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A STUDY OF MANASSEH BEN ISRAEL'S
"NISEMATH HAYYIM"

b y

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BIBLIOGRAPHY

I

BIOGRAPHY OF MANASSEH BEN ISRAEL

The horrors of the Inquisition which raged in Portugal from the middle of the sixteenth century had abated for several years only to be renewed with greater zeal upon the accession of Philip III. Two men and five women were burned in Lisbon, August 3, 1603, on the charge of being "secret Jews". This event was but a prelude to the great auto-da-fe which occurred in the same city, January 16, 1605, when one hundred and fifty men and women confessed adherence to the Jewish faith. The penalty involved was an exorbitant fine. The majority of those who had been tried before the ecclesiastical court together with others who feared a similar fate left their home with their wives and children. They headed for Amsterdam, which for about twenty years had received Jewish refugees hospitably.

Among the emigres who set out for the prosperous capital of Holland was Joseph ben Israel, now deprived of his property and wealth, and distraught with the threatening persecution. Just a few months before this flight, there had been born Manasseh ben Israel.

In Amsterdam, Joseph did not delay to provide for the education of his son. He was entrusted to the care of Isaac Uzziel, a native of Fez, rabbi of the new congregation, "Neveh Shalom", opened in 1608. Uzziel was not only a rabbi and Hebrew poet but he also attained some note as a mathematician and physician. From the very first Uzziel had an exalted opinion of his young pupil, Manasseh, who made remarkable progress and preached before the "Neveh Shalom" congregation at the age of fifteen. His master did not live to see Manasseh bring his promising abilities to fruition, for he died when his pupil was but sixteen (1620). At the age of eighteen, Manasseh succeeded his teacher as rabbi of "Neveh Shalom". It is interesting to observe that the Portuguese

vernacular was the language used by the young rabbi in his sermons.

About the time of his election as rabbi of "Neveh Shalom", Manasseh married Rachel Soeira. This young woman had been outwardly raised as a Christian; in reality she was a great grand-daughter of Don Isaac Abravanel. This marriage brought Manasseh great happiness, for he firmly believed that the Abravanel family were the direct descendants of King David. This had, it appears, more than a passing effect upon him. Although he never entertained illusions as to the messiahship, it can be readily seen that the family connection formed by his marriage inclined him to play the part of a redeemer of his people in the later years of his life. Manasseh had a daughter, Hannah, and two sons, Joseph and Samuel.

The prodigy continued his brilliant career and soon won the reputation of being one of the best orators of the Amsterdam pulpit, rivaling even Isaac Aboab de Fonseca, who from 1626 on was the rabbi of the third congregation in Amsterdam, Beth Israel (founded in 1618). Ben Israel was praised as "a great river of eloquence".

Together with his preaching Manasseh engaged in tutoring the youth among his congregation. Yet the income from both these pursuits did not furnish him a suitable livelihood. Goaded on by the economic motive, Manasseh started the first Hebrew press in Amsterdam. On January 12, 1627, the first production left his press; it was a Hebrew Prayer Book, according to the Spanish rite. This is said to be the earliest Hebrew work that appeared in Amsterdam. The Hebrew Grammar of his teacher, Isaac Uzziel, followed soon thereafter. Nine months later Ben Israel began his literary career with the publication of the volume entitled "Penai Rabbah", an index to the Midrash Rabbah. The rabbi and publisher was now twenty-four years old. He published many other standard Hebrew words, such as, "Chamisha Chumshai Torah" (1631);

Sefer Tehilim, and "Esrin ve-Araba" (Biblia Hebraica, 1639).

Ben Israel understood ten languages and printed works in five: Hebrew, Latin, Portugese, Spanish, and English. As he wrote in his "Thesouro des Dinim" (page 151a, quoted from Kayserling's notes, page 72), "Nem Conhecimento de dez linguas como en..." He wrote Hebrew, Portugese and Spanish rather well, and was surprisingly skilled in English. However, he could not converse in Latin or write it as fluently as he did the other tongues at his command.

Manasseh's works have been classified into three groups (Kayserling, page 12): "Theological Philosophy", "Theological Expositions", and "Historical Writings". The character of Ben Israel's writings will be the burden of the second chapter; however, to continue the account of his life, much of which was spent in literary activity, his works will be enumerated.

The foundation of his fame was laid by the publication of the "Conciliador" ("The Conciliator"). The first part of this work was published in 1632. Hardly ever before had a work written by a Jew met with such general reception. The second part of the "Conciliador" appeared in 1641; in 1640, there followed the third; the fourth and final part was published in 1651. As to the nature of this work--it aimed to reconcile the inconsistencies in the Bible, especially the Pentateuch, by the traditional rabbinical method. The "Conciliador" is said to be the first book written in a modern language by a Jew, which had independent interest for gentile readers. It brought Manasseh ben Israel to the attention of the learned of Europe.

In the first group, "Theological Philosophy", there are works on creation, the soul, immortality, resurrection, sin, etc. Such are: "De Termino Vitae" ("On the Termination of Life"), issued in Latin 1639; "De Resurrectione Mortuorum" ("Concerning the Resurrection of the

Dead"), written in Spanish and soon thereafter translated into Latin; "De la Fragilidad humana e' Inclinação del hombre al peccado" ("On Human Frailty and the Predisposition to Sin"); and his more extensive work, "Nishmath Hayyim". All of these will be discussed in Chapter II.

The second class of Manasseh's works, called "Theological Expositions", contain the already-mentioned "Conciliador", to which he added a short supplement, "Even Yekarah", in 1655, prized because it was illustrated by the Dutch painter, Rembrandt. Most of the works of this class were apparently unfinished, in spite of his assertion that he had several of them ready for press. Among these unfinished works, mentioned in his publications, are: "Seventy Weeks of Daniel", "De la Divinidad y Autoridad de la Ley de Moseh (contra Atheistas)" ("Divine Origin and Authority of the Mosaic Law"), begun in 1641; "Summa de nuestra Theologia" ("A Summary of Jewish Theology"; "Philosophia Rabbinica" ("Rabbinical Philosophy"); "De la ciencia de los Talmudistas en todas las facultades" ("The Science of the Talmudists in all its Branches"); "La fuerza de la necessaria Tradicion de los preceptos" ("The Necessity of Tradition"); "Refutatio libri cui titulus 'Praeadamitae'" ("Refutation of a book entitled 'Praeadamitae'"); "De cultu imaginum ipsiusmet Dei contra Pontificios" ("Image Worship"). He thought also of writing a "Bibliotheca Rabbinica--"Bibliotheca sacra se todos es libros ate agora sestam parare en tre os nossos"--with a Hebreo-Arabie Lexicon--Nomenclto Hebraicus et Arabicus".

By the order of the wardens of "Neveh Shalom", he prepared a "Thesouro dos Dinim" ("Treasury of Religious Observances"), 1645-47. He also translated Phocylides into Spanish verse, thus obtaining for himself a position among the Spanish poets. He also promised a translation of the aphorisms of Hippocrates.

In the third division of Manasseh's works, his "Historical

Writings", is included the unpublished "Heroyca Historia" ("Heroic History"), in which he intended to explain and emend Josephus as well as to continue the history of the Jews to his own day. It is believed by Kayserling (page 15) that the few historical fragments in "Vindiciae Judaeorum" and the "Hope of Israel" ("Mikveh Israel"), as well as the "Address to the English Nation", form the bulk of the entire material collected by Ben Israel for his "Heroic History". Here it is evident that he was inclined to use fable and mysticism as history. It is apparent that he did not turn to ancient chronicles and had before him only the works of his predecessors, such as Luzzato, Usque and Aboab.

Manasseh ben Israel was known for his uprightness and dignity. He attracted learned gentiles from all Europe by virtue of his extensive knowledge. As a consequence of the tolerance that existed in Holland, Jewish and Christian scholars were brought together in friendly intercourse. A mutual exchange of ideas resulted. Gentile scholars began to desire to acquire a knowledge of Hebrew Studies. Ben Israel was especially friendly with the learned family Vossius as well as Hugo Grotius. In fact, he was an intimate of a great number of the learned and famous men of his day.

In spite of his prolific accomplishments and renown, all did not run smoothly for Manasseh. As usually, fame incurred the envy and enmity of some of his colleagues. Even greater was the burden of earning a livelihood. For several years his printing establishment, which issued standard Hebrew works as well as his own publications, had proved profitable. But soon competition arose, and he was again concerned with his economic welfare. He, therefore, felt impelled to go into a commercial enterprise. Ephraim Soefer, a kinsman, became his partner and sailed for Brazil to further their business interests. Manasseh himself was on the point of departing for South America. He had already bidden

farewell to his congregation, when the Jews of Amsterdam realized the value of his presence and took measures to retain him. Abraham and Isaac Pereira, new arrivals in Amsterdam from Spain, who were extremely wealthy, founded an academy and appointed Ben Israel at its head. Thus he was able to continue his scholarly career.

Manasseh was kept extremely busy as preacher, teacher, and printer. The printing establishment formerly entrusted to the supervision of strangers was now transmitted to his son, Joseph, who was well-versed in Talmud and linguistical knowledge. To the great sorrow of Manasseh, Joseph died in his twentieth year.

Together with his many activities, Manasseh had even broader interests. His great passion was to mitigate the sufferings of his oppressed fellow-Jews and to obtain new homes for them. Motivated by this desire, he went before princes and potentates. Thus, through his friend Vossius, then at the Swedish court, he received permission to dedicate his "Conciliador" to the Queen of Sweden, who understood Hebrew. The queen abdicated and hence Manasseh succeeded but little.

It was in England that Ben Israel attained his desire to find a hospitable home for Jews. Since the Great Expulsion by Edward I in 1290, England was but a memory for Jews. A few Jews had entered immediately after the expulsion from Spain. In 1550, a Marrano doctor was discovered living in London. In the early seventeenth century, there was a secret synagogue in the same English city. Yet Jews, as a whole, were completely forgotten. Though the banishment of the Jews had been of great detriment for English interest, neither the Lancastrian nor Tudor dynasty even considered this problem. For three hundred and fifty-eight years, the question of Jewish residence in England lay dormant; but now it was to be taken up in all earnestness.

Jewish eyes had been watching the British Isles for some time.

First, attention was aroused by the Reformation. Then came Henry VIII's appeal to Jewish scholars during his conflict with the Papacy concerning his divorce from Catherine of Aragon. During Elizabeth's struggle with Spain, Jewish sympathies everywhere were with the "Virgin Queen". There had been an increasing Hebraism in England. The Puritan movement attracted the Jews greatly. Puritans sent many Englishmen to Continental ghettos to seek instruction from Rabbis and even obtain entrance to synagogues as proselytes.

Protestantism had not established religious liberty completely in England. It was not until the Baptists found themselves persecuted as the reformers had been before them, that they cried for liberty of conscience which would be all-inclusive.. Separatist Churches were founded by English refugees in Amsterdam and Geneva. Thus might Manasseh have learned of the significance of the Puritans and Independents. In the midst of the changes in Church and State which were transpiring in England, there arose Messianic and other beliefs. Judaical sects came to the fore, some of them even practising circumcision. This brought a "Zionistic" tendency among the English. The Jew was to realize the Biblical prophecies by return to Palestine. Such a sentiment was expressed by Mr. Sargeant Quick in his "Calling of the Jews" (1621).

Manasseh was quick to perceive ^{what} was occurring in England. He learned of Cromwell's rigid adherence to the Bible and the resulting sympathy with the "Chosen people". He saw an opportunity for the Jew in the midst of the Independents' demand for liberty of conscience and equality of all religious denominations. Ben Israel went about his task carefully and with tact. He first communicated with influential theologians and statesmen. His fame as theologian and scholar gave him the key to work in behalf of his people. For several years, he kept up his correspondence with eminent men in England. In the meantime,

the controversy over the readmission of Jews into England had started.

It was not till 1650 that Manasseh ventured upon the first public proceedings. At this time, he sent an address to be read before the Long Parliament, applying for the re-admission of Jews, for the concession of erecting synagogues and acquiring a burial ground, for openly pursuing commerce, and for the enjoyment of every protection.

Soon thereafter, he presented to Parliament and the Council of State his "Hope of Israel", published in that year. He also sent his congratulations on the "liberty and peace" now enjoyed by the English nation, and made it explicit that he wished to visit London. In the "Hope of Israel", Mansseh tells of his meeting a Jew, Antonio de Montezinos, or Aaron Levy, who related to him that while in America he heard Indians conversing; and in the midst of their speech he heard them using a word similar to "Shema". Aaron Levy was convinced that the Indians were the Lost Ten Tribes. He said, specifically, that they were of the tribe of Reuben. This story was very important to Ben Israel. It proved the increasing dispersion of Israel. Daniel had foretold that the scattering of the Holy People would be the forerunner of their restoration. A verse in Deuteronomy specified that their scattering would be "from one end of the earth to the other". It was clear from the reports of Montezinos and other travelers that Israel had already reached one end of the earth. Let them enter England and the other end would be attained. Thus the Messiah would be soon at hand. Such beliefs appealed to the Millinarians, mystics, and devotees of the Bible in England. Among these was Cromwell. A passport was granted Manasseh for his intended visit. After settling his domestic affairs, Ben Israel set sail for England, accompanied by several eminent Jews of Amsterdam. In October 1655, he took up his residence in England. He soon presented himself to the Lord Protector. At the same time, he published his "Humble

Addresses". In these he presents not only religious motives, showing for example that monarchs oppressing the Jews meet ill fate through Providence, but he also wrote of "How Profitable the Nation of the Jews are", in which he relates that "merchandising is, as it were, the proper profession of the Jews". He also dwelt on "How Faithful a Nation the Jews Are".

In the controversy over the petition of Manasseh ben Israel, the old charges of ritual murder and other forms of malicious slander were directed against the Jews. All of these Manasseh took pains to answer in his addresses. On the 10th of April 1656, he completed his "Vindiciae Judaeorum", directed against these accusation. He did not behold the attainment of his wishes, although he did see some results. The Council of State decided against the readmission of the Jews. Yet Cromwell gave permission to Jews to establish themselves in London. In February 1657, the settlers acquired a burial-ground.

Ben Israel was honorably dismissed by Cromwell. He obtained from him a yearly pension of one thousand pounds, payable in four quarterly rates. He set out homeward; but before he could reach home, he was overtaken by death at Middleberg, a town in Zeeland, where he died at the home of his brother-in-law, Ephraim Abravanel, on November 20, 1657 (Kislev 11, 5418). He was interred in Amsterdam.

II

THE LITERARY STYLE OF MANASSEH BEN ISRAEL
AND
THE ORIGIN AND COMPOSITION OF "NISHMATH HAYYIM"

Manasseh's literary work as reflected in the "Nishmath Hayyim" and other of his works is, in reality, that of compilation rather than that of original composition. He contented himself with diligently collecting and stringing together the most conflicting opinions of his predecessors. He rarely strives to present an original idea. In all of his theological and philosophical works, Manasseh is seen as a learned compiler.

Manasseh desired to be known as a philosopher. Thus, during his residence in London, he styled himself, "Theologian, Philosopher, and Doctor of Physics". Yet he never demonstrated a trace of independent thought, or of critical, and well-digested knowledge. True, he had a splendid knowledge of the outlines of the history of philosophy; however, he, to a great extent, derived his notions from Cabbalistic speculations and viewed mystics and zealots as possessing the loftiest inspirations. He tended to take every allegory in its literal sense, used "Gematria", and gave license to fancy and visions in which he held converse with God.

Manasseh cannot be condemned for this type of writing. This was but the spirit of his age, and he was but closely following the example set by the Dutch scholars of his day. A comparison between the works of the Dutch scholars and Ben Israel will indicate a striking resemblance in manner of presentation. The chief distinction of scholars at that time was their ability to amass a stupendous number of opinions, expressed by earlier authorities. No attempt was made to follow logical sequence. As a matter of fact, the object of this type of authors was the production of learned compilations. (Kayserling, page 11).

All this is well illustrated in Ben Israel's first great work, the "Conciliador". This book, written in Spanish, which attempts to reconcile the apparent contradictions in the Scriptures, gives evidence of his vast knowledge of sacred and profane literature. Here he quotes the Midrash and Zohar; Virgil and Euripides; Plato and Aristotle; Maimonides and Leo Hebraeus; Duns Scotus, Albertus Magnus, and Ibn Gabirol; Isaac Luria, Paul de Burgos, Moses Cordovero, etc. He quotes more than two hundred and ten Hebrew books, and fifty-four Greek, Latin, Spanish, and Portugese authors--in the first volume alone.

The writing of "Nishmath Hayyim" has its origin in the question first propounded to the Dutch philosophers by the physician and senator, Beverovicius of Dortrecht, whether the termination of human life is subject to chance or is providentially determined. Several great gentile scholars had already written their opinions on this question. Among them was Vossius, an intimate friend of Manasseh, and Hugo Grotius. The fame of Manasseh came to the ears of Beverovicius; and upon recommendation he requested him to give his opinion on the now much-debated subject. Of course, the rabbi was highly flattered to enter the debate involving the great scholars of Holland. Accordingly, in 1639, he issued a Latin treatise, "De Termino Vitae" ("On the Termination of Life"). Here he stated that "the end of human life is not predetermined by the Deity, but depends on natural constitution, on temperament, and climatic influences". (quoted from Kayserling, page 12, "De Termino Vitae", page 39). The intellectual atmosphere was thus conducive to the discussion of problems of the human soul and immortality. Ben Israel continued this trend of thought in his "De Resurrectione Mortuorum" ("Resurrection of the Dead"), in 1636, originally written in Spanish and soon afterwards translated into Latin. This was supposedly written to counteract the disbelief of his fellow-Jews in Holland. The arrange-

ment of this book strikingly resembles that of "Nishmath Hayyim". It is divided into three books--Maamorim. The first contains all the Biblical passages which, according to the Rabbis, indicate immortality. He then proceeds to prove "ab experimentia", as he chooses to term it, but really in a Cabbalistic manner, that the dead rise to new life. The first book of this work is concluded with a refutation of the views of the Sadducees, and a treatise on the nature of reward and punishment. The second book treats of the possible modes of resurrection; the third contains a collection of the opinions of the Cabbalists on the future state and on the heavenly abode of the good and righteous.

The controversy started by Beverovicus of Dortrecht continued and turned to the questions of sin and grace. This induced Ben Israel to write his "De la Fragilidad human e' Inclinacio de Hombre al peccado" ("On Human Farilty and the Predisposition to Sin") in 1642. In this work he argues against the doctrines of the Church regarding Original Sin. His thesis is that the impulse to sin--and it is only an impulse--is innate in man, who enters this world pure and free from guilt. This impulse must be curbed and combated by means of the Law and the duties incumbent on humanity. These duties are classified as ethical, economical and political.

The most extensive work of Manasseh ben Israel that arose out of the prevalent controversy on matters of the human soul was the "Nishmath Hayyim", which has been considered as partly embodying the results of the above-named works. The full title is as follows:

ספר

נשמת חיים

כרך דנושים יקנים ונשגבים על ענין הנשמה
הטהורה והמשובה מצובה סתם כסא הכבוד
ומכניה השאנוג' על פי הגירה המוש' והסופר:

The volume is divided into four books, which are in turn separated into chapters. The following is the argument of the book:

BOOK (MAAMAR) I - The verses of the Bible which prove beyond doubt that the soul is spiritual and immortal.

Perek I - Ten ways in which man is superior to all other creatures.

II - Proofs that the Torah does deal with immortality, and reward and punishment.

III - The verses of the Bible in which God promises the righteous reward in the world of souls.

IV - Verses of the Bible which indicate punishment of souls after death.

V - Destiny of man as illustrated by the fate of the progenitors of Israel.

VI - Demonstrates that the Jews present at Mattan Toran beheld all the spiritual pleasures which the righteous enjoy after death.

VII - Verses of early Prophets, showing immortality of the soul.

VIII - Verses of the later Prophets, showing immortality.

IX - Verses from Psalms and Holy Writings.

X - Upper and Lower Gan Edens.

XI - The four differences between this and the other world.

XII - The names and causes of the place of judgment of the wicked.

XIII - The doctrines of the Cabbalists in the matter of the punishment of the soul in the fire of Gehinom; and the spiritual nature of that fire.

XIV - Tells of the salvation that awaits all Jews; and who are excluded from this.

XV - Resurrection.

XVI - Other quotations from the Prophets and Holy Writings.

XVII - Universal Judgment.

BOOK II - Quotations and investigations concerning the soul, from the day of birth to death; and the ways in which a son can bring merit to his deceased father.

Perek I - Refutes Alexander Aphrodisias as to the nature of the soul; and shows that Narboni misinterpreted Maimonides on the same matter.

II - Refutes the opinions of the "Baal Akedah", i.e. Isaac ben Moses Aramah.

III - The six Arguments of Aramah.

IV - The soul as a spiritual essence; the teachings of the Rabbis on this matter.

V - Refutation of the first three arguments of Aramah.

VI - Refutation of Aramah's fourth argument, in the matter of the descent of the pure soul to the lowly body.

VII - Refutes the rest of Aramah's arguments; the various degrees of souls.

VIII - Souls are of either sex; and come from different sources.

IX - Souls are not part of the Essence of God.

X - The soul is intelligent and wise before coming to earth.

XI - The divine soul is in all the body; and all of it is in every part; the possibility of this.

XII - The seats of the soul in the body.

XIII - The soul is a separate entity, and not as Aristotle said, a form natural to the body.

XIV - The soul is not a form of the body; but is an artisan that makes use of this instrument.

XV - Despite ~~its~~ many powers, the soul is one.

XVI - All souls were created in the Six Days of Creation; they do not come from parents but from God.

- XVII - Souls were created on the first day with light.
 - XVIII - The soul enters the body while it is still in the womb.
 - XIX - The souls of the righteous see the good laid up for them at the time of their death.
 - XX - The Malach Ha-Moves and who die at his hand.
 - XXI - The three groups of Ministering Angels who go forth to meet the righteous; and how their beloved and relatives see them at the time of their death.
 - XXII - The departed know the matters of this world; how far this knowledge extends.
 - XXIII - The Departure of the righteous is to Gan Eden; that of the wicked to Gehinom; and the degrees of punishment.
 - XXIV - The punishment in the grave; is it literal or figurative?
 - XXV - Ten ways in which a son can bring merit to his deceased father; especially, closing of eyes, washing, and shrouds.
 - XXVI - Burial.
 - XXVII - Tzidduk Ha-Din and Kaddish.
 - XXVIII - Charity, fasting and candles.
 - XXIX - Lament, Hespel.
 - XXX - Conclusions of the matter.
- BOOK III - Proofs for the immortality of the soul derived from sense-experience; spirits, demons, and the proof of their existence through tradition, sense and rational demonstration. .
- Perek I - Man's standing erect as a proof for immortality.
 - II - The differences in men's countenances indicating the existence of the soul.
 - III - The flowing of blood from the wounds of the murdered in the presence of the murderer as a proof of immortality.
 - IV - The fear, without known cause, when burglars are in the

home as a manifestation of the intellectual soul.

- V - The degrees of dreams; proof for spirituality of soul from the dreams of the righteous.
- VI - The nature of dreams; and dreams show the spirituality of the soul.
- VII - Communication with dead by means of holy names.
- VIII - How afflicted souls fix the death of the oppressor.
- IX - The terrible death of the wicked.
- X - Spirit-possession--a proof for immortality.
- XI - The possibility of the return of souls.
- XII - The existence of spirits; from Scripture and Kabbalah.
- XIII - The proof of the existence of spirits from sense and reason.
- XIV - The existence of demons, according to sensual perception.
- XV - The sudden wisdom of the simple; the speech of babes.
- XVI - The marriage of spirits to human women; the possibility of this.
- XVII - The nature of Teraphim; how they answered in unquestionable terms.
- XVIII - The prevention of marriage.
- XIX - The nine types of idol worship; especially passing children through fire and incantation.
- XX - The types of witchcraft performed by optical illusions; explains possibility of these.
- XXI - The validity of astrology.
- XXII - Truth of augury.
- XXIII - Magic is performed in different ways; this is the wisdom of Egypt and the Orient; relates instances.
- XXIV - Wonderful deeds of magic; how magicians can assume

different bodies.

XXV - Charms and cameos for healing.

XXVI - Consulting of ghosts, familiar spirits, and the dead.

XXVII - The hatred existing between men and spirits.

XXVIII - The supernatural powers of holy names.

XXIX - The power of unclean names.

XXX - Difference between signs of God and magic.

BOOK IV - The rational proofs for the immortality of the soul; transmigration of souls.

Perek I - Immortality of Soul proved by reason; how the soul does not use the body.

II - Spirituality of soul shown by free will.

III - The desire of immortality inherent in man.

IV - How the principles of the Torah all depend upon immortality.

V - The wide-spread belief in immortality.

VI - Transmigration proved from Torah, and from matter of Seth, David and Reuben.

VII - Yibbum.

VIII - Ten questions involved in the Yibbum.

IX - The answer to these questions.

X - Proofs for transmigration from Prophets and Holy Writings.

XI - The arguments of the Cabbalists for transmigration.

XII - The matter of the Ibbur.

XIII - Reincarnation into animals and birds.

XIV - The number of reincarnations a soul goes through.

XV - The arguments against transmigration.

XVI - The purpose of transmigration; answers to arguments against it.

XVII - The arguments against transmigration presented by the followers of Aristotle.

XVIII - Gentile arguments against transmigration.

XIX - Answers other doubts and tells of the degrees of punishment.

It has already been mentioned that Manasseh's literary work in accordance with the style prevalent in Holland in his day was that of compilation, for the most part. He not only quotes Jewish sources but gentile authors and books as well. Ben Israel is said to have been the first Jew to have utilized gentile authorities. He does this somewhat apologetically, and in his introduction he states that he does this to show that the gentile scholars received most of their knowledge from Jewish tradition.

In addition to the fundamental sources of Jewish tradition, such as, the Bible, Talmuds, Midrashim, Commentaries, Codes, Zohar, and Bahir, Manasseh quotes from the following Jewish authors and books:

Aboab, Isaac the Elder - 14th century, author of "Menorath Ha-Maor"

Abraham ben Isaac Shalom - died 1493, author of "Neveh Shalom"

Abravanel, Isaac - 1437-1508

Albo, Joseph - 15th century

Albeldo, Moses - died 1549

Alkabetz, Solomon Levi ibn - first half of 16th century

Aramah, Isaac ben Moses - 1420-1494

Bachya, ben Joseph ibn Pakudah - first half of 17th century

Bigbai, Abraham Shem Tov - 15th cy, author of "Derech Emunoh"

Carcassone, Samuel ben Solomon Nasi - 13th century

Chasdai ibn Shaprut - c. 915-970 (or 990)

Cordovero, Moses - 17th century

David ben Isaac Ha-Cohen - 1120-after 1190

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Eliezer Ashkenazi - 17th century
 Eliezer of Worms - 12th century, author of "Ha-Rokeach" and "Sefer Ha-Chayim"
 Eliezer ben Nathan of Mayence - first half of 12th century, author of
 "Maamar Ha-Sechel"
 Ephraim ben Aaron of Lenczytz - died 1609, author of "Sefer Kle Yakar"
 Gedaliah ibn Yachya - fifteenth century, author of "Shalsheleth Ha-Kabbalah"
 Gersonides - Levi ben Gershom - 1288-1344
 Gikatilla - Joseph ben Abraham - 1248-1305
 Ibn Ezra, Abraham - 1092(3)-1167
 Ibn Gabirol, Solomon ben Judah - c. 1021-1058
 Ibn Tibbon, Judah ben Saul - 1120-after 1190
 Isaac ben Abraham ibn Lattif - 13th century
 Isaac ben Jacob of Herlesheim - author of "Sefer Ha-Chinuch"
 Jacob ibn Habib - 1460-1516
 Jedaliah ben Abraham Penini - c. 1270-1340
 Joseph ben Gurion - 9th century
 Judah ben Samuel - author of "Sefer Ha-Chassidim"
 Judah ben Jacob - 15th-16th centuries
 Judah ha-Levi - 1086-after 1140
 Kimchi, David - 1160-1235
 Maimonides, Moses - 1135-1204
 Meir ben Ezekiel - 15th century
 Menachem ben Benjamin Rikanti - 13th-14th centuries
 Menachem ben Meier - 15th century
 Moses de Leon - 1250-1305
 Nachmanides - Moses ben Nachman Gerondi - 1194-1270
 Narboni - David ben Joseph - first half of 12th century
 Nathan ben Spiro - author of "Megaleh Amukoth"
 Obadiah Sforzo - 1475-1550

Saadya ben Joseph - 892-942

Samuel Leonides - 17th century

Shemariah ben Simcha - arranged the "Kol Bo" from the "Arcoth" of Aaron
Ha-Cohen

Shabbatai Shefatil ben Akiba ha-Levi Hurwitz of Prague -author of
"Shefatil"

Shem-Tob ibn Falaquera - 1225-after 1290

Sprangir, Jacob

Todros ha-Levi - 1234-after 1304

Asaph Yehudah

Leviah Laderech

Maaneh Eliphaz

Pirke Aboth de R. Jose ha-Cohen

Sepher ha-Michtam

Sepher ha-Zichronot l'Ari

The following are the gentile authors mentioned and quoted
in the "Mishmath Hayyim":

GREEK:

Anaxagoras - 500-428 B. C. E.

Arkito

Alexander of Aphrodisias - 2nd century C. E.

Appolodorus Sacuto - c. 140 B. C. E.

Appolonius of Tyane - born a few years before C. E.

Aristotle - 384-322 B. C. E.

Caesariani

Clearchus the Peripatetic - c. 320 B. C. E.

Democritus - 5th century B. C. E.

Diogenes Laertus - 3rd century B. C. E.

Empedocles - c. 490-430 B. C. E.

Escalapius

Enumo

Eus

Facvius

Galen - born c. 130 C. E.

Hermes Trimegistis - 3rd century B. C. E.

Homer - c. 9th century B. C. E.

Lactantius Firmianus - c. 260-340 C. E.

Numinius - latter half of 2nd century C. E.

Orpheus - 14th or 13th century B. C. E.

Pelagrus

Philustratus - c. 170-250

Plato - 427-347 B. C. E.

Plutarch - 46-120

Proclus - 411-485

Pythagoras - 6th century B. C. E.

Scatius

Seroius

Socrates - 5th century B. C. E.

Strabo - born c. 63 B. C. E.

Tarintius

Thales of Miletus - 640-546 B. C. E.

Theodorus Studita - 259-305

Tricinus

ROMAN:

Boethius - 480-540

Cornelius Alexander Polyhistor - 80 B. C. E.

Lucan - 39-65

Pliny the Younger - c. 61-113

Salust - 86-34 B. C. E.

Seneca - 4 B. C. E. - 65 C. E.

Virgil - 70 B. C. E. - 19 B. C. E.

CHURCH-LEEN:

Albertus Magnus - 1193-1280

Ambrose - 340-397

Aquinas, Thomas - c. 1227-1274

Augustine - 354-430

Clement of Alexandria - 150-213

Eusebius - 260-340

Francis Xavier - 1506-1552

Franciscus Georgias

Gregory of Nazanius - 329-389

Justin Martyr - 100-163(7)

Origen - c. 185-254

Pompanazzia Pietro - 1462-1525

Tertullian - 155-222

Theodoret - 386-~~4~~57

SPANISH AND ITALIAN:

Bachrizi

Barinio

Buca de Ferara

Budini

Cardan - 1501-1576

Garibai

Lipsius, Juan

Mariana, Juan de

Martin del Rio

Molineri, Enrici

Pinzal, Juan

Remarez del Ferara

Tizias, Robert

Toares, Manuel Aloyres

Veero

MOHAMEDAN:

Avincenna - 980-1054

Averoes - 1126-1198

PERSIAN:

Zoroaster - c. 1000 B. C. E.

EGYPTIAN:

Plotinus - 205-270

III

THE NATURE OF THE SOUL

It is the divine soul that gives man his supreme position in nature. Physically, man is inferior to many of the beasts that roam the earth. Intellectual perception, will, and free choice which the soul gives to the human being makes him like unto God and the angels--and supreme over all in his world.

The soul is not created with the body as "some gentile philosophers taught". Faithful Jews believe that all souls were created during the six days of creation--in agreement with such gentile philosophers as Plato, Pythagoras and Hermes. As a matter of fact, as Maimonides pointed out, souls could not have been created after the first day, for souls were created ex nihilo and this type of creation took place only on the first day. Since human (intellectual) souls are of the nature of the Separate Intelligences, entirely pure and without matter, they were created with them and by the same fiat. Manasseh calls experience to testify that souls are created only by God--not coming from "seed" as does the body. He accepts spontaneous generation, and points out that from moulds caused by moistures and "mixtures" in the air and on the earth, there arise without parentage such creatures as worms, rats and frogs. The life-giving element, or soul, is thus seen not to come from parents but from God.

As the Cabbalists--and among the gentiles, Plato--taught, the soul descends to this world against its will. At the time of conception it enters the embryo in the womb. The theory held by Plato, the "doctrine of reminiscence" is found in the writings of the Cabbalists, says Ben Israel. According to the Greek philosopher, the eternal soul before it descends to a body on this earth learns all truth among the celestial archetypes. Thus did the Cabbalists hold that the soul is given knowledge

while it is in the womb. All knowledge, then, is but reminiscence caused by reminders in this world, which bring to mind what the soul has seen and learned in the heavenly regions. As usual, the author brings proof "ab experimentia" and points out that a person may dream of a foreign land which he never had visited. The source of his images of the strange country is the knowledge he received while in the World Beyond. The vast knowledge possessed by the soul before birth is forgotten, because the body, which is the instrument of the soul, is not prepared at birth to contain knowledge or intelligence.

Why, then, does God cast the soul--all-wise in the celestial regions down into the lowly body, inclined to sin? This is done but for the benefit of the soul. The body is not only the "prison" of the soul in this world but it is its instrument. By means of it the soul is enabled to exercise its powers. It now adds the perfection of this lower world to that which it acquired in the upper world. Perfection in this world is obtained by fulfilling the Mitzvoth. For this purpose the instrumentality of the body is necessary. The Rabbis said: "He who fulfills one Mitzvah earns a portion in the world to come."

In this, God acts like many princes and monarchs who send their sons from their native land to learn the culture and ways of other people. After the experience of this journey, the royal son is better equipped to fill his exalted position.

Although Manasseh views the soul as a "portion of God from above", he does not believe that it is an actual part of the Deity's essence. It is an image of God (Tzelem), but this is something apart from God's essence. God, he writes, who is infinite and exalted above all, could not become a "part" like a part in the human soul. He is indivisible. If the soul were a part of God, then God would also become a sinner and soiled in this world--which is, of course, a grave error.

All souls are not of the same high degree. Jews received souls of the highest degree. The individuals of other nations receive souls of lower degree, each according to its specific degree. This does not exclude the gentiles from immortality, for any one who develops the most noble qualities in his soul, pursues wisdom, and has faith in the Creator is also entitled to a "portion in the World to Come". "The righteous of all nations inherit a portion in the world to come." Manasseh tells of the dispute among the early philosophers as to the relationship of the soul to the body. Aristotle believed that the soul was merely the "form". "As in a seal, it is impossible to separate form from matter." Body and soul, according to him, are the two inseparable parts of man. Plato, however, in the dialogue "Alcibiades" states that the soul is a separate entity; its relationship to the body being like that of a "charioteer to a chariot" or "as an angel moves a sphere". This conception which, the author says, is Cabbalistic, is accepted by Ibn Rashd and others. The soul is one separate entity which manifests itself in various ways. The one soul--not three as held by some--performs the functions of the vegetative (plant) soul, the appetitive soul--both of which are characteristic of animals--as well as the intellectual soul, peculiar to man. The argument is clinched by the statement that if man had three souls, Scripture would have said, "And God breathed into his nostrils living souls."

Although, as the Rabbis said, "the soul fills the body as God fills the universe," yet even as God's throne is in the Heavens, so the human soul has definite centers in the body. Among the philosophers--Plato thought the place of the soul to be in the head; Galen and several other physicians agreed with him. Aristotle said, together with others, that the seat of the soul is in the heart. In the Torah, for the most part, the soul is associated with the heart. But in other places it

is assigned to the head. The Sepher Yetzirah says that the soul resides in the heart--as says Saadya. As the Rabbis agree, Manasseh holds that the soul has two dwelling-places: first in importance, the heart, and then the head (brain). The heart is the seat of wisdom, while the other functions, such as seeing, hearing, etc., are controlled by the "soul-seat" in the brain. From these two centers the activities are spread throughout the body. Experience proves these two seats of the soul. When one prepares to investigate a matter or to think he leans his head on his arm, thus making connection between the two centers of the soul.

Manasseh recognizes that the centers of hearing, sight, speech, etc. are in the brain. He traces the nerve-paths involved in seeing and other functions. Thus does the soul, the ultimate source of these powers, use the instrumentality of the body.

All souls before coming into this world and after leaving it are clothed in a "spiritual body". Thus, Bachya states, Jacob in this spiritual body comes to the world on Sabbaths and Holy Days to perform missions appointed for him by God. To all spiritual essences which God "emanated" from himself, says Albo, He gives connecting link with bodies, in order to keep alive the physical world, and to bind it to the Divine Reason in such a manner that all the world shall be holy to God, each one recognizing his Creator and praising him--for that is the divine purpose of creation. It would be impossible for the body to recognize its Creator, if there were not bound with it a divine rational spark, emanated from God. Therefore, all mental essences are bound with bodies. Some of them are bound with Heavenly Spheres and move them, some with stars and do their work with them. Others are joined with spiritual bodies. Thus, souls at their creation are bound to fine spiritual bodies of heavenly nature, imperceptible by the senses. Souls are not separated from these bodies at any time; they are with the souls before

they enter bodies, while they are in the body, and after their departure from them. This body is the bearer-- *שלי* -- of the intellectual soul. The "spirit-bearer" is in man's heart, from which originate man's divine functions, i.e. the perception of the perfection of God and His deeds, His spiritual angels, and His works in the heights. Even as the Heavenly Bodies, these spiritual bodies in the heart of man move with circular motion, both before and during its existence in the body. It is by this motion that it comes to a realization of its essence and recognizes its Divine Creator. This circular motion in the heart and veins is called by the physicians "syastole and dyastole". This keeps alive the human body and gives warmth to the heart, as does the sun and other heavenly bodies, for it is of the same nature as heavenly bodies. As this circular motion goes on in the heart, the other "spirits" which are in the blood in the veins also have a circular motion, though an imperfect one. The Rabbis call this material bearer of the soul "Ruah" and the soul borne by this, the intellectual soul, "Neshama". The "bearer and the borne" make up the complete soul, the "Nefesh". The Rabbis, when they said, "There is no eating or drinking in the World to Come", meant to indicate that the bodies of the souls there are of this fine spiritual essence, and have no mouth, throat, etc.

Manasseh disputes the contention that the soul is but a potentiality or characteristic which receives the perceptions, which as the Acquired Intellect becomes immortal. This view has been presented by Alexander of Aphrodisias (a pupil of Aristocles of Mesenne, most celebrated of Greek commentators on the writings of Aristotle who also wrote works on the soul) and Isaac ben Moses Aramah (a Spanish rabbi and author, 1420-1494, who wrote "Akedath Yitzchak" and is therefore referred to as the "Baal Akedah") and Narboni (David ben Joseph, a rabbi of Narbonne who claimed Maimonides also presented this conception.

An incorrect interpretation of Maimonides, says Manasseh.).

Four arguments are presented in this conception:

- (1) According to this belief, the existence of the soul is identical with that of the body. This is a denial of the principles of the Torah. Jews believe that the soul does not come into existence like other forms from reproductive powers, or matter and its combination. Souls are created before bodies and come to man from without--as taught by Plato, Pythagoras, etc.
- (2) In saying that the soul is only a potentiality and disposition, it is inferred that it is destroyed with the body, since, according to this belief, it has no separate spiritual existence. However, the Jewish belief has it that the soul is a separate entity which is eternal.
- (3) It is believed that the perception, called the Acquired Intellect, is the surviving part of man. This is contrary to the principles of our faith. Jewish belief does not hold that God demands great achievement of man--as in acquiring a great intellect--as a prerequisite for immortality. As a matter of fact, the emphasis of Judaism is on the ethical rather than the intellectual. It is conceivable under this belief that one who has obeyed all the Mitzvot and attained the highest degree of soul will not attain immortality, because of his lack of intellectual attainments, while one who is lacking ethically will become immortal because of his "Acquired Intellect". This would not jibe with Jewish belief.
- (4) According to Alexander, the only opportunity God gives man for bliss of soul is his cleaving to the Active Intellect--Sechel Ha-Poal. This Active Intellect is at the end of a chain of Atziloth, coming from the Infinite--the En Sof. But man has been bestowed with a greater privilege; namely, cleaving to God Himself. Furthermore, if we accept this cleaving to the Active Intellect by man, then he would be like the Heavenly

Bodies with the Separate Intelligences that move them. Jewish tradition, however, teaches that man is a unique creation, not associated with any other creation; there is none beside him joined of body and soul.

IV

FUNERAL AND BURIAL CUSTOMS

Tradition prescribes ten obligations of a son to his father upon his death, viz.:

- (1) Closing the eyes
- (2) Shrouds
- (3) Burial
- (4) Tziduk Ha-Din
- (5) Kaddish
- (6) Charity
- (7) Washing
- (8) Fasting
- (9) Candles
- (10) Eulogy

According to a Cabbalistic interpretation, the human eye is the image of all the world; the white representing the Great Sea, for just as it surrounds the Universe, so does the white of the eye surround the other "colors". The second color represents the dry land; the third near the pupil is the image of Jerusalem; the pupil itself resembles the highest point of Palestine, which is the location of the Holy of Holies. Since the son inherits the world of the deceased and fills his place, it is fitting that he alone should close the eyes of his dead father.

Another explanation of this custom is ascribed to Shimeon ben Yochai. At the time of his death the righteous one sees "the light of the Presence of the Shekinah" and God shows him his reward. Because of his wondrous vision, the eyes of the dead man remain open. Upon the departure of the soul from the body, demons begin to flock about. It is not fitting that eyes which beheld Divine Holiness should now perceive the unclean spirits swarming about him; therefore the son is to close

the eyes of the deceased. The son must also place dirt over the eyes, to indicate that the eye which beheld all the desires of the world now goes down to the earth, bereft of all; the haughty eyes have been cast down. Another reason for this is given. It is to show the future Resurrection. Just as a person about to die closes his eyes, and when he awakens opens them, so does the dead at the time of Resurrection.

The corpse is to be washed to show proper respect to the body as the habitation of the soul in its earthly sojourn. Another reason is to indicate the reward in the Resurrection of body and soul; therefore the respectful treatment of the body.

Shrouds had been a great item of expense and a burden upon the survivors, until Rabban Gamaliel the Elder ordered before his death that he should be buried in simple flaxen garments. This precedent has been followed by all after him. Shrouds of silk or ornately embroidered ones are not used even for princes in Israel.

Burial is an absolute necessity. The quickly decomposing body pollutes the air and thus harms human beings. The Rabbis relate that Adam and Eve learned the process of burial from the ravens, at the instances of the first death in the world, that of Abel. Elephants, too, have been observed to cover whatever they kill with branches. Burial is necessary, because the soul cannot return to its resting-place until the body returns to its source, the earth. This is shown by the verse, "And the dust returns to the earth as it was, and the spirit to God who gave it." The verse first mentions the return of the body to earth, indicating that burial is indispensable for the proper return of the soul to its Divine Source. The body must be fittingly buried, because it should be respected as the habitation of the soul during the earthly life of man. Even more important is the fact that the soul descends from the World Beyond to visit the body during the first twelve

months after death. (This is elaborated upon below.) As already pointed out by wise men among the gentiles, before burial angels of destruction swarm about the body, making it unclean, therefore the body should be disposed of quickly.

The custom of making Hakofoth around the dead and to repeat Scriptural verses serves the purpose of driving away the demons, which seek to infest the corpse.

It is proper to bury a righteous person beside another righteous one. Not only that, but a slightly wicked person is not to be buried next to a completely wicked one; nor a mediocre righteous man next to an outstanding Tzaddik. The deep secrets of the universe are communicated to the righteous in their graves; if one of lesser excellence is buried near them, this process is hindered. If one objects that, after all, the souls of a righteous person and wicked person are in different places, then let him learn that souls are placed with the bones of their deceased bodies, when these secrets are revealed to them. It is also a tradition that the bodies of enemies should not be placed in proximity to one another, for they would find no rest while together. In spite of the fact that the practice of regarding the character of the person buried nearby has been disregarded, it is still, says Manasseh, a means of affording the deceased righteous great pleasure by assuring them a good neighbor. It is to the honor of women to be buried in the same place in which they died; thus Rachel was buried in Bethlehem, where she departed from this life; likewise Sarah at Hebron. This measure contains the modesty befitting a woman even after her death.

Since one must praise God for the evil He bestows upon him as well as His good gifts, as "God is righteous in all His ways", there is the custom of saying the Tzidduk Ha-Din after the burial. The Kaddish releases the dead from their punishment in Gehinom. Even on

the Sabbath, New Moons and Holy Days, when release from punishment is granted in Purgatory, Kaddish is still to be recited, as it helps the dead in their ascent from the Lower Gan Eden to a higher degree in the World Beyond. Although originally Kaddish was to be recited twelve months for wicked persons, all now say this prayer for only eleven months, so that one's parents should not be considered wicked. The Yahrzeit is observed on the anniversary of death, for on this day the soul of the Tzaddik ascends from one division of Gan Eden to a higher one. Each ascent is compared to the departure from this world to the next; therefore Kaddish is said every year on the anniversary of death.

It is customary for a mourner to say Maftir and to be the Shaliach Tzibbur on Motzoai Shabbas, for at that time the souls return to Gehinom from their Sabbath rest. Kaddish is to be said for one's mother in spite of the fact that his father is still living. The father cannot prevent the son from saying Kaddish for his mother. Even as prayer, so does "busying oneself in the Torah" help the souls of the dead.

Charity redeems from death; i.e. from death in the World to Come. The dead need atonement, especially since Jews are joined one to another in responsibility for sin. The sin of a Jew who murders descends upon all from his day back to those who made the Exodus from Egypt. Charity provides atonement for the commonly shared sins, as well as for the individual's transgressions. The souls in the World Beyond strive to help their dear ones in this world; thus can the living help the dead by charity as well as prayer. Fasting on the day of death also avails the soul of the dead. Candles are lighted for the dead, because the soul is called Ner Adonai. Some Cabbalists believed that when candles are lighted in the synagogue, the "lights" above were increased.

Tradition sets four periods of mourning:

- (1) The first days for lament--Bechi.
- (2) Seven days for Hespel.
- (3) Thirty days in which mourners are prohibited from Gihutz--laundering--and hair-cutting.
- (4) Twelve months in which the mourner must observe several prohibitions.

The days of lament are set as three in number because when dear ones depart from life, the survivors miss three things:

- (1) The instruction in Torah and its concepts.
- (2) Ethical counsel.
- (3) Guidance in temporal matters.

It is also said that there are to be three days of lament because "a three-fold Torah was given to a three-fold people, by the hands of three in the third month on the third day." Seven days are dedicated to Hespel because of the days of creation. There are thirty days with prohibition against laundering and hair-cutting to symbolize the loss in temporal things, for just as the moon becomes full and is depleted in the course of thirty days, thus does man "return naked as he came from the earth".

Another interpretation has it that there are three days of lament because (1) the destruction of the human form and its combination, (2) the destruction of the human form, and (3) because up to the time of death man is able to attain, but not so after his death. It is also said that there are three days of lament, because each body has three dimensions: length, width and breadth. Some have explained that the days of Hespel are seven because the human form contains the four elements, vegetative, appetitive and intellectual souls, totalling seven. Thirty days of prohibition against laundering and hair-cutting have been ordained because of the thirty degrees of attaining rulership, which man seeks to attain.

V

ESCHATOLOGY

A - HOW MEN DIE.

The Angel of Death causes the death of all human beings--of the three general classifications: wicked, mediocre and righteous. Only six human beings have left this world without the action of the Angel of Death: Abraham, Isaac, Jacob, Moses, Aaron, and Miriam. Of course, the whole process of the departure of the soul from the body cannot be seen by the eye of man, because of the pure, spiritual essence of the soul, which resembles the spiritual matter of the Heavenly Bodies. The Angel of Death is described (Abodah Zarah) as full of eyes, indicating that nothing escapes his view. He stands at the head of the dying person, with a drawn sword in his hand. On the tip of the sword is a drop of poison, which drops into the mouth of the dying, who opens it in the great fright caused by the horrible spectre of the Angel. Men cannot see the Angel of Death who is composed of spiritual matter. But dogs see him and bark when they become conscious of his presence. One might ask if there is but one Angel of Death, how can he perform his function, in so many places at the same time? The difficulty is solved by the fact that in reality there are many messengers of God called "Angel of Death", who perform the same function.

In spite of the fact that the righteous meet the common fate at the hands of the Angel of Death, their death is eased. These see the reward they are to enjoy in the World Beyond--a sight which gives them great comfort. In addition, while the soul leaves the body of a wicked one in great pain "like the dragging of thorns from wool", the soul of a righteous one leaves the body very gently, "like drawing a hair out of milk".

The righteous also have the special privilege of being met by

three groups of ministering angels. These three groups indicate the three-fold salvation of the righteous: In the lower Gan Eden, the upper Gan Eden, and the World to Come after the Resurrection. As in earthly kingdoms, when a messenger or prince from a foreign land comes to see the king the princes and honored ones of the country go forth to meet the guest who is led to the presence of the king by those favored ones who stand in his presence, so in the World Beyond, the soul of the righteous is fittingly escorted. It is accompanied not only by the ministering angels, the souls of the righteous, relatives and loved ones go out to meet the soul coming in. The righteous about to die dream and recognize the dead who are coming out to greet them. The bodily powers have by this time been weakened, and this glorious sight is beheld by the spiritual eyes of the soul. Yet, this is a matter of "experience" and cannot be denied.

B - THE NATURE OF THE WORLD BEYOND.

The belief in a Paradise is widespread among the nations of the world; witness the Elysian Fields of the Greeks. The gentiles derived this belief from the Torah.

According to the Cabbalists, there are two Gan Edens--an upper and lower one. There are seven names for the Upper Gan Eden in the Torah: (1) the bundle of life, (2) the tabernacle of God, (3) the mountain of holiness, (4) the mountain of God, (5) the place of holiness, (6) the courts of God, and (7) the house of God. These seven names correspond to seven holy courts for the seven degrees of the righteous.

These seven divisions of upper Gan Eden also correspond to the seven degrees of holiness in Palestine:

(1) Which includes all places in Palestine where the Sabbatical year must be observed, together with the tithes; and from which produce for the Omer is taken.

(2) Jerusalem, where "light holinesses", the second tithe, and other "holinesses" are to be eaten.

(3) From the Temple Mount within, which is in the degree of Levitical holiness and those having issue of blood cannot enter.

(4) The rampart where gentiles cannot enter.

(5) The "Court of Israel" from which begins the dwelling-place of the Shekinah.

(6) The "Court of the Gohanim" which an Israelite cannot enter except for the purpose of atonement.

(7) The Holy of Holies, which only the High Priest can enter on Yom Kippur.

These seven compartments are for the seven degrees of the righteous, corresponding to the seven liberal arts, which are in the Torah-- "for everything is in it".

The lower Gan Eden also has seven names in the Torah: (1) Gan Eden, (3) the court of God, (3) the land of the living, (4) the sanctuaries of God, (5) the city of God, (6) the dwelling-places of God, and (7) the lands of the living.

The inhabitants of these seven compartments are as follows:

(1) The martyrs under the Roman government, as Rabbi Akiba and his followers.

(2) Those drowned in the sea.

(3) Rabbi Jochanan ben Zakcai and his disciples.

(4) "Those upon whom the cloud descended and covered them."

(5) Penitents--"In the place where penitents stand, the completely righteous cannot stand."

(6) Those bachelors who did not sin in their day.

(7) The poor who knew Bible and Mishna, and possessed Derech Eretz.

It is told of Rabbi Joshua ben Levi that during his life-time

he saw Gan Eden and measured its length and breadth. He searched and found seven compartments there; and in the third opposite the gate of Gan Eden, made of gold and silver, he found dwelling Abraham, Isaac and Jacob. How did the Patriarchs and the completely righteous ones who properly belonged in the upper Gan Eden get down in the lower one? Rabbi Moses de Leon discusses this in his book, "The Wise Soul". He gives up the matter as being a great unsolvable mystery. Manasseh, however, offers a solution to this problem. It is as follows: Just as it is impossible to pass from one extremity to the other without going through the middle points, even so the soul of the righteous, accustomed as it is to the lower desires of the body, cannot ascend immediately and bear the "Great Light". It must first become accustomed to it in a midpoint, which is the lower Gan Eden. Here the souls of the righteous go after their departure from the body.

Even as souls during the first twelve months after the death of the body feel a strong attraction to the body and descend to it from time to time, so even after the soul has gone up to the Upper Gan Eden, it is still attracted to the great pleasures of the Lower Gan Eden. It is like the great kings who have palaces outside of their capitals in which to dwell while on their journeys. Especially when an acquaintance of "this world" enters the Lower Gan Eden, the righteous come down to greet them. At times, the righteous of the upper regions come down to the lower Paradise to hear what has been going on in the world they left.

The life of the righteous in the World to Come differs from the life in "this world", in four regards, called by the following names: pleasantness of God, sufficiency of joys, path of life, and goodness of God. In the World Beyond the soul advances in its greatest happiness, viz., the beholding of the Presence of the Shekinah, and His Face, i.e. the Separate Intelligences, or the Sephiroth, emanated from the essence of God. Although the righteous souls grow greatly in

knowledge, they do not attain the full truth of the Creator, for even the ministering angels do not behold His Glory. What the souls discover in the World Beyond is what the Torah calls the "panim" of God--the upper Sephiroth. It is the knowledge of the Sephiroth that is the first advantage of the righteous in Paradise.

While "this world" is one of trouble and sorrow and there is no perfect joy, and pain and happiness are intermingled, all is perfect in the "World Beyond". The Rabbis indicated this when they said, "The world beyond is all Sabbath."

The life on earth is very short; the day of death begins with the day of birth; but in Paradise life is everlasting.

The fourth advantage is that of wisdom. In "this life" the lowly matter of the body, the troubles and the shortness of life prevent the acquisition of knowledge; but in the "World Beyond" there is no hindrance to this noble quest. This great knowledge is the good God has laid up for the righteous who go from strength to strength and their souls delight in the attainment of wonderful knowledge. Manasseh disagrees with Gersonides who says that the soul cannot acquire new knowledge after it leaves the body. Maimonides, Nachmonides, Chasdai, and others agree with the author that the soul grows in wisdom after its departure from earthly life. As Aristotle pointed out, the soul while in the body cannot perceive without the forms of "images". After it leaves the body it perceives essences without the "images", such as Separate Intelligences. The Rabbis referred to this when they said, "Wise men have no rest in this world or the next." They have an even greater desire for knowledge in the "World Beyond".

Just as in the upper and lower Gan Edens, there are seven divisions in Gehinom to punish the wicked who destroy the world which was created in seven days. Scripture has seven names for Gehinom:

(1) Sheol, (2) Abaddon, (3) Pit of Destruction, (4) Pit, (5) Shadow of Death, (6) Lower Earth, and (7) Tophet.

The Rabbis called the place of punishment Gehinom after the place near Jerusalem called Gai ben Hinom, where it was customary to consume uncleanness and "nebeloth". Thus in the place of punishment, uncleanness was also to be burnt up and they gave it the same name as the valley around Jerusalem.

There are seven divisions in Gehinom, because there are seven types of sins. Thus the Rabbis said in Pirke Aboth; "Seven kinds of punishment come to the world for seven kinds of sin." The wise among the gentiles also say that the most grievous sins which bring man from the world are the seven following:

- (1) covetousness
- (2) lust
- (3) pride
- (4) stinginess
- (5) unchastity
- (6) anger
- (7) idleness

As the Zohar says, there are seven names for the Yetzer Ha-ra to indicate the seven types of sin. There are also seven types of punishment in Gehinom:

- (1) Forty lashes
- (2) Stoning
- (3) Decapitation
- (4) Burning
- (5) Strangulation
- (6) Death through agency of Heaven
- (7) Kores--divine punishment by premature death.

As there is a Lower Gehinom, so there is an upper one, and it is the "Sod" of the River Dinur mentioned in the Book of Daniel. The uncleanness and filth which the Lower Gehinom cannot remove is obliterated in the Upper Gehinom.

Some discussion arose as to how a physical fire in Purgatory could affect spiritual souls. Some gentile scholars have said that all said about the fire in Gehinom is but allegorical and all punishment is dependent upon thought. When the soul sees God has separated it from the righteous and pious because of its evil, and that it is not fit to enjoy the Divine Glory--Ziv Ha-Shechinah--it sorrows; and these mental tortures they call, by allegory, the fire of Gehinom. Albo inclined to this view. However, the Rabbis believed that the fire of Gehinom was actual and not merely a matter of allegory. Manasseh concludes that there is actual burning by fire in Gehinom, but this fire is unlike that of this world; it is not composed of the four elements. It is a "spiritual fire", which is capable of burning and purifying souls.

Punishment in Gehinom varies according to the individual. Some are there for twelve months, some longer, and others are punished for ever. In spite of the fact that all Jews are destined for Gan Eden, for it is impossible that a Jew did not fulfill at least one of the many Mitzvoth which entitles him to a portion in the "World to Come". Even those "full of Mitzvoth as pomegranates" must be purified in the Purgatory. The righteous are first punished according to their sins and then sent to their eternal reward.

Some sins are so great that though those who committed them have many Mitzvoth to their credit, they do not receive reward. The following deprives one of reward: (1) denial of Resurrection, (2) denial of "Torah from Heaven", and (3) Apikorsim, i.e. those who deny the existence of God and who say there is no prophecy nor knowledge

that comes from God. All who are guilty of these sins, even though they are Jews, have no portion in the World to Come.

Even the wicked in Gehinom have rest on the Sabbath. There is a legend presented by Nachmanides in his "Shaar Hagemul" as follows: Every Erev Shabbas there appears the officer--Memuneh--over souls who announces that the day of rest has come. At nightfall of the Sabbath Day the angel orders them back to Gehinom. For this reason, on Motzoah Shabbas, Jews say "Vehe Noam" and do not hasten it or the Kedushah--to delay the passage of the Sabbath which marks the return of the wicked to Gehinom. "Vehu Rachum" is not said on Erev Shabbas, because there are mentioned in this prayer three angels, "Mashchis", "Af" and "Chamoh", who supervise the punishment of the wicked, but have no power on the Sabbath.

As mentioned by Nachmanides in his "Shaar Hagemul", God has three kinds of judgment. The first every year on Rosh Hashana, on which men are judged some to sword, others to peace, some to hunger, others to plenty, suffering, death, or life. The second is the judgment of the soul after its departure from the body, whether it merit Gan Eden or Gehinom. The third is the Great Day of Judgment, when all dead come to life, for on it all men are judged according to their deeds. On this Great Judgment Day, the souls joined to their bodies shall appear before God to be judged.

Rabbi Isaac Abarbanel raised a question about this third judgment after the Resurrection. He said: If souls have already their punishment and have passed through transmigration, why must they be judged again? This great Day of Judgment, however, is not meant for those who died long ago and who had already received their punishment and reward. The third judgment is only for those who died just before the Resurrection; but those who were punished and compensated in the

second judgment will not be called before God again after the Resurrection. If the question is raised how those who will die near the day of Resurrection will be punished, since as yet they have not been purified by punishments and transmigration, it can be answered by the reply that they will receive a concentrated form of punishment in a short time which will be ample to purify their souls.

In spite of his usual literalness, Manasseh does not take the banquet promised the righteous in the world beyond literally. At this banquet, tradition says, the wise are to eat of the flesh of the Leviathan. This is but allegory, says Ben Israel, for the banquet is intellectual and souls feast on great truths now revealed to them.

VI

PROOFS FOR THE IMMORTALITY OF THE SOUL

An understanding of Manasseh's theory of knowledge is necessary for the comprehension of his method of proving the immortality of the soul. According to him, there are three sources of human knowledge: (1) sense ψ/λ , (2) tradition $\pi\sigma\lambda\eta$, and (3) sign $\lambda\theta\iota\sigma$ i.e. rational demonstration or proof. The author proceeds to show the fallibility of sense and reason as vehicles of knowledge. It is evident that man's sensual organs are weak and imperfect, and therefore their testimony is limited and untrustworthy. Reason, too, is not dependable. Witness the fact that no two philosophers agree on any one phenomenon in the universe. Tradition is the one true source of knowledge. The great truths of Tradition were revealed by God to Israel as they stood about Mt. Sinai. At the sacred hour of revelation, all Israelites--of whatever station--were equally gifted with prophetic insight and all perceived the great truths revealed. These revealed truths have been handed down from father to son. No father would lie to his son; therefore Jews now possess an accurate transmission of the revealed truths. Thus, Tradition is the only reliable source of knowledge.

Because of the great emphasis upon tradition, Ben Israel in the first two books $\delta\iota\delta\alpha\chi\eta$ of the volume under study presents at great length verses of the Bible, Rabbinic utterances and statements of the Cabbalists verifying immortality. Part of the third book is devoted to proofs for immortality derived from "sense". In this procedure, one observes a reversal of the method of proof used by rationalistic Jewish thinkers, such as Saadya who first presents proofs from sense and reason and only concludes with brief reference to Scriptural proof. This is, of course, due to the difference in theory of knowledge held by the respective authors.

The following proofs "from sense" are given to substantiate the immortality of the soul:

- (1) Man stands erect.
- (2) Difference in appearance--especially countenances--can be accounted for only by the soul.
- (3) The blood of a murdered person begins to flow from the wounds in the presence of the murderer.
- (4) Dreams.
- (5) Communication with the dead.
- (6) The unusual death of the wicked.
- (7) Feeling the presence of burglars in the house.
- (8) Spirits of the dead enter into the bodies of the living.

The first evidence for immortality, viz. that man stands erect, is based upon the Aristotelian conception of "Natural Place". According to this, all elements tend toward their natural place. Thus, wind goes up as does fire, while water, etc. go down. Beasts whose forms tend to cling to the earth are not immortal, for their posture indicates that their spirit tends to the earth. Man, however, walks erect and through this tendency of his to grow heavenward. It is evident that the "natural position" of his soul is in Heaven and it is destined to return to its celestial source.

Differences existing among men--as to characteristics and appearances--have been accounted for by five factors:

- (1) The multiple composition of man.
 - (2) Heredity.
 - (3) Difference of place.
 - (4) Difference of food.
 - (5) The influence of the spheres and constellations.
- (1) Man is the most highly developed form of composite creatures.

In him are found the four moistures--corresponding to the four elements--the vegetative soul, by which he is associated with plants; the appetitive soul, which joins him to other creatures; as well as the intellectual soul which distinguishes him from all other creatures. Since man is made up of these various elements, it is evident that the composition of these will produce individuals of different natures.

(2) Characteristics of soul depend upon heredity. Some are cruel, other tender, etc. This difference results from heredity, which is a determining factor in the qualities of man.

(3) All places are not equal. Some have good climates and others bad. Therefore, the place of one's dwelling makes an impression upon the individual. According to the nature of his land, so are the characteristics of man--his appearance and manners. Thus, we see that Germans are very white of complexion while the Portugese are almost black. In some places, the inhabitants are small and of ugly appearance; in others of great height and of good appearance.

(4) Some lands are barren, producing bad fruit and having unhealthful water. Others are more fortunately provided for. It is evident that men of these different lands will vary in appearance and nature.

(5) Aristotle said that man and the sun beget human beings. By this, he really meant the influence of the stars and planets, mentioning only the sun because of its greatness. Since the spheres by means of their stars--and these by their radiations of light--affect life below, it follows that with the variance of radiations the effect of the constellations will differ.

These five factors are usually given by scholars to account for individual differences among men. These do play an important part, says Manasseh. But if these completely account for differences among

men, then why are two or three born in the same land to the same parents, etc. not of the same facial appearance, as they may be similar in height and other parts of their bodies. And if multiplicity of composition is the cause of individual differences, why are these great differences not found among animals, for they have both the vegetative and appetitive souls, as well as the four elements--distinctive of inorganic matter? Furthermore, if the influence of the celestial spheres is so powerful, why are not those born on the same day and same moment of the same facial appearance and nature? Experience teaches the contrary. One is wise; the other foolish; and their facial appearances differ.

Above all, the above-mentioned five factors cannot account for differences in countenances. Just as two angels are not alike because of their souls, so men differ because of their souls. Facial appearances are not alike because the souls are the builders of their habitations, the bodies, and in accordance with a man is the house he builds. Aristotle, Galen and others note that nature impresses itself upon the face and other parts of the human body. This also substantiated by the Torah, which ordains that every priest who has a physical defect cannot approach to offer sacrifice; and this is so because bodily blemishes are indications of a soul of lower degree. From experience, we know that those born with defects, such as lameness, hunchback, etc., are possessors of the evil eye, cruel and bitter of spirit. On the other hand, those of pleasing appearance are of good qualities--tender, merciful, loving, and generous. Since the countenance is the most honored part of man, with the light of the soul shining there, the soul makes its greatest impression on a man's face, as the Torah says, "Man's wisdom illumines his face." Because of this fact, the greatest insult among the nations is a slap on the face.

The flowing of blood from the wounds of a murdered person in

the presence of the murderer is another evidence of the immortality of the soul. The author of the Sepher Ha-Chasidim writes that when a man is slain, if the murderer comes in the presence of the corpse, the wounds open and spurt forth blood to wreak vengeance upon the slayer. Many gentile writers have discussed this matter. Some have tried to explain this phenomenon by saying that this occurs with those who only appear dead and in reality are but in a faint as a result of the attack made upon them. Others have attempted to prove that this is only the result of the troubled imaginations, but how could imagination cause blood to actually flow from the wounds of a corpse? Still others have said that the blood is but that left on the sword or on the clothes of the murderer. Yet this has been known to occur when the murderer was clad in clean clothes and carried no sword. The soul is the cause of this strange manifestation. Until the body is buried in the dust, the soul finds no rest and hovers about the body. The soul immediately recognizes the murderer and then causes the flow of blood, so that the crime may be avenged. An incident is told of a certain man who was smitten in a secluded spot in Brazil. The victim did not know who had attacked him. Some time afterwards, when the wounds were already healed, the guilty person approached him. Immediately upon his speaking to him, the wound of the victim opened and he bled to death.

The fear that comes upon the members of a household when, unknown to them, a burglar is in their home is due to the intellectual soul. Some have tried to explain this by the exudation of poisonous vapors from the eyes of certain wicked ones. Thus, these have said that vapors go forth from the eyes of a jealous person which finally poison the individual at whom they are directed. Also, if you look at a woman in her menses, a red spot will be seen, the impression of which remains a perceptible length of time. It is told that poisonous snakes

kill men by merely looking into their faces. Naturalists have taught that the head is always susceptible to harm because the poisons enter the eyes, ears, and mouth. From these apertures, the poisonous effects go to the brain. The Ayin Ha-ra has been explained by means of the exudation of poisonous vapors from the eye. According to those holding this theory, it is the vapors from the eyes of the burglar which affect the people of the household, thus causing great fear to fall upon them. This is but a rationalistic conception of the philosophers who seek natural causes for every manifestation.

However, the author does not agree with them. He explains the phenomenon by saying that the sudden fright that comes without known cause originates from the soul, while the body is unconscious of what is going on. Likewise, experience teaches that at times the heart has premonitions of future deaths and coming misfortunes or griefs, without known cause. This is brought about by the soul which knows the things destined to come to the body in the future, and therefore grieves. Many relate that while they were in a foreign land, on the day of the death of one of their parents, they were greatly troubled, the cause at the moment being unknown. In a few days, the news reached them and they learned what their souls had already indicated to them.

There are three types of dreams: (1) natural, (2) providential, and (3) prophetic. A natural dream may result from the effect of bodily temperature. Thus when a certain natural heat prevails upon a person, he dreams that he is warming himself by a fire or that he is taking a warm bath. When cold comes upon him, he dreams of snow, rain, etc. This type of dream has no reality behind it. In this same category are also the dreams resulting from thought and imagination, resulting from the active imagination. This type of dream comes because in the time of sleep, vapors arise from the stomach into the brain, and the active

imagination mixes and confuses things. These dreams, too, are all falsehoods.

The next two types of dreams, providential and prophetic, are those that present evidence of the spirituality of the soul. Providential dreams are those of the righteous, such as that of Joseph. At times, providential dreams come to wicked and idol-worshippers, not for their own benefit but for that of others, as the dream of Abimelech was for the benefit of Abraham and Isaac. When God reveals Himself in a dream to a righteous one who is not a prophet, He shows him things he has desired to know. In such a dream the Deity also tells men of high quality the fortunate occurrences that are to come to them as well as the immanent evil, so that they shall have ample time to make repentance and avert the evil. The dreams of the righteous concern those things with which the mind of man is burdened.

Manasseh gives examples of providential dreams he himself had experienced. His mother-in-law, Rachel Soeira, was very ill; doctors despaired of her chances to live. In a dream, Ben Israel saw her grave and nearby was buried an important man who was still alive. The next day his mother-in-law died. On the following Saturday, among those who came to console him were two brothers--the son of the man whose grave he had beheld in his dream. They told him that they had received news of their father's death in Spain. He soon afterwards was buried next to Manasseh's mother-in-law, in accordance with his dream.

He tells of another one of his "providential dreams". Joseph ben Israel, his son--known as a promising young man--was traveling by sea from Danzig to Amsterdam. His father was worried over his delay in returning. After a night of troubled sleep he awoke very early in the morning with the verse "Joseph has surely been torn" in his mouth. Three days later, Joseph appeared and told how a great storm had arisen

during the course of the journey. The ship was all but broken to pieces. He was rescued through "a miracle". Joseph later died in Lublin, Poland, at the age of twenty.

The third type of dream is the prophetic. The differences between the dreams of the righteous and prophets on the one hand and the natural dreams on the other lie in the fact that the dreams of the first two types leave a powerful impression--this in varying degrees. The prophet has a greater degree of sensitivity in his soul and he immediately recognizes that something has come to him from God. The sensitivity of the righteous is of a lesser degree, but he does have a certain feeling which is unlike the confused dreams produced by the active imagination.

Why does God reveal Himself in the time of sleep and not in the waking hours of man? When physical powers are weakened, mental powers increase. So experience teaches that in old age physical strength is enfeebled and man no longer follows bodily desires but grows in reason, wisdom and the desire to serve God. Thus, at the time of death and the departure of the soul from the body, the righteous sees the reward he is to get in the world to come. Wise men and prophets bless their pupils and sons just before their death. A dream is part of prophecy and as prophecy does not prevail among men till the bodily powers are obliterated and he becomes "mental", so these dream-revelations comes in the sleeping hours when the power of the intellectual soul prevails and the bodily powers are at low ebb. Sleep is compared to a sevtieth part of death.

Man's ability to dream is one of the proofs experienced for immortality, for no creature without the power of speech dreams. Some say that dogs dream, because they bark during their sleep. This is no proof. They simply bark from habit, as it is second nature to them. It has also appeared to some that babes have dreams, for they suckle in their sleep, in spite of the fact that their mother's breast is not

in their mouth. This also is not a dream but the result of habit.

Dreams--of the providential and prophetic types--are the results of Divine influence. The Torah teaches that the interpreters of dreams must have a certain prophetic spirit as Joseph acknowledged, when he said, "Do not interpretations belong to God?" Dreams have always been a means of communication between God and Man, even in the time that "God was enthroned in the holy city, Jerusalem." Thus Scripture speaks of God not answering Samuel either through prophets, Urim and Tumim, or dreams. The soul, divine and equal in degree to angels, is able to interpret dreams by holy names. The body of earth certainly could not possess this power. These holy names, although kept from persons lacking in knowledge, have been recorded. One of them is Metatron, involving the "Sod" of the double Teth.

By holy names, the Talmud tells us, men have also spoken with the dead. In spite of the fact that the righteous have been transported to the Academy on High, there is the possibility of bringing them down by means of holy names. Thus, the Ari would go and "stretch himself out" on the graves of Shemaya and Abtalyon at Gush Chalev, one parsang from Safed, in order to ask them certain questions about "the secrets of the Torah". The holy names would cause the souls of the righteous to revive the dead bones in the grave. The righteous again lived and spoke with him even as one speaks with his fellow, and would reveal those secrets he had asked about. All these holy names have been written down. The Ari transmitted them to his students, and all of them used them, but this power did not continue after his death, with the exception of Hayyim Calipers. It is written in a mystical letter that Rabbi Selimal would "stretch himself out" on the grave of a Tanna, who revealed to him all he had learned in the Academy on High.

A strange phenomenon of the soul is involved in the case of

souls who set the death of their oppressors. Garibai in his book, "Annals of Castile", tells how Don Fernando IV put into prison in the city of Martos, the brothers Pedro de Carrugal and Juan Alonzo de Carrugal, who were princes and honored men, on the suspicion that they killed Juan Alonzo de Binoydish. As he but suspected them and had no witnesses, he decreed that they cast themselves from a high mountain and thus kill themselves. They appealed to the king, stating that they were innocent. The king would not listen to them. Thereupon, as the day of their death approached, they sent for the king that he would die within thirty days and join them in judgment before God. Thus it was, for God had hearkened to their prayers. On the thirtieth day the king went to sleep and never awoke. This happened in the year 1312 (5072).

Another piece of testimony in this matter is presented by Juan de Mariana: Philip the Fair of France who expelled the Jews from France also died at the time set by those unjustly slain at his command. This, says Manasseh, is sure testimony that the soul is immortal and is destined to stand in judgment before God.

Records of the past as well as the present, says Ben Israel, relate of the unusual and troubled death of the wicked. They cannot lie on their beds and their voices rage like the sea. They have no peace of soul till they pass away. Such an occurrence happened in Lisbon. Manuel Aloysius- - who had incarcerated many Jews in the Inquisition, met the terrible fate of having his tongue decay in his mouth.

Also Joseph ben Gurion in his "Wars of the Jews" tells how Catulus, a Roman prince in Lybia, killed more than three thousand Jews on the pretext that they were not faithful to Caesar Vespasian, but in reality to rob them of their wealth. Among those to be killed was Joseph ben Gurion himself. The matter was investigated, the charges

were discovered to be false and this group of Jews was released from prison. Soon afterwards, Catulus became very ill and died. He suffered greatly from consumption, fever, etc., and more than this was the great fear that fell upon him when he saw the souls of the innocent ones who were killed at his command. He cried out with a raging voice and jumped from his bed to the floor as if he saw a fire of Gehinom burning. Thus he was tortured till he died.

The matter of the spirits of the departed entering the bodies of the living is also a great proof of the immortality of the soul. Evidence comes from accepted accounts which needs no proof. All Christian books of exorcism tell of cases of spirits entering men and women. Manasseh tells of a Jewish woman who lived in Ferrara in his time. People came to see her "from the four corners of the earth", for there was within her the spirit of a stranger who had been known in the community. Eliezer Ashkenazi writes of a woman who fell asleep and from her throat there came a voice, though her lips were motionless. When the spirit was asked who he was, he told his name, where he lived, and gave sufficient indications of his identity for those about to recognize him. He also related at what time he entered the body of the woman.

Gedaliah ben Yachya in his "Shalshet Ha-Kabalah" writes that while he was in Ferrara, he visited such a case. It was a young woman, twenty-five years of age. He found her lying on her back, as if the soul had departed from her body. Her eyes were closed and her mouth opened. Her tongue was swollen; the people who cared for her said that the spirit resided in her tongue. Gedaliah decided to investigate the case. He finally succeeded in getting the spirit to answer his questions. The spirit answered in Italian. He said his name was Batiste de Modena, who was hung because of his robberies. The spirit

began to cry and groan. Ben Yachya comforted him, and asked him questions concerning the soul in order to know its essence and the manner of its departure from the body at the time of death. He did not ask the spirit about Gan Eden because he knew such a character could not have access to this place. To all these questions he gave verbose answers, but usually he concluded with "I don't know". When he said that he was a man of the field and a herder of cattle, Gedaliah envisaged him as a beast, and asked him as to the nature of his body; whether it was like a cock, goose or dove. He answered that it was like a cock. He was asked his position in the woman's body. He answered that it was between the ribs and the loins on the right side. As to the question, who put him there, he said that he did not know. He was asked why he entered the body of this Jewish woman; whereupon he said, he was sorry he had not recognized her when he entered the body; if he had, he would not have done so. He also said he entered the body through the pudenda. Gedaliah asked the spirit to leave the throat, so he might converse with the woman. He was in her throat while speaking and the woman suffered great pain in all her limbs. When the spirit went back to his place between the ribs and the loins on the right, the swollen throat relaxed and great trembling passed through the woman's body. The woman then opened her eyes and upon being questioned by Gedaliah, she related the whole incident: She was coming back from the Mikveh; in the back of her home she stopped to draw water so that she could prepare the evening meal for her husband who had just previously left her. She set down the candle she was carrying in a crevice near the well and took up a bucket to draw water. Suddenly the candle went out and she was possessed by the spirit who cast her down into the well and then raised her up again. She cried and fainted. This attracted the attention of the people of her household who carried her in and put her to bed. At this point in

the narrative, the spirit returned to the woman's throat. Because of her great pain, Gedaliah did not permit her to speak any longer.

A letter from Safed tells of the process of exorcism. R. Solomon Levi Alkabetz testified as to the veracity of the following account: The spirit of a Jew entered the body of a Jewess. Two men applied exorcism by means of fire, smoke and brimstone, which they put into the woman's apertures, to get the spirit to talk to them. The woman was motionless while all this was going on. Suddenly a voice "as thick and prolonged as the raging of a lion" was heard; the woman's lips did not move. The spirit told his name. He said he died in Tripolis, had three wives, and that one son survived him. This was later found to be true. Upon being asked, because of what sins he had been forced to go through this sad state, he said he had been an Apikoros and had spoken against the Torah. This also was later verified. The men began to press him to leave the body of the woman. They blew the shofar to free him from his state, for he had already confessed his sins. They asked him whom he wanted to blow the shofar. He said Solomon Levi Alkabetz. When told he could not do it, he requested Abraham Lachmi. He also asked that Elijah Falkon pray for him. They prayed and blew the shofar and then asked him to leave. He said that he would do so in a little while. They asked him whether they could not do something for his soul, whether they should get his son to say Kaddish or to study Torah. He answered that his son was not able to study. They asked him whether he had a proper burial. He said he had been taken from his grave. Since then he had been wandering from hill to hill and found no rest. He finally got to Schechem where he entered the body of a woman. He was driven from this body; cameos were put upon her and he could not return. He wandered about in the city seeking to enter a synagogue; perhaps he would find rest there. But he did not succeed in this, for the spirits

of the departed Chachamim drove him away. He entered the woman because she was "proper" and he thought he could find rest within her. They asked him how he entered the house, since there was a Mezuzah on the doorpost. He said he entered through the bedroom where there was no mezuzah. They ordered him to leave the woman's body with the threat of excommunication. He said he would leave in an hour. Those who knew him during his life-time said he had always had the habit of procrastinating. He had answered questions in Hebrew, Arabic, German, and other languages, which the woman did not know. He identified various individuals who were present at this exorcism. They continued to apply exorcism with holy names, smoke, etc., till the spirit left through the woman's big toe. This was known because the woman raised and lowered her legs very quickly, while the spirit was leaving her body.

Another case is told of a spirit who entered a youth. He was exorcised and told where he lived, his wife's name, and other details of his life. When the spirit mentioned his wife, he cried; he feared she would not be permitted to remarry because he drowned and his wife had been left an Agunah. His sin was that he had attacked a married woman. He did not wish to mention her name, for she had already died. A group of youths came in; they were startled when the spirit began to describe the sins of the various individuals present. After his drowning, his flesh had been eaten by fish. His spirit had wandered on earth until he entered a cow. The cow was sold to a Jew and when it was slaughtered he entered the body of this youth. In eight days, the youth died.

The wise men of Israel have always accepted the possibility of the return of souls to the land of the living, and to speak with men on earth. In the Talmud, it is said that Elijah the prophet appears to the wise. According to rabbinic law, it is permissible to get the soul to return to answer questions. In Berachoth, it is stated that

Samuel went to his departed father and asked where he placed the money belonging to certain orphans. In the books of the ancient Greeks and Romans also references are made to this matter. Antonius wrote how Caligula was not buried properly and troubled the owners of the forest in which he had been buried. His survivors at home had no rest until they buried him properly. Baronios wrote in his Anthology that in the year 413 C. E., there lived a certain Marshelius Piizinos, who had a companion in study by the name of Michael Miscato. They were once arguing about immortality. After much discussion, they agreed that the one who died first would return and tell his friend about this matter. Thus it happened. They separated. Some time had elapsed. One morning Michael was studying in his home, when he heard a horse running down the street. He went to a window and heard a voice calling, "Michael, Michael! It is true! It is true!" He could only see the back of a man dressed in white. He recognized his friend, and cried, "Marshelius!" He disappeared and he saw him no more. He was certain it had been his friend, because he was unusually small, about three feet in height. He immediately sent a messenger to Florence, where Marshelius had lived, to find out what had happened. He learned that his friend had died.

In answer to the query as to how the soul, which is pure spirit, can be seen in bodily form, Manasseh again mentions the "spiritual bodies" in which souls appear to men, and in which they converse with their fellow-spirits, as well as receiving their punishment in Gehinom in this garb. If the soul is a separate entity and not as Aristotle says "the form", then it can properly move about and enter other bodies.

In the fourth book (Maamor) of the "Nishmath Hayyim", Manasseh gives rational proofs for the immortality of the soul, thus completing the trilogy of vehicles of proof among Jewish philosophers: tradition,

sense and reason. The following are the rational proofs presented by Ben Israel:

(1) The presence of the soul is perceived not directly by its works, impossible without the soul. This holds true of the vegetative soul of plants, the vital soul of animals, or the intellectual soul of man. When we see a plant moving in all directions, we must acknowledge that there is a principle inherent within it besides the four elements. When we see animals feel and move, we know that they must possess the vital soul. Thus when we behold man manifest in addition to the above intellectual powers, it must be concluded that he has an intellectual soul. The four elements composing plant, animal and man are incapable of these manifestation.

(2) The fact that man's intelligence goes beyond the limitations of body is a proof of its separate spiritual existence. The senses cannot perceive anything which does not have an image in nature. Sight cannot see spiritual things or things hidden. But it is known that the mind of man ascends beyond the world of matter and perceives the Eternal Separate Intelligences and God. The soul, therefore, must likewise be spiritual.

(3) All animals are alike--they are all ruled by the same instincts. The manner of living of all animals in one species is alike. But men are of a great variety of characteristics. Some love wisdom, some hate it. Some are industrious, others are lazy. This is accounted for by man's free will, which is due to a distinctive principle inherent within him--the soul, equal in degree to the spiritual angels.

(4) Reason increases though the body grows feeble. If the soul were identical or connected with the body, then it would be reasonable to expect that man would be at his greatest wisdom at the time of his greatest physical prowess. However, experience teaches the

contrary. This indicates that the soul is a separate entity. However, it must be acknowledged that the soul does use the instrumentality of the body, as in the case of the five senses. When the mind of old men becomes confused, it does not mean that the soul has been affected. Rather does it indicate that the instruments of the soul--the sense--have been enfeebled.

(5) The fact that man's mind busies itself in abstract conceptions, themselves not found in actual reality, shows that there is within man a super-physical entity, which is the spiritual soul.

(6) While the bodily senses grow weak before strong and powerful phenomena, such as the eye in looking at the sun, or the ear at a loud report, the soul grows ever more strong as it perceives the Atziloth and the unlimited universe, which would appear to be beyond comprehension. Also, while the perception of physical things changes after the phenomenon has passed away, rational perceptions always remain the same. This proves the existence of the super-principle within man.

(7) Nothing derived from experienced can be proved positively. Though we may feel most certain that men do not move their ears as do horses and mules, how do we know there is not a land where man does so? Despite this, man has certain primary ideas within him, which are not learned from experience, and are the bases of his knowledge. These reside in the soul.

(8) All men have a natural desire for wisdom. The greatest disgrace is to be called an "Am Ha-aretz". While a rich man will acknowledge that some one is wealthier than he, no wise man is willing to accede superiority to another. This proves that wisdom is the thing most prized by man. He can but acquire little in this realm, where he is hindered by physical obstacles. In the world beyond, he will be unhampered and attain great truth. This natural desire is inherent

in all men and must have reality behind it.

(9) Free will also proves the existence of the immortal soul. No creature will leave physical pleasures. Only man turns from sin. Only human beings give up the life of the moment for the life of Eternity. Many have given up their lives for "Kiddush Ha-Shem". They but seek the peace and bliss of the world to come. Man was made distinctive in this regard by the presence within him of the human or intellectual soul.

(10) Man naturally has the desire to continue after death. He wishes monuments to be raised in his honor. He strives to leave a good name behind. This is prevalent not only among the great. The blacksmith, tailor and shoemaker are possessed by this same desire. Surely, man's natural longing will be satisfied.

The problem of immortality is a most important one, writes Manasseh, for upon it depend the great principles of the belief in God, revelation, and reward and punishment. If the soul dies with the body, there is no reward or punishment; if there is no punishment, there is no providence. And if this is true, there is no God. Why then observe the Torah? Furthermore the necessity of immortality is shown by the fact that on this earth the wicked prosper while the righteous suffer. The work of Providence must be accomplished--and it must be in the Other World. Immortality is a natural belief of man. It is found among all people and, therefore, must be more than mere illusion.

VII

DEMONOLOGY

The very fact that the Torah enjoins against the practice of witchcraft, consulting familiar spirits, etc., indicates that these practices can actually be performed and that demons, involved in these activities, exist. The existence of demons can be proved through three channels: tradition, reason, and sense experience. It is important to establish the existence of demons, for if men accept the existence of these invisible spirits, they will also acknowledge the existence of the invisible soul.

As for proofs from tradition: The tempting serpent in the Garden of Eden, as *Bachya* said, was really the Satan speaking. It was an angel who spoke through the mouth of Balaam's ass. The Bible specifies that one should not sacrifice to the Seirim--so-called because they appear to skip about. All demons are, likewise, named according to their characteristics. Some are called Shedim because they live, for the most part in fields. Others are called Satanim because they harm men.

Bachya in commenting on Genesis said that Naamah was the wife of Ashmeron and the mother of Ashmodai, and that she gave birth to demons. Four women were the mothers of Shedim: Lillith, Naamah, Igrath, and Mahalath. These have their own distinctive dwelling-places and classes of unclean spirits without number.

The Zohar on Genesis says that from the spirit of Cain was born a male spirit, called Tubal Cain, as well as a female spirit, Naamah. Spirits had already been in existence from the "Twilight" of "Erev Shabbas" when they were created. When Cain expressed the fear that any one finding him would slay him, he did not fear other human beings, for his parents were the only other human beings on earth; nor did he fear

beasts; he was afraid of the countless demons.

According to the Talmud and Midrash, the world is full of demons. Said Rabbi Judah ben Shalom in the name of Rabbi Levi: "There is no "rova" of space not filled with kavs of Mazikin." (A "rova" is a fourth of a kav.) Rabbi Jochanan said it is forbidden to greet a friend at night, for it might be a demon.

Manasseh then gives the testimony of later Jewish writers. Jehudah Halevi in his Cuzari speaks of "the demons which the Rabbis mentioned". Bachya said there are three classes of demons: (1) Those dwelling in the spheres of the elements. These make men dream at night; (2) Those who dwell in our midst; they make man sin; (3) Those who dwell in the depths; were they but permitted they would ascend and destroy the world. Nachmanides also established the existence of demons. He said they were called Shedim because they dwelt in ruins and waste places (Shadad). Among the philosophers, Chasdai, Saadya, Obadiah Seformo, and Don Isaac Abravanel believed in the existence of demons. Maimonides did not believe that demons existed. Like all philosophers, he believed only that which his eyes saw or rational speculation reached. Like all the followers of Aristotle, he was very much influenced by the fact that the Greek philosopher does not speak of demons in his philosophic system.

Now for the rational proof for the existence of demons. If creatures are able to live on the earth and in the water below the earth--elements which are far away from Heaven, which is the sources of life and motion, then there is no reason why creatures, though not seen, cannot live in the elements of fire and air. One might say that air is full of living creatures, the birds. However, there are three parts of air; birds are able to live only in the lowest division of the element of air. Furthermore, the greatest part of the life of birds is spent on earth. Air is the element that keeps the creatures of earth

alive; if air is pure, it is of great value to creatures; however, if it is polluted, it causes disease and pestilence. How then could air which is the sustaining element of the creatures of earth, not contain creatures within its own sphere?

Nachmanides says that demons are composed of two elements: fire and air. This accounts for their unusual lightness. The creatures of earth are composed of four elements. Thus, the Rabbis said that demons are like the ministering angels; they have wings, and fly like them. They know the things to happen in the future, not because of their great powers of perception but because they hear of these things from the "princes of the constellations", which are, together with them, in the upper elements. If diviners are able to perceive future happenings from the chirping of birds, then all the more are demons able to get this type of information from the "princes of the constellations". (Birds, likewise, get their knowledge by hearing the discussions of the angels in the realms above.)

Demons are like men in three ways: (1) They eat and drink like men; (2) They multiply like men; and (3) They die like men. We are not to think that demons eat the same food that sustains men. Man is composed of four elements, and since his body is composed of tangible substances his food must be tangible. Demons who have fine spiritual bodies, being composed of the two elements of fire and air, eat, accordingly, spiritual or intangible food. They sustain themselves on the wind of fire and the moisture of water. The part of fire within them dries the air within them, and it is necessary to restore the moisture lost. Thus, they eat and drink like men; for the moisture in man's body is also lost for two reasons: because of the air which surrounds him on the outside, and because of the natural heat which dries up the natural moisture within. Therefore, men consume food to restore the moisture. Similar to this is the food of demons, for they take in the moisture of water. This process

explains the offering of incense to demons. As the smoke ascends, they absorb the moisture; and because they enjoy it, they ally themselves to men and tell them things to happen in the future.

The death of men and demons is due to the decomposition of their elements; four in the case of men, and two in that of demons. Because they are composed of but the two light elements, they can fly even more easily than birds, who are composed of four elements. Ancient philosophers agreed with this, and called demons "Ahereos", because they fly in the air.

Orpheus said that some demons were composed of but fire; some of air; others of air, fire and water; and yet a fourth class made up of the three aforementioned elements plus a fine dust. The quality of soul, intelligence and inclination to good or evil depend on their composition. The demons of fire are beneficial to man, and according to Shimeon ben Yochai are wise. It was a demon of this class which taught Joseph. The Greeks called these beneficial demons "genii". Those of air and fire are of a lower degree. These ally themselves with men and are also of benefit to them. The two higher classes are of fine substance and cannot be seen by the eye of man. But the other two classes are seen. They are the Mazikin and Satanim. Some of them dwell in men's homes; others near fountains and rivers; still others in waste places and filthy spots. These assume the bodies of men.

The Cabbalists say that God created the world in opposites. For everything good He created something evil. Thus, we have warmth and cold; dryness and moisture; darkness and light; harmful and beneficial animals, etc. Demons are among the evil things in the world of opposites. Such is the doctrine of the Sepher Yetzirah.

Experiences shows that demons enter the bodies of human being. Many gentile books on exorcism testify to this, such as the works of

Budini and Martin del Rio. The latter relates an exorcism in the city of Argyl in Barbary. In the fifth book of the "Antiquities of the Romans", Joseph ben Gurion, who was versed in magic and demonology, in speaking of the wisdom of Solomon writes as follows: He saw a certain Jew, Eleazar by name, before Caesar Vespasian, and all the princes and great men of war who came to see how the Jew would cure a man possessed by a demon. The process of cure was as follows: He took a ring which had under its seal a certain Ikkar which Solomon taught. He put it into the nose of the afflicted, who immediately fell to the floor. After that, he recited exorcisms over his body, harking back to Solomon and adjured the demon to leave and never return again. To prove that he was actually driving the spirit out of the body, Eleazar asked that a bowl of water be placed near the patient; he ordered the demon to touch the water as he left the body. Thus it happened, for the water was soon seen to overflow from the bowl. Manasseh adjures his readers not to place any trust in the so-called "Rings of Solomon" in the possession of gentiles. No one in the world, he says, knows the principles of exorcism taught by Solomon.

More than twenty Marranos told the author of a negress brought to Seville from England, who was possessed by a spirit. In spite of this condition, she went about in perfect health. The demon resided under her right breast and was named Augustinello. When the demon was consulted, he called each person by name; in many instances, he identified persons the slave-woman had never seen. The demon informed his questioners about robberies and other unsolved problems. At times, the negress from the right and the demon from the left, and vice versa. She was put into prison by the Inquisition, but finding her responsible for no guilt, she was soon released.

The people of Tituan in Africa told of a boy of sixteen who

came from Argyl and settled in their community. One day, they were all gathered at a banquet. In the midst of their sporting, they poured whiskey into an iron pan that hung over the fire. The lights were extinguished and great terror filled the hearts of all. The boy picked up the pan and threw it into the gutter, where refuse was discarded. He fell to the ground. When he was found unconscious, the people knew a spirit had possessed him. For fifteen days, the youth neither spoke nor ate. Finally, an old Arab came and inside of half an hour he cured him by the process of exorcism. The boy arose as if from sleep and was in perfect condition.

When the Chinese wish to consult a demon, one prostrates himself on the ground and another begins to sing. Some of the people present respond to the singing, while others play instruments. Soon, the man in prostration begins to make unusual faces and it is known that a demon has entered him. They consult the demon and are usually answered in doubtful terms.

Some types of diseases are caused by demon-possession. Thus did the Rabbis believe. Martin del Rio mentions many diseases caused by demons, such as heart-disease, paralysis, epilepsy, leprosy, etc. This demon-possession was accepted by Augustine in his "City of God" and Thomas Aquinas in his "Summa Theologiae".

Demons are driven about "like a beaten leaf", and going up and down they wander from hill to hill, finding no rest. Their wanderings cease only when they enter the body of a person susceptible to demon-possession because of sin.

Spirit-possession was also said to account for the sudden wisdom of fools and simple folks. Such gentiles as Pomponasias and Pedro de Albano accepted this. Such a case was found in the city of Larha. Here there was a child who could not read, and who suddenly began to

recite many psalms. The author tells of meeting a German, Abraham of Cologne, who was ignorant but when possessed by a spirit was able to answer questions beyond even the greatest rabbis.

Another unusual manifestation is the speaking of children soon after their birth. A child was said to have told of the destruction of the city of Saginto on the very day of its birth. It is also written in the "Chronicles of the Kings of Portugal" that a girl of eight months one day raised her hands, while she lay in her cradle and accounced that Portugal would soon have a new king. Levi Ben Gershom in his "Wars of God" told of a boy of seven who would foretell future events. Gedaliah ibn Yachya in his "Shalsheth Hakaboloh" writes of a boy who began to speak upon his birth and who died at the age of twelve. Aristotle also wrote of similar cases.

Certain gentile scholars, such as Cardanus, attempted to give a naturalistic interpretation of this phenomenon. He said that nature gave the child the power of speech earlier than usual. Ludovic of Ferrara and other gentile theologians recognized the true cause--that it was due to supernatural causes. It is obvious, writes Manasseh, that a person cannot express his intellectual faculties until his body has properly developed. The author concludes that this phenomenon is due to spirit-possession. The demon is sent by God, and the "miracle" occurs to show that God is exalted above all, and that everything is under the guidance of His Providence.

Spirits have been known to marry human women. According to gentiles scholars, such as Augustine, the spirit first assumes the form of a woman (for it has the power of taking on any form it wishes). The spirit marries a man; and after receiving seed, it assumes the form of a man. A demon reproduces as does a human being. Some say demons have reproductive organs; others say they take seed from men. The children

begotten from the intermarriage of a demon and human being are as small as dwarfs and resemble apes. In Germany, Alsace, France, and other countries, people know of witches who consort with demons.

Another manifestation of demons is the Teraphim, or, as they are called by gentiles, oracles. These are forms or images into which exorcism brings a spirit of that category which has the power of speech. In Pirke de Rabbi Eliezer, there is a description of the manufacture of Teraphim. A man is killed and his head is removed. This is preserved in salt and spices. The name of an unclean spirit is inscribed on a gold plate, which is placed under the head. The head is fixed on the wall. Before consulting the oracle, the people prostrate themselves before it. Thus did Laban speak with demons.

Gentiles say that Albertus Magnus made the head of a man with a speaking tongue--with the assistance of constellations. Seneca, in his "Oedipus", tells of the Delphic Oracle, which gave doubtful answers, capable of interpretation in different ways. Eusebius wrote that the Peripatetics, Cynics and Epicureans denied oracular power.

If the spirits in the Teraphim answer questions by consulting the constellations which control the life of man, does this not hamper freedom of the will? It would, but stars do not force man to certain actions; they but incline him to deeds, to be determined to his will. Therefore, the predictions of oracles prove many times false. Human will has gone against the tendency ordained by the ruling constellation. The power of oracles is no longer existent. Cradanus says that all oracles were destroyed in the time of the last war between Julius Caesar and Pompey, about a hundred years before the destruction of the Temple. All throughout the time that prophecy existed in Israel God gave the gentiles the power of knowing the future through oracles.

True, oracles still exist, writes Manasseh. The Arabs get

into communication with demons by drinking a certain potion. The Portugese found this power extant also in India, for when they arrived there they were expected, the natives having been informed by the oracle. But, where Jews live in Asia, Egypt and Europe, this power has ceased.

VIII

TRANSMIGRATION OF SOULS

The belief in transmigration has been, with few exceptions, a general belief among our people. Saadya and Bedarsi benied it. The Cabbalists found this doctrine in the Bible, Gen. III:19: "till thou return unto the ground; for dust thou art, and to dust shalt return" is a hint--Remez--that since Adam sinned, he needed to go through transmigration and to return to the dust to perfect the failing of his first life on earth. The Rabbis said that the letters of Adam stood for Adam, David and Messiah. Adam was ultimately reincarnated in David, who sinned in the matter of Uriah and has to go through transmigration until he shall assume the form of the Messiah. When Eve said (Gen. IV:25), "For God hath appointed me another seed instead of Abel, for Cain slew him", she meant that the soul of Abel was reincarnated in Seth. Otherwise, why should she have said, "Instead of Abel"? Deut. XXXIII:7, "Let Reuben live and not die", has been interpreted: Moses prayed in his behalf that he not return to another body and go through a second death.

The precept of Yibbum is based upon the principle that one who dies without children must be reincarnated to make up for this deficiency. It is of great pleasure to the soul to be able to return into the body of one of the family; therefore the command that his brother marry his widow.

Transmigration of souls is also indicated in the Prophets and Sacred Writings. Thus, Eccles. I:4, "One generation passeth away and another generation cometh". The verse should have read, "One generation cometh and another generation passeth away." It was written in the first manner to indicate that the generations that pass away are themselves the generations that come afterwards. Also *ibid.* v. 9, "That which hath been

is that which shall be, and that which hath been done is that which shall be done; and there is nothing new under the sun", is another indication of the transmigration of souls. Koheleth says in ibid. IV:2, "Therefore I praised the dead that are already dead more than the living that are yet alive." No intelligent person would praise death and consider it more highly than life. Koheleth meant, said the Cabbalists, that those who have gone through transmigration and finally reached rest in the Academy on High are more praiseworthy than those still being reincarnated on earth.

Isaiah XXII:14 said, "Surely this iniquity shall not be expiated by you till ye die, saith the Lord the God of Hosts." How could death, equal for all--the righteous as well as the wicked--cleanse them from their sins and prepare them for the World Beyond? It therefore implies more than one death for the wicked, to purify their souls in preparation for the future bliss. Job XXXVIII:13-14, "That it might take hold of the ends of the earth, and the wicked be shaken out of it. It is changed as clay under the seal; and they stand as a garment", indicates the transmigration of the wicked. The Rabbis have traced transmigrations; for example, Laban became Balaam and Nabal. Abiram was transmigrated into Doeg and Ahitophel. The letters of Moses indicate that the transmigration was from Abel, to Seth, to Moses.

Cabbalists give the following arguments for transmigration:

- (1) It is observed that in this world the wicked prosper and the righteous suffer. How can this be reconciled with Divine Providence? It can be justified only by transmigration. The wicked one who prospers is the reincarnation of a righteous one, now receiving the rewards of the soul's earlier incarnation; the righteous one is now being punished for the sins of his previous life on earth.
- (2) Many children are born with defective bodies--lame, blind, etc.

Their souls certainly could not have sinned before coming to the body. Everything is under the guidance of Divine Providence and this cannot be but the result of chance. The only reasonable explanation is that the souls being reincarnated are being punished by being put into defective bodies.

(3) It often happens that children die at birth or soon after. Certainly, the babes did not have the opportunity to sin; and the Divine decree is that no one dies without sin. One might say that they die because of the sins of their parents. Yet often the parents are righteous and without sin. This can be explained only by transmigration; the children are being punished because of their previous existence.

(4) If there were no transmigration, then there would have to be souls without number. But God did not do so. Angels have a definite number, as Daniel said. Souls are of no higher degree than angels. Why, then, should they be infinite in number? There must, therefore, be transmigration.

The Cabbalists describe the various forms of transmigration. If one has one more sin than merits, he is reincarnated into the body of an unclean animal. If his merits are in preponderance, he enters the body of a clean animal. Those guilty of idol-worship, incest, or murder are reincarnated in such unclean animals as camels and pigs. One who attacks his mother-in-law becomes a stork; a married woman, a mule; those who consort with beasts become bats; males, rabbits, etc. Therefore the injunction against eating the living flesh of an animal, for he might be eating the flesh of a human being. This also accounts for the injunction not to eat the soul with the flesh. Isaac Luria believed in transmigration into inorganic matter. Nabal turned into a stone; the wife of Lot into a pillar of salt. Cabbalistic sources differ as to the number of transmigration. Some say that the number is limited

to three reincarnations, after the first appearance on earth. Others say they may amount to a thousand. It is the opinion of others that the soul is reincarnated until it is finally purified, no matter how great the number of appearances on earth. It is pointed out, through Gematria, that Gilgul and Hessed both equal seventy-two. Transmigration is, therefore, a manifestation of Divine Mercy to prepare the soul for the bliss of the World Beyond.

The completely righteous without sin do not go through transmutations; they are immediately transported to Paradise. There are various types of transmigration in accordance with the various types of sin:

(1) Those who denied the existence of God, Revelation, Reward and Punishment, and the immortality of the soul do not go directly to Gehinom.

The souls of these offenders are converted into Mazikin who can only do evil. They enter the bodies of stones, plants, animals, and men. These souls can never be purified.

(2) Those who believed in God and His prophet Moses and yet sinned. Because in their incest, etc. they acted like beasts, they are reincarnated in beasts.

(3) Some are reincarnated into the bodies of bastards and "complete Goyim", for gentiles when righteous inherit a portion in the world to come.

(4) Those who descend in holiness and are reincarnated in the bodies of women. For a woman to become a man in the process of transmigration is a rise in holiness; the opposite is true of man. After transmutations, depending in nature and number upon the sins of the individual, the soul enters Gehinom for a twelve-month period of purification.

As usual, Manasseh presents an incident to prove his point. He gives an account of an occurrence in Safed that proves transmigration. It is as follows: A spirit entered a certain widow; she suffered greatly.

Men came in and spoke with the spirit. He answered all their questions. In the meantime, there entered a certain wise man, Joseph Arzin by name, a pupil of the Ari. As the Haham came in, the spirit greeted him as his teacher. He then informed Joseph that he had studied under him in Egypt for a great length of time. The relatives of the afflicted woman wished to relieve her of her great suffering, and went to the Ari asking him to remove the spirit from the woman's body. Since he was busy, he sent his pupil, Hayyim, to whom he imparted holy names and suggested excommunications and exoulsions. As soon as Hayyim entered the room, the woman turned her face to the wall. Hayyim said, "Wicked one, why do you turn your face away from me?" The spirit answered, "I cannot look at your face, for the wicked cannot look at the Presence of the Shekinah." Hayyim ordered him to turn his face toward him. He did so. In the course of the questioning carried on by Hayyim, it was learned that the spirit--when man--had committed adultery and begotten three bastards. For twenty-five years he had been wandering up and down the earth; he was driven by three Angels of Destruction. Hayyim asked the spirit, "Are not the wicked punished in Gehinom for twelve months?" The spirit answered, "Don't you know that the punishment in Gehinom comes only after punishment outside of Gehinom?" The spirit compared the punishment of transmigration to the harsh salves a physician first puts on a wound. Gehinom is like the soothing lotions later applied. The punishment in Gehinom, said the spirit, is not one-sixtieth as terrible as the punishment before entering the purgatory. The man had been drowned while on the way from Alexandria to Rashit, at the point where the Nile enters the sea. He did not have the opportunity to confess his sins before death, because the water strangled him, and his mind was distracted. The Jews of Rashit buried him; but after they left the cemetery a cruel angel with a staff in his hand smote the grave and ordered him to go forth.

The angel put him in a sling and cast him to the very gate of Gehinom. Thousands of souls came forth from Gehinom and ordered him to leave, for he was not yet fit to enter the Purgatory. He wandered over the earth, molested by Destructive Angels and Demons. He finally came to Hormoz, a large city near India. The Jews of that place were very wicked and he could not enter one of them because demons swarmed about them. He finally came to the Wilderness of Judah where he entered the body of a hind. This was seven years after his death. He had great trouble within the hind, for the souls of man and beast are not alike; one goes erect and the other on all fours. The filth in the animal's soul also disturbed him greatly. In addition to all this, both the spirit and the hind suffered because there was an embryo in her womb. In her great suffering, she began to run about, until the stomach split and she died. The spirit came to Schechem and entered the body of a certain Cohen. Ishmaelite priests were called and because of their exorcisms and the cameos used he had to leave his body. It was now the twenty-fifth year of his great suffering. He finally came to Safed and entered the body of the woman. He said there was no hope for him until the bastards he had begotten would die. All the people about cried upon hearing his. He entered the body of this woman, when--early in the morning--she lost her temper while trying to make a fire and cast a stone to the ground, saying, "Go to the Devil". The mention of Satan gave him the opportunity to enter her body. The woman was susceptible to spirit-possession, because she did not believe in the Exodus from Egypt, and she thought the entire Passover celebration to be ridiculous. The women then confessed to this belief. Next, Hayyim ordered the spirit to leave her body through the small toe of her left foot, for whatever limb the spirit would leave by would be ruined. After this, the spirit came to the windows of her house, to frighten the woman. The relatives again went to the Ari. Upon investigation it

was found that the Mezuzah on the door was not in proper condition.

When this was remedied, the spirit came no more.

IX

MAGIC

Manasseh believes in the power of magic, and devotes several chapters to the discussion of the different types of magic and their investigation. He admits that reason cannot prove these powers but calls to testimony actual incidents which, he believes, undeniably show the manifestations of magic. He argues at great length against Maimonides in particular, because of his unfavorable attitude on this subject. The author says that in Rambam's day herbs, nails and were used to cure diseases. Reason could not prove the validity of these, and yet because actual experience showed their powers these things were accepted. Why, then, not accept knowledge also proved by actual occurrences and backed up by the support of Jewish tradition and the testimony of many gentile scholars? Manasseh lists the various types of magic, their manifestations, and presents a host of incidents which prove the existence of magical powers.

Among these is the prevention of intercourse by magic. This is implied in Deut. XXIV:6, "No man shall take the mill or the upper millstone to pledge, for he taketh a man's life to pledge"--as interpreted by the Targum of Jonathan ben Uzziel and the Talmud Yerushalmi. In the latter it is said that the Bible speaks euphemistically in this verse: "Mill" refers to woman, and "upper millstone" to her husband. This process of preventing intercourse was supposedly performed with the assistance of demons. This type of action was forbidden because the Coming of the Messiah depends upon the souls within bodies, as the Rabbis said: "There will be no Ben David till all souls are taken from this chamber." This type of magical practice is known all over the world, wrote the author. The physician, Martin del Rio, tells of such cases. In the Talmud Yerushalmi there is mention of such a case cured by Rabbi Joshua.

He produced the woman who had applied magic in the midst of flax plants which he caused to sprout forth from a table. She said she could not remove the spell because she had been cast into the sea. Under such circumstances, cure can be affected only through a miracle.

Although Manasseh heartily disagrees with Maimonides in the matter of the validity of magic, he accepts the Rambam's definitions of the nine types of magic mentioned and prohibited in the Bible:

- (1) "Passing son or daughter through fire". The children are not actually burnt.
- (2) Incantation--Kesem--"performed by one who does a certain thing and turns his mind from all else till he begins to tell future things. Some of these fall to the ground, move about and groan.
- (3) "Soothsaying"--Meonen--the setting of dates by astrology. In this category are also those who perform optical illusions.
- (4) "Divination"--Menahesh--"one who says, because a piece of bread fell from my mouth, or my staff from my hand, I shall go to a certain place; of, if a fox passes me on the right I shall leave home." These also interpret the chirping of birds.
- (5) Magicians--Mechashefim.
- (6) One who consults a ghost--Shoel OV--"One who burns incense, and holding a branch of myrtle in his hand, utters certain words, slowly and softly, until the listener believes he hears a voice from the ground answering his questions."
- (7) Familiar Spirit--Yeidoni--One who places a bone in his mouth, and offers incense, and does other things until he falls to the ground as a epileptic and utters future things.
- (8) One who consults the dead--Doresh el Ha-Mesim--One who spends the night in a cemetery, so that the dead should come to him in a dream and answer his questions.

Maimonides says that all these practices have no reality behind them and are but the vain practices of idol-worshippers. Manasseh says these practices must be real because the Torah speaks of the deeds of the magicians of Egypt, consulting familiar spirits, etc.

Much of magic is performed by optical illusion. Such would be the cutting of persons into pieces and then bringing them back whole, or as Simon Magi did before Nero when he swallowed a chariot and its rider. This type of magic is performed with the aid of demons.

The author also holds astrology to be valid. Constellations, according to Jewish traditional belief, he points out, incline a man but do not force him. One who cleaves to the Mitzvot is beyond the control of the constellations. The Rabbis discussed the effect of constellations on human life to great length, and even argued as to whether constellation determined merely the day or the exact hour. The Bible tells of the effect of the constellation. Thus, does Jud. V:20, "The stars in their courses fought against Sisera." From experience, it is seen that astrologers correctly tell a man whether he is to succeed or fail, etc. There are historical cases. Thus, did Plutarch record that a certain astrologer warned Julius Caesar to beware of the Ides of March. He disregarded the admonition and was killed by Brutus and Cassius. Another told Domitian that he was to die by the sword. Nearer Manasseh's own time, it is recorded that Sebastian, king of Spain, consulted an astrologer before going to war against Almalich, king of Morocco. Sebastian paid no heed to the advice of the astrologer and met defeat and death.

Augury can also tell the future events, according to the author. This is so because of the following procedure in the Kingdom of Heaven: Just as the kings of the earth assemble their wise men before taking a step, even so do the angels gather about God. The decision reached is spread among all the Heavenly Host, until it reaches the angels who are

the moving spirits of the constellations near earth. These not only regulate the constellations so that the will of God is performed but make an impression upon birds. Diviners who obtained the proper knowledge from demons are able to determine future happenings from the actions of birds.

The wise men of Israel believed in magic--a logical conclusion of their belief in the existence in demons. They called magicians, "Deniers of the 'Family Above'"--"Pamalia shel Maalah", because they changed the natural order of things as determined by the "Pamalia", the Constellations. Jews learned magical practices in Egypt. Therefore, the need of the injunction against these practices in the Bible.

The author lists the various types of magic; assuming different forms, done by means of spiritual bodies made by Satan, or produced by magic herbs, Kefitzas Ha-Derech, rapid traveling, cures by cameos and incantations, and the use of holy or unholy names, etc. All these are actually performed, as shown by experience, believed Manasseh.

X

EVALUATION OF MANASSEH BEN ISRAEL

Manasseh presents an anomolous figure. Learned not only in the lore of Israel but well-versed in all the knowledge at the disposal of his day, he still clung to superstitions and magical beliefs renounced by the progressive spirits of Israel centuries before him. What a striking contrast he is to his contemporary, Baruch Spinoza! Manasseh would present no problem, were he one of the masses of Spanish and Portugese Jews in Holland. Among these superstition and Cabbalistic lore were rife. But how can one reconcile his vast erudition with his rather primitive belief in demons, charms and magic? The solution of the contradiction lies in the type of his mentality.

For Ben Israel, there was but one reliable source of truth, and that was tradition. His method of thought, then, was not that of independent and original investigation but reliance on authority. In this he is consistent, for he rarely dares to deny even allegory. All Jewish tradition, climaxed for him by the Cabbalah, had its origin in the divine revelation at Sinai. Why then should one search for truth? It had already been transmitted to Israel by God.

Although Manasseh was taken from Spain as a mere child, he was undoubtedly a spiritual heir to the Cabbalistic literature which arose in that land when grim reality drove the Jew to seek flight from the world about him in the fantastic realms of Cabbalah. In this lore he was well-versed; and he accepted its authenticity as revelation of the Divine. Demonology, communication with the dead, and transmigration of souls were for him not matters to be investigated and evaluated; he considered them a part of the divine revelation, the genuine source of truth. With the knowledge that this was the basis of his thought, his apparently retrogressive conceptions can be understood.

The study of Philosophy did, however, leave an impress upon the mind of Ben Israel. He did manifest an attempt to prove. Throughout his discussions of magic and demonology there are found specific incidents which were to prove beyond doubt that these manifestations were real. He constantly writes of "experience teaches"; but for the most part, this "experience" consists of tales that came to him from his superstitious fellow-Jews in Holland, or that he had read in traditional Cabbalistic lore. This method of "proof from experience" that Manasseh had found in his study of the philosophers is thus corrupted by his credibility which predominated any modicum of scientific sense he might have possessed. Together with his complete faith in tradition and his credibility was his own predisposition to "beholding visions in the night", and experiencing dreams that foretold the future. Personal experience convinced him that the Cabbalistic mystics and visionaries had obtained knowledge through legitimate vehicles.

Perhaps Ben Israel was predisposed to his Cabbalistic conceptions, because he himself was by nature a dreamer and visionary, who was more interested in utopian schemes and millenarian hopes than in the immediate problems that presented themselves to him. Even in his rabbinic studies, Manasseh tended toward the mystical and visionary rather than the Halacha, in which he did not achieve distinction.

Manasseh ben Israel is recorded on the Honor Roll of Jewish history not because he was a great thinker or a great talmudic authority, nor does his fame rest on his literary achievements though he wrote Hebrew excellently despite a certain floridness of style. He shall always be remembered as a lover of his people, who strove to bring succor to their suffering, and who achieved success along these lines in England. His sympathies went out to Jews in suffering wherever they might be. It was his greatest desire to relieve the pains of his people.

He was led on by the dream of the "Coming of the Messiah", when all his people would return to the Holy Land, where they would live in perfect happiness and no longer endure the cruel hardships that had been their fate in the lands of the Diaspora. This alone, if nothing else, is sufficient to place Manasseh ben Israel among the great of his people.

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"Nishmath Hayyim"

The volume used in this study is an original copy of the publication from Manasseh's press, 5412 (December 1651), then under the supervision of his son, Samuel ben Israel Abravanel Soeira. In addition to the text itself, which is preceded by an introduction and a synopsis of each chapter (perek) in the volume, there are: corrigenda, an epilogue and poem in five lines, written by Jacob ben Aaron Saportas of Tlemzen, a revisor for the press; an engraved picture of the author, with the title, "Manasseh ben Israel--Theologus et Philosophus Hebraeus". The motto, "Peregrinando Quaerimus"--"Wandering we seek"--is on the top of the picture. This engraving was executed by Salom Italia. It was made in 1642, when Manasseh was thirty-eight years old. At the other end of the book there is a Latin title-page inscribed as follows: "Libri Quatuor De Immortalitate Animae". Then follows a dedication to Ferdinand III, Holy Roman Emperor. There is also a Latin synopsis of each chapter, corresponding to the Hebrew synopsis at the other end of the book.

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