

ISAIAH HURWITZ:
A STUDY IN
JEWISH MYSTICISM
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TABLE OF CONTENTS.

Preface.	p. 111.
Chapter I, The Course of the Kabbala in the Sixteenth and the Seventeenth Centuries.	" . 1.
Notes to Chapter I.	" . 19.
Chapter II, Isaiah Hurwitz: His Life and Times.	" . 21.
Notes to Chapter II.	" . 35.
Chapter III, A Survey of Hurwitz's System.	" . 37.
Notes to Chapter III.	" . 56.
Chapter IV, Structural Analysis of the Two Tables of the Covenant.	" . 49.
Notes to Chapter IV.	" . 57.
Chapter V, The Intentions (Kawwanoth)	" . 58.
Notes to Chapter V.	" . 67.
Chapter VI, The Relation of Man to God.	" . 68.
Notes to Chapter VI.	" . 79.
Chapter VII, Practical Ethics.	" . 80.
(A) Imitatio Dei.	" . 81.
(B) The Purely Human Virtues.	" . 84.
Notes to Chapter VII.	" . 88.
Chapter VIII, The Sephirothic Basis of Ethics.	" . 89.
Notes to Chapter VIII.	" . 103.
Chapter IX, Hurwitz's Psychology.	" . 105.
Notes to Chapter IX.	" . 111.
Chapter X, Hurwitz's Doctrine of Retribution.	" . 112.
Notes to Chapter X.	" . 116.

PREFACE.

This study cannot claim to be a contribution to the metaphysics of the Kabbala; nor is it concerned with the origin or the early development of the mystic movement among the Jewish religious thinkers. It begins with a period when the occult science had already outgrown the days of its infancy, when as a well-defined system it possessed the power of supplanting stayed theologic and philosophic doctrines. Of course, the writer, a neophyte in the mystic mysteries, had to prepare himself, at least by a superficial study of the origin and the principles of the Kabbala, for a comprehension of its later development and tendency. But all that rather intricate preparatory work was kept out of this Essay, both because of its possible irrelevancy and for the sake of brevity. For, the principal aim has been to trace in brief the development of the rejuvenated medieval Kabbala and to show how in Isaiah Hurwitz, the subject of this study, it found a man who not only was a fascinating and enthusiastic apostle of its doctrines, but also made it, by uniting it with the other intellectual achievements of the Jewish religious mind, the guiding principle of the lives of

his co-religionists during the following centuries. The Essay demonstrates, also, incidentally, what but very few Jewish historians have noticed and Graetz, the unsympathetic rationalist, has persistently ignored, the great effect which the Kabbala had on the fashioning and the purification of the medieval Jewish ethical system.

As for completeness, this Essay certainly cannot lay claim to that. Not to mention the brief space of time and the limited access to books bearing on the subject, the writer must own incapacity, for the present at least, to do full justice to the man and the doctrine in question. The author of THE TWO TABLES OF THE COVENANT, notwithstanding his unbounded popularity in Jewish circles, was never yet, to the writer's knowledge, made the subject of an unprejudiced, systematic study, and in the present instance, although this was the desire, it can hardly be said to have been even partly accomplished. Merely to find his latitude, sich zu orientieren, in the esoteric literature of mysticism, was for the writer such a task, that when it came to the exposition of Hurwitz's religious system, several doctrines could not be treated at all, and others were but superficially touched. However, a few new things, both in the biography and the philosophy of the author, the writer may have succeeded in discovering, and as for the rest, he can but hope for the critic's indulgent "et voluisse sat est".

The writer, in fine, takes this opportunity of expressing his feeling of indebtedness to those who have kindly encouraged him

(V)

both in this particular line of work and during his stay at the Hebrew Union College. To Dr. G. DEUTSCH he is under obligation not only for the suggestion of the subject of this study, but also for a great deal of encouragement and literary hospitality, and DDr. WISE, MIELZINER, and PHILIPSON have invariably evinced such kindly interest in him as he has learnt to value. To Mr. EPHRAIM FELDMAN, however, the felicity of whose friendship and spiritual influence he enjoyed while at the College, he owes more than mere words could express.

H. G. E.

CHAPTER 1.

THE COURSE OF THE KABBALA IN THE SIXTEENTH AND THE SEVENTEENTH CENTURIES.

THE ORIGIN OF THE KABBALA: THE VARIOUS VIEWS-THE REACTION OF PLATONISM AGAINST ARISTOTLEIANISM-SPAIN AS THE HOME OF THE KABBALA-THE SPANISH EXPULSION-THE SPREAD OF THE KABBALA IN PALESTINE: MEMORIES OF THE PAST; THE MYSTICS OF SAFET; ALKABIZ; IBN GABBAI; CORDOVERO AND HIS MERITS; LURYA: HIS LIFE AND DOCTRINE; LURYA'S DISCIPLES: HAYYIM VITAL; JACOB CEMAN; ISRAEL SARUQ; ALONSO DE HERRERA- IN THE SLAVIC COUNTRIES: POLAND; POPULARISATION OF THE KABBALA: THE TWO TYPES OF KABBALISTS: TRAITS OF DIFFERENCE BETWEEN CORDOVEROITES AND LURYANITES; JEWISH THEOSOPHISTS AND MYSTICS; ISAIAH HURWITZ, THEOSOPHIST AND MYSTIC-CHRISTIAN INTEREST IN THE KABBALA: THE HUMANS; IN ITALY: THE MIRANDOLAS; IN GERMANY: REUCHLIN; THE TALMUD SAVED BY THE ZOHAR FROM CHRISTIAN HATRED-THE MESSIANIC HOPE: THE RELIGIOUS AND POLITICAL PERSECUTIONS; DON ISAAC ABRABANEL'S CALCULATIONS; LATTELMER; DAVID REUBENI DIOGO PIRES (SOLOMON MOLCHO); JOSEPH KARO; JACOB BERAB; SABBATAI CEBI.

Chapter 1.

THE COURSE OF THE KABBALA IN THE 16th AND THE 17th CENTURIES.

With the intricate problem of the origin of the Kabbala I shall not concern myself in this essay. I shall not try to enter my head among the big mountains and judge on the merits of the various theories regarding this question. Whether, according to the assertions of the Kabbalists themselves, R. IŠMAEL ben 'ELIŠA, (1) R. No ħunya b. HAQQANA (2), and R. SIMEON b. YO'ĤAI (3), were the fathers of Jewish mysticism; whether the Kabbala is, as others would have us believe, "a precious remnant of a religious philosophy of the Orient, which transported to Alexandria, intermingled with the doctrine of PLATO, and then, under the usurped name of DIONYSIUS the AREOPAGITE, penetrated even into the mysticism of the Middle Age" (4); or whether, while the occult science originated during the Babylonian exile, it developed into a complete system under the influence of the Jewish schools in Alexandria, the THERAPEUTAE and the ESSENES (5);-- all this I shall no more endeavor to discuss in this essay, than avow the absolute truth of the views of the more recent critics (6) who would snap wellnigh all threads of connection between the ancient Jewish mysticism and the Kabbala (7), who see in the medieval mysticism, as shown in the Zohar, the inventions of Asiatic ascetics of the crusaders' times, (8) or who attribute the inauguration of the new mystic

(2)

movement to R. ISAAC the BLIND, the son of R. ABRAHAM b. DAVID of PORQUIÈRES (אברהם) (9), or to the father himself (d. 1198) (10), or even to the latter's father-in-law, R. ABRAHAM ben ISAAC AB-BETHUDIN (אברהם) (11). There is hardly any room for doubt, however, that when in the 13th Century the Kabbala, of a sudden, gained a great deal of popularity and its mystic teachings commenced to crystallise into a system, it was, if not primarily, certainly to a great extent due to the general reaction of PLATONISM against ARISTOTELIANISM prevalent at that time in the philosophic thought of Europe. The movement of Kabbalistic mysticism against the dry logic and the cold rationalism of MAIMONÎ was the aspect which the platonic reaction assumed in the Jewish religious philosophy, and it soon came to absorb the minds to the same degree as the doctrine of ARISTOTLE had done universally in the preceding century. (12)

Till the expulsion of the Jews from Spain (1492), the pyreneais peninsula was the home and the stronghold of the Kabbala. If it be true, that the occult doctrine originated, or upon its importation from the Orient found its first expounders, in Southern France, it very soon was transplanted upon Spanish soil, where it attained to a flourishing condition. The greatest and most imaginative expounders and promoters of the mystic science lived and labored under the blue sky of Spain: ASRIEL b. ME^NHEM (d.1238) the most energetic apostle of the new mysticism, MOSES NAHMANÎ (d. 1270), ABRAHAM b. SAMUEL ABULAFIA (b. 1240), the fiery Kabbalist

(3)

of SARAGOSA, JOSEPH b. ABRAHAM GIKATILLA (b. 1248), and MOSES de LEON (1250-1305), who gave the Zohar to the world. The Spanish expulsion, however, caused not only an impassioned agony to seize the Jewish spirits, the natural result of the unspeakable misery, but also the dissemination of the Kabbalistic doctrine over the lands of the world.

The Orient, as well as Italy, Germany, and Poland, received a share in the mystic spoils of Spain. The numerous fugitives who sought refuge at the OTTOMAN EMPIRE, came to their new abode with heads bowed down and spirits suppressed. The recollection of the sad days of mad persecution they had gone through, the dark pictures of the fettered life that had dragged them down in the Christian countries, put in juxtaposition with the liberty they were granted in their new dwellings, nurtured their yearning for a further amelioration of circumstances. The sight of the Holy Land heightened their craving. The aspect of the dread ruins reminding them of glories past, the memory of ancient majesty dazzled the eye of their imagination. Recollections of the pride and the greatness of the race of yore, enkindled the minds and awakened painful yearnings and aspirations long asleep. The dry, numdrum, rationalistic study of legalism could not satisfy the tense souls; the yearning hearts could find no word of soothing in the dialectic displays of the pilpulists. 'Twas mysticism, the wisdom which had been crystallised about two hundred years before, without, however, at that time, taking a strong foothold, 'twas mysticism

(4)

that now readily absorbed the minds. For, "mysticism", as GEIGER puts it, "is not the disease; it is the symptom of the latter. The disease, however, has been there before. The spirits are faint and long for refreshment, the soul craves after succor." (13)

It is quite natural that the prejudice which the Kabbalists always had for living in PALESTINE, the abode of the SUEKUNA's preference, should have carried mainly thither the hosts of learned fugitives. The mystics first settled not only in JERUSALEM, but also in SAFET, a place that soon grew to be a nest of dreaming Kabbalists and whence the new esoteric wisdom was later spread broadcast. 'Tis on the soil of SAFET that SOLOMON ALKABIZ (14) flourished (1529-1561) and composed that liturgic poem, L'KAI DODI, which was destined to become more famous than its author, and which has kept its own even unto this day as the most joyous song of welcome sung by the Jew to Bride Sabbath. MEIR b. EZEKIEL ibn GABBAI (b.1479) also pursued his studies in SAFET, and notwithstanding his PREDILECTION FOR THE OLDER MYSTICISM, he gave a strong impulse toward the study of the new. (15) And 'tis here, at last, that the two men who exercised the greatest influence on the subsequent course of the Kabbala MOSES CORDOVERO and ISAAC LURIA, devoted themselves to the development of their mystic systems and to the instruction of their numerous disciples.

MOSES ben JACOB CORDOVERO (1522-1570) (16), was a pupil of his brother-in-law, the prominent Kabbalist SOLOMON ALKABIZ, and also

(5)

received instruction from the famous talmudist JOSEPH KARO. CORDOVERO was not only possessed of a speculative bent of mind, but was also endowed with ^{of his} great powers. It was, no doubt, largely due to his first systematisation of the teachings of the Kabbala, that the latter now gained a wide popularity and began to creep out from the small circle of the initiated into the larger world. CORDOVERO also developed the doctrine of the Self-contraction of the Godhead at the time of the Creation, the SEFIR HAQIMQUM, which plays such an important role in the emanation of the Four Worlds from the EM-SOPH.

By far the greatest influence, however, was exercised by ISAAC LURYA, or ISAAC ASHKENASI, (17) (1533-1572), encircled by legend with a halo of glory unlike any other of the latter day saints. Very little positive knowledge has come down to us concerning his life and his work, nor has he left any written treatises. All that is known about him is either the fruit of popular legend and tradition, or is found in the thaumaturgic works of his many zealous and sometimes unworthy, disciples. There is no doubt, however, that he was a man of an eccentric disposition, with a profound mystic longing. It appears to me that he was less of a philosopher than his great rival, but more endowed with religious sentiment. His concern was not as much with the discovery of the laws of creation, as of the best modes of praying, not as much with the genesis of things, as with the feasibility of the union

(6)

of the human soul with God. And thus he taught how by means of meditative INTENTIONS, KAWWÂNÔT (קַוְוָנוֹת), which were to be observed during the exercise of religious customs and at the time of prayers; by means of especial prayers, which, through the peculiar arrangement of their words, contain, in the initials or in some other way, certain names of God or of the angels; as well as by means of intelligent reading of the ZOHAR in connection with various ascetic practices and painstaking penitence, one could break through the barriers of this world, ascend to divine heights, and accelerate the coming of the universal redemption. The doctrine of transmigration played an important part in his mystic speculations, and to the old Kabbalistic works, especially the ZOHAR, he attributed a wondrous miracle performing power. The latter, however, he did not allow one to utilize for worldly purposes.

LURYA's activity lasted but two years. When he died he left no written works behind him, and it thus became the task of his nearest disciples to disseminate the ideas of the master among the multitudes of followers who craved after them. HAYYÔM VITAL ben JOSEPH CALABRESE (1543-1620), LURYA's most zealous disciple, published the mystic revelations of the master, with more than ordinary enthusiasm, in his slightly farfetched and fantastic EQ-HAYYÔM. This book won a marvelous popularity and the influence of LURYA soon made itself felt on Jewish life and worship. If it were not

for LURYA and the construction, sometimes correct, sometimes undoubtedly erroneous, put upon his ideas by his disciples, the ZOHAR should never have reached the high position it held in medieval Jewish life, and many a mystic custom and aberration should never have come into existence.

The Luryanic Kabbala soon became the wisdom of the day. Luryanic manuscripts were fairly hunted after, a fact which offered great opportunities for literary adventurers and costermongers. VITAI's grave was dug up for the mystic treasures it was supposed to contain, and the physician JACOB GEMATI, a marrano exile from Portugal, claimed by this means to have possessed himself of a long string of the master's best gems. Meanwhile, the Whelps of the Lion, the apostles of the rejuvenated Kabbala, carried the esoteric wisdom from SAFET to all ends of the world, and the heterogeneous spirits evinced an unsurpassable affinity for the new mysticism. ISRAEL SARUQ, a zealous young lion from Germany, energetically set to work to shed the light of LURYA upon the imaginative minds of Italy, and his endeavor was crowned with glory and success. Thence he carried the wondrous tale of LURYA's great theurgic powers into the NETHERLANDS, where, as a result of his labors, a descendant of the Spanish viceroy at NAPLES, ALONZO (ABRAHAM) de HERRERA (d. 1639), plunged, heart and soul, into the Kabbalistic current. Being of neo-platonic proclivities, de HERRERA considered the neo-platonic elements that frequently lurk in

(8)

the doctrines of the Kabbala as an additional confirmation of the truth. So firmly grew the belief in the occult science on him, that with great assiduity, for the benefit of mankind, he set about writing down his system of mysticism. Ignorance of the Hebrew language caused him to write his two books, which, coming as they did from a man of his extraction and station, had a great influence on the PORTUGUESE Jews, in Spanish; but ISAAC ABOAB, preacher of AMSTERDAM, was commissioned to lend both books, THE HOUSE OF GOD and THE GATE OF HEAVEN (PORTA COELI), a Hebrew garment, and posterity was put into their possession by HERRERA's setting aside a part of his fortune for their publication. (18)

From the Orient the study of the Kabbala was also spread over the SLAVIC countries, whither the nucleus of the occult doctrine had no doubt been previously imported by Spanish exiles. The art of printing, too, served to make the master works and the principal tenets of the Kabbala more accessible. Jewish mysticism thus gradually ceased to lay claim to what formerly constituted its main pride, that of being an esoteric wisdom for a small circle of initiated, of the intellectual élite. (19) Commentaries and super-commentaries on the most prominent Kabbalistic works became frequent, and if nothing strikingly original was produced, a popularisation of the doctrines of mysticism was constantly aimed at. The concepts and teachings of the Kabbala were thus disseminated among the people by means of the printing press, as well as

(9)

from the synagogal pulpits. (20)

In POLAND, the Kabbala appeared to become almost common property. The great talmudic scholars who ere long were cool and even antagonistic toward the new intruder, now commence a serious study of mysticism and its sacred exponent, the ZOHAR. Books are written on the Kabbala, and the usual output of commentaries is begun with a work on JOSEPH GIKATILLA'S THE GATES OF LIGHT, produced in CRACOW (1570) by MATTATHIAS b. SOLOMON DELAKRUT (21). Kabbalistic learning even becomes a necessary acquisition of a great rabbi, and the congregation of POSEN, for example, during the 17th and the 18th centuries, requires such learning from its rabbi, who is also chief rabbi of GREAT POLAND, in addition to proficiency in talmudic lore (22).

It must not be supposed that all the promoters of the Kabbala worked along exactly the same line. On the contrary, among the Kabbalists, too, we find that distinction of intellectual temperament and endeavor which Madame STAEL discovered in the ranks of the mystics. "One should distinguish", as she puts it, "the theosophists, i.e., those who are occupied with philosophic theology, from the simple mystics. The former want to penetrate the secret of Creation, the latter keep to their own heart", and again, "the latter make of religion a matter of love, which they mingle with all their thoughts, as well as with all their actions". (23) Students of the Kabbala have in a vague way, here and there, indica-

ted the existence of some traits of difference between the several expounders of the Kabbala, and although none has as yet hit upon the line of demarcation, it has been generally asserted that the difference of thought between the school of CORDOVERO and the school of LURYA was evident. The tendency for metaphysical speculation appeared prevalent in the disciples of CORDOVERO, while the work of the Luryanic school was deemed especially characteristic for its giving prominence to ethical ascetic considerations. (24)

I think, that by applying the distinction above mentioned, the problem, if not solved, is, at the least, made much simpler. Some Kabbalists, like CORDOVERO himself, were more interested in the theosophic mysteries, such as BOEHME, a SAINT-MARTIN, desired to penetrate; others searched the mysteries of their own heart, of their soul and its relation to God, like a TAUER, or the other great German mystics of the 14th century (25), or a FENELON. The former, then, naturally, absorbed themselves in the works of their prototype, CORDOVERO, while the latter drew inspiration from LURYA. And different from the rest, again, ISAIAN HURWITZ, who was more versatile and comprehensive, and combined a mind for metaphysical speculation with purely mystic aspirations, went to CORDOVERO for his theosophy, while his ethical teachings he based on the essential doctrine of LURYA. (26)

In the 16th century the Kabbala thus won a wonderful sway over men's minds. It became a part and parcel of the contemporaneous

intellectual life, a phase of the spirit of the age. Even its antagonists dared not, nor could they, oppose it openly. And, withal, much weight was also lent to the Kabbala by the profoundly sympathetic interest which, at that time, Christians began to evince for the Kabbala. 'Tis one of the curiosities of history to see how, of a sudden, both Romish priests and the founders of protestantism, enthusiastically plunge into the current of mysticism; the ones, no doubt, to discover new proofs for the truth of the shattered church, the others, perhaps, to obtain that food for their religious sentiment which the church did not afford them. The humanists, in general, engaged with especial devotion upon the study and decipherment of the Kabbalistic mysteries, and the Jewish mysticism was made one of the principal factors in the overthrow of medieval scholasticism. And as the neo-platonic doctrines were the principal Hellenic remnants which enchanted the seekers of religious thought among the Humanist, so the books of the Kabbala attracted their strongest interest of all things Hebraic.

In ITALY, especially, much enthusiasm for the Kabbala was displayed among the Christians even toward the end of the 15th century. Here we first find two brilliant noblemen, uncle and nephew, both important figures at the court of the MEDICI in TUSCANY, assiduously applying themselves to the study of the Hebrew language in order to be enabled to master the Kabbala. The uncle, the tal-

ented GIOVANNI PICO di MIRANDOLA, a disciple of the brilliant anti-kabbalist and first great Italian Jew, ELIAS del MEDIGO (1463-98), was initiated into the Kabbalistic mysteries by a TURKISH emigrant who had come to ITALY, YÓ'HANAN ALEMAN, and soon learnt to regard them as nothing short of a confirmation of the fundamental doctrines of the Christian church. "No science affords more certainty as to the Godhead of Christ than the Kabbala and magic",-- was the somewhat grotesque reading of one of the nine hundred points which PICO, "the Italian Prodigy", pledged himself to defend against all the sages of the world, and Pope SIXTUS IV (1471-84) seemingly believed it. LEO ABRAHAMEL MEDIGO, though a neoplatonic idealist and somewhat of a metaphysician, was, by no means, an adherent of Kabbalistic mysticism, and still his friend and disciple, the younger PICO di MIRANDOLA, studied and defended the Kabbala with a fervent soul and glow of zeal.

The elder MIRANDOLA whispered something about his great discovery in the Kabbala, into the ear of the greatest Humanist of that day, JOHN REUCHLIN (1455-1522), when the latter was on his second diplomatic visit to Rome. REUCHLIN, who notwithstanding his ability to read the Greek classics and to write astoundingly brilliant Latin discourses, was a pious Christian, was fairly exalted over this new proof of the truth of the Church. His thirst for the mysteries of the Kabbala grew unquenchable, and his former love of Hebrew developed into sheer enthusiasm. The imperial physician and Jewish knight, JACOB LOANS, taught REUCHLIN the elements of

(13)

the Sacred Tongue, and, while at Rome, as the representative of the elector palatine at the court of Pope ALEXANDER VI (1498-1500), the celebrated humanist sat at the feet of OBADIAH SPORNO to receive instruction in the Hebrew language and antiquities. And after he had fairly mastered his subject, he made those famous heroic endeavors to save the Talmud from the funeral pyre, on the plea that, since it supposedly contained Kabbalistic elements, it not only agreed with, but also supported, the Christian doctrines. And Pope LEO X and his cardinals, like SIXTUS IV in the days of MIRANDOLA, were undoubtedly convinced; the Kabbala was deemed a desirable aid to the fortification of the tottering church. Not unlike the Jewish Kabbalists, the Christians utilized all the exegetic and fantastic tricks imaginable, the transmutation, the transposition, as well as the calculation of the numerical values, of letters, words, and verses, in order to adduce additional proof for the truth of their special doctrines, and Christianity was believed to receive unexpected confirmation from the fact that its eternal verities were so translucently set forth in the Talmudic and the Kabbalistic teachings. The Talmud, however, was for once, at least, saved from perdition by the intercession (what a bizarre instance of the irony of history!) of the ZOHAR.

(27)

Meanwhile, the ceaseless persecutions of the Jews and the destructive zeal of the Inquisition, also did much toward the spread

(14)

of mysticism among the oppressed and the awakening of the central thought of the mystics' fondest dream, the Advent of the Messiah. The crowds of unfortunate people, driven from their homes and wandering about under foreign skies, groping in the dark without guide or aid, between the SCYLLA of the INQUISITION and the CHARYBDIS of penury, but naturally thought of the great cause of their suffering, of the promised interference of God in favor of his Chosen People at the hour of dread need. "The Jews", as Mr. I. ZANGWILL graphically puts it somewhere, "had suffered so much and so long. Decimated for not dying of the Black Death, pillaged and murdered by the Crusaders, hounded remorselessly from Spain and Portugal, roasted by thousands at the autos-da-fé of the Inquisition, everywhere branded and degraded, what wonder if they felt that their cup was full, that redemption was at hand, that the Lord would save ISRAEL and set His people in triumph over the heathen!" And thus, the great mass of people, being of an unsophisticated bent of mind, with a touch of rather pious poetry, which, if not always sublime, was certainly pathetic, (they) deemed it a matter of plain justice that God for whom, in reality, they were suffering, should take a hand in the matter. "The Kingdom of Heaven is at hand!" cried the Kabbalists, "the time is ripe for it!"

Nor was the MESSIANIC dream a mere vagary of the popular mind. DON ISAAC ABRABANEL (1437-1509), ALFONSO the FIFTH's protegee and gifted financier, who with his co-religionists shared the fate of

a fugitive, wrote three elaborate works based on the Bible, demonstrating that the year 1503 (5263) was the year of the MESSIAH's certain advent. If the Savior failed to keep the appointment made for his appearance, he, at least, had a forerunner in the person of ASHER LAEMMLEIN, who, in 1502, made a stir in ITALY, as well as in GERMANY. Emerged from obscurity at ISTRIA, near VENICE, LAEMMLEIN ordered a year of general penitence and mortification, promising the appearance of the MESSIAH after a six month's strict observance of his order. But what did it matter if the divine scion of the house of DAVID failed to appear? So much the more tenaciously the children of hope clung to the prospect of ultimate victory, so much the tenser their souls grew in the fond expectation. And, meantime, the iniquity of the Inquisition scattered its poppy, dealing with its victims in a cruel, unbearable way. The lot of the MARRANOS in PORTUGAL and in SPAIN was bitter beyond description, and the misery of their Jewish brethren in exile was about as grewsome.

And when distress had reached about its highest pitch, there emerged from the obscure East, the unknown, mysterious figure of DAVID REUBENI. An audacious adventurer, if not merely a foolish fanatic, this swarthy dwarf, made a skeleton by continuous fasts and ascetic practices, traveled, disguised as a brother of the ruling prince of the yet independent RACE OF REUBEN, from ARABIA, by way of NUBIA and EGYPT, to ITALY, in order to obtain

firearms to rid the Holy Land of the MOSLEM; and in Rome, where with his servant he rode up on a white horse to the VATICAN, he was graciously received by Pope Clement. In Portugal, whither, upon an invitation of the King, he betook himself by sea with a Jewish flag floating from his ship, surrounded, in a princely way, by a retinue bearing beautiful silk banners embroidered with the Ten Commandments, he drew up before the ruler's residence and obtained a temporary amelioration of circumstances for the down-trodden Marranos. Inspired by this welcome news, a young Marrano maiden was haunted by the spirit of prophecy, had visions of MOSHE and the angels, and, when she finally volunteered to lead her suffering kinsfolk into the Holy Land, she was burnt by the Inquisition. The same fate was shared by DIOGO PIRES (1501-32), a noble handsome, and young enthusiast, who born and reared as a Christian, returned to the faith of his fathers and, under the name of SOLOMON MOLCHO, passed his brief life, an exile from his native land, in the painful quest of a Messianic mission and a martyr's death. A fascinating youth, captivating preacher, and, all round, a striking personality, MOLCHO soon became the hero among the hosts of Kabbalists, and in SALONICA and ANDRIANOPLE, in ANCONA and PESARO, he enkindled the imaginations with his glowing eloquence, and many a sober-minded man, beardless youths and grey-headed patriarchs, rabbinic pilpulists and Christian cardinals, listened with ecstasy to the flow of his speech. In Rome, whither

(17)

directed by a vision, he was come alone on horseback, he starved for thirty days among the ragged beggars on the bridge over the TIBER, clothed in tatters and with a besmeared face, awaiting, in accord with the old tradition, to be summoned from the midst of the Roman beggars and lepers to the glory of the MESSIAH. And when, under this tension of body and soul, he had curious visions giving him striking glimpses into the future, he was enabled to win the faith and the favor of the pope and of several cardinals. For a short period he continued his marvelous career, but when he tried, as some assert, to convert the Emperor to Judaism, he was thrown upon the blazing funeral pyre at Mantua, dying a death that he had yearnt after, as "a burnt-sacrifice of a sweet savor unto the Lord".

In Turkey, where the former power and prestige of the Jews died down with the decline of the Empire, the hope of the COMING of the MESSIAH flamed up as fiercely as anywhere else. SOLOMON MOLCHO made many converts in the Ottoman Empire, but the noteworthy conquest was that of Joseph Karo (1488-1575). A young fugitive from SPAIN, KARO early enough learnt the meaning of misery, and when he grew up, his ceaseless assiduity and laborious research made him the pride of the Talmudic world. He had already devoted two-and-thirty years to the dry task of providing ASHERI's code with a commentary, corrections, and authorities, when the fiery eloquence of the young Marrano, who was then preaching at ADRIANO-ple, carried away the spirit of the sexagenarian sage, and lifted

(18)

him from the midst of the dry surroundings of his library into the fantastic heights of the Kabbalistic fairy-land. The grey-headed talmudist became the most zealous follower of the youthful dreamer, had visions inspired by a superior being, who to him was naught but the M^YCHNĀ, his old mistress, personified, and what time he did not devote to the Talmud, he spent in dreaming dreams, some vain, some mystical. And when, at length, he was directed by a vision to betake himself, after the Kabbalistic fashion, to PALESTINE, he came to SAFET where he composed his code, THE ORDERED TABLE, curiously inspired by the sole idea that since it would cause, in a certain sense, the unification of ISRAEL, it would hasten the coming of the MESSIANIC KINGDOM, an idea which also underlay JACOB BENRAB's re-establishment of the SYNHEIRION. About fifty years after the death of KARO, the Kabbalistic chief-rabbi of SAFET, the messianic movement had won wondrous strength, and at SMYRNA was born (1626) the babe that was to become the TURKISH MESSIAH.

NOTES TO CHAPTER I.

- (1) Contemporary of R. 'Aqiba, abt. 130 c.E., not to be confounded with his grandfather the high priest, Išmael b. Eliša.
- (2) Cont. of R. Yo'hanan b. Zakkai (abt. 75 C.E.)
- (3) Disciple of R. 'Aqiba, abt. 150 C.E.; lived in a cave for a number of years on account of Roman persecution.
- (4) cf. Franck, *La Kabbale*, 3rd ed., p. 257; cf. also the chapter on *Rapports de la Kabbale avec la Religion des Chaldéens et des Perses*.
- (5) cf. Munk, *Palestine*, p. 519.
- (6) cf. Landauer, *Orient*, Litbl., 1845, col. 213.
- (7) cf. Jost, *Orient Litbl.*, ib., col. 317 seq.
- (8) A telling criticism of Graetz's view of the antimaimūnian origin of the Kabbala, is contained in Leopold Loew's "*Die Neueste Geschichte d. Kabbala*," v. *Gesam. Werke*, vol. 11.
- (9) Issac the Blind lived in the 13th century, when the More N'ukhim became popular in Southern France through Ibn Tibbon's translation. The Kabbalistic movement, it is thus supposed, was started to counteract the influence of Maimūni's philosophic theories. cf. Graetz, *Gesch. d. Juden*, vol. VII, note 3, pp. 426 and 437. On the fight between rationalism and mysticism, cf. Deutsch, *The Jewish People in the Culture of the Nations*, in *Judaism at World's Parl. of Rel.*, p. 185.
- (10) cf. Bloch, in *Winter and Wünsche, Jüd. Litt.* vol. 111, p. 257.
- (11) cf. *Ettlober. חתומה קבאלה ומסדות*, I, p. 47.
- (12) cf. Bloch, ib., p. 256.
- (13) cf. Geiger *d. Judentum u. s. Gesch.*, part 111, p. 149 f.
- (14) He wrote many works, of which some are yet MSS.; of his published Kabbalistic commentaries (a) *ספר חנוכה* (Ven. 1585) is to Esther; (b) *שירת אהרן* (Ven. 1582) to Canticles; and (c) *שירת יסעי* (Col. 1561) to Ruth. - cf. Jost, *J. Judent. u. s. Sekten*, 111, p. 137
- (15) Ibn Gabbaï's books must have been much in vogue among the Palestinian Kabbalists. He wrote an explanation of the dialectic basis of the Ten Sephiroth of Asriel, under the name of *DEREKU'EMUNÁ* (דרכי אמונה), a Kabbalistic commentary to the ritual, *TÓLA'ATH YA'AGÓB* (תולעת יעקב), and in 1530 he completed a work on homologies to the Jewish law, *'ABÓDATH HA-GÓDE* (עבודת הקדש), also known by the name of *MAREÓTH 'ELOHÍM* (מרת אלהים), cf. Bloch, *op.cit* p. 285.
- (16) His writings are numerous, his principal work being the *PARFET RIMMONIM* (פרדס רמונים), containing his system of Kabbala. An excellent synopsis of this book was prepared by his disciple Samuel Gallico, under the name of *'ASÍS RIMMONÍM*.
- (17) By a play on words, he is styled *ארי* i.e., Lion; 'ARI being the initials of *אורי רבי יצחק* or *אשכנזי*. His disciples are accordingly called the Whelps of the Lion, *גורי הארי*.
- (18) cf. Graetz, *Gesch. d. Juden*, vol. X, p. 127 seq.

NOTES TO CHAPTER 1 (continued)

(19) cf. T. B. HAGIGA, fol. 13 a.

(20) cf. Bloch, op. cit., p. 284, note; Zunz, G V, 2 ed., p. 460 ff

(21) This work was first published, Cracow, 1600. Delakrut also wrote commentaries to Recanate and to the MA'AREKHETH HA-'ELO'UTH. His son, Joseph Delakrut, rabbi of Szebrzin, was one of the seven great rabbis who signed the approbation of *Shema*, by Abraham Hurwitz (father of Isaiah), first edited by his son Jacob of SZE-
BRZIN, in 1616. (cf. Dembitzer, K'lilath Yophi, 1, p. 27 b).

(22) cf. Bloch, op. cit. p. 285; U. N. DEMBITZER, K'LILATH YOPHI, II p. 122 a.

(23) cf. De l'Allemagne, t. III, De la Mysticité.

(24) cf. Jost, Gesch. d. Juden u. s. Sekten, prt. III, p. 142; Bloch, op. cit., p. 285.

(25) cf. Francke, Social Forces in German Literature, p. 109 seq.

(26) Bloch's (op. cit., p. 286) classification of Hurwitz among the Lurianites appears to me inaccurate. I think I am right in considering Hurwitz as one who very masterfully combined and profited from the two systems, especially since he quotes Cordovero perhaps with greater frequency than Lurya. Versatility is one of Hurwitz's characteristics.

(27) cf. Geiger, op. cit., III, p. 128 seq.; Graetz, History, Eng. trans., vol. IV pp. 290 ff, 432 ff, and 466 f.---In the same year that Reuchlin published his book on the Kabbala, which was a defense of the Jewish writings and dedicated to Leo X, the pope encouraged a complete edition of the Babyl. Talmud gotten out in 12 fol. vol. by Daniel Bomberg, the rich Christian printer of Antwerp. Later, when under the cruel pope Paul IV, the Talmud was burnt at Cremoma, Milan, (1559), the Zohar was spared by a special order of the Inquisition. In fact, the Zohar was first published at that time in Mantua with the special consent of the Inquisition.

CHAPTER 11.

ISAAK HURWITZ: HIS LIFE AND TIMES.

THE MESSIANIC HOPE IN THE SEVENTEENTH CENTURY: THE PERSECUTIONS; THE THIRTY YEARS' WAR; THE CHRISTIAN MYSTICS; THE LITERARY ACTIVITY-ISAAK HURWITZ: HIS ANCESTORS; PLACE OF BIRTH; YOUTH; TEACHERS: MEIR LURIN, SOLOMON LOEBITZ; RISE INTO PROMINENCE; SCENES OF ACTIVITY; PILGRIMAGE TO PALESTINE: IN JERUSALEM; FLIGHT TO SAFET AND TIBERIAS; MARRIAGE TO HAYYA MAUL, PROPOSAL TO SAMUEL BACHARACH'S WIDOW, MARRIAGE TO EVE BATH ELIEZER; DEATH: THE PROBLEM OF PLACE AND DATE, THE REASONS FOR THE ASSUMPTION OF THE YEAR 1625 AS THAT OF HIS DEATH; HIS CHILDREN: DAUGHTER; JACOB; SABBATAI AND HIS ACTIVITY; HIS WORKS- THE GENEALOGY OF THE HURWITZS.

CHAPTER 11.

ISAIAH HURWITZ: HIS LIFE AND TIMES.

ISAIAH HURWITZ was born about five years before the death of JOSEPH KARO, and died just about the time SABBATAI ZEBI first saw the light of the world. This half century (1570-1625) was the period of crystallization of the Messianic hope, when the impassioned dreams of the early visionaries of the 16th century developed into a sedate, though none the less fierce, romantic longing. Although the Jewish persecutions during this period were not of rare occurrence, they were not of any striking originality. True enough, history just then witnessed several outbursts of popular prejudices against the Jews of Germany; the antipathy of the princes and the people drove them just then from Frankfort and from Worms; but the Jews were accustomed to such spasmodic outbursts of EDOM's brotherly love, as Heine might put it. In the whole, however, as soon as the Thirty Years' War began to redden the streets of Germany with blood, and sword and spear commenced their gruesome reign, the Jews of the Empire, who, by the way, were patriotic and rich, were satisfied that their lot was not worse than that of their fighting Catholic and Protestant friends. In fact, the retreats of the Jewish quarter frequently offered more protection and safety, than the tumultuous streets of the rest of the city, and FERDINAND II kept the wild passions of his soldiery in check before the gates of the ghettos. When one of the decisive battles of this ravaging war was fought out on the White Mountain (November 8,

1620), the Jews of Prague were unexpectedly saved from the onslaught of the victorious mob, by a special guard detached by the Emperor to keep this ghetto unmolested. And ISIAH HURWITZ, at that time chief-rabbi of Prague, with the love then prevalent for ritual and religious innovations, set aside the day of the Emperor's entrance into Prague (the 14th of MAR'HESWAN-10th of November) as a half fast and half feast day, in memory of the miraculous rescue. (1)

But the more impetuous, fiery longing for the advent of the MESSIAH developed in the forties and the fifties of the 17th century, when the persecutions grew more persistent and alarming, and the causes more favorable to the flourishing of mystic hopes; when the cruel butcheries conducted by the savage CHMIELNICKI curiously coincided with Cromwell's sweet dreams of the Millenium; when the pious puritans in the isle of England spoke of ISRAEL as the Coming Nation, the Lords of "approaching Kingdom of Holiness; and the illustrious Dutch painter Rembrandt furnished four artistic engravings to visualise the dream of NEBUHADNEZAR, employed in the energetic Manasse b. Israel's work THE PRECIOUS STONE, or THE STATUE of NEBUCHADNEZAR, to prove finally the impending advent of the Fifth Monarchy. 'Tis then that the renewed misery of multitudes of Jews, who, fleeing from Poland and the Ukraine, spread a note of wailing bitterness in the abode of their sympathetic co-religionists. And this, combined with the curiously encouraging dreams of the Christian mystics, and the interrupted literary activity which had been going on among the Kabbalists during the preceding

half-century gave substantial nourishment to the Messianic hope, and prepared those aggregates of frantic followers for the Smyrni-
 etc Messiah. Among the scholars, however, who played an important rôle in the development of the Kabbala during the close of the 16th century and the opening of the 17th, ISAAK HURWITZ is, no doubt, the foremost.

The family of ISAAK HURWITZ, which both before and after the subject of our study, provided numerous illustrious rabbis, can undoubtedly be traced back to a little town in Bohemia, bearing the name of HORŽOWITZ. ISAAK HURWITZ's great-grandfather and namesake, was the son-in-law of the famous chief-rabbi of Ofen, R. 'AQIBA, and the son of this ISAAK, SABBATAI, was, for a time, president, and maybe also rabbi, of the congregation of Prague, where he died in the year 1555. His grave is found near the spot where later his grandson ISAAK's first wife, HAYYA, was buried.

The biographic data about ISAAK HURWITZ within our possession are exceedingly meagre. At present, at least, we must give up all attempts to draw in detail the life of so fascinating a man as the author of THE TWO TABLES of the COVENANT appears to every student of the Jewish religious movement during the 17th century; but even upon the most salient points in the career of this great mystic, we receive but meagre information; and the incidents of his life must be collected, now from an outlandish book-note, and now

from some obscure response or accidental reference in the contemporaneous rabbinic literature, but mainly from the words of praise which his descendants were in the habit of showering in filial piety and reverence upon the author of SHELA' HA-QADOSH.

ISAIAH was, notwithstanding the fact that we meet his ancestors in Bohemia, no doubt born in Poland, in the year 1570, and there he also received his early education. His childhood he, most likely, passed in Lemberg, where his father, in the year 1590, (3) finished his work 'EMET HA-BERAKHA, a treatise on the prayers and the benedictions. Sometimes after that event, the family must have removed from Lemberg to Cracow, in which city ISAIAH, though still a comparatively young man, had already so distinguished himself by his learning, that he was requested by his father (4) to write a commentary and elucidations to the 'EMET HA-BERAKHA. This task might have been assigned to ISAIAH's elder brother JACOB, but the latter was at the time absent from the fatherly house, being a rabbi at the city of SZEBERSZIN, and thus ISAIAH undertook it and completed the work in 1597. (5) Beyond this, very little is known about the youth of ISAIAH, unless some hitherto unexplored sources should some day throw more light upon it.

As to his early instruction, it appears quite natural that he should have received it mainly from his father, R. ABRAHAM b. SABATAI (SHAFTL), especially since the custom of tradition appears to have been prevalent in the family. However, two other men, both of whom were great rabbis of the day, undoubtedly contributed

toward the early fashioning of the young scholar's mind. The first was the famous R. MEIR of Lublin (d. 1616), who officiated as rabbi in the important congregations of Cracow, Lemberg and Lublin. ISAAK, I surmise, must have met R. MEIR personally in Cracow, for when R. MEIR was called in the year 1613 from Lemberg to the rabbinic chair of Lublin (6), this was after he had addressed a number of responses to ISAAK, in several of which he refers to him as his disciple(7). The correspondence with R. MEIR can be followed up to Monday, the 13th of Adar, 1600, the date of one of the responses. The second man was R. SOLOMON b. JUDA LOEBISH, called by his disciples R. SOLOMON the SECOND (ר' שלמה השני) in contradistinction to R. SOLOMON LURYA, who was styled the FIRST (ר' שלמה הראשון). LOEBISH (d. 1591) was rabbi in Lublin, but in his younger days he taught in Cracow in his own yešiba, where he had a number of distinguished disciples, of whom ISAAK HURWITZ later became the most prominent. (8) ISAAK was undoubtedly quite attached to LOEBISH, for he mentions his name many a time in the course of the SHELAH. Before his marriage, he reverentially went to this his teacher to receive his blessings, on which occasion LOEBISH admonished his disciple concerning various questions of vital import, laying especial stress, however, on the necessity of sanctification in eating and in sexual intercourse, the two factors that fashion the human lives. (9)

In 1603, ISAAK HURWITZ must already have been considered an

authoritative rabbi, for in that year his approbation was sought for a book of Kabbalistic contents, called MEQÔR HA-KHUM by ISSAKHAR BEER b. MOSES PETHA'YIA, on which HURWITZ's name appeared in conjunction with the names of two other prominent rabbis, MOSES YAPHE, rabbi of Posen, and MOSES KAZ, then rabbi in Lithuania and later of Cracow. (10) However it be, ISAIAH, who about this time appears to have been the rabbi of Lubno, (11) soon after received calls from several of the foremost German congregations, who were anxious to put upon his head the crown of the TORA. He must have taught but for a short time in the cities of Posen, Cracow, and Vienna, where he is known to have sat in the rabbinical chair, for in the year 1611, we find him already in the rabbinic office of Frankfort on the Main, rendering a decision in an important lawsuit (12) and in 1614 writing in that city an approbation to JOSEPH GIKATILJA's GENATH'EGÔZ. Soon after this he must have left Frankfort to follow a call from the congregation of Prague. Here we first meet his name, in conjunction with that of R. SOLOMON EPHRAIM LUNTSHUETZ (13), on an approbation of SABBATAI HURWITZ's NIS-^VMATH SABBATAI HA-LEWI, published in Prague, in the year 1616, and of the book GENULATH HA-GER, published there in 1618. In 1620 again, we find him instituting the fast and feast day in commemoration of the generosity of Ferdinand II, which I referred to above.

Notwithstanding the popularity and the high esteem won by HURWITZ, numerous reasons soon conspired to prompt him forcibly to leave Prague and to undertake a pilgrimage to Palestine. The Kab-

balists, in general, were strongly prejudiced in favor of dwelling in the Holy Land, and they put strong emphasis upon the talmudic saw, that to live outside of Palestine was as bad as worshipping the idols. (14) Besides, the turmoil of the Thirty Years' War did not agree with the mystic temperament of ISAIAN, and he decided to seek a retreat from the tumult of tempestuous and warfaring Europe on the sacred soil of Palestine. Before leaving for Palestine, however, he must have traveled in Eastern Europe, although the exact date of this I am unable to fix. At any rate, he visited Russia, for he records one of the customs appertaining to Passover, which he had personally investigated in that country. (15)

Arrived at Jerusalem on Friday, November 19, 1621, (16) about one year only after Vital's death and in the very heat of the LUR-
YANIC campaign, HURWITZ was soon elected rabbi of the German congregation of that city. Here he obtained a vast supply of Kabbalistic literature, met personally numerous mystics, and devoted himself assiduously to the decipherment of original LUR-
YANIC documents. (17) But it was not his fortune to find in the Holy Land that peace and repose which, from the depth of his mystic soul, he was craving after. The Jews of Jerusalem at that very moment had to endure much suffering at the hand of two tyrants, Ibn FARUQH and OTTOMAN, who for about two years (1625-1626) subjected them to all sorts of maltreatment and remorseless oppression. HURWITZ, with a number of other prominent rabbis, were imprisoned and made to en-

dure vile tortures, in order to have an enormous ransom extracted from them. (18) The Jewish community of the Holy City was then broken up and dispersed; HURWITZ with a number of others fled first to SAFET, and later to Tiberias, a poorly populated place. From the latter, ISAIAH, soon after his arrival, was called to his reward. (19)

ISAIAH, maybe when officiating as rabbi in Vienna, married a young woman by the name of HAYYA MAUL, who was the daughter of the learned president of the Vienna congregation, ABRAHAM MAUL. HAYYA HURWITZ was possessed of all the qualities characteristic of the noble Jewish women of old, and her son, SABBATAI, lauds in pious terms the generosity and magnanimity with which she devoted the large fortune, brought to her learned husband from her parental house, to the needs of the scholars and the disciples who were in the habit of clustering about the Kabbalistic sage. (20) HAYYA died in Prague, most likely in the year 1626 (21), and was undoubtedly an additional reason why ISAIAH undertook the trip to Palestine at that juncture of his life.

It was, however, a Kabbalistic custom not to live in a state of celibacy in the Holy Land. HURWITZ was, therefore, anxious to contract another marriage before arriving at his place of destination. He thus proposed to the widow of SAMUEL BACHARACH, the deceased rabbi of Worms (d.1615). Mrs. BACHARACH was a highly respected woman, not only because of the high position of her late

husband, but also because of her own pedigree. For, she was, on her mother's side, a grand daughter of the famous R. LOEB b. BECAL: 'EL, the rabbi of Prague (d.1609), to whom the creation of an homunculus was thrasonically ascribed by his descendants, and who was moreover the first rabbi to seek the Kabbala support for the weakened HALAKHA (22) and her brothers, too, were well-known rabbis. But HURWITZ was rejected by the pious widow, whose grandson, YAVN HAYYIM BACHARACH, reports the mystic to have considered this failure in his proposal due to his sins: וְיָדַעְתִּי שֶׁאֵין לִי חַסְדֵי אֱלֹהִים these were his words referring to the sad incident of his unrequited love. The unwilling widow, however, lived with her son, R. SAMSON, in Prague, until the latter was called, in the year 1650, to the rabbinical position in Worms, when she went with him. After having stayed in Worms but one year, she decided to undertake a pilgrimage to Palestine, whither her rejected lover had gone in her younger days. However, she did not reach the end of her desire, for she died on her way, in SOPHIA, TURKEY, where much honor was done her. (23) But HURWITZ, married another, more obscure, woman, by the name of EVE, the daughter of a certain ELIIZER. She, and a baby daughter, died some time after HURWITZ's death at TIBERIAS. (24)

The exact year of ISAAH HURWITZ's death is as little known as the rest of the important incidents of his life; it is, however, usually surmised to be 1630. In his son's introduction to THE TWO

TABLES of the COVENANT, WĀ'WE HA-'AMUDĪM, it is stated that the work was completed two years after ISAIAH's arrival at Jerusalem, and that the author died two years after the completion of the book. Since ISAIAH arrived at Jerusalem in 1621, SABBATAI's statement would fix 1625-26 as the date of his father's death. There is no reason, moreover, why SABBATAI should have been ignorant of, or should have misstated, the date of his father's death, especially since such sad news of the death of a parent is usually forwarded by the Jews with great anxiety to the surviving family. The claim is advanced, however, that SABBATAI's statement is contradicted by the author's epigraph to the work in question, which gives the year of its completion as שנת תשכ"ג , and which is calculated as 1628 (25). But, it seems to me, that תשכ"ג should be completed as 1623, counting the initial ת as the indication of the thousands, and the כ"ג as a slip often made by force of habit. (26) If this be correct, then ISAIAH, in accordance with his son's statement, completed his great work in Jerusalem, and not, as Graetz has it without any justifiable reason, in "TIBERIAS, two years after he had arrived there. He, thereupon, may have fled from Jerusalem, after having been imprisoned there from the eleventh of Elul, 5385, to New Year's Day, 5386 (1625), and settled in TIBERIAS, where he died shortly after, either towards the end of 1625, or in the opening months of 1626.

This assumption of mine is based on the following grounds. First, nothing appears, as I stated above, to justify SABBATAI's

ignorance of the time of his father's death. Secondly, HURWITZ makes absolutely no mention of his sufferings and imprisonment in Jerusalem and of his flight from the Holy City, in the SHELAH, which he, undoubtedly would have done, had this event occurred before the work was completed, considering the fact that he reported numerous incidents of minor importance. Moreover, very near the end of the book, on folio 389, in the preface to his methodology of the Talmud, he still mentions Jerusalem as his dwelling place, where he met and found the numerous scholars and books whom he largely quotes and transcribes in this part of his work. And, at length, it hardly appears probable that he should have lived about five years in SAFET and in TIBERIAS without leaving any literary remains dating from those places.

The offspring of HURWITZ's first matrimonial union were two sons, SABBATAI (SHAEFTEL) and JACOB, and one daughter. The daughter was married to HAYYIM^A PHOESEL, chief-rabbi of Bunzlau (27), and their child, who died in 1621, is buried near HAYYA HURWITZ's grave, and its epitaph is written on the back of her gravestone.

(38)

Of the two sons, JACOB was rabbi in Cracow and is the less known of the two. SABBATAI (SHAEFTEL), who died as chief-rabbi of Vienna in 1660, was the editor of his father's great work, THE TWO TABLES of the COVENANT. He is very laudatory of the great piety and achievements of his parent, and to his Introduction and

Will we are indebted for a good deal of information concerning his illustrious family, in general, and his father, in particular. SABBATAI was rather young when ISAIAH left for Palestine, and he gives a graphic description of the great grief that befell him, when he learnt of the intention of his father to leave Europe, a thing which was kept secret from him for a long while, because of the intense attachment that existed between the learned father and son. SABBATAI wept, tried to dissuade his pious parent from his resolve, but ISAIAH knew no compromise in what he considered a religious duty. And then, the exigencies of travel demanded the father's sudden departure, so that he even was unable to finish at home that spiritual testament to his children which he had begun, THE TWO TABLES. SABBATAI felt a strong desire to write annotations to this cherished work of his father, even as ISAIAH had furnished his own father's work with a commentary. But the circumstance being such, that the book was finished far away from home and that the author died two years after its completion, all intercommunication between the father and son to this effect was impossible, and Sabbatai was afraid, by writing without permission such annotations, of committing an act of parental disrespect.

Soon after ISAIAH HURWITZ's departure, however, SABBATAI attained to a good deal of fame in the surrounding provinces, and he was much sought after by several communities as their rabbi. He accepted the call from Prague and, while rabbi at that city, he

"preached there Sabbath after Sabbath for a period of six years", to use his own words, and he also established there an academy. Thence he went to Fuerth, which he describes as a little town, which to him, however, because of the great number of talmudic scholars dwelling there, was "as large as ANTIOCH". His next charge was Frankfort, at that time the chief seat of Jewish learning in Germany, and from there he went to Posen, a city spoken of by him as being in possession of a congregation of conscientious Jews," busied with the study of the Talmud and its commentaries all the year round". 'Tis while being the popular rabbi of Posen, that SABBATAI laid aside for awhile his own written Novellae to several treatises of the Talmud, as well as the writing of his prospective work on the 'ISSUR and HETER, in favor of preparing his father's greatest work for publication, and accompanying it with his own learned disquisition WĀWĒ HA-AMŪDĪM (THE PEGS OF THE POSTS), which, in filial piety, he called a mere introduction to the work of his father. (29)

Beside ŠENĒ LĪ HŌTH HA-BERĪTH, HURWITZ left the following works. (1) RIGLĒ YEŠA (יְשָׁעָה רִגְלָה), Novellae to MORIEKHAI b. HILLEL, SEDER MO'ed. (Separate edition, Amst. 1757, ZOLKIEF, 1826 f.; usually publ. with the SEPTER HA-MORIEKHAI in the ~~Abfasi~~ ed.) This work is also cited under the name of HURDŠIM.

(11) HAGGAŪTH TO 'EMEĖ HA-B RAKHA (הַגְּאוּת כֹּסֶם בְּרַחֲמֵי אֵמֶת), Annotations to his father's work. (Cracow 1597, prin-

ted with the latter; Amst. 1729. Embodied in (I) Amst. 1757.

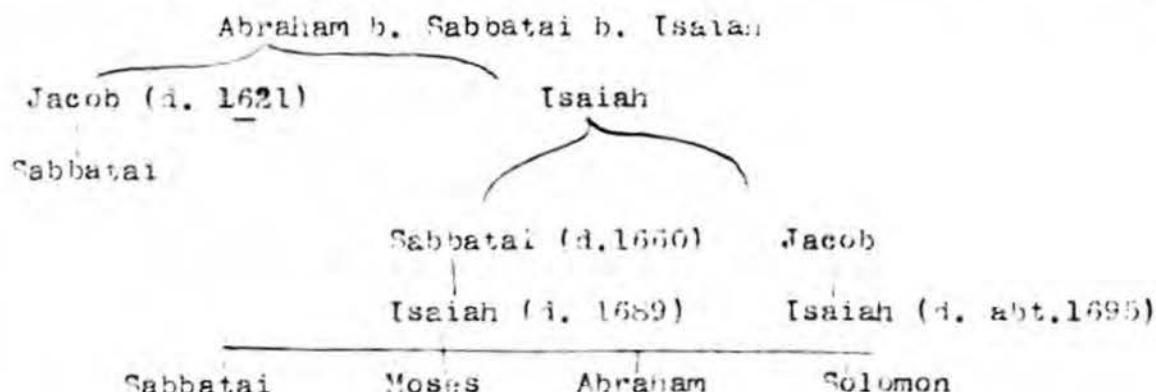
(III) ŠA'AR HA-ŠAMAYYIM, (שַׁעַר הַשָּׁמַיִם), Commentary on the prayers. (Prepared for publication in 1636, but publ later by the author's great grandson, Abraham b. Isaiah b. Sabbatai, Amsterdam, 1717.

(IV) 'IGGERETH (אִגְרֵת), Epistle to Samuel b. Meshulam Phoebus, Rabbi of Cracow. (30)

(V) ŠEMÔTH HA-GITTÂN (שְׁמוֹת הַגִּטּוֹן), on proper names in divorces (MC) (31)

(VI) MICWÔTH TEPHILLÎN (מִכְוֹת תְּפִלִּין) (MC) (31)

The following is the genealogy of the PURWITZ family, (32)



NOTES TO CHAPTER 11.

- (1) cf. Graetz, *Gesch. d. Juden*, X, p. 41; Lipman Heller, introduction to penitential prayers written in commemoration of this event, SEL'YÔTM, Prague ritual, quot. by Graetz.
- (2) cf. The Will of R. Sabbatai (Schæftel) Hurwitz. (שבתאי הורוויץ) -- Lieben, Gal-ed, Epit. 77, Germ. part, p. 41.
- (3) Sabbatai Hurwitz's Introduction to Shelah.
- (4) cf. Isaiah Hurwitz's Introduction to 'EMEQ HA-BERAKHA.
- (5) cf. Landshuth, *Amûdê Ha-Abôdâ*, p. 133.
- (6) Dembitzer, *Kelilath Yôphi*, I, p. 20 a.
- (7) cf. Meir Lublin, *Responsa*, par. 2, 3, 11, 39, and 49.
- (8) cf. Dembitzer, op. cit., I, p. 9 a.
- (9) cf. Shelah, fol. 73 b. Loebish is also mentioned, fol. 74 a with regard to the sanctification of the moon, and fol. 179 b regarding the Kiddush on Shebuoth eve.
- (10) cf. Dembitzer, op. cit., I, p. 20 b.
- (11) cf. Meir Lublin, *Responsa*, par. 39.
- (12) cf. Juda b. Enoch, *Resp.* פתח חן par. 118; Landshuth, *ibid.*
- (13) Luntshuetz, also rabbi of Prague, author of *Ôlelôth Ephraim*, *Keli Yaqar*, etc., (d. 1619) was in 1616 one of the approbators of Abraham Hurwitz's *Yešû'helein*, ed. by his son, Jacob of Szebrzin. -- cf. Dembitzer, op. cit., I, p. 28 a.
- (14) cf. T. B. *Kethuboth*, fol. 110 b.
- (15) cf. *Sh'l'h*, fol. 141 a.
- (16) cf. preface to *Ha'ar Ha-Samayyim*, fol. 3 b.
- (17) cf. Sabbatai's Introduction to the *Sh'l'h*.
- (18) The epistle dealing with this persecution appeared under the name of HAREBÔTH YERUSALAYYIM, Venice, 1627; v. fol. 5 b, 7 b. -- cf. Landshuth, *ib.*, Graetz, *Gesch. d. Juden*, X, p. 80, note, and p. 136.
- (19) On the place of his death, cf. Azulai, *Šem Ha-Gedolim*, (ed. Krotoschin), I, p. 96; Landshuth, *ib.*; Lieben, Gal-ed., German part, p. 32. Conforte gives Jerusalem as the place; cf. *Qôre Ha-Doroth*, fol. 47 b. In Isaiah Hurwitz, Jr.'s, poem on his grandfather, the words occur *לירושלם* (Preface to *Sh'l'h*).
- (20) cf. Sabbatai Hurwitz, *Wâwê Ha-Amûdim*, Introduction.
- (21) cf. Gal-ed., epitaph 46; Germ. prt, p. 36.
- (22) cf. Loew, *Gesam. Schr.*, vol. 2, p. 71, Ben Chananja, vol. 2, p. 16.
- (23) cf. Yair Hayyim Bacharach, *Responsa*, *Ha'wath Yair*, Preface.
- (24) cf. Gal-ed., Germ. prt, p. 32.
- (25) cf. Gal-ed., *ibid.* p. 32, note. Nathan Spira giving, in his eulogy in *Megale 'Amukoth*, the year of H's death as *ש"ס* 1620, is obviously wrong.
- (26) After having written this, I noticed that Steinschneider was in doubt as to 1628 or 1623 being the equivalent of *ש"ס*.

NOTES ~~IV~~ CHAPTER 2. (continued)

(27) He wrote annotations and variae lectiones to Rashi's commentary on the Pentateuch (Hanau, 1614), as well as an Introduction to the סדר גמרא (Hanau, 1612).

(28) Gal-ed., epit. 46.

(29) cf. Sabbatai's Introduction to the ש"ל"ח .

(30) cf. Steinschneider, op. c., col. 1387.

(31) cf. Fuerst, Bib. Jud., I, p. 411; Benjacob, 'Ozar Ha-Sepharim p. 597.

(32) v. Steinschneider, op. cit., col. 2242.

CHAPTER III.

A SURVEY OF BURWITZ'S SYSTEM.

BURWITZ'S CHARACTERISTICS-HIS MYSTIC TEMPER-VIEW OF THE WORLD;
OF MAN'S POSITION IN THE UNIVERSE-HIS VERSATILITY: THE SKEPTICISM
OF THE TIME; THE SKEPTICS AND THE MYSTICS; MYSTICISM AND PALAKUA;
BURWITZ'S SYNTHESIS-HIS CONCEPTION OF RELIGION: MAN'S RELIGIOUS
LIFE INFLUENCES THE UNIVERSE AND GOD; IMITATIO DEI; THE USE OF ALL
THINGS-THE TWO TABLES OF THE COVENANT: ITS POPULARITY; CAUSES THERE
OF; ITS CHARACTERISTICS; ITS IMPORTANCE; ITS CANONISATION.

CHAPTER 3.

A SURVEY OF HURWITZ'S SYSTEM.

However meagre the biographic details we possess of ISAIAH HURWITZ, there is no room for doubt that he was a very striking personality and that he exercised a wondrous influence even on his contemporaries. From the internal evidence collected from his writings, particularly from the TWO TABLES of the COVENANT, a detailed study of which I attempt in this essay, it appears that the high respect and renown bestowed upon ISAIAH by his contemporaries and still more by posterity, was, by no means, undeserved. Liberal in the loftiest sense of the term, with a piety that approached nearest to saintliness, with a religious enthusiasm that paused only at the Throne of God, HURWITZ won the palm of piety even at the hands of his pious generation. Because of the great talmudic learning and the attainments of wisdom which he evinced when yet a young man, numerous disciples flocked to his house, and the foremost congregations craved after his spiritual guidance.

But ISAIAH HURWITZ is not only learned, but also devout; not only a man of intellect, but also a child of strong emotions. Beneath the chill surface of the talmudic sage, there wells in him a spring of warm feelings, of religious aspirations that know no bound. Alive to a profound enigma in things, with a sense of the great Majesty of God, he is possessed of a warm craving for heaven-

ly harmony, of a mystic longing for the merging of his own soul in that of the incomprehensible Deity, a yearning, if at times weird and pathetic, always sincere and sublime. Awake to the wellnigh preternatural role his people have played on the universal stage, to the wondrous spirit of martyrdom that has quickened its course through the ages, to the masses of self-sacrifices brought by ISRAEL on the altar of God, and to the inexplicable mystery and agony of it all,-- what wonder that his soul seeks in the mazes of mysticism an unraveling of the bizarre phenomenon, that, amid the great suffering, supernatural salvation seems not only natural, but necessary. And though from out the depth and darkness his soul crieth unto God, he still possesses enough pious resignation to preach the mystic's favorite doctrine, that of contentment, with more than ordinary ardor, to make the mute trust in the Eternal a cardinal virtue of man.

For, HURWITZ had a strange sense of the position of man in the universe. Man to him is a being whose deeds and thoughts and aspirations influence not only his immediate surroundings in the sublunary world, but also impair, alter, or perfect, as the case may be, the translunary spheres and the very Godhead, and who is still so insignificant in comparison with those other manifestations of God, the world with all its workings, that his worth is piteous. And when, in a mood of contemplation, our author passes his gaze over the manifold manifestations of nature (1), the forc-

es that do the Will of their Master without an eye to reward (2), the majestic phenomena that speak the Might of the Maker, and the historic facts that utter His Providence, aye, man himself, that complex, intricate machine (3), a mystic shudder rushes through his entire being and he grows aware of the insignificance of the pride of man, of the necessity of human gratitude. And amid the images woven by the mystic mind, the half-conscious rhapsodies of the pietist turn "Pantheistic utterances in a Monotheistic falsetto", and from out the solemn speculations of the Kabbalist are heard solitary syllables of what later in the century constituted the half-mystic, half-rationalist words of BARUCH SPINOZA.

One of HURWITZ's most fascinating characteristics, moreover, is constituted by his uncommon versatility. Whether we admit the claim advanced by some critics that the rise of the Jewish mystic movement was nothing but an expression of the anti-legalist or the anti-rationalist tendency, or we do not drive our claim quite to that extent, it lies beyond doubt that in the 16th and 17th centuries the study of the Kabba counteracted to a great extent the dry legalism and raised its high places on the ruins of the rationalist philosophy. (4) The Jewish mind had somehow grown weary of the legalistic monotony and the pilpulistic sing-song, and signs of scepticism commenced to show themselves in various aspects. Mysticism was but one of the more delicate forms which scepticism assumed in the Jewish circles, for its sway in the early 17th cen-

tury was synchronous with the appearance of a group of more prosaic, though none the less interesting, sceptic thinkers. To the latter belonged men of various mental temperaments: the tempestuous, impatient victim of religious speculation, URIEL de COSTA (1590-1640); the keen, critical, vacillating LEON MODENA, --a little of a HEINE, I fear; GALILEI's brilliant disciple, JOSEPH del MEILIGO, searching, cynical, and, sometimes, insincere; and BARUCH SPINOZA, who succeeded them all; but they all had one characteristic in common with one another, as well as with the mystics, the antagonism to blind acquiescence in codified legalism. LEON MODENA when he raised The Lion's Roar against the Kabbalists was hardly aware of how much he had in common with those who were beguiled by the siren voices of mysticism. However, the Kabbala, notwithstanding the voices of antagonism heard here and there, won a powerful sway over the Jewish mind of that period, and even many a master of the HALAKHA went, like R. LOEB b. BEGALEL, to the esoteric secrets and revelations of the Kabbala to find in them a new basis and support for the somewhat shattered religious orthodoxy (b), just, as we have seen, as RENZIUS and MIRANDOLA and the Romish pontiffs wished to utilize Jewish mysticism as a pillar of support for the church.

But none of the Jewish rabbis succeeded in harmonizing the contrasting elements, in uniting mysticism, philosophy, and legalism, the three rivals for supremacy, as effectively as ISAIAH HUR-

WITZ. And this he did without committing the sin of superficiality usually incurred by religious harmonizers. In fact, it is in HURWITZ's breadth of sympathy with the various products of the Jewish mind--secular wisdom was an unknown land to him---in the many-sidedness of the system he put up for the guidance of man, that the secret of his subsequent popularity partly lies, the power of his later influence. MAIMONID's Jewish code, for example, had deposed the religious emotions and enthroned the dry intellect,---with him, strictly speaking, philosophic thinking had usurped the place of religion; R. MOSES of Coucy's Great Law Book and R. JACOB b. AŠER's Rows of Laws, on the other hand, were the creations rather of jurists than of theologians; and when, at length, THE ORDERED TABLE of R. JOSEPH KARO and R. MOSES ISSERLES began to supply the people with religious nourishment, Judaism was deprived of both its biblical and talmudic robes, and became rabbinic (6). Now, HURWITZ does not object to the religious rigor and the punctiliousness of the code; on the contrary, ISSERLES himself, who, as he admits, somehow was recognized as the highest authority throughout the Occident, appears to him in many places to incline towards unwarranted leniency, and in all such cases he invariably recommends to his children to abide by the more rigorous decisions of ISSERLES's celebrated rival, R. SOLOMON LURIA (7). But, nevertheless, he also recognized how much the spice of pure religion was needed in life, the solace sought by the emotions, the metaphysic speculation that alone can uplift many a mind, and some people's incli-

nation toward rationalism could not be ignored entirely. And one or the other of these essential things was conspicuously absent from the rabbinic codes which were in vogue.

HURWITZ's conception of religion is certainly characterized by consistency, and a silken thread of logical continuity winds itself charmingly through his entire system of religious and ethical doctrines. Religion to him was a rounded up system, with claims that could not but be respected by lovers of man and God, with aims not losing themselves in dark labyrinths, but leading to the inevitable impairment or perfection of man, nature, and God. A being, therefore, participating in such a laborious task, in the fulfillment of such momentous duties, could not be left alone to his inclinations and vagaries in this great world, with its forthrights and meanders. The least misstep, the slightest sin, a word of prayer mispronounced, might cause a universal defeat, in the Kabbalistic phrase, a scratch in one of the letters of the Ineffable Name. Why, the solitary sin of Eve, the mother of men, caused such a serious defect in the moon that all her daughters could not repair, not even those who, in contradistinction to the men, abstained from sin in the episode of the golden calf, and, for that reason, the women were forever excluded from the privilege of the Sanctification of the Moon (8). In so serious a world, the frailty of man is in sore need of proper guidance in the acquittal of the solemn duties, such guidance as the Kabbalists fortunately re-

ceived by a tradition dating back to Divine Revelation, and though man is not infallible, he may yet aid the consummation of the Divine Purpose by being taught and exercising the proper Intentions, KAWWANOTH. For, since man was created in the image of God, it should ever be his aspiration to imitate the ways of God, and his sole intention must be to become like unto his Supreme Prototype. This IMITATIO DEI, moreover, must embrace all details of human life and the apparently earthliest things must be spiritualised by Intentions in order to be allowed an honorable place in the Kingdom of God. Natural appetites that cannot be suppressed, physical necessities that cannot be averted, are, as far as they are at all permitted, given a spiritual basis, and, as Mr. RUSKIN has said of some fine Italian paintings, realism and religion are united.

(9) Or, as another modern critic, who is somewhat of a mystic himself, M. ANATOLE FRANCE, has it: We are a parcel of the life of the universe. And all in the universe is useful, in as far, at least, as all is ~~not~~ ^{not} but vanity and illusion. "Nous sommes une parcelle de la vie universelle. Et tout, dans l'univers, est utile, à moins que tout ne soit qu'illusion et vanité; ces deux idées sont également philosophiques." (10) And accordingly, the mind is led in its mystic flights, the talmudic lore, the prophetic visions, and the words of the Bible are made to coincide with the bizarre creation of mysticism, and the living current of tradition wells forth the mysteries of the Kabbala. ALBO's three cardinal doctrines, the 'IQQARIM, are found anticipated by some mys-

tic teachings of the ZOHAR (11), and even the doctrines of MAIMONÍ, the scare-crow of the Kabbalists, have their value for ISAIAH HURWITZ (12). The thirteen articles of faith he discovers in the thirteen Divine Attributes, in the numerical value of the word 'E'HAD, expressing the Unity, which also symbolises the unity, the harmony of the Ten SEPHIROTH (13), and he utilizes those articles for Kabbalistic purposes (14). Only where philosophy tends to destroy the foundations of the religious doctrine, he looks upon it with disapproval, as where he criticises, for example, GERSONIDES' interpretation of the origin of sin (15). On the whole, however, he unites, though in his quaint way, the numerous rival schools, and of him one might say what M. MAURICE BARRÈS has said of ALPHONSE JAURET: "Il faisait autour de lui la trêve de Dieu".

What wonder, then, that, in view of the recognition how necessary guidance was for the proper conduct of man, HURWITZ thought that he could not do his duty to his children-- children of the body and of the spirit, as well--- in a more efficient and lasting way, than by putting into their hand a manual in all possible paths, a guide through the perplexities of the entire human life, physical and spiritual. THE TWO TABLES of the COVENANT was thus originally written as the spiritual testament of the author to his disciples, like the essays of the author's older contemporary MICHAEL de MONTAIGNE, without any desire of appealing to the larger public. In fact, the modest author could hardly have allowed himself, as he often intimates, to demand from the large world to live

up to that standard of moral uprightness and religious rigor he set up for his kith and kin. If, however, the work, notwithstanding the blows it dealt talmudic thimble-rigging and MACHIAVELLIAN makeshifts (16), and notwithstanding the rigorous religious practice and stringent moral code it laid down as the model for individual and social conduct, still was accorded by the people that unsolicited honor which it was given, and came to exert such a powerful influence as it did exercise during a period longer than two centuries, there must have been good psychologic reasons for that.

Two of those causes, granting that there were others, stand out in bold relief. First, the masses of persecuted Jews, for reasons shown above, were at the time weary of attaching their hope to religious codes that were more as the dead corpses than a living spirit, nor could the time-worn formulae of cold ARISTOTELIAN scholasticism satisfy the general intellectual craving (17). In the quest of comfort, the hope of the hounded Jews was given wings by the mystic speculations of the Kabbalists. When, moreover, the Kabbala became more than an idle dream of a bitter day, when the impassioned visions of the early Kabbalistic seers and apostles gave way to the sedate hope swelling the hearts of the suffering multitudes, when, in brief, the Kabbala became part and parcel of the Jewish life, there arose a demand for a modified code of the Jewish religion, altered in accord with the spirit of the time, to

express the yearnings and to satisfy the wants of the souls. They wanted new wine to refresh the languishing spirits, and the old wine, too, was to be put into new bottles. And this was the second reason, why when such a code was unconsciously composed by HURWITZ, it, when given to the world, at once occupied a prominent place in the esteem of the people. THE TWO TABLES of the COVENANT spoke to the spirits in a suasive, soothing, voice, not in the language of the lawyer; it drew the hearts up to the highest communion with God by love and devotion, rather than fear. It spread the mantle of purity and of holiness over human life, and its light was shed over all nooks and corners of man's striving. No fault of the author's it is, indeed, that to us the light, at times, appears too dim, the guide in need of a guide; it was rather his endeavor to be clear and distinct as far as the secret science be- deemed this, to popularize the tenets and teachings of the occult wisdom. And, withal, he thought he had discovered a synthesis, a co-ordination, that ought to rule all efforts of man, a system which, having God as its starting point, ramified over the rounded realm of the universe, and, through man, soared back to the Throne of God. The exceedingly mysterious Open Sesame--the inward and the outward keys, as he puts it-- admitting us to the palace of Divine secrets. this he would fain leave in the hands of his descendants, even as the students of the Kabbala, of the Science of Truth, had received it in a direct line of tradition from MOSES (18). His code, therefore, tries to take note of all phenomena

of practical human life, and the occasional grossness of imagery and the unabashed frankness of the mystic, are so striking, that with our modern hyper-sensitive refinement and theologic elusiveness, we are but too frequently likely to be shocked by what might, at first blush, look like blasphemy and vulgarity. But MURWITZ, sometimes wayward in the pursuit, but never in purpose, mingles, as was recently said of JEAN RICTUS, the modern French poet, "blasphemy with piety in a way to humanise piety and spiritualise blasphemy, and vulgarity with refinement, in a way to chasten vulgarity and virilise refinement." (19) He gave to his children and to posterity, in general, a code of life which, notwithstanding the occasional "curiously unnatural sacrifices of humanity to mysticism", as Mr. THOMAS PARLY might put it, showed men the way to what has been the greatest object of yearning to numerous religious hearts, the union of the human soul with God. MURWITZ does not scorn life, nor mundane pleasure and pursuit; on the contrary, like Cardinal NEWMAN,* he tries to teach how everything might be made to increase the glory of God and the perfection of His Name. 'Tis only when the material life hampers the activity of the spirit, the divine self-realisation of man, that MURWITZ would exclaim with that unique creation of his time, Hamlet:

"O, that this too too solid flesh would melt,

Thaw and resolve itself into a dew!"

'Tis only then that "the uses of the world" appear to him "weary, stale, flat, and unprofitable."

Although ISAIAH HURWITZ wrote a number of other things, his fame was mainly founded on THE TWO TABLES of the COVENANT. The GATE of HEAVEN, his commentary on the prayers, is also of great import to the student of his theologic system, but his entire conception of life and of religion is laid down in full in his magnum opus, the SHELAN. 'Tis this work which became the fountain-head of religious solace and guidance to the author's descendants and to multitudes of th^{is}t^y souls in subsequent generations; 'tis this that led men of the 17th and the 18th centuries in the paths of piety. Even in many a haunt and home of nineteenth century pietists the Holy SHELAN has been not only a household word, but the guiding pillar of fire through the desert of life. The ŠENĖL' HÖTH HA-BERĖTH became a sacred book for the people and as such it exercised an unbounded influence (20) And when ISAIAH HURWITZ, its author, was later canonized, and the wreath of a saint put round the brow of his memory, this was done by the consent of that great synagogue, the people.

CHAPTER IV.

STRUCTURAL ANALYSIS OF THE TWO TABLES OF THE COVENANT.

THE BOOK'S TRUE NAME: DEREKH HAYYIM-ERRONEOUS IMPRESSIONS CONCERNING IT-DIVISION OF THE BOOK-THE INTRODUCTION: TOLEDOTH ADAM-(I) THE TEN WORDS; THE GATE OF LETTERS-(II) THE TEN COMMANDMENTS; THE TWO TABLES OF THE COVENANT; SUBDIVISIONS- (III) THE TEN HYMNS.

CHAPTER 4.

STRUCTURAL ANALYSIS OF THE TWO TABLES OF THE COVENANT.

It is curious that although THE TWO TABLES OF THE COVENANT was accorded as much adoration and undoubtedly greater popularity than even the ZOHAR, by the Kabbalistically inclined Jews, it has not yet been subjected to the critical eye of an unprejudiced student. The SHELAM has been used as a household word by scholars and the people alike, and although many have approached it for information on the Kabbalistic doctrine and as an encyclopedia of Jewish mysticism, none has gone to the trouble of vindicating for it some standing as a systematic treatise. Moreover, numerous erroneous impressions concerning its composition and its characteristics have been perpetuated by frequent repetition even in the meagre notices devoted to it in the bibliographic dictionaries.

Strange though it may appear, it is still true that even the name by which the book is universally known, ŠENÉ LŪ'NŌTH NA-BERĪTH, is a misnomer, although the error is perhaps coeval with the oldest editions of the work. The name given by the author to the entire work, a name which is also more in accordance with the author's purpose, is DEREKH YAYYĪM, (The Way of Life) (1) ŠENÉ LŪ'NŌTH NA-BERĪTH, moreover, is the specific name given by ISAIAH to that minor portion of the work devoted to a detailed discussion of

the separate scriptural sections and the laws contained in them (**ספר דברי הימים**), and, also, to what appears to be a broad attempt at an Introduction to the Talmud (**ספר דברי הימים**) (2) SABBATAI HURWITZ, however, in his Preface to the editio princeps, already lends to the LU'NOTH HA-BERITH, which his father regarded as an integral part of the whole work, but, because of its bulk, appended as a supplement, the distinct name of a separate work, and, accordingly, the first edition of the book (3), bore the name **SEPHER MEREKH HAYVIM** and **SEPHER LU'NOTH HA-BERITH** (**ספר דרך הימים**). Even this does not appear to have been the intention of the author, but why one of the supplements should have become the eponym of the work, unless it be because of the comprehensiveness of the name, is still less apparent. To the author, whose principal object in writing the book was to furnish his offspring with a guide to the best ethical conduct, to the **ARS RECTE VIVENDI**, the name Way of Life was, beyond doubt, more expressive and to the point.

The work is written and divided according to a well-defined system. But notwithstanding the fact that the author himself emphasizes and apprises the reader of the divisions of the book, all sorts of descriptions of the composition of the **SHELAM** have hitherto been given, save the one given by HURWITZ himself (4). The latter really divides the book into three main divisions, which he styles, respectively, (1) **עשרת המצוות**, (2) **עשרת הדברות**, and (3) **עשרת המעשרות** (5). These are preceded by what might be called a

general introduction, תולדות אדם, in which are discussed the subjects of man's creation, his Divine resemblance, his law of life and his aims and ends. The import and the gravity of man's position in the universe are dwelt upon with the purpose of demonstrating how much influence man really has on the upward or the downward course of the world, of giving the reader such insight into the potential effects of his ethical conduct, as would enkindle in his heart a zeal for true piety and communion with God, and also incite in him a desire for the unriddling of the mystic enigmas. This is accomplished in ten chapters, each of which is devoted to a separate discussion of the leading doctrines and dogmas. (1) בית יי, of the existence of God; (2) בית חכמה, of Revelation and the Divine Law; (3) בית ישראל, of ISRAEL's preeminence and prerogatives; (4) בית נאמן, of the Divine attributes; (5) בית המקדש, of the supremacy of the Holy Tongue; (6) בית אחרון, of spiritual reward and punishment; (7) בית הבחירה, of Free Will; (8) בית עיר חומה, of the immutability of Divine decrees; (9) בית דוד, of the Messianic idea; and (10) בית הגדולה, of the Supreme purpose of a religious life.

Confident that the TOLDOTH 'ADAM has aroused the reader's interest and his craving after the nourishment of religion, HURWITZ opens his Ten Words (עשר דברים), which are, in effect, ten essays treating in detail of man and his relations to society and to God. The subjects discussed with severe and solemn minuteness, are: (1) The Unity of God, (2) The Unity (or, rather, uniqueness)

of ISRAEL; (3) The inward fear and love of God; (4) The supreme purpose of a religious life; (5) The uninterrupted worship of God; (6) The heart as the seat of worship; (7) The moral duties; (8) The communion of the heart; (9) The purity of heart and of thought, and (10) The Heart as the abode of the SHEKINAH. To these Ten Words is added a lengthy appendix, under the name of ŠA'AR HE-ŌTH ŌTH (The Gate of Letters). It consists of additional ethical and ascetical teachings, alphabetically arranged. Some virtues and personal graces that the author deems worthy of especial emphasis, receive in this supplement (6) a detailed treatment, such as : Faith, Covenants, The Treatment of Strangers, Good Manners, Thanksgiving, Liberty, Diligence, Generosity, Deliberation, Fidelity, Contentment, Humility, Grace, Chastity, Holiness, Will, Passion, and Silence.

The Ten Commandments (MIZVA OT), which follow next, treat, in the words of the author, of the ten virtues that are in a desultory way mentioned, here and there, throughout the talmudic literature(7). Six of these are mentioned by the masters of the MISNA: The Study of the Law, Worship, and Loving-kindness, (8) and Justice, Truth, and Peace (9); three others are of frequent occurrence in the old teachings, namely: Repentance, Prayer, and Charity (10); while the tenth is the holiest of all, including all the other virtues, that is, Faith in God (11). These ten cardinal virtues of human life are made, each in turn, the special topic of elucidation in connection with the ten festival seasons of the year

each fast and feast affording the author an opportunity of laying particular stress on the virtue most typically associated with the day. The author's method of connecting the various virtues with these special seasons is frequently unique and ingenious.

At any rate, however, he manages to make the following arrangements

(1) The Six Weekdays are made the basis of the discussion of Truth; (2) The Sabbath, of Faith; (3) Passover, of Mercy and loving-kindness; (4) ^{SEBUOTH} of the TORA (5) The Fast of the Ninth of Ab and the other Fasts lead him to a discussion of Worship, for, "the blood and the fat lost by fasting take the place of sacrifices" (12), and notwithstanding the fact that the destruction of the Temple took place on the Ninth of Ab, it is still regarded by HURWITZ as a feast, because of its being destined in the future, when the Temple and the Worship would be restored unto eternal duration, to be changed into a day of joy and of feasting; it would then lend so much more prominence to the new edifice of God, as the light appears more intense when contrasted with the darkness. (6) As for New Year's Day, it easily suggests the emphasizing of Justice, the day of judgment, ^{above} reminding of the administration of Justice here below. (7) The Day of Atonement is associated with one of the most favorite virtues of HURWITZ, Repentance, while (8) the Feast of SUKKOTH leads him to a disquisition on Peace. The latter, because, among others, SUKKOTH coming immediately after the Day of Atonement, joy is expressed at the notion of peace now obtained from the accusations of SAMUEL, the enemy of men, and, also,

because, since it is the harvest feast, its motto is a biblical verse containing the word, Peace (Psalms, 147,-14) (13). (9) HANNUKĀ, again, is made the basis of an essay on Prayer, and (10) PŪRĪM suggests, quite naturally, a discussion of Charity.

The discussion of every season, moreover, with its mystic, moral, legal teachings is, in talmudic fashion, headed: MASSEKHETH, TRACTAT, so that the complete cycle includes the following ten tracts: HULĪN, Sabbath, PESAQ'IM, SEBU'OTH, TA'ANITH, ROŠ HA-ŠĀNĀ, YOMĀ, SUKKOTH, TĀMĪ, and MEGILLĀ. As an appendix to Tractat Sabbath appears the treatise שבתא דרבי יוחנן, and to T. SEBU'OTH the תעניתא דרבי יוחנן, both of which taken together, as was indicated above form the תעניתא דרבי יוחנן, and are given as a supplement to the 'ASERETH HA-DIBEROTH, because by their uncommon length they would have overburdened the text. This supplement discusses the biblical commands in their consecutive order as they appear in the weekly sections, but incidentally, this part of the book contains, as Sabbatai Morwitz assures us, four hundred legal and ethical innovations, rules of life not mentioned by any of the preceding religious teachers, but formulated by the author from innuendoes found in the Bible and the Talmud. These innovations, however, are not pronounced obligatory for everybody, but, on the contrary, ICAIAH invites the individual reader to act upon his own best judgment and preference, leaving sufficient latitude to the student of mysticism and of allegory, as well as of the letter. (14)

Every section of the 'ASERETH HA-DIBEROTH and the SHELAN is, again, subdivided, for purposes of discussion, under the following three heads. (1) **דברים מיוחדים**, devoted to the special religious commands; (2), **תורה אור**, discussing the mystic motives and meditations suggested by the commandments; and (3) **דרך חיים מוכחת מוסר** emphasizing the lessons of practical ethics deducible from the former.

The Ten Hymns (**עשרת הלהנים**) is the shortest of the three parts of the book, and contains a final, succinct resume of the author's ethical and religious teachings, in the form of prose hymns. The fundamental doctrines relating to God, nature, and man, are once again impressed on the reader's mind, the sublime teaching now couched in language poetic and eloquent. The quotation, intelligent reading of one section of this chapter of Divine Glorification, is recommended to the religious reader, who would fain inherit eternal life. (15)

NOTES TO CHAPTER III.

- (1) cf. SU'L'H, fol. 48 a, ff.
- (2) cf. *ibid.*, fol. 421 a.
- (3) cf. *ibid.*, fol. 418 a.
- (4) cf. Jost, *L. Juden, u.s. Sekten*, 3, p. 134 f.
- (5) cf. Jost, *loc. cit.*, LOEW, *op. cit.*, vol. 2, p. 71.
- (6) cf. GRAETZ, *op. cit.*, vol. X, p. 124.
- (7) cf. SU'L'H, fol. 74 b ff.-- On the sprightly controversy between ISSERLES and LURYA cf. DEMBITZER, *op. cit.* 1 p. 9 ff.
- (8) cf. fol. 74 a.
- (9) cf. FRANCK LA KABBALÉ, p. 277: "L'une et l'autre (the Kabbala and the religion of ZARATHUSTRA), portant, si je puis m'exprimer ainsi, la dévotion elle-même jusqu'à la profanation, ont des prières et des devoirs religieux pour tous les instants, pour tous les actes, pour toutes les situations de la vie physique comme pour toutes celles de la vie morale." cf. *ib.*, note 6 and the places quoted from the ZENI-AVESTA. cf. SUL'HAN 'ARUKH, 'ORAN HAYYIM; par. 3, 'EBEN HA-'EZER, par. 20, 23, etc. TUR O. H. par. 240, etc.
- (10) LA VIE LITTÉRAIRE, vol. IV, p. 41.
- (11) cf. SU'L'H, fol. 2 b, f.
- (12) The reverence with which he approaches MAIMONÏ and even defends him against the attacks of Kabbalistic Anti-Maimonists, is shown in his interpretation of MAIMONISM, cf. f. 26 a seq.
- (13) cf. fol. 417 b.
- (14) cf. ffol. 58 b seq., 250 b.
- (15) cf. fol. 2 a, fol. 185 a.
- (16) cf. ffol. 181 a, 413 b.
- (17) cf. Deutscher, *Cult. of the Vac. Nat.*, p. 157; *Phil. of Jew. History*, p. 61.
- (18) cf. fol. 89 a.
- (19) cf. The frequent comparison, e.g., of the love of God with the carnal passions: ffol. 49 b, 109 b, 422 a, etc.
- (20) A humorous picture of the popularity of this book is drawn in connection with the character of R. HAYYIM MIKWEINITZER, in BERNSTEIN's story "Voegelé, der Maggid." R. HAYYIM discovers in the STELAN answers to all vital questions of the day. cf. also, the tale of a pious man of this century who discovered in the STELAN (fol. 30 a) an anticipation of the electro-magnetic telegraph.-- Dr. HIEUZINER, BEN-CHANIA, vol. IV, p. 26.

NOTES TO CHAPTER IV.

- (1) cf. ffol. 2 a and 264 a.
- (2) cf. fol. 264 a.
- (3) Amsterdam, 1648-9, Benvenisti; the 2nd ed., Amst., 1698, Elias. To the great popularity of the book attest the numerous editions and the various epitomes it was given. To the latter belong: (1) *חזקת הכסף*, by SAMUEL b. JOSEPH HA-LEWI COREPH, of Posen (1681); (2) *קציר של*, by YE'HIEL MICHAEL b. ARRA-HA EPPSTEIN (1683); and (3) *סמיך שו"ת*, by SAMUEL DAVID OTTOLENGHI (1705).
- (4) cf. FUERST, BIB. JUD., I, p. 410; BENJACOB; 'OQAR HA-SEPHARIM p. 597; Lieben, Gal-ed., Germ. prt., p. 34.
- (5) cf. fol. 2 a---The appellations are based on T. B. ROS HA-SANA, fol. 32 a.
- (6) cf. fol. 58 b---fol. 110 a.
- (7) cf. fol. 110 b.
- (8) 'AROTU, I, 2.
- (9) ib., I ad fin.
- (10) cf. 'AROTU, II, 10, IV, 11; T. B. R. HA-SANA, 15 b; YULIN, 50 b; YOMA 29 a, 36 b; BERAK., 15 a, 17 a; SAB., 156 b; BABA BATHRA 9 a. T. Y. GUL. X, 28 c; TA'ANITH 2, 65 b. VA-YIQRA RABBA, X, 5.
- (11) cf. T. B. MAKKOT, 24 a.
- (12) cf. fol. 110 b, fol. 212 b.
- (13) cf. fol. 110 b.
- (14) cf. Introd. to WA'WE HA-'AMUDIM.
- (15) cf. fol. 417 b.

CHAPTER V.

THE INTENTIONS (KAWWANOTH)

THE DUAL CHARACTER OF THE TORA-DEBEQUITH-THE KAWWANOTH-THE TWO CLASSES OF KAWWANOTH ILLUSTRATED BY PRAYER-THE MYSTERY OF THE KAWWANOTH-THE EXOTERIC KAWWANA AS THE BASIS OF THE DIVINE COMMANDMENTS-THE ESOTERIC KAWWANA IN THE DAILY LIFE.

CHAPTER V.

THE INTENTIONS (KAWWANOTH).

Throughout HURWITZ's religious system the LURYANIC doctrine of the KAWWANOTH plays an important part. The TORA is considered as of a twofold character, practical and speculative, esoteric and exoteric. One can fulfil the exoteric part of the Law by the strict exercise of the 613 detailed commandments. As for the esoteric aspect, however, which is really the crown of the TORA, it can be comprehended only by one who has had a thorough preparation in piety, and whose soul is possessed by a longing for communion (HREQUITH) with God. Moreover, both these divisions of the divine commands have as their essential basis numerous occult reasons, transcendental mysteries, which are all somehow connected with the Great Name.

In order to win an insight into these divine mysteries, one must give oneself that religious preparation necessary for the mystic exaltation. Self-scrutiny and confession of sins prior to entering upon the study of the Law and religious speculations, were some of the ways in which, as our author tells us, pietists were in the habit of setting themselves into what the Germans might call the proper Stimmung (1). At any rate the right interpretation and the discovery of the mysteries enveiled in the letters and the words of the biblical commandments, is the palmary thing to be aimed at by

every pious man. In fact, this appears obvious from the scriptural injunction concerning the statutes, "which if a man do he shall live in them" (Lev. 18:5). "If a man do", has reference to the actual fulfilment of the letter of the laws, while to "live in them", connotes the apprehension of the deeper spiritual side of the commandments which leads to DEBÉQUÊT. As the main intention of the command, moreover, is the attainment of the divine mystery and the communion which it leads to, and as this communion cannot possibly issue from the mere material fulfilment of the command, the greatest attention should be paid to the latter's spiritual content (2).

To detect the spiritual meaning, the INTENTION, of a scriptural commandment, is, thus, the most important part of its fulfilment. Only through mystic contemplation can DEBÉQUÊT, which is the culmination of man's religious life, be arrived at (3). And the merit of such INTENTIONS and contemplation does not lie merely in the fact that they might be conducive to some sort of further religious advancement or pious deed, but they are rather regarded of the greatest religious benefit in themselves, as being PRINCIPAL factors in the moulding of the spheres. To illustrate: Prayer, which, according to the rabbis (4), is what the Bible means by service of the heart (Dt. 10, 16), and which is supposed to substitute the sacrificial worship and to serve as a bond of communion between man and God, should be full of KAWWANA, and it is only

then that it becomes like a body with a soul. For, the formula of the prayer, although it was handed down from pious and reverend ancestors (5), is yet but the body, and it is the KAWWANA that constitutes its soul (6). The KAWWANA, moreover, is again of a two-fold character: esoteric and exoteric. The exoteric side of the KAWWANA includes thought and devotion, which ought to characterize a prayer; it forbids all irrelevant meditation, and not even the contemplation of a subject of learning should avert the mind from the Divine worship; it enjoins the intelligent pondering on the meaning of every word prior to its pronunciation (7). It is for this reason, that the rabbis call the prayer a service, because it really involves hard work, sometimes, indeed, heroic efforts to banish all irrelevant thoughts from the mind, to vanquish the **SELI- PHÔTH** which are the cause of all division of thought, and, by all possible means, to think oneself standing personally before God and to be filled with the awe of being observed with great minuteness by the Almighty. The esoteric side of the KAWWANA, however, the KAWWANA proper, is undoubtedly that quality the absence of which from the prayer the rabbis regarded as the **absence** of its soul (8), and it is synonymous with the intelligence of the mysteries involved in the prayers, of the real **INTENTIONS** they express, and of how far they go. Unlike the patent part of the prayer which embraces both thanksgiving and supplication, as well as the glorification of God, the KAWWANA proper includes the innermost, profoundest meaning of the words, the subtlest secrets concerning the

finest problems of the universe, the mysteries of the roots of the Divine Names, of the interrelation between God and the SEPHIROTH-- now they are in Him, and He, the One Lord, in them-- in brief, it includes the soul of the words (9). This is, in fact, the sort of prayer that God has a desire for (10), and whenever the Israelites pray and are not answered it is indicative of their ignorance of the mysterious use of the Ineffable Name (11).

Of course, the mysteries imbedded in the prayers and in the commandments, in general, are so numerous and profound, that they are for a human being wellnigh unfathomable, HURWITZ does not claim, with all his honest endeavor, to have discovered the profundity and "the origin and the origin of origins" of even a single *miqwa*. And nevertheless, the ZOHAR and the other sacred books of the Kabbala, insist that from the sole material fulfilment of the commandments of the Law and of the duty of praying, that is from deed and speech, merely the garments of the soul are woven, which raise man but to the degree of the Inferior Paradise; while his elevation to the Superior Paradise, consisting of refined degrees of spirituality, follows only upon his comprehension of the mysteries of the KAWWANOTH and of the secrets of the Divine Name (12). It is only such a sublime ability to interpret the KAWWANOTH which crowns the heads of the saints with divine diadems. For, the true saints, by meditation and complete absorption in their prayers, gradually win the power of disenthraling themselves

from their materiality, and of intensifying their spirituality almost to the degree attained by the prophets. Everyone, for example, must be exceedingly careful in the pronunciation of the prayer, and as much stress must be laid upon the correctness of speech as that of thought: for, one letter, mispronounced, might destroy a whole world and disturb the equilibrium of the universe. One must exercise as much care in the counting of the syllables of prayer, as one does, ---and here the author characteristically chooses an everyday example, ---in counting money (13). But the full comprehension of the intentions contained in all the Divine *miçwôth*, is the lot but of those saints who by a persistent life of piety and self-scrutiny have arrived at this especial distinction.

The exterior, devotional, side the *KAWWANOÛT* is, in fact, considered the basis and the only reason of existence for all the scriptural commandments regulating the daily life of the religious Jew. Of a mere mechanical fulfilment of customs and laws, *WURWITZ* has not even a notion, and he certainly does not consider it a sign of piety. The fringes, the phylacteries, the *mezûzâ*, the circumcision, and, indeed, all the *miçwôth* concerned with the transactions of everyday life, have as their sole object the perfection of the entire life of man in its three various aspects: the sanctification of his soul, or intellectual, life; the sanctification of his physical life; and, at length, the sanctification of his material life (*mâmôn*). The phylactery, for example, on the arm, opposite the heart, and the phylactery on the head, upon the brain,

must, in order to justify their existence, remind man of the necessary perfection and sanctification of the mind and the heart, the seats of wisdom and of intelligence. The threads of the fringes, again, which encircle the body and every one of which is made to refer to a distinct physical organ and the corresponding *miçwôth* dependent on that organ, emphasize the feasibility of the sanctification of the body; the first thread, for instance, being symbolic of the commandments depending upon the eye, the second of those connected with the mouth, and so on. The purpose of the *mezûzâ* is found in its capacity to remind man of the truthfulness and the justice which ought to characterize everything that is brought into and carried away from the house, of the secrets of righteous dealing in the everyday commercial transactions and expenditures. The thoughtful are also reminded by the *mezûzâ* of contentment, of the sin of luxury, and of the virtue of charity. And yet all such contemplations aroused by the fulfilment of the different biblical commands, are the offspring of the exoteric *KAWWANOTH*, the natural outcome of a sincere devotion in the doing of the *miçwôth*, but the author adds a touch of the esoteric Intention when he supplements his discussion of the *miçwôth* in question by bidding man remember that when he is enshrouded in the fringed gown, adorned with the glory of the phylacteries, and pure from the committal of unchastity, he bears the imprint of God.

The esoteric *KAWWANA* is of still greater import in the determining of the contents and the purpose of each particular hour,

day, and season. Through it, zeal is aroused in the pure heart for the proper comprehension of the beatitudes of every day and its contents, as well as of the meaning of the particular letter of the Divine Name which holds service on that day, and the desire to become a MERKABA to it. For, every day of the week has its special function, which the pious man should discover and try to fulfil. Primarily, for example, the first day teaches the Unity of God; man should, therefore, on this day fortify his belief in the Unity and the Omnipresence of God. Monday is the day of repentance, Tuesday the day of prayer, Wednesday the day of study, Thursday the day of charity, while on Friday, the sixth day, it is especially incumbent upon man to contemplate the fact that he is the earthly counterpart of the Divine Image and that he was created to be like God. Thus, to reflect upon the mysteries of every day, to compute the special letter of the Holy Name consecrated to the day, and to consider its MERKABA, are acts which belong to the supreme virtues and are conducive to the sublimest sanctification (14)

As for the hours of the day, they, too, are adapted to special INTENTIONS. Thus it is desirable, for example, to pray before sunrise concerning the destruction of the temple and the exile. R. ASHER b. YE'HI'EL already emphasised the appropriateness of weeping and praying in remembrance of that sad event at this particular hour (15), and HURWITZ recommends this as imperative. He speaks of a number of apparently familiar prayers, the burden

of which was the destruction of Jerusalem, and lauds and recommends the custom of preceding the established formulae with an invocation having a closer bearing upon the contemporaneous history. Such invocations, able as they are, by the more or less personal undertone of suffering, to touch the chords of the human heart more deeply, were inserted in order to arouse the soul of the suppliant to his individual sorrow, when mention was made of the destruction of the sanctuary, and thus to make him act after the pattern of God (16). Considering the persecutions rampant in the author's days, it is not at all surprising that the two special invocations which HURWITZ recommends, should be full of a fund of sad yearning, of messianic craving, and of the melancholy moans of the martyrs. They contain numerous poetic touches, something of the mystic's unconscious self-assertion and open-hearted pleading with the Almighty, and are sublime lyrics inspired by the contemporaneous misery (17). The environment, moreover, in which these prayers were to be recited, even enhances the mystic atmosphere of the whole: rising before midnight, the hour of God's heart-rending wails, the pious man was to seat himself upon the ground, opposite the *mezûzâ*, with not the slightest light in the room, surrounded by gloomy darkness, and with his head bowed down. In this awe-inspiring attitude, he was to recite the various supplications, the mournful "By the Rivers of Babylon" (Ps. 137), and other liturgical pieces, all the time concentrating his mind on the national disaster and giving prominence to those Intentions concerned with

(66)

the sins and sufferings of ISRAEL.

Like the hour of early morning, so several other hours of the day, as well as certain days and seasons, are adapted to distinct religious manifestations, and in the course of this Essay we shall see how intimately interwoven all of the latter are with the KAWWANOTH.

NOTES TO CHAPTER V.

- (1) cf. fol. 1 a.
- (2) cf. fol. 2 a.
- (3) cf. NAUMANNES, TORATH 'ADONAY TEMIMA (ed. Jellinek), p. 19.
- (4) cf. Sifre, 11, 41, 80 a.
- (5) cf. T. B. ERK. 26 b.
- (6) cf. fol. 2 a.
- (7) cf. SUL'HAN 'ARUKH, O. H., par. 98.--LOEW, op. cit., vol. 11, p. 75.
- (8) cf. T. B. ERK. 15 a, b; ERUB. 95 b; PETY. 114 b; MGL. 26 a.
- (9) cf. fol. 248 b, ff.
- (10) cf. T. B. HULIN, 60b; YEER. 64 a.
- (11) cf. MIDR. TEVILLIM (ed. HUBER), p. 400; YALQUT, par. 845; PESIQTÁ RABBATHI (ed. FRIEDMAN), chap. 22, p. 114 b, to vv.
 כִּי יִדָּע שֶׁמִּי יִקְרָאנִי וְאֶעֱנֶהוּ (Ps. 91, --14 and 15).
- (12) cf. fol. 2 a.
- (13) cf. fol. 418 b.
- (14) cf. fol. 121 b, ff.
- (15) cf. Rosh, ad T. B. ERK. 3 a; SUL'HAN 'ARUKH, O. H., par. 1.
- (16) cf. T. B. ERK., 3 a.
- (17) cf. fol. 129 b, ff.

CHAPTER VI.

THE RELATION OF MAN TO GOD.

THE THREEFOLD CHARACTER OF MAN'S RELATION TO GOD: IERIQA, NECH-
IQA, NEPUICA-THE FEAR AND LOVE OF GOD: OUTWARD FEAR AND LOVE; IN-
WARD ADORATION; INWARD LOVE-THE ROLE OF THE KAWWANOTU-THE INNERMOST
ADORATION-THE SUPREME USE OF RELIGIOSITY: MAN'S INFLUENCE ON GOD
AND THE UNIVERSE-SECURE.

CHAPTER VI.

THE RELATION OF MAN TO GOD.

The relation of man to God is expressed by three words, (1) *REBĪQĀ*, (2) *HEBĪQĀ*, and (3) *HEPHĪQĀ*. (דבֿיִקָּה, הִבֿיִקָּה, וְהִפֿיִקָּה - יְהוָה). They are expressive of three degrees of attachment which may exist between man and God, each superior degree corresponding to a growth in the intensity of the relation. The first, *REBĪQĀ*, is the awakening of the religious consciousness of man, the inclination to worship the Creator prompted by the Good Desire. This attachment, however, is a rather loose one, like a girdle which might be opened at any moment. For the Evil Desire is ceaselessly contending with the individual and likely to extinguish totally the religious consciousness in him. And even if a man, by strenuous effort, should succeed in conquering the Evil Desire, he yet labors under a great difficulty when on this elementary stage of his religious enlightenment, and is apt to be absent from his relation to God by fiery enthusiasm which really endangers the utmost carefulness, correctness, and exactitude of detail in the fulfillment of the religious duties.

But when by prolonged efforts at sanctification, the Evil Desire is, at last, unquestionably banished, the individual has attained to the second stage of his religious development. The ful-

ridgment of the Law, far from being any longer a heavy burden on his shoulders, now causes him ever enjoyment and pleasure, and his anxiety to worship God grows to be a HEŚĪQĀ . While IḤBĪQĀ , moreover, is a merely one-sided attachment of man to God, HEŚĪQĀ approaches more the nature of requited love, and the religious enamorado, whose passion has grown to this degree, experiences the felicity of being loved, in return, by God.

HEPHĪQĀ , at length, is the highest stage of love which the pious man can arrive at. It is a sort of impassioned religious self-devotion, which is characterised as the eternal love of God. Under its influence, the individual is not content with the mere fulfilment of his religious duties, even though to do this may already have become to him a sublime joy, but he is possessed with an ever-growing desire to serve God. His religious emotions drive him constantly unto the quest of new needs that would please his Creator, and his WILL becomes an eager factor in the search of means how to elicit Divine Satisfaction. It resembles somewhat the anxiety exhibited by the impassioned lover for signifying the favour of his love, and, sometimes, even the severe impetuosity with which men indulge in the appeasement of carnal passions. Unlike the pleasures of the senses, however, this blazing religious passion knows no satisfaction upon the attainment of the desired object. But, on the contrary, the fulfilment of one religious duty creates the craving for more such-like acts, for further noble en-

deavors which would call forth the smile of Divine Approval, and the religious passion thus grows self-feeding and self-sustained (1).

On the other hand, MURWITZ also recognizes the existence of that distinction in the religious temperaments, which is usually designated by the division of worship into the Fear and Love of God (2). Both Fear and Love are primarily subdivided into two classes: Inward and outward Fear, and inward and outward love. THE OUTWARD FEAR AND LOVE, moreover, in contradistinction to preceding writers, are also subdivided into (1) OUTWARD FEAR AND LOVE (אֵלֶּיךָ יְיָ אֱלֹהֵינוּ יִירָאוּ), and (2) OUTERMOST FEAR AND LOVE (אֵלֶּיךָ יְיָ אֱלֹהֵינוּ יִירָאוּ). With both these classes MURWITZ concerns himself but little, for the man whose religious actions are prompted by such feelings of outward fear and love, acts merely out of the fear of Divine punishment or the anticipation of reward, which our author identifies with self-love and self-fear. It is a self-centred religious consciousness, no matter whether the reward expected is grossly material and immediate, or lies in the hope of angelic elevation in the after-world. Even the latter MURWITZ regards as selfishness, notwithstanding its spiritual aspect, although other kindred moralists were prone to regard it as a species of true religiosity (3). Of course, any feeling in man which leads him to the fulfilment of the divine commandments and the evasion of sins and crimes, should be encouraged and welcomed, and insofar the outward love and fear of God are regarded as not altogether unde-

desirable phenomena of a rather molluscous sort of religious life. But true religiousness HURWITZ finds only when he reaches the stage of THE INWARD FEAR AND LOVE OF GOD (יראן פנימית) and (אהבת פנימית)

(4)

Inward FEAR, in fact, does not exist. There does exist, however, an inward feeling which permeates the soul of every truly religious man, and this HURWITZ calls INWARD REVERENCE, ADORATION (בשוק). It is an emotion which gains possession of the human heart not at all because of the fear of future retribution or the anticipation of worldly rewards, but upon a contemplation of the Divine Majesty and His boundless Power. It is the same feeling, relatively speaking, which one expects from a little boy toward a great and learned man. Such inward adoration, moreover, quite naturally leads the thoughtful man to the INWARD LOVE of God. For, if one should observe the Divine greatness and majesty, and at the same time grow aware of the Creator's humility, goodness, and great mercy towards both the world at large and every individual separately, the feeling of adoration cannot but give way to one of sincere love. Not to mention His mercy in creating the universe in order to manifest his Godhood, the care and the minute supervision He bestows upon the individual, with His complex structure of physical and psychical life; the distinction He conferred upon ISRAEL by electing it as His own people, instead of leaving it, like the other nations, under the supervision of heavenly pri-

es; all these not only should excite our marveling, but also impell every one of us to to love Him in a sincere, heart-felt way and to die, if necessary, a martyr's death for the sanctification of His Name.

And such love is, indeed, altogether a different thing from fear. While fear, at the very best, implies ~~utmost~~ vigilance on man's part not to transgress any of the Divine commandments, as laid down either in the biblical or the rabbinical scriptures, love means a good deal more: Love lends to all service of God the accompaniment of a heart-felt enthusiasm, a sincere sentiment of joy. It excludes all sensibility to pain or loss which might accrue in consequence of the Divine Worship, and where a sacrifice of money, body, or soul becomes necessary, it gives man the power to offer it (5). Nor do both the inward adoration and love of God lie in the power of the Almighty: He can but require the outward fear and love, i.e. the exterior conformity with the religious ceremonies, which are followed by reward and punishment, but the others are solely dependent upon the true emotions of man's interior (6).

The true servant of God does not work for his own benefit, but his constant endeavor is to please his Divine Master. Now, a servant that attends to all the needs of his employer is at times constrained, by the nature of his work, to come into manual contact with the latter. By reason of God's spirituality, His servant

cannot communicate with Him by means of the hands, and the only substitute for such personal communion is the heart. By means of the awakening of the heart during the service, can man set himself into personal relation with God. The proper Intentions, the KAWWANTH, should, therefore, guide him in the fulfilment of every religious duty, no matter whether positive or negative. Neither the mechanical doing of the former, nor the indolent abstainment from the latter, possess the least religious merit: everything lies in the KAWWANA. And even though one be not able to accomplish a religious act which one intended, the credit is yet the same, provided the KAWWANA is the proper one (7), and is calculated to call forth the satisfaction of God. The purification of the heart is thus made a supreme duty, and the service of God the basis of all thoughts and intentions, no less than of all deeds and pursuits. For, the truly pious man must not only keep all outward prospects, as reward and punishment, from interfering with his religious work, but he must also introduce the religious motive into his daily pursuits and transactions. Commerce, eating, drinking, or conjugal intercourse, must all be so purified and spiritualised, as to be really engaged upon in a purely religious mood (8).

We have now reached that species of religiosity which HURWITZ regards as the highest stage of religious development that can be attained by the average mortal, and which he styles the INNERMOST ADORATION of God (היראה שהיא לפני ולפנים). In the advancement of man's religious endeavors, this is a step beyond the Inward Love

and transfers Divine worship from the microcosmic sphere of human interests unto a plane of higher needs (9). After an individual has reached that stage of religious attachment which bears the character of an inward love of God, such as makes religious work a pleasant practice, accompanied by DEBÎQĀ, HESĪQĀ, and HEPHÎQĀ, the attachment between God and man becomes one of mutual affection, and the INFERIOR ADAM (אדם התחתון) and the SUPERIOR ADAM (אדם העליון), his prototype, are united in love. This is when the religious life of man commences to play the most important rôle in the course of the Universe.

It is not sufficient that the pious man should fulfil all the commands of God, even though this be done on his part with great joy, but withal he must strive to become a MERKABA and to cause his worship to result into a lofty benefit to the Godhead. For when, indeed, man received, by a tradition going back to MOSES, both the outward and the inward keys to the mysteries of the universe (10), he was supposed, by means of a pious life, not only to open the doors for himself, but also to serve thereby a higher purpose. By the conscientious fulfilment of the TORA and its demands the perfect man possesses the power of causing the union of the EM-SOPH with HIS NAME, the coupling of TIPHERETH (Mildness), the MICROPROSOPUS with MALEKHUTH (Queen), the Bride of the latter. Since the source of the commands of the Tora, moreover, is found in the secret of Emanation, the process which takes place for the here -

fit of man, the Superior Attributes are, through the fulfilment of the TORA, awakened and strengthened. The actions of the lower beings thus serve for the fortification and perfection of the Superior Prototype; the Superior Strength receives additional power and love, and affection and affinity are augmented between TIPIER-ETH and MALEKHUTH, the two cherubim, which, by the way, are the special sources of the world's emanation. For, God being the root whence the souls of ISRAEL sprang (Ps. 68, 27), there is an effulgence reflected upon the Great Name, whenever its branches, i.e. ISRAEL, shine brightly. The NAME is then wed to ITS GLORY, harmony and love are established in the upper regions, and the SHEKHINA dwells amid the children of ISRAEL.

The man who serves God with the proper KAWWANOTH, thus, unites God with His attributes and gives Him an affluence of power. (Ps. 60,-14; 108,-14; 68,-35). The underlying idea of this is, that since the Superior Wisdom has found it fit to fashion the image of man after the Superior Image, all movements of the inferior image are followed, by some law of sympathetic vibration, by corresponding changes of attitude on the part of its Prototype, and in proportion to the zeal with which the lower beings are awake to piety, the Superior Forces above are kept awake. This similarity of images, as JUDA b. JACOB HAYYAT has it in his chapter on the MERKABA, makes man's relation to God resemble an iron chain suspended in the air, in which any vibration applied to the lowest link is communicated to the highest, or a loadstone which, when

broken in twain, the pieces, though set apart any distance, will be equally affected by a piece of iron brought into contact with one of the pieces (11). The TORA and the MIQWOTH, moreover, since they emanated from the source of Life and the Superior Light, were given the nature of a key to open the source whence they flew forth.

When the Divine Name is made perfect and blessed, blessing is also bestowed, in turn, upon the pious man who, by his religious course of life, enhances the sum total of universal happiness. All the worlds, at such a period, enjoy supreme perfection, and God rejoices, since in those moments he is afforded the opportunity of delighting in His children. The cause of blessedness on earth, however, is found in the fact that through human conduct blessing has first been bestowed upon the Godhead. (Jer. 65,-16)

But when, on the other hand, ISRAEL has sinned, then a separation is straightway caused between TIPHERETH and MALEK'UTH (12), the Shekhina is driven into exile, and the Divine Name is impaired and bereft of those two letters (wāw and hê), upon which the external forces have an influence (13). The sinner hews down, destroys, and causes numberless, unfathomable defects (פגמות) in all the worlds. For, a defect caused in the world of fabrication (עולם היצירה), affects equally the three upper worlds and produces a corresponding disturbance of the equilibrium in the entire universe; (14) it may incline the world toward the scale of guilt.

Under such circumstances, which make, in the words of Sir Thomas Browne, "Every man a microcosm, that carries the whole World about him", the promptitude with which a man must exercise his religious duties, can hardly be over-estimated. He must be as punctillious as possible in the fulfilment of the least, as well as of the most, important command, for fear lest at any moment the side of guilt should preponderate in the world. Moreover, even if a man is conscious of having accomplished numerous good deeds, he must yet constantly keep in mind the possibility of the world's having reached at any particular moment an equilibrium. In the latter case, it again becomes his duty to hasten and to perform some meritorious religious act, so as to give the scale of merit preponderance. For, in the absence of such a state, whatever his personal sinlessness, he is still regarded as imperfect, although his sin in this instance is merely a defect and not a positive transgression (15). This defect, again, affects gradually the Heaven, the angels, the Divine Throne, and, at last, it causes the impairment of God. And from this it is the supreme duty of the pious, by vigilance and precaution, to save the world (16).

Let us now sum up the four degrees noticeable in the relation of man to God. The lowest degree is that which prompts man to fulfil the religious duties because of the anticipation of future reward, which, in contradistinction to the expectation of immediate reward in this world, is regarded as permissible. And yet this is a species of self-worship, the attention being concentrated on ego-

istic advantages. The second degree is an inward worship of God; it is more unselfish and springs from the individual's adoration of God. This reverence keeps him from transgressing the Divine commands. The third degree adds to the mere fulfilment of the Law a truly felt love and enthusiasm for it; a joy at the opportunity of serving God. When he has reached this stage, man enters upon a sort of filial relation to God. There is, however, a higher degree of human relation to God, and but a chosen few have arrived at it, that is, the Innermost Adoration, which implies the ability to form a MERKABA to God and to afford Him actual pleasure. Even the reward received assumes the aspect of a desire to approach God, to adore and to serve Him, the prerogatives accorded the individual in the future world, as one of the bearers of the Divine Throne, also involving work and service. But there is a still higher degree of interrelation between man and God, which is secret and for the common mortal unattainable. None but MOSES has arrived at it, and even he did so in an occult way. It issues from the Innermost Adoration and is designated by the name of GREAT LOVE (111 111). Under its sway, man again assumes towards his Father in Heaven a filial relation (17).

NOTES TO CHAPTER VI.

- (1) cf. fol. 49 b.
- (2) cf. fol. 46 b.
- (3) cf. fol. 47 a.
- (4) cf. fol. 47 b.
- (5) cf. fol. 49 a;--Zohar, 11, 216 a.
- (6) cf. fol. 51 a.
- (7) cf. fol. 54 a.--T. B. BRK. 6 a; Kds. 40 a; Sabbath 63 a.
- (8) cf. fol. 56 b, f.; Prov., 111, 6; 1 cor., X, 31; MAIMONI, SEMONE PERAQIM, chap. V; Tur. O. H., par. 231; NEWMAN, Parochial and Plain Sermons, vol. VIII, p. 154.
- (9) cf. fol. 50 b.
- (10) cf. fol. 29 b, ff.;--Zohar, 111, 74 a, f.
- (11) cf. fol. 30 a.--HAYYAT, whom MURWITZ often quotes at length, wrote under the name of מנחת יחודה a com. to מערכת אלהות, a prominent Kabbalistic work of the second half of the XIIIth century, the authorship of which is uncertain. (cf. BLOCH, op. cit., p. 266) He belonged to the fugitives from Portugal (ibid., p. 904) and his book contains autobiographic incidents.
- (12) cf. ZOHAR, 111, 267 a.
- (13) cf. fol. 30 a: כי כשהשינה את חתונה שורה בתחתונים גם שכינה עליהם שורר בעליונים
- (14) cf. ZOHAR, 111, 74 a, f.
- (15) cf. T. B. Kid. 40 b.
- (16) cf. fol. 50 b.
- (17) cf. fol. 51 a.

CHAPTER VII.

PRACTICAL ETHICS.

THE THREE ELEMENTS: TALMUD, MA'ASE, MIDDEOTH-CLASSIFICATION OF
THE MORAL DUTIES-IMITATIO DEI: ITS COSMOLOGICAL BASIS-THE PURELY
HUMAN VIRTUES: DETERMINATE AND INDETERMINATE-THE COMPREHENSIVENESS
OF HURWITZ'S ETHICAL SYSTEM.

CHAPTER VII.

PRACTICAL ETHICS.

Three distinct elements compose the religious and moral life of the pious Jew: STUDY, PRACTICE, and MORAL GRACES (למוד, מעשה, וחסד). PRACTICE embraces the conscientious and painstaking observance of the six-hundred and thirteen miçwôth. STUDY is such occupation with and contemplation of the mysteries of the TORA, as lead to the intelligent application of the doctrines in the practical cultivation of the MORAL GRACES. And insofar as it is conducive to the latter, HURWITZ concurs in opinion with those rabbis, who place STUDY above PRACTICE (1).

The mere observance of the miçwôth is not sufficient for the entire ethical life of the pious. For, the contents of the Divine commandments are exceedingly pregnant, and the Law has never mentioned those numberless ethical duties which are involved in the proper observance of every miçwâ. Thus, for example, the numerous moral or immoral acts which are the necessary outcome, respectively, of a good or evil heart, of a pleasant or ugly temperament, of love or hatred, of joy or sorrow, of diligence or indolence, of continency or luxury, are too numerous to have been mentioned in detail (2).

The moral virtues, broadly speaking, are divided into the fol-

lowing two classes:

- (A) THE DIVINE VIRTUES, those acquired by an imitation of the Divine Attributes, and by means of which man can arrive at communion with God.
- (B) THE PURELY HUMAN VIRTUES, which have no connection with the Divine Attributes, but which it is the duty of every man to cultivate conscientiously for naught but personal and social reasons.

The second class is again subdivided into two groups:

- (a) DETERMINATE DUTIES, or Duties of Justice, i.e., such as are prescribed by the Law and are obligatory for everybody; Perfect Duties, as the lawyers are wont to call them, because of the fact that they are fixed and can be enforced.
- (b) INDETERMINATE DUTIES, or Duties of Benevolence, i.e. such as are not distinctly mentioned in the Law and depend solely upon man's interior; in legal parlance Imperfect Duties.

(A) THE IMITATION OF GOD, IMITATIO DEI, by taking the Divine Attributes mentioned in the Sacred Scriptures as the model for good conduct, was a duty which all the Jewish moral teachers emphasized with more or less gravity at frequent intervals (3). God being the model of perfection, it is but natural that those acts which are attributed to Him in the Scriptures, should have been put forth by the Jewish moralists as worthy of imitation and as preparatory

to the true attainment of Holiness. HURWITZ, too, quotes talmudic as well as rabbinic authorities in support of his view of the importance of the Imitation of God. R. HAMA bar HANINA, for example said in explanation of the scriptural injunction, "Ye shall walk after the Lord your God" (Dt. Xiii, 4), that it meant the duty of imitating the virtues of God. "As He clothes the naked (Gen. i, 31), so do thou clothe the naked; as He nurses the sick (Gen. xvi, 1), so do thou nurse the sick; as He comforts the mourners (Gen. xxv, 11), so do thou comfort the mourners; as He buries the dead (Dt. xxxiv, 5), so do thou bury the dead." (4)

But to HURWITZ, from his point of view of anthropocentric cosmology, the Imitation of God means more than the mere moral benefit that might accrue to the individual from his taking the virtues of God as the model for his ethical conduct. The Imitation is rather a duty which follows from the fact that man was created in the Image of God (Gen. i, 26), which makes it incumbent upon him to keep that Image perfect and in exact correspondence to the Heavenly Prototype (5). Every member of the body (6) is adapted to, and has assigned to it, the fulfilment of some moral duty, the non-compliance with which not only stamps the individual as an immoral person,--which is of comparatively little importance,--but also at once implies a defect caused in the God-head and the universal order of things, the heavy responsibility for which lies on the shoulders of the individual. The six-hundred and thirteen members of the human body correspond to the similar number of *mitzvot*,

which, in their turn, bear an equal relation to so many spiritual members of the Soul (which, by the way, are indicated by the numerical value of the first and the last letters of אָדָם, אֱלֹהִים). The form of man, then, being a mysterious counterpart of the figure of the ADAM'ELYON (7), lying (8), profane talk, boasting, and slander, for example, must be avoided not only because they are prohibited by the Law, but also because they defile the mouth which is the counterpart of some Place of Holiness, and the five combinations of consonantal sounds (אָחָזֶה, בִּיחָף, גִּיכָךְ, דַּטְלֹת, זִסְטָרֶץ) are hewn out of the Holy of Holies, and none is allowed to use them but for worthy purposes. The ear fails of its true object and its Divine resemblance, if lent to lies, to slander, to frivolous talk, or even to music and song; the mind deviates from the path laid out for it by the Divine Purpose, if it occupies itself with idle thought and vain ambition. And thus, all organs and parts of the human physical and psychical life possess the capacity of either imitating and aiding, or neglecting and countervailing, the Will of God (9)

This thought gives also a typical coloring to HURWITZ's view of man's constant life in the Presence of God. To him this ethical duty conveys a slightly different connotation from what it meant to the usual rabbinic moralists (10). It reminds him, primarily, of the talmudic maxim, that whosoever is in the habit of walking in an arrogant posture pushes away the legs of the Shekhina (11).

For, man is the materialised shadow of the Superior Man, and his right arm is thus beneath the Right Arm of the Godhead, his leg under the corresponding Superior Leg, and his right shadow is in apposition to the right shadow above; figuratively speaking, of course, for in Heaven there is neither right nor left. Now, the truly pious man, who has never, by sin, come into conflict with the Godhead, constantly has the Shekhina hovering over his head, and the organs of his body occupy a position exactly juxtaposed to that of the Organs of the Godhead, the reverse of which is true in the case of the man who walks away from the Attributes of God, to the left side (12). In order to evade this possible discord between man and God, not to invert the contiguity between the Prototype and the image, the constant communion with God (Dt, IV, 4) becomes necessary (13).

(B) As for the PURELY HUMAN VIRTUES, HURWITZ, as was said, divides them into what might be called determinate and indeterminate ethical duties, or, to speak still more in his own language, DUTIES OF JUSTICE (**וּגְעִים לְעֵינֵי דִינִים**), and DUTIES THAT ARE NOT OF JUSTICE (**בְּמַה שֶׁלֹּא יֵשֶׁנּוּ וּגְעֵי כְּדִינִים**). The underlying principle recommended for observation even in the exercise of the determinate duties, is summed up in the talmudic saw: "Sanctify thyself even in that which is permitted to thee" (14). This is corroborated by a lengthy quotation from NAHMANIDES, whose comments on the duty of sanctification, i.e. separatedness from all things im-

pure, carry out the same idea.

"According to my opinion", says NAHMANIDES, "by the talmudic term **טְוֵיטָה**, separatedness, is not meant the abstaining from ARAYOT (sexual intercourse forbidden in the Bible), but something which gives to those who practice it the name of Perushim. The matter (is thus): The TORAH has forbidden ARAYOT as well as certain kinds of food, but allowed intercourse between man and his wife, as well as the eating of meat and the drinking of wine. But even within these limits can the man of (impure) appetites be drenched in lusts, become a drunkard and a glutton, as well as use impure language, since there is no (distinct) prohibition against these things in the TORAH. A man could thus be the worst libertine with the very licence of the TORAH. Therefore, the Scripture, after giving in detail the things forbidden absolutely, concluded with a general law (of holiness), to show that we must also abstain from things superfluous. As for instance, that even permitted sexual intercourse should be submitted to restriction (of holiness) preserving it against degenerating into mere animal lust (15); that the drinking of wine should be reduced to a minimum, the Nazir being called holy because he abstains from drink; and that one should guard one's mouth and tongue against being defiled by gluttony and vile language. Man should indeed endeavor to reach a similar degree of holiness to R. HIRYA, who never uttered an idle word in his life... The Scripture warns us to be clean, pure, and separated from the crowd of men who taint themselves by luxuries and ugly-

ness" (16).

For, after all, HURWITZ reminds us, the TORA has not specified all those minute duties of sanctification ~~while~~ it should be the endeavor of every one to comply with, but has, instead, expressed the injunction in a general tone, because the Scripture makes allowance for the differences in human nature, in circumstances, and in seasons. It should, nevertheless, be the effort of every individual to exercise with great precision the various delicate moral obligations which his higher nature is capable of, for were it not for the Scripture's recognition of the aforesaid differences in minds and natures, the duties corresponding to the highest human exertions should have been distinctly prescribed.

He, thus, accords an unusual place of distinction to the indeterminate duties, those obligations which, though not distinctly mentioned in the Law, still go to make up the personal graces and the private virtues of the individual. The banishment of impudence and hatred, of envy and lasciviousness, of lust and luxury; the virtue of contentment and of confidence in God, the quality of humility, and the finer appreciation of the comparative insignificance and frailty of man,--these are but some of the graces which may adorn man's character. To these are yet added those little things which, in HURWITZ's phrase, "come under the mystery of the virtues", and which are usually styled good manners. The conduct of man on all particular occasions, the proper keeping of his body

in walking or resting, are items of interest to the religious teacher whose doctrine would fain embrace the entirety of life; even eating and drinking, as well as the behavior of a young man in the presence of a young woman, or of the beardless youth in the presence of the grey-headed patriarch, or the conduct of the scholar toward the great mass---these and suchlike are brought under the calm, curious eye of the mystic moralist. To all is assigned an important place in the CURRICULUM VITAE of man, the being lowly and humble, but formed in the Image of the Perfect Being.

NOTES TO CHAPTER VII.

- (1) cf. fol. 55 b; --T. B. Mel. 27 a, KdS. 40 b, BABA KAMMA 17 a. - The verse תמים תהיה עם יי אלהיך (Dt. 18--13) is brought in support of this classification, for מן consists of the initials of תמים, מן, אלהיך. The concealed letter (10) implies the secret of the possibility of man's becoming equal to the Ten SEPHI-ROTH by his moral life.
- (2) cf. fol. 54 b.
- (3) cf. Mr. SCHECHTER's article on the Rabbinic Conception of Holiness, J. A. R., vol. X, p. 1, ff.
- (4) cf. fol. 54 b; T. B. SOTA, 14 a.
- (5) cf. fol. 384 b, f.
- (6) cf. ibid.
- (7) cf. fol. 72 a, b, 116 b, ff.
- (8) cf. fol. 431 b.
- (9) cf. fol. 73 and 74. ---The subject of "Man as the Image of God", touched upon in the SEPHER YEQIRA and in 'ABOTH DERABBI NATHAN (chap. 31 and 37, 8), was treated by SABBATAI DONOLOG (b. 913) whose work is believed to have had a great influence on the development of the Kabbalistic doctrines of the MICROCOSM, the MACROCOSM, the ADAM QADMON, and interrelation existing between them. (cf. תורת החסידים, ed. JELLINEK, p. XII, f.) An idea, however, of the vast difference between his purely physical conception of the subject and MURWITZ's mystical interpretation can be gathered from a comparison of the former's teleology of the organs of the human body (cf. ibid., p. 3 ff.) with that of MURWITZ. cf. also JELLINEK, SEPHER OLAM HA-SATAN, of R. JOSEPH IBN CAULUK, p. X.
- (10) cf. MAIMONI, MORE NEBUK, 111, ch. 52; Gin. Ark., G. H., par. 1.
- (11) cf. T. B. KdS., 31 a.
- (12) cf. T. B. Sabbath, 88 b.
- (13) cf. fol. 58 a.
- (14) cf. T. B. YERAMOTH, 20 a.
- (15) cf. THE CASTITAS CONJUGALIS and PUDICITIA, in Rom. Catholic church, differing from VIRGINITAS. (Wetzer & Welte, Kirchen lexicon art. Jungfraulichkeit)
- (16) cf. fol. 55 a. --NA'UMANI'ES, Comment. to Pentateuch, Lev. XIX, 2. The trans. of the passage is from Mr. SCHECHTER's article.

CHAPTER VIII.

THE SEPHIROTHIC BASIS OF ETHICS.

THE ROLE OF THE SEPHIROTH-MALEKHUTH: THE CONJUGAL LIFE-YESOD: PURITY OF SPEECH-NECAN AND HOD: THE ENCOURAGEMENT OF LEARNING-TIPH-ERETH: THE CONDUCT OF THE SCHOLAR-GEHURA: THE BENEFITS OF THE YECER-NA-RA; THE ORIGIN OF EVIL-NESED: RELIGIOUS OPTIMISM-BINA: REPENTANCE; THE SEASONS AUSPICIOUS TO REPENTANCE; CEREMONIES SYMBOLIC OF REPENTANCE-HAKHAMA: THE SOCIAL DUTIES-KETHER: HUMILITY.

CHAPTER VIII.

THE SEPHIROTHIC BASIS OF ETHICS.

The Imitation of God, as I have indicated in the preceding chapter, is, for reasons wellnigh as awesome as sublime, made a point of principal concern for the pious. But this imitation cannot be limited to those few virtues which were revealed to us in the Scripture as constituting the Divine Attributes (Ex. XXXIV, 6-7). The large number of secret, interior virtues are those hidden in the TEN SEPHIROTH, to which man must devote unbounded attention, especially since it is really the latter which serve as mediators between man and God. When the prayers, namely, and the religious performances of the pious become a source of blessing to the EN-SOPH, the pious do not bestow their gift upon him directly, but only through the mediation of one or the other SEPHIRA; every species of religiousness forming a MERKABA to a special SEPHIRA. When the pious preserve the equilibrium of the universe, they do so by keeping the harmony of the SEPHIROTH undisturbed. And when, at length, the EN-SOPH returns favor and blessedness to the world, the latter descend through the intervention of the same SEPHIROTH. This idea, which first came into prominence among the Kabbalists in the thirteenth century (1), is made by HURWITZ the basis of numerous teachings of practical Ethics. It is by the imitation of

the specific esoteric attributes embraced by the various SEPHIROTH, that the pious can gradually so perfect themselves in body and in soul, as really to attain to similarity with the Divine Being.

The TEN SEPHIROTH, from MALEKHUTH upward, are thus utilized for the inculcation of some of the fundamental ethical obligations in the following manner:

(1) MALEKHUTH (The Queen, the Inferior Mother) (2). The blessing of the Shekhina, i.e. MALEKHUTH, man attains when harmony exists between the male and the female elements of human nature. He is represented as constantly placed between two feminine companions: the inferior feminine potency, the material companion, that is, his wife, who receives support and protection at his hand, and the Shekhina, the superior, spiritual companion, who stands above him and, by lavishing blessings upon him, enables him to support and to protect his wife. In this respect, man resembles TIPHERETH (Beauty, Mildness) who, in the gradation of the SEPHIROTH, likewise stands midway between two feminine potencies: the Supernal Mother, from whom TIPHERETH derives all its necessities, and the Inferior Mother, who receives from TIPHERETH the gifts of mercy, justice, and compassion. Whenever, therefore, man, for any valid reason, separated from his wife, as, for example, because of the woman's impurity, or of his devotion to study, or, lastly, because of his necessary travels, the Shekhina will accompany him, provided on all these occasions he exercises such strict piety in

his personal and social relations, as to resemble the Godhead. For, man is not considered perfect, cannot subsist, unless the masculine and the feminine principles, are united (3), and, therefore, the Shekhina, his supernal better-half, is ready to associate with him during his compulsory separation from his wife, if only he abides by the demands of strict piety. On the other hand, on those occasions when the conjugal intercourse is permitted, the Shekhina ascends to heaven, to her place between the two arms of the Godhead, and makes preparation for the reception of the holy souls (4).

(11) YESOD (Basis, corresponding in the ADAM QAIMON to the genital organs). In order to become a MERKABA to this SEPHIRA one must lay great stress on the duty of evading all sorts of conversation that might lead to immoral reflections. Not only is impure speech forbidden as an abomination, but even the engagement upon a perfectly pure conversation which, however, is in danger of calling up thoughts that might lead to the sin of "the holy flesh". And through such evil consequences, even the previously pure voice and speech turn into evil.

(111-IV) NEQAN and HOD (Firmness and Splendor). Both these SEPHIROTH have reference to the students of wisdom, and the MERKABA to them are the support and the encouragement of learning. By speech, body, and money one should endeavor to maintain and to disseminate the study of the Law which, somehow, stands under the

particular protection of these SEPHIROTH. Nor is it sufficient to content oneself with one teacher, under whose sole guidance a perfect course of instruction could hardly be obtained. One ought to try to cultivate versatility, to learn all subjects and from all men. The student of the Bible, moreover, which, in the hierarchy of Jewish learning, is on the right side, has a special attachment to NEQAM, while the student of the MISNA, which is on the left, has a particular relation to HOD, and the GEMARA, which supports MISNAIC decisions with scriptural passages, serves as a bond of union between the two.

(V) TIPHERETH (Beauty, Mildness). If the preceding two SEPHIROTH emphasize the duty of the common people toward those who devote themselves to learning, TIPHERETH lays stress upon the proper attitude to be assumed by the scholar toward the mass. The student should be exceedingly careful not to behave in a thrasonic manner toward his fellow-men. Such an action on his part might be followed by very grave results and cause immeasurable misery. For, when the scholar grows presumptuous, he causes TIPHERETH, i.e. the TORA, to wrap itself in pride and withdraw from the lower regions to the heavenly heights. One, however, who unites meekness with scholarship, encourages TIPHERETH to condescend and to lavish blessings upon MALEKHUTH. There are, moreover, four SEPHIROTH subordinate to MALEKHUTH, and, due to the fact that all but the last stand in a certain relation to their inferiors, they are ex-

pressive of three ethical duties which should regulate the demeanor of the scholar:

First, the master who assumes a haughty attitude toward his disciples causes TIPHERETH to assume a similar attitude toward NEQAN and HOD, the sephiroth having reference to the students of the Law and thus standing in the relation of disciples to TIPHERETH. The modest teacher, on the other hand, engenders by his relation to his pupils an attitude of modesty on the part of TIPHERETH toward its disciples. A teacher must, therefore, be lenient with his pupils and adapt his method and matter to the capacities of the student.

Secondly, a scholar should not in an arrogant way make a show of his learning before a poor man. For, by thus humiliating and despising the poor, he becomes the immediate cause of TIPHERETH looking down with disdain on YESOD and withdrawing its blessing from it. The self-possessed, cautious man of wisdom will, therefore, for the sake of harmony between the respective SEPHIROTH, not only withhold disdain or contempt from the poor, but even respect and befriend them.

Thirdly, to flaunt one's learning in the face of the vulgar, the unlearned, is just as fatal. It, again, causes TIPHERETH to pride itself over MOLEKHUTH. A scholar, on the contrary, must assume a sympathetic attitude toward the common people, and even though they belong to the lowest degree in the mysterious arrange-

ment of the world, he should be respectful toward them. A man of learning who thus far forgets himself as to call a member of the lower classes of humanity an ass, debases his poor victim to the QELIPHOTH, and he will, according to the talmudic saw, not live to see a scholarly son (5). It is the moral duty of the learned to treat the ignorant and the weak-minded with corresponding deference, and the poor in spirit should receive at his hand as considerate a treatment, as is accorded by the masculine TIPHERETH to the weak, effeminate MALEKHUTH. At all events, the man, with whom study has become the work of life, must base his entire scholarly life, both as disciple and as master, on the Intention to repair and to perfect the Shekhina, to unite her with TIPHERETH, and thus to wed HALAKHA to Truth. HALAKHIC discussions and disputes, inasfar as they are carried on for the sake of finding the truth, are countenanced by TIPHERETH, but wherever such a dispute is found to take place for any other purpose or regard, TIPHERETH is degraded and its sanctity polluted. In the same way, too, he who utilizes the TORAH for selfish or commercial ends causes a palpable defect in the nature of TIPHERETH and a break in the harmony of the spheres (6).

(VI) GEBURA (Fortitude, Firmness). All actions which are the effect of the arousal of the Evil Desire are really due to the fact that the powerful passions, the children of GEBURA, were given boundless sway, and it is, therefore, one's duty to preserve GEBURA

from falling under the influence of the Evil Desire. At the creation, man was endowed with both the Good and the Evil Desires, the former being HESED, Love or Mercy, and the latter, GEBURA, Strength. But, according to Kabbalistic belief (7), the Good Desire man received for his own use, while the Evil Desire was given him for the benefit of his wife. Therefore, it is incumbent upon him not to arouse the Evil Desire for his own benefit, because, by his doing so, GEBURA, the passions, would win predominance in the Supernal Adam and the world would go to pieces: all passions, as wrath and suchlike, gaining sway over man's nature, must turn out detrimental to the harmony of the worlds. But, on the other hand, man is perfectly at liberty, it is even his duty, to arouse his Evil Desire for the benefit of his wife. But even in the latter case, he must submit his inclination to restriction and develop it into the nobler passions, the sway of which spur a man to provide for his helpmeet, to clothe her, and to furnish her a beautiful home. (Exod., XXI, 10). Such solicitude for the welfare of one's wife cannot but have a salutary effect on the Shekhina, and thus even the YEGER HA-RA is primarily intended for the weal of the world, not its woe. It is to be aroused, if properly used, not for the satisfaction of earthly, selfish desires, but for the improvement and the material gratification of the weaker sex, which should latter, with the collaboration of the YEGER HA-TOB, develop into an effort to effect their moral and intellectual elevation (8). Thus both the Good and the Evil Desires can, and must be, utilized for

the true service of God, which is quite compatible with HURWITZ's theory of evil, in general. "The good and the evil," as he maintains in contradiction to GERSONIDES's (9) pronounced belief in the accidental origin of the evil as owing to the nature of matter, "both come by intention from God; but although the purpose of the evil is not as obvious as that of the good, it is nevertheless just as real".

(VII) HESSED (Love, Mercy). The MERKABA to this sephira involves that Inward Love of God, which HURWITZ frequently loves to dwell upon. 'Tis that attachment to the Godhead which sees in all occurrences, good or bad, manifestations of the Divine Will, which can be for naught but the good, an efflux of Divine Mercy. The mercy, therefore, and the good deeds which would arise from man's embracing such an optimistic view of things, would all serve as a bond of intimacy between the individual and HESSED.

(VIII) BINA (Intelligence). The ethical duty which by assiduous practice develops into a MERKABA to BINA, is REPENTANCE, which HURWITZ, in common with many other mystics, regards as man's supreme obligation. Within the power of Repentance it lies to repair all defects, just as Intelligence, by the use of reason, can interpret aright a just punishment and thus disperse melancholy. Whosoever ceaselessly meditates on Repentance causes BINA to shine upon him without interruption, and, BINA being coequal with Repentance, his life is crowned with the wreath of the Supernal Repen-

tance. For, in Repentance is the root of all things, in accord with the secret of the Jubilee (10), and the sins (**החצונים**), too, have their root in it. When, namely, a sin is committed by a human being, the mysterious Stream of Fire (Dan. VII, 10) contained in God's sanctity overflows its banks, due to the passion of the Godhead (GEBURA) having been aroused, and the flood is termed the wrath of God. When the scent of repentance, however, reaches the nose of the Deity, the excess of water returns to its source, the Divine decrees are changed, the wrath abates, and God repents him of the evil. The same is the case with man: Repentance is of advantage not merely to the element of sanctity in man, but also to the element of evil. For, as the Supernal Bitter takes its origin in the Sweet and is capable, by entering through its root, of ameliorating its own condition; so man, by bettering his deeds, can turn his sins into merits. All these transgressions of his, having previously served as his accusers on the Left Side (**מטרא דשמאל**), are now raised by his sincere repentance to a higher level, and, far from being annihilated altogether, they are reformed and take root in sanctity. Thus, can the mystery of evil which dwells in man, by assiduous effort, be sweetened and mingled with the good, and man's evil inclination can by Repentance be identified with the heavenly sanctity (11).

There are four periods of time that are especially adapted to repentance, and the remission of sins, because just ^{then} the branches of Time return to their roots. For, every period of time is regarded

as an entity containing the smaller divisions preceding it, one day, for example, being the root from which twenty-four hours ramify. The root, moreover, is the time most auspicious to the remission of sins. The four periods in question stand in importance above one another, and their adaptability to repentance corresponds to their relative import. First, every day offers the opportunity of repentance toward sunset, when the hours, in this case the branches, return to the day, their common root. Secondly, the Sabbath, when the days revert to the week (12). Thirdly, the newmoon, when the weeks come back from their ramified course to the month. And fourthly, when the months return to their common root, the year, and the three hundred and sixty five days are unified in the greatest day of repentance, the Day of Atonement (13). As soon as one day, for example, is past, a new efflux begins for the following day, in accordance with the mystery of the Purification of the Letters of the Divine Name [בסוד נקמולי צירופי אותיות]

1. קט"ז. Therefore, errors committed during the day must be corrected before the new day has made its appearance (14). As for a new month, the preparation for it must be made with still greater solemnity and gravity. Because the defect which exists in the moon just before the weeks enter into their root and which is externally symbolised by fair Luna's diminution, causes the emphatic accusation of the QELIPHOTH, lasting until the world is completely purified and purged of its dross, when the light of Luna grows

bright again (15). Therefore, HURWITZ lauds and recommends for imitation the habit of many saints of treating the eve of the new-moon as a Yôm Kippûrîm Qātan, characterised by repentance and reparations, and allowing the pious to enter upon the new month clothed in holiness (16).

Of course, there are besides numerous special occasions propitious to effective repentance, provided the latter be accompanied, again, by the adequate intentions. On the eve of Passover (17), for example, in his search after the leavened bread, man must remember that the HAMEQ connotes the Evil Desire, i.e. Satan, the leaven of the Dough, the least contact with which is forbidden. We must, therefore, search after it in all nooks and niches, remove and destroy it, and thereby be led to repentance and self-sanctification. Furthermore, every fast-day offers an excellent opportunity for repentance and purification, and especially the most prominent fast-day, the Ninth of Ab. On such a day, the pious man weeps not only at his own sins, but also at the destruction of the Temple, for both really stand to one another in the relation of cause and effect. Were the Temple in existence, the spirit of sanctity and of prophecy should be dominant on earth. But, at present, the crown of our head is taken because of our sins, and we sin because we are bereft of our crown. The only opportunity for self-improvement left us is, therefore, repentance, and through it we should sanctify ourselves, as to make our body, the symbol of the Tabernacle, a fit receptacle for supreme holiness.

Nor must we, on such a day, miss any of the sacrifices, either those of the body, which is the real mystery of the fast (18), or those of our speech, the mystery involved in the words, "So will we render as bullocks the offering of our lips" (Hosea, XVI, 2). For this purpose, the sacrificial sections of the Bible are read out aloud, confessions are made, and many tears shed, the latter being symbolic both of the sacrificial libations and the contrition of the heart (Ps. LI, 19). The main intention in fasting, however, is to separate oneself from things earthly, from impure thought and impure deeds, from luxury and lust. One who will fast for forty days, abstaining from wine and the eating of all animate objects, as well as vegetables, and contending as much as possible against sleep, will be granted the heavenly power to continue this work of the truest and surest preparation for Heaven during a period of six years. At the end of this period, corresponding to the six thousand years of the world, the individual is, beyond all doubt, a child of the Future Life, provided he is in his later life simply on his guard against the snares of sin. This is the true recipe for superior repentance, one fit for as holy, pure, and continent a people, as ISRAEL should be in contradistinction to the idle, lascivious, and gormand men of the street; a repentance which will, of a surety, result in sacred communion with the Holy One Blessed Be He (19).

(1X) HAKHEMA (Wisdom). The Supernal Wisdom is spread over

all creation (Ps. CIV, 24), notwithstanding ~~its~~ remote and sublime height. It even thus behooves man to disseminate his relative wisdom wherever possible, to make it the source of aid to anyone in need of it. Now, HAKHEMA is two-faced: its upper face is turned toward KETHER, never looking downward, but ever intent on receiving blessing from above; its lower face looks downward and holds vigilance over the nether sephiroth upon which its wisdom is spread. Man, too, should, in this wise, possess himself of the Janus-like two-facedness: the one face, turned toward heaven, to be used for the unceasing communion with God, for the clarification and the increase of the humble fount of human wisdom; and the second, by which he could look at the less fortunate men, who might chance to be ⁱⁿ need of the guidance of his wisdom. 'Tis, moreover, the peculiar quality of HAKHEMA to keep an open eye on all doings of the universe, to offer good reasons for all occurrences (11 Sam. XIV, 14; Jer. XXIX, 11). On this is founded the moral duty of man's taking an active interest in the people's conduct, the obligation incumbent upon every one to serve as a guide to those who have lost their path in the world. And as HAKHEMA is, furthermore, styled AB, Father, in the gradation of the sephiroth, being the father of all things (Ps. CIV, 24), so must every man regard it as a sacred moral duty to act like a father toward all the creatures of God, and especially toward ISRAEL; to suffer with them in their misery, and, without grumbling, in a parental way, to help them bear their burden. For, does not the Supernal Father graciously suffer all?(20)

(X) KETHER (The Crown). The virtue conducive to a MERKABA to the Crown of the ADAM QADMON, is humility. It is one of the glorious Divine Attributes (21), and includes all other virtues and graces of man. For, KETHER, notwithstanding its inscrutable height and its being the Crown of all the Worlds of Emanation, looks in a spirit of humility at the subordinate sephirôth and lovingly keeps watch over them (22)

NOTES TO CHAPTER VIII.

- (1) cf. Graetz, op. cit., vol. VII, p. 433 ff.; Bloch, op. cit., p. 255.
- (2) This SEPHIRA, according to all the Kabbalists, does not express any special attribute, but rather indicates the existence of harmony among all the other Sephiroth and their universal rule.
-cf. Franck, op. cit., p. 146.
- (3) cf. Zohar, III, p. 290 אבן עזר דבר ונוקבא; בגין דאכלילי דבר ונוקבא לא אתקיוסו וג' בקיוסא אחרא כגון דכד יונקבא
cf. also I, p. 55 b; III, p. 74 b.
- (4) cf. fol. 55 b; -Zohar, I, p. 49 b, f.
- (5) cf. T. B. NEDARIM, 81 a.
- (6) cf. fol. 56 a.
- (7) cf. Zohar, I, p. 49 a: זור טוב ליה נודמיה יתר קריה למתא לבבי נוקבי
- (8) There is a striking resemblance in this to the IRASCIBLE FACULTY in PLATO's conception of the Soul. Meaning righteous indignation, spirit, or passion, θυμός sharply differs from anger (ὀργή), a distinction obliterated in ARISTOTLE. In Plato, this is the basis of courage. "Though irrational, it inclines to side with the rational: it cannot be aroused by punishment when justly inflicted: it sometimes takes the form of an enthusiasm which sustains a man in the performance of great actions". (cf. REPUBLIC, Jowett's (3rd) ed., Book IV, 439 ff, Introduct., p. LXVII f).
- (9) This platonic idea, shared by most of the medieval philosophers, is contradicted by HURWITZ with a great deal of originality cf. fol. 2 b.--Plato, Republic, Bk. II, 379-380 A.; Maimuni, More, Part. III, chap. 12.
- (10) cf. Zohar III, p. 108 בשנת היובל כל חד יהודי ביק לדרג דיפיר דנשמתיה ב

צחיצ צחתן שמיטה טענות תורה חשבון שנים יובל אמא עלאי בינה גורי להטות מנין בער
אתייסת ישראל במסקנותיהן מן הלכות.
Maybe this is connected with the Rom. Cathol. institution of the Jubilee, the year of special indulgence, (*indulgentiae ad instar Jubilaei, indulgentiae plenariae in forma Jubilaei*), during which compliance with certain conditions of piety will secure remission from the penal consequences of sin. This institution was first introduced in 1300 by Pope Boniface VIII.-cf. Wetzer and Welte, art. Jubilaum.--In medieval mysticism there seem to be numerous points of contact between the Jews and the Christians, and doctrines of the ones may often be explained by those of the others; but this is as yet an uncultivated field (cf. Jellinek, Orient, Litblt., 1845, col. 569)--cf., also, SH'L'H, fol. 24 b.
- (11) cf. fol. 56 g, 54 a.
- (12) This, such is the ingenuous suggestion, is the reason why "Sabbath", in Hebrew, means both the Sabbath and a week, because every weekday is a branch of the Sabbath. (cf. fol. 118 a).
- (13) cf. fol. 420 b.
- (14) cf. fol. 109 b;-T. B. Bek., 19 a.

NOTES TO CHAPTER VIII. (continued)

- (15) cf. T. B. HULIN, 60 b.
- (16) cf. fol. 179 a.
- (17) cf. *ibid.*
- (18) cf. *supra*, chapter IV.
- (19) cf. fol. 212 b, f.
- (20) cf. fol. 56 b.
- (21) cf. T. B. Mel., 31 a.
- (22) On the Sephiroth, cf. Franck, *op. cit.*, p. 135 ff.

CHAPTER IX.

MURWITZ'S PSYCHOLOGY.

THE HIGH POSITION OF THE SOUL-THE THREE ELEMENTS OF THE SOUL:
NEPIES, RUAM, NESAMA-THE SABBATIC KAWWANOTH CONCERNED WITH THE
HARMONY OF THE SOUL-SANCTIFICATION BY DEED, SPEECH, AND THOUGHT-
THE GRADUAL SPIRITUAL ADVANCEMENT.

CHAPTER IX.

HURWITZ's PSYCHOLOGY.

With all the minute religious obligations which HURWITZ lays down for the regulation of the body, the latter must yet unquestionably yield the supremacy to the soul. It is really the soul that forms the pride of man, and to the purity of which man must devote paramount attention. The soul is a delicate, spiritual entity, which emanated from a high source and, perhaps on account of its original holiness, is very susceptible to the least defilement. The slightest transgression, though committed unwittingly, causes a defect in the soul and darkens it. It is like pouring a vessel of oil or a bottle of ink over a white suit of clothes: though it may have been done unintentionally, the result is the same, and the loss as serious. One is supposed to be constantly on one's guard, and all slips and stumbles must be excluded which invariably go to cause discord in the harmony of the soul. Especially is such vigilance incumbent upon the more gifted members of the community, for they bear a greater responsibility than the average mass of people. They are privileged servants of God and He has, no doubt, endowed them with a superior soul than is the lot of the inferior men. But the servants nearest to the king,

must be most precise in the performance of their duties: noblesse oblige: an observation which applies both to the soul, as being more related to God than the body, and to the few exceptionally talented people, who are nearer to Him than the many unlearned and the humdrum. They must beware of all errors which might cause the Celestial King to withdraw from their souls the light of His Providence and blessing, a fact which would leave the souls impaired.

As HURWITZ borrows the greatest part of his metaphysical speculation concerning the soul from the Zohar and such works as follow closely in the Zohar's footsteps, I shall not enter here upon a detailed discussion of the subject. He accepts, in brief, the division of the human soul into three elements, which, by their unity, are the image of the Supernal Sephîrôth; the latter, notwithstanding their division into trinities, forming a solid unity in heaven. The three elements are: (1) NEŠAMA, (נֶשָׁמָה), the SPIRIT; (2) RUAH (רוּחַ), the SOUL; and (3) NEPHEŠ (נֶפֶשׁ) the CRUDER SOUL. The first represents the highest stage of man's spiritual existence and, accordingly, has its source from the supreme degree of sephirothic manifestation, the celestial Wisdom, also called the Supernal Paradise. RUAH, the Soul, takes its origin from those Divine Attributes, which combining Justice and Mercy, form Beauty. It is the real seat of man's common psychic life the scene of his moral manifestations, the Good and the Evil De-

sive. While, at length, NE'SAMA, the cruder element of the soul, which stands in immediate contact with the human body and is responsible for the common animal instincts and more ignoble passions never rises above the earthly existence, and calls MALEKHUTU, the combination of the attributes of force, its parent (1).

It is really, then, in the division and the manifestations of his soul, that man bears the greatest resemblance to the Supernal Adam. He must, therefore, consider all means by which to preserve this spiritual side of his existence from the least blemish, which might at once be followed by a corresponding reflection on the course of the universe and the attitude of the Godhead. Here again, as can be seen, the KAWWANA plays a principal part, and, as in the majority of the other cases, there exist for HURWITZ special seasons unusually auspicious to the exercise of the intentions. The Sabbath, first of all, is the day requiring an adequate display of psychic KAWWANOTH. It is not only, according to the Scripture, a day holy to the Lord, but it is also the root of all days of the week. During the Sabbath man is bestowed upon with the heavenly gift of an additional soul (נשמה יתירה), and it is, therefore, incumbent upon him to follow with particular promptness the exercise of his tasks and religious obligations on this day, not to depart in the least from communion with God. Even before "the doubt of a doubt of a doubtful prohibition" one must shrink on the Sabbath. A man from the midst of the common people

would, as is intimated, for example, in a MIŠNA, hesitate to commit a sin on the Sabbath more than on any other day (2). How much more, then, should this be the rule with the learned, particularly those who are aware of the profound meaning of the Sabbatic sanctity and of the mystery of the additional soul. 'Tis on this day that they must, more than ever, seek to attain to a complete union of the three elements of their soul, a harmony which causes directly the actual union of man with God.

This union, however, can be arrived at only gradually and by dint of much effort and concentration of energy. The three factors constituting the daily life of a human being and typifying, also, in a way, the relation existing among the several elements of the Soul, Deed, Speech, and Thought, must all contribute toward the elimination of all notes of discord from the desired harmony. First of all, the instruments of action, all the organs of the body, must be kept holy and separate from sin and the dust of sin. This, however, is merely a negative merit, and, consequently, the first positive step must be made by devoting all the physical organs to the fulfilment of the Divine commands. Thereby the spirituality of the cruder soul, NEPUŠ, can be aroused from its lethargy. The sanctification of speech which should accompany this, will engender the spirituality of the soul, and, finally, the spirituality of NEŠAMA may be attained by persistent sanctification of the thoughts, by the abstention from impure contemplation.

And these three elements of deed, speech, and thought must enter the observance of any religious duty, if one is determined not to do it mechanically, but to carry out the full significance of its connotation. The pious who endeavor to sanctify themselves in this threefold manner will receive celestial aid, and they will gradually be elevated through the intervention of NEPHEŠ, RUAH, and NEŠAMA, to the blissful stage of Divine communion. In fact this is supposed to be the deeper meaning of the talmudic passage, "Man sanctifies himself a little below, and he is sanctified much above; in this world, and he is sanctified in the future world".

(3) The little sanctification connotes the sanctification of the deed, that is of the body, while the Divine bestowment of holiness spoken of, refers to the mystery of the spirituality of the cruder soul. The sanctification below, moreover, alludes to the hallowing of speech, wherein man is associated with the angels who likewise make use of speech, and wherefore he is, furthermore, sanctified in Heaven and allowed a place among those who surround the Throne of God.

Nor must such efforts at the unification of the three elements of the soul be limited to the Sabbath. The Sabbath, as was said above, is the root of all the days of the week, while the latter are its branches. In fact, the Sabbath and the six days of the week remind HURWITZ of the candlestick in the ancient Tabernacle which had three lamps on the one side and three on the other,

while all were turned toward the middle, which formed the body of the candelabrum. So, too, the three days preceding the Sabbath should be devoted by man to the preparation for the arrival of the latter and for the harmony of the soul which it enjoins. And during the three days following every Sabbath he must purge himself of any possible conflict between NEPHEŠ and the other elements of his soul, which he may not have succeeded in subduing. Every day, moreover, it is his duty to observe that particular portion of Sabbatical sanctity which is allotted to it, until the advent of the Sabbath that includes the entire range of holiness. Nor is the mere sanctification of the day sufficient on the Day of Rest, but it is, besides, necessary to lay out on that day the plans of sanctification for the coming weekdays, which contain the ramifications of holiness.

One, however, who does sanctify himself in the threefold manner above discussed, is classed among the true saints, who through the mediation of the crude soul, the soul, and the spirit arrive at the holy communion with God,--a spiritual advancement which corresponds to the interrelation of the Worlds of Action, Formation, and Creation (*בריעה ואם, יצירה, פעולה*), and to the mystery, patent to but few, of the interdependence of MALEKHUTH, TIPHERETH, and BINA, which uplift man into the presence of God (4).

NOTES TO CHAPTER IX.

- (1) cf. Zohar, 11, 142 a-- A good exposition of the subject, in Franck, op. cit., p. 171 ff.
- (2) cf. DEMAI, chap. 1V, Miš. 1, OBADYA's com.
- (3) cf. T. B. YOMA, 39 a.
- (4) cf. Tfol. 139 ב, f.; 110 a; 8 a, ff.--Zohar, 11, 142 ב זכאין איין
 זיין דאס דבר קטן נישט בריווירט בושמך יושמך בקדוה ברך הוא.
 There is a striking similarity between this and PLATO's conception
 of virtue as due to the harmony of the three elements of the soul.
 cf. REPUBLIC, Bk. 1V, 444, Bk. X, 609 f.

CHAPTER X.

MURWITZ'S DOCTRINE OF RETRIBUTION.

PRESENT AND MESSIANIC RETRIBUTION-THE NATURE OF REWARD AND
PUNISHMENT-SUFFERING OF THE SINNER AND OF THE SAINT- MYSTIC SELF-
ABNEGATION IN SUFFERING.

CHAPTER X.

HURWITZ'S DOCTRINE OF RETRIBUTION.

The entire end and aim of the complex code of moral obligations which HURWITZ recommends for the guidance of man, is to gain eternal spiritual communion with God. The communion, namely, which the pious man arrives at in his daily life by conscientious compliance with the Divine Law, may be so enhanced in duration and intensity, as to elevate man to the actual resemblance of the Eternal God (1). Although after the advent of the Messianic age, when the body of man shall have been purified of the drop of the Serpent's poison which has caused the defilement of the human race, man's eternal communion with God will be both physical and spiritual, and death shall be wiped out forever as a thing not at all natural and necessary (2), yet at present mere spiritual communion is the most that can be obtained by man. The present post-mortem world is a world of the spirits, and spiritual communion with God is the reward in store for the pious. For, according to HURWITZ, reward and punishment are not MECHANICAL (הַסְכָּמִיִּים), but ORGANIC (צִמְיָוִים, מְבַצְיָוִים). The reward received for the fulfilment of a *mitzvah* is a growing desire to repeat the good deed, which, with the uninterrupted development of this inclination, leads to the eternal communion both in this world and the world to come.

While the punishment inflicted upon the sinner is the growth of his desire to sin, which eventually debases him to the QELIP'OTH (3).

As for the suffering which is inflicted upon men in this world there is only one species of it which is deplorable. And that is, when God punishes the man whom He despises. Upon such a being, God may inflict punishment and pain out of revenge, in order to purge the world of the evil (4). But the true servant of God will receive with gratitude whatever treatment may befall him. For, such a man, in his love and fear of God, is not merely a slave of self-love and cowardice, but he feels a sincere reverence and love for the Creator. He would, therefore, not flinch, under any circumstances, from the strictest service of God, and even under affliction receive the suffering in a spirit of love. The duty of enduring Divine punishment in such a spirit has been emphasized by all teachers of the Jewish faith, and HURWITZ considers it one of the sublimest virtues. Man must not receive punishment in a rebellious spirit, but, on the contrary, it should be met as a gracious token of God's purifying love and accepted in as joyful and grateful a spirit as the pleasures of life. No suffering is unpreceded by sin, and, God's ways being just, He chastises those whom He loves. This, however, is done for their own benefit, and they may congratulate themselves upon its reception. For, no evil comes from God for evil's sake, and as much evil as He does send to the world is solely to its advantage

and for the purification of the just. Even to the sinner suffering may be beneficial; for, when the body suffers, the soul excels and he may thus be aroused to engage upon repentance (5), whereby he is likely to be saved, his sins being converted into merits, and the bitter QELIPHOTH growing sweet by returning to their root (6).

But there is in the world a species of suffering, which the just and the righteous cannot account for even by seriously searching their ways. They cannot, upon minute scrutiny and self-investigation, discover aught that would justify Divine punishment. RASHI (7) interprets this sort of suffering to have had no immediate cause, and advances as its *raison d'être* the Desire of God to increase the future reward of the sufferers concerned beyond their actual merit. This explanation appears to HURWITZ rather superficial and whimsical. To him the phenomenon is plain from his general anthropocentric view of things. Occasionally, he thinks, the necessity arises to remove a defect here and there from the heavenly kingdom. A note of discord may have been caused somehow in the universal harmony, the equilibrium may have been disturbed round the Throne of God. By his own suffering the (righteous) righteous man can restore the repose; by a bit of self-sacrifice he aids to bring about the amiable reunion of the Godhead with the Heavenly Glory. And this, again, swells the supreme source of blessing, which is showered upon the head of the righteous. An

(115)

interdependence of blessing thus exists between man and God, and while the Supernal Adam is perfected and blessed by man's scrupulous fulfilment of the ethical and religious obligations, man is beatified when the perfection of God is unimpaired.

NOTES TO CHAPTER X.

- (1) cf. fol. 2 a.
- (2) cf. fol. 20 b, 22 b, 24 b.
- (3) cf. fol. 15 a, ff.--ABOTH, ch. 1V, M. 2.
- (4) cf. fol. 54 a.
- (5) cf. f. 55 a, f.
- (6) cf. f. 20 a and b.
- (7) cf. Ri ad T. B. BRK., 5 a.