

ספר המעלות

by

R. Shem Tob Ben Joseph Ibn Falaquera

In partial fulfillment

for

the degree of

Rabbi

Thesis

by

Harold K. Goldstein

Dr. Z. Diesendruck

Referee

Hebrew Union College

April 1935

**We Dedicate This Work  
To Our Beloved  
Father and Mother**

## Contents

## Part I

Foreward.....1-11

Biography and personality.....Sources  
and resume

Notes..... 12-13

## Part II

Introduction.....1-6

The Maskil and the Aristotelian Mean.....

The Problem of 'Theodicy' in Ethics.....

The Source and Method of Wisdom.....Origin  
and Purpose of the Book

The First Rank.....7-25

Ranks of the Intellectual Soul.....The Con-

cept of  $\pi\eta\lambda\epsilon\sigma\eta$ .....Requisite Qualities for

this Rank.....Good and Evil.....The Glory of

The Divine Rank.....The Function of the Body

.....The Soul.....Persons in this Rank.....

Qualities

The Second Rank.....26-51

The Relation of Knowledge to Deity.....The

Intellect.....The Faculties of Man.....In-

tellect as Goal.....Inverse Relation of Body

to Intellect.....Sight Contrasted with

## II.

Intellect.....Classification According to  
the Dominant Faculty.....Significance of  
the Knowledge of the Soul.....Torah and  
Philosophy.....Flight from Worldly Affairs  
.....Superiority of Spirit and Intellect  
over Body and Desire.....The Categories of  
Men.....The Pain of Philosophy

The Third Rank.....51-64

The Absence of Intellect.....The Pursuit  
of Sensual Pleasure.....Divisions in this  
Rank.....Those with Literal Knowledge Who  
Reject Philosophy.....The Appearance of  
Wisdom.....The Second Division.....Those  
Devoid of Every Good Quality

## Part III.

Notes.....65-101

Bibliography.....102-103



**PART I.**

### III.

#### Foreword

In writing this thesis, we set three distinct tasks: The first and slightest was to tell about our author and his work. The second and most arduous was to give a detailed exposition of the book's contents. The third and final task was to trace almost all the ideas and allusions in this most eclectic work in order to ascertain the reliability of the quotations and to emphasize Falaquera's indebtedness to Plato, Aristotle, Plotinus and Maimonides, and to the vast field of (Arabic) and Hebraic Literature.

Biography and Personality

For a description of the life and person of R. Shem Tob Ben Joseph Ibn Falaquera, one would be compelled to search through all his writings in order to reconstruct the man, for there is virtually no secondary source material about him. If this seems disconcerting, think how much more disconcerted one must really be to discover, after having completed the search, that there are scarcely any biographical facts. For it seems that while Falaquera chose to take cognizance of and to write about many things, he failed to take notice of himself.

Our remarks about him will be especially limited, because our knowledge of the man is derived from an intensive study of only one work, and from the careful reading of the few secondary sources available. But in spite of this limitation, we feel that we have gotten an especial insight by virtue of the fact that the book we studied was a book on Ethics. Now, while a man may not reveal himself in the discussion of most subjects, he must reveal himself in a discussion of Ethics, disclosing his desires and aspirations and ultimately his personality and character.

Falaquera is the mirror and product of his century. Just as the thirteenth century is characterized by its lack of philosophic and belle-tristic originality<sup>1</sup>, and by its prolix productivity in these fields, so is Falaquera characterized. He was a great scholar, a prodigious writer and an unoriginal thinker. Graetz<sup>2</sup> calls him "a living en-

cyclopedia of the science of his day, trustworthy on any topic on which information may be required." One need only look at the *המלכות והמלכות* to believe this. In it one finds over a hundred citations from Greek and Arabic thinkers alone.

Virtually nothing is known about his life.

He was probably born on the <sup>3</sup> Franco-Iberian border. The date of his birth is not known, but we do know that in a work which he wrote in 1264, he speaks of himself as nearing his fortieth birthday.<sup>4</sup> It is naturally inferred that he was born on 1224. We know nothing about his childhood and less about his formal education and later life. <sup>5</sup> Malter ventures the guess that he never married, and supports it with the reference which speaks <sup>6</sup> of a wife and children as being impediments to a life of perfection. Our own guess is that such an allusion permits a contrary inference, and that is that Falaquera was married, unhappily so, and that his reflections are begotten from the misery of his own experience. All of which proves the futility of inference when there is an absence of evidence. The date of his death is likewise obscure. All that can be said with any degree of certainty is that he died after the year <sup>7</sup> 1290, for that is the last that we hear of him. The crowning touch to this profound lack of information, is that we do not even know the precise spelling of his name. It has been a subject of much speculation. In Hebrew the name occurs in various ways as: *פלכירה*, *פלכיר*, *פלכיר*, etc. <sup>8</sup> Steinschneider suggests calling him Palquera, because that name occurs most frequently, Venetianer suggests Fala- <sup>9</sup> quera. The latter spelling has been used throughout this thesis.

The absence of biographical data is not crucial, for the *Al-Bayan* is an eloquent revelation of the person of Ibn Falaquera. One cannot read this book without feeling that the author is very real and very recognizable if only because of two characterizing features. They can be designated by the terms Passion and Reason. Momentarily these terms seem like contraries, for a passionate man is not reasonable, nor is the converse true. But when found in the person of Ibn Falaquera, one sees them as principles harmonious with each other.

We say that the term *Passion* characterizes the man because his entire book is dominated by a single idea, and this idea he expounds like a veritable evangelist. He is not writing for the sake of writing. He is not expounding Ethics for the sake of creating a normative system. But he is vitally concerned with getting you to accept his point of view so that you will mend your ways and live a moral life.<sup>10</sup> He has one message and that he repeats a "thousand" times, and that is that one should live a life of study, of reason, a life of the spirit because only so will the individual become purged of the dross of matter<sup>11</sup> that impedes his ultimate unification with divinity. To attain this goal one must live a disciplined life. Discipline means neither asceticism nor bodily deprivation, but it means rather the enjoyment of pleasures according to the principle of the Mean<sup>12</sup> along with the pursuit of a contemplative life. This is his thesis, and because of his ardent emphasis, one cannot help but speak of him as a man with passion.

In the light of this goal, one can see why the term Reason is also descriptive of him. This term is really the essence of the man. It is his differentia specifica, for he is a true philosopher, wedded to rationality in its purest form. We were not altogether accurate when we said that the book was dominated by a single idea, for a second governing idea can be seen running throughout the pages. This second idea has as its goal the subtle demonstration of the similarity between philosophic and religious ideas, or more specifically, the persuasion that Religion was not in conflict with Reason or the Bible with Philosophy.<sup>13</sup> To prove this he follows the following formula in the exposition of his ethical system: First, he makes a generalization, then he quotes from the Hebrew, Greek and Arabic philosophers, then from the Rabbis and finally from the Bible. While the formula is not a strict one, Falaquera is always guided by the principle of including germane quotations for the sake of showing agreement between Reason and Religion and Judaism and Philosophy.

When Falaquera set up Wisdom as the goal of life,<sup>14</sup> he chose Reason as his Method and not Tradition.<sup>15</sup> While this method is virtually axiomatic today, it was not so in his day. He lived in an age when Reason was fighting with all its might to be given the sanction of respectability. The anti-Maimunists had girded up their loins, unsheathed their traditional tongues and were trying to prevent this. It was to be expected, therefore, that Falaquera would glance at them with



### VIII.

contempt, call them ignorami, and devote his life to the cause of Reason. In fact the very last record that history has of his life is that in the year 1290 he participated in a debate between the Maimunists and the anti-Maimunists.

This respect for thought, this breadth of spirit, is especially manifest in his categorical assertion that he will quote from the literature of all peoples, for truth is truth, and a man's religion does not militate against the acceptability of his utterance. Such an attitude was decidedly at variance with the spirit of the times. Not only had the Ecclesiastical Council at Beziers in 1246 forbidden Christians to call in Jewish Physicians<sup>16</sup>, but the Jews themselves had even shut their doors to the advance in secular thought, simply because it had transcended the Scriptural pale..... This passion for intellect was further manifested by Falaquera's disrespect for authoritarianism in the midst of an age of authority. He turns his back on reputations and advises that an illustrious name should not be considered a sanction for a statement's validity, but rather the statement itself must be judged on its own merit.<sup>17</sup> This seems surprising coming from an arch eclectic, but it is wholly consistent with his emphasis on reason.

In retrospect, we cannot help but feel that here we have a man who met the problems of life with the equilibrated poise of an Aristotelian and who pursued the goal of life with the high seriousness of a mystic.

Sources and Resume

18

Ibn Falaquera, characterized always as poet and philosopher was primarily a student. His scholarship was profound. The pages of the Ḥẓon ʿatid abound with literary and philosophic allusions. He is completely at home with Plato, Aristotle, Plotinus, Maimonides, Alfarabi and a host of lesser luminaries; and he likewise swims easily in the vast <sup>of</sup> sea Talmudic, Midrashic and Biblical literature.

His references to Plato tend to indicate a familiarity with Phaedo, Philebus, Republic, and Symposium.

His references to Aristotle tend to indicate a familiarity with de Anima, Ethica Eudemia, Ethica Nichomachea, de Generatione et Corruptione, Historia Animalium, Magna Moralia, and de Somniis.

His references to Maimonides show a positive derivation from the ספר מורה נבוכים and the שלושה פרקים.

We do not refer to the Platonic and Aristotelian references with the same assurance as we do the Maimonidean, for the simple reason that only a few passages quoted in the name of the former can be traced directly to their sources, while the others could be traced only ideologically. And so, though we discovered and noted similarities, we felt that we could not say with certainty that these were the passages that Falaquera had in mind. In spite of this general hesitancy, we have an especial conviction that the reason that the vast majority of the references to Aristotle could not be located is that they



are not Aristotelian. They are probably either references to the Spurious Works of Aristotle, or else quotations from the writings of the Neo-Platonists. In fact we have reason to believe that some of them were taken directly from the Enneads of Plotinus.

His references to Maimonides were easily identified. In fact we were so successful that we discovered that a quotation which Falaquera himself attributes to an anonymous teacher, could easily be demonstrated as being Maimonidean; and at another point, a statement he makes in his own name was traced directly to the <sup>19</sup> <sup>20</sup> <sup>21</sup> מִנְחֵל מַיְמוֹנִידֵס. We also learned that in one of his citations from the מִנְחֵל, he includes an Aristotelian reference cited by Maimonides. The casual reader is left with the impression that it is Falaquera who is quoting Aristotle and not Maimonides. But this is of minor import and was probably an oversight on the part of Falaquera. The other errors, such as wrong citations etc., are primarily textual ones and have been noted and corrected in our Notes.

As for the book itself--which we consider to be spiritually Neo-Platonic--Falaquera tells us in his מִנְחֵל רֵאשִׁית חֲכָמָה that it is really a continuation of his מִנְחֵל. The מִנְחֵל is supposed to be the first scientific exposition of Ethics in the history of Arabic-Jewish philosophy. Its 'firstness' does not lie in the uniqueness of its ideas, for its ideas are not unique; its 'firstness' lies rather in the fact of its being a systematic formulation.

Falaquera divides man into three categories: the prophets, the wise men, and the mass of the world. The

essential difference between these categories is their proximity to divinity, and this proximity is predicated on whether or not a life of reason is pursued. The prophets are nearest to God because their intellects have passed from the potential to the actual; the wise men are next because they are approaching this perfection; and the mass is last because they spurn the intellect and frolic in their sensuality. In the course of a detailed description of these categories, Falaquera draws pictures of the intellect, the soul, and the evils of bodily pursuits. He does this because he believes this knowledge essential for the ethical life. Perfection is attained through knowledge, and the way to perfection is through the gradual ascent of the ranks of men.

This is the essence of the book. But before we conclude, we would like to point out that, though Falaquera was not an original thinker and his works were to a large extent compendia of quotations, he was still a person of importance. His efforts not only had intrinsic worth, but also consequential worth, for they served to make his readers familiar with Hebrew, Greek and Arabic thought.

NOTES

# XII.

- 1: Malter: Jewish Quarterly Review, New Series Volume I, p. 152
- 2: Graetz: Gesch., VII, p. 216
- 3: Malter, p. 154
- 4: In the introduction to the ספר המבקש he writes:  
נעברו השנים נקודת השבעים וקרבה שנה הארבעים.  
ספר המעלות Introduction, Notes by Venetianer, p. VII
- 5: Malter, p. 155
- 6: ספר המעלות p. 59  
דברים יהיו סבה לאנחתו ויורישוהו ינון ותונה כמו האשה
- 7: Minhath Kenaz p. 181; and Venetianer p. VIII
- 8: Malter, p. 155
- 9: Venetianer, p. VII
- 10: ספר המעלות p. 11
- 11: ספר המעלות p. 47
- 12: ספר המעלות p. 5
- 13: ספר המעלות and ספר המעלות p. 12
- 14: ספר המעלות p. 6
- 15: ספר המעלות p. 7
- 16: Malter, p. 170
- 17: ספר המעלות p. 11 and 12
- 18: He acknowledges having composed more than 20,000 lines of verse, only about a half of which he wrote down--

XIII.

Walter, p. 176

19: See Note #214 on p. 93 and Note #54 on p. 72

20: See Note #184 on p. 88

21: See Note #230 on p. 94

**PART II.**

Theology in History

There is a certain anticipation that provides a certain amount of light on the problem of theology in history. So far as we have been able to see, there is nothing that is good and something that is bad and that is desirable, but we feel the only answer has been the fact that there is a God of wisdom. Now while all this may appeal to many men,

## Introduction

Despite a long double-rhymed poem which serves the function of a Greek chorus, stating the ranks of men, the book does not really begin until Falaquera has made an invocation to God, who is eulogized as being a God of wisdom and ethics, having for His primary concern the goals of reason and knowledge and their respective transmission to mankind.<sup>1</sup>

### The Maskil and the Aristotelian Mean

Having thus paid homage to deity, the author then sets forth a picture of the Maskil and all that is required of him in his pursuit of wisdom. The Maskil is the man who is deliberate in his actions,<sup>2</sup> walking always in the path of God's testimonies and in the highway of equity which leads to life eternal.<sup>3</sup> But such procedure is not enough to insure the quest for wisdom and the ascension to the heights of understanding. For if the Maskil wishes to succeed then he must be guided by the criterion of the Aristotelian Mean,<sup>4</sup> going never to extremes, and always standing in the middle road. It is this which will guard him against evil and destruction. And to prove this, Falaquera quotes liberally from Aristotle,<sup>5</sup> <sup>6</sup> <sup>7</sup> and Koheleth; and concludes his proof with the implication that so significant is this criterion that even God follows the principle of the Mean.<sup>8</sup><sup>9</sup>

### The Problem of 'Theodicy' in Ethics

Then suddenly Falaquera anticipates that problem in philosophy which is akin to the problem of theodicy in theology. So far Wisdom has been assumed to be something that is good and something that the wise man finds desirable, but as yet its only sanction has been the fact that God is a God of wisdom. Now while all this may appeal to many men,



it will not appeal to most men. They require other sanctions for its pursuit, they must be persuaded on other grounds that it is desirable. More specifically, Falaquera anticipates that the fool will point out that the world <sup>10</sup> prospers the foolish and suffers the wise; and that frequently one sees that while the fool enjoys quietude and peace in pursuit of his evil designs, the wise man goes hungry, a wanderer from place to place. It is natural then for the fool to ask, what is the virtue and gain of wisdom.

Falaquera answers this question first by referring the reader to another place in his writings where he has already dealt with this problem, and second, by meeting it anew. But his answers are not very satisfactory because they are not likely to persuade anybody about the virtues of wisdom. They are dogmatic answers: the first, being theological, says that life is determined, that all things flow from God, and that man's lot is a consequent of God's will and not the logical result of a meretorious life. He quotes Jeremiah, <sup>11</sup> <sup>12</sup> and <sup>13</sup> as evidence; the second, being axiological, says that the fool's problem grows out of the value he esteems. But these are not the values of a wise man. For the wise man is not concerned with gold or silver, but rather with wisdom. It is this which prospers him. And when he acquires it, he reaches his destination, which is the image and likeness of God. And to substantiate this, he quotes <sup>14</sup> and maintains that Job and other books were written solely for the purpose of impressing this truth upon the minds of those who are concerned with wisdom.

### The Source and Method of Wisdom

Since wisdom is set up as the goal to be pursued, it follows then that we must know the source of wisdom and the method by which we may attain it. Falaquera pleases us with the nature of his source.



It isn't tradition, but it is reason. This is inferred from the fact that<sup>15</sup> he enjoins us to learn the reason for all things so that we will not be<sup>16</sup> seduced by the words of anyone, not even by the words of our teacher. But we ourselves should be able to distinguish between truth and falsehood. It is this stress upon reason which leads him to his method and ultimately to the purpose of the entire book. The method which he advocates is that of a continuous perseverance, a continuous striving towards the acquisition of more and more wisdom. It is a difficult task, but it has its compensations. We are enjoined not to be like the fool who in his quest for wisdom is deterred by the labor involved and so is willing to accept the traditions of his ancestors, because the paths of the latter are straight while those of the former are unpaved, uncertain and tortuous. For the fool is comparable to the man who contemplates the ranks of the king<sup>17</sup> and believing it to be beyond his reach, concludes that he had better remain in his lowly estate, since it had been good enough for his ancestors. Falaquera criticizes such a conclusion by pointing out that while the rank of the king may be very distant, yet there are other ranks between it and one's own lowly rank. Rather, the correct procedure, is to aspire to the<sup>18</sup> rank immediately above one's own, and so gradually, by a continuous process of elevation from rank to rank you will be able to ascend higher and higher. This procedure is characteristic of the wise man. For when he<sup>19</sup> is faced with the task of learning the Torah, etc., he does not take the fool's stand that the feat is impossible, but rather proceeds slowly until his task is complete. In other words, the goal of the wise man is to proceed from the potential to the actual; and to verify this procedure, Falaquera quotes from <sup>20</sup>משלי, <sup>21</sup>מדרש, and Aristotle.<sup>22</sup>

The pursuit of wisdom is given further justification on the basis of pleasure. The wise man and the lazy man are contrasted as-

According to the pleasure that they pursue. While the wise man will not esteem bodily pleasures, the lazy man will not esteem intellectual ones.

And Plato is then called into substantiate the superiority of the second over the first. His preference derives from the fact that whereas bodily pleasures are found to be things temporal, the pleasures of the soul reside in things eternal and therefore can always be found. Arist. V

Aristotle is then quoted to show that every man finds pleasure in that which is beloved: the good man in righteousness and the wicked man in iniquity. 26

Every man is drawn after his own nature, and when he does that which his nature requires, he is happy; and when he does that which is contrary, he is harmed. But the man who is great will set his soul to do great things for which he is worthy, while the fool will pursue that for which he is not worthy..... It is highly probable that the last was included to serve as a restatement of the author's theme that one should aspire to ascend from rank to rank, slowly and deliberately; and that one should not be like the fool who desires to be the king at once and then abandons the quest as hopeless; but rather one should be the wise man progressing slowly according to one's ability. Arist. V

#### Origin and Purpose of the Book

In his *Sefer Hachinuch*, Falaquera had promised to write a book on that which the wise man had said concerning the ranks of men because he believed that such knowledge was necessary in any quest for wisdom. He had discovered that the considerations of the wise men had revealed that there were three ranks of men: the rank of the prophet, the rank of the true wise man, and the rank of the multitude. (There was a fourth category, but it did not reckon in this third category because the former consisted of those things who went about in the forms of men doing damage.)

It is Falaquera's intention to set down all that which he considers important, because he is convinced of the significance of such an exposition and of its especial import for the T<sup>h</sup> and for all those who intend to pursue the ways of the wise men. It is his intention to set down the precepts of each division, and in general to classify all that which would be beneficial, so that after the highest rank has been described to the wise man, he will be motivated to cleave to holiness and become separated from the lower ranks. The goal of the book is to bring together the statements of teachers and philosophers in order to stir up the laggard and indifferent and guide aright the industrious and zealous.<sup>28</sup>

Falaquera then explains that he has chosen the Hebrew language as his medium of expression, first, so that the use of the book will be more universal, and second, because it will lean on the statements of our sages and philosophers. But Falaquera does not confine himself to Jewish sources. He says that he will quote from the wise men of other nations, for after all truth is truth; and it is only the fool who would ignore a philosopher because of his nationality. It is fitting to accept truth from anyone whether he is an inferior or the member of another people.<sup>29</sup> He then cautions the reader with regard to the latter's estimate of these quotations. He advises that whenever a name is mentioned, it should not be considered as the sanction for the statement's validity; but rather, one should look to the substance itself and disregard the name. The criterion of reason is again raised above the criterion of authority.<sup>30</sup>

He next describes the procedure he will follow in quoting his sources: If the author is famous he will mention him by name; and if the name is not known, he will merely say, "and the philosopher says";

## THE FIRST PART

and if he finds a biblical verse or a statement from philosophic literature which agrees with the statements of our wise men, then he will record it. He plans doing the latter in order to make known the fact that the true philosophers agree with the majority of us. But this agreement is not surprising in view of the fact that the ancient philosophers got much of their philosophy from Shem, Eber, Abraham, the נביא, and from Solomon and the wise men who lived in his generation. Falaquera shows that men from all over the world came to listen to Solomon,<sup>31</sup> wrote down what he said and carried the wisdom back to their respective countries. It was the custom among nations to take of the wisdom of the peoples about them and to transcribe it into their own language. The Greeks did this. We know that Ptolemy sent for the priests in Jerusalem to translate the books of wisdom there. And we do know that Solomon wrote books on The Species, their Growth, and their Uses; and The Species of Living Things, their Temperaments and Combinations etc etc.<sup>32</sup>

Falaquera, having completed his introduction, begs for strength and sets about to describe the ranks of men.<sup>33</sup>

The first rank is that of the philosopher, who is one who has attained to the highest degree of wisdom and is called the philosopher by the Greeks. In the language of Arabic it is called فيلسوف. The center between the passive intellect and the active intellect is like water. The active intellect is like water for the passive intellect, and the passive intellect is like water for the active intellect. The center between the passive intellect and the active intellect is like water. The active intellect is like water for the passive intellect, and the passive intellect is like water for the active intellect. The center between the passive intellect and the active intellect is like water. The active intellect is like water for the passive intellect, and the passive intellect is like water for the active intellect.



The First Rank

This rank is made up of the prophets and the holy ones of the earth. It is the rank of the patriarchs. When a man attains this rank he will be dear to his Creator, will be called holy and always will be the object of divine help. But no one can attain this rank until his reason has gone from the potential to the actual and he knows all the wisdom that man is capable of knowing.

Alfarabi<sup>34</sup> is quoted in order to present a more detailed description of the type of man that belongs to this rank. Alfarabi says that the man who is worthy of being at the head of righteous people should be perfect in his ways; his intellect and concepts should be actual; his imaginative power should be perfect and so established in nature that it will function whether one is asleep or awake, and will receive from the actual intellect the particulars or that which is comparable to them, and after that the concepts or that which is comparable to them; and when his passive intellect is complete with concepts, then it will be the actual intellect and the actual concept; and everything which he conceives will be a concept from it; and in this way will he attain the actual intellect whose rank is above the rank of the passive intellect and is more complete and individuated than matter and the passive intellect, and is called the abstract (or the entirely spiritualized) intellect; and in the language of Arabia it is called Almistapar; and it is the center between the passive intellect and the active intellect. And the passive intellect is like matter for the abstract intellect; and the abstract intellect is like matter for the active intellect; and the rational faculty which is a natural quality is like matter to the passive intellect which is the actual intellect.

al-mu  
staphad

tellectual effulgence shines upon the rational and not upon the imaginative faculty,<sup>36</sup> we have a category to which the contemplative wise men belong; and when it shines upon the two faculties, the rational and the imaginative, we have a category to which the prophets belong; but when the effluence shines upon the imaginative alone, we have a category comprised of the leaders of the provinces, the masters of the laws, the magicians, the masters of true dreams, and those who know how to do wonders even though they are not wise men.

### Ranks of the Intellectual Soul

An anonymous philosopher is quoted to show that the intellectual soul has ranks: The first rank has no actual concepts. It has nothing except the inclination to receive as in the case of a child. It is called the material or potential intellect. And after that there appear two species in it: The species of the first are the true principles, the innate principles which man does not acquire by himself; and the species of the second are those well known things which man acquires by hearsay without thought; and when it is in this rank it is called the acquired intellect, as if to say that he is able to acquire concepts through thought if he is willing and if he works for it; and when he does acquire the studied concepts into thought, it is called the actual intellect and he can attain it whenever he desires it. And if the form of the known will be in his intellect, as if to say that the abstract intellect, a cause from divine causes will be called intellect angel or active intellect. And it isn't proper for these concepts to be in bodily forms but in that which attains these concepts and that is the soul itself which is not a body and which will not perish with the destruction of the body.

faculty

why  
transl

Alfarabi goes on to say that in the first rank men attain the appointed natural quality which will become the actual intellect. This natural quality is attached to everyone. There are two ranks between it and the active intellect; and when man attains the passive intellect in actuality and the abstract intellect in actuality then he has attained this rank.

There are two<sup>37</sup> ranks between the first of human ranks and the active intellect. When the perfect passive intellect is placed with a natural quality into one thing in order that there be a union between matter and form, that is one: and the other is that of man: it is the form of humaness -- it is the passive intellect which is in him in actuality, and there is only one grade between it and the active intellect; and when the natural quality is placed, it is a matter for the passive intellect which is the actual intellect; and the passive intellect is matter for the abstract intellect; and the abstract intellect is matter for the active intellect; and when all of these will be found in one thing, that thing will be man. It is the man in whom the active intellect rests; and when it attains the two divisions of the rational faculty (the theoretical and the practical) and also the imaginative faculty, then that man will be a prophet and God will speak to him by means of the active intellect. And that which the active intellect understands from God, it will radiate upon the passive intellect by means of the abstract intellect and after that upon the imaginative faculty; and it will be cause of that which the imaginative faculty radiates upon the passive intellect that you will have a wise man, a philosopher, an intellectual; and as a consequence of that which it radiates upon the imaginative faculty, you will have the prophet and the

Exactness of translation - not examined!

do not  
translate  
- present

diligent man. The latter is the man who is at the head of the ladder of perfection and his soul will be as if seized by the active intellect. He is the man who stands upon every possible reality by means of which he will attain perfection.

### The Concept of הצלחה

Falaquera realizes that since he has introduced this new concept of הצלחה and that since it is a term which will be repeated over and over again, it would be best to explain its meaning. This perfection of הצלחה consists in striving to attain that perfection which man is capable of attaining by means of the intellect together with a continuous perseverance to attain it. Falaquera has already explained in his

ספר החכמות that whoever attains this, attains life eternal.

He quotes Alfarabi in order to describe an analogy: The rank of the active intellect in man is like the rank of the sun which causes the eye to see. Just as the sun gives light so that the eye can see, and it sees in actuality after it sees<sup>38</sup> potentially, and by means of this light it sees the sun itself which is the cause of the eye's vision in actuality; and the mixture of colours in the light which are seen potentially are seen in actuality; and the seeing which is potential becomes seeing in actuality. Similarly the active intellect acquires from it something which it will record in the potential intellect. The rank of this thing of the intellectual soul is the rank of the light which causes to see; and by means of this thing, the intellectual soul will make wise the active intellect; and with it

*The active intellect and the human intellect are two different things!*



will be those things which are potential concepts actually conceived; and by means of which the man whose intellect is potential will have an intellect in actuality until he draws near to the rank of the active intellect, becoming an intellect and divine after having been corporeal.

### Requisite Qualities for this Rank

Alfarabi goes on to say that it is not fitting to attain the rank of head of a righteous people until one has attained twelve or the majority of the following qualities:

- (1) - His limbs must be healthy and strong and their movements swift so that he can move wherever he desires.
- (2) - His understanding must be good for whatever is told him, and he must comprehend the truth of things.
- (3) - His memory must be good so that he remembers all that he hears, sees or is told.
- (4) - That thought be transparent to him so that when he looks upon a proof he will comprehend all that it teaches him.
- (5) - He should be clear and have the power to explain all that is in his heart with clarity.
- (6) - He should ~~love~~ study and hasten to listen and not be pained by the sweat of learning and by the labor that accrues from it.
- (7) - He should not have the great desire for food, drink, concubinage; and that he should live in a world divorced of jest and hating pleasures of this kind.
- (8) - He should love the righteous in the world and hate the deceiver.

(9) - His soul should be great, superior to all those things in nature which are despised and he should exalt his soul above them.

(10) - Silver, gold and the rest of the desirable things of the universe should be light in his eyes.

(11) - He should love righteousness, hate oppression and its followers, and do justice for his household; and he should counsel as to that which is right: which will be easy when done to the righteous, but difficult when done to the man of violence.

(12) - He should be strong of thought (referring either to the strength of conviction or else to perseverance) so that he will not be afraid to work hard.

Courage!

It will be difficult to find all these characteristics in one person. Perhaps only one such person will be found in a generation. But where you do find a man possessing most of these characteristics, he will probably be the leader of the community.

Falaquera then recalls what Alfarabi once said about righteous people: They are perfect in their actions. They don't eat injurious foods, but only those which are in order. Consequently they don't have to know cures for sickness, nor have they any need for a doctor, nor a judge, nor any of those things which are needed when a people is distant from perfection.

### Good and Evil

Alfarabi says that the people who guide themselves according to the words of this leader are righteous;

and if they are gathered into a single community, the community is righteous; or if they are scattered in many communities, they should be gathered together into one kingdom according to their customs and desires; and if they exist at different times, their souls will be as one.....And he also says that perfection is the true good, and that the quest for perfection is good. The true evil is to desist from seeking after it. The goodness and benefit which comes from the attainment of perfection shall be according to man's nature; and similarly whatever freedom man has in nature, the spheres have given him, not because it is their intention to help the active intellect or to desist from it -- for there is no benefit or harm in that which the spheres give; but it is in the essence of the spheres to give all that which matter can receive whether it be injurious or beneficial to the active intellect.....

But the good and evil which reside in man's choice will be presented anew: There are five faculties in the human soul; the pure reason, the practical reason, the stimulative power, the imaginative, and the sensible. Perfection makes a man wise, so that he knows that that which is in the faculty of pure reason is not in the remaining faculties; and the explanation of this is that when he does the first principles and the first concepts which the active intellect gave him, and when he understands them and later longs after them with the stimulative faculty, and considers what he ought to do until he attains them with the faculty of practical reason, and does those things which he brought forth in thought with the entire stimulative faculty, and the imaginative and sensible faculties help him, and man does those things by means of which he will attain perfection, then whatever man realizes from himself will be good, and only in this way will man initiate the good which is within his choice.

And the evil which is within his choice, man begets because neither the imaginative nor the sensible faculty knows perfection; similarly the rational faculty does not know perfection in all respects, but it does know it when it strives to attain it. There are many things in this world which man thinks he needs and which become the ends of life, such as pleasure, gain, honor, and all those things which are comparable to it. When man is negligent in perfecting the faculty of pure reason, and sets up another goal instead of perfection, whether it be gain or pleasure or dominion or honor, and aspires to it with the stimulative faculty, and contemplates bringing forth things by means of which he will attain them...this is the goal of the faculty of practical reason; and he will perform the deeds which he brought forth with the stimulative faculty aided by the imaginative and sensible faculties; and so everything which he introduces will be evil. And similarly when a man longs for perfection and doesn't work for it, and is casual, and longs for something else, then all that he begets will be evil. Plato<sup>46</sup> is quoted to show that a lover and seeker of truth is the true leader and he will lead men well and correctly.

Falaquera says that the man who attains this rank will be separated from the rest of mankind and will walk in God's paths, never turning aside even for a moment.<sup>47</sup> Then to strengthen his idea he quotes Aristotle<sup>48</sup> who says that the lover of right, of God, of wisdom will be loved, honored, guarded, helped by God;<sup>49</sup> and since God is the perfect one at the end of perfection, then only those who are perfect in truth can love him.

The wise man says that God doesn't choose



men of perfection because of greatness, dominion and wealth, but rather he chooses those who do right, walk in a righteous path, observe commandments, and do not esteem bodily things. This category of men is next to God. He will honor it and place it as the highest among men. This concludes with the anonymous thought that he who sets pleasures as his goal is a pig, and he whose goal is wisdom is divine.

Falaquera observes that even those who are within this single category are not equal. Some excel others, just as one prophet attains more than his neighbor.<sup>50</sup> Then there are those who are near to this rank. They are called the sons of prophets. They are ready for prophecy. The philosophers remark that it is hard to find one who fits into this category. But when they do find him, they will call him a divine man and will say that God's light shines upon him, and that he is attaining the most marvelous understanding.<sup>51</sup> Maimonides said that the prophet is obligated of necessity to remove from his thought and desire those things which are not true, as, for instance, the quest for praise or honor.<sup>52</sup> With regard to the attainment of divine things, three things are mentioned: the perfection of the rational faculty in study, the perfection of the imaginative faculty in creation, and the perfection of the precepts in stopping the thought from all bodily pleasures. There is a great difference among perfections, and according to the difference there is a difference in the rank of the prophets.<sup>53</sup>

#### Prophecy and Dream

Falaquera said that these wonderful insights are from the great wise men who attain them not only in

waking but in sleep. But indeed the understanding of the prophets is much greater because of the difference in rank. And our wise men point out that the understanding of prophecy and the understanding of the true dreams belong to the same rank, and that the only difference is one of quantity. But the effulgence of the prophets is perfect and their understanding pure and unalloyed by idle things, which are a consequent of a defect in the imaginative faculty and a departure from the mean. But as for the understanding of the dream, it is for the most part impossible that it should not be alloyed by idle things.....With reference to this, our scholars taught that a dream is a decayed prophecy,<sup>54</sup> a fruit that has not attained its perfection though it belongs to the same category.....And the true philosophers say that you shouldn't wonder at the fact that they attain divine understanding, for the intellectual faculty casts its effulgence on all who are prepared to receive it. This is God's grace. We should not be puzzled by this phenomenon, just as we are not puzzled by the fact that men dream.

#### The Glory of the Divine Rank

A philosopher said that at times the rational soul will be ready for some people at the time of waking and will cleave to the general intellect and will not require that you desire to know the things syllogistically or by thought, but rather is content with the divine bestirrings. He called this the holy<sup>55</sup> spirit, and no one belongs to this rank except the prophets and the people who are divine. Falaquera refers to Psalms and Maimonides<sup>57</sup> with regard to the matter of the Holy Spirit, and then quotes Aristotle<sup>58</sup> at length, who says that at times he feels like a simple

essence divorced of body and sees the beauty of it; that then he understands that he is a part of the upper world, and when this truth is apparent to him, he will ascend by means of his thought to the divine ascent and cleave to it and be in the rank that is eternally of the intellect, and see himself as if he were standing in the world of the divine intellect, and he will behold an indescribable beauty; and when this glory becomes too much for him, he will descend from the intellect to thought and contemplation; and when he is in the world of thought, the thought will conceal the light and glory from him, and he will be left wondering how he descended from the divine heights, and that he was in the place of thought, after his soul had been able to divest itself of the body and ascend to the world of the intellect, and after that to the divine world, until it is in the place of light and glory. And he wondered how it was that he beheld his soul full of light, when suddenly he recalled what Clitus said, for it was he who commanded concern for the essence of the soul and haste to ascend to the upper realm,<sup>59</sup> and that whoever did this would be given a reward. Therefore no man should desist from speedily seeking to ascend to this realm because intellectual things can be found just as he found them and can be attained just as he attained them.

Falaquera then cites Psalms,<sup>60</sup> Proverbs,<sup>61</sup> Exodus,<sup>62</sup> Habbakuk<sup>63</sup> to show the biblical allusions to the glory of the divine rank, that God's splendor is hidden from men lest they be consumed by it, and that it is so wonderful that neither man's intellect nor the intellect of angels is able to bear it or describe its truth, greatness, and perfection. Having given these biblical statements, he offers to show what philosophers thought about it:

Aḥarabi said: When a man knows and com-  
 prehends a thing whose essence is perfect, then whatever is con-  
 ceived from it will be perfect, because its concept in our soul  
 is pleasant since it is derived from us. When its essence is out-  
 side our soul, its concept in our soul will be defective, because  
 the concept of motion and time and that which has no expectation  
 and destruction, and that which is comparable to them which are  
 found in our souls are defective, because they themselves lack the  
 essence. But counting, and the third and the fourth, and those  
 things which are comparable to them, their concepts are perfect  
 in our souls, because they themselves are perfections of existence  
 and therefore belong to those things which the creator required  
 after he was at the end of the perfection. But we find the thing  
 changed. Therefore we should know that the difficulty of attain-  
 ment is not due to its being at the end of perfection, but rather  
 because of the weakness of the faculties of our intellect in that  
 they are bound to matter. We will be too weak to comprehend it,  
 because of its essence, for the manifold quality of its perfection  
 weakens him and he will not be able to describe the perfection.

He then interprets biblical and Talmudic  
 sayings, commenting particularly on the verses in Psalms,<sup>65</sup> Ec-  
 clesiastes,<sup>66</sup> Hagigah,<sup>67</sup> and Yoma.<sup>68</sup> All these describe the future good  
 which will come to the good and intelligent man, because he is  
 open-eyed and persevering. The individual is therefore advised  
 to strive in this world to perfect his intellect, so that he will  
 be worthy of the future world.

#### The Function of the Body

An anonymous philosopher is then quoted.



The essence of what he says is that the body is an obstacle to the soul. But at death, when the body leaves, then the soul will be without obstacle and will get the effluence of the active intellect. But in the beginning the soul requires the body and the senses in order to get the images by means of which the soul conceives. Without sensations, you can't have concepts. But after the body has fulfilled this need, there is no further use for it. The body is compared to a horse which brings its rider to his destination; the rider once having come there has no further need for it.....The pleasures which can be derived from the soul are so great that one can't describe them. The reason that we don't attain the pleasures of wisdom is that we are preoccupied with the body.<sup>70</sup> Every soul can attain the pleasures of the intellect if it attains the perfections in this world, which it does not by desiring the sensual pleasures. Falaquera illustrates this by quoting from Sanhedrin<sup>71</sup> to show that you will not see God in the future world unless you trust him. Just as you won't have the pleasures of the intellect in the world to come unless you attain the perfection of the soul in this world.

### The Soul

<sup>72</sup> Aristotle is then quoted on the subject of the soul: The entire soul does not descend into the world of sensation because part of it remains in the intellectual world. If we should ask why we don't sensate in the intellectual world as we do in the sensible world, the answer is that the sensible world dominates us and becomes full of evil desires and our ears full of the sounds of destruction, so that we don't sensate in the intellectual world, and we don't know what our

soul brings from it. For if we were able to perceive the intellectual world, then when we went up out of that world, we would cast off mean desires and none of them would have dominion over us. And so we are able to perceive this thing with part of the soul before it reaches the whole soul, like the thing which we are not able to perceive while it is still in the faculty of the soul, but as soon as it goes to the sensible faculty and the faculty of thought, then the intellect perceives it immediately; but prior to this we do not perceive it, even though it has been in the soul for a long time.

?  
?  
*Picture*

The wise man said that the intellect and its goodness will flow through the universal soul upon the individual souls; but the individual soul will only be able to receive them gradually. This is comparable to the way a teacher wants to teach his pupils. He wants to teach them everything that he knows. But the pupil's soul is not able to stand it at once but only little by little. The reason for this is that the pupil's soul is submerged in a sea of matter, and nature imprisons it, and the darkness of the body keeps it from seeing well, and it inclines to bodily desires. But when it awakens from its lazy sleep and begins to ascend the ranks of the wise men and is diligent about this, then will it be grasped by the universal soul.

73

Aristotle said that every soul has something which clings to the body beneath and to the intellect above; and the universal soul <sup>74</sup>conducts the particulars and the universals with part of its faculties without much effort, because there is no thought or contemplation in her conducting.

But in truth her conducting was with thought, by virtue of the fact that it was a universal body, undifferentiated, its particular comparable to its universal, a simple Body. Indeed the individual souls that are in individual bodies guide the bodies in an honored way. But it does not conduct them with thought and contemplation because it thinks of how the sense will burden it when they bring the sensations to the limbs and bring it the pains and afflictions which they distil from the things which go forth from nature; and this is why it errs and why it is prevented from seeing its essence and portion that are left in the world of the intellect; and it is because these strange things rule it, as for instance, the evil desire and the lowly pleasure, that it abandons the eternal pleasures in order to attain the pleasures of the sensible world; and it does not know that it is removed from the true pleasure. And that it pursues the pleasure of destruction and does not persevere concerning the true pleasure; for if it had pursued, it would be in the manner of a body without work or labor, comparable to the universal soul, because there is no difference between them...Falaquera then quotes from the Song of Songs<sup>75</sup> to show that it is the senses which take men away from the true quest.

<sup>76</sup> Plato is quoted to show that the man whose goal is his desires will be enslaved, and his thoughts will be thoughts of death, and he will not have anything of that which is unique to those who will not die.<sup>77</sup> But the ~~goal~~ whose goal is the love of learning, knowledge and truth, will think divine thoughts and not of death, nor will he desist from pursuing those things which are contrary to things of death and which are within the possibility of man's nature to attain.

Aristotle<sup>78</sup> said: It is not right for the thoughts of men to be human thoughts, even though one is a man; nor should they be of death even though the body dies, but rather they should be concerned with potentiality and with the fact that man should labor to attain the divine life. Even though man is small in body, he is great in wisdom and intellect, superior to the rest of the creatures. For he is the chief essence, sovereign over all; and the human being has both human and divine actions and divine perfections. The human actions consist of humility, valor, honesty and the rest of the precepts which he uses in business. Whereas the divine actions and the divine perfections are made up of the deeds of wisdom and the intellectual life, and doing divine counsels, purified in inspiration and the contemplation of concepts and the divine intellect.....But the pious man, the wise man who prospers, he employs himself with wisdom and with the intellect; but as long as he busies himself with natural precepts, they will restrain him from performing his counsel of truth; and when he is not burdened by them, he will be saved from human faculties and sensations etc., and will joyously be with the divine things.

The philosopher said that he who does work because it is fitting to do it and pays no attention to the animal soul nor to that which will befall it, he is more worthy that his actions be divine than is the bodily one. It will therefore be necessary for this man to be perfect in natural precepts, until that time when the rational soul returns to the thing, so that the animal soul will not be rebellious;



and in this way, the animal soul acquires perfect natural learning, for the natural ranks and the perfection of the animal soul. Because of this, the divine man must of necessity be perfect in the natural ranks for, if he were not, and if he should thrust aside the animal soul in a time of action, this action would be either defective or difficult to perform. For the animal soul does not ~~hesitate and does not~~ bend to the intellectual soul, in the man<sup>79</sup> who does not pursue the natural way, like the one who governs his precepts. Thus, the one who is governed by his anger is comparable to the animal; and the one whose animal soul rules his rational soul, when he pursues desires which are contrary to his intellect, is a wicked man, and the animal is better than he.

#### Persons in This Rank

All of which shows that the men of this divine rank are the prophets. They are perfect in the ranks of the intellect, and in the natural ranks, which precede in time, the ranks of the intellect, and concerning which it is not proper for man to attain the rank of prophecy without them.....

Falaquera then enumerates the people who belong to this rank:

There is Abraham, because his objective was the one truth and the essence of the creator through his intellect, and he made it known to the sons of men. Proof of this is given in Genesis, in the interpretation of Onkelos,<sup>80</sup> in Hagigah,<sup>81</sup> and in Jeremiah.<sup>82</sup> He concludes that Abraham was perfect in the ranks of creatures, for he had the quality of mercy which was manifest when he heard that his brother was captured; and the quality of strength when he prevailed over the children of his house.



Then there was Moses<sup>83</sup>, who slew the Egyptian and saved the daughters of Midian. ✓ He also had the quality of power, even though he took his possession by law, because he merited it when he rescued it from the hands of kings. In spite of this, the possessions of the world were despised in his eyes. v? ?

Then there was Jacob<sup>84</sup>, who when asking for garments and food, asked only for bare necessities.

Likewise, Solomon<sup>85</sup> asked that he be neither a poor man nor a rich man: not too poor lest he be tempted to go out and steal to meet his needs, not too rich lest the surplus be the cause of his living a life of pleasure, food, drink, concubinage, wherein his animal soul would prevail over his intellectual soul, which would result in his forsaking God and the highest wisdom.<sup>86</sup>

### Qualities

Falaquera continues in this vein, citing <sup>87</sup> Psalms and <sup>88</sup> Deuteronomy until he realizes that he has departed from the beaten path. He continues with the enumeration of the qualities of the men who belong to this rank. The first quality which he now mentions is that of <sup>89</sup> charity, which is one of the most necessary of the qualities. The philosopher who is without it is imperfect... The next quality is that of <sup>89</sup> humility, and whoever lacks this <sup>90</sup> is not of the pure and the innocent. <sup>91</sup> Moses was praised for this quality, which was manifested by the absence of anger at the words which Aaron and Miriam spoke against him... <sup>92</sup> Solomon showed a similar lack of concern...

for what? ?

The next quality is that of trust in business; and the last quality is that of staying away from the wicked, the evil one, the apostates, and those who maintain wicked beliefs to the extent that they abandon families and go to live in a strange land. For it is fitting for everyone who seeks perfection to abandon completely everyone with an evil quality and an injurious belief, especially if the latter is a blood relative, because by nature man tends to pursue his relatives.

Falaquera concludes his discussion of the first rank with a consideration of a passage from <sup>93</sup> **וְיָרָא** and one from <sup>94</sup> **וְיָרָא**. Prophecy is said to rest only upon those who are strong, wise, and rich. The strong man is the one who can subdue his desire and separate himself from food, drink, and concubinage, all of which are departures from the mean. The rich man is the one who is content with what he has and is separated from desire, theft, and the rest of the evil qualities. <sup>95</sup>

This completes the first rank.

## The Second Rank

### The Relation of Knowledge to Deity

The true wise men belong to the second rank. Their primary goal is to merit grace in God's eyes, to serve Him and draw near unto Him. The key to the realization of this goal is knowledge, comprehension of the four causes, intellect and fealty to equity. Moses concurred with this when he said "I will know you in order that I may find grace in your eyes."<sup>96</sup> It was his intention to show that man knows God through His ways, and that it is this knowledge which obtains for him grace in the eyes of God...<sup>97</sup> Maimonides made a similar observation in his Moreh;<sup>98</sup> and Falaquera animadverts on this idea through quotations from <sup>99</sup> <sup>100, 101</sup> <sup>102</sup> <sup>103</sup> and Deuteronomy and concludes with a statement from the Midrash to show that the essence of faith and the true service of God is knowledge. For without knowledge there is only fear of the Deity; while with knowledge there is love.

*Rabbah*

<sup>103</sup> Plato states the same truth. He observes that you can not truly serve God unless you are a prophet or a philosopher, for they are the only ones with wisdom. Falaquera previously has made a similar observation: that the evidence of God's essence are the acts of creation, and man can reach God through their contemplation and comprehension. Knowledge so obtained is true knowledge, but the knowledge of the multitude is <sup>104</sup> accidental and contingent. The latter is true because the knowledge of the multitude resides in the imaginative faculty, and the imaginative faculty attains only bodily things. It is natural

therefore that since the wise men have difficulty with conceptions that are divorced from matter, the multitude by virtue of this faculty will have especial difficulty.

It is the intellect which brings man to God, and it is his folly which takes him away. But proximity is not a question of place but of form. According to the Psalms<sup>105</sup> those who are distant from God will be lost, they are the heretics who do not believe in God with a true faith. Falaquera has defined true faith elsewhere<sup>106</sup> as meaning a coincidence between existence exterior to thought and existence in thought;<sup>107</sup> and that it is impossible that its essence be other than what one believes it to be. But as for the multitude, they have faith in nothing which they can not perceive.

*Quotation from 22/2/27/10*

### The Intellect

The people of this rank have as their goal the acquisition of intellect which is the last perfection. It is this which constitutes their superiority over animals. Man is defined as being rational and moral. By virtue of the factor of life he is related to the angels and the animals; by virtue of the factor of death, he is related to the animals and divorced from the angels; by virtue of the factor of reason he is related to the angels and divorced from the animals. It is natural therefore for this rank to set up as its goal to be like angels in the matter of reason. There are three aspects of reason: reason of the intellect, reason of thought, and external reason. The reason of the intellect is made up of those concepts which the soul of man acquires through knowledge and is called inner

2  
2



reason; and the reason of thought is the faculty by means of which man conceives concepts, knows wisdom and angels and is able to differentiate between the pleasant and the ugly; and the external reason speaks the language of man; and the purpose of all this upon the intellect is the perfection of the true man that remains after he dies. This is man's reward for striving to be like his creator,<sup>108</sup> whereas his failure to strive brings him only destruction.

The philosopher said that the men of this rank belong to the divine portion of the portions of the soul. The wise man then points out that when one goes in search of the truth of things, the rational soul discovers that the body adheres in order to be a container, and the desiring soul adheres because of the need for images, and the passionate soul adheres in order to prevail over the desiring soul. But when you are saved from these two souls, and saved from the body, then you will be able to comprehend and understand. But the ancient philosophers said this happened only after death.

### The Faculties of Man

Falaquera said that it is the intellectual faculty which distinguishes man from the rest of the creatures.

<sup>109</sup>  
He has already explained that man is made up of the four elements. he is combined with them together with the mineral, which is the first of the mixture of elements just as man is the last of the mixture.

Man in turn has faculties which distinguish him from the mineral, like the faculty of growth which is found both in man and in vegetation. This faculty is divided into seven parts, consisting of pulling, seizing, consuming, repelling, sustaining



taining, shaping and enlarging; and by means of these faculties, man is united with vegetation and the rest of living things.

Man in turn has faculties which distinguish him from vegetation. They are the sensible, imaginative and stimulative faculties. The sensible faculty is the one which acquires the sensations from the five senses. The imaginative faculty is the one which retains the afterglow of the sensations after they have disappeared from the sensor and then combines <sup>110</sup> them. <sup>111</sup> The stimulative faculty is the one which enables man to desire whether he will seek a thing or flee from it, whether he will love or hate it. But these three faculties are also found in beings that are not rational. For them, the imaginative faculty fulfills the function of the rational faculty and there are some that possess only the sensible and stimulative faculties. And of all these faculties, it is by virtue of the imaginative and sensible faculties that man is related to the beasts, but even these two are more exalted in man than in the rest of the beings, and were created for a greater purpose -- whereas in beasts they serve as instruments in the quest for food, in man they serve as the means for the attainment of the rudiments of knowledge. For when man perceives the particular, his intellect will distill from it the universal.....Falaquera has explained this elsewhere. <sup>112</sup>

In addition to all these points of difference, man has an intellectual faculty which none else possess. This enables him to understand wisdom and angels, to distinguish

between the beautiful and the ugly, and between that which he must and that which he must not do. But there are those who are preoccupied with food and drink, and they belong to the category of vegetation; and those who pursue the pleasures of the animal world such as concubinage, belong to the rank of the animal.

### Intellect as Goal

<sup>113</sup>  
Aristotle made the same observation when he said that those entirely concerned with food, drink and concubinage belong to the nature of animals; but the one who spends his time serving the intellectual faculty, belongs to the category of the true man.....<sup>114</sup> Falaquera quotes Ecclesiastes and Isaiah <sup>115</sup> to show that man's goal is the fear of God, <sup>116</sup> and that this fear based on the intellect is the goal of man's faculties. <sup>117</sup> In fact man is essentially the intellectual faculty.....<sup>118</sup> Socrates had that idea in mind when he said, in response to the king's command that he be put to death, "that which is now in my place is not Socrates, but the body of Socrates. Socrates has gone from it."

<sup>119</sup>  
Proverbs and an anonymous philosopher are quoted to advise man that his primary pursuit is the pursuit of the intellect and not the desire of the stimulative faculty, for the former suffers to the extent that the latter is pursued. <sup>120</sup> Solomon had this thought in mind when he said, "Lest you give up your wealth to others, the earnings of your life to aliens, lest strangers have their fill of your substance, and the produce of your labors go to an alien's house." All of this is construed

119?

to mean that since the stimulative faculty was the cause of all the evil in the world, man should not profane his essential glory by pursuing after dominion and rule;<sup>121</sup> that labor for the body is vain, while labor for the intellect is not; and that food and drink should be objects of concern only to the extent that they are needed to sustain the body.....Relevant to this, a philosopher is quoted, who points out that just as it is not necessary for the artisan to be concerned with his tools which are in order, so it is not necessary for man to be concerned with his natural qualities; all of which makes us see that concern for the natural rank is not concern for the final rank.

Falaquera continues his description of the people of this rank: They are the ones who comprehend that the intellect is the rank of the soul, and they will search for it as diligently as one would search for silver;<sup>122</sup> they are the ones who will accustom their soul to the spiritual, and make themselves distant from the bodily and the animalic; they are the ones who will acquire grace both in the eyes of man and of God; and they are the ones who will subdue the pleasures of the body, bringing it under the dominion of the rational soul.

<sup>123</sup>  
The philosopher said that whoever eats because of desire and it happens that his food benefits him, his action is essentially animal and accidentally human; but if he eats because he knows that it will benefit him and not because of desire, then his action is essentially human and accidentally animal. The essential character is obtained from the initial  
<sup>124</sup>  
motivating factor.....Aristotle is then cited without much re-

levancy to show the discrepancy that exists between one's intention and the performance of one's intention, as in the case of the bowman who intends to hit the mark, and misses it. It is possible though that Falaquera meant to include this as illustrative of how the body interferes with the performance that the mind intended, for this is immediately followed by a statement by the wise man who says that the goal of the body is the destruction of both the body and the soul.

### Inverse Relation of Body to Intellect

125

Other wise men are quoted to show that the destruction of desires and the subduing of one's evil nature enables man to live, because as a consequent his intellectual soul is able to perform its unique activities, whereas failure to subdue these desires results in the destruction of the soul since it is prevented from comprehending that which is within its power to conceive. The result is that when the body dies, the soul dies...

126

Plato points out how difficult it is to subdue the evil qualities, and the even greater difficulty of disregarding them altogether.

Falaquera then shows how they can be subdued. He says that the man who is guided by the intellect subdues his bodily desires, and partakes only of those pleasures which are necessary for the body's

127

maintenance. The result of this procedure is that the sensations and the bodily faculty grow weak while the body grows strong.

128

129

This fact is brought out graphically by Isaiah's statement that the deaf hear and the blind see. This has only one meaning: that those who are deaf to the sensations of hearing and who do not hear the vanities of the world, are the ones who hear the word of God;

*The Rabbi*



and those who are blind to the sensations of the eye, and who do not see or consider the lowly, desired things are the one's who see God's glory. For it is known that when sensations are strong, intellect is weak; and that the man preoccupied with sensations does not attain concepts. Continuous with this line of thought, the philosopher says that the inner faculties function better when the outer faculties are quiet; for we find that a person deficient in sight and hearing has inner qualities that function with greater perfection. A comment from <sup>130</sup> says that since the inner faculties of the wise men are always busy attaining concepts, their outer faculties are weak, as a consequence the wise men are not expert in worldly matters, and, in spite of their inner perfection, <sup>131</sup> require others to counsel them about the business of the world. This was true of Moses who required the counsel of Jethro.

#### Sight Contrasted with Intellect

<sup>132</sup> Aristotle differentiates between the senses and the intellect: the senses attain only proximate things and are unable to attain those things which disappear, while the intellect attains the latter and even those things which are distant and unseen. The intellect is also able to catch the lie of vision and correct it, as in the case when sight says that the sun is the size of a shield, but the intellect knows that it is greater than the earth. Further differentiation is made <sup>133</sup> by an anonymous philosopher who describes the defects of vision and the virtue of the intellect: sight is deficient in that it neither sees itself or that which is distant from itself, and



neither that which is too near nor that which is behind a plank. It sees the revealed things but not the concealed. It sees some but not all of the things found. It sees things with ends but not things without ends. It errs exceedingly: it sees the big small, and the small, big; the standing moving, and the moving still; the near far, and the far near. But the intellect is free from all these defects, because the intellect sees itself and knows that it knows; both the near and the far are equal to it; it attains that which is behind a wall, and comprehends the hidden and the revealed etc. He concludes finally that true vision is through the eye of the intellect. <sup>134</sup> The intellect has other virtues in that it can neither be consumed nor changed. <sup>135</sup> Aristotle also is quoted to prove this.

#### Classification According to the Dominant Faculty

Falaquera said that the men of this rank strive continuously to be of that category of men that are like the faculty of reason. <sup>136</sup> The author has already explained that man has three faculties: the large faculty which is in the liver, the life faculty which is in the heart, and the faculty of reason which is in the brain. Men are classified according to these faculties.

The first division is comparable to the large faculty. It is made up of the workers of the soil. Cain <sup>137</sup> belonged to it. All his deeds were bodily.

The second is comparable to the life faculty. It is made up of those who lead the provinces and who occupy themselves with the business of the provinces. They are the gentlemen

?  
of growth

?

statesmen

who are concerned with the creation of order among men so that  
 they will carry on their business with equity. Abel belonged  
 to it. All his deeds were spiritual.

The third is comparable to the faculty of reason. It is made up of the wise men, the philosophers, those who attain truth and contemplate the highest wisdom. Shes belonged to it. All his deeds were intellectual. These three ranks have as their essential difference, the degree of materiality and divinity possessed by each: the first being material and the last divine; and the middle, personified by Abel, is a mixture of both.

The philosopher said that there are some in whom the bodily portion completely predominates, and they are the lowly ones of mankind; and then there are those in whom the spiritual predominates; and finally there are those in whom both are found. There are very few of the first two, but as between them, those that are spiritual are more difficult to find.

Alfarabi said that when a man is born the faculty which he realizes first is the sustaining faculty, which is then followed by the faculty of sensation, and then by the imaginative faculty which guards that which is fashioned in the soul from the sensations after they have disappeared from the senses. The imaginative faculty arranges and combines the sensations into proper categories.....The rational faculty is the last to be realized. It has within it the power to conceive concepts, to distinguish between the ugly and the pleasant, and

to attain wisdom. The philosopher said that when the rational soul contemplates wisdom it is called the theoretical intellect and when it contemplates the subduing of the animal faculties, it is called the practical intellect.

### Significance of the Knowledge of the Soul

<sup>141</sup> Plato said that the soul has three faculties: the rational, the passionate and the desiring: The rational has for its goal the knowledge of the earth, the conception of concepts, guidance by good qualities, and the derivation of pleasure from the truth of things. The passionate soul has for its goal, the strengthening of movement so that it can repel whatever injures it. Its pleasures reside in rule and glory. The desiring soul has for its goal the leaving over of these forms whether in man or in species. Its pleasure resides in food. Wisdom is the essence of the rational soul, strength that of the passionate, and humility that of the desiring. Falaquera continues to quote Plato, when he suddenly realizes, as he does frequently throughout the book, that he has strayed from that which he started out to do.....But he insists that all this has use, for when man com-

<sup>142</sup> prehends the portions of the soul, and can distinguish between the lowly portions which unite him with the beasts and the esteemed portions which unite him with the angels, then he will be eternally motivated to serve this latter portion and to cleave to it.

<sup>143</sup> Aristotle is quoted to emphasize the significance of the knowledge of the soul. Aristotle said that while <sup>144</sup> all knowledge is good, the knowledge of the soul takes precedence

over everything, for it is impossible to comprehend the beginnings of wisdom unless one understands the wisdom of the soul. This knowledge is so important that it even had priority over the knowledge of one's creator. In fact we find that in the temple of Aesculapius<sup>145</sup> it says, "Know thy soul O man and you will know its creator", which meant no doubt that knowledge of God was predicated on a knowledge of one's own soul. ?

Falaquera returns to the faculties of the soul and quotes Plato.<sup>146</sup> The latter said that the three faculties of the soul have individual movements and desires. The first desires truth, equity and the knowledge of true things. It is called the lover of wisdom and knowledge... The second desires argumentation and reproof and loves glory and dominion ... The third desires food and drink and loves abundance and wealth... Men are classified according to the faculty which predominates in them; and so we find that men are either lovers of wisdom,<sup>147</sup> lovers of praise or lovers of wealth.

<sup>148</sup>  
Aristotle also divides the soul into three parts: the vegetable, the animal and the rational. The pure soul, undefiled by body, will ascend to her world; but the soul which clings to the body will be destroyed. The soul partaking of bodily pleasures will ascend only if it devotes itself to ridding itself of the defilement of the body.

### Torah and Philosophy

Falaquera is in the midst of quoting from the wise man when he recognizes that he has once again departed



from his set path. He returns to consider the characteristics of this rank. Those of this rank are the pure ones whose objective it is to be concerned with the secrets of the Torah and its hidden things. But it is impossible to attain this unless one has attained the wisdom of miracles and knows true knowledge. for it is the objective of the divine Torah to strengthen the essence of faith in our hearts, namely that of the essence of God and his uniqueness.<sup>149</sup> But if a man is to fashion a true form in his soul he can do it only through an understanding of the wisdom of universals and not through tradition. Therefore this pure rank has for its goal the pursuit of the right way and the correct procedure in the contemplation of Torah and wisdom, the quest for perfection in the intellectual ranks whose universals are recorded in the Torah and whose universals are explained in the books of wisdom, and finally perfection in the ranks of nature whose universals and particulars are explained in the Torah... And it is not as the ignorant say that philosophy is a miraculous wisdom and that our Torah is concealed. On the contrary, it teaches, counsels, and gives man a perfect method as to how he can attain it. This, Falaquera has explained elsewhere. But now his intention is to throw light on the goal of philosophers in philosophy in order that the reader will be able to see for himself whether or not the Torah has any part that is concealed:

Alfarabi said that philosophy is a Greek name and it means "the love of wisdom". It is made up of two words, Philos and Sophia: Philos meaning love, and Sophia meaning wisdom; and the philosopher has his name from the term philosophy. The lover of wisdom makes wisdom the goal of his life.



In general, people have different goals; some pursue pleasure, others dominion and still others wisdom. According to the ancients, man should know the completion and perfection of perfect knowledge, since they are synonymous with God; and he should strive to attain this essence; <sup>151</sup> and the final goal is the perfection of the two essences in man; and true knowledge is the perfection of the within man's knowledge and refers to the doing of good deeds; and these two knowledges constitute wisdom, and whoever labors for them is considered the lover of wisdom and of philosophy. In the light of this Falaquera asks whether the Torah does indeed conceal any of this. For when the wise man contemplates the Torah, he will find that its goal is to attain the essence and uniqueness of God and to do good deeds.

#### Flight From Worldly Affairs

Falaquera then speaks of those who isolate themselves in order to be distant from the concerns of the world <sup>152</sup> and thus be able to attain wisdom. <sup>153</sup> The ancient pious ones used to do this. They would go off, taking their servants along with them to look after their affairs, while they spent their time conceiving concepts. This was true of Abraham who took Eliezer with him. King David likewise hinted as to the advantages of isolation when he said that it was better to spend a single day conceiving God's wonders and the greatness of His deeds than to spend a thousand days among men. <sup>154</sup> It was for this same reason that God separated the tribe of Levi, and set aside for it the burnt offerings, the tithes and the heave offerings so that they

would not have to busy themselves with the affairs of the world and would have time to cleave to God. Our wise <sup>155</sup>men had a similar idea when they observed that the Torah was first given to the eaters of manna, then to the eaters of the tithe, and finally to those who were busy with interest. The significant thing about this order is that the preference was determined by the amount of time that each group had to give to the contemplation of the Torah. The last group getting the Torah had the least time to give.

Rabbis

?

### Superiority of Spirit and Intellect over Body and Desire

This rank continues to be characterized by the fact that its members do not consider their bodily forms and would rather perish than oppress the spiritual form with the bodily: <sup>156</sup>Saul and his sons chose death rather than fall into <sup>157</sup>the hands of the uncircumcised; and so it was with Achitophel <sup>158</sup>when he saw that his counsel was not being followed, for he saw that he was descending from his own rank and would be compelled to live in a lower spiritual rank; and similarly with the ten who were killed -- they handed their bodies over for torture and death for death was a small thing in their eyes. Aristotle <sup>159</sup>likewise comments on those men who prefer death and the destruction of their provinces to falling into the hands of their enemies and being oppressed by them.

The philosopher likewise classifies men according to whether they are concerned with the spiritual or the bodily rank: those who are primarily concerned with the spiritual are designated 'esteemed' and 'noble', while those who go

to the other extreme and are concerned only with the bodily are described as the lowly ensured ones who cannot attain the final goal. Bodily needs characterize the man, spiritual ones the nobleman, and intellectual ones the pious and divine. The wise man is a man pious and divine. When he attains the final goal, that is to say, when he attains simple concepts, then he will be one of those intellects who deserve to be designated divine. The spiritual and bodily forms will be distant from him, and it will be proper for him to have the simple divine form.

162

Aristotle said that there are two aspects of perfection, the intellectual and the natural. Wisdom, intellect and understanding are perfections of the intellect, whereas humility and nobility are natural perfections. When we speak of human qualities, we shouldn't characterize a man as being wise or understanding, but rather as being humble or noble..... Since the essence and greatness of intellectual perfection shall be for the studious, assiduous practice becomes requisite; and it is likewise true that natural perfection is a consequent of habit... Unlike those things which are fixed in nature and cannot be changed to their opposite, man can receive natural qualities and become perfect through practice..... Falaquera has already mentioned this in his חכמת חכמים.

On the strength of this, Falaquera urges man to accustom his soul to the natural ranks and to the intellectual ranks, and to strive eternally after study. He quotes the wise men to show their attitude towards the acquisition of wisdom: They said that ordinarily a Levite precedes an Israelite, an Israelite a bastard, a bastard a temple servant, a tem-

ple servant a foreigner, a foreigner a free slave; but if the  
 bastard is a <sup>164</sup>חכם he precedes the High Priest who is  
 an <sup>165</sup>עם הארץ; and even if a goy busies himself with Torah,  
 he is like unto the High Priest...The wise men likewise observed  
 that the man who has wisdom lacks nothing, but the man without  
 knowledge is not a true man....<sup>166</sup>Aristotle <sup>167</sup>said that the man who  
 doesn't comprehend his soul, and doesn't know if others compre-  
 hend him, that man will perish. And to show that our wise men  
 concur, Falaquera quotes, that he who does not add, detracts,  
 and he who does not study, merits death.....<sup>168</sup>The prophet is  
 quoted to show that God has no compassion for those without know-  
 ledge. It was for that reason that he destroyed the seven nations.  
 They were considered to be in the category of animals and with-  
 out God's providence. It is man's intellect which distinguishes  
 him from the animals, therefore, it is incumbent upon man, not  
 to be lazy in his quest for wisdom, for that is the key to God's  
 providence.<sup>169</sup>

The wise man said that the diligent man  
 who seeks perfection should not waste a single moment, for life  
 is short and man is burdened by the innumerable details of ex-  
 istence. When he has time, man should strive to attain learning  
 and wisdom and should be concerned with such matters as food etc.,  
 only in moderation and in terms of the mean. Therabbis explain  
 how learning is basic to everything, and that without it, man's  
 efforts are vain and nullified. It is inevitable that without  
 learning man fails to perform, rejects others, hates the wise,  
 prevents others from performing, and ultimately becomes a  
 כופר ביקר, denying God's existence. And further, directly  
<sup>170</sup>



as man is separated from Torah, he cleaves to idol worship.<sup>171</sup> This thought is followed up by many quotations wherein wisdom is compared to water,<sup>172</sup> or to rain which drops from the heights to sustain those who are low in knowledge; to honey, milk and wine;<sup>173</sup> wherein the pupils are called sons, and the teachers, fathers;<sup>174</sup> wherein the philosophers themselves use the same metaphor.<sup>175</sup> In fact one of them said that we should honor our fathers who begot our souls more than those who begot our bodies. Our own rabbis similarly tell how R. Yehoshua came to visit R. Eliezer who was sick, and he greeted him by saying that he was more dear to Israel than a father, for a father brings one into this world, but he, the teacher, brings one into the world to come. It is likewise known that the teacher is superior to the father in that the teacher is the cause of the soul's departure from the potential to the actual, while the father is the cause of the body's departure from the potential to the actual.<sup>176</sup>

Falaquera then considers man's function. He points out that the ancients observed that every living thing had an end for which it was created,<sup>177</sup> and that man's end was the conceiving of concepts and the knowledge of the truth of things; and that it was forbidden that his end be to eat and drink or build a house or be a king, for they were all accidents and not essential. For the goal of the world was the perfect man. Our own rabbis observed this same truth. Ben Zoma is reputed to have commented that man is enjoined to study, because without knowledge there is no perfection.

<sup>178</sup>  
Aristotle said that everyone practices for the sake of that which he will receive. Wisdom has two portions,



the spiritual and the bodily. The bodily is like ploughing and trade etc.; and the spiritual is like arithmetic and astronomy. the spiritual is more excellent than the bodily, because while the bodily is dependent upon the spiritual, the reverse is not true. Wisdom was given only to the wise men, because they were the only ones who guarded it and were fit to possess it.<sup>179</sup> Falaquera then quotes Proverbs,<sup>180</sup> Ecclesiastes<sup>181</sup> to show that Solomon had the same idea; and then Proverbs<sup>182</sup> to show that David also recognized that the fool does not desire wisdom. But again Falaquera realizes that he has departed from the path, and he calls himself back to it.

Falaquera continues with the idea that the man who concerns himself with wisdom, and with the attainment of understanding, seeking food and clothing only to the extent that they are needed to requite bodily wants, that man will attain the necessary things with ease;<sup>183</sup> but the others will have difficulty because they busy themselves with those things which are not necessary.<sup>184</sup> Aristotle<sup>185</sup> said that the men who really prosper are those that get the support of those good things which are external to them and who do good and perfect things, even though their acquisition is little. Goodness is divided into three parts: goodness of the body, goodness outside the body and goodness of the soul; and that goodness which is most worthy of its name is the goodness of the soul. But one doesn't see the form of this goodness except in perfect deeds, and perfection in the acquisition and performance of perfection. The philosopher used to command his pupil saying, if you want your perfection to reside in wealth then you will be comparable to a dreamer, if in health then you

will be a worker in nature; if in natural qualities then conduct yourself properly, for the worker is comparable to the species of being who does not speak to masters of revered qualities, like the lion in strength, the cock in nobility; but if you would be perfect in your unique perfection, then go and be perfect in your essence and do not seek outside of you. With reference to the general idea that the pursuit of an excess of unnecessary things is the cause of the numerous afflictions which befall man, Falaquera quotes

<sup>186</sup>  
Proverbs to show the folly of the man who perverts his way; i.e. that surplus is evil; and the story of R. Simon who never ate a peace offering of a Nazarite but once.<sup>187</sup>

*The rest of the story has the point!*  
<sup>188</sup>

Falaquera tells us that men must be guarded against letting their desires prevail; and they must subdue them lest they be cast out of the world to come. Referring to this second rank, he says: This is the holy category, it cleaves to truth and is far from falsehood.<sup>189</sup> Aristotle said that the honored man, the one who is great of soul, is truthful in speech and deed, whereas the fool is a liar. The liar is better than the hypocrite, because while the liar deceives with his speech, the hypocrite deceives both with speech and with deed. But the man that is haughty is worse than both, because he sees that which is not in his soul, and he does not know that it is not... There are some men that lie for pleasure, and some for gain and vanity, but the ones who are really ugly are those that rejoice in lies, as for example the magician and the physician.

#### Women and Children a Bar to Perfection

Therefore the men in this category are enjoined to be distant from all ugliness and to cleanse their souls

of the unclean worldly desires which the majority of men pursue, for when men cast away evil desires: money, wealth, envy, praise, desire to injure, lies, evil tongue, betrayal of a secret, injuring, avarice, too much food and drink ect., and remain pious men concerned with their own portion, then they will rejoice and have a life full of goodness, peace, and quietude. But at times the soul of the perfect man is surrounded by things which make him sigh and sorrow: like a wife or children, or dwelling in a place of oppression. Now man requires woman for various reasons: to take care of the needs of the body and so forth. Sometimes a man of perfection<sup>190</sup> has a wife with evil qualities, and she never agrees with him on any subject. Even though this man is at the peak of the perfection of good qualities, he is unable to subdue her wicked nature, with the ultimate resultant that his own perfection departs from its central nature and prevents him from attaining perfection. Solomon commented on this in Ecclesiastes,<sup>191</sup> and then in Proverbs<sup>192</sup> he remarked that whoever desires perfection should flee from woman because of her bad qualities.

The same situation applies to sons.<sup>193</sup> Since the father by nature has compassion, he will continuously grieve and strive to provide for his sons, therefore one should not have sons until one is well able to take care of them. Relevant to this state of affairs,<sup>194</sup> Proverbs is quoted to show that under these conditions the soul knows no peace nor rest, and knows no joy because of fear.<sup>195</sup> Aristotle points out that there is no diligence where there is fear, and that the perfect one must flee from it. Jeremiah<sup>196</sup> follows this idea by saying that he wants to be quit of his people, meaning to imply that children interfere with the acquisition of truth. But we are not to construe this as meaning that

*children*

our ancestors hated children; on the contrary, we do know that many of them married in order to increase God's image, or more correctly to see that it would not be decreased.<sup>197</sup>

### The Categories of Men

<sup>198</sup> Plato divided men into three categories: those who slept with a woman in order to beget children; those who slept because of need, since the excess of mucus necessitates the emission of semen; and those who slept without need, because of desire. Those who belong to these are categories are respectively, those who comprehend perfection, those who are lower, and finally those who are imperfect and the wicked men. Falaquera divides men into three categories in terms of their objective to have children: the first (who do not contemplate their acts and lack wisdom) beget sons and rejoice in the multiplicity of their pains, and when they die, they will mourn that the pain and labor ceased; the second<sup>199</sup> beget sons in order to be haughty and to be helped by them; and the third beget sons in order to teach them the ways of God.

Falaquera says that all those things which are requisite for the quest of wisdom fall into four categories: (1) perfection of the limbs so that they will be instruments for the faculties of motion; (2) that their character be such as does not depart from the mean; (3) the existence of those things which are necessary for the boy's sustenance, like food, clothing and good friends;<sup>200</sup> (4) money which will enable man to attain these three. The wise man is quoted to show that men are divided into categories according to the way they spend their days. The first



category spends its days pursuing wealth in order to be able to satisfy every desire. About them Aristotle<sup>201</sup> said that whoever is content dies a rich man. He advised against turning to that<sup>202</sup> which perishes quickly; and he also said that whoever pursues wealth because he fears that he will lack it will imprison his soul in want. Solomon<sup>203</sup> spoke a similar truth when he observed that whoever contemplates his wealth is always lacking. The second group is made up of the lazy ones who trust to luck and wait for things to happen, while the third group follows the middle path. Since the first group is primarily occupied with the satisfaction of the senses, it cannot be differentiated from animals; and the second group, relying on luck, does not pursue the<sup>204</sup> intellect.

The philosopher divides men of possession into three categories: (1) those who do not consider their acquisitions and do not guard them so that ultimately they are lost; (2) those who spend all their time contemplating their wealth, until unbeknownst to themselves they become slaves to it and derive no pleasure from it; (3) those who guard their possessions casually, as if they were of little consequence in their eyes, and scatter them in time of need. The last is the best of the three, because it occupies a middle way, possessing the good of the first two, but none of their evil.

Falaguera states the need for work and the fact that it falls into two classes, the hard work of the soul and the easy work of the body. The first is to be desired: it includes the work of the stars, the work of healing, the work of arithmetic.<sup>205</sup> We are enjoined to learn one of them, though the



work of healing is the best, because the creatures are helpless without it.<sup>206</sup> The man of this rank, even in the pursuit of pleasure, follow the middle path in order to strengthen the body so that the vessels of the soul will not be sick. We are therefore warned <sup>ag</sup> against continuous occupation with profound things lest the ves-  
sels grow weak, and are advised to turn to music until the vessels recover their strength. Solomon is quoted to support this, and his utterance is construed to mean that one shouldn't humble a man with a multiplicity of thoughts that depart from the mean, for he will grow weak and not attain truth. That is to say, that it was never Solomon's<sup>207</sup> intention to advise men to spend all their time in contemplation. ?  
 ?

### The Pain of Philosophy

Solomon said that the wise man suffers because he recognizes his own deficiencies and the fact that the world is in flux and full of misfortune. He also said, that whoever adds knowledge, adds pain.<sup>208</sup> <sup>209</sup> Plato likewise knew this to be true because he observed that philosophy was a trouble and a sorrow and its inspection is death; and the reason for this is that when man adds knowledge he adds pain, because wisdom shows him his deficiency, the lowliness of his rank; and stirs him to strive to bring forth<sup>210</sup> the perfection from the potential to the actual and to attain whatever is within his power to attain. But he must work hard for this because of the many hindrances, because of matter which perpetually troubles him.<sup>211</sup> <sup>212</sup> Proverbs and Ecclesiastes observe that the wise suffer. The philosopher also says that the world is a prison to the man of understanding and a paradise to the fool.

213

Aristotle says that there are two aspects to nature, the intellectual and the sensible. When the soul is in the world of the intellect, it is honored; and when in the lowly world it is despised because of the body; and even though the soul is intellectual and of the world of the intellect, yet it is impossible for it not to attain something from the sensible world because its nature is comparable to both worlds. Therefore, there is no need to blame the soul for abandoning the world of the intellect and existing in this world, because the soul rests between the two worlds simultaneously. The soul is the last of the highest essences and the first of the natural essences that sense; and though the soul is dragged through the world of nature, yet with proper care, it is possible for her to return from the lowly world. ?

This is the rank of the holy ones, who subdue their desires and do not set up food and drink as their goal except as it serve the purpose of having a healthy body, for it is impossible to find truth with a sick body. In like fashion the philosopher said, "you desire to eat in order to satisfy your desire for pleasure, but I desire to eat in order to live and so busy myself with wisdom; and I likewise desire money, not for the sake of excess -- which really brings only deficiency -- but rather for the satisfaction of primary needs.....It is difficult to find a man who belongs to this rank. The one who belongs to it is a stranger among men. It is just as the philosophers remarked, that the wise men are strangers among fools, strangers even in their own houses, among their own families, and even among their own ancestors, strangers by virtue of their knowledge and the fact that in their thoughts they ascend to other ranks. Psalms speaks of a

214

215

216

man as being a stranger in the land, meaning that he was a stranger because of his thoughts and unique in his generation with regard to the seeking of truth. <sup>217</sup> David likewise had the experience of being a stranger. <sup>218</sup> Solomon, too, says that the wise men are despised and distant from the rest of men. And for this distance in knowledge and faith, Abraham was compelled to go to a distant land. this entire group, therefore, is known as strangers, and the multitude tolerate them only if they abide with and do not rebuke them. <sup>219</sup>

Falaquera concludes his discussion of this rank by admonishing those who do not attain the divine rank to strive to attain this rank; and to have pity on their souls, spare the honor of their intellects, and not deliver them into the hands of their enemies, namely, the bodily faculties; but that they should open wide the eyes of their intellects in order to see the loveliness of God and to visit His temple.

This completes the second rank. <sup>220</sup>

## The Third Rank

The Absence of Intellect

The masses of the people constitute the third rank. They lack a contemplative intellect. They are slaves to the desires which stir up and kindle the desires of the animal soul and quench the light of the intellectual soul, and so they walk in darkness. Plato<sup>221</sup> said that the life of the multitude is like the life of one who dwells in a house of darkness, whereas the life of the wise man is like the life of one who dwells in a house wherein the sun shines through with all its strength. The explanation for this, according to Falaquera, is that the philosophers scorn the things the multitude pursues and concern themselves only with truth. Solomon<sup>222</sup> observes that the way of the righteous is like a bright light, while the way of the wicked is darkness,<sup>223</sup> and they know not over what they stumble; by which he meant that, just as the man without eyes stumbles, so the wicked<sup>224</sup> without the eyes of the intellect trip because of their actions. Scriptures<sup>225</sup> illustrates this thought; and the rabbis are cited to show that retribution comes into the world because of the ignorant;<sup>226</sup> most of the punishment and injury came because of the wicked ones who did not have a perfect intellect. Aristotle<sup>227</sup> is quoted to show that a paucity of knowledge is the cause of wickedness.<sup>228</sup>

The wise men say that the good things are a consequent of God, while the bad things are a consequent of the soul. This rank demeans its nature by its desires and its worship of matter. Solomon warned against this in Proverbs<sup>229</sup> when he said that preoccupation with ~~mentation~~ prevents the attainment of



perfection. Maimonides likewise observed that the evil qualities and the defects in man are a consequent of matter and not of form, and that God has given form the power to subdue matter and restore it to the Mean. Men are classified according to whether they seek eternal life in harmony with the requirements of their form and think of nothing but the form of the concept and the understanding of the true faith. They cleave to the protecting divine intellect while they strive to guard against those material needs which shame man. An analogy is drawn between the two men: The freeman is the one who strives to do a lowly distasteful job without being seen and without being polluted, while the slave is the one who frolics in the manure. Men are also classified according to whether they consider the bodily faculties - particularly the sense of feeling -  
231  
a shame and a disgrace. Aristotle pointed out that it is by means of this that man desires food, drink and concubinage; and that it was fitting for man to escape from it and be concerned only with conceptual forms and the understanding of God. Fools are concerned  
232  
only with the sense that leads to drink, food and concubinage.

Falaquera said that the perfect man that rules  
233

over his matter is praised. Solomon had the same thought in mind when he said: 'Happy art thou, O Land, when thy king is a freeman and thy princes feast at the right time'. He meant by this that the matter of man was happy when the intellect was king, and the one who rules over it is a free man in that he is not a slave to his senses. The princes are comparable to the faculties of the body which guide it properly and at the proper time. But those that are enslaved to matter are like the land wherein the king is  
234  
a youth. He meant by this that when the intellect is defective



one is comparable to a youth, and his acts are not done in their proper time.

### The Pursuit of Sensual Pleasures

But Falaquera has departed from his path. He returns, saying, that the people of this rank are defective in their faith. Their perfection resides in satisfying the desires of the animal soul and making the conceiving soul subordinate to it. Their time is spent in bewilderment, pursuing things evil and unnecessary.<sup>235</sup> Their souls they habituate to every evil quality and every evil custom until they possess these customs and qualities. Falaquera then points out that though man's nature has a dual aspect which relates him both with pigs and with angels, he should strive to be united with the angels. Food, drink and concubinage join him with the first, while knowledge unites him with the latter. This third rank is made up of those who busy themselves with the ordering of things outside themselves and who are lazy with regard to their own essences. This thought reminds Falaquera of a story about a man who was very meticulous about his house, but was careless about his soul. One day he invited a philosopher to visit him. The latter, wanting to spit and finding no place, spat upon the face of his host, explaining that the house was too good to spit upon, and that the host's face was the only suitable place. For the host was inferior to his house since he lacked knowledge and was lax in ethics. A wise man is then quoted to illustrate the same thought, namely that it is shameful to find a man whose house and servants are perfect, while he himself is imperfect and careless with regard to his soul.<sup>236</sup>

The people of this rank attain only sensations.

know only bodily goods and seek only the improvement of the body. They desire only the sensual pleasures: food, drink, intercourse--all those things which are unnecessary--and quarrel over the vanities of the world like dogs over corpses; but they never benefit their souls with such attainments. Aristotle<sup>237</sup> said that if you don't acquire the wealth of a good name, and the enemies of your soul can<sup>238</sup> kill you, of what worth are your acquisitions. Solomon had essentially the same idea when he asked, of what value is wealth to a fool when he hasn't the intellect to acquire good ranks and wisdom, for it is known that wealth has no worth unless one has good ranks. Without the latter, the former is vain and one is a slave to it. The deeds of their soul are the deeds of the animal and vegetable soul, and those men are comparable to one who is covered over by powerful waves in a sea. The first waves are those of desire that demand the animal qualities and burden man down with the pleasures of the senses; and the second waves are those that send man into anger, rage, fear, argumentation and envy, all of which darken the light of the intellect.

The philosopher said that whoever goes forth into this world and lives in it for a long time and busies himself always with food, drink and concubinage, and pursues the desires of the world is bewildered in the acquisition of wealth and abandons wisdom; and since he is lazy about the knowledge of the truth of things, he departs from this world a fool without any advantage over the animal. He comes in darkness, departs in darkness and his name is obscured in darkness.

<sup>241</sup> Aristotle said that there were three drives: the drive of pleasure and desire, of glory and dominion, and of knowledge and wisdom. Man is praised by whatever he joins to himself because of goodness, and shamed by that which he joins because of

bodily pleasures. The choice of the latter is characteristic of the intellect of a child. Some people hold that all things have unique characterizing pleasures, so that the pleasure of a horse is not that of a dog, and man's pleasure is not that of a horse. Therefore it is more fitting for the Maskil to attain understanding rather than gold. The people of this rank govern themselves by those things which would be a disgrace to the Maskil, and they follow the dictates of their hearts and eyes, which is contrary to the advice of Scripture <sup>242</sup> which considers pursuit after one's heart to include the wicked qualities of the soul, such as apostasy and bad faith; and the pursuit after their eyes to include the bad bodily qualities such as whoring etc.

The wise man says that knowledge resides only in the rational soul. It recognizes agreement and difference in all things and inclines towards the pleasant. The passionate soul gets its name from its faculty of anger, and it inclines towards argumentation. The third soul sustains the body and inclines towards pleasure. These are the roots of the qualities, and difference in qualities are contingent upon the functioning of the souls...<sup>243</sup> There is a repetition of ideas which concludes with the thought that man's essential nature is his rationality.

### Divisions in This Rank

#### I - Those With Literal Knowledge Who Reject Philosophy

This rank is divided into two divisions, which are in turn subdivided:

The first section of the first division is made up of those who strive in study and in the simple meanings of the Torah and acquire some of the natural ranks. But in their study they do not walk the path of truth, because they learn things too

literally and have no knowledge about things hidden and concealed. This group likewise forsakes the essences and seizes the accidental, eats the refuse and throws away the fruit. There are some who argue about the service of God. They depart from the Mean.<sup>244</sup> This rank likewise believes that contemplation leads one away from Torah, and that all that which is attributed to philosophy is false, because they have heard that philosophers have reasons which contradict the Torah and that they lie in all matters, even in those which are not contingent on faith. The people of this rank call philosophic literature, "the books of the heretics". But these fools do not know that the wisdom of the soul, the benefit of bodies, the knowledge of matter and form, of generation and decay, of the four causes, of rain, snow, lightening, thunder etc., represent the wisdom of the philosophers and contradict nothing in our Torah; and that the latter in fact advises us to search for them.<sup>245</sup> For we find that God tried to get Job to believe with a faith that was essential and not with one that was accidental, based on tradition;<sup>246</sup> and so he motivated him with regard to finding out about creation,<sup>247</sup> the sea,<sup>248</sup> primal matter,<sup>249</sup> snow and hail etc.<sup>250</sup> David likewise spoke about creatures<sup>251</sup> and the elements; and Habbakuk<sup>252</sup> spoke about natural and divine things.

The words of the philosophers are divided in two ways. First there are those which have a proof, and man is not to speculate about them. They include such matters as God's existence, His uniqueness, His incorporeality etc. These matters contradict nothing in our Torah. But then there are those things which are the product of philosophic thoughts such as metaphysics reflect philosophic knowledge; and it is because of them that there is much argument. But because all these are not true, or because certain aspects are false, does not justify us in denying that which is true.

*taubt*

It isn't fitting for us to reject philosophy simply because some philosopher <sup>253</sup>erred and contradicted the Torah either because of a defective intellect, or improper contemplation, or because his desires prevailed, (as in the case of a physician who knows the harm that will come from food, but yet lets his desires govern him and eats) or because he didn't have a teacher to teach him. Injury which comes this way is accidental, for it comes not as a consequent of a paucity of wisdom, but rather because of defective learning. A man who lets an accidental injury stand in the way of getting that which is essentially beneficial is comparable to the one who lets a man die of thirst because men have been known to have choked drinking water. In this case, they refrain from contemplating wisdom because certain wicked men have erred. Falaquera has already mentioned this in his *SEFER MIZVAH*; but in terms of the objective of this book, it is fitting to mention it again.

#### The Appearance of Wisdom

The second section of the first division is made up of those who strive for some wisdom and some Torah. But the objective in such study is not wisdom, but rather the appearance of wisdom in order to deceive and so attain wealth and honor. Their goal is opposite to that of the true wise men. R. Shesh<sup>254</sup> is quoted and Falaquera calls upon the philosophers to explain his statement, namely, that the good deeds which are in the center (the Mean) are connected with the right hand, and the bad deeds which are inclined towards the extremities are connected with the <sup>255</sup>left hand. <sup>256</sup>Solomon made a similar observation when he said that the heart of the wise man is to his right, while that of a fool is to his left. Berachos tells us that those to the right are the ones who walk in the true path, the path of the Mean, and



busy themselves in it for its own sake and not for the sake of acquiring something else. They are the ones who are worthy of eternal life and who attain wealth and glory without being concerned about it. They are the philosophers. But those to the left depart from the Mean, and do not busy themselves in it for its own sake. While they may attain wealth and honor from the multitude, they will not merit eternal life. In Greek they are called ἰσοκρίτους.

*Sophists*

The philosophers have this to say about this category: Alfarabi said that man attains perfection in those things which he does freely and not through necessity, and in those things which he does because of their essence and not because of wealth. <sup>257</sup> לִי יִשְׁמַח עַל says that those who study Torah for its own <sup>258</sup> sake will get life, and those who do not will get death. But this idea has to be explained, because we can not speak of the Torah as being a medicine of death. For this purpose the philosophers are quoted to show that those with defective faiths will be injured by everything they learn, just as the addition of good food to a <sup>259</sup> sick body only adds to the sickness. Hippocrates observed this to be true. This category is made up of the defective ones who scoff at our wise men. They are the ones who know only the beginnings of learned passages, and those only by way of tradition and not through contemplation. Their method of study does not coincide with that set down by our wise men, for if it did, they would attain the rank of the wise men. The method would reveal to them those concealed things which pertain to physics and metaphysics, because we know that our ancient philosophers spoke in parables and that their words had hidden meanings which are revealed <sup>260</sup> to us when the eyes of our intellect are open, and if God is gracious to us.

261

Solomon likewise commented on this, saying,

"I passed the field of the sluggard, by the vineyard of the man without sense, and lo! it was all overgrown with thistles, its surface was covered with nettles." All of which means that those who are lazy about study and desist from striving to understand the words of the wise men, do not attain truth and are injurious to men, like the thistles and the nettles. Falaquera then gives a long explanation about those things which our wise men speak of as being possible, but which those without intellect consider impossible and a departure from nature simply because they happen so rarely. He tells the story of a man whose wife died and left him with a son to nurse. He was too poor to hire a wet nurse. A miracle happened. His breasts filled like those of a woman, and he suckled his son. In opposition to Abahyeh's opinion that this was a "departure from nature", Falaquera cites Aristotle who says that such a thing is possible. Aristotle then tells a story about a ram that had milk in his breasts and who begot a male ram that likewise had milk; and though this is a rare occurrence, yet it is possible. He then explains why the wise men differ and refer to this as being a miracle: The word miracle has two meanings. It means either a departure from nature which is an impossibility except by decree of God, or else a rare happening, occurring perhaps to one out of a thousand creatures. Berachos is quoted as evidence. With regard to the subject of the possible, Falaquera refers to a logical work which divides all things into necessary, impossible and possible. The first refers to things which cannot change, like the mortality of man. The second refers to that which is impossible, like the simultaneous existence of two contradictory things in one subject; and the third refers to that

?

which can either be or not be, like rain falling or not falling.....  
 It is this that explains what Abahyeh had in mind. When he spoke about a 'departure from nature', he really meant a 'rare occurrence'.

Falaquera realizes that he has departed from his main path and so he returns to a further discussion of this rank: Only Trouble comes from the people of this rank, for they do none of the things they have learned and they are worse than those that never saw the light; as Jeremiah said, "How can you say we are wise, and the Law of the Lord is with us, when lo! the lying pen of the scribes has turned it into a lie." All of which means that the Torah has as its goal the righting of men's deeds; if this goal is not attained, then its words are lies.

The philosophers say that there is no evil like that of the one who knows good and does not do it. Plato<sup>267</sup> said that a teacher who teaches children that which he himself does not do is like a blind with a candle in his hands, lighting up the way for others while he walks in darkness. Relevant to this, our wise men<sup>268</sup> tell us to correct ourselves first and then to correct others.<sup>269</sup> Aristotle<sup>270</sup> said that those who are assiduous in study but practice none of the good deeds they strive to learn, are comparable to the sick who listen in rapt attention to the voice of the doctor, but do not follow his advice; just as they are far from health, the former are far from goodness and perfection. The wise men said that the person who abandons the righteous path because of his desires is especially blameworthy because he knows what is right. As between two men who fall into a ditch, you would consider the one with eyes more to be blamed than the one who is blind.

The Second Division:

The עמי הארץ

The first section of the second division is made up of those people who are known as the עמי הארץ. They are the ones who are wise in worldly matters.<sup>271</sup> They possess some of the good natural ranks and do equitable business. In the former respect they are superior to the wise men, because their rational soul concentrates upon it rather than upon pure contemplation. But even if someone in this rank attains all the good natural ranks, he will not attain the perfection of a true man, for he has not attained the intellectual ranks. This was explained in אבות where it said that an עמי הארץ was not a חסיד

Those Devoid of Every Good Quality

The second section of the second division is made up of those עמי הארץ who are devoid of every good quality and are unworthy of being seen with men.<sup>272</sup> They are called "waste" in that they are of no use. They hate every one who is inclined to wisdom, as it is said, that the hatred of the עמי הארץ for the wise men is greater than the hatred of the peoples of the world for Israel.<sup>273</sup>

<sup>274</sup>  
Aristotle said that the wicked seek other people to waste time with them, because they are in flight from themselves, appalled at their own souls, destitute of wisdom, full of evil that terrifies; they are so frightened at the prospective chastisement, that they flee from isolation in order to forget their lot. They do just as men do who are full of misfortune, and who are comforted

by the company of other men, because by being occupied with other things they can forget their misfortune. But when they are alone, the faculty of memory is occupied with their misfortune, and they are plagued because there is nothing beloved in their souls which affords them joy in solitude.<sup>275</sup>

The people of this rank add to their folly as they grow older.<sup>276</sup> Job observed that the wise add wisdom with age,<sup>277</sup> because it is then that the passions of youth, which keep the intellect from working properly, are quenched, and the intellect is able to do its work. But this is so only in the case of those who contemplate concepts and whose potential intellect is close to actuality; but the one who does not contemplate and does not shape the intellectual form in his soul except by means of the imagination, and whose potential intellect is far from actuality and much of whose knowledge is in the imaginative faculty---that man, when he reaches old age, will have little knowledge because his bodily faculties will be weak; and since the imaginative faculty is a bodily one, the old age of the people of this rank is very trying.<sup>278</sup> Plato speaks of old age as a preferred time, because man is then liberated from his desires.<sup>279</sup>

Alfarabi said the actions of wicked men yield bad and defective qualities for the soul, and their souls will be sick and so will rejoice in these evil qualities. Just as sick bodies find bitter things sweet, and sweet things bitter, for they do not experience the taste of foods, so souls that are sick rejoice in evil deeds and are injured by good deeds.<sup>280</sup> Solomon said that the righteous rejoice in justice and the wicked in destruction.<sup>281</sup> Just as the sick do not perceive their sickness and think them-



selves to be healthy, so that they pay no attention to their physician, those whose souls are sick, fail to perceive their illness, and think themselves perfect and pious men, so that they pay no attention to an adviser, teacher or one who would equitably direct their way. <sup>282</sup> Solomon observed this when he said that the fool is righteous in his own eyes, but the wise man listens to advice, for <sup>283</sup> he suspects his own intellect. David said that not only are the wicked not in the ranks of the righteous, but they are not even in the ranks of the good vegetation; they are rather like the thorns that injure. Therefore, those who live among such men must devise all sorts of plans in order to be saved from their evil and their cunning.

You, who strive to ascend the rank of truth, the highest rank, and to be of its holy ones, arise from these sinners, because association with them is more injurious than association with snakes and scorpions. <sup>284</sup> Association with them is the cause of all defects, just as association with the people of the second rank is the cause of all perfection and a benefit to the true soul. Concerning association with them, our wise men advise, "Bend your ear and hear the words of the wise and apply your mind to know me."

This completes the third and last rank.

1- ספר המעלות p. 4

2- כל השם אורחותיו זוכה ורואה בישועתו של הקדוש ברוך הוא שנאמר ושם דרך אל תקרי ושם אלא ושם דרך אראנו בישע אלקים. (מועד קטן, ה, ע"א) *is literally quoted in Talmud.*

3- השבתי דרכי ואשיבה רגלי אל עדותיך (תלמוד ירושלמי קי"ט נ"ט)

4- Maimonides comments on the Mean in his שמונה פרקים המעשים הטובים הם המעשים השווים, הממוצעים בין שתי קצוות ששתיהן רעות האחת מהן תוספת והשניה חסרון. מעלות המדות הן תכונות נפשיות וקנינים ממוצעים בין שתי תכונות רעות, האחת מהן יתירה והאחת חסרה. (שמונה פרקים פרק רביעי)

5- This statement could not be found in Aristotle. The following references most closely approximate it:  
 "If it is thus, then, that every art does its work well-- by looking to the intermediate and judging its works by this standard (so that we often say of good works of art that it is not possible either to take away or to add anything, implying that excess and defect destroy the goodness of works of art, while the mean preserves it." *Ibid.*  
*Nicomachean Ethics* Book II, 1106 b8-14  
 "Excess and defect are characteristics of vice, and the mean of virtue." *Ibid.* 1106 b38-34  
 "Moral virtue is destroyed by defect and excess." *Nicomachean Ethics* Book I, 1105 b15-24

6- אל תמ ימין ושמאל חסר רגלך מרע (משלי ד כז)

7- אל תהי צדיק הרבה ואל תתחכם יותר למה תשומם (קהלת ז מז)

8- ספר המעלות p. 5

9- ידעתי כי כל אשר יעשה האלהים הוא יהיה לעולם עליו אין להוסיף וממנו אין לגרע (קהלת ג יד)

10- The text gives the wrong (י"ט, א) reference. The correct

citation is (ש יא).

שכתי וראה תחת השמש כי לא לקלים המרוץ ולא לנבורים  
המלחמה וגם לא לחכמים לחם וגם לא לנבנים עשר וגם לא לידעים  
הן כי עת ופגע יקרה את כלם: (קהלת ש יא)

The verse is quoted improperly. The verse as quoted is:  
לא המרוץ לקלים ולא לחכמים לחם.

11- ידעתי יהוה כי לא לאדם דרכו לא לאיש הולך והכין את צעדו  
(ירמיה י כג)

12- עב אדם יחשב דרכו ויהוה יכין צעדו (משלי טז ט)

13- אמר רבא ה- בני ומזוני לא בזכותא תליא מילתא אלא במזלא  
תליא מלוא (מועד קטן כח ע"א)

14- מזמור לאסף אך טוב לישראל (תהלים עג א)  
is omitted and a preposition is included before  
מזמור,

15- p. 6 ספר המעלות

16- דתניא ב-א כי תשב ללחום את מושל בין תבין את אשר לפניך  
ושמת סכין בלועיך אם בעל נפש אתה אם יודע תלמיד ברכו  
שיודע להזהיר לו מעם בין ואם לאו תבין את אשר לפניך ושמת  
סכין בלועיך אם בעל נפש אתה פרוש תימנו. (חולין ו)

17- p. 7 ספר המעלות

18- מעט שנות מעט תנומה מעט חבק ידיים לשכב (משלי ו י)

19- לא עליך המלכה לגמור ולא אתה בן חורין ליבשל ממנה.  
(אבות ב לו)

20- את פני מבין חכמה (משלי יז כד)

21- The reference given is (דברים ל יד). Actually, phrases  
from verses א' and י' are quoted together with the inser-  
tion of the word רק. The quotation in the text reads:  
לא בשמים היא רק בפיה ובלבנה

22- ספר המעלות p. 8

Falaquera's reference to Aristotle could not be found.

23- This reference could not be found in Plato.

24- ספר המעלות p. 9

10?

25- This statement could not be found. The following is its closest approximation:

"One might think that all men desire pleasure because they all aim at life; life is an activity and each man is active about those things and with those faculties that he loves most, e. g., the musician is active with his hearing in reference to tunes, the student with his mind in reference to theoretical questions, and so on in each case." *Ethica Nicomachea* 1175 a10-15

1173, 1174

eth. n. x, 1-5  
VII 12-15

26- The text gives the wrong (כא) reference. The correct citation is (כא מ).

שקחה לצדיק עשות משפט ומחנה לפועלי עון (משלי כא מ)

27- ספר המעלות p. 10

11?

28- להעיר הנפש משנת העצלה ולהזהירה תמיד על השגות בלמוד ולרדוף אחר המעלה העליונה שהיא מעלת החכמה

ההנהגה

29- ספר המעלות p. 11

30- Maimonides makes a similar statement in his משנה תורה.

שכל אלו הדברים בראות ברורות הם שאינם בהם דופי ואי אפשר אדם להרהר אהריהם אין חוששים למחבר בין שחברו אותם נביאים בין שחברו אותם עכ"ו. (משנה תורה, הלכות קדוש החדוש, פרק שבעה עשר, כה)

31- וכל הארץ מבקשים את פני שלימה לשמוע את הכמתן אשר נתן אלהים בלבו (מלכים א יד)

32- The text gives no reference for the following citations.

וידבר על העצים מן הארז אשר בלבנון עד האזוב אשר יצא בקיר  
וידבר על הכהמה ועל העוף ועל הרמש ועל הדגים (מלכים א  
ה' יג)

332 ספר המעלות p. 12

34- Alfarbi, Abu Nasr Mohammed, an Arabian philosopher, was born in Farab, Turkestan about 870 A.D. He died in Damascus about 958 A.D. He studied in Bagdad, the seat of Greek philosophical learning, and traveled in Syria and Egypt. He was the author of many essays on the Logic of Aristotle. He wrote an introduction to the Metaphysics of Aristotle, and a commentary on the Physics and Nichomachean Ethics. Maimonides, upon whom Alfarbi exerted a great influence, wrote that to learn logic, one needs to occupy himself only with Alfarbi. His original works include the Hafer ha-Tehalet, which is concerned with the six principles of all Being and the Unity of God, the Distribution of the Sciences, and a Treatise Upon the Nature of the Soul. His view of immortality was vigorously combatted. The Arab philosophers suggested that during man's life, the human intellect combines with the Active Intellect of the Universe. Alfarbi said that this was absurd; man's supreme aid is to elevate his capabilities to the highest degree of perfection attainable.

35- Falaquera must have had the סורה נבוכים before him. This is practically a direct quotation. But Falaquera did not use the Ibn-Tibbon text, which is herewith quoted.

שזה השפע השכלי כשיהיה שופע על הפח הדברי לבד, ולא ישפע דבר  
מסנו על הכח המדמה אם למעוט הדבר השופע או לחסרון היה במדמה  
בעקר הבריאה ולא יוכל לקבל שפע השכל, שזהו כח החכמים בעלי  
העיון, ושכיהיה השפע ההוא על כח הכחות יחד, ר"ל הדברי והמדמה  
על תכלית שלמותם ביצירה ולזה כח הנביאים, ואם יהיה השפע על המדמה  
לבד ויהיה קצר הדברי, אם מעקר היצירה או למיעוט התלמודות, זאת  
הכח הם מנהיגי המדינות, מניחי הנימוסים, והקוסמים, והמנחשים,  
ובעלי החלומות הצודקות, וכן העושים הפליאות בתחבולות הזרות  
ומלאכות, עם היותם בלתי חכמים הם כלם מזאת הכח השלישית  
(סורה נבוכים חלק שני פרק לו)



36" ספר המעלות p. 13

37" ספר המעלות p. 14

38" ספר המעלות p. 15

39" כי עמד חיים באורך נראה אור (תהלים לו י')

40" It is possible that Alfarbi had in mind the quotation from Plato.

"The sun is not sight, but the author of sight, who is recognized by sight. .... That the eyes, when a person directs them towards objects on which the light of day is no longer shining, but the moon and stars only, see dimly and are nearly blind..... but when they are directed towards objects on which the sun shines, they see clearly and there is sight in them." Republic Book VI, 508 ff.

41" ספר המעלות p. 16

42" ספר המעלות p. 17

43" ספר המעלות p. 18

44" Aristotle comments on the factor of necessity in the movement of the spheres:

"The result we have reached is logically concordant with the eternity of circular motion, i. e., the eternity of the revolution of the heavens, a fact which approved itself on other and independent evidence (cf. Physics 7-9) since precisely those movements which belong to, and depend upon, this eternal revolution 'come-to-be' of necessity and of necessity 'will be'." De Generatione et Corruptione, 328a 21-328b

45" The following is a description of Aristotle's soul:

1. The nutritive part, which is the cause of growth and decay and of reproduction. Men and animals share this with plants. (De Anima 413a 25ff)

2. The part responsible for sensation and perception. By this men and animals are distinguished from plants. (De Anima 418b 3) Touch is the most universal form of sensation, and is alone present in lower forms. From this the other senses develop.
3. Imagination. This subserves memory and thought. (De Anima 432a 31)
4. Desire. (De Anima 432b 3)
5. Reason. This is peculiar to men. (De Anima 402b 16, 429a 80; De Partibus Animalium 641b 7) Griffin: Aristotle's Psychology and Conduct, p. 20.

206. Plato's soul is divided into: Reason, Spirit, and Appetite. Republic 4.435-442; 8.504A; 8.550A.

The faculties of the soul are divided into: Reason, Understanding, Faith, Perception of Shadows. Republic 6.511E; also, Science, Understanding, Belief, Perception of Shadows. Republic 7.538E

- 46- Falaquera probably had the following quotations in mind.
- "Will they doubt that the philosopher is a lover of truth and being?.....Then ~~And~~ will they still be angry at our saying that until philosophers bear rule, states and individuals will have no rest from evil...." Republic 6.501
- "Is there anything greater to the legislator and the guardian of the law and to him who thinks that he excels all other men in virtue and has won the palm of excellence than these very qualities of which we are now speaking—courage, temperance, wisdom, justice." Laws 12.964. Also, Republic 4.428.

there are more exact passages

- 47- שויתי יהוה לנגדי חסיד כי מימיני בל אסומ (תהלים מז ח)

- 48- It is possible that Falaquera had the following in mind:
- "Now he who exercises his ~~reason~~ and cultivates it seems to be both in the best state of mind and most dear to the Gods. For if the Gods have any care for human affairs, as they are thought to have, it would be reasonable both that they should delight in that which was best and most akin

to them (i. e., reason) and that they should reward those who love and honor this most, as caring for the things that are dear to them and acting both rightly and nobly. And that all these attributes belong most of all to the philosopher is manifest. He, therefore, is the dearest to the Gods. And he who is that will presumably be also the happiest, so that in this way, too, the philosopher will more than any other be happy." Ethics Nichomachean 1179a28-32

49- ספר המעלות p. 19

507 Maimonides describes the variations in the prophetic rank in his Introduction to the סורה.

והנחיש ממנו מי שיברק לו הברק פעם אחת פעם במעט הפרש  
ביניהם עד כאילו הוא באור תדיר לא יסור וישוב הלילה אצלו  
כיום, וזאת היא מדרגת גדול הנביאים אשר נאמר לו ואתה פה  
עמוד עמדי ~~א~~ ונאמר בו כי קרן אור פניו. ויש שיהיה לו בין  
ברק וברק הפרש רב והיא מדרגת רוב הנביאים. ומהם מי שיבריק  
לו פעם אחת כלילו כלו והיא מדרגת מי שנאמר בהם ויתנבאו ולא  
יספו. ומהם מי שיהיה בין בריקה לבריקה הפרשים רבים או  
מעטים. ויש מי שלא יגיע למדרגת שיאור חשכו בו בברק, ~~א~~  
אבל כנשם שהור זך, או כיוצא בו מן האבנים וזולתם אשר יאירו  
במחשכי הלילה, ואפלו האור ההוא הקטן אשר יזריח עליהם גם כן  
אינו תדיר, אבל יציץ ויעלם כאלו הוא ~~א~~ מלהט החרב המתה-  
פכת, וכפי אלו הענינים יתחלפו מדרגת השלמים. אמנם אשר לא  
ראו אור כלל אפילו יום אחד אבל הם כלילה ינששו והם אשר נאמר  
בהם, לא ידעו ולא יבינו בחשכה יתהלכו, ונעלם מהם האמת כולו  
עם חוזק הראותו כמו שנאמר בהם ועתה לא ראו אור בהיר הוא  
בשחקים, והם הסוין העם אין מבוא לזכרם הנה בזה המאמר.  
(מורה נבוכים פתיחה דין ה' and ו')

51- This is taken directly from the סורה. The variations indicate that Falaguerre used a text different from ours.

וכן ראוי עוד שיהיה זה האיש כבר נתבטלה מחשבתו והתשוקתו  
לרשויות ולשררות שאנים ~~א~~ ר-ל בקשת הנצח או הנדיל העם  
לו והמשיך כבודם אליו ועבודתם אותו מפני זה לבדו, אבל יראה  
האנשים כלם כפי עיניהם אשר הם לפי העינים ההם בלא ספק כבחה  
או כחיה, אשר לא יחשוב השלם המתיחד כשיחשוב בהם אלא כצד ההנצל  
מהוק המזין מהם כשיודעם לו עמם ההשתתפות, או לקבל תועלת במה

*Fal. does not intend to quote  
literally.*

שיקובל בו תועלת מהם אם יצטרך אליו לצורך מצרכיו, והאיש אשר זה תארו אין ספק כשיעשה כחו המדמה אשר הוא כשכלית השלמות, וישפע עליו מן השכל כפי שלמותו העיוני, שלא ישנן אלא עינים אלהיים נפלאים מאד, ולא יראה זולת האל ומלאכיו, ולא ישער ולא תהיה לו ידיעה אלא בעינים הם העצמותיות והנהגות כוללות לתקון בני אדם קצתם עם קצתם. וידוע שאלו הני העינים אשר כללנום והם שלמות הכח הדברי בלמוד, ושלמות הכח המדמה ביצירה, ושלמות המדות בבטול המחשבה בכל התענוגים הנופיים והסר התשוקה למיני ההנדלות הסכליות הרעות, יש בהם בין השלמים יתרון רב בזה על זה מאד, ולפי זה היתרון בכל ענין משלש העצמות האלו יהיה יתרון מדרגת הנביאים כולם זו על זו. (מורה נבוכים חלק שני פרק לו)

52" ספר המעלות p. 20

53" Maimonides makes a similar observation in his מורה.

אי זה איש מאישי בני אדם שהשיג השפע ההוא חלק יותר גדול כפי הכנת החסר שלו וכפי התלמדו, תהיה ההשגחה עליו יותר בהכרח, אם ההשגחה היא נמשכת אחר השכל כמו שזכרתי, ולא תהיה אם כן ההשגחה האלהית בבני אדם כולם בשוה, אבל יהיה יתרון ההשגחה עממם שהיה השלמות האנושי זה על זה, ולפי זה העיון יתהייב בהכרח שתהיה השגחתו הנביאית עצומה מאד ולפי מדרגותם כנבואה, ותהיה השגחתו בהסידים ובטובים כפי חסידותם וישרונם, אחר שהשעור ההוא משפע השכל האלהי הוא אשר שם ידבר בפי הנביאים, והוא אשר ישר מעשיהם הטובים והשלמים חכמות החסידים במה שידעו. (מורה נבוכים חלק שלישי פרק יח)

F. does not speak of

54" Maimonides observes the same thing in his מורה, but Palaquera does not refer to him. He simply mentions רבותינו as his sources.

וכבר השיבו זה הענין בכ"ר ואמרו נובלת נבואה חלום, וזה דמוי נפלא, וזה כי נובלת הוא הפרי בעצמו ואישו אלא שנפל קודם שלמותו וקודם שיתבשל, כך פועל הכח המדמה בעת השינה היא פעולתו בעת הנבואה אלא שיש בו קצור ולא הניח אל תכליתה, (מורה נבוכים חלק שני פרק לו)

55" ספר המעלות p. 21



56-

אל השלוחיכני מלפניך ורום קדשך אל חקח ממני  
(תהלים נא יג)

57-

It is possible that Falaquera has the following reference in mind:

והאיש אשר ילוח אליו זה הענין יאמר עליו שצליחה עליו רוח ה',  
או לבשה אותו רוח ה', או נחה עליו רוח ה', או היה עמו ה',  
וכיוצא באלו השמות, וזאת היא מדרגת שופשי ישראל כלם אשר נאמר  
בהם על הכלל, וכי הקים ה' להם שופשים והיה ה' עם השפוש  
והושיעם, וזו גם כן מדרגת יועצי ישראל החשובים כלם,  
(מורה נבוכים חלק שני פרק מה)

58-

This reference could not be found in Aristotle. It is possible that Falaquera is quoting from a spurious Aristotelean work, The Theology of Aristotle, or else, directly from Plotinus. The following is the closest approximation to this reference in Plotinus.

"The Soul must remove from itself good and everything else, that it may receive the One alone, as the One is alone. When the Soul is so blessed, and is come to it, or rather when it manifests its presence, when the Soul turns away from visible things, and makes itself as beautiful as possible and becomes like the One; (the manner of preparation and adornment is known to those who practice it;) and seeing the One suddenly appearing in itself, for there is nothing between, nor are they any longer two, but one; for you cannot distinguish between them, while the vision lasts; it is that union of which the union of earthly lovers, who wish to blend their being with each other, is a copy. The Soul is no longer conscious of the body, and cannot tell whether it is a man or a living body or anything real at all; for the contemplation of such things would seem unworthy, and it has no leisure for them; but when, after having sought the One, it finds itself in its presence, it goes to meet it and contemplates it instead of itself. What it is when it gazes it has no leisure to see. When in this state, the Soul would exchange its present condition for nothing, no, not for the very heaven of heavens; for there is nothing better, nothing more blessed than this.



For it can mount no higher; all other things are below it, however exalted they may be..... Its happiness is no titillation of the bodily senses; it is that the Soul has become again what it was formerly, when it was blessed. All the things which once pleased it, power, wealth, beauty, science, it declares that it despises; it could not say this if it had not met with something better than these. It fears no evil, while it is with the One, or even while it sees him; though all else perish around it, it is content, if it can only be with him; so happy is it."

Plotinus, Enneads, 6.7.84. W. R. Inge, The Philosophy of Plotinus p. 184-185

59" ספר המעלות p. 22

60" (תהלים ק"ג ה) This citation is not altogether correct. It is made up of parts of two verses and not one: verse 5 beta and 6 alpha

הַמִּנְפֻשׁוֹ לִשְׁמָהּ: הַמִּשְׁפּוֹלֵן לִרְאוֹת בְּשָׁמַיִם וּבָאָרֶץ

61" עיר נברים עלה חכם (משלי כא כב)

62" ואל משה אמר עליך אל וחומר (שמות כד א)

63" וננה כאור תהיה (תהלים נ ד)

64" ספר המעלות p. 23

65" מה רב מוכך אשר צפנת ליראיך פעלת להוסיים בך נגד בני אדם (תהלים לא ב)

66" כי אין מעשה וחשבון ודעת וחכמה בשאול אשר אתה הלך שמה (קהלת ט י')

67" אמר ר' אלעזר אור שכרא הקב"ה כיום ראיון אדם צופה בו מסוף העולם ועד סופו (הגינה יב ע"ה)

68" ואין טוב אלא צדיק (יזמ"א לח ע"ב)

69" ספר המעלות p. 24

70- ספר המעלות p. 25

71- כל הנביאים כולם לא נתנבאו אלא לימות המשיח אבל לעה"ב עין  
לא ראתה אלהים זולתך יעשה למחכה לו (סנהדרין צט ע"א)

72- This reference could not be found in Aristotle. It is obviously neo-Platonic. Plotinus in his Enneads writes: "There are two reasons why the coming of the soul with the body brings difficulties. The first is that it hinders thought, the second that it fills the soul with pleasures, and desires, and pains ... (The Volkmann Text, Teubner Series: (IV. 8, § 2 (471) (Vol. II p. 145, 1.21 et seq.)) Fuller, p. 85

73- ~~This~~ Reference could not be found in Aristotle. It is rather neo-Platonic. We find in Plotinus an approximate reference: "Particular souls who exercise their natural inclination towards the intelligible and turn back to their source and at the same time govern what is lower than they, are like the night which, depending from the sun above, still does not grudge to spend itself upon the earth which lies beneath. Such souls must be unharmed by earth and remain with the World-Soul in the intelligible world, and united to her in heaven and sharing her rule. Even so kings rule conjointly with the King of all without descending from their royal thrones, and are of the same rank with him. But when souls pass from a universal to a particular and independent existence, and weary, as it were, of being conjoined with others, each reverts to her own individual life..... But as it is, the soul is captive and fallen and fettered, and worked through the senses because of this initial object to the use of the intellect. In this plight she is said to be buried, to be in a cave. But by turning towards thought she is said to be loosed from her bonds, and to rise, when she begins by virtue of her recollection to gaze upon real existences. For in spite of her fall, she preserves ever something of the higher world within her." Plotinus. Enneads, iv, 8, § (472A) (vol. ii. p. 147, 1.6 et seq.) Fuller, p. 316-316

74- ספר המעלות p. 28

75- בני אמי נחרו בי שמני נמרה את הכרמים כרמי שלי לא נמרהי  
(שיר השירים א ו)

76- This reference could not be found in Plato.

77- ספר המעלות p. 28

78- This reference could not be found in Aristotle.

79- ספר המעלות p. 28

80- ויה נפשו דשעכידו לאוריתא כחרן. (בראשית י"ב, ה, תרגום אונקלוס.) וישע אשל בבאר שבע,

The text erroneously gives the reference as (נב). The correct citation is (לג)

דעתיה דר"נ דאמר אשל פונדק, אברהם היה מקבל את העוברים ואת השבים, ומשהיו אובלין ושותין אמר לון בריכו והן אומרים מה ניסור? ואמר להון כרוך אל עולם שאכלנו משלו, הה"ד (בראשית כא) ויקרא שם בשם יהוה על עולם

*different  
quotation*

a- ארבעה נכנסו בפרדס ואלו הן בן עזאי ובן זומא אחר ורבי עקיבא אמר להם רבי עקיבא כשאתם מניעים אצל אבני שיש מהור אל האמרו מים מים משום שנאמר דובר שקרים לא יכון לנוד עיניו (תהלים קא). בן עזאי הציץ ומה עליו הכתוב אומר יקר

*What  
is this  
long  
quotation  
for?*

בעיני יהוה המצוה לחסידיו בן זומא הציץ ונפגע ועליו הכתוב  
אומר דבש מצאה אכול דייך פן תשבעו והקטאותו (משלי כה) אחר  
הציץ בנשיעות רבי עקיבא יצא בשלום. (הנני יד ע"ב)

82" ואמרתי לא אזכרנו ולא אדבר עוד משמו והיה בלבי כאש ביערת  
עצר בעצמתי ונלאיתי כלכל ולא אוכל (ירמיה כ ט)

837 ספר המעלות p. 29

84" וידר יעקב נדר לאמגר אם יהיה אלהים עמדי ושמרני בדרך הזה  
אשר אנכי הולך ונתן לי להם לאכל וכנר ללבש:  
(בראשית כח כ)

85" שוא ודבר כזב הרחק ממני ראש ועשר אל התן לי השריפני להם  
חקי (משלי ל ח)

86" ספר המעלות p. 30

87" אלהים אלי אתה אשחריך צמאה לך נפשי כמה לך בשרי  
(תהלים סג ג)

88" והיה בשמעו את דברי האלה הזאת והתברך כלכבו לאמר שלום יהיה  
לי בימשלותי לבי אלך למען ספות הרוה את הצמאה:  
(דברים כט יח)

The text erroneously gives the reference as י"ט

89" ויעז אברהם ויאמר הנה נא הואלתי לדבר אל אדני ואנכי עפר  
ואפר: (בראשית יח כז) ספר המעלות p. 31 and

90" (יבמות ע"ט, ילקוט שמואל כ א) contains no such reference.

91" והאיש משה ענו מאד מכל האדם אשר על פני האדמה:  
(במדבר יב ג)

927 גם לכל הדברים אשר ידברו אל תתן לבך אשר לא תשמע את עבדך  
מקלד: (קהלת ז כא)

93" אין הקב"ה משרה שכינתו אלא על ועשיר וחכם ועניו.  
(דברים לח)

Has a meaning fully in the context of F. - The reader of the thesis can not see connection

על, יחזקאל  
ל, כאלה, 15

94

Maimonides refers to this in his מורה נבוכים

אמנם היות יסודנו ההכנה והשלמות במדות ובדבריות עכ"פ, הוא  
אמנם אין הנבואה שורה אלא על חכם נבון ועשיר,  
(מורה נבוכים חלק שני פרק לב)

He comments on these last three terms in the שמונה

פרקים, as follows:

שכר  
ודע, נביא לא נתנבא אלא אחר שתחנה לו כל המעלות השכליות  
ורוב מעלות המדות, והחזקות שבהן, והוא אמרם (שבת צ"ב,  
נדריים ל"ח): "אין הנביאה שורה אלא על חכם נבון ועשיר."  
"וחכם" הוא כולל כל המעלות השכליות בלי ספק, "ועשיר" הוא  
במעלות המדות, רצוני לומר, ההסתעפקות, מפני שהם קוראים המסתפק:  
עשיר, והוא אמרם בגדר העשיר (אבות פרק ד'): "איזה עשיר השמה בזה  
בחלקו", רצוני לומר, שיספיק לו כמה שהמציא לו זמנו ולא יכאב במה  
שלא המציא לו וכן "נבון" הוא גם כן במעלות המדות, רצוני לומר,  
שינהיג בהותיו כפי הדעת והעצה, כמו שבארנו בפרק החמישי, והוא  
(אבות פרק ד'): "איזה נבון הכובש את יצרו",  
(שמונה פרקים פרק שביעי)

95 ספר המעלות p. 82

96 ועתה אם נא מצאתי חן בעיניך הודעני נא את דרכך ואדעך למען  
אמצא חן בעיניך וראה כי עמך הנני הזה: (שמונה ל"ג)

97 Falaquera probably was referring to the following passage  
in the מורה.

ואתה יודע כי אלו העניינים נקשרים קצתם בקצתם, והוא שאין  
במציאה זולתי השם יתברך ומעשיו בלם, והם כל מה שכללה אותו המציאה  
המציאה בלעדיו, ואין דרך להשינו אלא ממעשיו, והם המדברים על  
מציאותו. ועל מה שצריך שיאמין בו, רוצה לומר מה שיחוייב לו  
או ישולל ממנו יתברך, (מורה נבוכים חלק ראשון פרק לד)

98 שמונה פרקים. Maimonides makes a similar observation in his

וצריך לאדם שישעבד כחות נפשו כולם לפי הדעת, כפי מה שהק-  
דמנו בפרק שלפני זה, וישים לנגד עיניו תמיד תכלית אחת, והיא  
השגת השם יתברך כפי יכולת האדם לדעת אותו, וישים פעולותיו כולן,  
הנועותיו, מנוחתיו וכל דבריו מביאים לזו התכלית, עד שלא יהיה  
בפעולותיו דבר מפועל ההבל, רצוני לומר, פועל שלא יביא אל זאת  
התכלית. (שמונה פרקים פרק חמשי)



99" בכל לבבך בשני יצריך, כיצור טוב וביצור הרע (ברכות נ"ד)

100" The reference here to (דברים רבה י"א) is obviously wrong since דברים רבה extends only to י"א.

101" The reference to (שמות רבה מד) is likewise erroneous since the only verse commented on is לאכרהם.

102" ספר המעלות p. 33

103" This reference could not be found in Plato.

104" ספר המעלות p. 34

105" כי הנה רחיק יאבדו הצמתה כל זונה ממך (תהלים ענ כז)

106" ספר המעלות

107" Aristotle gives this as his definition of actual knowledge: "Actual knowledge is identical with its object." (De Anima, Book III, 429a20)

not identical with full statement in our passage!

108" ספר המעלות p. 35

109" ספר המעלות

Not by him!

110" Aristotle describes this:

"That, even when the external object of perception has departed, the impressions it has made persist and are themselves objects of perception." (Sennius, Ch. II, 460b 1-2)

111" ספר המעלות p. 36

112" ספר הנפש

De Anima, Aristotle

113" This reference could not be found in Aristotle.

114" סוף דבר הכל נשמע את האלהים ירא ואת מצותיו שמור כי זה כל האדם: (קהלת י"ב י"ג)

115- ויאמר אדני יען כי ננש העם הזה בפיו ובשפתיו כבדוני ולבו  
רחק ממני ותהי יראתם אחי מצות אנשים מלמדה:  
(ישעיה כט יג)

116- ספר המעלות p. 37

117- Aristotle makes a somewhat similar observation:  
"What choice then or possession of the natural goods--  
whether bodily goods, health, friends, or things-- will  
most produce the contemplation of God, that choice or  
possession is best; this is the noblest standard, but  
any that through deficiency or excess hinders one from  
the contemplation and service of God is bad; this man  
possesses in his soul, and this is the best standard  
for the soul-- to perceive the irrational part of the  
soul, as such, as little as possible." Ethica Eudemia,  
Book VII, 1249b16-22

118- This is obviously the reference that Falaquera had in  
mind. He does not quote it literally:  
"And in what way shall we bury you?  
In any way that you like, but you must get hold of me,  
and take care that I do not run away from you. Then he  
turned to us and added with a smile;- I cannot make  
Crito believe that I am the same Socrates who have been  
talking and conducting the argument; he fancies that I  
am the Socrates whom he will soon see a dead body-- and  
he asks, How shall he bury me? And though I have spoken  
many words in the endeavor to show that when I have drunk  
the poison I shall leave you and go to the joys of the  
blessed-- these words of mine with which I was comfort-  
ing you and myself, have had, as I perceive, no effect  
upon Crito.....I would not have him sorrow at my hard  
lot, or say at the burial, Thus we lay out Socrates, or  
Thus we follow him to the grave or bury him; for false  
words are not only evil in themselves, but they infect the  
soul with evil." (Phaedo, 115 C)

119- פן תתן לאחרים הודך לאכזרי, פן ישבעו זרים כחך ועצבך

בכית נכרי (משלי ה ט and י)

The text refers only to (משלי ה ט).

? 120- גדול כבודו בישועה הוד והדר <sup>ל</sup>תורה עליו (תהלים כא ו)

121- ספר המעלות p. 38

122- The reference is given as (ילקוט משלי כ ד). But ילקוט <sup>?</sup> <sup>א</sup>אם תבקשנה ככסף, while it comments on the phrase שטעוני, is a part of an early ילקוט המצוי.

makes no reference to the statement by ר. פנחס.

123- ספר המעלות p. 39

124- The following is the nearest reference that could be found in Aristotle:

"There is a faculty which is called cleverness; and this is such as to be able to do things that tend towards the mark we have set before ourselves, and to get it."

Ethica Nicomachea, Book VI, 1144a22

125- This reference is erroneous and should instead be (תמיד אמר לב מה יעבד אצלי ניהיה? אמרו ליה ימית עצמו (פרק ד לב

the text has the same in Hebrew

126- This reference could not be found in Plato.

127- ספר המעלות p. 40

128- Maimonides observes this in his מורה. Palaguer virtually uses the same phraseology.

כי כל אשר יחלשו כחות הנוף ותכבה אש התאוות יחזק השכל וירבה אורו וחזק השגתו וישמח במה שהשיג (מורה נבוכים חלק שלישי פרק נא)

129- <sup>ל</sup>עשית מבי יח <sup>ל</sup>עשית מבי יח

130- This reference is erroneous.

131- ספר המעלות p. 41

132- This reference could not be found in Aristotle.

133- Plato makes a similar observation, but he obviously is not the anonymous philosopher Palaquera is alluding to:  
"The body which is large when seen near, appears small when seen at a distance?"

True!

And the same objects appear straight when looked at out of water, and crooked when in the water; and the concave becomes convex, owing to the illusions about colors to which the sight is liable. Thus every sort of confusion is revealed within us; and this is that weakness of the human mind on which the art of conjuring and of deceiving by light and shadow and other ingenious devices imposes, having an effect upon us like magic." Republic Book X 602c

"Well, take the case of sight. Does not the nearness or distance of magnitudes obscure their true proportions, and make us opine falsely; and do we not find the same illusion happening in the case of pleasures and pains?" Philebus 42a

134- ספר המעלות p. 42

135- This reference could not be found in Aristotle.

136- ספר החכמות

137- ותספך ללדת את אחיו את חבל ויהי חבל רעה ואן וקין היה עכר  
אדמה: (בראשית ד ב)

138- ibid.

139- ספר המעלות p. 43

140- ספר המעלות p. 44

141- Jowett refers to the three faculties of the soul in his

analysis in the Index and says that it is in the Republic, where it is made the means of classifying the different forms of government. But a specific reference could not be found identical with the one cited by Falaquera. (Jowett Vol. (Jowett, Vol. 5) *s. above n. 45*

142" ספר המעלות p. 45

143" "Since happiness is an activity of the soul in accordance with perfect virtue, we must consider the nature of virtue; for we shall perhaps thus see better the nature of happiness. The true student of politics, too, is thought to have studied virtue above all things; for he wishes to make his fellow citizens good and obedient to the laws. As an example of this, we have the lawgivers of the Cretans and the Spartans, and any others of the kind that there may have been, and if this inquiry belongs to political science, clearly the pursuit of it will be in accordance with our original plan. But clearly the virtue we must study is human virtue; for the good we were seeking is human good and the happiness human happiness. By human virtue we mean not that of the body, but that of the soul; and happiness also we call an activity of the soul. But if this is so, clearly the student of politics must know somehow the facts about the soul, as the man who is to heal the eyes or the body as a whole must know about the eyes for the body; and all the more since politics is more prized and better than medicine; but even among doctors the best educated spend much labor acquiring knowledge of the body. The student of politics, then, must study the soul, and must study it with these objects in view; and do so just to the extent which is sufficient for the question we are discussing; for further precision is perhaps something more laborious than our purposes require. Ethica Nicomachea, Book I, 1102a5-26

144" ~~Platonides~~ makes a similar observation with regard to the ~~number~~ in his שמונה פרקים:



ואתה יודע, שתקון המדות היא רפואת הנפש וכחותיה, וכמו שהחפא אשר  
אשר ירפא הנופים צריך שידע תחלה חגוף אשר ירפאהו כולו, וחלקיו  
מה הם, רצוני לאמר, גוף האדם, וצריך שידע איזה דברים יחלוהו וי  
וישמור מהם, ואיזה דברים יבריאוהו ויכון אליהם, כן רופא  
הנפש חוצה לתקן מדות האדם צריך שידע הנפש וכחותיה בכללה  
וחלקיה, ומה יחלה אותה ומה יבריאה. (שמונה פרקים, פרק  
ראשון)

145- Aesculapius, the Greek god of medicine, was the son of  
Apollo and the nymph Coronis. He probably came from  
Thessaly. The centaur Cheiron taught him the art of  
healing. So great was his renown that temples were  
erected to him in many parts of Greece near healing  
springs and on high mountains. People slept in these  
sanctuaries in the hope that they would be cured. The  
most usual thanks offering by those who were healed was a  
cock. Zeus, fearing that Aesculapius might make all men  
immortal, slew him with a thunderbolt.

146- The following are not identical with Palequera's refer-  
ences, but they are the most proximate that could be  
found in Plato:  
"You have quite conceived my meaning, I said; and now,  
corresponding to these four divisions, let there be four  
faculties in the soul-- reason, answering to the highest,  
understanding to the second, faith (or conviction) to the  
third, and perception of shadows to the last-- and let  
there be a scale of them, and let us suppose that the sev-  
eral faculties have clearness in the same degree that  
their objects have truth."

Republic, Book VI, 511E

"At any rate, we are satisfied as before to have four  
divisions; two for intellect and two for opinion, and to  
call the first division science, the second understanding,  
the third belief, and the fourth perception of shadows,  
opinion being concerned with becoming, and intellect with  
being; and so as to make a proportion:  
As being is to becoming, so is pure intellect to opinion.

And as intellect is to opinion, so is science to belief,  
and understanding to the perception of shadows."  
Republic, Book VII, 583E

Book IV

147- ספר המעלות p. 46

148- The following is the nearest reference that could be found in Aristotle:

"Hence, we must ask in the case of each order of living things, What is its soul, i. e. What is the soul of plant, animal, man?" De Anima, Book II 414b31-32

149- ספר המעלות p. 47

150- אנרת הרכוח

151- ספר המעלות p. 48

152- Maimonides also speaks of this in his סורה,  
וזה ישלם על הרוב בבדידות ובהתפרדות, ופני זה ירבה כל חסיד  
להפרד ולהתבודד ולא יתחבר עם אדם רק לצורך הכרחי  
(סורה נבוכים חלק שלישי פרק נא)

153- ספר המעלות p. 49

154- כי שוב יום כהצריך מאלף בחתמי הסופר בבית אליהי סדור  
באהלי רשע (ועליו פד יא)

155- The reference here to דף ע"ה is erroneous.

156- ספר המעלות p. 50

157- The text fails to give a chapter and verse reference:  
ויאמר שאול לנשא כליו שלף חרבך ודקרני בה פן יבואו  
הערלים האלה ודקרני והתעללו בי ולא אבה נשא כליו כי ירא  
מאד ויקח שאול את החרב ויפל עליה: (שמואל א לא ד) and  
וימת שאול ושלושת בניו ונשא כליו גם כל אנשיו ביום ההוא  
יחד: (שמואל א לא ו)

158" ואחיתפל ראה כי לא נעשתה עצתו ויחבש את החמור ויקם וילך  
אל ביתו אל עירו ויצו אל ביתו ויחנק וימט ויקבר בקבר  
אביו: (שמואל ב יז כג)

159" This reference could not be found in Aristotle.

160" מורה, only סורה, only  
he calls it ~~התכלית~~ <sup>התכלית</sup> ~~התכלית~~:  
ר"ל ציור המושכלות ללמוד מהם דעות אמיתות באלהות וזאת היא  
התכלית האחרונה (סורה נבוכים חלק שלישי פרק נד)

161" ספר המעלות p. 51

162" This is not the reference Falaquera had in mind. The following is the nearest that could be found:  
"Virtue, too, is distinguished into kinds in accordance with this difference, for we say that some of the virtues are intellectual and others moral, philosophic wisdom and understanding and practical wisdom being intellectual, liberality and temperance moral. [For in speaking about a man's character we do not say that he is wise or has understanding, but that he is good tempered or temperate; yet we praise the wise man also with respect to his state of mind; and of states of mind we call those which merit praise virtues.  
Virtue, then, being of two kinds, intellectual and moral, intellectual virtue in the main owes both its birth and its growth to teaching (for which reason it requires experience and time), while moral virtue comes about as a result of habit..... Neither by nature, then, nor contrary to nature do the virtues arise in us, rather we are adapted by nature to receive them, and are made perfect by habit." Aristotle, Ethica Nicomachea, Book II, 1103a8-25

*This is the passage*

163" The reference to Gitin should read ג'טין ניש ע"כ. The reference to Horayos should read הוריות פ"ג י"ג.

164" יקרה היא מפניים וכל חפצך לא ישוו בה (משלי נ טו)

165- ר"מ מאיר<sup>מאיר</sup> מנין שאפילו עכו"ם ועוסק בתורה שהוא ככהן גדול?  
שנאמר אשר יעשה אותם האדם וחי בהם כהנים לויים וישראלים  
לא נאמר אלא האדם הא למדת שאפילו עכו"ם ועוסק בתורה הרי  
הוא ככהן גדול. (סנהדרין נש)

166- p. 52 ספר המעלות

167- This reference could not be found in Aristotle.

168- דלא מוסיף יסיף ודלא יליף קמלא ח"ב (אבות א, י"א)

169- Maimonides shows the same relationship between Intellect  
and Providence in his סורה.

אבל אאמין שההשגחה נמשכה אחר השכל המדובקת בו מפני  
שההשגחה אמנם תהיה ממשיכה ואש הוא שכל שלם שלמות אחריו,  
א"כ כל מי שנדבק בו דבר מן השפע ההוא כפי מה ששינהו מן  
השכל, ישינה מן ההשגחה. (סורה גבובכים חלק שלישי פרק יז)

170- p. 53 ספר המעלות

171- סרו מהר מן הדרך אשר צויתם עשו להם ענל מסכה וישתחוו לו  
ויזבחו לו ויאמרו אלה אלהיך ישראל אשר העלוד מארץ  
מצרים: (שמות לב ח)

172- שתה מים מבירך ונוזלים מתוך בארך (משלי ה טו)

173- ר" דוסתאי בר" יהודה אומר אם כנסת דברי תורה כדרך  
שכונסין משר אבור לסוף שאתה מנזל ומשקה אחרים שנאמר  
ונוזלים מתוך בארך (ילקוט שמעוני האזינו לב)

174- p. 54 ספר המעלות

175- ואמר רבי אושעיא למה נמשלו דפרי תורה לשלשה משקין הללו  
במים וביין ובחלב דכתיב הוי כל צמא לכו למים וכתיב לכו  
שבת ואכלו ולכו שברו בלא כסף ובלא מחיר יין וחלב לומר  
לך מה שלשה משקין הללו אין מתקיימין אלא בפחות שבכלים  
אף דברי תורה אין מתקיימין אלא במה שדעתו שפלה.  
(תענית ז, ע"א)

176- Falaguera quotes only part of this reference:

לבניך אלו תלמידים, וכן אתה מוצא בכל מקום התלמידים קרוים  
בנים שני (בנים אתם) ויצאו בני הנביאים אשר בבית אל, וכי  
בני הנביאים הם ואלא תלמידים היו, אלא מכאן שהתלמידים קרוים  
בנים, וכה"א ויגשבו בני הנביאים אשר ביריחו וכן אתה מוצא  
מזקיהו סלך יהודה שלמד תורה לכל ישראל וקראם בנים שנאמר  
בני עתה אל תשלחו. וכשם שהתלמידים קרוים בנים כך הרב  
קרוי אב שנאמר ואלישע רואה והוא מצעק אבי אבי  
(ילקוט שמעוני ואחנן תת"א)

177- ספר המעלות p. 55

178- "But again it (practical wisdom) is not supreme over  
philosophic wisdom, i. e. over the superior part of us  
any more than the art of medicine is over health; for  
it does not use it but provides for its coming into  
being; it issues orders, then, for its sake, but not  
to it. Further, to maintain its supremacy would be  
like saying that the art of politics rules the gods,  
because it issues orders about all the affairs of the  
state. A. Aristotle, Ethics Nichomachean, Book VII,  
1165a7-12

179- ספר המעלות p. 56

180- בלב נבון תנוח חכמה ובקרב כסילים תודע (משלי יד לג)

181- דברי חכמים בנחת נשמעים מזעקת מושל בכסילים: (קהלת ט יז)

182- לא יחפץ כסיל בתבונה כי אם בהתגלות לבו (משלי יח ב)

183- ספר המעלות p. 57

184- ~~הוא מציין את שמו של המורה בלי להודות לו~~ His name without making ack-  
nowledgement to Maimonides. But it is almost a word for  
word reproduction of the statement found in the מורה  
נבוכים.

ומפני הכרחי הנזק יבקשו צרכיו ההכרחיים לחם לאכול ובגד

ללבוש וכלו מורה, וזה דבר קל ויבין אותו כל אדם



ללבוש מבלתי מותר, וזה דבר קל ויניעו אליו כל אדם במעט מורה כשיספיק להם ההכרחי, וכל מה שתראהו מקשי זה הענין וכבודו עלינו, הוא מפני המותרות, בבקשת מה שאינו הכרחי יקשה אפילו מציאות ההכרחי כי כל אשר יתאוה האדם יותר מותרות, יהיה הענין יותר כבד, ויכלו הכחות והקנינים כמה שאינו הכרחי ולא ימצא ההכרחי. (מורה נבוכים חלק שלישי פרק יב)

185- "And for this reason, all men think that the happy life is pleasant and weave pleasure into their ideal of happiness--and reasonably, too; for no activity is perfect when it is impeded, and happiness is a perfect thing; this is why the happy man needs the goods of the body and external goods, i. e. those of fortune, viz. in order that he may not be impeded in these ways."  
*Ethica Nicomachea*, Book VII, 58b18-17  
This is the closest reference we could find.

186- אולת אדם תסלק דרכו ועל יהוה יזעף לבו (משלי יט ג)

187- אמר שמעון הצדיק מימי לא אכלתי אשם נזיר ממא חוץ מאדם אחד שבא אלי מן הדרום יפה עינים ושוב רואי וקייצותיו סדורות לו תלתלים אמרתי לו בני מה ראית לשחת שער נאה זה אמר לי רועה הייתי לאבי בעירי והלקתי לשאוב מים מן המעיין ונסתכלתי בבכואה שלי ופחז יצרי עלי ובקש למורדני מן העולם אמרתי לו ריקי מפני מה אתה מתנאה בעולם שאינו שלך שמופך להיות רימה ותולעה העבודה שאנלחם לשמים עמדי ונשחקיו על ראשו אמרתי לו כמותך ירבו נזירים בישיאל עליך הכתוב אומר איש כי יפליא לנדור נדר נזיר להזיר לה". (נזיר ד, ע"ד)

188- p. 58 ספר המעלות

189- ~~The~~ identical reference could not be found in Aristotle. The following are the most proximate:  
"Truthfulness is a mean between self depreciation and boastfulness. It has to do, of course, with words, but

not with all words. For the boaster is he who pretends to have more than he has, or to know what he does not know; while the self-depreciator, on the other hand, lays claim to less than he really has and does not declare what he knows, but tries to hide his knowledge. But the truthful man will do neither of these things. For he will not pretend either to more than he has or less, but will say that he has and knows what as a matter of fact he does have and does know." Maxima Moralia 1193a28-35

"Let us now describe those who pursue truth or falsehood alike in words and deeds and in the claims they put forward. The boastful man, then, is thought to be apt to claim the things that bring glory, when he has not got them, or to claim more of them than he has, and the meek modest man on the other hand to disclaim what he has or to belittle it, while the man who observes the mean is one who calls a thing by its own name, being truth ful both in life and in word, owning to what he has and neither more nor less. Now each of these courses may be adopted either with or without an object. But each man speaks and acts and lives in accordance with his character, if he is not acting for some ulterior object. And falsehood is in itself mean and culpable, and truth noble and worthy of praise. Thus the truthful man is another case of a man who, being in the mean is worthy of praise, and both forms of untruthful man are culpable, and particularly the boastful man." Ethica Nicomachea 1127a18-33

190" Maimonides makes the same observation in his מורה נבוכים,

והסבה החמישית, העסק בצרכי הנופות אשר הם השלמות הראשון, ובלבד אם יחובר אליהם העסק באשה ובבנים, כל שבאדם יחבר לזה בקשת מותרים המחיה שהם שבע חלק כפי הסדות והמנהגים הרעים, שאפילו האדם השלם כמו שזכרנו, כשירבו עסקיו באלו הדברים הצריכים וכל שכן שאינם צריכים, והגדל תשוקתו אליהם, יחלשו תשוקותיו העיוניות וישחקו, ויהיה בקשו אליהם כהפסק ורפיון ומיעוט השנחה, (מורה נבוכים חלק ראשון פרק לד)

- 191- ומוצא אני מר ממות את האשה אשר היא מצודים וחרטים לבה  
אסורים ידיה מוב לפני האלהים ימלט ממנה וחושא ילכד בה:  
(שחלת ז. כו)
- 192- מוב לשבת על פנה נג מאשת מדונים ובית חבר (משלי כא ט)  
193- ספר המעלות p. 59
- 194- חכן בחוץ מלאכתך ועתה בשדה לך אחר ובנית (משלי כד כו)
- 195- This reference could not be found in Aristotle.
- 196- מי יתנני במדבר מלון ארמים ואעזבה את עמי ואלכה מאתם כי  
כלם מנאפים עצרת בנדים: (ירמיה 6 א)
- 197- רבי אלעזר בן עזריה אומר גכל מי שאינו עוסק בפריה ורביה  
כאילו סמץ הדמות (יבמות ס"ד, ע"ב)  
Text gives the reference as (נ"ד).
- 198- This reference could not be found in Plato.
- 199- ספר המעלות p. 60
- 200- יהושע בן פרחיה אומר עשה לך רב וקנה לך חבר והוי 3 את כל  
האדם לכל זכות (משנה אבות פ"א ו)
- 201- This reference could not be found in Aristotle.
- 202- This reference could not be found in Aristotle.
- 203- נבהל להון איש רע עין ולא ידע כי חסר יביאנו:  
(משלי פ"ח כב)
- 204- ספר המעלות p. 62
- 205- Respectively: astronomy, medicine, mathematics.
- 206- ספר המעלות p. 63

- 207- על חנזל דל הוא ואל תדכא עני בשער: (משלי כב כב)
- 208- כי ברוך חכמה רב כעס ויחסיף דעת יוסיף מכאוב:  
(קהלת א יח)
- 209- Falaquera probably had the following in mind:  
"For I have been bitten by a more than viper's tooth; I have known in my soul, or in my heart, or in some other part, that worst of pangs, more violent in ingenious youth than any serpent's tooth, the pang of philosophy, which will make a man say or do anything." Plato, *Symposium*, 218A
- 210- ספר המעלות p. 64
- 211- לב צדיק יהנה לענות ופי רשעים יביע רעות: (משלי לו כה)
- 212- לב חכמים בבית אבל ולא כסילים בבית שמחה: (קהלת ו ד)
- 2137 This reference could not be found in Aristotle. It is obviously neo-Platonic. This idea is developed in Plotinus:  
"It consists in forsaking the intellectual vision of the whole which she shares with the World-Soul, as a part thereof, and in allowing her particular part of the whole to engage her attention and interest. By virtue of her union with the body one might say she is endowed with two eyes, not one: the eye of reason, a heritage from Mind, and the eye of sense; the bird's eye that sees the universe spread beneath it in its totality, sub specie aeternitatis, and the eye that looks away on a level before it, passing discursively from one part to another, and never grasping all the parts synoptically. So long as she keeps the second eye shut, or at any rate so long as she subordinates and subsumes what she sees with it beneath the intellectual vision of the other, all is well with her. But if she allows its sights to interest and attract her, to draw her from the rational point of view and to blur it, she

becomes immersed in sense, subject to the solicitations of the passions, sees things only in part and temporal sequence, and loses the intellectual vision of the whole." B. A. G. Fuller, The Problem of Evil in Plotinus, p. 313

214- ~~An anonymous philosopher is credited with this quotation.~~  
Maimonides makes the same observation in his סורה.

ומבואר הוא גם כן שזה השלמות האחרון הנכבד א"א לחניע אליו אלא אחר הניע השלמות הראשון<sup>כ</sup> האדם א"א לו שיצייר מושכל ואפילו ילמדוהו אליו כל שכן שיתעורר לו מעצמו, בעוד שיש לו כאב או רעב חזק או צמא או חום או קור חזק, אבל אחר הניע השלמות הראשון אפשר להניע אל השלמות האחרון אשר הוא הנכבד בלא ספק, והוא סבת החיים המתמידים לא זולתו. ~~מורה נבוכים~~ חלק שלישי פרק כז

215- ספר המעלות p. 65

216- The text gives the citation as (ג). The correct citation is (ה).

נר אנכי בארץ אל תסתיר ממני מצותיך (תהלים קיט יט)

217- מזור הייתי לאחי ונכרי לבני אמי (תהלים סט ט)

218- קצר אפים וקשה אורח ואיש מוסר וישנה (משלי יג יא)

219- אמר אב"א<sup>י</sup> צורבא סרבנן במרחמן ליה בני מחיא לאו משום דמעלי מפי אלא משום דלא מוכח להו במילי דשמעיא (כתובות ק"ה, ע"ב)

220- ספר המעלות p. 66

221- This reference could not be found in Plato.

222- וארח צדיקים כאור נזנה הולך ואור עד נכון היום: (משלי ד יח)

223- דרך רשעים כאפלה לא ידעו במה יבשלו: (משלי ד יט)



224- אלו הרעות הנפלות בין בני אדם מקצתם אל קצתם לפי הכוונות והתאוות והרעות והאמונות, כלם נ"כ נמשכות אחר ההעדר, מפני שהם כלם מחוייבים לסכלות ר"ל מהעדר החכמה, כמו שהסומא מפני שהוא חסר הראות נכשל תמיד, מחבל בעצמו ועושה חבורות לזולתו גם כן, מפני שאין אצלו סי שיוורו הדרך, כן כותב בני אדם כל איש כפי סכלותו יעשה בעצמו ובזולתו רעות גדולות בחק אישי הסין, ואילו היה שם חכמה אשר יחסה לצורה האנושית כיחס הכח חרואה אל העין היו נפסקין נזקיו כולם לעצמו ולזולתו, כי בידיעת האמת תסור השנאה והקטמיה ויבטל היוזק בני אדם קצתם לקצתם, (סורה נבוכים חלק שלישי פרק יא)

225- The text gives the citation as (נ), The correct citation is (קה). *Means letter נ*  
נר לרגלי דברך ואור לנתיבותי: (תהלים קיש קה)

226- The reference of (ב"כ, ח) is correct. But the other reference given under the same footnote (ב"ק, ד) is not. There, (ב"ק, ד) the author is not רב but rather ר' יונתן and reads as follows:  
אמרש בה נחמני א"ה יונתן אין קנהעננה טעה לעולם אלא כוסין שהרשעים בעולם.

227- It is likely that Falaquera had the following in mind:  
"Now every wicked man is ignorant of what he ought to do and what he ought to abstain from; and it is by reason of error of this kind that men become unjust, and, in general, bad." - Abba Nicholas, Book III, 1110b 27-29

228- ספר המעלות p. 67

229- אל ~~ה~~ לנשים חלך ודרכיך למחות מלכין (משלי לא נ)

230- Falaquera copied this entire section right out of the *But he quotes Maimonides!* סורה נבוכים even to the extent of citing the Aristotelian reference given by Maimonides and cited by us under note 221. He did not use the Ibn-Tibbon text, which is herewith quoted:

וכן כל ב"ח אמנם ימות ויחלה מפני החמר שלו לא מפני צורתו,  
 וכל פשעי האדם וחשאייו אמנם הם נמשכים אחר החמר שלו לא  
 מפני צורתו, ומעלותיו כלם אינם נמשכות רק אחד צורתו, והחמשל  
 בו שהשנת האדם את בוראו וציירו כל מושכל והנהינו תאוותיו  
 וכעסו והסתכלו במה שצריך לבחור בו ובמה שרצו לרחקו כל זה  
 נמשך אחר צורתו אבל מאכליו ומשתיו ומשגליו ורוב תאוותיו  
 בהן וכן כעסו וכל מדה רעה שתמצא לו הכל נמשך אחר החמר  
 שלו, וכאשר התבאר שהענין כן, ולא היה אפשר בנזירת החכמה  
 האלהית שימצא חמר מבלתי צורה ולא שימצא צורה מאלו הצורות  
 מבלתי חמר, והתחייב הקשר זאת הצורה האנושית הנכבדת מאד אשר  
 ביארנו שהיא צלם אלחים ודמותי, בזה החמר העפרי החשוך המביא  
 אותו לכל חסרון והפסד, נתן לה, ר"ל לצורה האנושית יכולת על  
 החמר וממשלה ושלטון עד שתכריחהו ותמנע תאוותיו ותשיבם על  
 מה שאפשר מן היושר והשווי, ומהנה נחלקו מדרגות בני אדם, כי  
 יש מבני אדם אנשים שכל השתדלותם המיד הנכבד לבחור ולבקש  
 העמידה המתמדת כפי נזירת צורתו הנכבדת, ולא יחשוב רק בציור  
 מושכל והשגות דעת אמתי בכל דבר והדבק בשכל האלהי השופע עליו  
 אשר ממנו נמצאה הצורה ההיא, וכל אשר יביאהו צרכי החמר  
 ותאוותיו ללכלוכיו וחרפתו המפורסמת, יצמער על מה שמשקע בו  
 ויכוש ויכלם ממה שנוגע בו וישתדל למעט מן החרפה ההיא בכל יכולתו  
 ולהשמר ממנה בכל צד, כאדם שכעס עליו המלך וצוהו לפנות זבל ממקום  
 למקום לבזותו, שהאדם ההוא ישתדל בכל יכולתו להסתתר בעת הכזיון  
 ההוא, ואולי יפנה דבר מועט למקום קרוב כדי שלא יתלכלכו ידיו  
 ולא בגדיו ושלו וראהו אדם, כן יעשה מי שהוא בן חורין, אמנם  
 העבד ישמח בזה ויראה שלא עסמו עליו נזרח גדול, וישליך כל גופו  
 זבל ההוא וילכלך פניו וידיו ויפנה בפרהסיא והוא ישחק וישמח,  
 כן עניני בני אדם, כי מבני אדם אנשים כמו שאמרנו שכל צרכי  
 החמר אצלם חרפה ונגות וחסרון התחייבו בהכרח ובלבד חוש המשוש  
 אשר הוא חרפה עלינו כמו שזכר אריסטו אשר בעבורו נתאוה למאכל  
 ולמשתה ולמשגל, כי צריך למשכיל למעט מהם מה שאפשר ולהשמר מהן  
 ולהצמער בעשותו אותן, ושלא ידבר בהן ולא ירחיב בהן המאמר  
 ולא יעשו חבורות לאלה הדברים, אבל יהיה האדם מושל על אלו  
 התאוות כולן לקצר בהן כפי יכולתו ולא יעשה מהם אלא מה שאי אפשר  
 זולתו, וישים תכליתו תכלית האדם מאשר חוש אדם, והוא ציור  
 המושכלות לא זולת זה, אשר החזק והנכבד שבהן השגת השם המלאכים  
 וזאת יכולתו כפי יכולתו, ואולי יאמר שזהו מיד

ושאר פעולותיו כפי היכולת ואלו האנשים הם עם השם המיד, והם אשר נאמר להם אלהים אתם ובני עליון כלכם, וזהו המבוקש מן האדם ר"ל שזאת היא תכליתו, אמנם האחרים הנבדלים מהשם והם המון הסכלים הם בהפך זה, בשלו כל מחשבה והשכלות כמושכל במאכל ובמשגל ולא בדבר אחר, כמו שנאמר **ברשעים** בהיותם שופים במאכל ובמשתה ובמשגל, אמר וגם אלה ביין שנו ובשכר תעו וגו', (מורה נבוכים חלק שלישי פרק ט)

231<sup>-</sup> This reference could not be found in Aristotle.

232<sup>-</sup> ספר המעלות p. 68

233<sup>-</sup> ~~הא דאמרי~~ <sup>בן חורין</sup> ~~Scripture has~~ <sup>בן חורים</sup>.   
 אשריך ארץ שמלכך בן חורים ושריך בעת יאכלו בנכורה ולא בשתי: (קהלת י יז)

234<sup>-</sup> אז לד ארץ שמלכך נער ושריך בבקר יאכלו: (קהלת י יז)

235<sup>-</sup> ספר המעלות p. 69

236<sup>-</sup> ספר המעלות p. 70

237<sup>-</sup> This reference could not be found in Aristotle.

238<sup>-</sup> למה זה מחיר ביד כסיל לקנות חכמה ולב אין: (משלי יז מז)

239<sup>-</sup> An ~~ancient~~ <sup>ancient</sup> philosopher is credited with this quotation. Maimonides makes the same observation in his מורה.

מכלל כוונת התורה השלמה גם כן להרחיק התאוות ולכוז בהם למעטם בכל יכולת, שלא יכוין מהם אלא ההכרחי, וכבר ידעת שרוב תאוות ההסון ושלותם אמנם הוא בהרבות במאכל, ובמשתה, ובמשגל, וזהו המבמל לשלמות האדם האחרון, המזיק לו ג"כ בשלמותו הראשון המפסיד לרוב ענייני אנשי המדינה והנהגת הכית, כי בהמשך אחר התאוה לבד כמו שיעשו הסכלים, יבטלו התשוקות העיוניות ויפסד הנוף ויאבד האדם קודם זמנו המכעי, וירבו האנחות והדאגות ותתרכה הקנאה והשנאה והמלחמות

לקחת מה שביד זולתו, והמביא לכל זה היות הסכל משים ההנאה  
לכד תכלית מכוונת לעצמה, (סורה נבוכים חלק שלישי פרק  
לג)

240" ספר המעלות p. 71

241" This reference could not be found in Aristotle.

242" והיה לכם לציצת וראיתם אתו וזכרתם את כל מצות יהוה ועשיתם  
אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים  
אחריהם: (במדבר טו למ)

243" ספר המעלות p. 72

244" Here Palaquera gives only part of the rabbinical refer-  
ence: The actual citation is:

הוא רבי יהושע אומר חסיד שומה ורשע עומם ואשה פרושה  
ומכות פרושים הרי אלו מבלי עולם. (סוטה ח)

245" ספר המעלות p. 73

246" Maimonides also comments on the fact that originally Job  
followed Tradition, then later, followed Reason.

ואמנם היה איוב מדמה שאלו שיחשבו הצלחות הם התכלית,  
כבריאות והעושר והבנים, כל עוד שהיה יודע השם על דרך הנדה  
וספור לא על דרך עיון, ומפני זה היה במבוכות ההם ואמר  
המאמרים ההם, וזהו ענין אמרו לשמע און שמעתוך ועתה עיני  
ראתך על כן אמאם ונחמתי על עפר ואפר,  
(סורה נבוכים חלק שלישי פרק כג)

247" איפה היית ביסדי ארץ הנד אם ידעת בינה: (איוב לח ד)

248" על מה אדניה המבקעו או מי ירה אבן פנתה: (איוב לח ו)

The alpha part of verse (ח) is quoted, but the text makes  
no scriptural reference:

ויסך בדלתים ים, בניחו מרחם יצא: (איוב לח ח)

249<sup>-</sup> Similarly, the alpha part of verse (י') is quoted, but the text makes no scriptural reference:

וּתְהַפֵּךְ כְּחוֹמֶר חוֹתָם וְיִצְבוּ כְמוֹ לְכוּשׁ: (אִיּוֹב ל"ח י')

250<sup>-</sup> הִבֵּאתִי אֶל אוֹצְרוֹת שְׁלֹנִי וְאוֹצְרוֹת בְּדֵד הִדַּאתִי: (אִיּוֹב ל"ח כ"ב)

251<sup>-</sup> The text cites no specific verse. It is likely that Falaguera is referring either to (תְּהִלִּים י"ח מו) or (שְׁמוּאֵל ב' כ"ב ה).

252<sup>-</sup> וְנוֹנָה כְּאוֹר וְהָיָה קֶרְנִים מִיָּדוֹ לוֹ וְשֵׁם הַבִּיּוֹן עֹזָה: (תְּהִלִּים נ' ד')

253<sup>-</sup> ספר המעלות p. 74

254<sup>-</sup> אָמַר ר' יוֹסֵף בֶּר הָמָא אָמַר ר' שֶׁשֶׁת מַאי דְכוּיֵּב אוֹרֵךְ יָמִים  
כִּימִינָה בְּשִׁמְלָה עוֹשֶׁר וְכַבּוֹד אֵלָּא כִּימִינָה אוֹרֵךְ יָמִים אֵיכָא  
עוֹשֶׁר וְכַבּוֹד לֵיכָא אֵלָּא לְמִימִינִין בֵּה אוֹרֵךְ יָמִים אֵיכָא וְכָל שְׁכָן  
עוֹשֶׁר וְכַבּוֹד לְמִשְׁמָאִילִים בֵּה עוֹשֶׁר וְכַבּוֹד אֵיכָא אוֹרֵךְ יָמִים לֵיכָא.  
(שְׁבִת ס"ג)

255<sup>-</sup> ספר המעלות p. 75

256<sup>-</sup> לֵב חֶכֶם לִימִינוֹ וְלֵב כְּסִיל לְשִׁמְיָאֵלוֹ: (קְהֵלֵת י' ב')

257<sup>-</sup> The text gives the reference as (יִלְקוֹשׁ הָאֲזִינָן תְּתַקֵּם"ו). But there is no such citation in the יִלְקוֹשׁ שְׁמֵעוֹנִי.

258<sup>-</sup> ספר המעלות p. 76

259<sup>-</sup> Hippocrates, the father of medicine, was born on the island of Cos about 460 B. C. Next to nothing is known about him, and few, if any, of the books which bear his name are his. Plato mentions him in Protagoras, 311A and Phaedrus, 270G, but does not give any information about him or his work. The Hippocratic Collection, a compilation of medical treatises, was probably put together by book dealers between the third century B. C.



and the third century A. D., and is not the work of Hippocrates.

260- ספר המעלות p. 77

261- The text refers only to verse 7. It should also have cited לא.

על שדה איש עצל עברתי ועל אדם חסר לב: והנה עלה כלו  
קמסונים כסו<sup>כרם</sup> חילים ונדר אבניו נהרסה: (משלי כד ל and לא)

262- מעשה באחד שמתה אשתו והניחה בן לינק ולא היה לו שכל מניקה  
ליתן ונעשה לונם ונפתחו דבין כשני דרי אשה והניק את בנו.  
(שבת נ"ג, ע"ג)

263- This is probably the reference that Palaquera has in mind.

"As a general rule milk is not found in the male of man or of any other animal, though from time to time it has been found in a male; for instance, once in Lemnos a he-goat was milked by its dugs (for it has by the way two dugs close to the penis) and was milked to such effect that cheese was made of the produce, and the same phenomenon was repeated in a male of its own begetting. Such occurrences, however, are regarded as supernatural and fraught with omen as to futurity, and in point of fact when the Lemnian owner of the animal inquired of the oracle, the God informed him that the portent foreshadowed the acquisition of a fortune."  
Aristotle, Historia Animalium Book III, 522a 12-19

Also:

"Milk by the way is found at times in the male, but with the male, the flesh of the breast is tough, with the female it is soft and porous." Aristotle, Historia Animalium, Book I, 493a 14-16

264- ספר המעלות p. 78

265" ההוא נברא דמוה קא אזיל בעבר ימינא נפל עליא אריא  
אתעביד ליה ניסא ואיתצל מיניה אתא לקמיה דרבא וא"ל כל  
אימת דמשיית להתם בריך ברוך שעשה לי נס במקום הזה.  
(ברכות נ"ד)

266/ איכה תאמרו חכמים אנחנו ותורת יהוה אתנו אכן הנה לשקר  
עשה עם שקר ספרים: (ירמיה ה ה)

267" This reference could not be found in Plato. It is  
barely possible that Palaquera had in mind the follow-  
ing reference:  
In the Grito, where Socrates points out that he cannot  
leave Athens to escape death-- he, Socrates, who has  
talked of justice and virtue and obedience to the laws  
for so long. He must stay and die in accordance with  
what he has always said.

268" ואמר ריש לקיש קשום עצמך ואחר כך קשום אחרים.  
(ב"ם קז ע"ב)

269/ ספר המעלות p. 79

270" This reference could not be found in Aristotle.

271" ספר המעלות p. 80

272" This reference (ברכות ה) is incorrect.

273" גדולה שנאה ס'ונאית עמי הארץ לתלמיד חכם יותר משנאה  
ששונאין ע"ה את ישראל ונשותיהן יותר מהן.  
(פסד"ם ס"ט, ע"ב)

Palaquera also refers to the following:

אמר י"ן ר' עקיבא כשה"תי עם הארץ אמרתי מי יתן לי תלמיד  
חכם ואנשכנו בחסור, אמרי לו תלמידך, ר' אמור ככלב, אמר  
להן זה נושך ושובר עצם וזה נושך ואינו שובר עצם.  
(פסד"ם ס"ט, ע"ב)

in פסד"ם this last statement actually precedes the first.

275" ספר המעלות p. 81

276" תני רבי ישמאל ברבי יוסי אמר תלמידי חכמים כל זמן שמזקינין חכמה ניתוספת בהם שנאמר בישישים חכמה ואורך ימים תבונה ועמי הארץ כל זמן שמזקינין ממשות ניתוספת בהן. (שבת קנ"ב)

277" The text gives the wrong (י"א) citation. The verses cited are (י"ב alpha) and (י"ב beta).  
בישישים חכמה, וארך ימים תבונה: (א"ב י"ב)  
מסיר שפה לנאמנים, ושעם זקנים יקח: (א"ב י"ב)

278" This reference could not be found in Plato.

279" ספר המעלות p. 82

280" שמונה פרקים. Maimonides uses the same metaphor in his Principles of the Law.  
אמנם בריאות הנוף וחלין מלאכת הרפואות תחקור עליהם וכמו שחולי הנוף ידמו להפסד הרגשותיהם במה שהוא מר שהוא מתוק ובמה שהוא מתוק שהוא מר. (שמונה פרקים פרק שלישי)

Aristotle makes a similar statement in his Ethics.  
"The same things delight some people and pain others and are painful and odious to some and pleasant to and liked by others. This happens, too, in the case of sweet things. The same things do not seem sweet to a man in fever and a healthy man-- nor hot to a weak man and one in good condition." Ethics Nichomachean, Book X, 1176a 10/14

281" שמחה לצדיק עשות משפט ומחנה לפועלי און: (משלי כא טו)

282" The text gives the wrong (טו) reference. The correct citation is: (משלי),  
דרך אור ישר בעיניו ושמע לעצה חכם: (משלי יב טו)

283" וכליעל בקוץ מנד כלהם כי לא בידו יקחו: (שמואל ב כג ו)

284/ ספר המעלות p. 88

## Bibliography

- 1- R. Shem Tob Ben Joseph Ibn Falaquera..... ספר הסעלות  
Venetianer Edition  
1491, 1492
- 2- B.A.G. Fuller.....The Problem of Evil in Plotinus  
Cambridge, at the University Press  
1912.
- 3- A. K. Griffin.....Aristotle's Psychology and Conduct  
Williams and Morgate Ltd.  
London, 1931.
- 4- I. Husik.....History of Medieval Jewish Philosophy  
The Macmillan Co.  
New York, 1918.
- 5- W.R. Inge.....The Philosophy of Plotinus  
Longmans, Green & Co. 2 vols.  
New York, 1923.
- 6- B. Jowett.....Dialogues of Plato  
Macmillan & Co., 5 vols.  
New York and London, 1892.
- 7- Moses Maimonides..... מורה נבוכים  
בהעתיקת הרב ר' שמואל אבן תיבון  
ללשון, בדפוס ר' יצחק אבן אלדסאן, תר"ב
- 8- Moses Maimonides..... שמונה פרקים  
הוצאה מרקל'ין  
ורשה, תרפ"ד
- 9- H. Malter.....Shem Tob Ben Joseph Falaquera  
The Jewish Quarterly Review  
New Series, Vol. I, p. 151.

- 10- W.D. Ross.....The Works of Aristotle  
Oxford, at the Clarendon Press,  
II vols., 1930.
- 11- W.D. Ross.....Aristotle  
Methuen & Co., Ltd.  
London, 1923.
- 12- Bible
- 13- Midrash
- 14- Mishneh
- 15- Talmud