachya implies, by the expression "Duties of the Heart," the whole of human conduct and thought embracing therein the conception of thought particularly, in its ideal essence. The בונה --intention, the heart, the inside, the תוכן must be like the outside, הבנה. The whole of conduct as such belongs to the domain of ethics. The things done and said are either wrong or right in accordance with the intention with which it is done or left undone. 2) Our intentions are conditioned to a great measure by our state of mind and feeling--this being so, it is, therefore incumbent upon us to perfect our souls, as this is the foundation of Ethics. Bachya insists that we are to live our lives and the injunction he gives is not "do this or that" but "be this." The perfection of the soul can only be brought about by the conscientious effort on the part of the individual to become "at one" with God--to love Him and to serve Him--3) to study about nature and thus praise and love His works and thus know Him--know His goodness and wisdom as exhibited in nature-- A knowledge such as this, of nature and God, leads to re

על-כן אמרת בגדר קיחוד השמים שהיא שואלת הלב והלשון ביחוד קבוצת אחר שידע להביא נאיה עציון ולדעת איפני אמרת אחת מהן מדרך העיון:
1) See Gate I P 1: שהיא שואלת הלב והלשון ביחוד קבוצת אחר שידע להביא נאיה עציון ולדעת איפני אמרת אחת מהן מדרך העיון:
2) Cf Halevi's expression thereto. - where?
3) Gate V, pp 3-35.

verence for and trust in Him. This leads to an important condition in man's soul--it gives a purity and sincerity uninfluenced by the passive values of his day-- He centers all his intentions and thoughts and actions towards one end--namely--towards a love of God--the Soul soars up and on towards this communion with Him--founded--necessarily, upon a "unity of conduct" 1)

The chapter which is mostly pertinent to our direct inquiry is that of self-examination which follows immediately those of humility and repentance-- To Bachya, this appraisalment of one's self is conducive to an inner-wholesomeness towards a greater humility and a more thorough desire for repentance-- It is a cleansing process for the soul-- Reflection is most essential--reflection upon God, His unity, wisdom and goodness-- Thus the soul becomes an active part in ones life. The Soul stimulates the mind and increases the spiritual resources. The soul becomes enriched and yearns for a continued progress in its struggle for perfectibility. 2)

What is meant by חשבון הנפש; whether this is alike in all men; in what diverse manners is this חשבון הנפש conducted by men; of what benefit is this self-examination; is it obligatory for man to continually go through this process or not, and lastly in what way is man obligated to connect his deeds with self-examination. The answers have all been intimated above. The result of positive answers to above surely could not but lead to a pious individual and a pure soul. 3) Through this self-examination one can readily

1) See Gate V p 3 etc... ל... מעשיו העבודה מיוחדים 3x3 קיים

2) Gate VIII pp82-126 Read particulary commentary "מרפא נפש" to following on p 82: ... ויהי החשבון עם הנפש אחת מתנאיה

3) See a most forcible advocacy of such life by Henry Dwight Sedgwick in his "Pro Vita Monastica." In this he takes modern life to task and urges a return to a sane "monasticism"--giving us a "serenity of spirit upon which depends our power to see truth, to do justice and to think no evil."

see that the soul increases in strength and is able to control his body 1)
 As an outcome of such conscientious self-examination one practises many virtues 2)--temperance (פרישות) to Bachya (as to Maimoni) is all-important and, man, thru this path, this gate, attains his goal--namely, purification of the soul, and making it like the angels. This brings man to the highest stage of development--his soul is cleansed--purified--thru self-purification to the central and controlling principle. Man--has reached a high spirituality--a true love for and communion with God.

3. Reflecive Analysis:

There are two outstanding points that I wish, herewith, to emphasise in order to focus our discussion--namely--Bachya's world view and his emphasis upon reason. These two ideas are pertinent to our topic of soul--development and of importance to our discussion of the individual aspect of the soul.

Conduct--in all its ramifications, is the all-pervading emphasis of Bachya. The right conduct is the right path, the true gate to the higher world of the spirit. All the yearnings and impulses to virtuous actions on the part of man spring from the point of contact between the human soul and the yet to be seen soul of the universe. The individual with a "live and palpitating" conscience at rest, who is in communion with God and is appreciative and grateful to Him for all His bounties, it is this

1) Note particularly Bachya's premise in Ch II of Gate VII on ^{תל עבה} p62: והחלק השני העב בצבו ובאבריו ועומד בשכלו כנגד יצרו ומתנהג להכריח נפשו ולהלחם עם תאוותיו אדשינצחנה וימלענה חסיה שישארו הבוכא... 2

2) See Bachya evidently was influenced by the Greek classification of the four cardinal virtues--wisdom, courage, temperance and justice. Truly, we may say that they are as much Hebrew as they are Greek (with which I concur) but Bachya's sources as we have seen were truly Jewish.

individual who is able to recognize the obligations of ethical conduct. Such developments of a soul comes not from the outer circle and environment of sociological duties to the inner and smaller social group--the family--to the individual soul 1); not from the circumference and the matrix of complex deeds and activities to the center of ideals and soul perfection--but--from the center, the active and creative soul to the outward act. With such world view--one can readily see that it is conducive towards activity, creativity and accomplishment. The individual is given the soul and this soul 2) is in constant conflict with all the passions of the body in order to cleanse itself from materiality and corporeality so that it may be in "love with God" 3) It is because Bachya realizes that man is full of sense-complexes, so to speak, that he exhorts man to overcome his dual nature. 4) Man is made up of body and soul (limbs and heart) and both alike are given thru the grace and kindness of God: the one is visible and the other invisible; our duties and worship therefore, are twofold, activity on the part of man in

1) Contra Greek idea.

2) Gate X p 152 and Kaufmann l. c. (and notes) p 86.

3) This "love of God" and the nature of the soul he gives as follows: Ibid Ch I, p 152:

אבל מה ענין האהבה באלהים הוא כלות
 הנפש ונשותה בעצמה אצ הבורה כזו שתדבק באורו
 העליון והוא שהנפש עצם פשוט רוחני נוטה אל הקדושה לך
 מהאישים קרוותנים ומתרחקת בטבעה מאשר הוא נאגדה מן
 הגופות העבות

See also Kaufmann pp 86-87 and note in re: Gazzali.

4) In this connection see Gate III pages 178-197 and Kaufmann l. c. pp pp 6-7 and interesting note thereto.

righteous conduct and secondly the invisible activity of the heart and mind. To acknowledge the Unity of God immediately places our soul in action ⁿad in an attitude of reverence and love for Him. Our senses 1) unite and cooperate, our mind becomes active and the ^osoul becomes a unifying factor and agent for our senses--bringing us ever closer and closer to God. 2)

Bachya places a great emphasis upon reason as the great help-mate of the soul in its effort towards perfection. Reason must control the desires and passions of man 3)--with reason properly functioning man does rise towards a greater self-control and a resultant purer soul--the eyes of the soul begin to see part of the invisible universal soul. 4) The love of God and the fear of God will be his then thru which means, his soul tears itself away from earthly affairs 5) and desires and it becomes part of God-- The darkness becomes light and the invisible becomes visible.

1) Gate I p 88 and Kaufmann pp 12-13 and note:

ומה שצריך שתדע ויתבאר אצלך מענין החושים הגשמיים
 אשר זכרנו והחושיים והנפשיים אשר הם הזכרון והמחשבה
 והרעיון והזמם והכרה שכוזם מביעים עד ענין אחד והוא
 השכל המין להם כח להשגת הענינים וכלל חוש מקום ענין
 מיוחד להשיג מוחשו כל יושג ברובות;

- 2) Bachya's ecstasy is comparable to that of Gabirol--see Gate X pp163-8
- 3) See Gate VIII ch 6, and Gate III pp 150-2.
- 4) See Gate VIII ch 5, Cf Gabirol
- 5) G Gate X p 152.

VII JUDAH HALEVI--1095--1145.

1. Life and Works: 1)

Judah Halevi's is a record of an incarnation of a poetic spirit who spoke the word of God and lived it in as thorough a fashion. He was born in Toledo the latter part of the eleventh century. He studied at the Jewish center of Lucena, acquainting himself with the Talmud and other important sources. Al^fasi had a great influence upon him and cultivated the healthful and edifying friendships of Migash and Baruh Albalia. His poetic genius made itself felt early in life--his livelihood, however, he made through the practice of medicine. He later went to Cordova and became very prominent and well-liked as a physician. He found much time to write poetry and the contents of these were chiefly concerned with his intense love for his persecuted people and ardent enthusiasm for the proposition that the land of Palestine should again become the home of his people. His cherished hope was to visit and live in Palestine--this made him travel to various cities enroute thereto--and legend has it that after many cordial receptions in different cities he did reach the holy city and while he was offering up the song of Zion, his own ode, he was killed by an Arab horseman. 2)

Halevi had a poetic soul--altho he emphasized reason as a necessary and very important part of man's endowment, still, when it comes to Judaism and the discussion of the nature of God, reason alone cannot answer many of the perplexing questions. 3) The laws of logic, mathematics and

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- 1) See Kaufmann l. c. for Halevi's life and works where a more complete and comprehensive account may be obtained.
 - 2) Many versions are extant. Prof. J. Mann of H. U. C. believes that Halevi returned home and lived there till his natural death.
 - 3) As to the influence upon Halevi by Al Gazali see Kaufmann's "Geschichte der Attributenlehre in der Religionsphilosophie des Mittelalters" Gotha, 1877, pp 119-140

science are good in themselves, but, there is a certain transcendental knowledge and gift needed in order to understand God--this gift is given to a few--the Jewish people who, through the study and appreciation of their Torah and tradition obtain a love of God and can have God reveal Himself to them in the land of Palestine. 1) Israel among the nations is just like a limb in the body. Israel has a different mixture, disposition and combination. It takes "Jewish blood" to produce a prophet--which, to Halevi, is the highest attainment of the soul. Truly, this is the purpose of his whole book entitled "Al Khazari" 2)--an apologetic treatise in defense of the Jewish religion and tradition and to justify that the Jews are a chosen people. 3) To expatiate upon the above he wrote his book in the form of a dialogue between the King of the Khazars and a Jewish Rabbi in which the King is converted to Judaism. Emphasis upon Jewish tradition, defense of the Talmud, the development and vitalizing effect of the "Divine Influence, 4) a thorough

1) Kuzari II Ps 12--16
IV P 11.

2) The edition used in this treatise is that of the Vilna 1914. The Arabic and original name is "Kitab Al Khazari"--translated into Hebrew by Judah b. Tibbon. 2

3) What has been said of Saadia in re: combating the Karaites and other sects may be said of Halevi who defends tradition and the Talmud.

4) Parallel to Philo's "Logos" with this difference--with Philo it is applied to the whole universe--with Halevi its function is directed to the Jewish people. | wrong

discussion of divine names and attributes are given, rites and ceremonies upheld and a thorough explanation of the nature of the human soul. The treatment of the above is strong and convincing. The book had the desired effect. It influenced many writers that followed 1) and went through several editions in the Hebrew. 2) True it is that Halevi's fame as a philosopher was overshadowed by the fact that he was a great poet and the latter appealed to a larger public—but his "Kuzari" remained, for a very long time the source of inspiration and information for many generations to come.

2. The Soul:

It is in the Fifth Part of the Kuzari that we find Halevi's discussion and elaboration of the concept of the soul. It embraces an extensive criticism of the "Kalam", ^{of} the Mutakallim^{im} as well as that of the Karaites. The King admits his dissatisfaction and restlessness of soul as a result of the conversations with the philosopher, Christian and Moham- medan. The Rabbi agrees to satisfy the King but with different methods a than those given by the Karaites and others. The Rabbi refuses to delve into metaphysics without intermediate steps-- He plans, rather, to dissect for the King the general organization of the physical and transcendental worlds and thus explain the nature of the Soul etc. 3) Halevi, in this Part attempts to prove that the rational soul can exist without a body. 4) We

1) Joseph b. Saddiq; Abraham b Ezra; Abraham b David; Propet Duran and many others.

2) Maimoni's "Guide," appeared thirty years later but did not overshadow the "Kuzari."

3) Part V P 2: ^{לפי} ^{ממנו} ^{אשר} ^{מצינו} ^{אצל} ^{הקראים} ^{על} ^{שקד} ^{החכמה} ^{האצלה} ^{היה} ^{מבלי} ^{שזרקה} ^{אצל} ^{אקרב} ^{לך} ^{ראשי} ^{דברים} ^{לערוך} ^{בצורה} ^{היונה} ^{והצורה} ^{ואחר} ^{כך} ^{היסודות} ^{הקראים} ^{בערבי} ^{ואחר} ^{כך} ^{הטבע} ^{אחר} ^{כך} ^{הנפש} ^{ואחר} ^{כך} ^{אצל} ^{החכמה} ^{האצלה} ^{היה}

4) Ibid: ^{ואתן} ^{לך} ^{ראיות} ^{מספיקות} ^{שאין} ^{הנפש} ^{המזבנת} ^{שכינה} ^{לך} ^{אגף}

have travelled far in our discussion of the Soul. The conception of the soul as a substance derived from the luminous primal matter, like the heavenly spheres and the angels was held by all the philosophers up to now and based their proofs of immortality thereon. The Platonic doctrine of pre-existence was gradually discarded because of the Aristotelian theory that the Soul is the form-principle of the body was more acceptable; the theory that the Soul's existence may be ascribed to a creative act of God at the birth of the child or at its conception was the one destined to become the more plausible. However, Halevi, staunch and pious, vigorously emphasized the indivisibility of the soul, its incorporeality, its reality apart from the condition of the body and--contrary to the Aristotelian adherents--who believed that soul would be absorbed in the divine soul, the active intellect --Halevi emphasized the immortality of the individual as a fundamental article of faith. 1) To Halevi, Divine Influence is form-giving Intelligence of all things and elements, and it is this Influence that arranges, motivates and clarifies the concepts of matter and form, quantity and quality and the other accidents or combination of accidents. It is the Divine Influence that creates the variations in degree and kind in animal, plant and human life. Halevi gives a beautiful illustration of the seed 2) and its limitations which, pursues a course known as nature--so called by philosophers. This nature 3) has powers which guard the preservation of the species, since the essence of the individual cannot be preserved, it being composed of various component parts. 4) Such thing is devoid of the power

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- 1) Part V P12--This whole paragraph could well be quoted for it gives one of the best summaries of a soul concept. Suffice here to give his premise and I refer the reader to a careful study of the rest. *מציאות הנפש בתנאות והקדוש לחיים שונה מן התנועות היסודיות. ונקראת שבתם נפלא או כח נפשי.*
 - 2) See V P 10 p 29, Cf I P72 *הנקאת אצלם טבעי והוא כח משתדל בעמידת המין. בעבור שכל היה אפשר להשאר האוש הקוד בעצמו. שהוא מורכב מדברים משתנים.*
 - 3) Part V P 10--a most important paragraph of profound philosophical content and anticipating much of modern philosophical discussion.
 - 4) Part V P 10, p 29.

of motion and is guided by Nature. God is the one who controls it in a certain extent and condition whether you call the latter nature, soul, power or angel. The mixtures may vary in the degrees of refinement and the Divine Wisdom may favour any one mixture with a higher form above the mere physical power--this form allotted to it above its physical life is called Soul. 1) Now every soul uses its faculties according to its nature but nature does not reach perfection in any part of animal life and thus there is no desire for greater form than that of the living Soul. 2) With man, however, it is possible to reach higher development--the Divine Influence gives him the power to develop from the material or passive intellect within him to a higher and more perfect soul. Man yearns for a distinct and divine character above his own--this makes him walk in and choose the right path--upon him is the prophetic spirit poured out and he is able to appropriate it. However, if he is not fully master of himself he can only reach the stage of inspiration--and not, in the former case, the stage of prophecy. Man has within himself the faculty known as the Active Intellect--this is his unique characteristic and he can, thereby, attain the supreme and superb stage of being an angel below God and he may truly be said to be in Paradise and as having acquired lasting life. 3)

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lation

- ינקראת הצורה הנשונה לו יתירה על הטבע. לפי:
- 1) Ibid p 30:
 - 2) Ibid p 31: וכל נפש תכסוף להשתמש בכחותיה כלפי האנוש וכל נפש נשונה הטבעיים במאמץ מן החי הבקרי. ואינו נכסף לקבול צורה יתירה על הנפש החיות. אצל נשונה באדם ונכספו לצורה יתירה.
 - 3) Ibid p 33: והפילוסופים קוראים אותו המדרגה הנשונה. השכל הפועל. וישמורו עליו לא יאמר אחרים. וכאשר שכלי בני אדם נזבקים בו הוא גן עדנים והתמדתם הנשונה.

The above, is in short, a brief summary of Halevi's idea of the Soul development. Later 1) he goes into a very interesting and instructive discussion of the existence and nature of soul with its inherent faculties and powers 2) as he calls them. To Halevi, the existence of the soul is shown in living beings by motion and perception in contradistinction to the movements of the elements. The "Soul", or "animal power" is the cause of the motion and perception of the living beings. This cause is divided into three distinct phases, namely, vegetative power which is common to animal and plant life; vital power, which is common to man and the other living beings, and, lastly, rational power, specifically characteristic of man. 2) The actions as issuing from the forms of matter give us an idea of the nature of the soul--the form of the living being is its soul; the knife, as Halevi says, does not cut because it is substance, but because it has the form of a knife; its cutting is its soul, and living is the soul of man. 3) These individualities, these various forms, are, perfections (entelechie)---these give the structures perfection, and the soul, which is the functioning element, may truly be called a perfection. 4) There are two distinct perfections; one is primary, which gives the principle of actions, and the other, the secondary, is the nature of the actions which arise out of the principle. The importance of the above is in the conclusion that Halevi comes to in saying that the Soul is a primary perfection. 4)

1) Ibid P 12--a most instructive discussion and well worth the time for the student to ponder over.

2) Ibid p 34, vegetative power and rational power הכח החיוני vital power הכח הנח הצמחי

3) Truly Aristotelian. See ibid p 34: כי הסכין לא יחתך מצד שהוא אורגני אלא מצד שיש לו צורת הסכין. וכן החי צמחי אינו מצד שהוא אורגני אלא מצד שיש לו צורת החיות. והוא הנקראת נפש:

4) Ibid p 34-35: וקראו אלו הצורות שלמות. כי בהם ישלבו תכונות הצברים. והנפש שלמות... הנפש שלמות ראשון.

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because it is a principle from which something else (i. e. a second entelechy) may spring forth. It is this entelechy that is the determining factor either to a corporate object or to amorphous matter. The Soul is entelechy to a corporate object 1) and the latter may either be natural or artificial. The peculiarity of the soul is in the fact that it is a first entelechy to a natural corporate object 2)—From the latter Halevi comes to his splendid summary statement of the concept of soul after he distinguished between organic and inorganic natural corporate object and says! The Soul is entelèchy to a natural corporate object, endowed with organs and potentially with life, that is, a main-spring of potentially vivified actions, or susceptible to such. 3)

On the basis of the above Halevi gives a masterly discussion on the reality and indivisibility of the soul. 4) He leads up to this from the analysis of the theoretical and practical reasons; the former is activity of the rational soul in the fields of science and the latter its activity in subduing animal instinct. 5) Both cooperate, in the true man, to establish an intimate connection with the universal reason giving to such human being inspiration and revelation. This content of reason—is what &

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- 1) Ibid p 35: והנפש שלמות לגשם
 - 2) Ibid p 35: והנפש שלמות לגשם טבעי
 - 3) Ibid p 35: והנפש שלמות לגשם טבעי כפי כל חיות בבה. כל סוציא הפועלות החיוניות בבה ומכין אותם:
 - 4) I Ibid pp 55-56: ומדופתי עצמות הנפש שהיא אצורה גשם ולא מקרא... והיא צורת הגשם...
 - 5) Ibid p 55: והנפש המזדברת כשהיא מקבילה אל החכמות נקראת פועלתה שכל עמוי. וכאשר היא מקבילה לגבור הכחות הבהמיים נקראת פועלתה הנקאה. ונקראת שכל מעשי:

gives form to the soul--and the form of the corporeal object--the soul in this condition is incorporeal and not an accident and therefore, by virtue of these, the soul cannot be divided like a corporeal object. Its primary tools are those spiritual forms which shape themselves in the center of the brain from the psychical spirit by means of the power of the imagination. A proof, furthermore, that the soul is distinct from the body, and does not require it, is to be found in the circumstance that the physical powers are weakened by strong influences--not so with the soul. 1) The soul does not gain its knowledge empirically 2) as certain faculties of sight and motion are given to the body.

3. Reflective Analysis:

From the foregoing we find that Halevi did contribute much to our general subject of soul development. It is a wholesome presentation and conducive towards creating within man a desire for progress, attainment and perfection.

For convenience sake, I may say, that Halevi puts a challenge to man in the first part of his treatise, and this challenge starts the whole discussion of the beliefs and opinions of the various religions. The challenge is one of creed versus ritual or the intention of the heart versus ritual practices--as is said in the opening paragraph 3)--"Thy way of

1) Ibid p 57-8: *ומן הראיות על הסוד הנפש מהגוף ושאינה צריכה אצלו כי הכחות הנפשיות נחשבו בסודאים החזקנים... והנפש מדברת איתה כף.*

2) Ibid p 59: *הוא שהנפש אין מדעה הווים לצא בניין:*

3) Part I p 17: *כונתך רציה ומעשך אינם רצוים:*

thinking is pleasing to God, but thy way of acting." Reflection and study made him (the King of the Khazars) accept Judaism--and--the soul, mind, divine influence and prophecy form a very important of the discussion that follows the above challenge.

After analyzing the treatise of Halevi and reflecting thereon, I have come to the conclusion that he presents a distinct element of soul development. He does emphasize the existence of the two world orders --the natural and the spiritual and holds out the possibility of man's soul to develop into a high state of perfection and divinity 1)--this results from a "dual" relationship between man and God, and, God and Man. There is an essence and a process in this whole series of causation, in this whole relationship between God and Man. Within the limits we have the possibility of growth and development--Man--who stands as the highest form of God's creation is endowed with a soul and this soul is his functioning element, his "form principle," if you please. This he can use or abuse and he takes the consequences accordingly. This is, in brief, the summary of Halevi's point of view. However, it is necessary in this reflective analysis to emphasize and re-state the salient points.

Firstly we should take up the inter-related subject of prophecy and nature. Halevi defines nature at the outset and says the laws of nature comprise nurture, growth and propagation, with their powers and all conditions attached thereto 3)--but the soul, which is given to

- 1) See the discussion of the kinds of causation in Part V P 20. There are four kinds--Natural, accidental, divine, and volitional.
- 2) Part I P 72--In answer to Halevi's answers: (מה הוא הטבע) כי הוא ההתחלה והסבה וצא בעקרה:

- 3) Part I Ps 31-41:

בזמן קצת הטבעי נתחייב לקחת המון... אובענין הנפשו בצד ח"ם והגודל והחולצה וכחותם וכל תנאים... אובענין הנפשו בצד ח"ם כלם. ונתחייבו מהם תנועות והפזים ומזוז והושים גלים ונסתרים ומאות וכו' צא... ובזמן האכלי התיחד המזכך מכל החיים: והתחייב ממנו תקון המזוזת והמזון והמזנה ושאר הנחלות הנפשויות ונפשויות מהק"ם:

all living beings functions differently in various living beings, and, particularly in man, who, has a unique privilege and equipment to rise above and come into a separate and fifth class--namely--the Prophet (Note 2, p. 60). Reason helps him to attain this stage, which varies in degree and kind. Man helps in this process--and the prophet, to Halevi, is a higher species of mortal--he is produced by the same principles of nature as given above but has an inner eye. 1) This man sees certain things that are invisible to the ordinary man; the immaterial objects are seen by him as are the material objects by the ordinary man--these spiritual and immaterial objects are real to the prophets, and, unbroken chain of tradition and prophets testify to this reality. This idea of reality and value is different than that of Bachya (and Maimuni and Saadia) whose test was pure rationality. To him the important laws are those known as rational commandments,--and, the purity of motive and intention--to Halevi, however, the premise is as stated above 2); כונה is not alone necessary 3) but practice too; may

1) Part IV P 3, pp 32-33: ישם למי שבת מברואין עין נסתרת רואה זכרים בעיניהם צא עתה לכו. ויקח מהם השכל ראה על ענין הדברים קדם ולבותם ומי שנבראה לו קען קדיא קוא הפקה באמת... ואפשר שיהיו העינים קדם הכח הסגסגה בעוד שישמש הכח השכלי... ותראנה צורות גדולות מראות מורות על אמיתות שהם בהם ספק... רצוני צומר כצ קנביאים:

- 2) Part II, Ps 48-51.
- 3) Part I p 17.

קנביאים

I say, creativity resulting from the proper combinations of the various ingredients. 1) The prophet is the result of a thoroughgoing essence and process of development with the soul of man as the dynamic spark which helps man rise continually towards the degree of prophecy. Truly, this process, this relationship with God is not constant for some do and some do not become prophets.

Halevi imposes a wholesome life and creativity upon man in order that he reach a full development of his soul--in this he is truly human and he thus makes room for the play of all powers and faculties within man. 2) Man developes not through separation but through activity, and this activity is prompted by a desire in the part of man to make his soul reach the realm of prophecy--in the realm of the higher beings; those who live in the world of the spirit. Prayer alone does not accomplish this high degree; the soul must be fed with things spiritual, self-control, self-examination, the observance of festivals and commandments.

The last and nevertheless important point is that with which all the philosophers grappled--namely, the development of the soul from potentiality to actuality. True, it is, that the reason and the intellect are the tools, so to speak, in raising the soul to the heights of perfectibility. We discussed the questions of theoretical and practical reason; the sensory powers and motor faculties that man and animal possess. We had intimated that, that which is peculiar to man is his rational soul. This is in its incipency, in its potentiality in man--it acts, so to speak,

- ✓ 1) Part I, § 77, end particularly.
- / Of course Halevi's point is against the above definition of nature insofar as it relates to the item of prophecy; his argument is that you attribute plurality to God; a new principle cannot propagate itself; nature has strict boundaries. Halevi asks, since you cannot artificially create a new form principle, how can ritual (oil, tefillin) produce a new species? He answers, that it does--the Prophet is a new principle. Israel among the nations is just like a limb in the body; Israel has a different disposition, mixture, combination, etc. It takes "Jewish blood" to produce a prophet: Palestine and Israel can produce a prophet.
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like a "tabula rasa" ~~and~~ therefore, it is called a "hylic intellect," a potential intellect, because it resembles matter which forms the connecting link between nothingness and actuality, in other words, all potential objects.

They obtain rational forms either by way of divine inspiration or by affliction. 1) Original conception with the guidance of nature causes the first and speculation and dialectics are the fields of applications. The rational soul is the "dynamo," the motif of the process from potentiality and passivity to actuality; it is the creative element, giving as Halevi said, a new form principle to man--that is--giving him the possibility of becoming a prophet. The power of the rational soul conceives spontaneously and conceives itself as often as it desires. 2) As matter receives sensible

acquisition from
affliction

(Note 2 of Page 62)

2) Contra Bahya's ascetic point of view. See Part II, P 50; Also Part III, P 5, in re: the pious man, and P 11.

1) Part V P 12: ואמר במעברת שהיא השכל היולני כו צה
צוה השכל בכה: דומה להקין אשר הוא דומה לאפס בפעל
וקו כל דבר בכה ויהיו הצורות המושכלות אם בלמוד
אלהי ואם בקניין:

2) Part V, P 12 pp 54-55: אבל השכלי השכל בעצמו ומשכיל
בעצמו בעת שירצה ולכן נאמר כי הכח המרבוש מתפעל.
השכלי פועל: ואין השכל בפעל צולת צורות המושכלות
המושכלות בעצם השכל בכה. ולכן נאמר שהשכל בפעל משכיל
ומושכל יחד. ומן הכחות המיוחדות לשכל שיאחד הרב וירבה האחד
בהרכבה וההתכה והשכל... עצם השכל מרומם מהצמין:

forms so does the material intellect acquire intelligible forms such as thoughts, ideas or concepts—these ideas make the intellect active— This actual reason is nothing more than the abstract of objects conceived, potentially existing in reason itself and rendered actual by it. It is important to note in this connection how significant the inference of self-thought, (and the possibility of self-feeling) and thought thinking thought is (See Note 2, Page 23). This whole process of creativity, of changing from a state of potentiality to actuality, is an active one and man, thru it transcends time, plurality sense, and space. He reaches and lives in a world of spirit. Reason chooses those whose natural gifts are perfect, for example, philosophers and those whose souls and character are so harmonious that it can find its dwelling place among the spirits in the dwelling place of God's presence. 1) The divine influence singles out him who appears to have the consciousness and willingness to strive to get himself out of potentiality into actuality and thus receive entrance to the God's presence. Divine Providence only gives man as much as he is prepared to receive; if his receptivity be small, he obtains little, and much if it be great. 2) The soul, mind, intellect and activity of man must all be attuned towards God and can reach him only if he strives to attain the point of actuality. 3) The Divine Influence is beneficent, and desirous of doing good to all. He is always responsive to the receptivity of all who are ready to accept his wisdom, inspiration, light and guidance. 4) A strict individualistic phi-

1) Part II P 14.

2) Part II P 24, p 80: כי הענין האלקי אינו חל על האיש אלא כפי הנדבנותו לו אם מעט ואם הרבה הרבה:

3) Note Bereshith Rabba 29:3.

4) Part II, P 26, p 85: אכן הענין האלקי חוטב לבב הוצה הטוב ובעת שישתדר דבר ויבין לקבל תהגתו לא ימנה מסתו להאציל ענין אור וחכמה וזאת - וכאשר יפסד סדרו לא יקבל האור הקודם ויקה הפסדו:

osophy is herewith presented. It is within the province of each man to win or lose life (and immortality) in accordance with the proper use of his creative functioning, and developmental soul.

4) (Note 4, Page 64, cont.)
In this we are forcibly brought back to our premise as stated in the
premise of this thesis.

VIII MOSES MAIMONIDES 1135--1204

1. Life and Works:

Moses ben Maimon was born in Cordova in 1135. This city was on the decline in prestige, politically and intellectually. ^{When} With the conditions became unbearable for Jew and Christian alike, Moses' family emigrated from Cordova and went from city to city in Spain and then to Fez in Morocco. Conditions here were not better. They emigrated from here to Acco; he visited Jerusalem and Hebron and then went to old Cairo, Egypt. Here he engaged in the jewel trade with his brother. After the death of his father and brother he decided to study and practice medicine. With great diligence he became most proficient as a physician and he was honored by being appointed physician to the Grand Vizier Alfadhil. He was influential in Jewish circles and was made the spiritual head of the community. He showed himself to be a keen Talmudic student and a most skillful physician and we may say, he was the busiest man of his community. 1) Much introspection, discussion and preliminary drafts for his future work were here wrought. He laid here the foundation of the superstructure of his great philosophic works that were to influence the Jewish religion and thought for centuries to come.

With Maimonides we may truly say that we reach a zenith in Jewish philosophy. He was most comprehensive in his ^{as y} group of Jewish tradition thought and learning. Biblical, Talmudic, Rabbinic, scientific and philosophic learning and sources were at his command. His preliminary learning and preparation were destined to make his writings and utterances not only profound, but of permanent value to all people interested in search-

1) See "Letters of Maimonides" ed. Amsterdam.

ing out the truths in the maze of Halacha, Haggada and commentaries of all kind. His purpose was well-defined and towards this end he applied himself with all his inherent acumen and ability of mind and heart and physique. He wanted to harmonize Judaism with philosophy--to reconcile the Bible and Talmud with Aristotle. His interest was in Judaism and to a profound degree, in a rational and enlightened faith. 1) This premise, so to speak, was his guiding star in all of his thoughts and minor writings--he put the seal upon all his efforts with the completion of his masterpiece--namely--the "Guide for the Perplexed"--מורה נבוכים-- This book came from the pen of the man, who in his time, was considered the greatest Rabbinic authority. It commanded attention and study because of the man ~~in~~ back of it-- True it is, it created a schism in the Jewish body and there were followers of as well as dissenters from this great man and his work. The theology of the Judaism was made to turn about face. He was fully cognizant of the prospective difficulties and he did his best to prepare for them, by strengthening his position with the works that preceded the publication of his "chef a'oeuvre" his מורה נבוכים 2)

The commentary to the Mishna and the Talmudic Code known as the "Yad ha-Hazaka" were the two strong antecedents of his great work. In thses he showed great learning and, also, received great acclaim from all

- 1) This is manifest in one of his earliest larger works, namely, the commentary to the Mishna (Introduction to the 11th Chapter ~~(11th)~~ of Sanhedrin) which is, in essence of a harmonizing nature--he explains the homiletical portions rationally.
- 2) Published in Arabic in 1190--Many editions and translations of this work appeared at various times. The Arabic ^{with} and French translation with valuable notes by Solomon Munk, under the title "Le Guide des Egares," 3 volumes, Paris 1856-66. English translation by M. Friedländer in 3 volumes. London, 1881-85, re-issued in one volume without notes, London 1910. Kaufmann "Der Führer Maimunis in der Weltliteratur," Archiv für Geschichte der Philosophie, **XI** (1898) pp335-376.

the Jewish people--he proved to them that he was master of Rabbinic literature. He showed himself, without doubt, to be the leading authority in Jewish lore and tradition of his day and his influence, after the publication of his Guide, in Arabic and Hebrew, was most widespread. 1) He stands in Jewish thought and religion as Kant does in secular philosophy. Altho ibn Daud anticipated much of Maimuni it took the latter's genius and profound learning to systematize and harmonize all of the past and present and give it force and universality. Maimuni's "Guide for the Perplexed," quite contrary to the purpose of the other works, was written for a special class of persons, for a sophisticated; for those who are well trained in science and philosophy, not to speak of Bible and Talmud. The work is not a treatment of science or philosophy. These are taken for granted in the part of the reader. A glance thru the three parts of the book convinces one immediately that the treatise is apologetic and concordistic at the same time. Aristotelian principles and the philosophy of the Kalam, both are taken up in a most minute and masterly fashion--weaving them with and into Jewish theology. He is master of the art of logic and is able to prove and disprove points that to some seemed unsettled or settled. His method is thoroughgoing and Aristotelian in its essence--particularly is this true in the treatment of the Biblical phrases 2) as metaphors and allegories. He

- 1) We should mention the fact that some philosophical and ethical material are also found in his works (1) "Shemonah Perakin;" (Eight Chapters) Arabic text with German translation by M. Wolff--2nd edition, Leyden 1903. (2) Introduction to Ch. 11 of Tal. Sanhedrin. (3) Introduction to sections Hilcoth Yesode ha-Torah and Hilcoth Death of the Code.
- 2) A striking example is Maimoni's explanation of the term "harlot" in Proverbs 7; the term implies that matter is the cause of evil; also, she is matter without form. Also see his Introduction pp 6b-7a.

emphasizes the point of proper interpretation of Scriptural "homonyms" and his first part is taken up with this treatment. 1) To Maimuni it is of the highest importance. The center and keystone of his whole philosophical system and structure is to teach a spiritual conception of God--God as absolutely incorporeal and without any resemblance or relation whatsoever to anything else. As was stated above, Maimuni tries to harmonize the Bible and its contents to this spiritual interpretation, and the "homonym" is his tool. He feels it very necessary to discuss these in detail and this he does with remarkable success. 2) —after which he is ready to discuss the important theme of divine attributes. All of the above discussion precedes that of the ^{proof of the} existence of God--the order, at first, seems, illogical--but with Maimuni (contra Saadya, Bachya, ibn Daud and others) through inversion of treatment is deliberate--he desires to direct his treatment ad hominem. The existence of God, to his reading public, was never doubted but they had a very inadequate conception of God's spiritual nature. Homonymous terms have confused the minds of most Jews and it is necessary to start by clarifying the tools of thought and speech. This task Maimuni assumes at the outset--the rest is easy. He endeavors to lead the readers out of darkness by giving them the key to understand fully and truly the vague passages in the Bible.

We cannot go into a detailed discussion of the contents of Maimuni's "Guide"--our treatment is limited to the question of soul--but a few points may be mentioned. Maimuni insisted upon a careful study of nature 3) as necessary to a thorough understanding of the knowledge of God--

- 1) Aristotle, Philo and ibn Daud used the same term and method.
- 2) Part I chs. 1, 3-16, 18-30, 37-45, 64-67, 70. the text used is the Warsaw 1872 edition.
- 3) III Ch 28:

וּבְבַד יִדְעַת מִקֵּץ שָׁבַח מְחֻזָּק הַמְצִיאוֹת בְּאֵקֶבֶה
 "בְּכֹל צְבֻכָּה... וּכְבֹר בְּאֵרְנוֹ לְשֵׁנֵה תוֹרָה שְׁלֹשֶׁת הָאֵקֶבֶה לְאַתְתִּיכִן
 אֶצְא בְּהַשְׁגָּה הַמְצִיאוֹת כֻּלָּן כִּפִּי מִקֵּץ שָׁבַח וּבְחִינַת חִכְמַתוֹ 12:

physics and metaphysics are cognate and should be diligently pursued 1)-- despite the difficulties entailed. 2) Maimuni gives most minutely the prevailing philosophical views and criticizes them most fairly. He takes the methods of the Mutakallimun 3) and ³⁰⁰analysis their sources and premises and points out their weaknesses. Thus, most of the philosophical concepts are discussed: The Atomic theory, eternity of the world, unity of the universe, motion and time, matter and form, God's unity, existence and corporeality, substance and accident, potentiality and actuality, unity and plurality, and the soul and the supremacy of reason.

2. The Soul:

The various topics enumerated above are all interesting and, at the same time, tempting to receive our consideration. We are, however, limited to a few of them in this thesis. For the present we must answer the question, what has Maimuni to say with regard to the soul? This is our quest and after answering it we may, in our reflective analysis, touch upon some cognate concepts and problems.

To begin with, we may say, that Maimuni, was greatly influenced by the various writers that preceded him—by Aristotelian principles, Neo-Platonic writers, Arabic thought and doctrines. His genius and originality lay in the fact that he carried to a logical conclusion many of the ethical consequences based on the assumptions of his forerunners, like the

1) I Ch 55: במלכותו כי הידועה מי שקדמה לו הידועה
ההגיון ובטבע החצאיאות

2) See I Ch 34

3) See introductory chapter of this thesis.

Greeks and Arabs. Therefore, Maimuni enumerates many of the assumptions of the various philosophers and shows where they have been left undone. He was shre of his ground and his conviction was strong that he even went so far as to put down his ideas into dogmatic form as though they were revelations from Above. 1)

As was stated above, matter and form does play an important part in Maimuni's philosophy as it did with all the others. To him all bodies upon earth are compounded of matter and form. 2) However, form here is not form vulgarly understood, which is the picture and image of the thing, it is "the natural form"--it is the reality of the thing--that by virtue of which it is what it is as distinct from other things which it is not. 3) In the same chapter we are informed that in man, the "form" is that constituent which gives him human perception 4) and in referring to פסוקים of Ps. 63:20 he says that "contempt" can only concern the soul--that is the specific form of man, not the properties and shape of his body. 5) Man's distinctive trait is in his power of intellectual perception 6) which no

1) Mishna Torah, Hilcoth Yesode ha-Torah, Chs. I-IV.

2) Ibid Ch. IV, 2.

3) I Ch 1, p 12b: אמנם צלם הוא מפל על הצורה הטבעית. כלל על הענין אשר בו נתעצם הדבר והיה מה ש הוא והוא אמתתו:

4) Ibid.

5) Ibid p 13a: זכין נאמר צלם תבנה כי הבניין דבק בנפש. אמר הוא הצורה המיונית. לא לתכונת קאיברים ותארים:

6) Ibid p 13b:

והוא הקטע השכלית

other creature possesses and this creates his form, his differential if I may use this term. This trait in man makes him capable of distinguishing between Matter and Form--despite the fact that matter and form are always together. 1) Maimuni, however, gives a careful analysis of this Aristotelian philosophy particularly when he arrives at the conclusion of the existence of form alone 2)--as an intellectual abstraction and principle 3). Maimuni emphasizes the whole discussion of matter of form that he leads one into the finest realms; not only of ethics but of metaphysics. In his chapter on control of desires, he says that man has the power to control his bodily wants and earthly desires primarily because he has a unique form. 4) The nature of matter is that form cannot persist in it, but it continually divests itself of one form and takes another. This property of matter gives rise to the element of change and development, things coming into being and cease to be; form, on the other hand, does not desire change, and Maimuni says (altho we may disagree) that form ceases to be only on account of its connection with matter. He comes to the important conclusion that generic forms are all constant, though they exist in individuals which change--which come and go---but individual form necessarily perish, since their existence is only possible in combination with finite matter.

1) Yesode ha-Torah IV 7

2) II Ch 4 p 17b: אדם היותו המצב בעל נפש הוא מבורך עם הקשת כצורתו

Also--Yesode ha-Torah IV 7

3) This idea is parallel to Aristotles as Maimuni well states. The former postulates the existence of forms in the upper world which are divorced from matter; these are the "separate intelligences" which emanate one from another and are eternal.

4) III Ch 8, p 10b-11a: ... נתן לה כל צורה האנושית יכולת מצד החקר והמשל והשטן עד שתכריחו ותמנע תאוותיו ותשיב מצד מה שאסור מן הנוצר והשוו... כי יש עבני אדם אנשים שכז השתלבותם תחת... כפי גזרת צורתו הנכבדת:

5) Ibid: הלא תראה שקצרות המיונות כלם מפסידות עומדות

We see at once how easy a step it is to go from form to soul--it is Aristotelian in essence as was pointed out in connection with the other philosophers studied. Maimuni does emphasize the fact that the soul of all flesh is its form and that the body is the house or the matter in and with which the soul clothes itself. 1) When, therefore, the body which is compounded of the elements, is dissolved, the soul perishes, because it exists only with the body and has no permanent form--and has no permanent existence except generically--like other forms. 2)

The soul is one 3) but it has many different faculties, says Maimuni, and this is the reason why philosophers speak of the parts of the soul. This does not mean that the soul is divisible like bodies; they

1) Compare III Ch 22 p 33a with this when Maimuni speaks of Job and his friends and the power of Satan:
 באר שהוא נחנא מלשטון...
 על הנפש. ושנתן לו שלטון על אלו הדברים הארציים כולם ונבדל
 בינו ובין הנפש. כזומר שלג נתן לו רשות עליה. והוא אמרו אך
 את נפשו שמור... ושהוא נופל על הדבר הנשאר מן האדם אשר
 קמת והוא הדבר אשר אין לשטון שלטון עליו:

Cf also I ch 41 and see commentary אכודי
 Cf also Aristotle de Anima II 1 Ps 4 and 6.

2) Ysode ha-Torah IV 8, 8:
 נפש כזו אשר היא צורתו שנתן לו האל
 והדעה היתה המצויה בנפשו של אדם היא צורת האדם
 השלם בדעתו:

3) "Eight Chapters" I pp 2-8
 אצלם אין נפש אצל אדם נפש
 The whole chapter treats of the soul of man and its powers or functions.

Cf Huide III ch 12, and Aristotles de "Anima" II 3

merely enumerate the different faculties. There are five parts of the soul basing the division according to the faculties therein. The nutritive, the sensitive, the imaginative, the emotional, and the rational. This, we see, is in line with the divisions that the other philosophers, (Greek, Arabic, and Jewish) made. Maimuni, however, emphasizes as we have seen intimated in the above, the rational. He says that the first four are common to animals as well as human beings--each faculty functioning in its own peculiar and distinct way--i. e. the emotion of a man is not like that of an ass. 1) The rational soul, 2) the distinctive trait in Man, is that power in man by which he thinks and acquires knowledge and distinguishes between wrong and right actions. 3) In essence, therefore, the soul of man is like the soul of all flesh, simply a form associated with matter having no existence apart from the body. When the body is resolved into its component elements, the soul also perishes with all its parts including the rational. Many commentators however were not satisfied with such conclusion and did not desire to abandon the belief in the survival of the soul. These, accordingly, insisted upon a separate and eternal existence of the rational soul. Maimuni, with his fairness and strict logicality did, however, side with the extremists--but--he went further and, did emphasize the individual as against the national importance of soul (and immortality)--to him the rational soul is a potential faculty by virtue of which the possessor is able to create and apprehend ideas. 4) Thus,

1) Ibid p 4.
 2) Ibid p 8.
 3) Ibid p 6.
 4) I P 72, p 114 a:

ומפני זה נמצא בו נפש הנפש הזכרית...
 אשר בו יחשוב ויסתכל ויעשה... ובעבור זה אלו דמית בנפשך
 אחר חבני אדם נשכח זה הנפש מונח עם הנפש החייתית לבד.
 היה אובד לשעמט. וזה הנפש נכבד מאד יותר נכבד מכך.
 כמות בעלי חיים: והוא גם כן נשכח מאד לא תובן אמתתו
 בתחלת הדעת המשתנה כהבנת שאר הכחות הטבעיות:

its cessation and decay is only possible in the event that it does not develop from its potentiality. It is, therefore important for each man to get out of potentiality and make his soul permanent and indestructible. 1) His Soul then becomes not a mere function of the body but is really separate and distinct from the body--and, as a result, is not perishable like the body. It persists and perdures for ever like the other "separate intelligences."

The foregoing gives the salient points with regard to the soul concept of Maimuni. It contains an ethico-religious and rational presentation of the soul, in its matrix of matter and form, in function and in active intelligence. We have, to be sure, important contributions made by this master-intellect of Israel. It remains for us to orientate the soul concept of Maimuni to the idea of development, and, in this, he has contributed much. This we may now take up and it is well to conclude with a reflective glance upon the utterances of this great genius.

3. Reflective Analysis:

After carefully studying the utterances of Maimuni, it is well, for our purpose, to reflect upon the essence of his idea of soul and development. Matter and form stand out preeminently and these we have fully discussed. It remains now to expound briefly and appraise the developmental factor in his philosophy. The outstanding couplet is that of potentiality and actuality, and this, we have found, was emphasized by almost all the

1) Guide I P 70, p 105 a:
 ומת נכבד זה הענין למה שיבינהו כי הנשמות הנשארות אחר קדמות אינה הנשמה הקודם באדם כשיתחלק שצאת הקודם בעת התחולתו. היא כן ההכנה לבד והדבר הנבדל אחר קדמות קודם הדבר המגיע בפע. 313 הנשמה גם כן קודם הוא הרוח הקודם ולזה מנו בהוות שמת וקודת אמנם הנבדלות הם דבר אחר בלבד:

other writers. True Aristotelian, as Maimuni was, he made this to include both the lower and higher realms of his ethico-religious process if you please. Reason to Maimuni was the motivating force, the creative and dynamic factor that gave form to man and prompted him to attain that high and exalted position by acquiring that intellect which gave him the right to live on forever. 1) Within this process we have the possibility of man to develop his soul to its highest perfection and attain, and win, thereby, immortality. We have referred to this phase of soul development before 2); the acquired intellect is what we now call "mediation" 3). The mediating factor I choose to add to Maimuni, is a true belief in the Unity of God. The rise from potentiality to actuality can only come thru this implicit belief in the existence of God--and--the Active Intellect per se is not the all in the process--it is to me purposeless if it does not start with the implicit belief in God; this is its guiding star--it relates man to his fellow-man and gives him a super-dynamicity, a super-creativity. Altho Maimuni does discuss this in his various proofs (the fourth) for the existence of God 4)--he does not "link up," so to speak, the belief in the existence of God with his motivating agent--the active intellect--in the process.

We are indebted to Maimuni for a clear analysis of Matter and Form and relating it to man's activity. The former is sin and vice and the latter virtue and goodness. He exhorts us to despise matter and have to do with it only as much as is absolutely necessary. 5) Thus, man obtains

- 1) For a detailed account of this read, in addition to Maimuni's works, Dr. Scheyer's monograph "Das Psychologische System des Maimonides" F. M. M. 1845.
- 2) Guide I Ps 70, 72, etc.
- 3) See Royce, J. "The World and the Individual."
- 4) Guide II, P 1.
- 5) Ibid III P 8.

a true form by acting in the right way--his essential form emerges from potentiality into "the higher knowledge," "the form of the soul" which he has acquired, which he has won by assimilating ideas--which are separate from matter. 1) We see here the idea of the two worlds (Greek influence) and it is in the upper world that these "higher forms" of man dwell. 2) This discussion of developing the form of man, his soul, into an "acquired intellect" is important in that these are the elements of struggle, achievement and creativity inherent the process and gives individual man a place, an active position in life.

Mamuni, with his customary thoroughness defines the content and the method of this intellectual process--by which and through which he "wins" the "acquired intellect." We intimated above 3) that this intellect becomes actual and eternal by comprehending the Ideas and becoming one with them, it follows, therefore, that the content of the Ideas themselves must be actual and eternal. This is a master-stroke which only a genius like Maimuni can execute. The Ideas, through the apprehension of which the intellect does become active, are those whose content is true and eternal

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- 1) Yesode ha-Torah Ch IV 8, 9 (quoted previously)
 - 2) Cf Guide III P 27 and Yesode ha-Torah II 5-6.
 - 3) Guide I P 68, pp 99a-102a:

... שהוא השכל והמשכיל והמושכל. ושכל הטלשק לעינים בו ותעצה הם ענין אחד אין רבוי בו ...

p 100b: הנה כבר התבאר לך כי כשהיה השכל נמצא בפעולה. שהשכל הוא הדבר המושכל. והתבאר שכל שכל פעלו אשר הוא היותו משכיל הוא עצמו. ואם כן השכל והמשכיל והמושכל דבר אחד בעצמו לעולם בכל מדה שיושכל בפעולו:

Being 1)--namely--the generic and constant forms, the heavenly bodies, the forms (God and the separate Intelligences) that are free from matter. Such is the content but what of the method of this intellectual process? Here we are answered by the inherent purpose of the condeption itself--namely--the result must be achieved by the intellects own activity 2)--i.e. man must apprehend the truth of Being by rational proofs and must not be satisfied by simply accepting the truth from others by an act of faith--which separates intellect and object and thereason had no part in making the intellect-actual. 3)

There remains for us two more points of emphasis--namely that which relates to the ethics of Maimuni and his view of prophecy.

One of the five reasons that Maimuni gives as keeping people away from the study of metaphysics 4) is their natural disposition. He stresses the strong connection between intellectual and moral qualities--they being inter-dependent: the former cannot be perfect unless the latter are. 5) This implies a distinct challenge to man's creativity. His moral

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- 1) Physics and Metaphysics contained all this knowledge.
 - 2) Ibid p 100b.
 - 3) Guide III P 51.
 - 4) Logic, Physics and the Mathematical sciences were prerequisites.
 - 5) Guide I P 34, p 54b;

והסבה הרביעית ההכנות הטבעיות
 וזה שכבר התבאר במופת, כי מעלות המדות הם הצעות
 למעלות הדבריות: ואי אפשר היות דבריות אמתיות ללא
 המושכלות שלמות אלא לזאת מלומד המדות בעל נחת
 וישוב:

See also "Eight Chapters" Ch 2, p 10 and notes through Ch. 5.

qualities must be so constituted that he will be able to diligently prepare himself for the attainment of the highest Intelligence. He must overcome his animal passions and raise himself up to a proximate perfection thru the acquisition of wisdom. 1) This is the center of Maimuni's ethics, ~~from this:~~ The question that confronts us now is that of the purpose of human life. This is a topic with which Maimuni deals in almost original and inspiring manner. True, he sets forth individual perfection. Man is to direct his activities (on above moral premise) towards one end--namely--to know God as far as it is possible for man to do so. The Active Intellect is the mediating agent and man must start with this. The highest moral purposes the highest good, if you please, is to fulfill his purpose in life--to know God. All other human activities are incidental- aids to preserve man's existence to the end that one activity may be fulfilled 2)--namely--the attainment of the "active intellect." This is, in truth, a transvaluation of values, in which every action has a moral value, good or bad, insofar as

1) Introduction to Commentary on the Mishna.

2) Ibid and Guide III P 51 for the discussion of how the perfect worship God--this comprises the studies in preparation for the attainment of the true Idea.

See III Ps 27 and 54 and Hilcoth Deos Chs 3 and 4, for a discussion of the various actions of man as aids towards attaining the true Idea and the true kind of perfection.

it helps or hinders towards the attainment of the one purpose. Maimuni does distinguish between "bodily perfection" (perfection of character) and "soul perfection" and the latter to him is "intellectual perfection. (See Note 2, Page 79). Maimuni arrives at his definition of virtue by saying that it is the mean which is equidistant from both extremes 1)--through this his road to the eternal soul is smooth and unhampered. 2) To Maimuni, the "mean"--"virtue" was not an end in itself 3)--it was a sum-total of many separate and distinct "means" in preparation 4) for the supreme moral end-- It is this end, the active intellect--that enables us to distinguish between the extremes and the means. This gives rise to two distinct kinds of individuals--namely--the "potential man" and the "actual man" The latter does not come into existence at the start as an independent species, so to speak, but is produced and developed from the first in accordance with a desire to develop. It is, therefore within man's province to progress in this process --to picture within his soul the true concept of the Idea. I do not agree with Maimuni in his view that the majority of the people who do not become "actual" exist for those who do become "actual." My thesis is more individual--namely--that each-individual ought to know of the possibility of his becoming actual and, knowing this, wins or loses life, soul, Intelligence and Immortality. 5) It is the duty of the "actual man" to create within the "potential man" by precept and example, the impetus for study and action-- This our really great perfect men of Israel did--our Fathers and prophets and sages were and are motivating influences.

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- 1) Hilcoth Deos Ch I; and "Eight Chapters" Ch 4.
 - 2) "Eight Chapters" end of p 30--Ch 4, and beginning of Ch 5.
 - 3) Quite different than Aristotle's.
 - 4) Guide III P 54.
 - 5) Contra to Introduction to "Zeraim." — 2

We are now ready to deal with the most perfect man--the Prophet--he who really obtained a true picture of the Idea, he who has a truly "acquired Intellect."

Prophecy, according to Maimuni is an inspiration from God which passes through the mediation of the "active Intellect" to the rational power first and then to the faculty of imagination. 1) It is the highest stage a man can attain and is open to every one. 2) (this does not mean that everyone attains it). It requires perfection in theoretical wisdom and morals and perfect development of the imaginative power. 3) The varying degrees in the last three perfections give rise to the various degrees of prophets. 4) In accordance with the above, also, we may divide men too insofar as they have the ability of attaining the acquired Intellect. Virtues too are divided into the ethical and intellectual (dianoetic) and man may attain all the virtues thru a conscious endeavor to appropriate the active Intellect. Reason, of course, is the supreme attainment and the intellectual virtues are the excellencies of the reason--e. g. science,--which consists in the knowledge of proximate and remote causes of things; pure reason having to do with such innate principles as axioms; the acquired reason that obtained through study and action--and all of the above give one a clearness of perception and insight. Thus virtue, if attained through above means, is a permanent and enduring quality of the soul occupying an intermediate position between the two extremes, each of which is a vice 5), sin-

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- 1) Maimuni explains his views on the methods of divine revelation and the nature of prophecy in general and the prophecy of Moses in particular in several places. Guide II Ps, 32-48. Yesode ha-Torah Ch 7.
 - 2) Contra Maimuni.
 - 3) Guide III P 51.
 - 4) Guide II, P 45.
 - 5). Supra

ing by exceeding the proper measure of the golden mean or falling short of it. The Prophet, as such, is that high type of individual, personality, to whom the "golden mean" has always been the path towards God. His Soul (and its faculties) has been active and creative throughout life.

IX CONCLUSION:

We have traversed a long and difficult road in our study of soul--development. It is a different cry and presentation from the eclectic Israeli to the rationalist Maimuni. There are many similarities, as is evident, but these are primarily due to the fact that the concepts with universal import could not, by any fair philosopher, be omitted. We see, however, a thread of continuity in the discussions of the soul concept. Leaving out the pre-existence and the immortality of the soul, we find, that practically each philosopher had to give some account of this part of man's life--

The concepts of matter and form, potentiality and actuality, "participation," reason and will, Idea and perfection, all had their greater or lesser influence in clarifying or emphasizing the concept of soul. It will be admitted that if you took out the concept of soul in the discussions of the various philosophers you would, thereby, take out the centripetal force of all their systems and utterances--for--what is the aim and purpose of all their metaphysical theories and doctrines? Is it not concerned with him for whom ^{this} *the human* world exists? On this basis, then, what can be done for him? This is the *differs* undercurrent, and the invisible stream of desire in all the doctrines and theories of the philosophers, ^{to} teach man how to develop his Soul-- We agree he has such unique equipment at birth and we should insist upon man knowing that this soul which he has in potentia can be raised and developed into actuality. The content and the method of the process may vary--I personally agree with Maimuni's "Golden mean"--but each individual may win or lose the attainment of the true knowledge of God to the extent of which he applies himself to the task of developing his soul. To be sure, we come back to our premise given in the Preface of this thesis--namely--the utterance of

Jeremiah:-- כִּי אִם אִישׁ בְּעוֹנוֹ יָמוּת כִּי הָאָדָם הָאֶחָד הַזֶּה הָבֵט
תְּקִדְתָּהּ שֶׁנֶּאֱמַר:

"But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge"----

True--an individual philosophy of life-- Why should not each man know that he himself is responsible for his own life, for his own soul, for his own eternity-- With this idea within the hearts and minds of all we surely could feel that a greater freedom and a greater brotherhood would prevail. With greater individual responsibility there will be a concomitant of a greater group responsibility and peace and good will ~~will~~ be more prevalent. The Souls of men would harmoniously pulsate towards creating higher, greater and more perfect individuals--finer personalities.

Finis - With the help of God -
עִמְּךָ אֱלֹהִים

Philip David Bookstaber