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A TRANSLATION OF A PORTION OF
SEFER HOEHMAT HA-NEFESH
BY ELEAZAR BEN JUDAH OF WORMS

CHAVA WEISSLER

MAY, 1967

The following translation is from a portion of S. Hokhmat ha-Mafesh, which was written by R. Eleazar ben Judah of Worms, in the middle of the thirteenth century. This book is extant in two printed editions: Lemberg, 1876, and Safed, 1912/13. It is also found in the following manuscripts: Munich 81.12; Vienna State Library 66.5 (parts); British Museum 737, 752.19; Parma, de Rossi, 1390.15; Florence, Laurenziana, PL Roman 1, cod. 44.3; Jewish Theological Seminary Adler 847 (parts). This translation was made largely from the Jewish Theological Seminary manuscript (referred to as A in the notes), pages 1a to 6a. However, the Lemberg edition (referred to as L), and the Florence manuscript (referred to as F), which is found on microfilm in the Brandeis Library, were also consulted, and at times readings from one or the other were adopted for the sake of clarity. Of course, whenever this is the case, all the variants are given in the notes. (In the notes, G signifies the glosses on the Jewish Theological Seminary manuscript.)

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The meaning of "soul"¹ is vitality and health, for the blood is called the soul.² When (someone) loses blood, he becomes weak: "And you shall afflict your souls." (Lev. 16:31, 23:27, 23:32, Num. 29:7) When a man afflicts himself, he becomes weak. Because of the strength of the illness, the vitality and the blood and the force of breathing leave him. And why do spirits do harm on the Eve of the Sabbath?³ Because the spirits in Gehenna are none other than the spirits of evildoers. Even while they are dead, they do injury, as does every descendent of Cain.⁴ Their intellectual souls became demons, and permission is given to them to do injury to those who profane the Sabbath, or are sad (on the Sabbath), or did not enjoy it. For this reason, most melancholia caused by spirits occurs on the Sabbath. Therefore, (those afflicted) become ill with (black) bile. <...>⁵ they were commanded concerning the Sabbath, and (the following verse) is juxtaposed (to that command) in the Pentateuch: "And none of the illness which I put in Egypt shall I put on you for I am the Lord who heals you." (Exod. 15:16) The (following) juxtaposition of verses (is found) in the Prophets: "And I will heal him....If you will turn your foot away because of the Sabbath (from pursuing your business on my holy day)." (Isa. 57:19, 58:13) And this juxtaposition is found in the Hagiographa: "A song of afflictions"⁶ near "A song of the Sabbath day." (Ps. 92:1) Therefore one says (the prayer) "May salvation arise from heaven...and physical health" on the Sabbath, and does not say it on Festivals.

When intellectual souls do injury, no human remedy (will heal) the man (injured), and it is more painful (than other diseases). The durations

of illnesses are all fixed (in the following way): A heavenly voice is heard, which says, This man deserves to be smitten (with disease) for such and such (a number) of days, and at that (specified) time he will be cured.⁷ And if he is treated (with human remedies), the (allotted) time will lengthen and continue. Of this it is said, "They have forsaken me, the fountain of living water, the Lord." (conflation of Jer. 2:13, 17:13) This (verse) refers to those ill people who consult physicians. "His heart departs from the Lord." (Jer. 17:5) This refers to those who trust only in remedies. But it is good to ask of God that he give him healing of that drug by means of that physician.⁸ "And he shall cause him to be thoroughly healed." (Exod. 21:19) From this (we conclude) that permission is given to physicians to heal. And from whence do we know that should one who is ill not be healed by the first physician, permission is given to other physicians to heal him? It is written, "And he shall cause him to be thoroughly healed."⁹ "And heal"--by the first physician, and if not "shall he heal"--by another¹⁰ physician. The following juxtaposition is found in Isaiah: "...and heals the stroke of their wound. Behold, the Name of the Lord..." (Isa. 30:26, 27) His Name is the Merciful; he will heal.

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"Behold, the Name of the Lord comes from afar" (Is. 30:27)--and not from near, but full of wrath from the days of old. "He carried out his decree which he commanded in days of old" (Lam. 2:17), to write and to seal. It is written, "vengeance is mine"--from now on--"and recompense against the time when their feet shall falter." (Deut. 32:25) All who avenge my Name from the days of old, all (the retribution) has he collected together.¹¹ This is (the meaning of) "For the iniquity of the Amorite is not yet full." (Gen. 15:16) "He that called the generations from the

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beginning." (Isa. 41:4) In a certain generation, retribution begins to fall. For several years and in every generation, (God) collects the retribution. The interest he sends to every generation, and the principal he conceals¹² until the time arrives. This is (the meaning of) "Is it not laid up in store with me"—a certain sum is laid up—"sealed up in my treasuries?" (Deut. 32:34)—a certain sum.¹³ For, when the day and the time approach, then (the generation) feels¹⁴ all the retributions which he had previously hidden away, which were decreed for the future. This is (the meaning of) "Our fathers have sinned and are not, and we have borne their iniquities." (Lam. 5:7) * And it is written, "You have withdrawn all your wrath." (Ps. 85:4) "Thus shall I spend my fury upon them." (Ezek. 6:12). And it is written, "I will use up my arrows on them." (Deut. 32:23) The treasury is sealed up, and the Lord keeps (the retribution) until the appointed time and the generation which he allotted to receive¹⁵ the retribution. This is (the meaning of) "long-suffering" (Exod. 34:6, Num. 14:18, and several other places)—that every generation is punished a little. And it is written, "See you how Ahab humbles himself before me? (Because he humbles himself before me,) I will not bring the evil in his days; but in his son's days will I bring evil (upon his house)." (I Kings 21:29) And thus of Josiah it is written: "He" completely "poured out his wrath." (Lam. 4:11) The signature that was sealed up¹⁶ departed from there. This^{is} (the meaning of) "The Lord—and his indignation is spent." (Isa. 13:5)¹⁷ (This refers to) the angel¹⁸ who is appointed (to be responsible for retribution {...})¹⁹ This is: "The Name of the Lord comes from afar"—"The Name of the Lord comes", as Moses said, "(They shall say unto me), What is his name? What shall I say unto them?" (Exod. 3:13) At first, (God) said, "I am (your father's) God." (Exod. 3:6) After he asked him²⁰

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to make his Name known, (he answered) as it is written, "The Lord, God of your fathers)" (Exod. 3:15)--he made his Name known to him. <...>²¹

And the Lord took (the Name) from (the letters) Gimel Yod Kaf Quf, Alef .
Het He 'Ayin, Bet Vav Mem Pe; Alef Het He 'Ayin, Bet Vav Mem Pe, Gimel 10
Yod Kaf Quf--the Name is from there; that is to say, from those letters.
One (Name is) from four letters. Since the Name begets²² for nine months,
he gave three parts of a year to pregnancy, while in the fourth (part),
(the woman) is not pregnant. And every square thing, when one sees it from
a distance, looks round, "a circle inside a square". (Erubin 76b) Three
parts: The world (has) three directions, East, South, and West. In the
South the sun is seen,²³ while in the North it is not seen. Similarly, 15
"boards for the Tabernacle." (Exod. 26:15) Three directions.²⁴ Therefore,
he chose the fourth.²⁵ One letter (of the Name) is from Gimel Yod Kaf
Quf, and one from Bet Vav Mem Pe. If this is so, why is the letter He re-
peated in his Name? (Because)²⁶ Alef Het He 'Ayin is a witness of the
hours of the seven days.²⁷ In seven days there are eighty-four hours;
likewise, there are eighty-four hours in seven nights. Therefore, the
letter He is repeated in the Name. The Name adds up to twenty-six,²⁸ and
there are twenty-six weeks in half a year, and in the name Jacob.²⁹ There
are two names to three hundred and sixty-five (days),³⁰ because there are
two stars for the four periods of the year. He took a Yod (ten) from Gimel
Yod Kaf Quf at first, and placed it at the beginning of the Name, because 20
the Ten Commandments are the beginning of the words he spoke to Israel.
And ten names (are equal in number to) the commandments in Deuteronomy.
Gimel Yod Kaf Quf in Gematria equals six hundred and thirteen.³¹

"The Name of the Lord comes from afar."³² His wrath burns like that
of a ram who gores from a distance;³³ he removes himself to a distance in

order to run to gore (more) powerfully. This is (the meaning of): "Through you do we push down our adversaries, through your Name do we tread them under that rise against us." (Ps. 44:6) "For the Name of the Lord comes from afar", in order to calm his anger a little. And it is written, "From afar the Lord appeared to me. Everlasting love have I loved you" (Jer. 31:2)—for the ancient deeds. And similarly, "The Name of the Lord comes from afar"—he remembers.³⁴ "Out of that land went forth Asshur" (Gen. 10:11), who now goes to be an enemy³⁵ to Jerusalem. The Lord awakened his spirit in order to bring (Asshur) to fall before Jerusalem. "The Name of the Lord comes from afar", to remind³⁶ him of that³⁷ (nation) from which Shema'yah and Abtalyon^{37a} are destined to arise. Because (of them), greatness is attributed to it. (This same reasoning applies to) Haman. Haman was destined to give rise (to proselytes). And thus (Scripture) says, "And you have spoken of the house of your servant from afar." (II Sam. 7:19) (This is in order) to know what (is destined) to arise from it—how many righteous men. 25 30

"For the Name of the Lord comes from afar." Why does it come from afar? Cannot all the nations that concern themselves with enchantments and sorcery, and demons and magic, arrange it so that they know the future? Those angels and demons who are on earth are familiar spirits of sorcerers. And the masters * of the adjurations know³⁸ those angels and demons that are familiars among people: "The Chaldeans answered before the king, and said, There is not a man upon the earth that can declare the king's matter." (Dan. 2:10) Why did the king not say, How do you know that there is no one on earth who could declare (the matter)? (Because) Nebuchadnezzar had chosen them and given them gifts, and had told them beforehand to search for the wisest men in the world, and they had said, We are the wisest men. Should you ask us anything to which we know not the answer, and should you find someone else who does know, we shall be guilty. For he had always 5 *2a

searched out magic and astrologers and those who know the future. Since those wise men took the gifts, they were forced to say, "There is not a man upon the earth who can declare the king's matter." Were he to find someone, they would be guilty, because they had said, You will find none like us. And he said to them, Why is it that you do not know (the interpretation of my dream)? They replied, All that kings usually ask, we know. But what kings do not usually ask, we do not know, and have not bothered to learn, and have not concerned ourselves with it³⁹ at all. And this is the meaning of "Forasmuch as no great and powerful king has asked such a thing of any magician, or enchanter, or Chaldean." (Dan. 2:10) Therefore we have not concerned ourselves with it. "And there is no other that can declare it." (Dan. 2:11) We are free (of guilt), and there are no others, no demons and no spirits, (none) who can interpret the king's dream, "except the gods, whose dwelling is not with the flesh." (Dan. 2:11) Those angels⁴⁰ who are among (men of) flesh and blood, and the demons, we can adjure; but those angels that are not sent to flesh and blood, (such as) the Prince of the Countenance,⁴¹ we cannot adjure.⁴² Similarly, when the two magicians of Pharaoh adjured those (angels) who are appointed over men, they could not adjure those who are not (familiar) among (men of) flesh and blood. And an angel came from afar and threw them into the sea. Since (the angel) was not (one of those who are) with (men of) flesh and blood, they⁴³ did not know how to adjure (him). Therefore (the Chaldeans) did not know that Nebuchadnezzar's dream was about the Messiah, and could not know <those (angels) who were with men>.⁴⁴

"Behold, the name of the Lord comes from afar." Behold, men pronounce the name of heaven in vain. And there are those who swear in vain. There are several generations upon the seed of which judgement has not been executed. Of this (it is said), "He that called the generations from the

beginning." (Isa. 41:4) It is decreed upon which generation the retribution for it (the sin) will fall, <...>⁴⁵ When retribution is decreed for a sin upon the descendants in a certain generation, the heavenly host act in the following manner. They bring the first sinner and inflict the punishment of stripes upon him, for the descendants say, Woe to him who caused us this (punishment). And the sons are punished before the eyes of the fathers, as were the descendants of Korah and Ahab.⁴⁶ "And he shall turn the heart of the fathers to the children" (Mal. 3:24)--to see the retribution of his children, and what he caused them. "He repays * them who hate him to their face, in order to destroy them." (Deut. 7:10) He (the father) is brought to see what he caused (his sons). "And the heart of the children to their fathers" (Mal. 3:24)--to receive punishment for what he caused them. "He will not be slack to him who hates him." (Deut. 7:10) (He will not be slack) in bringing him from the place <...>⁴⁷ "to the face" (Deut. 7:10) of the sinner because of whose trespass he is punished.⁴⁸ "He will repay him." (Deut. 7:10) Just as the sons are punished, so are the fathers. An example of this is: "And Israel saw Egypt..." (Exod. 14:30)--the Patriarch of Egypt.⁴⁹

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The same thing occurs in the case of good. When a man attains merit, it is decreed which generation of his descendants will be rewarded. When good is done to his descendants for his merits, the soul of him who has attained merit is brought to see: "And Israel saw the great hand..." (Exod. 14:31)--the Patriarch Israel.⁵⁰ "And he shall turn the heart of the fathers to the children"--to see. "And the heart of the children"--after their death--to the fathers, to be grateful for the good which he caused them. About evil it is written, "To make your soul to languish" (I Sam. 2:33)--because Eli did not cast them (his sons) down⁵¹ from the priesthood. He should have cast them down before all Israel, to avenge (the wrongs they

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had done). Therefore, when (a man's) descendants are punished, his soul is brought there so it will grieve because the man did not try to prevent (his children's misdeeds).⁵² When Solomon built the Temple and dedicated it, David was there.⁵³ (This is proved by his having written) "A psalm; a song of the dedication of the Temple; of David." (Ps. 30:1)

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And thus it is, in every generation which acts like the Generation of the Wilderness. The righteous rebuke them, as Moses rebuked Israel, and they do not listen to them, as (they did not listen) to Moses. Moses stands there when they are punished, and says to the star of the generation,⁵⁴ This (punishment) is for this (misdeed). (For this reason), in all that Moses said in rebuke,⁵⁵ he spoke (in the following manner): "The Lord will send..." (Deut. 28:20) "The Lord will make (the pestilence) cleave (unto you)..." (Deut. 28:21) Moses spoke about what the Holy One would do.⁵⁵ Why, then, did he change his manner of speaking, (and say): "...because of the evil of your doings, whereby you have forsaken me?" (Deut. 28:20) He should have said: "...whereby you have forsaken the Lord". But this tells us that he is there, and speaks thus to his star. Similarly, when (the people of) Israel sin, and repent, he stands and prays that they may be forgiven. This is (the meaning of) "Though Moses and Samuel stood before me, yet my mind could not be toward this people." (Jer. 15:1) One might have assumed (that this means): (no.) toward this people, but toward another. (Therefore it says), When he will stand.⁵⁷ This means, when he will stand in the future, and this (verse) is juxtaposed to "because of Manasseh" (Jer. 15:4) because the altar and the fire existed until Manasseh arose and it departed.

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Know, that after a man is killed, he sees and hears, as it is written, "And you, o wicked one, who are to be slain, the prince of Israel whose day is come." (Ezek. 21:30) At the time he spoke, he said (literally), "and you, who are slain", from which we deduce that he hears. Similarly, (we

can deduce this from) "Because you have drowned others, they have drowned you." (Abot ch. 2, mishna 6; Sukkah 53a) And (as for) that which (Scripture) says, "O land, land, land, hear the word of the Lord" (Jer. 22:29)—can the land hear? (The explanation is as follows.) At times (Scripture) refers to passers-by (by using the term "land"): "And all the people came to Egypt" (Gen. 41:57), meaning "the inhabitants of the earth". (Dan. 4:32) 25
But in spite of (this explanation), nothing is written in Scripture without a reason. (Thus, the word "land" was employed) because these verses refer to those (angels) who are appointed over the land, as well (as referring to the people). When (these angels) recoil, the earth shakes. "And the foundations of the mountains did tremble." (Ps. 18:8) "He touches the mountains and they smoke." (Ps. 104:32) "Touch the mountains that they may smoke." (Ps. 144:5) "Now Mount Sinai was all in smoke...and its smoke rose like the smoke of a furnace." (Exod. 19:18) "...And the mountain smoking..." (Exod. 20:15)

When the chief baker dreamed, "Behold, three baskets of white bread were upon my head...and the birds ate them" (Gen. 40:16,17), (Joseph) said (in his interpretation), "And the birds will pick off your flesh." (Gen. 40:19) His flesh had grown fat from the food of Pharaoh. How could he be told in a dream that the birds ate his flesh, unless he could see (after his death)?⁵⁸ This informs us that the intellectual soul sees * what becomes *3a of the body after death.⁵⁹ Therefore, worms are as painful to the deceased as a chisel.⁶⁰ Although it does not hurt (physically), the intellectual soul sees⁶¹ and it is painful to it and a disgrace to see, even though it is not (physically) painful. From the Pentateuch we have extracted the knowledge that the intellectual soul lives after the man dies, and sees what is done to the body. As it is written, "For your lifeblood, too, I

will require a reckoning." (Gen. 9:5) The Holy One asks the intellectual souls to pass judgment upon themselves and upon their fellows,⁶² all in accordance with the Law, and in accordance with the way (the soul) used to judge others. Just as⁶³ Reuben used to judge Simon, who was innocent, and declare him guilty, thus will be done (to him),⁶⁴ for it is written, "And you also, bear your own shame, in that you have given judgment for your sister." (Ezek. 16:52) If this is so, the judgment will be removed⁶⁵ (for that soul). Or if he declared the righteous to be guilty, then it is only just to do to him (accordingly). The Academy⁶⁶ of the souls of the dead is asked about every judge. He who is just is a judge there, and they receive his council; but he who used to deal crookedly in this world will not be a judge there, as he would not know how to render a true judgment.

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Every Academy corresponds to the wisdom of the generation and what they were used to. The Holy One behaves toward them as they deserve. Therefore, they said (in the Heavenly Academy), "Who shall decide it (the point of law under discussion)? Raba bar Nahmani..." (Baba Metzia 86a) Why did they not say, Moses and Aaron will decide (the question), since they knew that they had received (the Law) from the Holy One, blessed be he, on Mount Sinai. Instead, every generation follows its own usage, and one should not say, Let us enquire about (what was done) in earlier generations. When there were generations whose hearts were as wide as the doors of the Temple,⁶⁷ the Holy One would behave toward them according to (the greatness of) their hearts, and according to the way in which they were accustomed to expound (the Law). The Holy One would act towards each generation according to what they were accustomed to.⁶⁸ Therefore, they did not say, Let us ask Moses and Aaron, or Rabbi Aqiba and his colleagues, what they would say. Every Heavenly Academy (consists of) those who were in that

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generation, but the earlier generations have not joined them, and the latter generations have not been worthy to be with the earlier generations. It is improper, that in case there is doubt among the latter generations, that the earlier generations should dispute and decide (the point under discussion). If so, they would shame the latter generations. Lest you should say that latter generations may have hearts (as great) as those of the former generations, have we not already said that if the latter generations have not attained merit, it is not possible that their hearts be as great as those of former generations. Therefore, do not be amazed that they did not enquire of Moses. The latter generations were not worthy of having Moses our Teacher come among them, for he has other business. And know,⁶⁹ that even were the heart of a man to be like the heart of King Solomon, if he did not want to busy himself (with the Law) as is required; and he was able to busy himself with the Law during his life, but studied insufficiently, (then he has sinned). (Another man's) sin consists in this, that he should have studied before a wise righteous man (but he did not).⁷⁰ (Another man's sin consists in this, that) he did not want to defer (to others) when they disputed with him. In that world (to come), he will not aim to speak truth, but rather that the members of the Heavenly Academy defer to him. * He surely will not come among them. When Reuben and Simon dispute, and Reuben knows that Simon is right, yet does not admit it to him, (he causes Simon pain). Just as he pains Simon, so will he be pained in the world (to come) when they dispute. (However), if in this world a man toils in order to know, even though he has no understanding now, he will understand in the Heavenly Academy. As for that which was said of the students of the School of Shammai and the School of Hillel, that they studied insufficiently⁷¹— that was not because they sinned, and did not want to serve their apprenticeship with their teacher, as thirty (of them)⁷² were comparable to Moses

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our Teacher and Joshua b. Nun, but at that time there were wars and troubles with food, and the domestic yoke was upon them. Thus they were unable to fathom the knowledge of their teachers⁷³ to (the depths of) their understanding.

(This was exemplified) when (Raba b. Abbuha) said, "I cannot adequately study the four (orders); how then shall I study six?" (Baba Metzia 114b) 10

It sometimes occurs in this world that a righteous man disputes with one who is not righteous, and a spirit (or an)⁷⁴ intellectual soul, or a spirit from heaven, enters the heart of the righteous man and leads him astray, so that the other man wins (the dispute). This occurs in order that this world may be full (for him) <...>⁷⁵ (This happened) when everyone erred so as to give great honor to Ahitofel.

The righteous man busies himself to attain merit and to cause others to attain merit, while the evil man busies himself to trouble the righteous so that they sin, and cause him to sin. The evil man is more successful--he succeeds and (people) listen to him. They do not, however, listen to the righteous man, since the generation has not been worthy to heed him. They are handed over to him who causes them to sin. Since they have not been worthy to listen to the prophets of the Lord, they listen to the prophets of Baal. But when the generation is worthy, he raises one up who causes the many to be meritorious, and they listen to him. "The spirit that enwraps itself is from me, and the souls which I have made." (Isa. 57:16) They are sent to the hearts of those who were led astray⁷⁶ in this world, those who, it is decreed, go astray in order to receive punishment after their death for what they do. (They are also sent) to the righteous, who, it is decreed, render meritorious the souls of those who cause them to be worthy, in order to be rewarded after their death for what they do. 15 20

The soul has a star in heaven. If the soul praises the Lord, even after death its star, the angel, praises (God) on high in the voice of the righteous man who used to do so, so that the Holy One will remember 25

his spirit⁷⁷ and his offspring. This star is in heaven from the six days of creation, so that those who observe the commandments will be rewarded as if they had busied themselves with the study of the Law from the time that the world was created until the time of the resurrection of the dead.⁷⁸

Everything happens (as foreordained) in the Thought of Creation. If this is so, (we face a problem). Suppose it were decreed that Reuben have a righteous and pious son. Reuben asked his wife to engage in conjugal relations, and she did not desire it; yet he forced her. And it is said, "A soul without understanding (consent) is not good." (Prov. 19:2) If *
the angel absorbs the seed, (the son) will be evil, even though the father's thought was beautiful.⁷⁹ It cannot be that (the son's) body takes the form of that of an evil-doer if the thought was beautiful, since it is written, "The show of their countenance bears witness against them." (Isaiah 3:9)
The appearance of the face is in accord with the thought. The wise are expert in knowing from a man's face what his thoughts are, since the Creator wanted them to do good to the good, and evil to the evil, whom they recognize by their faces. "And all who see them will recognize that they are the seed which the Lord has blessed." (Isa. 61:9) The (appearance of) the Glory corresponds to his (man's) condition: (Evil) decrees—"His lips are full of indignation and his tongue is as a devouring fire." (Isa. 30:27)
"The Lord is a jealous and avenging God, (the Lord avenges) and is full of wrath." (Nah. 1:2) "Who can stand before his wrath?" (Nah. 1:6)
"The Lord is a good stronghold (in day of trouble)." (Nah. 1:7) "My love is white and ruddy." (Cant. 5:10) "You are fair, my beloved, and pleasant." (Cant. 1:16) "I will be as dew to Israel." (Hosea 14:6) By the appearances of the Glory,⁸⁰ the angels and the prophets know the Mind of the Most High. The angel of pregnancy must stand and gather the seed

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which is produced by her (the wife's) will, and scatter the seed which is not produced by her will. Should the woman be cold, if her husband is intelligent,⁸¹ he will be ready to make an effort to arouse her desire until she is agreeable. (This is) in order that the child be good and have a well-formed body. The Holy One gives him an intellectual soul in which the thought is pleasant according to the way of the world,⁸² and even better. This is (the meaning of): "Though my father and my mother have forsaken me" (Ps. 27:10)--after conjugal relations--"the Lord will gather me up"--(the angel) absorbs the seed. The opposite (happens) to the evil doers, when it is decreed that they will not be good, but rather will correspond to the evil thought. In accordance with what (God) shows the angel, he must form him. Before (God) creates anything, he knows what it will be. The thoughts are created: "Who has meted out the spirit of the Lord? Or who was his counsellor that he might instruct him?" (Isa. 40:13) (This refers to) the intellectual souls. "The souls which I have made." (Isa. 57:16) "To give to each man" (Jer. 32:19) "according to all his ways-- You know his heart--For only you know the hearts of all men." (I Kings 8:39) (God) considered everything before the world (was created)--the number (of people) in each generation, the (destined) mate of each person, their craft and livelihood, and who is to be their leader.⁸³ "Your throne is established of old" (Ps. 93:2) to be the creator of souls. "He gives a soul to the people upon (the earth)." (Isa. 42:5)

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Every man has a star in heaven.⁸⁴ You know that the image of a form is prepared⁸⁵ on the wall,⁸⁶ (for example,) the image of a thief. If one strikes the eye of the form, the eye of the thief pains him, in the same place as in the eye of the form. Because the affairs of a man are in the hands of the angel of his star, as long as the angel of his star is with him,

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no harmful force can approach him. When the star of the one who strikes speaks to the star of the thief, the latter immediately leaves him. The harmful force⁸⁷ is prepared because it is decreed upon the star which guards the man, and the angel is sent away. After the form is smitten, (the angel who smote it) immediately leaves, and the harmful force (below) harms (the thief). To this end, a (heavenly) voice says of each creature at the appointed time, The time of this person has come to rise to greatness, and of this person to fall, and of this one to stumble, and of this one to escape--as it sees it in the forms.

The soul comes from above, since the intellectual soul is from a supernal 30 spirit, but the body is from the impurity of nocturnal pollution. When the body dies it is buried in the earth. "And the dust returns to * the earth *4b as it was, and the spirit returns to the God who gave it." (Eccl. 12:7) The soul ascends upward to the Throne of Glory, as it is written, "Yet the soul of my lord shall be bound up in the bundle of life with the Lord your God." (I Sam. 25:29) The impurity of the corpse "bursts forth and rises" (Mishna Oholot 6:6, 9:14) to the heavens; it rises to the place where it was created.

When the thief is brought to the place of the judge and the witnesses 5 in heaven, (it is said of them): "The heavens shall reveal his iniquity and the earth (shall rise up against him)." (Job 20:27) "I call heaven and earth to witness against them." (Deut. 31:28) "For the stone shall cry out from the wall." (Hab. 2:11) "There is a God who judges the earth." (Ps. 58:12) "Shall not the Judge of all the earth (do justly)?" (Gen. 18:25) "For God is in heaven and you are on earth." (Eccl. 5:1) "Behold, my witness is in heaven, and he who testifies of me (is on high)." (Job 16:19) "He will call to the heavens above." (Ps. 50:4) (This refers to)

the witnesses and the judges of heaven. "The matter is by decree of the watchers, and the sentence by the word of the holy ones." (Dan. 4:14) (The sentence is that) which one asks of the witnesses. "(And Satan answered the Lord,) from walking to and fro in the land..." (Job 1:7, 2:2) "For the bird of the air will carry the voice." (Ecc. 10:20) "And from walking up and down in it." (Job 1:7, 2:2) "And that which has wings shall tell the matter." (Eccl. 10:20) This is (the meaning of) "Angels of God were ascending and descending it." (Gen. 28:12) (They were ascending and descending) to bear witness, to prosecute, and to defend. "And Satan also came among them." (Job 1:6, 2:1) "Also" means to include those appointed to defend.⁸⁸ "He will give his angels charge over you" (Ps. 91:11)--over declaring innocent and guilty. "(He calls to the heavens above) and to the earth to judge his people." (Ps. 50:4) The heavens are like the intellectual soul⁸⁹ which judges the body. If an intellectual soul has attained merit, then there are fifty gates of understanding,⁹⁰ because it busied itself with the study of the Law. "...And this too after the manner of great men." (II Sam. 7:19) "...after the manner of a man of high degree." (I Chron. 17:17) Earth.⁹¹ That is to say, if the intellectual soul has attained merit, he will place it in the Garden of Eden. If it has not attained merit, (it will be placed in) "an appalling and horrible thing."⁹² (Jer. 5:30) Similarly, if<...>⁹³ has attained merit, (the vers.) "Many of those who sleep in the dust of the earth shall wake" (Dan. 12:2) (applies). If it did not attain merit, (we apply the verse) "...to reproaches and everlasting abhorrence." (Dan. 12:2)

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The souls of the righteous and the pious are the judges in heaven. When they are assembled, the angels come to defend (the soul). "The heavens declare his righteousness, for God is the judge." (Ps. 50:6) The angels, such as Gabriel, ascend and defend the virtuous. "I have come because of

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your words." (Dan. 10:12) When the soul of a righteous man is conducted to heaven, the angels who were with him until then rest, as it is said, "The righteous is taken away. He enters in peace; (they rest in their beds)." (Isa. 57:1,2) The verb "rest" is not in the singular⁹⁴ but rather in the plural, and refers to both the righteous man and the angels. "They rest in their beds." They bring the righteous to their resting places, with them. "And you shall be gathered unto your people." (Num. 27:13) The righteous men rest in the grave, among⁹⁵ the righteous who have already died, whom they resemble. The (souls of) the righteous know that the righteous man will attain merit along with them. They are fearful when a living righteous man chances upon an opportunity to trespass, lest he sin. Should he fall into sorrow and troubles they pray for him, in order to extricate him from trespass and sorrow. And when he comes safely through the sins and the troubles after his death, or when, during his life, he emerges from the troubles, (it is said of him): "They rest on their beds" in the place where he "walks uprightly" (Isa. 57:2) without sin or troubles. Even⁹⁶ the angels prepare rest and pleasure for him in the Garden of Eden "beside the still waters". (Ps. 23:2) <...>⁹⁷ because in the Garden of Eden, (the souls of the righteous) begin with minor⁹⁸ pleasures and ascend, as it is said, "A song of degrees." (Ps. 120:1, 122:1, 123:1, numerous other psalms). Since they are in the Garden of Eden, * the righteous bless "him who is good and who does good" for the future (that is, for the future pleasures they will experience). The wicked, however, begin from above and descend. "But you, o God, shall bring them down to the nethermost pit." (Ps. 55:24) This is (the meaning of) "...and descending it." (Gen. 21:12) And it is written, "(The souls of your enemies) he will sling out as from the hollow of a sling." (I Sam. 25:29) The angels descend (the ladder)

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and judge (the evildoer), and drive him out, (with) "sharp arrows of the mighty with coals of a broom-fire". (Ps. 120:4) "For by the fire will the Lord contend." (Isa. 66:16) "A storm of the Lord has gone forth in fury.... It shall whirl upon the head of the wicked." (Jer. 23:19, 30:23) The soul (of the evildoer) is judged by cruel angels; they are full of wrath when judging his intellectual soul. The intellectual soul of the righteous is with the Throne, because his heart cleaves⁹⁹ to heaven. He cleaves (to heaven), (while still) with the body; the intellectual soul is in the body as (in) the ark. And the <...>¹⁰⁰ For everything that is joined with the Glory is like <...>¹⁰¹ which is not joined with the created beings, since one cannot compare the creature to the Creator. Since they are joined to the Glory, all things upon which the Divine Presence rests are like <...>¹⁰² This is to make it known that the Creator and his Glory and those that are joined to it do not diminish in the world, and do not join with the world. To this end, the Glory limited itself (sufficiently to be able to enter) between the two sides of the Ark--to make it known to them that they cleave to the Glory. Similarly, (the people in the Temple court) "stand crowded together, but have room to prostrate themselves" (Abot ch. 5, mishna 6), as if their body were with the soul. This is the relationship of the righteous man to the Glory.

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How does the intellectual soul reach the Glory? Michael, the great prince, puts it into white fire, from whence it ascends to (a place) underneath the Throne of Glory, just as the angel of God ascended in the flame of the altar. "And it was, when the flame rose from the altar to heaven, that the angel of God ascended in the flame of the altar." (Jud. 13:20) (The flame) is like a ladder.¹⁰³ (A similar process occurs) with the soul. (Michael) dips it, immerses it, and purifies it in the fire,

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from whence it ascends to heaven. Thus also does the Law "restore the soul" (Ps. 19:8) of those who study it for the sake of heaven. "And wisdom preserves the life of those who possess it." (Eccl. 7:12) "Return, my soul, to your rest." (Ps. 116:7) A place is prepared for everyone, just as for the angels, every one of which has a place, and none enters the realm or the dominion¹⁰⁴ of his fellow without his permission. 20

In the hand of the cherubs is the sword of the Holy One which he made white (hot) in the fire which is between the spheres. Should the angels or the demons or the souls draw near to crossing the border which is fixed for each one, they strike him with (the sword). (They also strike) everyone in whom there is a word of error. This is (the meaning of) "sixty flaming lashes", (Baba Metzia 85b) and of "He placed the cherubs to dwell east of Eden, (and the flaming sword which turns every way)." (Gen. 3:24) 25

As in the days of Elijah, he lashed the heavenly hosts with a sword; and in the days of Zechariah the son of Ido the prophet, "(he stood among) the myrtle trees that were in the bottom". (Zech. 1:8) Similarly, when the world was created, he caused the cherubs to dwell there continually. (God) expelled <...>¹⁰⁵ Adam, yet spoke to Cain even after he had sinned. "The flaming sword" is sharpened¹⁰⁶ and made white (hot) in the hot fire, "to guard the way to the Tree of Life" (Gen. 3:24), because (the Tree) is set directly below the Throne of Glory. It is written, "In the bonds of life." 30 (I Sam. 25:29) And it is written, "You who cleave to the Lord your God are all alive today." (Deut. 4:4)

The soul is a witness to the Glory of the Lord. "Praise the Lord, o my soul." (Ps. 146:1) At his death, a righteous man * is brought the good *5b tidings of peace, and his soul enjoys the goodness of the Garden of Eden. But as for the evil-doers, a fire goes forth from their bodies and burns them. "For their worm shall not die, and their fire shall not be extinguished."

(Isa. 66:24) (In) the Garden of Eden, the good shall feast in the days of the Messiah, as it is said, "You shall give the tithe of the Lord to Aaron the priest," (Num. 18:28) from which it follows that he lives on, and similarly, "That which he swore unto your fathers to give to them."¹⁰⁷ (Deut. 11:19)

When a thousand years have passed, the world will end, as if it had never been. Everything will end--Gehenna and the Garden of Eden--and there will be a new world. Then (will the prophecy be fulfilled): "And I will rejoice in Jerusalem, and joy in my people" (Isa. 65:19), in the world to come. From the brightness of the Glory, "splendour and majesty you will lay upon" (Ps. 21:6) the body of the righteous man, and the rays of grandeur, and the glory, will crown the head of the righteous. "I spread my skirt over you." (Ezek. 16:8) "And everlasting joy shall be upon their heads." (Isa. 35:10, 51:11) "You shall rejoice in the Lord." (Isa. 41:16) "And upon you the Lord will shine, and his glory shall be seen upon you." (Isa. 60:2)

When the soul is in the service of the Holy One, the heavenly creatures love her, because it was from there (the heavenly realm) that she went out. But when the soul sins, the heavenly creatures hate her, because they are ashamed of the matter. (This may be explained by means of) a parable about a king who had slaves in his city, who served him at his desire. The king said, I do not know to what extent you do my will.¹⁰⁸ If you were far from me, you would not take notice of me. They said, Heaven forbid that we should do this! Said the king, Send some of you to live in a far country.¹⁰⁹ Some went,¹¹⁰ and did not take notice of the king, but rather of the desire of their (own) souls. Some were good.¹¹¹ When one of the evil ones returned to his place, (those who had remained) were ashamed before the king, for fear

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he would say, Did I not tell you that were you to be far from me you would not take notice of me or do my will? Behold, I tried some of you, and see what they have done! But when some of those who had served the king returned, those (who had remained) with him rejoiced, and said, O our lord, do not compare us to those evil ones, but to the good ones who served you in the far land, as we who are with you (serve you). Likewise, the angels are happy when the soul resembles them (in its virtue), saying, If we had been on earth, we would be like this soul, who was here with us, and then went to live on the earth. 20

Since the soul has a heavenly star,¹¹² he (God) made it in the image of God. In the heavenly realm there are angels of peace and angels of mercy,¹¹³ who resemble the faces of the completely righteous, and angels of destruction, who take the form of evildoers. And they were created¹¹⁴ in the image of God. So long as a man does not sin, and does not derive pleasure from the sight of a woman,¹¹⁵ and (so long as a woman) does not adorn (her)¹¹⁶ face so that she will be desired,¹¹⁷ and is careful not to think evil thoughts, then the face, which is made above in (the person's) image, shines.¹¹⁸ As long as it shines, no demon is allowed to touch him. But when he sins and derives pleasure from trespasses, the face of the angel becomes destruction on one side, and a face of anger on the other, with smoke upon them both. When the evildoer is guilty, the Holy One says, I cannot (suffer) him.¹¹⁹ As long as the face above is light, the man (lives).¹²⁰ 25
When the light disappears, his time has come to die. 30

Even as (in the case of) * two twins who were born at one time, when one is in pain, his brother is also in pain, (thus), as long as he who is created in the image of God¹²¹ sins, and derives pleasure from trespasses, his star in heaven will be in pain. Likewise, when a man who is created *6a

in the image (of God) dies, and (he is one who) has corrupted his actions and has (thereby) becomes guilty, he says to his Creator, "My head feels heavy" at the place where the phylacteries are laid; "my arm feels heavy" at the place of the phylacteries. (Sanhedrin 46a) If so, day and night (correspond to)¹²² righteous men and evildoers. The soul does not rejoice before him,¹²³ because of the evildoers. "For my wrath burns hot as a fire" (Deut. 32:22; Jer. 15:14) "And my name is continually abused all the day." (Isa. 15:5) But the angels and the external faces say thus, "My head feels heavy, my arm feels heavy." The faces which take the form of the righteous resemble the place of Glory in which there is joy.

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When a man dies, or is hanged,¹²⁴ we are commanded to bury him, because one must not come to the gate of a king dressed in sack-cloth. Thus, the body of the deceased is a garment: "You have clothed me with skin and flesh." (Job 10:11) And they stand as a garment. When (a man's) "face changes" (Job 14:20) and he dies, it is necessary to hid him in the earth lest (people) say, The lower-image, which resembles the image seen by the prophets,¹²⁵ is dead. Therefore, (as regards the fate of) the evildoers, (it is said): "...that it might grasp the corners of the earth, and the evildoers be shaken out of it." (Job 38:13)

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R. Huna¹²⁶ said, When an Israelite dies outside the land (of Israel), his soul is gathered into the land, as it is written, "And the soul of my master will be bound up." (I Sam. 25:29) As for all the evildoers who die while they are in the land of Israel, their souls are thrown out of the land: "And the soul of your enemies will he sling out." (I Sam. 25:29) And thus in the future he will expell from it all the evildoers and all impurity. "And the evildoers will be shaken out of it," (Job 38:13) and the righteous men will be seen in their glory. As it is written, "The

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evildoers are buried, and came from a holy place" (Eccl. 8:10), and their heart melts within them. "The wicked walk on every side" (Ps. 12:9), but the righteous enjoy the brightness of the splendour of the Divine Presence. "And they beheld God, and ate and drank." (Exod. 24:11)

NOTES

1. It is important to distinguish between the various terms conveying the general meaning of "soul": nefesh, ruah, and neshamah. In this translation, the following terminology has been used: nefesh, "soul"; ruah, "spirit"; neshamah, "intellectual soul". The distinction between various functions and parts of the soul was made, of course, quite early, in Plato (e.g., Republic, ch. 13, iv 434D-441C) and Aristotle (de Anima, Book II, 413^b), from whence it passed into the philosophic tradition. It seems likely that the distinction between nefesh, ruah, and neshamah which we find in S. Hokhmat ha-Nefesh, is derived from Saadya, since some of his works were well known to the German Hasidim. In S. ha-Emunot v'ha-De'ot, Part 6, ch. 3, Saadya states that the nefesh is the appetitive soul, the ruah is the "spirited" soul, and the neshamah is the intellectual soul. Similar distinctions are made in S. Hokhmat ha-Nefesh, although the ruah seems closer to the vital spirit, the link between body and soul, than it does to the "spirited" soul.
2. Cf. Lev. 17:10-14; Deut. 12:23
3. This whole passage, until "The durations of illnesses..." is found in somewhat abbreviated form in sect. 1170 of S. Hasidim, ed. Margoliot, Mosad Ha-Rav Kook, Jerusalem, 1963/4.
4. Or: "...and they do injury. Like every descendant of Cain, their intellectual souls..."
5. A. וְשֵׁם נִצְטוּוּ בְשֵׁם G. Unclear. Perhaps the text originally read: ...וּמְשֹׁם זֶה. ; "and for this reason"
6. This is the Rabbinic name for Psalm 91. Cf. Shebuot 15b.
7. F,L. וּבְאוֹתוֹ עַת יִרְפָּא A. וּבְאוֹתוֹת יִרְפָּא
8. That is, one should regard the physician as the instrument of God.
אבל טוב לבקש את ה' שיתן לו רפואה מאותו סם עליה (ע"פ F,L) אותו רופא
9. וּרְפָא יִרְפָּא: literally, "And heal shall he heal"—repetition for emphasis. The following interpretation is based on the repetition of the root.
10. Or; "last" אחרון A. "And from whence....another physician" omitted F,L.
11. Precise meaning unclear. However, the general idea is that of punishment foreordained to fall upon a certain generation for the sins of their forebears, and stored up until the appointed time.
12. A. מְצִיעַ C,F,L. מְצִייעַ
13. A. בְּכֹס F,L. סְכֹס (F also interpolates סְכֹס in the middle of the verse. L interpolates סְכֹס .)

14. L. וחס אז F. אז G. . אז A. משאן
15. F,L. לקבל G. להביא עליו A. לקב
16. Signature; i.e., decree of punishment
17. The verse literally means: "The Lord and the weapons of his indignation." Here, however, the word וכלי is understood as if it were from the root בלה : "to spend, use up".
18. L.מלאך המוח A,F. מלאך
19. F,L. Perhaps this refers to the signature. A. והש' לפניהם F,L. והשם לפניהם
20. Thus A. G.: "and afterwards, when he asked..." Or perhaps the translation should be: "after God wanted to make known..."
21. A. וכה' F,L omit. These letters are found in the S. Yezirah, ch.2, mishna 3.
22. A. מוליק F,L. מוליד
23. Unclear. דרום חמה נראית
24. F omits from "East, South, and West" to "for the Tabernacle". The whole passage is somewhat puzzling.
25. F,L. בחר הרביעי G. זהר הרביעי A. זהר הרביעי
26. G adds כי .
27. Throughout, I read seven instead of six, because adds up to $12 \times 7 = 84$. 'ז L. Possibly 'ז F; hard to read.
28. The numerical value of the Tetragrammaton is $10 + 5 + 6 + 5 = 26$.
29. יעקב = 26.
30. A,L. (Solar year) שש"ד F. (Jewish year) שנ"ד
31. F,L add (G similar): ועל כל המצוות רמו שמיחד שמו על ישראל ה' אלהי ישראל בגימ' חרי"ג
32. F,L add (G adds part): למה לא יבוא מקרוב אלא הולך שם להביא האומות אל ירושלים ומרחק יבוא לשם ה' מרחק
33. A. על המונגח F,L. איל המנגח מרחוק
34. A. שאבד G. כמו שזוכר F,L. שזוכר
35. A. אל צור F,L. לצור על

36. Unclear: לו לזכור
37. A. מרה F, L. This refers to the nations from which great proselytes are destined to arise.
- 37a. A. שמעיה ואבטליון F. F omits from here to "And thus (Scripture) says..." Cf. Gittin 57b.
38. F, L add: שידעו להשביע השדים דווקא יכולין להשביע השדים
שיודעו מה שיודעין
39. A. ובאה F, L. ובזה
40. A. מלאכים F, L. מלאכים
41. Metatron.
42. F, L add: (L לדבר אלינו) זהו שם ה' בא ממרחק אותו שאין יכולין להשביע
43. A. ידע F. ידעו
44. Perhaps it should read: "...who were not with men." Mention of Pharaoh's two magicians is made in Midrash Va-Yosha', Jellinek, Bet ha-Midrash, p. 52.
45. A. F omit. The text seems to be corrupt. ומאותו דור
46. F. כגון שלקה זרע קרח ואהאב A. כגון שלקו קרח ואהאב
47. ממקום שקלע G. אחר אל נפשו A. ממקום נפשו אל נפשו
F. נפשו על פניו
48. L. לוקה F. לקה A. לקו
49. A, F. סבא L. ישראל סבא refers to the angel or patriarch of Egypt, and corresponds to the notion of ישראל סבא. Cf. Menahem Kasher, Torah Shelema, New York, 1960/1 v. 14, pp. 86-7. Cf. also Exodus Rabbah 21:5; Midrash Va-Yosha', Jellinek, Bet ha-Midrash, I, p. 39. It is interesting to note that both the idea of the patriarch being present to witness the punishment (or reward) of his descendants, and the precise phrase מצרים סבא are found in the midrashic sources.
50. G. adds סבא.
51. A. הורידוהו F. הורידם L. הורידו
52. A. על שלא מיחה בידם על שלא מיחה אדם F. Cf. Shabbat 55b.
53. L adds (F adds part): לפי שדוד רצה לבנות הבית ומנעו השם וצוה לשלמה לכך (היה דוד שם מזמור שיר חנוכת הבית היה דוד שם לדוד. L)
54. F, L. הדור A. omit.
55. A. בחוכה F, L. בחוכה

56. That is, he speaks of God in the third person.
57. A. Perhaps this was originally אס יעמד , as in the verse quoted. At any rate, what follows is evidently meant to be an interpretation of that verse.
58. F adds: (רואה) העוף שאוכל וקדם שמת לא אכל העוף בשרו (אלא לאחר מותו L) ולא יראה האדם שאחרי מותו יעשו לו אלא א"כ רואה
59. The following passage, until the quote from Ezekiel, is found in sect. 1163 of S. Hasidim (ed. Margoliot).
60. F. כמחם A,L. כאיזמל
61. L. A,F omit. רואה
62. על עצמו ועל. F על עצמן ועל הבריה"א. על עצמן ועל איבריהן L. חבריהם
63. A. כאיזה צד F,L. כיצד
64. G,F,L. A omit. לו
65. A. יעקרו F,L. יעקלו
66. A. ובזונניות F,L. ובישיבה
67. Cf. Erubin 53a.
68. F omits from "expound (the Law)" to "accustomed to."
69. This passage, until "one who causes the many to be meritorious, and they listen to him.", omitting the discussion of the pupils of Hillel and Shammai, is found in sect. 1164, S. Hasidim (Margoliot).
70. F. A,L.omit. ולא למד
71. Cf. Sanhedrin 88b
72. G. מהם
73. A. רבים F. של רבן L. רבם
74. A. רוח נשמה F. (רוח) או (נשמה) G. רוח ישרה
75. L. F omit. מלא המ"צות חסר אל"ף A. מלא כמו צ (ינ ?) אלף S. Hasidim. כמו ישראל
76. F. שחטעו A.(?) שהחטו
77. A,F. לרוחו G. לדורו

78. In this passage, Eleazar refers to the idea that the soul has a heavenly archetype. "Of special interest... is the doctrine of the archetypes... which dominates Eleazar's work on 'The Science of the Soul'... According to this doctrine, every 'lower' form of existence, including lifeless things... has its archetype, demuth. In this conception we recognize the traits not only of Plato's theory of ideas, but also of the astral theory of the correspondence between higher and lower planes, and of the astrological doctrine that everything has its 'star'." G. Scholem, Major Trends in Jewish Mysticism, Schocken Books, New York, 1954, p. 117. In the passage under consideration, we see that a man's star is identified with his personal angel. This doctrine of stars is intimately bound up with that of the heavenly Curtain (Pargod). (See below, n. 86) This whole paragraph occurs, practically word for word, in sect. 1161 of S. Hasidim, ed. Margoliot.

79. נעיסה... G, F, L. א. מחשבת אביו נשמה

80. The idea of the Kabod "Glory" is a central one in the doctrines of the German Hasidim. The Kabod is that aspect of God which is revealed to man. It is not always clear to what extent it is identical with God, emanated, or created. The Glory takes two forms: the "inner Glory" which is identical with the Shekhinah, and has no form, but a voice; and the "visible Glory" which takes various forms, and appears on the Merkabah and in the visions of the prophets. See Scholem, op. cit., pp. 110-116; A. Altman, "Eleazar of Worms' Hokhmah Ha-'Egoz," Journal of Jewish Studies, XI, 3-4 (1960), p. 109.

81. L. לבעלה דעה G. (ולבעלה) דעה נוח להתאמץ עד A. ולבעלה רעה

82. G. ...העולם A, F. מוחג העיר

83. L. ומי ראשם A. ומה ראשם

84. This paragraph until "...as it sees it in the forms" occurs, practically word for word, in sect. 1162 of S. Hasidim, ed. Margoliot.

85. S. Hasidim. שמחקיין L. שמחקיין A, F. שמחקיין

86. Although the word Pargod is not mentioned, it seems to me that it is clear from the context that what is referred to as the Kotel "wall" is a development of the idea of the celestial curtain which hangs before the Throne of Glory, and into which are woven "all the generations and all their lives and actions". (Scholem, op. cit., p. 72) "Dans la littérature de la Merkaba, déjà, il est question du Rideau céleste, devant le Trône, dans lequel sont tissés tous les êtres, comme par exemple au 3^e Livre d'Enoch, chap. 45. Dans l' "Alphabet de R. Akiba", rédigé d'après les memes matériaux de Merkaba, Moïse voit déjà 'l'étoile (mazzal) de R. Akiba dans le Rideau céleste', cf. ed. Wertheimer, Jerusalem 1914, p. 50. La meme idée domine aussi la psychologie d'Eleazar of Worms, ... Selon lui, l'archetype, demut, de l'homme est son 'ange' ainsi que son 'étoile'. Ce rapport entre ange et étoile se trouve déjà dans une sentence connue du midrash Bereshit Rabba, sect. 10 (6): 'Il n'est pas d'herbe qui n'ait son étoile au ciel qui la bat et lui dit: crois!' Des choses du meme genre se rencontrent fréquemment aussi dans le Sefer Hassidim, par

86. (cont.) exemple, Ed. Wistinetzki, 9, 1514." G. Scholem, Les Origines de la Kabbale, Aubier-Montaigne, Paris, 1966. Cf. also Jellinek, Bet ha-Midrash, III, p. 44; Wertheimer, Batei Midrashot, II, p. 388.
87. A,F. והמויק L.מלאך
88. F.גם להרשיע עליה' גם לרבות מליץ טוב A. גם לרבות מליץ טוב
89. A. נשמה F,L. The numerical value of נשמה (395) is equal to that of שמים . In addition, הגוף = לדין = 94.
90. Cf. Rosh ha-Shana 21b; S. Hasidim, ed. Wistinetzki, sect. 1514. If the souls attains merit, the word נשמה is interpreted as נ' שמה i. e., there are fifty (gates of understanding) there.
91. Earth (אדמה) = 50. Perhaps this corresponds to the נ' of נשמה i.e., to the fifty gates of understanding.
92. F. A omit לשון . If one takes the letter נ (= 50) from the word נשמה , one is left with שמה , "and appalling thing".
93. A,F,L. Unclear. Perhaps: "If (the soul) has attained merit, (then it enters) the earth (= fifty gates of understanding)."
94. A. ינוחו לא נאמ' F,L. ינוח...
95. A,F. כי L. בין
96. A,F. ואפילו אע"פ L.
97. Unclear. ואוחם עזלים
98. A. מועדות F,L. מועטות
99. A. שלבו לשמים F. שלבן דבק עד לשמים
100. A.וכרובים שאינן מן המניין G,F. מן המניין A.וכרובין
101. A. F,L omit. כנס
102. A,F. כנס ואינם מן המניין L. כנס...
103. A.נשלים F,L. כסולם
104. A.ממשלת F,L. משלחת
105. A. שילח דכא את האדם G.שלווה בא אל האדם L. שולח דברו אל האדם F. שולח דברו אל האדם
106. A.השבועה G.השחווה F,L.הטבועה
107. F adds: (ולאחר...) לכס לא נאמ' אלא להם מכלל שהאבות יחיו

108. F. adds: הוא בעבור שאחם לפני וקרובים אצלי
109. F. adds: ואנשה אם ישמעו בקולי אם לאו
110. F. adds: לארץ מרחקים ובהיותם שם אינם חוששים לגזרה
מלכם ובמצותיהם אלא המבין (?) בדרכי לבם ובהארות נפשם:
אכן (מקצה...)
(... טובים) וזוכרים F.
111. The next seven lines run as follows in F: מצוית המלך והלכו בהן וכשחוזרין לפני המלך מי שהיה רע
הוא בוש לפני המלך שלא יאמ' הלא אמרתי לכם כשהיהו בארץ
מרחקים לא תחושו על מצותי שהרי נסיתי אחכם. ואותם שהיו
טובים ועשו רצון המלך אף בהיותם בארץ מרחקים אומרים,
אדונינו המלך אל חדונינו באלה הרעים שלא עשו רצונך כי
אנחנו קיימנו מצותך ועשינו רצונך אף בארץ היינו כמו
אילו הטובים לכך אל השווינו הרעים (ולפי שהנפש משל...)
112. Read משל for מזל .
113. F,L. רחמים A. רוח מים
114. F,L. נבראו A. ובראו
115. F,L. כמראה פני האשה A. כמראה האשה
116. F,L. פניו A. הנפש
117. F adds: הנשים . This would, of course, mean that the sentence applies
to a man rather than a woman.
118. Here the description of the star recalls the Gnostic (Manichaeen) symbol
of the heavenly garment. Cf. H. Jonas, The Gnostic Religion, Beacon
Press, Boston, 1963, p. 122. It also resembles the Rabbinic notion of
the Haluka de-Rabanan.
119. Unclear. אהו לא אוכל
120. G,F,L. A omit. חי
121. Cf. S. Hasidim, ed. Wistinetzki, sect. 1514: זהו שנא' (בראשית
א כז) ויברא אלהים את האדם בצלמו בצלם אלהים ברא אותו
אחד למעלה ואחד למטה
122. Unclear. צדיקים L omit A,F. יומם ולילה צדיקי? ורשעי'
123. G. (ואין שמחה נפש) לפניו A. ואין שמחה נפש מפני הרשעים
F,L. ואין שמחה נפש לפניו מפני...
124. Cf. Sanhedrin 46a,b.
125. Man is created in the image of God. According to the German Hasidim, this
image is the human form taken by the visible Glory, and is thus the
same as that seen by the prophets in their visions.
126. This passage is found in Pirge de-Rabbi Eliezer, ch. 34 (= p. 255 of
the Friedlander trans.); Yalcut Shimoni to I Sam. 25:29.