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Michelle Denker Pearlman	3/18/04

THE HEBREW UNION COLLEGE--JEWISH INSTITUTE OF RELIGION
New York School

SHELA

by Philip Horowitz

This is the study of a work which held in thrall the mind and heart of the leaders of Jewry for several centuries up to the period of emancipation. Through the leaders the thought and practices suggested by the Shela percolated down to the masses leavening and stylising, in large measure, their lives. No adequate study or appraisal of the Shela has been made in modern literature. This the reviewer can say, without much hesitation, has been made by the candidate who paid especial attention to the most famous and popular section of a work encyclopedic in scope: the Shaar Ha-Otiyot. Praise can not be withheld from the writer for mastering a literature and style held to be one of the most difficult in the whole library of rabbinic and kabbalistic works.

Details in the life of Isaiah Horvitz are critically appraised and established in sources which demanded conscientious and painstaking research.

The criticism found in the Shela of the pedagogy of that day receives special attention in the thesis and the discussion of it is sound.

The notes show a critical sense and the appendices containing a list of Horvitz's approbations - Haskamot Ketab Ha-Rabbanut will prove enlightening to the student. The reviewer does not quite see the reason for the selection from the Pinkas in Appendix A unless the candidate wants to prove that Horvitz is the author of it., which he does not do. The bibliography is pretty full.

This is not to say that an exhaustive and definitive work has been written on Horvitz and his writings. But a good scholarly beginning has been made in this thesis which merits acceptance.

May 1951

Dr. JOHN J. TEPFER

SHNEI LUHOT HA-BRIT: A Guide to Living

by Philip Horowitz

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The term "Kabbala" generally conjures up in one's imagination an esoteric and mystical method of thought and practice. To a large extent this was correct until the middle of the sixteenth century. Then, the dissemination of Kabbalistic teaching underwent a radical change. It became, in its major aspect, a morality literature. As such it gained for itself adherents and disseminators from the ranks of, what has always been considered, the Jewish intelligentsia - the learned Talmudists.

Isaiah Horvitz was recognized in his generation as one of the leading Talmudic scholars. He wrote widely on legal-Talmudical matters. But his reputation in the three centuries following his death was due, in the main, to a voluminous work, SHNEI LUHOT HA-BRIT. This work was intended as a guide to proper Jewish living. It was one of the first, and undoubtedly the most popular, to attempt to translate Kabbalistic thinking into everyday life. As such it succeeded admirably. It made the method of Kabbala into an everyday activity. It became a guide for ethical behavior.

This essay is an attempt to examine in some detail one portion of this book, the PORTAL OF THE LETTERS. It is this portion which concerns itself almost exclusively with the every-day matters of an observant Jew. The portion consists of some eighty pages. However, since the entire work was read by the writer of this essay, relevant material from other sections was collated with the particular chapter under analysis here. The Warsaw edition of 1862 served as the source for this essay with regular comparisons to those editions of 1649 and 1698, both of Amster-

dam. Because this essay is so concerned with the textual material, much of it has been included. All the translations have been made by this writer. The Hebrew Text generally accompanies the translation to enable the reader to compare more readily the validity of certain renderings.

This preface could not be complete without an expression of gratitude to Prof. John Tepfer, whom this student, has found to be one of the most stimulating and helpful teachers it was his privilege to meet. This essay is the result of Prof. Tepfer's suggestion and helpful aid. The many discussions (and lunches) proved to be of help in directing the writer to the particular pattern into which this essay was shaped. However, all errors are to be ascribed to

Philip Horowitz

KABBALA FACES LIFE

SHNEI LUHOT HA-BRIT, A Guide to Living

Table of Contents

Preface

Chapter I Isaiah Horvitz, the Author

Chapter II Introduction: Shnei Luhot Ha-Brit
 Its Basis in Kabbala

Chapter III Man to Himself

Chapter IV Man and his Family

Chapter V, Part I Man and Society

 Part II Societal Relationships

 Part III Abuses of Speech

 Part IV Society's "Weaker Vessels"

Appendix

Notes

Bibliography

I. Isaiah Horvitz

Isaiah Halevi Horvitz was born during the latter half of the
 *1
 sixteenth century, probably between 1568 to 1570. His birthplace
 is likewise uncertain and has been identified variously as Prague,
 *2
 Cracow, or other Polish cities. In contradistinction to these
 uncertain facts much is known of his family antecedents. He was a
 scion of one of the most illustrious families in Jewish history of
 the last five hundred years, both in learning and in piety. His
 great-grandfather, after whom he was named, was a direct descendant
 of Rabbi Shem Tob Halevi, a disciple of Nachmanides. This great-
 grandfather was the first of his family to assume the name Horvitz
 *3
 after the city in which he lived and ministered. Rabbi Isaiah's
 father and grandfather were likewise renowned scholars, rabbis,
 and authors who ministered to the communities of some of the larg-
 est cities in which Jews settled, in Eastern and Central Europe, and
 contributed handsomely to the developing pattern of Jewish life in
 *4
 these areas. Rabbi Isaiah proved himself, indeed, a worthy descendant
 of his forebears. He became the most renowned and revered of all his
 family for over two and a half centuries. His fame transcended time
 and place. He was esteemed by men belonging to opposing camps in
 Jewish religious life. He epitomized man at his moral best.

The World of Rabbi Isaiah

During the half-century of Rabbi Isaiah's life in Europe, Polish
 Jewry grew stronger and established a pattern of community organization
 which was to be the wonder of a later period while the Jews in Central
 Europe, particularly Germany, languished under the oppressive arm of
 petty tyrants. In the one land, a comparatively benevolent monarchy

granted the Jews rights which greatly facilitated their mode of community living. In the other, Jews faced repeated attacks and persecutions which, at times, made theirs an untenable existence. But in both areas, Jewry managed not only to survive, but, what is more astounding, also to grow and produce a vast literature which at first contributed materially to the spiritual and moral elevation of its constituents and, a little later - at least in one phase, eventually helped to solidify Jewish life in a cast-iron mold. This was the period during which the masters of Jewish law compiled their voluminous compendia and encyclopedias/dictionaries of the Talmud. Joseph Karo's "Shulchan Aruch" had appeared only recently. Moses Isserles' "Mapa" was gaining the approval of all Central and East European Jews. Polak's casuistic method of exposition was the popular system while Solomon Luria's "Yam Shel SH'lomo" excited the intellect of rabbinic circles. It was also the time of a new mysticism - the Kabbala of Moses Cordovero, with its strong emphasis on and speculative the ethical/life, and Isaac Luria who renewed its message and introduced it into almost every home where Jews dwelt.

Therefore, the Kabbala was an esoteric doctrine to be entrusted only to the few. Myriad injunctions proscribed its study by the people. From the earliest Talmudic period theophanic and cosmogonic speculation was severely restricted. But, during this period, more and more rabbis found it to be a source which satisfied their philosophic quest for the unknown. Kabbala was becoming the philosophy of the devout.^{*5} In this speculative form, it replaced the Medieval Jewish philosophy of Spain and preached the notion of a unified universe. All humanity is a unity, it preached, God descends to earth, man ascends to heaven. God is in

man and man in God. It also emphasized the spirit of the Torah in contradistinction to legalistics. But Kabbala also had for its adherents Jews from thirteenth century Germany and France. These saw life's highest purpose as a denial of life itself. Theirs was a life-negating conduct. No doubt, much of their attitude may be attributed to the conditions of their unpleasant environment. But part of it was likely due to their cultural milieu which, for the most part, was concerned with legal disputations of the Talmud and Responsa, utterly oblivious of science, philosophy, and other aspects of cultural enlightenment.

a This speculative Kabbala, deriving from Spain and carried abroad by exiles like Judah Hayyot, ^{ein} Mayer/Gabbai and others, attracted to its banner Renaissance figures of the stature of Pico di Mirandola, Johannes Reuchlin, and Pope Leo X. Ultimately it wended its way to Palestine, particularly to the city of Safed, and there it flourished and was fused with some of the elements of "German-Practical" Kabbala. In Safed it was developed until it took on an almost completely new form by Isaac Luria. Thence it spread through the Central and East European world as a result of the efforts of Hayim Vital of Calabria, Luria's pupil and companion, and Israel Sarug, a pseudo-disciple of Luria. 16n

Early Life of Rabbi Isaiah

For the greater part of the sixteenth century conditions in Poland were favorable to the Jews. It became a haven of refuge for the dwellers of the German and Austrian ghettos. Polish kings protected the Jews ^{the excesses perpetrated by} from the Catholic clergy. So fortunate were their circumstances that Moses Isserles was prompted to write in one of his

responsa, "...would that this (condition) prevail until the coming of our
 *16.
 Messiah." These propitious circumstances were reflected in the intellectual efforts of Polish Jewry. ~~Po~~ became the spiritual center of the Jewish world. Its rabbis were titans of learning. They achieved authority and supremacy. From all over, Jews, old and young - especially the latter, came to learn in the great academies which were established.

Rabbi Isaiah, too, came to Poland during his youth to study. His father R. Abraham Sheftel's (after his father Shabsai Sheftel) moved to Cracow. Isaiah studied there under the tutelage of R. Shlomo R. Leibush's, otherwise known as the second MaHaRSHal. R. Shlomo wielded tremendous influence over him not only ~~by~~ developing and enabling his intellectual growth but also ~~by~~ inculcating in him highly ethical and moral attitudes. In his main work, SHNEI LUHOT HA-BRIT, Rabbi Isaiah speaks of his teacher with great reverence, love, and admiration. He relates how his master deprecated and excoriated display and vainglory. Rabbi Isaiah tells how his teacher preached and practiced modesty, moderation and restraint. When Rabbi Isaiah parted ~~from~~ him on the eve of his wedding to Chaya, the daughter of Abraham Maul a Viennese court Jew, R. Shlomo exhorted him to be especially mindful of the sanctity of the human body. In almost every chapter of this work, Rabbi Isaiah pays great tribute to this teacher.

His father, R. Abraham, was also his teacher according to the custom of the times. It appears that R. Abraham, like so many of the Polish rabbis of that period, had studied Kabbala. Undoubtedly, the son's proclivity ~~for~~ this pursuit stemmed from his father. The latter recognized his son's superior capabilities, especially ~~an~~ regards Kabbala, when he asked him to write a commentary on "Emek B'raha", R. Abraham's work on blessings and benedictions. His father, a gifted scholar and rabbi, encouraged R. Isaiah and his older
 brother

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R. Jacob of Szebreszyn to add their comments to his literary productions. In every way R. Isaiah was surrounded by an environment conducive to educational advancement. When he was married so successfully, his wife having brought with her a sumptuous dowry, Rabbi Isaiah was enabled to continue his educational efforts in comfort and ease.

R. Isaiah had other teachers. His continued studies obviously brought him into contact with some of the great scholars of his generation, notably the MaHaRaM Lublin. Moreover, like a true and honest student, he calls many of the Jewish luminaries of an early epoch his "masters". This may often be misleading and has proven a pitfall to some of the biographic attempts by several writers who thereby assign a much earlier date of birth to Rabbi Isaiah, as early as 1550 or 1555, and therewith place him as a young contemporary of R. Solomon Luria who died but shortly after R. Isaiah's actual birth.^{*7} Furthermore, Rabbi Isaiah studied with much avidity the Kabbalistic treatises of Cordovero, Luria, Gabbai, Recanati, Hayyot and the host of works in Kabbalistic literature which had become so popular along with the Zohar in Eastern Europe.

His European Ministry

Rabbi Isaiah apparently achieved great renown at a young age. When he was hardly more than twenty years of age, he was one of the signatories,^{*8} along with MaHaRaM Lublin, Samuel Idels (the MaHaRSHA), E. Samson b"r B'zalel (the brother of R. Loew of Prague), Ephraim Lenczyez (Rabbi Loew's last successor in Prague), and his master Shlomo R. Leibush's. to the injunction proscribing Rabbis from securing a post by^{any} means of financial payments to city or royal officials.^{*9} R. Isaiah was noted for his profound learning and for his abstinence from legalistic disput-

7

ations. But he was, as is evident from his son's preface to his SHNEI
 LUHOT HA-BRIT, an eloquent preacher as well. This must have helped him
 election to the foremost positions of his generation. Until 1600 he
 served various communities in Volhynia. Unfortunately very little is
 known of his activities there. We find mention of him only occasionally.
 In 1600 we find definite mention of him as the head of a school in
 *10 Dubno, whence he was called to Ostrog, one of the leading congregations
 of the time (Solomon Luria's last position) no later than 1602. Here
 he approved the publication of several important books, one a first
 *11 edition of the kabbalistic work by R. Issachar Ber b. Moses Petachia .
 *12 He did not at this time, or at any time in the future, approve the
 "Miknei Hokhma" of Judah Leib Puchawitzer as is erroneously assumed by
 *13 Enelow who bases himself on Pessis, inasmuch as he died long before
 *14
 *15 the book was written.

During this period it appears that R. Isaiah was invited to
 *16 serve in Cracow which he declined. Apparently a similar invitation
 from Posen was accepted (at some time before Ostrog). But it is quite
 certain that from Ostrog he was invited to the Frankfurt (a. Main)
 community to become its chief rabbi, no later than 1606. In Frankfurt
 his remuneration and emoluments were indeed munificent when compared
 *17 to those of his predecessors as well as in comparison with the value
 of the Gulden. His contract, which is extant, reflects high regard for
 him and similarly tells us something of the quarrels which were rampant
 in the Frankfurt community. In this latter community, he spent the next
 eight years of his life during which he participated in the several
 *18 synods of the Vaad' Arba Arazot. He had occasion to approve for publi-
 cation several books among which were some Kabbalistic tracts, part-

icularly "Shefa Tal" by his kinsman Shabtai Horvitz and "Ginat Egoz" by Joseph Gikatilia, one of the better known earlier Kabbalists. When the riots of Vincent Fettmilch occurred on August 23, 1614, R. Isaiah fled, together with many of his congregants, from the city. Fortunately, he was invited to serve as co-rabbi with R. Ephraim Lenczyncz in Prague. Apparently his duties were connected with the administration of the school along with other rabbinical functions. In the middle of 1619, upon the death of his co-worker, he became sole rabbi of Prague. During his ministry in Prague, Rabbi Isaiah helped publish some of the Talmudic classics (particularly "Yam Shel Shlomo" by R. Solomon Luria) as well as several Kabbalistic books (particularly Cordovero's "Tomer D'vora"). This was a passion of his which he indulged and even caused

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him to pride.

Throughout his entire ministry in Europe, Rabbi Isaiah was primarily preoccupied with the instruction of the young. His reputation for moral perfection and intellectual depth brought many aspirants after learning to his doorstep. In this endeavor he was helped greatly by the efforts and money of his wife. His son Shabtai tells us, with great fil-

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ial pride of his mother's devotion to his father's labors. Not only were there tuition scholarships available for the host (thousands as Shabtai would have it) of students but maintenance and food were likewise provided for them. All this from Chaya's money. Her death in 1620 was one

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of the factors for R. Isaiah's subsequent pilgrimage to Palestine in 1621. But, undoubtedly, other factors, especially his Kabbalistic aspirations for perfection and union with God - attainable more readily in Palestine, weighed heavily in the balance. Before leaving, R. Isaiah attempted marriage with the widow of R. Abraham Samuel b. Isaac Bacharach of Worms. Hava Bacharach was a granddaughter of R. Loew of Prague. The

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proved to be a fruitless one. In surprising secrecy, Rabbi Isaiah prepared to leave for Palestine. Perhaps, the recent death of Hayim Vital Calabrese, Luria's chief disciple, played an important role in this decision. It was known that many of Luria's manuscripts were in Palestine and R. Isaiah's thirst for them may have impelled him to seek them out at their source. At any rate, in 1621, having remarried (his wife's name was Hava) he set out on his long and arduous pilgrimage.

His Journey

Rabbi Isaiah left Prague in 1621 with his wife Hava for Palestine. He passed through Germany stopping for a short time in Frankfurt. There he was welcomed with much joy and celebration and signed his name in the communal register commemorating the occasion of his visit, in which he was called "the renowned Gaon, the exilarch" and which was countersigned by the current chief rabbi Samuel b. Joseph Hildesheim^{*23}. Thence, he departed for Venice, Italy where similar honors were heaped upon him. In Venice he had occasion to give his approbation to R. Jacob Halperin's "Nahalat Ya-akov". Together with R. Mordecai Bassan he signed a "Psak" permitting the Rabbi to interrupt the reading of the Torah between parashot, providing the Torah is covered, in order to deliver an appropriate address or to fulfil an unpostponable "mitzva"^{*24}. In Venice, moreover, R. Isaiah exchanged his money and lost quite heavily in the transaction^{*25}. There they embarked aboard ship for Tripoli. (not in North Africa)

The ocean voyage lasted 22 days and was very successful. Rabbi Isaiah writes, in his letter to Shabtai from Safed, that "personal divine providence" was apparent on the entire journey. Luckily the ship was delayed en route and thereby averted capture by battling forces in the city of their

original destination. The ship was pursued by a warship but again avoided seizure. Finally he arrived in Haleb where he was greeted and accorded great honors. Here he found a large Jewish community to whom he preached in Hebrew during his stay. From Haleb (Alleppo) he went to Hamat and thence to Damascus. In the latter city he was met by emissaries of the Safed community requesting him to become their leader and head. Rabbi Isaiah describes the greatness and wealth of the community and intersperses his narrative with fabulous stories about Elijah the prophet's hiding place (from Ahab).

Upon his arrival in Safed, some time later, he describes his chagrin at finding the destroyed and deserted places in the city. But his joy of being on the holy land knew no bounds. To the request that he serve as Rabbi of Safed he refused, having been offered a similar post in the larger Jerusalem community (which he preferred even before the offer.). Finally during the last weeks of 1621, Rabbi Isaiah arrived in Jerusalem. (Friday, November 19, 1621)

Rabbi Isaiah refused to accept any monetary compensation for his rabbinical services. He considered such a payment a reprehensible act for a Rabbi, particularly the additional honoraria. He regretted particularly his earlier misdeeds in this direction, having accepting such payment in the earlier years of his European ministry. His son, Shabtai,
*26
would have us believe, that one of the factors impelling R. Isaiah's departure for Palestine was his wish to atone for this misdeed. Nevertheless, R. Isaiah was provided with a home and (at least) one servant to care for
*27
his needs. Here after some two years he completed his magnum opus the SHNEI LUHOT HA-BRIT. During his sojourn in Jerusalem he plunged himself deeper into Kabbalistic study and visited the graves of all the Kabbalist-

n

ic saints. He "discovered" many "original" fragments of Lurianic writings and was deeply impressed by numerous fables concerning some of the great mystics. Noteworthy, is his acceptance at face value of the then current tale concerning Shlomo Alkabez and his visitation by an angel on Shavuot midnight.

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But all was not destined to go well. On the 10th of Elul in 1625 he, heading fourteen others of the most respectable Jews of Jerusalem, was imprisoned and held for ransom, as a result of the oppressive measures of the rebellious Ibn Paruch (Faruch?) and his cohort Othman. Finally on the eve of Rosh Hashanah, a heavy ransom having been delivered, he was released. Together with several members of the Ashkenazic community, he fled to Safed. Apparently a little later he moved to Tiberias where he died between 1628 and 1630. He was mourned by all of Palestine's Jewish communities. When the news of his death reached Europe, eulogies were delivered in all the Synagogues, despite his request that only certain penitential prayers be said preceded only by a terse announcement of his demise. He is buried in Tiberias, near the grave of Maimonides.

II. Shnei Lohot Ha-brit

Rabbi Isaiah's main opus was the SHNEI LUHOT HA-BRIT, "The Two Tables of the Covenant." This compendious work became the most popular religio-ethical treatise of a period covering almost three hundred years. So widespread was the use of this work that its author became better known by its first letters (SHLaH) than by his own name. Whenever the book or the writer is mentioned invariably the word "hakadosh" (the holy) is added to the title. It was intended, in the manner of his ancestors,^{*1} as a testament for his sons and disciples when he first began to contemplate his journey to Jerusalem. Soon after its first publication in Amsterdam 1649^{*2} it found its way into every Jewish home and subsequently it was revered as authoritative for every activity in the household. Thus Gluckel of Hameln relates that her husband studied it on his deathbed. Aaron Bernstein and Isaac Loeb Peretz use stories about the work and its author in a manner which reflects the anticipated reader's familiarity with the subject.

This work encompasses the entire Jewish religious edifice "from its cornerstone to the topmost spire." The most sublime and profound truths are to be found intertwined with the finicalities and minutiae of rituals and ceremonials. The most elevated and rarefied moral and ethical pronouncements and teachings find themselves placed by the side of bizarre theurgic practices. But through its entirety a solemn awe-inspiring reverence pervades. It reflects the author's consecrated devotion to a life of purity, sanctity, and divine and human service. In his search for a deeper understanding of the unity of the universe and a keener comprehension of God and nature, Rabbi Isaiah moves through the labyrinthine mazes of the Kabbala with its attend-

ant mystical numerologies and formulae in quest for the secret of mankind's redemption. He emerges invariably with a higher ethico-moral standard for man.

The SHNEI LUHOT HA-BRIT is divided (if a generalization is in order) into two general sections: 1) The DERECH HAYIM - laws concerning the observance of the three festivals; and the 2) LUHOT HA-BRIT - the six hundred and thirteen commandments in the order according to which they appear in the Pentateuch (according to R. Isaiah). Two introductions, TOLDOT ADAM and ASARA MAAMAROT, preface the work and contain Kabbalistic-philosophic reflections on the goal of man. Each of the divisions mentioned above are themselves treated in sub-divided manner. NER MITZVA concerns itself with religious statutes. TORAH OHR utilizes Kabbalistic explanations and expositions of the statutes. TOKHAHAT MUSAR deals with the moral imperatives deriving from the preceding. Interspersed throughout are tangential lectures, exhortations and admonitions, exegetical discourses, prayer formulae, parables, and an overwhelming superabundance of quotations and citations from every genre and stratum of Jewish literature.

This opus stresses several noteworthy areas of Jewish life. A painstaking delineation of the Education of youth is given us. The social responsibilities of man to his fellow man are clearly defined. Prayer, in the vernacular is not merely condoned but recommended strongly, so that "when one prays in the language to which he is accustomed he can better 'direct' his prayer." But it is even better if one speaks Hebrew regularly so that it become his customary language and the same end will be even better achieved. It berates severely shaking during prayer or chanting the prayers in sing-song. Absolute decorum is expected in the

14

Synagogue. Scholastic methods of dialectics are scorned; "pilpul" and
*7
"Hiluk" are excoriated.

Particularly interesting is Rabbi Isaiah's independent attitude
to the legal authorities and the codifiers. He alternately agrees and
*8 *9
violently disagrees with Isserles and Maimonides and, to a lesser degree,
Solomon Luria and Nachmanides. His sharpest barbs are reserved for the
'mekilim'. In this latter respect, R. Isaiah exhorts his sons and dis-
ciples to accept the viewpoint of the stricter Luria in numerous instances
of disagreement with Isserles; this despite his ~~swag~~ *10
acceptance as the final authority for European Jewry.

Strict as Rabbi Isaiah may be considered in matters of ritual pract-
ice he is much more demanding in matters of ethical behavior and moral
decency. Truth in every day life is a paramount concern. A merchant must
therefore desist from undue praise of his wares. Conversely the buyer must
not criticize the merchandise he is about to buy in order to effect a
cheaper price. Each of the parties to a sale must indicate at once their
respective price-offerings so that no haggling or bargaining might ensue.

He conceives of all mankind as a unity; a unity which is analogous
to the parts or organs of one body. When injustice, wrongs, and libels
occur one must be forbearing and forgiving. Like one organ of the body
does not avenge itself upon its mate, likewise man shall not seek vengea-
nce upon his fellow man.

The appeal of this book may be measured by the numerous editions, and
digests (running into several editions each) which have appeared since its

original appearance in 1649. By 1862 ten separate editions in almost as many cities had appeared. In addition three digests appeared within a little over half a century from the first publication date.

* ||

Kabbalistic Basis

The basis for Rabbi Isaiah's thinking is formed by the method of Kabbala. R. Isaiah resolutely opposes the rationalist philosophical schools and, consequently, he cautions his disciples against succumbing to its lure. Moreover, he advises them against those works of Ibn Ezra, Maimonides, and Gersonides which he considers philosophical in nature.¹²

Rabbi Isaiah, like his many predecessors of the Kabbalist-Moralist school from whom he draws profusely, posits the true knowledge of the Torah on the basis of Kabbalistic learning. The "science of Truth" - "חכמת האמת" - is Kabbala; to its pursuit, according to him, we are commended by Scripture:

„כמו שאמר הפסוק: אשגבהו כי ידע שמי הוא סוד לימוד (לימוד-11)
 חכמת הקבלה אשר מחכימה פתי, ומי שלא ראה אור החכמה זו לא
 ראה מאורות מימיו כי אז יבין וישכיל סוד אחדותו, ברוך הוא,
 וסוד השגחתו .. ועסיני התוארים... הנעלמים מחכמי הפילוסופים..
 וכל הפורש מזו החכמה פורש מהחיים הנצחיים הרוחניים...“
 בז

"As the verse says, 'I will set him on high because he knoweth my Name,' this is the secret (injunction) for the study of the science of Kabbala which makes wise the simple. And whosoever has not seen the light of this science has never been exposed to light in all his days. For then (through its study) he would understand and discern the secret of His unity, blessed is He, and the secret of His providence .. and the attributes... which are concealed from the wisest of the philosophers... All who abstain from this science abstain from from everlasting spiritual life..."

While Rabbi Isaiah is largely preoccupied with 'speculative' Kabbala, he, nevertheless, is very much concerned with the examination of practical acts. In this respect, as is treated more fully elsewhere in this essay, he combines sequentially the 'speculative' - Sfardic mysticism of Cordovero with its 'practical' - Ashkenazic counterpart, as formulated by Isaac Luria, and develops an overpoweringly impressive code of moral and ethical conduct in every-day life. For it is inconceivable to R. Isaiah to arrive to the ethereal heights of 'speculative' Kabbala - "לכתר תורה" "to the crown of the Torah," be it not through the 'practical' acts in the "preparation of fearing sin."^{*14}

"לאור הנר אין אחיזה רק בנר,"

"The flame of the candle has no other source than in the candle" like-^{*15} wise "החלמוד סיבות המעשה" "knowledge must be actualized by deed."^{*16} Here R. Isaiah recounts the soul-searching activities of so many Kabbalists who, before they could attain illumination in the mysteries of divine essences, examined their conduct, confessed their sins, and perfected themselves in God's ways. "הרבה חסידים, קודם עסקם במידות אלהיות, היו מפשפשים במעשים, ומחודדים על חטאם, ומחלבושים ביראת השם."^{*17}

But this is not enough. Having discovered the "good life" it behooves him who seeks perfection to help "complete" others. "For the road to eternal life is to merit and make others merit, to learn and to teach, to observe and to do." "וזוהו דרך לחיים הנצחיים להיות זוכה ומזכה, ללמד וללמד, לשמור ולעשות."^{*18}

III. Man to Himself

Love-for-Man

In the שער הנתיב, the PORTAL OF THE LETTERS, R. Isaiah sets out to instruct the Jew seeking "completeness" with God. He indicates that the true love for God is predicated upon man's love for his fellow man. One cannot achieve communion with God unless he first unites with his fellow man. In mystical terms, R. Isaiah explains the oneness of the 'body of humanity' and its consequent demand upon its constituents to unite, as one organism, in the worship of God. Proof of this he derives from the fact that the letters in all of the Ten Commandments are ~~seesix~~ hundred and twenty, seven more than the number of the Biblical Commandments. These seven extra letters are identified by R. Isaiah to be "אשר לרעך", the last seven of the Decalogue. He concludes, therefore, that "אשר לרעך הוא הרגל שעליו

*19
"עיסך כל החיות" - concern for our fellow-men is the basis for our Torah. "And, really, if you will examine it carefully," he says, "you will find that the majority of the commandments are predicated upon the love of one's neighbor like himself." "ובאמת, כי" "דייקת, תמצא רובא דמצותם חלויים באהבת חבירו כמותו." *20

The fundamentals of this love-for-man are juxtaposed with the triadic demand of love-for-God (i.e. 1- with all one's heart; 2- with all one's soul; and 3- with all one's wealth). R. Isaiah urges to desist from 'hatred in the heart' ("רובה באה מחמת הקנאה" - which derives from jealousy or competitiveness), hatred due to the meanness of character ("כשלא ידמו האנשים יחד במדותיהם ובמוגיהם יפיל" - resulting from the^{dis} similarity of temperament of unlike persons), and hatred motivated by economic conditions ("כל אימן" - professional jealousy and the like). *21

This analogy of love-for-God and love-for-man becomes the intellectual basis for Rabbi Isaiah's ethical viewpoints. There is no distinction between man's relation to God and his relation to his fellow man. Both are of equal validity and weight in the pursuit of the Divine and both are the components of his religious code. Consequently the standards of morality and ethics set forth by Rabbi Isaiah are as demanding as those he propounds for serving God directly. In general, Rabbi Isaiah requires the observant Jew to avoid hatred and jealousy, lusts and luxuries. Moderation and contentment are the virtuous desiderata he commends to his disciples. (הרחקת השנאה והקנאה והחמאז והכזב),
 *27" . (והעלם החסרונות.) It is in this area where R. Isaiah's work serves as a prototype for the many 'Mussar' books that were to follow it and, likewise, it is a model of the many that preceded it. It epitomizes the entire genre in Jewish literature which had as its task the improvement of human behavior and which gained such widespread popularity as guides for good manners in the daily life of the Jew.

Good Manners

Good manners are defined by R. Isaiah to constitute the following: proper conduct, exceptional decency, character, and the cultivation of the desirable traits of human behavior. Such behavior includes not only the love one has towards his fellow-man but also the love which he elicits towards himself from his fellow-man. The man of "peace" and of "completeness" - "שלום", "שלום", - sustains the world in all its particulars whether in matters divine or human. These lofty principles of human behavior must be actualized in a man's personal and private conduct, in his domestic behavior, and in his social relations outside his home.

Personal Conduct

The Lurian Kabbalistic position postulates man's meanness. Man's body is, by nature, the repository of all that is base. It is only by means of his soul that, because of its potential unity with the divine, he can raise the corporeal body to closer communion with God. In like manner, the various orders of nature may be classified according to the degree of material animalism inherent in each of them. Since Rabbi Isaiah recognizes that man is potentially the closest to the divine (even closer than the angels in contradistinction to the Maimonidean concept) it is incumbent upon man, even in such personal matters as diet and sex, to actualize this potential. Therefore, for example, the illiterate man must not eat meat for, by which merits, does he place himself higher than the animal of which he partakes? "על כן, עם הארץ אסור לאכול בשר... כי עם הארץ הוא חומר בהמה בבהמה שאוכל. ובהמה יש לה למעון, מה חיות דומך סומך טפי מדמיון" *

The "אדם השכלי", rational and learned man however when eating the meat of an animal raises it to a higher level since its meat unites with himself (who is a "higher" creature serving God).

Man's vocation is to be dedicated to the task of achieving a closer communion with God. According to R. Isaiah, it is the potential unity with the divine that distinguishes man from all the orders of the natural world (as well as his supernatural world). To achieve this objective he gives practical advice: ויהיה חמיד באימה וביראה וברחם ובזיע מלא בושח
וצניעות ויהיה בכפיפת ראש...ויבוש מהנשמה שלו...ויבטל רצון הגוף
פרא
 "And let him (act) always (as if) in awe, fear, terror, and trembling characterized by shame, piety, and bowed head" ever ready to subdue his bodily appetites to the dictates of the soul pursuing "unity with God." This ascetic regimen is predicated upon the identification of the body as the "sheath of the soul" - ח'ק ונרתק הנשמה. Consequently in the realm of one's personal habits of diet the choice of food should be conditioned not by what is pleasing to the body but by that which is useful to body and soul; and of the latter moderation is the watchword: לא יאכל ולא ישחה
 מה שהוא ערב לגוף .. אלא יאכל מן המועיל לגוף. ואף מה שהוא מועיל לא ימלא כרסו כבהמה רק כפי צורך קיומו והמותר יחרימו. וזה המעט שאוכל ושוחה יהיה בנקיות ובטהרה. לא יאכלנו אלא בביתו על שלחנו ויהיה ערוך במפה נקיה ויאכל וישחה בנחת ולא בגרגרנות ולא יאכל שום דבר בחנוה ולא בשוק ולא יאכל ולא ישחה מעומד ולא יקנה הקערה ולא ילקק באצבעותיו. ולא יאכל כל החבשיל בקערה אלא ישאיר בה מעט שלא

יראה בגרגרן. *ג

Rabbi Isaiah corroborates his opinions with numerous citations from the Talmud and later writings. In this wise he quotes from "the great rabbi,... the doctor par excellence, Rabbi Moses ben Maimon." *ד In his opinion on what constitutes a proper diet he reflects his own affluent economic status hardly taking into account the vast number whose poverty would preclude their following his recommendations. Nevertheless, his minute

prescriptions on matters of diet certainly shatter any false conceptions that one might entertain about his Kabbalistic-ascetic notions. Whatever the basis of his thinking might have been, its practical effect was to demonstrate an avid preoccupation with the normal and the natural in daily life, at least so far as one's diet was concerned. Thus, while he cautions to eat that which is needed to sustain life, he prescribes that all such food be eaten in absolute cleanliness and purity in one's home. A clean table-cloth and quiet surroundings are suggested. The standards for table-manners are quite in keeping with modern concepts. R. Isaiah enjoins the reader from eating dangerous foods, from eating in a store or in the market-place, from the nocturnal drinking of water from a stream, and from drinking water from an uncovered vessel. "Completeness" in one's personal-physical conduct is best achieved, he tells us, by the exercise of special care of all the bodily organs. Keeping the parts of the body scrupulously clean will aid the soul in its quest for purity, he reasons. Moreover, Rabbi Isaiah cautions against eating such food which causes bad breath, against an unkempt beard and matted hair, and against an unclean nostrils. Clothing, he advises, should be neither ostentatious nor threadbare but representative of a man's economic status. All of the foregoing, R. Isaiah recommends, so that a person be not "an object of disapprobation to his fellow man." — "שיהיה גופו נקי

חמיר..מכל לבלויך...בטבע נקיות הגוף מביא לזדהחחעוורוה נקיות הנשמה..
ויראה שלא יאכל מאכל שיצא רוח רע מפיו...שלא יצא ריר מפיו ולא
יטנפו נחיריו...כדי שלא יהא מאוס אצל בני אדם." *5

In R. Isaiah's attitude towards wealth we again find reflected the attitude of the higher economic caste whose moral inhibitions cause it to look upon itself as the steward of God's property. One is almost fascinated by what seems to be a casual disregard of economic forces. Everything becomes all too simple. Holdings and money, which are God-given, should not

be frittered away, R. Isaiah warns. Therefore a man should secure means of earning a living for himself and his dependents. He sums up the matter of keeping a budget (and likewise records of financial expenditures, in which respect he cites an ancient family tradition urging their conservation) succinctly and, we are tempted to add, naively: If one finds that his expenses are greater than his income, he should economize to prevent his "tottering."

"ואם רואה שהוצאתו שלו היא יותר מהכנסו שמכרו, יחזון לצמצם כדי שלא יחטט."*

The only concern that Rabbi Isaiah seems to have, regarding money, is its conservation. First, it is the wife's duty to conserve the family wealth:

"האשה חתיה עקרת הבית ותעייין תמיד בכל אשר להם ובמטלטלין להיוון שלמים ונקיים ומיופים ומסוגרים ומשומרים."*

But, in a larger sense, while a man has an obligation to his children, he must be very cautious in husbanding his belongings so that he does not find himself destitute. R. Isaiah is sorely beset with those fathers whose sentimental behavior towards their married children would leave them penniless during old age. "It is meritorious," R. Isaiah says, "to give to children, according to one's ability, much money in order to contract a worthy and suitable marriage with a family of scholars or one of ranking genealogy.... but I have seen a number of wealthy fathers who, on approaching old age, distribute to each of their (married) children a large sum of money, retaining for themselves what they estimate will suffice their needs for their remaining life-spans. This is sheer folly! It can cause a terrible sin. For who knows what the morrow may hold. Perhaps the father will be reduced to living off his children, this being against nature.... they will find this (the support) a heavy yoke... and, consequently, they will come to sin."

"וראוי לאדם ליתן לבניו, כפי יכולתו, ממון רב כדי לעשות שידוך חשוב והגון ולהזדווג לתלמידי חכמים ומשפחה גדולה ומיוחסת.. אבל ראינו מקצת אבות כשיש להם עושר בבואם לימים נותנים לבניהם למחר סך גדול, אחר שהם נשואים, ומחזיקים לעצמם כפי שיעורם שמעורים

שיהיה להם די כל ימי חייהם. זהו שטות גדול... והוא יכול לבא לידי עיבוד
 עבודה גדולה כי מי יודע מה יולד יום. אולי... לאב שיבא על שולחן
 בניו, כי הוא דבר שנגד הטבע... ויהיו עליהם כעול הכבוד.. ומכח זה
 באים הבנים לידי עון גדול. *

IV. Man and his Family

Domestic Behavior

The second general area of human behavior requiring "completion"-perfection is man's domestic conduct. Starting with the Talmudic proposition,

...כל ישראל ערביין זה בזה, אבל בקיום מצות הזכחה

הוא פטר אחר כך מערבות. *1

"All Jews are responsible for each other,' however, upon fulfillment of the command of admonition he subsequently absolves himself from liability,"

Rabbi Isaiah demonstrates his keen awareness of parental responsibility.

He couches his warning in terms of reward and punishment:

...צריך להנהיגם ולהזכירם במילי דשמיא.... וגם בדרך מוסר,

ואם אינו עושה כן הוא נחפס בעוונם. *2

"He (the household head) must guide and reprove them (the members of his household) concerning 'heavenly matters' and ethical conduct, and if he does otherwise he becomes liable for their transgression." From this basis R. Isaiah goes on to describe the primary function of the family.

Education of Youth

The ultimate purpose of procreation is the rearing of children. Here Rabbi Isaiah delineates an educational process geared to the objective of serving God by bringing others to a knowledge of Him. From infancy this purposivistic process commences. Again, recognizing that the nature of man is inherently base he sets out to raise the level of the infant's nature. At this stage, when the child can utter sounds, the father should train the child to repeat Hebrew Scriptural phrases in the vein of "Hear O Israel..." and "The Law which Moses commanded us." The parents should ever be on the alert ready to reprove the child for his misdeeds and always showing the child the "good life" and proper conduct. By slow and gradual stages, ever mindful of the child's level, the more difficult and complex is to be introduced. Rabbi Isaiah's insight into educational psychology is indeed in keeping with most modern thought. He recognizes the need for pro-

perly motivating the child, albeit this motivation is an extrinsic one. He suggests, the father should "motivate the child with those things which stimulate him so that he go readily to learn. As the child outgrows the youthful stimuli new motivations should be utilized to elicit his response. As he matures and these stimuli lose their validity, let him (the father) say, 'Learn Torah and I will fetch you a worthy wife!' When he matures further let him say, 'Study Torah and you will be a leader and be called 'Rabbi'.' Afterwards when he is altogether mature, let him say, 'For the sake of Torah you will merit Paradise.' When he becomes wise let the father guide him to the study of Torah for its own sake..."

...ויפייסנו בענינים שאותו התינוק ומחאוה להם כדי שילך
בסבר פנים יפות ללמוד. וכשיגדל וימאס במתנות הקטנות הראשונות
יתן לו אחרות כפי תאוותיו. ואם יגדל וימאס בכל זה יאמר לו,
"למד תורה ואשיאך אשה חשובה." ואח"כ כשיתגדל ביותר יאמר לו,
"למד תורה ואז תהיה ראש ורבי יתקרי לך." ואח"כ כשיתגדל ביותר
יאמר לו, בזכות התורה תזכה לגן עדן. אח"כ כשיחכם ידריכו
שילמוד תורה לשמה... *3

Evidently, Rabbi Isaiah, was prepared to utilize devices of an extrinsic motivational nature to reach his goal whose sole motivation was intrinsic. He is also aware of the need for setting a good example for the child to follow. It is therefore that he urges the father to refrain from "oaths, imprecations, anger, meanness, vainglory, insolence, jealousy, hatred, lust, gossip, light-headedness, tale-bearing," and the like in the presence of children. *4 Moreover, it is the father's duty to constantly speak in praise of the good and desirable traits of human conduct whenever and wherever the opportunity presents itself.

Rabbi Isaiah is likewise very much concerned with the curricular contents of the child's educational program. In this matter, while he was not entirely original having been preceded by Rabbi Loew of Prague

theretofore,
and Rabbi Ephraim Lenczycz, he has been credited for articulating a highly
unorthodox educational program. His curriculum calls for the thorough study
of Hebrew as a spoken language and this becomes the underpinning for the
subsequent textual materials studied: "When the lad commences the study of
Scripture, he is not to move to another text until the perfect completion of
Torah, the Prophets, and the Hagiographa. He is not to skip from (weekly)
portion to (weekly) portion. He is not to gloss over (difficult) sentences
until the lad masters the meaning of the word, its grammatical syntax, and
composition, thereby comprehending the meaning of the sentence. It is, there-
fore, worthwhile to teach him in his youth a great portion of the science of
grammar. As a consequence it will be engraved in his heart and remembered
forever. Afterwards Mishnayot from the Six Orders (shall be taught) until
they are known by heart. And lastly, the Talmud and Codes, intensively and
extensively."

„הנער, כשיחליל ללמוד מקרא לא יזוז עד גמר חורו, נביאים, וכתובים היטב היטב. לא ידלוג מפרשה לפרשה של שבוע, רק זה
אחר זה, ולא יזוז משום פסוקים עד שידע הנער פירוש המלה עם הפעולה
והחיבור, דהיינו ביאור הפסוקים. וגם חלק גדול מחכמת הדקדוק טוב
ללמוד בעודו נער שאז כתובים על לוח לבו והם לזכרון חסיד.
אחר כך משניות בלם מן שהא סדרי שיהא שנונים בעל פה.
ואחר כך התלמוד באור ורוח הפוסקים. (ואז מלאה הארץ דעה...)”

On the practice of ביין הזמנים - "between semesters" - an educational
recess, Rabbi Isaiah frowns, exclaiming, "All times are equally good for
study, as it is written, 'And thou shalt study It by day and by night.'"
On the casuistic sophistries of "Pilpul" Rabbi Isaiah's wrath can no longer
contain itself. These are to be "null and void," he says, "would that they
existed not in the world! And even if one claims that he is representing the
truth closely (when indulging in "Pilpul"), albeit the truth for the most part,

nevertheless, if there be only one incorrect detail mixed up (with all the other true conclusions) then it is forbidden...Who can imagine the extent of the criminal transgression (involved in) transforming the true Torah of God!" In this connection he calls "Pater peccavi" on his own transgression at an earlier time. So revealing of his character is this matter that it has been deemed worthwhile to insert and translate herein the section from "Tractate Shavuot":

„וענין החלוקים יהיו במלים ומבוטלים ומי יתן שלא היו בעולם. ואף אם יאמר האומר שהוא מגיד קרוב לפשוטו, ומגיד הרבה עניינים אמיתיים מכל מקום כשמעורב בו אפילו דבר אחד שאינו אמת אוסר.... ומי יוכל לשער העון פלילי להפוך דברי אלקים תורת אמת. והנה שמעתי דבת קצת מחכמי הדור האומרים באם לא עוד החלוק מה גבר מגוברין, כי אז יקומו הרבה לתפוס ישיבה. על הדברים האלה ראוי לקרוע, להיות ממעט בכבוד שמים כדי להרבות כבודו; ועוד, מי יתן כל עם ה' נביאים כי אז יתרבה הדעות (יתרבו הדעות - וו).

„והנה יש כח משוגעים האומרים החילוק מחדד. האומר כן ראוי לנזיפה. חדא, אף אם היה כן וכי אומרים לאדם חמא כדי שיזכה (חברך-וו)? קל וחומר חמא נזרא וגדול כזה. ועוד כשנעשה מחדד מה עושה בחדודו? הלא אין חידודו אלא שמבלה ימיו בדבר הזה ומדבר סרה על תורת אמת. ועוד איך נעשו ר"ת ור"י וכל בעלי החספות מחדדים? רק ע"י לימוד תורת אמת ובקיאות מסכתות והתמדה וחזרים חמיר, וזמן וזמן הזמנים שוים. רק דבר זה היא מצוה ובו ידבקון ויהיה גם כן חידוד, דהיינו, לתרץ בדרכים אמיתיים כל או"ש ברענג"ר וכל ניר"ן* בערג"ר וכל רעגי"ר שפורגו"ר (שפורגי"ר - וו). וכן בחספות לקשר כל וא"ת או חימא שהוא בלא זאת. דברים כאלה הם בכלל תורת אמת והם גם כן חידוד.... אז תהיה תורתנו תורת ה' תמימה. חבל על דאבדן מה שהוצאתי רוב ימי בחילוקים גדולים ונפלאים. חטאתי עויתי פשעתי, על כן באתי להזהיר הדורות הבאים ובוזה יתחפכו זדונות* לזכיות...". *

"I have heard the slander(ous statement) of several of our generation's learned men who say that, were ^{not} it for the 'Hiluk' what would distinguish a (learned) man from his fellows. For then (in the absence of the Hilukim) many will attempt to achieve scholarly status. For these attitudes one should (lit: rend his garments) mourn, ~~to~~ To reduce the glory of heaven in order to enhance one's own prestige! Besides, would that all of God's people were prophets for then knowledge would become widespread. (Strangely) There exists a party of madmen who say that the 'Hiluk' acuminates. Whoever says so is deserving of rebuke. First, even if it were so, do we then tell a man sin (now) so that subsequently he may be judged meritorious? Especially (is this reprehensible) in so great and awful a transgression as this. Moreover, when he becomes acuminated, what does he do with this acuteness? His acuteness results only in a waste of his days with this (casuistry) and he speaks insolently of the true Torah. Furthermore, how did Rabbi Jacob, (Rabbeinu Tam) and Rabbi Isaac, and all the Tosaphists become acuminated? Only by dint of studying the true Torah, by becoming erudite in the Talmudic Tractates, by dilligence, and by constant repetition at all times. This only is the Mitzva, and to it shall they cleave and it will also be an acumination, namely to resolve in true fashion (all difficult words and their renditions)..... Such things are within the realm of true Torah and they are likewise acuminating. Then will our Torah be an unblemished Torah of God.

"Alas, the loss! That most of my days I indulged in considerable and fabulous 'Hilukim'. I have sinned. I have committed iniquity, I have transgressed. Therefore, I come to exhort future generations and for the sake of this (exhortation) may my guilt change to innocence."

This is indeed an illuminating testimonial to the modesty, simplicity, and honesty of character of a Rabbi whose repute for erudition and acute-

ness placed him in the forefront of the intellectual giants of his day. Knowledge, as such, held no attraction for him. Only that knowledge, which served and enhanced others and brought them closer to God held any validity for him.

Perhaps, because of its greater accessibility and popularity, Rabbi Isaiah prefers the study of Mishna to that of the Gemara. "הו' רץ למשנה", *7
 "Pursue Mishna more than Talmud", especially since we now have, Rabbi Isaiah says, the commentaries of Maimonides and Bertinoro which interpret the Mishna correctly (taking into account the subsequent Talmudic discussions and conclusions). Therefore, "רוב העסק יהיה במשניות",
 "Most of the activity shall be devoted to study and review the Mishna un-
 ceasingly.... Lucky is he who succeeds in mastering the six orders by heart. He thereby erects a ladder for the soul to ascend upward to the first category; indicative of this (is the fact that 4 letters comprising)
 Mi SH Na H are the same as (the 4 letters comprising) Ne SHa Ma H." *8
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 Mi SH Na H are the same as (the 4 letters comprising) Ne SHa Ma H."

The crown of all learning is Kabbala, especially the Zohar, "לאחר",
 שמילא כרוסו במקרא ובמשנה ובתלמוד יתעסק באימה וביראה, בקדושה
 "Having filled his maw
 with Scripture, Mishna, and Talmud, let him occupy himself in awe and fear, in holiness and purity, with Kabbala." For this is a practical necessity—
 so that there will be ^adirected intention (בְּיִתְּוּת) to the mysteries of various prayers and benedictions. Only its adepts know whence to direct their intention. At this point it is perhaps superfluous to add that Rabbi Isaiah is not sympathetic to the study of Philosophy. While he does not eschew it in its entirety and in all its variations from any place at all in the Jewish curriculum, as do so many of the sources he quotes, he considers that there is an injunction prohibiting its study. Moreover, he

marshalls an imposing array of citations that those who study Philosophy have no part in the world to come. They court utter perdition and death and are to be separated and disjoined from the community of Israel. The reader, however, is left with impression of concealed tolerance on his part.

...ולא יבטח הנכנס בפילוסופיא שלא תאבד אמונתו א ל א
י ה י ה לו מלמד בקי וחסיד שיורהו וישמרהו מ ה מ ק י מ י ח
ש ח ח ל ש א מ ו נ ת ו ו א ז י מ ל מ.....^{*10a}

"Let him not be confident who embarks on philosophical study, that he will not lose his faith, unless he has an erudite and pious teacher who will teach him and guard him from those sections which will sap his faith and then he will escape."

It is apparent that Rabbi Isaiah's only worry is the impairment of one's faith. If that can be safeguarded, his love for all knowledge prompts him to permit the study of philosophy which at times he considers even helpful and which he does not hesitate to quote.

כאשר ביארו חכמי הפילוסופיא...^{*10b}

Rabbi Isaiah holds the mother equally responsible for the proper upbringing, and for supervising "every moment each step, work, sight, and motion" of the children,

ממעם שהם פנויות ומצויות "since they are unoccupied and are home more often" than the fathers, whose business pursuits take them away from home.

Even if the father is at home being of the class of scholars, Rabbi Isaiah excuses his supervision since he is ^{מאד} "preoccupied with his studies". Mother and father are enjoined to reprove the child's every misstep. But he cautions them to beware of undue threats which might frighten the child.

ויזהרו אב ואם שלא יעשו מורא לחינוך בדבר. To be sure he accepts corporal punishment as an essential element in corrective child guidance.

*12
"מאד כמא כמו לומר 'חתול אין כלב תקח זה החינוך'."

This, then, may be considered a statement of ^{the} objectives, methodology, and curriculum of Rabbi Isaiah's educational principles (with several lesson plans thrown in for good measure). No expense is to be spared for its achievement since this is a commandment requiring the father to give "all of his soul, all of his body, and all of his wealth" for its realization.

But Rabbi Isaiah is equally concerned with the child's physical welfare. Towards this end he stresses the importance of cleanliness in the child's clothing and body. The child's health is of paramount importance to him and he has little patience with those fathers to whom this may be of lesser concern:
 „ואני חמה אדוה מכה אבעבועות ^{*13}
 קטנות החולכה בין החינוכות הנקרא בלאמר „נל"א. בר מינן, למה אין
 נוהרין להברית החינוכות ולצאתם מן העיר. ובודאי עתידים האבות
 ליתן דין... „^{*14}

"I am astonished over the matter of the epidemic of 'small ~~boils~~ ^{boils}' which affects infants and is called 'Blutern' in German (probably measles). ^{*13} Egad! Why do they not take care to speed the children out of the city." Every father whose child's death was due to laxity on the parents part, Rabbi Isaiah warns, will be held accountable to God.

The most sensitive appreciation by far is depicted in Rabbi Isaiah's attitude towards the wife. His evaluation reflects a sympathetic understanding for woman's function and position in the home. He cites the pithily epigrammatic statement of the Rabbis:
 „אין ברכה ^{*15}
 „No blessing is experienced - מצויה בחוך ביתו... אלא בשביל אשתו.
 in one's home except on account of his wife." When he sets relative

values on a man's economic indulgences, he paraphrases the rabbinical dictum: ^{x/6} "לעולם יאכל אדם וישתה בפחות ממה שיש לו, וילבוש ויחכמה במה שיש לו, ויכבד אשתו ובניו יותר ממה שיש לו..." ^{x/7}

"A man should always eat and drink less than his means; he should dress in accordance with his means; and let him honor his wife and children beyond his means." Rabbi Isaiah insists that a man must speak softly and with kindness to his wife; the husband is to refrain from cowering her and from any display of overbearance; and he is ever to honor his wife even more than himself. In this manner there will always be peacefulness regnant in the home. Perhaps it is unnecessary to add that he considers hitting one's wife as an action ^{by} committed only/a 'goi'. ^{x/8}

But Rabbi Isaiah speaks also of the wife's duties to her husband. While it is a touchingly understanding statement it, nevertheless, demonstrates how much the author was a product of his era. The wife, quite apparently, occupies a secondary position in the household. It is to be remarked that this in no way is to be taken as an indication that Rabbi Isaiah relegates her to that position. Rather is it to be considered that he writes about the wife in the condition that she existed in his days. On the one hand, one suspects that part of his exemplary attitude is due to his own personal experience: at the time he wrote this section, Rabbi Isaiah was in Palestine (Safed or, what is more likely, Jerusalem) married for a second time. His first wife, Chaja, was the daughter of Abraham Maul, reputedly an aristocratic court Jew of Vienna. She came to him with an unusually large dowry and several times replenished his depleted fortunes. His second wife, Chava, was likewise a wealthy woman, beyond her youthful years. His pleasant and fortunate domestic relations can be considered as a factor in formulating his attitude. On the other hand, there remains an element of

disappointment that one so understanding as he should succumb to the prejudices of his time, and assign to the wife a role which, in a sense, denies her any individuality but predicates her existence on her submissiveness to her husband.

„ודרך ארץ של אשה היא להיות נכנעת
לבעלה, שומעת בקולו ודבריה עם בעלה בחן, ובחננונים, ובכבוד, ובבושת,
ובענוה. ותשמע דבריו ותעשה רצונו, ותמיד תראה לו שמחה ותשמור לו את
עט אכילתו ותעשה לו מטעמים כאשר יצא ויבטל רצונה מפני רצונו (אף
שבעיניה דבריו תמוהין)...האשה בעת כעסו של בעלה חייבתהו, ובעת צרתו
חשיחהו, ובעת רעתו תנחמהו ואפי' יהיה לה דאגה בלבה תסירנה כדי שלא
יחעצב. מתקשטת חמיד לפניו בענוה ובחן ובצניעות ויהיו בגדיה בכל עת
נקיים. תכבד אביו ומשפחתו ואפי' הם בזויים. ותהי שמחה במחנתו....
תחפול בכל יום על בעלה שיצליח במעשה ידיו ועל בניה שיהיו מצליחין
בחורו ובמצוה." *19

"It is to be the conduct of the wife to be submissive to her husband.

She is to obey him. Her words to her husband are to be rendered graciously, pleadingly, with respect, and modesty. Let her obey his commands and fulfil his desires. She is always to appear joyfully before him. Let her observe his time for eating and make for him foods which please him. She must nullify her will before his (even if his is inexplicable).The wife, during her husband's anger is to mollify him, in his distress soothe him, and in his misfortune console him. Even if there be something troubling her she is to conceal it from him lest she trouble him. Let her always be adorned modestly, graciously, and chastely and let her clothes at all times be unblemished. She must respect his father and family even if they are undeserving. But let her be happy with his gift.... and let her pray daily for her husband's success in his enterprise and for her children's success in Torah and good deeds." Perhaps as a parting gesture, Rabbi Isaiah does underscore the woman's need for large sums

of money for herself and for her household necessities. For this purpose he advises a liberal allowance.

Underlying the whole range of domestic relationship is the need for a happy home life, one which is unblemished by sadness or discord.

This is fortified by Rabbi Isayah's belief that "אין השכינה שורה",
 "אין השכינה שורה" *20
 "the 'Shechinah' is never present where there is sadness. It is only made welcome in a home life reflecting happiness and contentment.

V. Man and Society

Part I

Social intercourse is the third general area coming under Rabbi Isaiah's prescribed mode of conduct. It is undoubtedly the most important of all if we are to arrive at an understanding of Rabbi Isaiah's thinking and it is often the most misunderstood. This is due, no doubt, to the various statements on asceticism and sanctity with which the "Two Tables of the Covenant" abounds. Let us, therefore, examine these carefully.

At the outset, let it be understood that Rabbi Isaiah hardly distinguishes between the terms קדושה = sanctity, and מפרש = asceticism. He uses them interchangeably. Furthermore, for him, they connote something quite different from what we associate with these words. Sanctity and Asceticism imply abstinence from what he considers superfluities - מותרות. Man should limit (and here he clearly implies limitations within reason) his lust for sex, his craving for liquor, his voraciousness for food. Likewise man should curb his tongue and mouth from "impure" speech, *² עד שיגיע לפרישות "until he achieves asceticism" = self restraint. Self restraint is his watchword.

This preachment for self-restraint we find again in his chapter on modesty. Here he extolls the virtue of solitude: ונפלאה גדולה ונפלאה

רמה ונשגבה היא מעלה ההתבודדות שיתבודד האדם וישב בד' אמות של הלכה שלו, סגור ומסוגר, מן הקודש לא יצא, רצוני לומר מבית הקדושה שלו. ולא יתערב בין בני אדם..... כי אז ניצול האדם מכל העבירות שבין אדם לחבירו..... ואינו *³ "Another great, wonderful, lofty, exalted virtue is the virtue of solitude. Man should isolate himself and sit in his four ells of Halachah, closed in. Let him not leave

his sanctuary i.e. from his sanctified house and let him not commingle among men.... for thereby he is rescued from all the transgressions (which may occur) between man and his fellow-man and he will not be influenced by his generations (mis)deeds."

The only essay ^{*4} in the philosophy of Rabbi Isaiah in English, Hebrew, or German (to the best of my knowledge, in any language) was written by S. A. Horodezky. in Hebrew. (מאה שנים של פר'שות מוסריה - "One Hundred Years of Moral Asceticism") There, the author has taken this section at its face value at least to the extent where he derives from it the notion that Rabbi Isaiah recommends a kind of anchoritic life. Horodezky tempers his thought with the observation that this is the first of two methods by which one might attain 'completeness'; first, one is to perfect himself and then, having attained personal perfection, he will "go out" and raise others to his level. While his general conclusion may be considered as substantiially correct (the imperative to raise others to perfection), he appears to have committed an error in judgment when he interprets "החבורה", almost literally and renders it as connoting ~~reclusion~~. This can hardly be so upon a further objective examination of Rabbi Isaiah's chapter on Sanctity, which apparently was not considered by Horodezky at all. ^{*5} In his chapter on Sanctity, Rabbi Isaiah repeats a major portion of his thoughts on the virtue of solitude and concludes with the following: "הרוצה להתקדש, יתקדש במקום הקודש, בית הכנסת או בית המדרש... (וְיִסְמְךָ מִלִּבּוֹ הוּא הַחֲבוּרָה עַל יְדֵי קְנִיית חֲבֵרָה)...." ^{*6} "He who is desirous of sanctification let him prepare himself in a place of sanctity, the synagogue or study house. In any case b e s t i s t h a t s o l i t u d e (which is achieved) w i t h a c o m p a n - i o n." (spacing mine.) The entire section clearly indicates that "החבורה",

to Rabbi Isaiah means merely the separating of oneself from bad influences: *...פרוש ומבודל מכל טינוף בני אדם ויהא זריר בכל* *7
 "Separate and disjoined from all human pollution; let him be alert to every matter of sanctity and purity and restraint." By no means can it be inferred that Rabbi Isaiah recommends a hermit-like existence. Quite the contrary will become manifest in the ensuing discussion of his views on the desirable traits to be cultivated in social intercourse.

Rabbi Isaiah advises his readers to continually strive for friendship with the learned and the wise. *יחבר חמיר לחכמים*
ולאנשים חגונים וילמוד ממעשיהם וממדותיהם ומכל אדם שרואה
דבר טוב או איזה לימוד טוב או הנהגה ילמוד ממנו. *8
 "Continually join with wise and respectable to learn from their behavior and ethics." This includes "any man from whom he may learn any desirable attribute."

Soft-spokenness, modesty, and kindness which are elsewhere recommended for their desirability in domestic conduct are likewise to characterize social intercourse. Rabbi Isaiah describes these amenities of social conduct in great detail: *ויהיה שפל ועניו בפני*
כל העולם. כשמוכיר את עצמו ואת חברו מדרך המוסר יקדים שם
חברו לעצמו יאמר, 'פלוני ואני.' וכהולך עם חברו ילך עם חברו
אצל שמאלו. ויהיה לו בוש פנים. לא ירום עיניו. דבורו יהיה
עם הבריות בנחת בלי הרמה קול ובענוה. *9
 "Let him be humble and modest before the world. When he makes mention of himself and of his friend, proper manners demand that he precede his friend's name to his own. Let him say, 'So-and-so and I.' When he walks with his friend let him walk so that his friend is on his left. (He will therefore be on his friend's right.) Let him be modest. Let him not raise

his eyes. He should speak gently and modestly without raising his voice." Rabbi Isaiah likewise leaves no margin for error in the ethics of social behavior: "שימחול למי שחרע לו ..מבלי אחר
 היכולת...אם יכבדוהו בני אדם אל יתגאה אלא ידריך עצמו בדרך
 הענוה...אם המציאו השם חכמה ובינה עושר גדול ושררה או חן בעיני
 המלך...אל יגבה לבו על חביריו אלא יהיה עניו וצנוע...כפי מה
 שהיה רגיל...לא יתגאה בחורחו...על דבר שאינו יודע לא יתבייש
 לשאל אפילו הקטן ממנו....." *10
 53b, a

"He shall forgive him who has harmed him." But Rabbi Isaiah punctuates this forgiveness with the remark that it is such only where he has the choice to do otherwise. Only then is it considered to be true forgiveness, for he has the power to do otherwise. "If people do him honor let him not become boastful but let him direct himself along the road of modesty....If God has granted him wisdom and understanding, or great wealth, leadership or grace in the eyes of the king... let him not become boastful over his friends but let him remain modest and restrained....as was his wont theretofore....He should not boast of his (great) learning....On matters of which he is ignorant let him not be ashamed of asking even of one who is of lesser importance than himself." In the foregoing Rabbi Isaiah demonstrates a keen insight into the character of human psychology. In another passage he portrays for us what the mores of the God-fearing Jew of his day demanded of him: One is to refrain from gossip in any form, from looking at a married woman or at ikons or statues or at various articles of women's wear. The Jew must not look at a rainbow, the moon, nor into the face of a wicked man. Nor is one to stare at a person eating or at his food. Secular reading and/or that which is of a sensual nature is prohibited. One must not be close fisted in matters of charity.

53a, b
53b-6
53a, b

V. Part II, Societal Relationships

Rabbi ~~Isaiah~~ extolls the virtue of friendship stressing the mutual benefit to be derived by each of the parties in their quest for perfection. In this sense it is not so much the element of mutuality which is stressed but the fact that it facilitates one's striving for a higher spirituality when there is a friend or companion available to stir one's soul. He observes that one can better examine his deeds and plan for their improvement with the aid of a companion. Therefore, he suggests that a regular period (during their hours of study together) be set aside for such introspection. This period of soul-searching must become a regular part of their procedure much in the same manner ~~manner~~ provided for the family unit to examine its deeds of the preceding day.

It becomes evident here that Rabbi Isaiah reflects in his thinking the leisure available to his economic class. His emphasis on the amount of time that companions are to devote to daily study is apparently unrestrained by any serious concern for earning a livelihood. Elsewhere Rabbi Isaiah observes that the earning of one's livelihood is to be pursued only to the extent that it will free him to devote himself to the study of God's Torah. In regard to the latter it should be remarked that the teaching and the study of Torah, a kind of Adult Education program is very basic to Rabbi Isaiah's outlook inasmuch as it is the chief method whereby unity with God is attained.

Rabbi Isaiah conceives of very definite responsibilities which obligate one's solicitude for his fellow-man. One must be generous in troubling himself for every man; to bear their burden and sympathize in their distress, rejoicing in their happiness; to pray for them; one should visit the sick and pay his respects to the dead. But above all

one must be generous with his knowledge of the Torah thereby drawing them closer to heaven. This he considers the greatest generosity of all since, by one's devotion to the ^{improvement and} education of others he secures for his fellow-man "Olam Haba". For Rabbi Isaiah, then, here is the perfect sequence. Having perfected oneself one is to strive for the perfection of others thereby completing God's work and becoming one with it. In helping others attain perfection, therefore, one should be generous with his wealth. He should aid in the publication of books. He should buy books and lend them to anyone in need of them (and unable to buy them for himself) ^{*8} unmindful of their wear and tear.

These responsibilities in the realm of social intercourse carry another obligation. A man must act in consonance with the entire community. As a consequence Rabbi Isaiah says that a man must act in a manner ^{*9} pleasing to the community. Therefore he suggests as a first principle graciousness, and kindness, and affability in one's manner to all ^{*10} people. He prohibits behavior differing from the community mores. ^{*11} He corroborates this prohibition with references to his personal experience upon arriving in Palestine. There he found, what were to him at the time, new modes of religious conduct. These he accepted as binding upon himself. Moreover, his attitude reflects deep respect and a passionate aversion for quarrelling with the community or its leadership in any manner. עו"ד

זהירין שלא תריבו עם הקהל לעולם, לא בעבור כס, ולא בעבור צדקה, ולא בעבור שררה, ולא בעבור שום דבר בעולם, אף אם נראה בעיניכם שהקהל עושה לכם עולה גדולה... כח רוח ה' על ראש העם ומנהיגיו."

"Take care never to quarrel with the community for any reason; neither for taxes, nor charity, nor public office, even if it appears to you that the community is committing a grave offense against you....For God's

*12 "

spirit rests on the people and its leaders...."

This is not to be construed, however, as a demonstration of Rabbi Isaiah's blanket acceptance of the ultimate validity of "community usage"- ^{*13} אין . Elsewhere he is very critical of Isserles' legal conclusions based on "community usage".and he prohibits that which Isserles permits asserting:

"אבל חסונה הזה בשגועין ינהג.."

*14

"But this custom is madness." His acceptance of the principle of "community usage" is based upon at least partially subjective criteria. He accepts its validity generally but reserves for himself the right to reject individual customs which, as a rule, he finds too lenient for the more stringent approach which is his.

Rabbi Isaiah is very much concerned with a man's obligation for ethical behavior in his business practices. This derives from the purely teleological approach he has toward the matter of earning a living. As mentioned above, the only purpose of conducting business, for Rabbi Isaiah, is directed to the end of serving God, i.e. one works in order to sustain himself physically while striving for unity with God spiritually. But only to the degree of sustenance required is one permitted to work. Consequently this endeavor must be devoid of any/^{un-}ethical or immoral practices. Therefore, he prohibits the practice of usury in any of its forms ^{*15} as a morally reprehensible business endeavor. But he goes much farther and into greater detail in regard to the manner in which one is to engage in business. As a fundamental principle he asserts: "וממון חבירך

^{*16} כשלך, "Your friend's money must be as dear to you as your own." If one has foreknowledge of a business loss that is about to befall his comrade or if one knows of any information, good or bad, he must

*17
 "hurry and warn him, 'Beware, my brother.'" But Rabbi Isaiah is
 equally aware of the abuse that too much familiarity may lead to and
 he cautions in a footnote: "מ"ם שלא לצורך, אל יהא אדם רגיל
 "However where it is not absolutely necessary
 *18
 let his visits not become a nuisance to his friends"

Paramount, then, is the need for equitable behavior in business
 *19
 transactions. A man must be trustworthy. His word must be his bond and
 he should need no other binding form to guarantee his fulfilment of his
 obligations. But this should not induce him to relax certain normally
 strict and formal requirements of business practice. Thus, for example,
 one should give an itemized receipt for whatever he accepts ~~for~~ deposit
 *20
 insisting that the depositor seal or mark his deposit appropriately.
 In this way any suspicion of malfeasance will be avoided. In this respect,
 it is of interest that this desire to obviate suspicion is also manifest
 in Rabbi Isaiah's advice those who are chosen for positions of community
 leadership. He cautions them that, despite the fact that their's may be
 a reputation for integrity and honesty, it is only proper and fitting that
 they account to the community for their expenditures lest they incur sus-
 *21
 picion. It is not enough for Rabbi Isaiah that one knows in his heart that
 *22
 he is dealing honestly. "Man must discharge his public responsibilities,"
 and therefore must go through the motions so that the people will not get
 a wrong impression. This fear for future unpleasantness prompts his at-
 tention to details. From the same motive Rabbi Isaiah strongly warns
 the reader (especially his sons for whom this work was intended as a last
 will) against playing the role of a guarantor citing his father's injunc-
 tion in this connection: "לעולם ישמור האדם עצמו מן הערבות. גם אנכי
 מצווה ומשבע מאבותי שלא אחיה ערב בשביל אדם."

"One should ever avoid giving guaranty. Moreover, I am under oath and
 command of my fathers never to act as a guarantor for anyone."^{*23}

Most impressive, however, is Rabbi Isaiah's injunction for generosity and liberalness in business practice. He urges that one lend freely of his property and money, not only to the rich, where it is more likely,^{*24} but more so to the poor. He calls for generosity and a "good eye" in every phase of business enterprise even when measuring^{*25} wine or oil.

Rabbi Isaiah does not restrict this attitude only to one's fellow Jews. This behavior is to be observed also in one's relation with the non-Jew.^{*26} The non-Jew must be treated as fairly as the Jew so that the former might come to "bless the God of Israel."^{*27}

Liberalness and generosity are characteristics to be cultivated for all forms of social intercourse. Anger and a quick temper are to be sedulously avoided. To this end one should deliberate carefully over all his actions. One should restrain his impulses even in the face of great personal embarrassment.^{*28} Such restraint is necessary if one is to live properly.^{*29} For anger and a quick temper are cardinal sins which rob a man of his sanctity of being.^{*30} Here again Rabbi Isaiah offers a bit of advice which is as brief as it is simple: ^{הַרְוֵאָה שֶׁלֹא יִהְיֶה כַעַס יִהְיֶה}
^{*31} "He who would not be easily angered let him be prudent."^{*31}

The prohibition against becoming angry, in like manner, imposes the obligation to desist from arousing others to anger.^{*32}

These wholesome recommendations to his reader are offered with the view of enabling him to live happily and contentedly striving to achieve

unity with God. Man's actions in this world magnify and extoll his divine prototype. Like many of the Kabbalistic-mystics, Rabbi Isaiah entertains a kind of "growing-God" concept. There is an inherent interdependence of man's actions and the glorification and magnification of God. It ill behooves man to speak deprecatingly of aught in the universe, since all existence is a reflection of God (and, more humanistically, one can always find a silver lining in all creations however ugly they be).

It is therefore that Rabbi Isaiah places so much stress on liberalness and generosity. It is in emulation of the divine attributes. Moreover, such behavior is an emanation in reverse from man to the divine, as it were, influencing divine providence in man's favor as a reflection of his own better conduct. Liberalness must therefore apply even in matters where justice is on his side. Man must be gentle and forgiving, overlooking the stricter dictates of justice. But Rabbi Isaiah does not intend that one should never seek redress in court. He holds: *33
34
"מִיב וַיִּשָּׁר לַחֲבוּץ אָחִי אֶלֶב קֶשׁ דִּין עָלָיו. לֹא יִמְסֹר דִּינוֹ לַשָּׁמַיִם כְּשִׁישׁ דִּין בְּאַרְעָא."
 "It is proper and fitting to hail him (his fellow-man) to court and obtain justice. One should not turn his case over to heaven (and ask for divine redress of his grievance) when there are courts in the world." *35
 This, as is evident, Rabbi Isaiah advises only because he prefers that man's misdeeds be expurgated in this world so that no stain remain to blemish him and require expurgation before entering "Olam Haba". This serves to buttress Rabbi Isaiah's admonition against being too exacting. He urges a more generous and more liberal attitude for a twofold purpose. First, that one's fellow-man remain unblemished from complaint and therefore closer to unity with God. And secondly, to influence, as it were, divine providence on his behalf by means of his own better behavior.

V. Part III, Abuses of Speech V, 10

Rabbi Isaiah's concern with man's correct behavior prompts him to examine in great detail the basic element upon which social intercourse is predicated, human speech. Not only is speech the distinctive feature which elevates man above all creation, but it is inherently a spiritual attribute rather than a materialistic-physical characteristic. Speech, according to Rabbi Isaiah, stems from the ^{*1}soul, consequently it derives from one of the higher Emanation strata and is therefore closer to the divine. Hence, it must serve as one of the chief media of 'mending' man and the universe and helping him towards closer 'cleavage' with God. That which issues from one's mouth must therefore be consecrated to God and can never be permitted to be in vain. ^{*2}If the opposite were to hold true then it would ^{*3}preclude man's spirit from rising upwards and it would bring upon ^{*4}him innumerable punishments.

Rabbi Isaiah classifies the different abuses of speech. 1) Hypocrisy and false flattery he considers the worst offense, comparing it (Kabbalistically, of course) to the three cardinal offense: illicit sexual relations, idolatry, and murder combined. He condemns specifically those who make a pretense of their piety in order to ^{*5}gain approval from their fellow-men. 2) Deceit is explained (also Kabbalistically) as the equivalent of idolatry. In this category, Rabbi Isaiah includes not only the various acts of deceiving connected with business intercourse, which are of course even more prohibited, but also deceit of any kind in any form. ^{*6}3) Gossip and calumny, like Hypocrisy, are analogous to the worst of crimes, i.e. idolatry, illicit sexual relations, and murder. Rabbi Isaiah categoric-

ally forbids calumniating a person or repeating calumny or any matter of gossip, small or unimportant that it may be, if it is any sense embarrassing or shameful to its subject. This latter he considers the most evil of all forms of calumny admonishing, ואסור להאמין

*7 "It is prohibited to believe a tale-bearer." לרובל לקבל הרבילות.

4) The last and fourth of his categories is mockery and derisiveness, ליצנות. Those who fall into this classification he considers akin to those who blaspheme and repudiate "the prophecy of Moses, the entire Torah, and the Almighty." *8 Here, especially, is evident the extent to which Rabbi Isaiah utilizes the doctrines of "speculative" Kabbala in order to exhort his reader to practical ethical action. He points out that a transgressor in this connection precludes the 'Tikkun' - 'mending' of his soul and its unification with God.

Rabbi Isaiah forbids any positive or overt forms of derisiveness or mockery. Moreover, he considers anyone who neglects an opportunity to study Torah as one who is presumptively guilty of 'Lezanut' citing the celebrated scriptural phrase ויבא יצחק לא ישב *9 in this connection. Included in the forms of mockery is also the disrespect, even *10 in the slightest manner, for the Rabbis and Commentators: "החלוקה",

ומחלוצ בדברי חכמים.. האומר על איזה פירושא דאמורא דאמורא, ודברי חכמים הוא זה ואלו הייתי אני אומר דבר זה היו משחקים עלי' הוא עושה עבירה גדולה.. ולפישמעתי הרבה פעמים בן מדברים ע"כ הנני מזהיר ע"ז באלק אחרות..

"Who mocks and derides the words of the sages...whoever remarks about any reasoning (of theirs).... or about any refutation (of theirs)... 'This is far-fetched and if I were to say it (others) would laugh at me,' he is guilty of a great transgression... Since I have often heard (people) speak like this I therefore come to warn you with a thousand admonitions..."

Gambling, obviously is trictly prohibited and is likewise an aspect of mockery and derision, according to Rabbi Isaiah. In this connection, he particularly warns his children^{*11} against any form of gambling (and not against laughter or merriment as is easily misunderstood): „ע"ב, בניי יצ"ו,^{*11}
 באתי להזהיר אתכם ואח זרעיתכם, וזרע זרעיתכם שלא ימצא ביניכם עד
 עולם שום שחוק כל ימי חייכם. ובוזה חזכו לידבק בקדושה עליזנה."

"Therefore my sons, the Lord be your Rock and Redeemer, I come to warn you and your descendants and their descendants that there is never to be found amongst you any kind of g a m b l i n g all the days of your life. For this (fulfilment of my command) you will merit to cleave^{*12} to the highest sanctity."

Lastly, Rabbi Isaiah concludes this category with a denunciation, in strong terms, of obscene speech, condemning the listener as being equally guilty as he who utters it: "The original cause of defilement of speech is an obscene mouth... Moreover, he who listens in silence^{*13} (without reprimanding the speaker) is as if he responds (in kind)."

V. Part IV, Society's "Weaker Vessels"

It falls within the framework of this essay to include certain reflections of Rabbi Isaiah's attitude to some of the 'weaker vessels' in society. Mention has already been made of his attitude towards woman in the family unit. It is hardly so that she could be properly considered as one of the 'weaker vessels' in the social unit, if for no other reason (albeit a negative one) that socially she was according to Rabbi Isaiah indistinct from her husband or that he would not concede her this kind of social presence, holding that "woman must be modest and reserved to the extreme, (paraphrasing Scripture^{*1} here) 'That all her honor be at home.'"

The two 'weaker vessels' which Rabbi Isaiah considers are the servant and the poor. It is hardly necessary to examine any further his attitude to the poor in general, having seen his great ethical outlook in earlier sections of this essay. To be sure, the same attitude holds true here. Rabbi Isaiah is extremely solicitous of their welfare, with a measurable tinge of a "noblesse oblige" attitude, of course. But he is vexed with the problem of the obligations one has toward the indigent who are impious and unmeriting. Rabbi Isaiah is painfully aware of the various rabbinical dicta which advise and often prohibit aid to the unrighteous and unobservant poor. However, he does not let the matter rest there. To Rabbi Isaiah, "If they (those who would be charitable) know of anything good or the commission of any good deed or fulfilment of a commandment (on the part of the poor) notwithstanding his (the poor man's) defection in all other matters, they (the charitable) must give him in accordance with the law of Zedakah. They should caution him (the poor man) to wash (ritually) his

hands and say the blessings before and after eating. (Rabbi Isaiah, in contradistinction to Isserles et al. holds strictly to the law requiring ritual washing after meals ^{*2} אָמַר ר' יוֹסֵף. It is good and desirable when giving the poor man a piece of bread to give it to him respectfully and pleasantly." ^{*3}

The second case of a 'weaker vessel' with which Rabbi Isaiah is concerned is that of the servant. Here again, Rabbi Isaiah is aware of the Talmudic and rabbinical limitations placed upon the services they are to render in their employment. Due perhaps to the influence of this matter on his personal comfort, Rabbi Isaiah seems to take a somewhat less desirable and less creditable attitude. (For that matter, if it were ^{permitted himself to} not his personal comfort by which he ~~was~~ influenced, it may very well have been due to the influence of the realities of the social and economic class which he served and of which, we may rightfully conclude, he was a member.) He repeats the injunction of his rabbinical predecessors to give to menservants and maidservants from every kind of food ^{*4} which is served at the master's table, but with this reservation: וְנִרְאֶה לִי דָאם מַחֲנֶה עִמּוֹ מִתְחִילָה בְּשַׁעַת שְׂבִירוֹת שְׁלֵא יִתֵּן לוֹ מִזֵּנוֹת מִהַמְּזִינוֹת שְׁהוּא אוֹכֵל..... אִזְ אִף מִמִּידַת חֲסִידוֹת אֵינֶנּוּ שִׁיתֵּן לוֹ מִכָּל מִיֵּן וּמִיֵּן....."

"It seems to me that if he contract at the outset not to feed (the servant) the same food which he himself eats then it is not even supererogatorily necessary that he give ^{*5} him (the servant) of every kind (or course on the menu)." Rabbi Isaiah's better instincts come to the fore when he declares that the servant "should be given of that

*6
 which is aromatic and for which he (the servant) has a desire." As has
 already been pointed out , Rabbi Isaiah shows the disposition of the
 wealthy. He manifests an attitude of "noblesse-oblige" but at its fin-
 est. He is, too, realistically and personally concerned with this re-
 lationship. Therefore, despite the Talmudic and other objections to
 some of the services that a manservant of maidservant may perform, he
 explains:

„ואנחנו עושים הכל עם משרתים שלנו, אלא המעם הוא שאנחנו
 מתחילה שוכרים משרת על מנת בן שיעשה לו אלו המלאכות."

"We have our servants do everything for us (including the prohibited
 services which he enumerates earlier), the reason being (for this ap-
 parent transgression) that we hire a servant, from the outset, for the
 express purpose that he perform these services,*7" and therefore Rabbi
 Isaiah legislates that this is permissible.

"יצחה תקנה שנת שמ"ז ביריד גראמניץ בלובלין שלא ישחדל
 שום רב בישראל להשיג משרת הדבנות על ידי הלוואה או
 מתנה הן על ידי עצמו והן על ידי אחרים ולא יחזיק
 ברבנות על ידי כסף וזהב, ולא על ידי ממון מוקדם או
 מאוחר, או על ידי איזה ענינים אחרים, קרובים ורחוקים
 המביאים הנאת ממון, וכל איש ואיש אשר יקשיח לבו ויאמין
 אזנולמשמוע בקול התקנה הזאת, לא יאבה ה' סלוח לו מהיות
 כי באים אנחנו בברית ובאלה ומקבלים עלינו בקשר חזק
 ואמין, לצאת במערכה נגד המסרב לרדפהו עד חרמה לדחוחו
 בשתי ידיים ולהבדילו מכל קהל הגולה ומכל קדושת ישראל,
 כי יהיה מנודה משני עולמות, גם נפרסם קלוננו ברבים
 זולת שאר עונשים קשים, ולהשומע נעם וחבא עליו ברכת טוב
 והתקנה תקום לדור דורים עד עמוד הכהן לאורים, בהסכם
 גאונני ארץ גודרי הפרץ. בשנת ש"ן נחזקה התקנה בדבר
 הרבנות שלא לקנות הרבנות משר העיר, כאשר יעשה מאז
 ומקדם בימים ההם, בימי כנ(סת) הג(דולה) בבית שני,
 לזאת עשינו קללות וסיגים גזרות וקנסות על דבר הרע
 הזה, ובאנו על החתום, ובכל עת ברירת רב מזכרחים
 החזן והשמש לקרא כרוז.

APPROBATIONS

	<u>YEAR</u>	<u>Heb. Year</u>	<u>City</u>	<u>Title</u>	<u>Author</u>
(1)	1602	5362	Ostrog	Mizbeach Hazahav	R. Shlomo of Mezetycz
(2)	1603*	5363	"	M'Kor Hokhma	R. Issachar Ber B"R Moshe P'Tachya of Kremener of Gramenez
(13)	1611	5371	Frankfurt A.M.	Hiburei Leket	
(4)	1611	5371	"	Nishmat Adam	
(5)	1612	5372 (12 Kislev)	"	Shefa Tal	R. Shabtai Horvitz
(6)	1613	5373	Prague (Onavisit)	Bei-ur Ya-fe Al Rashi	
(7)	1614	5374	Frankfurt A.M.	Ginat Egoz	Joseph Ibn Gikatilia
(8)	1615 (?)	5375	"	Tal Orot	
(9)	1614	5374	Yeroslav (Fair)	M'irat Eina-Yim	
(10)	1614	5374	"	Shulchan Arukh Hoshen Mishpat	
(11)	1615	5375	Prague	Yam Shel Shlomo	R. Solomon Luria
(12)	1615	5375 (1 Adar)	"	Mishnayot	
(13)	1 616	5376	"	Dimyon Arveh	
(14)	1616	5376	"	Nichmat Shabtai Halevi (to Baba Kama)	
(15)	1616	5376	"	Y Am Shel Shlomo	R. Solomon Luria
(16)	1618	5378	"	G'Ulat Ha-Geir	
(17)	1618	5378 (11 Nisan)	"	Eitz Shatul	
(18)	1621	5381 (10 Sivan)	"	Tomer D'Vora	R. Moses Cordovero
(19)	1621	5381	Venice (en Route to Palestine)	Nahlat Ya-Akov	
(20)	1639 (?)	5399 (?)	Prague	Tikun Krait Shma	

* Biber in Mazkeret Ligdolei Ostroh gives 1601 as the approbation date.

[illegible]

נעמן בבית הנ"ל כי אם ברשות ובידיעת החבור' יצ"ו. ומאחר האב ב"ד
 יצ"ו הנ"ל אן קהל יצ"ו ביגערט בנו הקטן כמ' יעקב יצ"ו זול עירונית
 נעמן זול בנו הקטן עירונית הבן על השתדלות הקהל יצ"ו כמו שאר
 בעל בתים קינר און משדך הער זיין כפי רשומו ומחמת חתנו החבר וייביש
 ואשתו בתו נחמה שח' הברירה ביד הקהל יצ"ו דיא הוצאות געבן צו שטעלן
 זיא ווידר ביז ק"ק אוסטר' אדר עירונית זיא משתדל זיין כמו שאר בעלי
 בתים וכן אוף זיין וואלהלמן שלל הר"ר וייביש אום עירוטחיו געבן אונ'
 וואן ניט עירונית זאל מן זיא שטעלן ביז ק"ק אוסטרא על הוצאות הקהל
 כנ"ל וכן בקש ה"ה כמוהר"ר ישעיה יצ"ו הנ"ל נחיה ולא נמות אשתו הרהנית
 שח' ניט דוחה צו זיין מיט איינר דירה צו ורזיהן הוט אים קהל יצ"ו
 גיזגט כל ימי חייה אין שטוב אונ' קאמר צו בישטעלן דש זיא כל ימי
 חייה איין דירה האבן זול נחיה ולא נמות. ומכל הנשואין שיהיה פה
 הן שיש להם עירונית כאן הן שאין להם עירונית כאן יהיה שכירתו משני
 צדדין שני זהו' וכל השטרות הצריכים לצדדים יכתבו הצדדים על הוצאתם
 ואם יהיה הנדוניה משני הצדדין *~*~*~* עולה מאלף עד ב' אלפים יהיה
 להכנסה משני הצדדין ד' זהו' מב' אלפים עד ג' אלפים מב' הצדדין
 יהיה ההכנסה ה' זהו' מב' הצדדים מג' אלפים ואילך יהיה ההכנסה ז'
 זהו' ועל כל הנ"ל יהיה עד ועד בכלל זא האבב"ד התרה שיקט לבני
 מדינה יהיה שכירתו ב' זהו' זא אן אלמנה משביע על כתובת' אא"כ אם
 יהיה כתובת' פחות מאלף זהו' השכירות ו' זהו' ומאלף ומעלה
 יהיה עשרה זהו' הזמנה רביעית מזחובים מקיום שטר רביעי מזהו'
 מגביית עדות הן פעם אחת הן כמה פעמים זאויל צו איינם ענין צו
 גובה זיין ב' זהו' והרב יקח אצלו שניים על הוצאותיו כל
 קבלנו עלינו יחד לשם ולתהלה.

נאם ישעיה בן לאא"ו ומחר"ר אברהם ז"ל ה"ה הורוויץ

CHAPTER I Notes

(1) While there is much confusion concerning his date of birth, it becomes rather evident, upon an objective examination of the facts, to place it closer to 1570 as Graetz, Pessis etc, have done. Others, Deutsch (Jewish Enceyel.), Dubnow, etc. assign him a much earlier date:- in 1555. This latter appears to be based on an incorrect understanding of the remarks in SHNEI LUHOR HA-BRI~~TH~~ where R. Isaiah refers to the MaHaRSH, Luria as his teacher. This has been taken literally. Since Luria died in 1573, it becomes necessary to have R. Isaiah born somewhere between 1555 and 1560, in-as-much as Luria could not have been his first teacher. (That function having been clearly fulfilled by R. SHLOMO LEIBUS~~W~~'S - whose initials are also MaHaRSHal).

Contradicting this view are a number of fairly conclusive facts. First, in 1590, R. Isaiah, as one of the signatories to the takana of the VAAD ARBA ARAZOT is called, "Yanik" - the young one. The same term is still used in 1597, when he and his older brother, R. Jacob, published notes to their father's book. This term could hardly have been used to characterize a man aged thirty-five much less of forty-two. Second, R. Isaiah's oldest son, Shabtai, was born c. 1590. By 1604-6, he was no longer living at home, as is evident from the Frankfurt contract given to R. Isaiah. Shabtai was in the Yeshi~~W~~oth of Poland, at the customary age. It is hardly possible that Shabtai was born after 15 or 16 years of his father's marriage had elapsed (such an event would certainly have been noted and thanked for by the deeply pious R. Isaiah.) It is therefore clear that R. Isaiah must have been born c. 1570.

(2) Pessis, assumes Prague to be his Birth place. Most of the others, who merely repeat Pessis accept the fact uncritically. Enelow,

question, this fact but in an equally uncritical manner. It is almost impossible to determine the birth place, since the Horvitz family migrated so often. But wherever R. Isaiah was born, it is clear that he was bred in Cracow, Lublin and other Polish cities.

(3) R. Isaiah B"R Moshe, was evidently the first of the family to be called by the family name. He was exceedingly wealthy and charitable, contributing money for the publication of the Pentateuch. Steinschneider was not aware of all the facts in this ill-fated publication, and a somewhat harsh judgment of R. Isaiah B"R Moshe results.

In any event, while the surname was not regularly employed, even as late as our R. Isaiah, this R. Isaiah B"R Moshe was the first to be identified with the family name HORVITZ.

(4) One branch of the family was directly related to Moses Isserles.

(5) This circumstance became even more pronounced in a later period when the great anti-Hassidic Rabbis treasured the Kabbala as the most pietistic literature. An outstanding example is R. Elijah Gaon of Vilna. Also R. Joshua Falk, Isserles and Solomon Luria of an earlier period.

(6) Enelow, (quoted in Enelow) *SELECTED ESSAYS*.

(7) Enelow, as has been mentioned, is ensnared in this trap, even though he is apparently aware of the fallacies.

(8) His name is 22nd in the list following (by 2) that of R. Ephraim of Lenczytz.

(9) Not as is wrongly assumed by many, by outright bribery to influential members of the community. Most likely these bribes had to be paid even after proper election. The Takana originally was issued in 1587 and renewed in 1590. It also was repeated in many

forms for the next century. It is worthy of note, here that Heilprin in his edition of the Pinkos, confuses our R. Isaiah B"R Abraham with his grandson, R. Isaiah B"R Shabtai, who, as his name indicates, was born, after our R. Isaiah died.

(10) In the responsa of MaHaRaM Lublin #39. Quoted in Pessis.

(11) It was in 1602 (perhaps even 1601, since the Jewish date was 362) that his first approbation is recorded in Ostrog. Mizbeach Hazahav By R. Shlomo of Mezerycz.

(12) M'kor Hokhma, 1602 by R. Issachar of Kremenez or Gramenez.

(13) Enelow, op. cit. p. 17

(14) Pessis, Ateret Ha-L'Vi-im, P. 26.

(15) R. Isaiah died, at the very latest in 1630.

R. Judah Leib's book belongs to the end of the 17th Century. The mistake resulted, I believe from two facts; (1) The letters Mkor are easily confused with MKNH in Hebrew; (2) R. Jacob Horvitz wrote an approbation for R. Judah Leib Puchawitzer's Book.

(16) Preface to S.L. H.

(17) Vid. Appendix. He was given a home, a large salary of 400 Gulden, substantial fees for performing marriages, relieved of the lesser rabbinical obligations, and "dwelling privileges" were to be secured for his married children.

(18) vid. Heilprin, op. cit. p. 60 et passim.

(19) In S. L. H. R. Isaiah repeatedly speaks of his great pride in "bringing to light" these great works.

(20) Intro. to Vavei HA-AMUDIM

(21) Her date of death is certain since the inscription on her tomb stone was available in GAL-ED in the Hebrew section p.31 and in German on Pp46 ff.

great -

- (22) Shabtai, in the preface to Vavei Haamudim, and R. Abraham (our R. Isaiah's /grandson) in the preface to Shaar Hashamayim (1707).
- (23) In Horwitz, Frankfurter Rabbinen, pp. 44.
- (24) Letter of R. ~~Y~~vi Hirsch of Cracow, quoted in Pessis, op. cit. p. 35.
- (25) In R. Isaiah's letter to his children from Palestine. reprinted by Frumkin, Eben SHMUEL, pp. 114-120 from "SHOMER ZION HANE-EMAN, 1867 #141.
- (26) Introduction to Vavei Ha-amudim.
- (27) Apparent from R. Isaiah's own remarks in the preface and his son SHABTAI'S introduction to R. Isaiah's commentary on the MORDECAI.
- (28) S. L. H. II 84.
- (29) HORVOT Y'RUSHALAYIM 1628, Ed. by Rivlin in 1928. p. 20
- (30) Ibid. pp. 21-22.
- (31) Ibid. p. 27, which related how he fled to Safed and in N. N. Shapiro's Eulogy (in M'GALEH AMUKOT) where by error the year 1620 is given instead of 1630. vid. Amude HaAboda p. 133 and Gal-ed P. 32 note 97 (German Section)
- (32) R. Isaiah himself composed a simple statement announcing his death and requested the reading of certain special psalms. (in SHEM HA G DOLIM, AZULAI II, 166.)

CHAPTER II NOTES

- (1) R. Isaiah's Father, Abraham Sheftel's, wrote "Yesh Nohalin" in the form of a will. R. Isaiah, likewise, in his preface to SHNEI LUHOT HABRIT, indicates the testamentary character of this work.
- (2) Dubnow, and others based on incorrect secondary sources, consider the first edition to have been published in 1653. This is manifestly in error. The Amsterdam edition of 1649 is still available and proves conclusively the correctness of its publication date. It is likely that the 1653 date was derived as a mistaken reckoning of "ה'שלו"ה - the numerical value of the first "ה" being added to the other numbers resulting in 1628 as the year in which S. L. H. was completed. Since it was 25 years later that it was published, 1653 is the date arrived at. However, 1623 is what "ה'שלו"ה signifies, the "ה" merely indicating the 5th millennium - consequently 25 years would bring the publication date to 1648-9 which is correct, the "WAVEI HA-AMUDIM" having commenced the publication in 1648 and the S. L. H. ^{having} being completed in 1649.
- (3) Vid infra Pp.
- (4) Vid infra Pp.
- (5) S. L. H. II, 79 a, b.
- (6) I-bid. II, 79, a, b. and I., 53, a, a, Also Emek B'racha 43, b in the footnote. לא ידבר שום שיחה בבית הכנסת, אפי' שלא בשעה פסוקי דזמרה, וקריאת שמע, וברכותיה.
- (7) I-bid. II, 30, b, b, ff.
- (8) I-bid. I, 52 b, a. "but this custom is a mad one," also, 53, b, a; 54, a, b; 72, b, a, and b; 73 a, b; 74, a, b; 76, b, a; and especially 54 b, a; to 55 b, b; where R. Isaiah list many of the disagreements of Isserles and Solomon Luria and many others, R. Isaiah is very vehement in his expressions of condemnation. For example, referring to Isserles he asks, "Who dared to permit?" Elsewhere, he accuses Isserles of ignorance, of certain sources

saying, "It is plainly evident to me that the GAON R' M' A did not see the words of Torat Kohanim in the book."

(9) While R. Isaiah accepts Maimonides in cases of ritual law as 56, b, b and ff., he is unkind to him in matters of philosophical speculation. He says, "and I, in all humility, have chosen to follow and to count (in the matter of the number of commandments) like Maimonides because God has chosen him and endowed him with understanding knowledge, and discernment to explain things with reason, and nothing can move his reasons and therefore I come to testify to all that Rabbi Moses Maimon is truth and his Torah is Truth." But elsewhere, philosophical questions, R. Isaiah holds that, "they smote him (Maimonides) on his pate, the sages of truth (Kabbabists)," and again elsewhere "there are higher things (and consequently more valid) than Rabbi Moses knew "Also ibid. IV, 7, b, a and b. R. Isaiah holds the philosophers who "desire Greek wisdom" in utter contempt. He especially excoriates those who accept a primeval matter as anteceding creation. He loses all restraint in discussing Gers^oindes in this matter.

(10) ibid. I. 54 a, b. and 72, b, a.

(11) Editions of SHNEI LUHOT HABRIT:

- (a) Amsterdam (Benveniste) 1648-9
- (b) Wilhelmsdorf (Isak Jüdel's) 1686
- (c) Amsterdam, "IIInd, Edition, " (Immanuel Athias) 1698.
- (d) Frankfurt a. ODER (Michael Gottschalk) 1717
- (e) Fürth 1764
- (f) Ostrog 1806
- (g) Porich 1817
- (h) Krotoschin. 1846

- (i) Warsaw 1852
- (j) Warsaw 1862 etc.

The three digests of this work:

- (a) By SHMUEL ZOREF HALEVI entitled "MAZREF L'KHESEF" in Frankfurt A. Oder 1681.
 - (b) By JECHIEL MICHEL EPSTEIN entitled "KIZUR HASHLA" in Fürth 1683, 1693, 1745 etc.
 - (c) By SAMUEL OTTOLENGHI title and published dates unknown.
- (12) S. L. N. I, 40, b.b.
 - (13a) cf. ibid. II, 31, b,b.
 - (13b) ibid. I, 30, a, b. "MAAMAR RISHON."
 - (14) ibid. I, 2, a, a. Preface
 - (15) ibid. I, 2, a, a.
 - (16) ibid. I, 2, a, b.
 - (17) ibid. I, 2, a, b.
 - (18) ibid. I, 2, a, b.
 - (19) ibid. I, 44, b, b, " 'B' BRIDT" also vid. footnote.
 - (20) ibid. I, 44, b, b.
 - (21) ibid. I, 45, a, a.
 - (22) ibid. I, 46, a, b.

CHAPTER III NOTES

- (1) S. L. H. I, 45, b, b.
- (2) ibid. I, 46, a, a.
- (3) ibid. I, 46, a, a. also 59, a, a. "Let him not drink his cup all at once ... He who does is a glutton."
also 53, a, b. "One does not converse while eating, in order to avert danger, lest the windpipe precede the glottis"
- (4) ibid. I, 46, a, a.
- (5) ibid. I, 46, a, b.
- (6) ibid. I, 46, a, b.
- (7) ibid. I, 46, a, b.
- (8) ibid. I, 47, a, a.

CHAPTER IV, NOTES.

- (1) S. L. H. I, 2, 1.
- (2) *ibid.* I, 46, a, b.
- (3) *ibid.* I, 46, b.b. also 46, b. a.
- (4) *ibid.* I, 46, b, b. also 46, a, b.
- (5) *ibid.* II, 30 b, a.
- (6) *ibid.* II, 30, b, b. and 31, a, a.
- (7) *ibid.* II, 31, a, a.
- (8) *ibid.* II, 31, a, b.
- (9) *ibid.* II, 31, b, b.
- (10a) *ibid.* II, 32. a, a.
- (10b) *ibid.* I, 72, a, b. also cf. *ibid.* II 84, b, a. „ובו יצדק”
- מאמר הפילוסופיים. "In this connection the
philosophical position is correct" Also II, 84, a, a. „ולחברה פילוסופיים.”
- עמנו מסתבר טפי טעמיה דהרמב”ם.”
- (11) *ibid.* I. 46, a, a.
- (12) *ibid.* I 46, b. a.
- (13) The translation fo "Bar Minan" has been rendered as
"EGAD". Although the writer is aware that literally
it means "not upon us " like the Hebrew "Lo Aleinu!
- (14) *ibid.* I, 46, a, b.
- (15) *ibid.* I, 47, a, a.
- (16) The original is from Baba Metzlia 59, a.
- (17) S. L. H. I, 46, b, b.
- (18) *ibid.* I, 47, a, a. It is of interest to add that in
the earlier edition, the two Amsterdams and Wilhelmsdorf, use

62

the term "Maaseh Goyim"! The edition which this writer used systematically, Warsaw 1862, substitutes "Maaseh Rasha" for the original phrase to avoid censorship difficulties.

(19) ibid. I, 47, a, a.

(20) ibid. I, 48, a, a. in the footnote.

CHAPTER V Part I Notes

- (1) S. L. H. I, 40, a, a. ff. (MAAMAR SH'VI-I)
- (2) ibid. I, 40. a. a.
- (3) ibid. I, 52, a, b.
- (4) The essay by Enelow is not considered by this writer to treat systematically the philosophy of R. Isaiah. It is, as the title "Life and Times" indicates more of a biographical study with occasional references to the thinking of R. Isaiah.
- (5) Horodezky does quote part of Note #6. But he omits the section "In any case, best is that solitude (which is achieved) with a companion"
- (6) ibid. I, 76, a, b.
- (7) ibid..I, 51, b, a.
- (8) ibid. I, 47, a, a.
- (9) ibid. I, 47, a, a.
- (10) ibid. I, 51, b, a.

CHAPTER V Part II Notes

(1) S. L. H. 48, a, b. „כל אחד יסייע לחבירו בהתעוררותו..”

”יקבעו שעה אחת שיפספסו במעשיהם..”

”One will help stir the other (towards spirituality)...let them set aside a time (regularly) to examine their acts... ”

(2) cf. Supra CHAPTER IV note 2. In the family unit Rabbi Isaiah recommends that such examination take place at the end of the day before bedtime: also I, 79, b, a. "Therefore everyday before retiring, let one accustom himself every day of his life, to gather his children and the members of his family to inspire them to examine their deeds of the day. If there was a transgression let them repent and correct (The Kabbalistic Tikun, is connoted here) the transgression. If there was any neglect of Torah or of any commandment, let them take it upon themselves to overcome and overpower (such neglect) to fulfil the dictum "Be strong and of courage". „על כן, בכל יום

ויום יהא רגיל אדם כל ימי חייו לאסוף בניו ובני ביתו

ויתעוררו ויפספסו במעשה היום. ואם היה איזה חטא יעשו

חשובה ויתקנו החטא. או אם היה איזה התרשלות בחזרה

ובאיזה מצוה יקבלו עליהם להיוחס עושים ומחגברים,

לקיים „חזק ואמץ" וגומר... וחמיד להוסיף קדושה.”

also *ibid.* I. 50 a, b. "Let him regret and completely repent and let him strongly determine in his heart never to repeat his misdeed."

„ויצטער במאד ויתחרט בחרטת גמורה ויעשה הסכמה חזקה בלבו
שלא ישוב בדרך הזה לעולם.”

Also *ibid* I, 50, b, a. „על כן מה טוב ומה נעים שתמיד יזכור
אדם במעשיו והנהגתו העבר, וישבור לבו
ויאנה ויתחרט ויהיה מודה ועוזב
ויטהר את לבו מעתה והלאה..”

Therefore, how wonderful and pleasant it is for man always to remember

his past deeds and conduct; let him be broken-hearted and let him sigh, repent, and confess, and let him forsake (his bad actions) and then purify his heart henceforth." 50:2:1.

(3) *ibid.* I, 83 b, a & b. Hulin

(4) *ibid.* I, 2, a, a. & b, & ff., 56, b, a.

(5) *ibid.* I, 47, b, b. „ויהיה נדיב בגופו לטרוח עבור
כל אדם לסבול עולם ומשאם ולהצטער בצרחם ולהתפלל
בעדם ולשמוח בשמחתם ולבקר חולים ולעשות חסד עם המתים.
וביותר צריך להיות נדיב בחכמת חורו ללמד כל אדם דעת
להמשיך לבם לשמים, וזהו נדיבות גדול שבכל מיני הנדיבות
המחנך לאדם להביא לחיי העולם הבא.”

(6) *cf. ibid.* I, 48, a, b.

„בכל מקום שאדם רואה חבורה
קדישא יתחבר להם; כגון חבורה דבקר חולים, וחבורה
דקברנים, וחבורה דתהילים, וחבורה הקונים איזה מצוה
כגון חיפוש ונר למאור.”

(7) *ibid.* I. 50, a, b.

„יקשט עצמו ואחר כך יקשט אחרים.”

(8) *ibid.* I, 47, b, b. Here R. Isaiah cites as support the

בארחות צדיקים
„ויהיה נדיב בממונו לכתוב ולקנות
ספרים ולהשאלן למי שאין לו... ויהיה ותרן בזה שלא
יחוש אם יקלקלו הספרים... עבור שלומדים בהם.”

(9) *ibid.* I, 51, b, b.

„האדם יראה תמיד שימצא חן ושכל
טוב בעיני אלהים ואדם...”

(10) *ibid.* I, 51, b, b.

„הוא מקבלין את כל אדם בסבר פנים יפות, בפנים אהיבות,
ופנים שוחקות...”

11) R. Isaiah suggests that such conformity is obligatory even where one's observances in a different community are at variance with those of the community in which he presently resides. R. Isaiah cites his father for support, *ibid.* I, 51b,b.

„אל חשנו מן המנהג. בכל מקום

אשר ההיו חתנהגו עצמיכם כמנהג המקום.... עלייה לקרוא חתנהג
בנמוסא.

12) *ibid.* I, 52a,a.

13) *ibid.* I, 57b,a.

14) Cf. *ibid.* I 54a,b where he denounces the customary laxity in the administration of ritual slaughter, also on the question of uncovered water.

15) *ibid.* I, 84b, b f. Hulin

16) *ibid.* I, 45a,a.

17) *ibid.* I, 45a,a

„ואם יודע איזה בשורה טובה לבר ישראל או

לבח ישראל ירוץ אליו לבשרו... כשיודע איזה מכשול ח"ו שיגיעו

בדרך או באיזה עסק, ירוץ ויזרו ויאמר לו, 'אחי השמר'.

"And if your friend sustains a (business) loss it is obligatory upon you to beg God's kindness to repair his loss....

18) *ibid.* I, 45a,a in the footnote.

19) *ibid.* I, 47a,b also 50 b,b. „יהיה משא ומתנו באמונה, הלאו

לאו, וחתן חן. לא ישנה דבורו, מוצא שפתיו ישמור, יגמול

חסד בממונו כל מה דאפשר... שלא יגזול ולא יזנה את חבירו,

ויהיה משא ומתנו באמונה..

20) *ibid.* I, 50b,b.

„לא יקח הפקדון כך אם לא שנוצן לו כתב 'כך וכך' הוא

הפקדון, 'ויפרוט דבר גדול ודבר קטן או ישים הכל בשק אחד

וחבירו המפקיד יחתום השק היטב בחותמו. והכל כדי שלא יבא

21) *ibid.* I, 50b,b.

לחשש.

„אם נתמנה פרנס על הצבור...אף על פי שיודע בעצמו שכל דבריו

באמונה, וגם העולם...אינם מבקשים ממנו חשבון כי מחזיקים

אותו כי באמונה הוא עושה, על כל זאת מידה נכונה היא שיבא

עמם בחשבון בדקדוק אפילו בפחות משה פרוטה.

22) *ibid.* I, 51b,b. "אדם צריך לצאת ידי הבריות (להרחיק את החשד)
 23) *ibid.* I, 47b,b.
 24) *ibid.* I, 47b,b. "ועל כל כלי ביתו יהיה נדיב להשאיל לשכניו
 ומיודעין. ויהיה נדיב להלוות לעני כספו. ואם יוכל להספיק
 ילוה גם לעשירים. ויהיה נדיב במשאו ובמתנו. לעולם אל
 ידקדק בדבר מועט..."

25) *ibid.* I, 47b,b. "אם הוא מודד יין או שמן או איזה דבר שיהיה.
 לא יצמצם."
 26) *ibid.* I, 53b, a & b. "אסור לגנוב דעת הבריות ואפי' דעת נכרי."
 "גניבת ממון הוא בלאו לאינו ישראל כמו לישראל, ואפי' גניבת
 דעת אסור ג"כ לאינו ישראל כמו לישראל."
 27) *ibid.* I, 47b,b. "ונגד אינו ישראל מצוה רבה לקדש השם בממון
 להחזיר להם כרי שיאמרו 'ברוך ה' אלהי ישראל'."
 28) *ibid.* I, 50b,a. "מתוך - שלא יעשה שום מעשה בעולם הן גדול או
 קטן ולא שום דבור בעולם ואף שזומע חרפתו לא ישיב עד שישם
 אל לבו ויחייץ עם שכלו כדת מה לעשות ויזכור בהש"י ובחורחו
 הקדושה....."
 also I, 51b,a. "ואם שומע חרפתו ישחוק ויסבול."

also cf. *ibid.* I, 77b,a. "מי שאוחז במידת הענוה... סובל ומעלים."
 29) *ibid.* I, 76b,a. "שהחזקת סודות המדות לא יתבעם."
 30) *ibid.* I, 76b,b & 77a,a. "שהכולם עוקר כל הקדושה שבו."

R. Isaiah also points out that the Kabbala is to be imparted only to those
 who are masters of their temper. "והיתה קבלה בידם שלא למסור
 החכמה אלא למי שינמיהו בכעס ולא יכעם."

"It was a tradition among them (the Kabbalists) to impart the science (the
 Kabbala) only to him whose temper was tested and who was not angered (found
 wanting)."

31) *ibid.* I 76a,b.

32) *ibid.* I 77a,b. "וכמו שמוזהר שלא לכעוס כן מוזהר שלא להכעיס."

33) *ibid.* I 47b,a. "מכל מה שנברא בעולם לא יספר בגנותו."

34) *ibid.* I, 47 b,b. מדה גרועה באדם שהוא להוט אחר מדה חדין אף אם
 נתחייב לו חבירו."

35) *ibid.* I, 51, b,a.

- 1) S.L.H. I, 77 b,b. "קדושת הדבור: שהדבור מקורו בהשכל מצד הנשמה."
- 2) *ibid.* I, 77b,b. "ולא יהיה הדבור לבטלה."
- 3) *ibid.* I, 77b,b. "ואם הדבור היוצא מפי האדם אינו דבור של קדושה, רק חבל פיו הוא, חבל שיש בו חטא, ואף אם אין בו חטא רק הוא דבר ריק הוא.... אז אין רוח האדם האדם העולה למעלה רק הוא ובהמה שוים." "לדבור של עבירה אין ערך ואין שעור לעונשו."
- 4) *ibid.* I, 77b,b.
- 5) *ibid.* I, 78a,a. "חננופה-שהיא שקולה כנגד ע"ג, וג"ע, ושפ"ד... החנופה שבינו למקום הוא העושה איזה מעשה טוב וחושק שיראהו בני אדם עושה כן ויכבדוהו וירוממוהו וכיוצא בזה, נמצא זה האיש אינו עובד את המקום רק עובד בשביל הבריות להראות את עצמו. והחנופה שבינו לבין הבריות הוא ידוע."
- 6) *ibid.* I, 78a,a. "שקר-עובד ע"ג-אין הכונה שמשקר במדה ובמשקל או במשא ומתן וכיוצא בזה לבר אלא אפי' בדברי רשות, המשקר הוא בכלל כח שקרנים." "מספרי לשון הרע-ע"ג, ג"ע, ש"ד- וכן מספרי לשון הרע אין הכונה דווקא המוציא שם רע על חבירו אלא אפי' כבר יצא הש"ר והוא מזכירו, ולאו דווקא ש"ר אלא אפילו דבר קטן וקל שהוא גנאי נקרא ל"ה.. וגידל הל"ה הוא הרכילות... ואסור להאמין לרוכל לקבל הרכילות..."
- 8) *ibid.* I 78a,a. "לצימ-כופר בנבואת משה וכפר בכל החזרה כולה וכפר בהקב"ה." "אפי' אינו מדבר לצנות רק שהיה לו אפשר לעסוק בד"ת ואינו עוסק ויזנב במל נקרא מושב מושב לצימ."
- 9) *ibid.* I, 78a,a.
- 10) *ibid.* I, 78a,a. R. Isaiah relates the training he and his fellow-students had undergone as pupils of R. Shlomo Leibush's:- "וראיתי ממורי... מהר"ל ז"ל, שהיה שומע מפי תלמידיו שאמרו: וכי היה המקשה משוגע, אז: איך היה גריי"זר וכיוצא בזה, היה מכהו מכת מרדוח ומלבר חשובה שמידר לו, והיה מרגיל תלמידיו לומר תמיד בלשון כבוד..."
- "I witnessed my teacher MaHaRSHaI, of blessed memory, when he heard one of the students say, "Was then the questioner crazy?!" or "How could he have erred so!" and the like, he (R. Shlomo) would slap him fiercely and more-

over arrange a penitence for him (the offending student). Thereby he would train his students to speak respectfully (of the rabbinic masters)."

It is, moreover, noteworthy that R. Isaiah refers to his teacher R. Shlomo Leibush's as the MaHaRSHaL (Cf. Chapter I, note 1).

11) A similar statement clearly indicated the meaning of שח: pin:

"בכלל ליצנות הוא המשחקים בקוביא וכל מיני שח וק."

"Included in mockery are those who play dice or other forms of gambling."

12) ibid. I 78a, b. Likewise R. Isaiah warns against drunkenness on the part of a scholar.

13) ibid. I 78a, a. "אבי אבות הטומאת הדבור והוא ניבול פה... ואף

השומע ושוחק, השומע כעונה."

- 1) S.L.H. I, 52a,b. "אשה שהיא מחויבת להיות צנועה ביותר, שיהיה כל כבוד פניהם."
- 2) vid. supra, Chapter II, note 8.
- 3) ibid. I 59a,b. "כשיודעים בו איזה דבר טוב והנהגת מצוה אף שגרוע הוא בשאר מילי נותנים לו החזרת צדקה ומוהירין אותו שיטול ידיו ויברך לפני אכילה ולאחר אכילה טוב וישר, ובשנותנים לעני פרוסה לחם נותנים לו דרך כבוד ובסבר פנים יפות."
- 4) vid. ibid. I 59a,a and cf. TUR OR HAHAYIM 169.
- 5) ibid. I 59a, b.
- 6) ibid. I 59,a,b. "רק ממין שיש בו ריח ואדם תאב לו."
- 7) ibid. I 59a, b.

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