'My Happiness Overturned': Mourning, Memory and a Woman's Writing

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ABSTRACT: In the late seventeenth century, Beila Perlhefter mourned her seven children in the introduction she wrote to a Yiddish ethical work written (at her urging, she tells her readers) by her husband, Ber. While the autobiographical information provided in the introduction is sparse indeed, it shares certain generic characteristics with other self-writing by early modern Jews from Prague, including Yom-Tov Lipmann Heller's "Megillat eivah." At the same time, each voice is a different voice, all the more so the rare instance of a woman's voice, and this short piece defies easy categorization.

This presentation is for the following text(s):
• Sefer Be'er Sheva (Book of Seven Springs, 1690s)
Introduction

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In the late seventeenth century, Beila bat Jacob Perlhefter prevailed upon her husband, Issachar Baer ben Judah Löw of Eibenschutz, also known by Beila's family name as Baer Perlhefter, to write a book in memory of their seven deceased children. So Beila informs the reader of that book, *Sefer Be'er Sheva*, in her introduction to it. Baer, a known Sabbatean, was a teacher of the Christian Hebraist Johann Christoph Wagenseil, then a member of Abraham Rovigio's circles in Modena, Italy, and after leaving there, was involved with publishing interests and served as a rabbinic judge in the couple's native Prague. For the most part, Beila traversed Europe with her husband, but thanks to their separation for a time, in the late 1670s, while Baer was at Wagenseil's court in Altdorf, she has left a series of learned letters she wrote in both Hebrew and Yiddish to Wagenseil himself and to her husband. These were first introduced the Early Modern Workshop by Elisheva Carlebach during its first gathering in 2004.

Nathanael Riemer of the University of Potsdam has studied the nine extant manuscripts of *Sefer Be'er Sheva* and identified various stages of editing. Eight manuscripts, most from the late eighteenth century, are based on a single early version of the book. The ninth, owned by the Oxford Bodleian, and written by Beila and Jacob themselves, represents a second version, apparently re-edited for publication, although it never was actually printed. This manuscript (Ms. Oxford Bodleian 148) includes the version of the introduction appearing here, which was rewritten by Beila after Baer finished writing the body of the book.

Beila’s introduction does not conform to conventional definitions of “autobiography,” and is certainly not a platform for examination of the self. It is rather, “autobiographical writing,” a term encompassing a much broader range of writing about oneself, occurring in a variety of contexts. Such definitions and distinctions can be examined by briefly comparing Beila’s introduction to *Sefer Be'er Sheva*, standing as it does at the margins of the genre, to Yom-Tov Lipmann Heller’s indescribably better known “Megillat eivah,” often considered one of few examples of a work approaching “true
autobiography” by Jewish writers in this period.

Broadening the generic boundaries of autobiographical writing can also allow for the insight that while Beila’s introduction is not, by almost any measure, comparable to Glikl’s memoirs, there is much to be gained by comparing the two women themselves: highly literate contemporaries, from central Europe, who maintained large households and then, struck by depression and loneliness, answered an urge to write. Indeed, Beila’s book of mourning as a memorial to her dead children suggests a mirror image of Glikl’s bequest to her children, a book meant to facilitate their familial memory.

Bibliography


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Sefer Be'er Shev`a (Book of Seven Springs, 1690s)
Sefer be'er sheva (introduction)
c. 1690s

Translated by Rachel L Greenblatt, Harvard University, USA

Ms. Oxford 148 (Jerusalem film no. 22440)
ס י אוקספורד בודלי 148

2v: [col. 1] “The sun rises and the sun sets, And glides back to where it rises.” (Eccl. 1:5)
That is teitsch,1 for what King Solomon, may he rest in peace, said: “The sun shines and it rises early. And in the evening it sets and re-enters the gates that it steals into in the evenings, its light shines there, inside.” He means that as soon as the sun sets, so its light is not lost, but rather is turned away from this world and shines in another [land? – ms. unclear], as one explains these words so that common people will understand them. For the arrangement is used by all wise book authors, that they do not write something that is well known to everyone, and [merely] appears beautiful to the eye. So, then, how would the great wise man Solomon write such a proven matter in the beginning of his book? In exactly that manner, one must also understand the other verses, that he wrote before these, and said, “these are the words of Kohelet, Solomon son of David, King in Israel: I now see, One generation goes, another comes, but the earth remains the same forever.” (Eccl. 1:4) That means that one generation goes away from this world, that is to say, a family dies off from this world. And another family is born, but the earth remains eternally. [col. 2] Now this is, once again, a matter that is well understood by everyone. So, one must understand that King Solomon, may he rest in peace, wrote such matters only as a parable, which has a meaning for three transitory periods, that which was happy in its beginning, as when the sun shines on the land with its bright light, and in the end, the happiness is again upturned. As the sun whose shine sets, as soon as it sets, its light is not lost but rather is only covered by the sky. And in morning, it shows its light again in the world, pushing away the dark clouds. Therefore, a person in an unstable period, whose happiness has descended, should not despair and think s/he is guaranteed sorrow or happiness. Nothing is eternal, every time period reverses itself.
After a [period of] happiness a [period of] sadness generally follows. And after the sadness, a consolation or happiness quickly comes. Such times can be compared to a family that dies off from this world. And a new, happy family is created. As we shall write in detail with God’s help. One must also understand that with these three verses that I recounted above three different periods are distinguished in the human life. [ms. unclear] be only that the person lives well. Or lives badly. Three [types] of people are distinguished in this life. That one says I was born living well, I have inherited happiness [2r] and riches from my parents and parents’ parents, for they were all rich, and highly esteemed. Our good fortune (mazal) is therefore providential, that we have such wealth and status, one atop the other. And conduct themselves in this supposedly very courtly manner, as if it were a disgrace that they would occasionally offer a “good morning” or “good evening” to a poor person, or return his greeting. And they converse with them in the streets very little, for they seldom stand or walk or sit with them. That is what they make of their wealth and the happiness of their children. They know nothing of mentioning God’s punishment (even) once. For they have never once experienced such punishment, because of this they speak haughtily, pretentiously. And they have little fear of sin and their prayer is therefore not diligent or devout as the prayer of the poor, or of those punished by God who pray to God from the bottom of their hearts with such prayer as if they were with God Himself, appearing to speak and console themselves, hoping that God will give what they ask of Him. However, many wealthy people think that this means that all the good fortune and wealth follow [them] and think whoever has this is master of the earth. [ms. unclear] But according to this fantasy, he can [col 2] never have enough money and respect. The more he has, the more he wants, and supposes that his wealth and status will be his and his children’s eternally. Therefore, King Solomon comes to warn the rich and make him understand that this wealth and the honor men give him will not be directed at him forever. That when he has already collected so much wealth and honor, it does not help him at all, it has no lasting value. And it cannot protect him from death, for he must leave everything behind him, he cannot take it with him. And it is also not certain that his children will have wealth and honor. Of this King Solomon says: “The words of Kohelet,” that is teitsch for, “these are the words or the speech of the Head Collector, who has collected the wealth and all the honor and wisdom from this world and says: ‘I was king in Jerusalem’(Eccl. 1:12), who had dominions from the rising of the sun to the other end of the world where the sun goes down, and I see now in my old age that all is foolishness, for I cannot enjoy such [things] in the grave. And had I collected such for my children, well, I cannot be near [them] forever, so that I could lead them in their riches and have an eye on them all the while. For, in all times, the order of this world is that the older generation goes from this world and a new [3v] generation comes in place of the old that dies off. And who knows if my children, like me will be so sensible or fortunate, that they their honorable wealth and honor will possess.” Therefore, a person should suffice himself with what God has given him through honest business. And diligently ask of
God that he and his people should all be healthy and have good happiness, so that he and his children always have their livelihood so that they can serve God with joy. The second interpretation (meaning) is understood through the third verse that Solomon said here in Kohelet he said, “And the sun shone,” he wrote this verse in regard to despairing people, who are divided into three parts. The first part are the rich people who end up in poverty, they are like the sun that shines in the morning and goes back under in the evening. Such people think that it cannot be that they would be left in their poverty. Rather, they adopt for themselves stealing or robbery and other evil ways so that they can recover their wealth; these pay no heed if God has already disavowed them. The second part are people who pass their lives in this world with suffering with which they are punished by God. And, one finds one part of them who do not meekly accept this from God but say: “Am I the greatest sinner, that God punishes more than other people?” or say: “I do not know that I have committed a great sin, therefore I do not know what I should consider such a sin. And I know that many evil people who do very well; have my piety and charity not helped me? I could have saved [myself the trouble].” So he thinks that God should have made him wealthy, as Job thought that God should pass no bad judgment on him, because of which he said: “I am innocent, without iniquity.” (Job 33:9) This is teitsch for “I am immaculate, turned away from impurity and have no sins and You, God, have nevertheless punished me and you frequently twist justice and let the righteous and evil alike do well, and frequently you allow the evil one to do very well, and the righteous does badly, meaning you are not properly precise in your judgment, and you have [ms. unclear] my name and that I am called is Job, but you meant my name is “enemy” (the word is transformed by switching one Heberew letter, from יוב to אויב),” that is teitsch for “I am [ms unclear] and I have served you faithfully [ms unclear] such [3r] faithful service not understood. Thus God answers him: “You foolish Job! Pull your hair from your head, and you will not see two hairs growing from one follicle, for each hair has grown specifically from its follicle, so that the force of blood would not flow to them too strongly. As I have not erred with these hairs that I would let two hairs grow from one follicle, how would I then err between you and another man? You well deserve a greater punishment than you have received, however, because I see that your evil words come out of great pain, that you spoke while suffering from agonies, so I forgive you those words, for I do not punish men for the evil words that they say to me out of their pain or suffering. But you wonder about with regard to the evil person’s happy days, so you must know that Godly matters cannot be fully grasped, for they are very deep and difficult to understand. You must study better if you wish to understand the justice of such laws.” Now, some poor people think likewise, also, frequently, those with no doubt in God. Therefore, King Solomon comes to answer all three, men like the rich and the poor and the punished, by means of a verse and writes against wealth: “and the sun shines,” that is teitsch for the sun casts light, that is to say, the one whose wealth is gone, should not wonder that the richness has departed from him, [col. 2] for man is compared to the sunshine, that shines early in
the morning and goes underneath again in the evening, and often is obstructed in the middle of the day. One should not, however, understand from this that the sun has left when it descends. Rather, it shines its light, covered in its house, which we cannot see in this world, because of the sky that is in front of it. Therefore, in exactly the same way, when the rich man has already been lost in poverty, [it is as if] his sunshine has descended. So he must not think that he cannot be helped. Rather, he must know that his good fortune still secretly lights blessed stars, and good fortune is still with him, that the sun can shine again brightly for him. When he only accepts this virtuously from God, so it will no longer happen this way in his life. So from this one must understand that God does this for his good, so that his sins or the sins of his parents or other people’s sins will be atoned, while He has not punished those who should turn away from their evil deeds. If he the power to punish them otherwise, for God always punishes the good whom he loves. Therefore his light shines clear and bright in the Garden of Eden. In this way, it can be understood that the people who are constantly poor or otherwise suffer God’s punishment in this world, can always hope for joy and happiness in [4v]

this world, or they should wait for their complete happiness in the Garden of Eden. About this, King Solomon, may he rest in peace, made his analogy and said: “As soon as the sunshine no longer shines, so is its light not lost, but rather lights in heaven, more brightly than it lights this world.” It happened in the same manner to me, Beila son of the officer, the honored Rabbi Jacob Perlhefter z”l, from the holy community of Prague, wife of the learned in Torah, highly esteemed, our teacher Rabbi Baer Eibeschutz, rabbinic judge, may his maker protect him, here in Prague, the unstable times wreaked havoc and the unfortunate hours surrounded [me] entirely, and my good fortunate and happiness that I had (with) my children was overthrown, and I continue daily to endure their death and suffer its pain. Four boys and three girls who were born to me were lost to me in the deathly time. And, so great was my sorrow, I could not tell out from in. And my husband consoled me and said: “Leave off your misery and mourning already, one must accept God, what God sends to men. And God does not accept the great amount of crying and mourning that man does over the dead. One can learn this from King David, may he rest in peace, whose first son whom he had from Batsheva died. So he went into the bath and ate and drank and was entirely cheerful. While beforehand, during the child’s illness, he had been very faithful, and fasted, but after the child’s death he was cheerful. For he said: ‘While the child was ill, I prayed to God that He would make the child healthy again; however, the child died, so I did not find it appropriate for a person to mourn more over him, for I cannot make him alive again, and the moaning and crying will be understood as if God had given him an unjust judgment, and all men must die in the end, so I will come to him in the world to come. So there, I will be able to be happy with him.’ So you too can well learn from King David, that one should not mourn for dead people. And how can you understand these
matters better than King David, on whom the holy spirit rested, understood them? Therefore, let your mourning come to an end and be consoled. And if you think that our sins are a cause, as a worthless man who does not understand says and scolds his fellow: ‘You have no children because of sin’ and thinks that he does not have many more sins than his fellow, and means to say that God loves him more than his fellow. And this understanding is false, for sins do not come to kill children, which our sages indicate in the Gemara (in Moed Katan) and say: 'Children, life and food are not dependent on merit, but on fortune (mazal) That is teitsch for 'the birth of a child, or upbringing of children, and long life and livelihood are not dependent on piety or wickedness, but rather each comes according to its luck.' Be he a pious or an evil man, so it may be that he has no fortune for these three things, mentioned above. It can often be that the same man is an evil man, but has good fortune in all these three things; with the upbringing of children, and long life, and wealth. . . ."

[4r, col. 2] And my husband brought me many such proofs and analogies and stories from the Gemara and Midrash about children’s death, as will be found in this book, with God’s help. And his words gave me comfort. So I pleaded with him daily about this, that he should write his words down for me, so that I or others who are laden with pain or mourning could gain consolation from this book, or achieve replenishment. But my husband was busy with writing his [5v] three other books, which he wrote in the holy tongue. One is his Sefer derashot (Book of Sermons) that he preached here in Prague on Sabbaths. He gave this book his name, Alei Be’er. The second books is a commentary on Sefer ha ovat halevavot that he called by his name Be’er lah ai ro’i. The third is called by his name Be’er mayim h ayyim; it describes the sanctification of the month with all the skills that one can understand well by means of the learned study of the stars. Because of these compositions, he did not want to give time to this teitsch writing. But I pleaded with him so long and reminded him of the words of our sages who said in Ethics of the Fathers, “Be careful with a minor commandment as with a major one, for you do not know the reward of a commandment.’ (Ethics of the Fathers 2:1) That means that a person should be as careful to perform a commandment that is little regarded by people, still he should perform it, so while it is all for the good that he is occupied with performing a difficult or esteemed commandment, so one cannot know for which commandment God gives a greater reward, when God loves one commandment more; so it is appropriate for you, in the right time, [col. 2] to do more than the other (commandments) that one can always perform, so long as a person lives. Therefore it is appropriate that you write me this book in this time, for another such book is always needed.” And indeed, when my husband heard such words from me, my words appealed to him very well and he said to me: “Because you have indeed spoken a word of wisdom, so I will write such for you with God’s help, so that you and the other mourning hearts will find a consolation or joy in the book,” and he said: “I shall write this book in seven parts, as against our seven children who died, and each part will be called by the name of one of our dead children.”...
and all the seven parts will be a book, that will be called, for their names, Be’er Sheva, this is teitsch for seven wells, or seven springheads, out of which now flow a consolation for the living and a merit for the souls of the seven dead children who were taken before God, as we should have offered seven sacrifices on seven altars for the seven parts of this book. And as a source of consolation should again flow out of these seven springheads, a washing clear or a flood washing away of all sadness from all the mourning and moaning hearts. And I have one more reason, that this book, with God’s help, is called by the name Be’er sheva, for my name “Baer” and although the name “Baer” is written with an ‘ayin in the middle and the word “be’er” as an ‘alef in the middle, according to Heberw grammar of the letters ‘alef, het, ‘ayin, hay, when the ‘ayin is correct, an ‘alef can also stand in its place.

Endnotes

1 Teitsch, literally: “German,” is the word used to indicate the vernacular early Yiddish in which Sefer Be’er sheva and its introduction are written, as distinct from lashon hakodesh (literally: the holy tongue), the Hebrew and Aramaic of the Bible and Rabbinic literature that is quoted in its original language within the body of this introduction. As is common in Yiddish writing of the time, such direct quotations in Hebrew/Aramaic are written, in the original, in a square script different from the “waiber-schrift” (literally: women’s writing) in which most of the manuscript is written. The two scripts are represented by different fonts in the accompanying Yiddish original of this document as well.
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Sefer be'er sheva (introduction)
c. 1690s

Prepared by Rachel L Greenblatt, Harvard University, USA

Ms. Oxford 148 (Jerusalem film no. 22440)
שטרי אופן אליהם יש özidente לحياء". חלק מה芓 בך עץ איז ואינו Горות יותר עד לזמן אחר, והיות
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אין ידיעה על תוכן של書きיה בדף זה.
 Ms. A version of the text is forthcoming in an edition by Nathanael Riemer

Publisher: Ms. A version of the text is forthcoming in an edition by Nathanael Riemer and Sigrid Senkbeil

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