

T H E K A V H A Y A S H A R.

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T A B L E O F C O N T E N T S .

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| Graetz, H. | History of the Jews. |
| Ginsburg, C. | The Kabbalah. |
| Zunz, L. | Geschichte und Literatur. |
| Winter und Wunsche | Jüdische Litteratur. |
| Jewish Encyclopaedia | Articles on Kabbalah,
Lilith etc. |

CHAPTER ONE

HISTORICAL BACKGROUND

The Kabbala

HISTORICAL BACKGROUND

The Kabbala

The thirteenth century witnessed the spread of the Kabbalistic doctrines. Gerona may properly be considered the seat and Isaac the Blind (1190-1120, the years of his activity) the Father of this school of thought which was destined to become a potent influence in Jewish life during subsequent centuries. Closely linked with the name of Isaac the Blind are those of Azariel and Ezra; Jehuda ben Jakar, Moses Nachmanides, Isaac Nasir (author of *Sefer ha-Yesod*) and Jacob ben Sheshet (author of *Sefer ha-Yesod*). Until the year 1250, this new science had been of a harmless character, yet in the time of Ben Adret it had already begun to foment discord. Spreading to southern Spain, it had found worthy exponents in Isaac and Jacob, the two sons of Jacob Segovia, and Moses ben Simon of Burgos.

The most important follower of this occultism, however, was Todros ben Joseph Halevi (-1234) of Toledo. He was a steadfast opponent of philosophy and of its devotees. He waged a constant warfare against the supposedly wise men who held everything that appeared incompatible with logic as impossible. Having been initiated into the doctrines of the Kabbala by one of the earliest of the Kabbalists, perhaps by Jacob of Segovia, Todros valued it as divine wisdom. The intellectual decay that characterizes the centuries that follow, is to a large extent due to the influence exerted by Todros and his followers, among whom are to be counted Isaac ben Abraham Ibn Latif; Abraham Abulafia (1240-1292); Joseph Jikatilla ben Abraham and Moses de Leon. The last named succeeded in introducing into Jewish literature a book, the Zohar, which became the source for all later Kabbalistic writings.

The followers of Kaballa claim for it a pre-Adamite existence.(1) The Kabbala, it is maintained, was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the fall, the angels generously revealed this doctrine to the descendants of Adam that through it they might regain their former nobility. From Adam, it was passed over to Noah and then to Abraham, who emigrated with it to Egypt where he allowed a portion of it to become known. Moses was initiated into its secrets, and he in turn introduced it to the seventy elders. No one, however, dared to write it down till Simeon b. Jochai. Having been condemned to death by Titus, Rabbi Simeon escaped, and concealed himself in a cavern where he remained for twelve years. Here he occupied himself entirely with the contemplation of the sublime Kabbala, and gathered about himself a group of disciples. His son Rabbi Eliezar and his secretary Rabbi Abba collected Rabbi Simeon's sayings and composed the celebrated work - the Zohar.(2)

There are certainly very few compositions which have exercised as much influence as the Zohar. It is a book without a beginning or an end, and destitute of form and order. Its underlying principle is that the historical narratives and religious statutes of the Bible were never intended to be understood in a plain, simple sense but that they contain something higher and mysterious. When it was published, it aroused the greatest wonder among the Kabbalists. By means of it, the Kabbala, which a century before had been unknown, was raised to the same level as the Torah and Talmud. Permeated as it was with deep religious fervor, it nevertheless succeeded in propagating a gloomy superstition; a belief in the kingdom of Satan; in evil spirits and ghosts. The Zohar dulled the critical sense, and induced a lethargic indifference to philosophy or reason, and a yearning for the ex-

(1) C.D.Ginzburg, "The Kabbala" p.86 (2) Graetz-History of Jews, 4-14.

perience of mysticism. Its quibbling interpretations of the Bible obscured the real meaning and gave way to the expression of bizarre and fantastic notions. A well developed Demonology; magical practices; distaste for philosophic speculation; and a love for the supernatural, described with painstaking minuteness, -all this so characteristic of Kabbala, find their clearest expression in the Zohar. What matter it that Simeon ben Jochai's authorship was exposed and proven a forgery; that Moses de Leon was shown to be the true author? The Zohar soon became the Bible of the Kabbalists, and all later disciples drew from it as from a fountain of living waters.

(3) The sixteenth century found the Kabbala gradually gaining in influence. Its adversaries were either dead or indisposed to place themselves in opposition to the ideas of the age - only too strongly inclined to mysteries, and irrational fancies. Abraham b. Isaac of Granada; Shem Tob Ibn Shem Tob, and Moses Botarel gave voice to the mystic extravagances of Kabbala. (4) Sephardic fugitives, Judah Chayyat, Baruch of Benevento, Abraham Levi, Meir ben Gabba, and Ibn Abi Zimra had brought the Kabbala to Italy and Turkey and won zealous champions for it. Likewise, the enthusiasm evinced by Christian scholars such as Viterbo, Reuchlin, Galatino, and the mystic Pico de Mirandola could not help but react upon the Jews.

The voices that were being raised against the Zohar were powerless before the rapid advance of its doctrines. From Spain and Italy it found its way into Palestine and Poland. In Palestine, Moses Cordovero (רמק"ל) and Isaac Luria (אר"י) became its expounders. And due to their different points of view two distinct schools arose. The former was occupied chiefly with scientific speculations of the Kabbala (קבלה עיונית) in contradistinction to the wonder-working Kab-

bala (קבלה נעשית) which was espoused by Isaac Luria whose fantastic notions of the origin, transmigration and union of souls; of redemption and wonderworking attracted many adherents into his magic circle, befuddling them and and narrowing their vision. Chayim Vital (?-1628) became the exponent of Luria's system, editing the notes of his master and publishing them in his famous Kabbalistic work (א"ת)

In Germany and Poland, two men brought Luria's Kabbalism into repute; Isaiah Hurwitz (Sheloh) and Naphhtali Frankfurter. Likewise Solomon of Moravia glorified the most vapid stories of wonders performed by Luria and Vital in letters sent to Germany and Poland. It was the mystical perversion of Luria and Vital that captured the imagination of Zabbatai Zevi and inspired him with the confidence that he could usher in the spiritual redemption.

Thus at the time of the author of (א"ת), the wonder working branch of the Kabbala (קבלה נעשית) had largely laid hold on the minds of the Jews. To such an extent had the intellect been overpowered by these teachings that in the words of Graetz, (5) Judaism was in a pitiable plight. There was not a single cheering event, hardly a person commanding respect who could worthily represent Judaism. The Rabbis of the period were not outstanding personalities, while those of Poland and Germany were willing to surrender their intellectual heritage to the unprofitable knowledge of the Kabbala. The Jews in all parts of the world were going from bad to worse. Irresponsible visionaries awakened false hopes, deluding the masses with their so-called mission of redemption. So completely had superstitions captivated the people that Rabbis were called upon to write amulets for the exorcism of diseases. A Rabbi, Simon Baki at Casale in Italy complained to his master, Moses Zacut, the Kabbalist, that he had used the prescribed formulas of conjuration for a woman at Turin, supposed to be

(5) Graetz, ibid. Vol.5, p.199.

possessed, without any successful result. Thereupon, the latter gave him more efficacious means viz., whilst using God's name in prayer, he was to hold burning sulphur to the nose of the possessed. The more she struggled against the remedy, the more might he be convinced that she was possessed by an evil spirit. About Luria and Vital there had already grown up stories of such a nature. They were exorcists par excellence. In chapters 76-77 of the Kav Hayashar, Kaidanover relates the account of Vital's banishing of a Ruach from a woman. The century was a time-bleak and dreary-when incredible notions, superstitious fancies, and maudlin sentimentalism held sway. "The intellect had capitulated, letting loose a horde of meaningless practices" Into such an environment, Zebi Hirsch Kaidanover was born and, as we shall see, gave expression in his book to the mysticism that characterized that era.

CHAPTER TWO

THE LITERATURE DEALING WITH JEWISH ETHICS

The Literature Dealing with Jewish Ethics.

Since the Kav Hayashar is primarily a book on ethics containing instruction for those who would lead blameless lives, it has been deemed advisable to preface the appraisal of its contents by an account of the works on morals which preceded it.

Religion and morals are bound together inextricably in Jewish writings. Nevertheless greater emphasis has been placed on the moral aspects. The Bible, Talmud, Midrash, and the exegetical writings are so completely charged with an ethical force that there is hardly a perception of, or relation to life that is not adequately set forth therein. The commands and regulations of religion appear as the means by which the sense of the ethical can be stimulated. However, as far back as the teachers of the Mishna a successful effort was made to treat the ethical motive as a separate discipline, and to further the ethical urge separately.

Following upon the completion of the Mishna, there appeared collections of moral teachings of great and small compass which, exactly as the Halachoths, were subjects of instruction in the synagogues. To these belong the small ethical treatises which in a greater measure than the Pirke Aboth comprise the rules and regulations for the various occurrences of life. In the 10th century, there appeared a book of ethical import - *Sefer Chofetz Chaim*. Nevertheless, it was not until the 13th century that books on morals written in a popular vein, and intended for the masses began to form a separate branch of Jewish literature. Because of the support, and praise given them by the most pious rabbis, these works enjoyed great popularity. Possessing a certain character peculiar to themselves, they are classed as (*ספרים דאורייתא*)

Sifre Musar. They differ from the branches of ethical literature of the preceding centuries in that their material is only partly borrowed from the religious writings, most being taken from the different literatures viz., Greek Philosophy, Indian fables, and Arabian works. These Sifre Musar belong to those centuries and lands in which religious dogma has undiminished ~~away~~, and in which the Jews suffered the most bitter persecution. By means of these books, the authors wished to teach that the religious customs were but a means to the establishment of a moral life. This was all the more imperative since the exigencies of the time caused the subordination of religious knowledge to customs and ceremonies which appeared to many to be the sum and substance of religion. These works may be best described by the statement that they were^{to}/serve as guides to the attainment of a well-rounded, dignified and moral life. Besides their general moral instruction, and exhortation to chasity, moderation, self-control, hallowing of life, they contain exhortations to diligence, work, cleanliness, and to a well regulated mode of life. They require not only care of life, and of the honor and property of neighbors, stern justice, respect for men in higher station, toleration and charity to Jew and non-Jew alike, but also urge the regulation of one's treatment of animals, and forbid cruelty. Occasional stories lend compelling charm to these books. Most of them are written by German authors in Hebrew and Judisch-Deutsch,- the oldest of them being the Testament of Rabbi Eliezar ben Isaac (1050). In the 13th century, Rabbi Jehuda ben Samuel ben Kalonymous (Hechasid) wrote (מ'ת'ון קצ"ו). In this work, the author reveals the depths of the human soul, and man's innermost thoughts, and by sounding the proper note, wins men to the espousal of the noblest in life. The tendency of the times makes it clear why so much of superstitious belief is found therein. About the same time, Rabbi

Eleazar ben Jehudah of Worms, a descendent of the Kalonymous family wrote the Sefer Rokeach. He was the author of the Tosaphot to Baba Kama; of a commentary to the Torah and of religious poetry. Though much of his work is forgotten, his book on ethics endures. In it he reveals his Kabbalistic leanings. Despite his sorrows he pleads for brotherliness to all.

Rabbi Ascher ben Jechiel expounded an ethical philosophy in his will, known as (הנהגה),. His son Rabbi Jehuda also wrote an ethical treatise entitled (אגרת התשובה). It is written in the form of a last testament, and reveals the dangers and trials endured by the Jews.

Moses of Coucy wrote a compendium of the 613 commandments Sefer Mitzvoth Haggadol abbreviated to Semag, in which he urges fairness to non-Jews, and forgiveness. Eleazar ben Jacob of Spiers is the author of (ענין התשובה). The ספרות האור, which was read as a family book, was written by Isaac Aboab. Salomo Al'Ami of Portugal wrote אגרת תשובה והאקונה in which he attributes the expulsion of 1391 to the moral and religious decay of the people. Two works of ethical import whose authorship is unknown are אורחות צדיקים and ספר המידות. Gudeman believes they were written by Lipman Muhlhausen. A book - ספר המידות probably written by Rabbi Matiatia urges reliance on God. Rabbi Isaac ben Eliezar wrote ספר חמידה, while ספר חמדה was written by Rabbi Jochanon Luria. Berachia ha-Nakdan ben Natronai is the author of a book on ethics called ספר.

Rabbi Jechiel ben Jekuthiel of Rome wrote Beth Mid-oth (according to the edition of the work published in Constantinople) or Sefer Ma'loth Midoth. He aims to bring his contemporaries back to moral sanity. A book entitled ספר אגוד whose author is unknown, deals with temperance. Rabbi Abraham Horwitz, the father of Rabbi Jesaia

Howowitz, author of the famous Kabbalistic work, שני לוחות הקרית , wrote a work on ethics entitled ישי נוחלין , in the form of a will.

These together with the קב הישר , are some of the outstanding books in the field of Jewish ethics.

Sources.

Winter and Wunsche - Judische Litteratur, Vol.3; p.627-649.

Zuns - Geschichte und Literatur; p. 122.

Omitted a number of famous
works such as
אגרות אבות by
Eliyahu Vidas + 4 Books by
Joseph Gerondi

Sebi Hirsch Kaidanover, the son of Rabbi Aaron Samuel Kaidanover, was born in Vilna. His teacher, Joseph ben Joseph Hirsch, Rabbi of Minsk and later of Vilna, exercised a profound influence over him, especially in the Kabbalistic trend of his thought. In the Halakah, Kaidanover followed his father closely.

Due to CHAPTER THREE by the author

and forced to languish in chains for years.

SEBI HIRSCH KAIKANOVER

When the family moved to Vilna, which

was then the capital of the Grand Duchy of Lithuania.

He was educated in the Talmud and Kabbalah.

He was a student of the Vilna Gaon.

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ZEBI HIRSCH KAIDANOVER

Zebi Hirsch Kaidanover, the son of Rabbi Aaron Samuel Kaidanover, was born in Wilna. His teacher, Joseph ben Judah Jeidel, Rabbi of Minsk and later of Dubno exercised a profound influence over him, especially in the Kabbalistic trend of his studies; whereas in the Halakah, Kaidanover followed his father more closely.

Due to a base denunciation, the family was thrown into prison and forced to languish in chains for years until a pardon brought their release. Fearing a repetition of their sad experiences, the family moved to Frankfort-on-the-Main where, recovering from the trials through ^{which} he had passed, Zebi Hirsch found leisure to engage in literary pursuits. Here, he edited his fathers works accompanying them with notes, and wrote his book on morals-the Kav Hayashar-which made its first appearance in Frankfort in 1705. He died March 23, 1712 at Frankfort-on-the-Main.

CHAPTER FOUR

A SUMMARY OF THE CHAPTERS

A Summary of the Chapters.

Because the Kav Hayashar, like other Sifre Musar, does not aim to expound a philosophy of life based on strict logical principles, but rather proposes to instil a deep religious sense, and awaken feelings of devotion and piety, the total absence of system in the treatment of subject matter is easily accounted for. Innumerable repetitions occur and many chapters deal with a variety of subjects with no apparent connection between them. Neither a table of contents nor chapter-headings are to be found to guide the reader. It has, therefore, been deemed advisable to give a brief summary of each chapter.

Chapter 1.

A man's wisdom is often employed for the accomplishment of undesirable aims.
An angel in the lowest heaven observes the actions of men and announces her findings to an angel in a higher realm.
A specified time should be set aside each day in order that man may be to himself, consider his ways, and repent.
Let no one who enjoys undisturbed prosperity imagine that he is forgiven of sin. God waits until the measure is full. Then he strikes. The מלאך המוות lies in wait for man at the door. The touching of the hands to the Mezuzah dispels the evil influence.

Chapter 2.

Much depends on man's eyes. Let him not turn his glance upon women. When a house is observed, one should be reminded of the command of the Mezuzah; when animals are seen, the command of sacrifices should come to mind.
To look at an unclean object is to draw that uncleanness to one's self.

Chapter 3.

There are Massehisim who try to waylay people. They gather where there is strife or quarrel.
When one prays in the synagogue, let him select a quiet corner far from those who talk.

Chapter 4.

When interpreting the Torah, let not the darshan read his own, particular meaning into the text. Let him interpret correctly.

Chapter 5.

When uttered with Kavana, the prayer of a righteous man, ascends directly to God.

When a pious man dies, his soul goes through Gehinom in order that the cast off souls may attach themselves to him, and thereby gain their release.

Chapter 6.

The souls of the pious are in league with the man who studies Torah.

The souls of the dead stand over their graves every night, and receive the secrets of the Torah.

Chapter 7.

Man must never feel a sense of pride and security in wealth. Money is evanescent. Death comes suddenly. Upon his death, a man's wife may marry another causing much suffering to his children despite the wealth that was bequeathed to his wife. Nor should one boast of his learning.

Chapter 8.

Prayer is as important as the Torah. It must be uttered with true religious fervor (Kavana). Men's reliance should be on God and not on wealth.

Chapter 9.

Charity giving may avert an evil decree. But the dispensing of it must be without any ostentation. A stranger should always be welcome in the home. To give a morsel of bread, is to reduce the power of the 480 (מלאכי) of destroyers and Lilith.

Chapter 10.

When one makes a party, it is incumbent upon him to invite the poor. It was because Abraham did not invite anyone to his party that he was commanded to offer Isaac as a sacrifice. Job also was made to sacrifice and to suffer because he asked no one to his party. Story found in Tanhuma - A bridegroom averted his own death by welcoming a stranger at his wedding feast.

Chapter 11.

The merit of the Torah and the fathers are the pillars that uphold the world, and by means of which the Jews are sustained. When praying, a man must be clean of body. When in the Synagogue, one must be careful to select a place near a good man.

Chapter 12.

Man should pray with a broken heart so that when he comes before God, he may not be put to shame. To avoid speaking vainly, is to gain the favor of God.

Chapter 13.

Immediately upon awaking from sleep, the hands must be washed to remove evil spirits. The method to be followed in the fulfillment of this requirement.

Chapter 14.

An employer must never withhold the wages of the workers. Is is one of the greatest of sins.

When a man does a good deed, an angel is created therefrom to protect him; if a wrong is committed, an evil spirit emanates.

Chapter 15.

Peace is precious. Cursing leads to misery. Quarrels are to be avoided.

Chapter 16.

Kabbalistic reference to the four winds and their significance to man.

The soul (נשמה) passes through seven compartments. If it successfully reaches the seventh, it becomes an angel.

Chapter 17.

There are eleven causes of uncleanness. 1405 Shgidim repose on the nails of a menstruous woman. Man must avoid contact with her. Rules which are to be observed in the act of intercourse.

Chapter 18.

Quotes from the author of שבו לי ה' . When he was about to die, a man holding a candle appeared to him and announced that his merits and wrongs had been weighed and that God had decreed life for him.

Strangers must be welcomed into the house. Account of Rav Yechiel, who during the Spanish inquisition, lived in a sea-coast town and welcomed and provisioned the fugitives.

Every good deed is chiselled before God.

Chapter 19.

Man is in duty bound to study Torah every day.

By means of prayer, Simeon Ben Yechai averted the death decree of Rav Isaac.

When a righteous man dies, many souls from Gan Eden approach to escort him.

Chapter 20.

Three times each day, the Fathers are revived and they pray for their descendants. Elijah pours waters over their hands.

Exhortation to keep away from ignorant people while travelling. Story of a child who travelled with an ignorant old man, but left him to join two rabbis.

Chapter 21.

He who studies little (According to the time he can spare) and he who studies much are equal in God's eyes provided the former studies למנוחה.

A Bar Mitzva is a great event for on that day a soul from under God's throne is given to the candidate.

Chapter 22.

A sign appears on the forehead of one who performs a good deed. Likewise a mark becomes evident on the forehead of one who commits a wrong. Man is a microcosmus.

The pious are punished in this world that they may enjoy unalloyed happiness in the future world. The wicked are given some joy here to compensate for their rejection from the next world.

Chapter 23.

Through prayer man may secure God's favor for others. Through prayer repentance, sins are blotted out.

Chapter 24.

While walking alone, one should rehearse the Torah. Then the טורף אחרת will be avoided.

Waste places are inhabited by Mazikim.

Chapter 25.

If one is miserly, his wealth is ruled over by Shedim and Mazikim.

Chapter 26.

Avoid eating at the home of a miser. The stranger at the table should be treated with cordiality.

Chapter 27.

Prayer is weighed to determine its fitness to be admitted to God.

One must not neglect the doing of a Mitzvah in order to do some business.

Chapter 28.

When a poor man prays, the doors of heaven are opened to him. Such a prayer has precedence over all others.

Three times during each day, the devils fly to their unclean places. The three times of prayer have been fixed to coincide with their departure from the Avir.

Chapter 29.

He who avoids magic gains the future life.

Chapter 30.

There are four classes of charity-givers (see translation.)

Chapter 31.

God hearkens to the prayers recited in the morning. At that time the sick are comfortable. Punishments are intended to clean the sinner of the uncleanness of the devil. There are certain days upon which the messengers of God bring suffering to the people.

Chapter 32.

These days are: 17th of Cheshavan, 5th of Shevat; 20th of Adar, 25th of Nisan, 29th of Iyar; 16th of Sivan; 27th of Sivan; 24th and 26th of Tamnuz; 20th of Ab; 26th of Ab; and 12th of Ellul.

These are danger days. Evil is potent. A child should be covered when venturing out then.

Chapter 33.

Prayer which the repentant should utter.

Chapter 34.

The things that bring about Heavenly excommunication.

Metempsychosis: Story of a man whose soul entered a dog because he committed adultery.

Chapter 35.

A son's study of the Torah benefits his dead parents. One should always weigh carefully the consequences of his deed.

Chapter 36.

Quotes the Zohar: Man born under certain constellation may be unfortunate. No prayer can change his lot, but God may put his soul in another body created at a more favorable time.

Poverty may be due to sin. On the other hand, a righteous man who is poor, receives a double reward in the future life.

The purpose of this life is to inherit the future.

Chapter 37.

Zoharistic interpretation of the three Mishmarot of night as observed in heaven.

Exhortation to come to the Synagogue and pray with fervor.

Heaven helps those who wish to do good.

Chapter 38.

The various steps taken by each prayer Before it reaches God.
Fantastic interpretations of prayers' entry into Heaven.

Chapter 39.

Appeal for humility.

Chapter 40.

The soul of a sinner is placed in the body of another person, or animal, tree or stone in order to make amends.
To help the poor, should be one's great desire.

Chapter 41.

A definite time each day should be set aside for the reflection and meditation upon the holiness of God.
One should be willing to learn from children.
The Cantors in praying ought to pay more attention to the meaning and not the tune of the prayers.

Chapter 42.

One must always contemplate his end, and by considering the things that hinder repentance, avoid them.

Chapter 43.

The 24 things that prevent repentance(see translation.)

Judge every man, even your enemy *לכף זכות*.
He who urges his neighbor to dispense charity, does more than if he were to give of his own.

Chapter 44.

No one dare reap any enjoyment from the deposit (pledge) of the poor, nor should one act haughtily toward them.

Chapter 45.

Necessity of praying with Kavana.
Story of a woman who thought her husband ignorant, but discovered him to be a scholar.

Chapter 46.

Cleanliness of body is imperative. Uncleanliness is an obstacle to prayer. If garments are obtained through false means, or robbery, they mock the wearer. Tailors must be paid and in return they are to make a perfect garment, and return what goods

has been left over.

The place about the Mezzuza must be kept clean. It is a protection against the Shedim.

Chapter 47.

Repentance emanated before the creation of the world, for without it the world could not endure. Especially on the equinoxes and solstices is it necessary to repent.

Chapter 48.

The Shofar calls man to repentance. Example of a man who humbled himself that his prayer might be accepted.

Chapter 49.

Fasting and its significance.

The blessing that accrues to one who studies the Torah.

Chapter 50.

The poor man's offering is always acceptable to God. Story of a rich man whose offering was not accepted because it was not proportionate to his income.

Chapter 51.

Man's body should always be in a state of purity. When praying, he should ask that his body become the seat of the Shechinah. If a man pervert his way, he becomes amenable to the שטן.

Chapter 52.

A feverish performance of ritual does not imply a pious heart. Story of a woman who seemed modest but turned out to be a harlot.

Chapter 53.

God requires that his children accord him honor. Eight things by which man can rightly honor God.

The Torah must be studied for its own sake and with Kavana.

A room should be set aside in the home for study. Exhortation to avoid philosophy, because it breaks down faith.

Do not put your teacher to shame by delighting to ask questions which he cannot answer.

Chapter 54.

Books must be well bound. Quotes א'ת'ן נא. Wise man dragged from his grave and punished because he had not taken proper care of his books.

Love for teacher should be more important than love for parents.

Women according to the Zohar are allotted separate quarters in heaven.

man's duty
A learned man must be accorded great honor.

Chapter 55.

In order to be cognizant of wrong doing, each one is urged to write down his sins.

Before leaving the home in the morning, the Mezuza must be approached and certain prayers uttered.

Chapter 56.

To swear falsely, is to incur God's wrath.
God created a class of angels to do man's bidding.

Chapter 57.

The Shechinah appears at the deathbed.
Man's morning prayer is announced in Heaven.
The blessing of the Shechinah rests upon him who studies Torah.

Chapter 58.

Story of a rabbi who listened attentively to the interpretation of a passage given by a child, and acknowledged him as a rabbi. This indicates that the Rabbi's love for Torah was so great that he was willing to listen to a child.

Women must be modest else their children will be despised, and poor.

Lilith inhabits the home where modesty does not dwell.

Chapter 59.

The 248 letters in the קריאת שמע are equivalent to the 248 limbs in the human body. Every word of it brings holiness to a limb.

Suffering should be accepted willingly.

A destroyer named Tolah accused the Jews of the sins committed during the night, but the Tamid offering weakened him. Hence the recital of the פסוק תמיד is necessary every morning.

Chapter 60.

The 248 מצוות correspond to the 248 limbs. A mitzvah is given to every limb.

Chapter 61.

Tirade against those who are so gluttonous as to drink wine early in the morning and those who are constantly thinking of the needs of the stomach. Deceit is a great sin and brings down the wrath of God.

Chapter 62.

Chapter 62.

When a man commits a misdeed, his friend should warn him thereof, but the warning should be done in private and not in the presence of many people.

Chapter 63.

If a man's prayers are answered, let him not imagine that he is altogether righteous. It may be that God is tired of his prayers and does not want to hear them any more. If a man's prayers are not answered, let him not be discouraged, it may be that God delights to hear his prayers. At all events, prayer must be uttered from the depth of the heart.

Chapter 64.

The importance of הכנסת ארורים.

Chapter 65.

Much honor is due to the student of the Torah, but the latter must retain his weakness.

Chapter 66.

He^{who} embarrasses his friend in public, does not merit the future life.

To speak evil of the righteous, arouses the Mazikim. There are evil spirits who watch for curses. Let man consider that his life is fleeting.

Those who revile the words of the wise, suffer most severely in Gehinom.

Man should devote some of his time to study. If he is ignorant, let him set aside definite hours in which he can listen to others who warn him against committing sin.

Chapter 67.

Children must be taught Torah and the ways of the world. His home should be a Temple wherein no unholy speech is heard.

Chapter 68.

The difference between Nefesh, Neshama, and Ruach. Each is localized in the body.

It is possible for man to ally himself with Lillith, and produce children.

To read the Shema before sleep prevents Keri.

Chapter 69.

The Machalath appears to man in the day in the form of a charming woman and forces him to cohabit with her. Story of the children of such a union who claimed a portion of the father's inheritance.

Chapter 70.

Man who carelessly throws away bread crumbs exposes himself to the influence of Lilith.
Means for the prevention of Keri.

1. Let the image of one's father be conjured up.
2. Let a ring be made in which certain names are engraved.
3. Dip it in Mikva.
4. Put it on finger.

Chapter 71.

When one is in distress, let him repair to the cemetery. The souls are there to convey the prayer to Heaven. Souls return to their bodies on holidays and the bodies arise from the grave.

Chapter 72.

The shechinah rests on the children who study. Their work is pleasing to God. The school must be kept clean. Method of initiating the child into the study of the Torah. Merit of man who, being childless, raises an orphan; whose home is open to those who wish to study.

Chapter 73.

The soul is judged in Heaven each night.
To study at midnight is to associate with the righteous in Gan Eden.

Chapter 74.

Man is constantly surrounded by those who help him further his thoughts, be they good or bad. Envy is the root of much evil. The angels testify for or against a man. Be happier at the opportunity of doing a good deed than of having acquired a precious stone.

Chapter 75.

The Sabbath observance is most important.
Example of village folk who assembling for Saturday service, speak only of business matters; of teachers who permit the doing of forbidden things because they have been bribed.

Chapters 76 & 77.

The soul is adorned with crowns and garlands before it descends into a body. Story of Chayin Vital, who exercised a Ruach from a woman who had spoken shameful things.

Chapter 78.

Story of Simeon ben Yochai, who said that he had selected his seat in the future life.

When preaching, a man should not emphasize the faults or crimes of Adam, Joseph's brethern, David, or other pious men.

Chapter 79.

Describes the welcome prepared in Heaven when a pious man dies.

The great treat that awaits him in paradise. As he passes away, bands of angels come to escort him to heaven. Even Abraham, Isaac, and Jacob come forth to greet him.

What a man is ashamed to do in public, he should avoid doing in secret.

Chapter 80.

It is said that Ari could, by looking at a man, tell the sins he had committed. If it is possible for a human being to detect sin, how much more so can God.

Recounts the suffering in Gehinom of a man who violated the commands of the Torah. However, his son's piety and study alleviated the distress of the parent.

The Kaddish brings the parent into Gan Eden.

Chapter 81.

The mother is responsible for the ways of the child. Usually she is unwilling to have him punished by his father or teacher.

Chapter 82.

Women dress in the manner best calculated to attract the attention of men.

Parents teach their children French in preference to Hebrew.

Faith in God is supplanted by faith in money. Few ever remind themselves of the destruction of the Temple.

Chapter 83.

All creatures are God's own. Do not kill any insect needlessly. There are Jews who shoot unclean animals for practise sake. That is inhuman.

Do not mistreat vegetation.

The angels called Serafim, are appointed to punish those who despise their fellow men.

Chapter 84.

The rich man who does not acknowledge the greeting of a poor man is a Gazlan. There is no need for pride. Every man should greet his fellowman kindly and impartially.

Chapter 85.

The prayer a man should utter when he awakens. One should be punctilious in the washing of the hands.

Chapter 86.

One should delight in the recital of the Piyutim. To consider them lightly is to shorten one's life. The authors were great men for whom miracles were performed. Story of Solomon Alkabez who was killed by an Ishmaelite, and the body buried in his garden. On that spot a fruit tree blossomed before its time. Through this miracle the slayer was apprehended and hanged.

Chapter 87.

If a man rejoices on Yom Tov and does not give something to the poor, he is despised. The poor should receive a portion of every meal. He who sings *יְשׁוּעָה* with Kavana will merit to behold the face of the Messiah.

Chapter 88.

The month of Nisan is a holy month. No visit to the cemetery should be made. It is the time for repentance. The souls of the righteous pray for men in these days.

Chapter 89.

One must observe Pesach and the removal of Chametz punctiliously.

Chapter 90.

Every one who busies himself with preparation for Pesach, invalidates the Mazikim. We burn Chametz on the 14th because the Mazikim are potent then.

Chapter 91.

Need for the caring and providing of the poor.

Chapter 92.

The counting of the Omer is enjoined because the Israelites were steeped in uncleanness during the forty days, but on the 50th, they were brought out in holiness.

Chapter 93.

Man should never indulge in unrestrained gaiety, but should always call to mind the captivity; the removal of the Shechinah, and the consequent ascendance of Lilith. It would be well to awake during the night or just before the dawn and bewail the dispersion.

Chapter 94.

It is incumbent upon everyone to be particularly sad on the 9th of Ab. Nevertheless, many come to shul with an inexhaustible fund of levity. These people will not behold the coming of the Messiah.

Chapter 95.

He who builds a Succah overcomes the Lilith.

Chapter 96.

An account of Chanukah. For every good deed an angel is created.

Chapter 97.

The fast of Esther is needed to help wipe away the sins which men are liable to commit on Purim when they get drunk.

Chapter 98.

The אבות ואמהות, were created simultaneously in order to make possible the existence of the world.

Chapter 99.

Purim. The story of Esther must be read with Kavana. A holy world in Heaven is revealed at the time of the reading of the scroll.

One should bathe before the reading of it. Custom in Poland of putting on a white shirt and white breeches. Gifts should be dispensed to the poor.

Chapter 100.

The aim of life should be perfection.

Chapter 101.

A man who chastises his neighbor for doing wrong, brings about 4 things:

1. The world is judged as if the people's lives are equally divided between sin and Mitzvah. If one prevents from sinning, the balance is in favor of the Mitzvah.
2. The command אם לא תעשה is fulfilled.
3. The glory of God is enhanced.
4. The soul is carried through 13 doors, and presented to God who blesses it.

Chapter 102.

Describes the Temple that will be built at the redemption.

Satan and his band will be overcome. The evil inclination will be subdued.

The Kay Hayashar

The book derives its title from the fact that it
contains a hundred and two chapters (1-121) whose numerical value cor-
responds to the numerical value of the author's name (121 = 100).

The Hayashar is an acronym of the author's middle name.

The first edition appeared in 1910. In
each edition of 1910, a Japanese-German dictionary was published.

CHAPTER FIVE

Through many editions testifying to its

THE KAY HAYASHAR

of the author's family name.

The book is a collection of stories.

The book is a collection of stories.

The book is a collection of stories.

The Kev Hayashar.

The book derives its title from the fact that it contains a hundred and two chapters (122) whose numerical value corresponds to the numerical value of the author's name ('13 = 102), while Hayashar is an anagram of the author's middle name .

The first edition appeared in Frankfort 1705. In the Sulzbach edition of 1815, a Judaeo-German translation was published for the first time in connection with the Hebrew text. The book has passed through many editions testifying to the popularity it has enjoyed, and maintains down to our times. Like the *Sefer Hama'amar* by Isaac Aboab, it, too became a family book, being read with avidity by both young and old. The fairy-land character of many of its pages and the naive, child-like fancy to which the author often gives expression, sufficiently explain the hold it had upon the popular mind. Stories of Lilith, and the caprices of her associates; accounts of angels and their solicitude for mankind; elaboration of a world-order peopled with nocturnal demons, spirits, and hostile forces; descriptions of Heaven with its enchanting paradise for the righteous, and of Hell with its Satanic environment, and diabolical torture - all captivate the imagination, and help to persuade man to eschew evil. Since the author is thoroughly imbued with the doctrines and spirit of the Zohar from which he borrows profusely, and is in complete accord with the *Sefer Hama'amar* of Isaac Luria and Chayim Vital, it is not difficult to understand his love for the miraculous, and his delight in wonder-working. The Zoharistic world-view forms the colorful background for his moral philosophy. Every truth to which he gives utterance is placed in relation thereto. The following citations are to be explained in the light of this fact:

Chapter 1, verse 20.

And it is well known that the air (א"ר) of the world is filled with the סטורג אהרם and with many נפשות who are made of the sins of man. They hover in the world in the א"ר as it is mentioned many times in the Zohar. And one ought to fear lest in his going to the Synagogue the נפשות should cleave to the man who hurries to go to the Synagogue.

Chapter 5, verse 3.

And in this chapter, I will write concerning the punishment of the soul which the man flecks(soils) in this world. Know that the א"ר of the world is filled with the souls of men who are not yet able to enter their resting place. Just as the pupils of Ari testified that he taught them. Know that the א"ר of the world and its vacuum is filled with souls that have been rejected; that are unable to enter their resting place. One time Ari went to study Torah in the field and he saw that all the trees were filled with numberless souls. Likewise in the field and on the surface of the water, there were myriads of souls. Then Ari asked them what was the reason for their being there. They answered that they were driven out from out the holy circle because they did not repent their sins, and they prevented their fellowmen from repenting. And now they wander (throughout the world) on the earth and in the א"ר. And they heard a Bath Kol announcing throughout the worlds that there was a righteous man in the land, Ari, who had the power to reestablish these cast out souls, therefore they gathered about him to entreat him to have mercy and reestablish them that they may be able to enter their place of rest and not bear their great burden and he promised to do whatever possible for them.

A. Lilith and the Shedim.

In post-biblical literature, Lilith appears as a demon of night. Er. 100b. describes her as a seductive woman with long hair, while Shab. 151b. declares that she goes about at night fastening herself upon anyone sleeping alone in a room. In the latter middle ages, the mystics assigned a more definite form to her. She becomes a nocturnal demon, assuming such shapes as serve her needs, and by her nefarious doings strikes terror in the hearts of people. Kaidanover, disciple of the mystics, marshals the accounts of the activities of Lilith and her ilk, and does not hesitate to record them. Thus, she is pictured as a seducer of men; an enemy of children; an accuser of Israel and an instigator of evil, as the following passages sufficiently illustrate.

Chapter 12, verse 9.

Just as did happen to a Chasid. One of the band of Lilith appeared in a dream to him; and she assumed the form of his wife in order to induce a nocturnal emission. Suddenly the Chasid heard the sound of a fist knocking at the window like that of a man and he awoke. Then did this pious man recognize the love of the Creator who did not abandon his love, but spared him from committing the sin of וְיָצָא.

Chapter 9, verse 14.

Behold our rabbis have already made known that the welcoming of strangers into the home is more important than the reception of the Shechina; for the giving of a morsel to the poor weakens the power of 480 Mashchisim and also Lilith, the mother of the Shedim, who is constantly on the watch to find some incriminating evidence against Israel.

Chapter 10, verse 1.

Everyone who arranges a party on the occasion of a circumcision; an engagement or marriage, or confirmation (וְיָצָא) is in duty bound to invite the poor to the feast, and to welcome them with friendly words. For he who when arranging a party in honor of his son or daughter and does not invite the poor, awakens the accusation of Lilith and Samael so that the host is made to suffer pain and evil decrees.

Chapter 22, verse 1.

We have already stated that the needless emission of semen is a sin. Concerning this, David said, "Turn away my eyes from beholding falsehood; in thy path let me live." The real meaning of the prayer was to have God turn away his eyes from looking upon forbidden objects, i.e., women, so that he might not have an emission at night. That is why he used the word *לֹא* whose numerical value is equal to *ל* which form the first letters of *לִילִית*. He, therefore, prayed that he might not behold the band of Lilith that are called *ל*, for Lilith causes man to emit semen needlessly.

Chapter 56, verse 1.

In the Gemara, it is stated that wild animals come into the world as a result of false oaths. Know, however, that the true meaning of animal as used by the Gemara in this instance is Lilith, the mother of Shedim who arouses in Heaven many evil decrees against Israel. She dwells in the house where the false oath has been uttered, and kills the young children.

Chapter 56, verse 9.

Therefore a man must warn his children and household to accustom themselves to oaths, promises, or the striking of hands (to assume an agreement). He who fears God should pray that his children stumble not by uttering oaths that are false for he who is not particular concerning this, makes room for Lilith that she may dwell in the house and destroy his children. Account is taken of him and his family, and bans are produced against him, and he is constantly mentioned for evil. Therefore he who guards his soul will keep far from such stumbling. He will then merit that God will bless him with prosperity.

Chapter 58, verse 5.

Especially must he warn the women not to let the hair of their heads be seen, for such a sin causes her children to become poor and despised of men. Every home in which modesty is not found, there Lilith lives, causing much harm to the young children.

Chapter 69, verse 1.

It is necessary for man to know that the Machalath and her hand appears at times to man even when he is awake, and she is in the form of a beautiful woman, and exhibits pleasant countenance and has intercourse with him, and children are born who are called Zarim (strangers) and Mashchisim (destroyers), and finally she kills him and his legitimate offspring, exactly as is portrayed in an incident occurring in our days, for in the years 1641-1642, there was a store house standing in the great market place of Posen; its cellar was locked, and no man was able to go into the cellar. One day, a young man essayed to enter, and within a quarter of an hour the inhabitants of that

house found the youth lying dead on the threshold, and the cause of his death could not be discovered; after two years, the Maschese did enter the hall, and when the people who lived there prepared food to boil, they would find in the pots, dust and ashes. After that, they began to assert themselves, and they entered the rooms where the people lived. They took the vessels and menorahs, and scattered them over the floor.

They did not injure the people, but merely aggravated them. Thereafter they entered all the rooms, so that the occupants were forced to leave. A great cry arose in Posen. The congregation were forced to leave, matters rest no longer, and took counsel as to just what could be done. Some attempted magic but it was of no avail. Thereafter a messenger was despatched to the well-known R. Joel Baal Shem. No sooner did he arrive than he began to put them under a ban by the use of the holy name; and forcing them to make known the reason for their coming to the house which is used as a dwelling for people (and not Shedim) since they can only live in an unclean place or in the wilderness. They answered that the house belongs to them by claims that can be justified at court.

They agreed to appear in court. After a day or two had elapsed, the judges together with R. Joel Baal Shem assembled. They heard a voice of one pleading, but no form was visible. Then one of them began to plead that in former days, a man who was a goldsmith dwelt in that house and owned it. While there, he lived with a Shed, who bore him strange children and Mashchisim. Likewise, his true wife gave birth to offspring. But the goldsmith's soul was bound closely with that of the Shed. At times, he was forced to render his prayer negatory, and to leave the synagogue to do the will of the Shad. Once the goldsmith arranged a first night Pesach Seder as was his custom. During the service, the goldsmith left the table and went into the lavatory. His wife soon followed after him to see what he was up to, and looking through the keyhole, she saw a beautiful room, in which a table laden with gold and silver utensils and a bed adorned with all kinds of fine things, and in this bed was a beautiful, nude woman, and the goldsmith was having intercourse with her.

Because of the great fear that had overcome her, the true wife returned to her home in great wrath. Within a quarter of an hour, the goldsmith also returned but found his wife singularly silent. The next morning, she repaired to R. Sheftal, and related to him all that had occurred. The rabbi sent for the husband who confessed that he was living with a shad. He then wrote an amulet with holy names so that the goldsmith was compelled to abandon this strange woman.

Before his death, she appeared before him, and plaintively asked how he could leave her and her children. She then presented a very happy countenance and kissed him. Finally he was willing to give her and her offspring a share of the inheritance. That portion was the cellar of his home. After that, wars broke out in the provinces of Poland from the year 1648 - 1698 and the goldsmith together with his heirs died. And since no heirs are left, we claim to be his rightful heirs, and we claim our share of the inheritance.

The people who dwelt in the house replied, " we bought the house from the goldsmith, but you, chizonim, are not legitimate descendants and your mother, Shedith, forced the goldsmith to live with her".

The decision went forth to the effect that the chizonim have no ground for claim and that they are entitled to a share of the house. Their true home is in the wilderness and not among civilized people.

After that R. Joel Baal Shem banned them and forced them to leave the house and the cellar and go to the woods and wilderness. All this is sufficient proof that when man espouses Lilith or a Shed of the Machalath band, he and his family are uprooted so that no mention is ever made of them. Therefore, let everyone keep away from fornication so that no Shed appearing in the form of a woman may come to him or his children and bring evil upon him.

But he who fences himself in and cleaves to the wife of his youth; who is as a vineyard, Then he is happy and his soul is blessed in that he did not give of his strength to others. A man should be careful not to emit semen needlessly, but if he does commit this deed either intentionally or unawares, let him quickly repent and he will enjoy blessing.

Chapter 70, verse 4.

He who does not carefully guard the morsels of bread induces Lilith (whose numerical value is 480) which, when read backwards becomes (480) with her 480 (bands) associates, and she hovers over the house until the owner is rendered impecunious.

Chapter 90, verse 2.

It is known that Satan and Lilith are constantly accusing Israel and seeking to bring harm upon the people. And the numerical value of Lilith is 480 corresponding to the 480 bands that accuse the Israelites.

It is also a known fact that on Yom Kippur, Lilith has no power over the Jews. Our rabbis say that the word *Yom* amounts numerically to 364, and the number of days in a year is 365, indicating that one day in the year is free of the control of Lilith and that day is Yom Kippur.

God also gave us the command of the Succah. It is written, " On the 15th day of the 7th month is the festival of Succoth. *Succoth* being written without a Vav, amounts to 364. For Succoth reduces the power of Lilith, whose numerical value is 480. Everyone who fulfills the command of building a Succah, invalidates Lilith. Therefore, since on Yom Kippur, Lilith has no power over Israel, immediately thereafter Lilith and her band begin to accuse Israel. Then Israel busies itself with Succoth which amounts to 364, to weaken the power of Lilith. For every Mitzva whose numerical value is 480 renders the Lilith ineffective.

B/ Exorcism and Wonder-working

The following passage clearly illustrates the powers of exorcism attributed to the practical Kabbalists/ The human body is not only the temple of the spirit, but it might become the abode of evil forces whose presence testified to the moral instability of the individual. By means of a special dispensation Ari and his disciples were capable of expelling and banning these evil influences/ And moreover, with childlike simplicity records incidents of such a nature, hereby extolling the greatness of his masters.

Chapter 80, verse 1.

It is reported that in the days of Ari a great fear overcame the wicked because by looking at them he could tell them every sin which they had committed since they were fifteen years of age/ Even though a man merely thought of a sin, he could tell it. The wicked would flee from him because of the shame they felt, in that he might observe them and make their transgressions public.

Chapter 77.

It happened in the days of Ari, who had a well learned and great disciple, Rabbi Chayim Vital, that a woman was brought into the Beth Hamedresh who was stricken with a serious disease and it was not known whether it was due to a Ruach, a Shed or some other force. Ari saw that which possessed her and declared that the Ruach of a man was enclosed in her? He then despatched her to her home/ Towards evening, Ari instructed Chayim Vital to go to the woman and exorcise the spirit. He advised him to act in a subtle manner towards the Ruach because the latter is a great prevaricator, lying three times when asked its name. Ari instructed him in the secret arts of names by means of which he could bring forth the Ruach. Vital went there in the evening and before he entered the home of the possessed woman, the Ruach spoke to the men who were there and said, "You will see that Vital will come here to drive me out of the woman, but I am not afraid." He spoke this loudly and haughtily as was his want. All this happened before Vital came. No sooner had the Ruach spied Vital then he began to tremble, and, falling upon his face said, "Rabbi, I am not worthy to behold your worthy face." Then Vital asked, "Who are you." The Ruach made answer, "I am so--and --so." But he lied/ In answer to the same question put a second time and then a third he also spoke falsely. But at the fourth, he gave his true name.

Then Vital began to mention the holy names, and the Ruach speaking harshly and with much obstinacy said, "I shall go out immediately." It was the intention of the Ruach to leave by way of the neck. He intended to pierce the signs of the women and after extinguishing the lights in the room, to injure anyone there. Vital, however, understood this intention and said, "It is my will that you go out through the small finger of the left foot of the women." The Ruach declared that he would obey. Vital knew that the Ruach was lying and that it intended to kill the women. Immediately he decreed a Cherim that it should not go forth since he knew that if the Ruach did go forth the woman would die. Vital left the matter thus and went to pray in the home of Ari. At the conclusion of the service Vital told Ari all that had occurred. The latter told Vital that all this had happened because he went to the Ruach at night and not during the day, (The night being the time when the Chitzonim prevail and the Dinim and Ruchoth are powerful.) After that Ari bid farewell to Rabbi Vital, accompanying him as far as the door, (A thing which he was not accustomed to do for the other students.) On the morrow Vital proceeded to exorcise the Ruach which was forced to go out through the small finger of the woman's foot. The men and women beheld the Ruach which was like a thread of fire and heard it cry aloud and weep because of its deeds. Vital asked it the reason for its being transformed into a Ruach. It answered that during its life time it had been a man of evil tongue and a liar. It was then asked why permission was granted it to enter this women and lodged there. To this it made answer, that the appointees gave it the necessary consent. Previously it had been lying in the dust that covered the chimney and was forbidden to enter any person, until finally this particular woman came to prepare fire for the cooking of food for the Sabbath and she was singing foolish songs. Because of that the Ruach was given permission to enter her, dwelling within her for three years.

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C. Social and Religious Conditions of the Times

Incidentally, the author throws some light on conditions prevailing in his day. He bewails the religious torpor of the people; their lust for wealth; their desire for secular knowledge instead of Torah; the undesirable business methods employed by some; the unscrupulousness of congregational heads who rob the funds entrusted into their care, and the immodest dress of the women.

Chapter 82

IMMODEST DRESS OF WOMEN:

Our rabbis say, "Because of four things our fathers were redeemed from Egypt--because of the merits of the pious women; because the Israelites did not change their names nor their language; and because they maintained their faith in God." Therefore it is clear that the final redemption will also come about through the merit of the women. It is incumbent upon them to be more modest than the men and that they follow not the bent of their inclinations in regard to their dress through which men are led to err when they cast furtive glances at them. They add sin to transgression by walking with necks erect and bare to the breasts. Who can tell the severity of the punishment which will be theirs? These women cause much distress to their husbands for some of them cannot afford to clothe their wives with the same lavishness of their neighbors. Nevertheless they are indifferent to their straightened circumstances and cause their husbands to bewail their fate. Finally the husband is compelled to go in debt, or to commit some forbidden act in order to secure money so that his wife may be provided with the beautiful garments that her friends possess. Not being able to pay his debts, he is apprehended or forced to suffer other indignities. Therefore must every modest and decent woman see to it that her conduct be ever modest and irreproachable, so that she may merit to have prophets and pious men as offspring.

THE TEACHING OF FRENCH:

THE third merit that furthered the redemption of Egypt was the fact that the Israelites did not change their language which was Hebrew. But now, I observe a great hindrance brought about by many people. We have it as the instruction of our fathers that every man must teach his young son all things in Hebrew. But alas there are many who teach their children French and other languages. When the youth grows up the father pays little heed whether his son goes to the synagogue or not. His only concern seems to be with French and the other tongues. Even though we have it that the Sanhedrin were able to speak

seventy languages so that we must conclude that they studied them, nevertheless the language and study of the Torah was their fundamental concern. But in these times, the study of French is all important and the study of Torah only incidental.

DECAY OF FAITH:

The fourth merit by which our fathers were redeemed was their faith in God. But in these days I notice that only one in a thousand puts any reliance in God. Rather do most men rely on wealth and on man in whom there is no help. This brings it about that the poor are in deepest penury, and the rich grow ever more prosperous. Because of this no one puts his faith in God. The flatterers continually assert that they rely on the rich. They do not recall the destruction of the Temple, nor do they pray for its restoration. If their reliance were on God they would constantly mourn the destruction of the Temple. Therefore man should see to it that he delay not the redemption. Let him have faith in God. Every one who is careful about these four things by which our fathers were redeemed merits to hasten our redemption. For the redemption will come about speedily in our day through the merit of these four things.

Chapter 7, verse 18.

INJUSTICE PRACTICED BY HEADS OF THE CONGREGATIONS:

One thing brings about another. There is a person who always wishes to lord it over others and who makes no distinction between good and evil. His one desire is to establish his preeminence; to vitiate judgment and pervert judges. This perversion of righteousness suddenly inclines a man to death. Because of his pride, he speaks unrestrainedly to the wise who come to rebuke him. This sin is to be found among many, especially among the parnassim of congregations who are so proud that they inflict humiliation upon the rabbis. (The author, says the translator, refers to conditions prevailing in his day when the heads of the congregations did not conduct themselves properly. But in my time the government keeps an open eye upon them.) but suddenly they will be consumed and will pass out of the world as a fleeting shadow.

Chapter 9, verse 4.

The congregations composed of the descendants of Abraham, Isaac, and Jacob are being crushed, humbled, and forced to go about naked and barefoot because the officers of the congregations rob the ~~synagogues~~ assessments. They also enter their homes and rob all that they lay hands on. They leave the owners despoiled of clothes and in need. They even take the talith and kittel and sell them cheaply leaving nothing behind them save sufficient straw for a bed. In time of cold or rain trembling and weeping overcome the victims. If the Marbis would also assist in contributing toward the funds, then the burden would not be so heavy upon the middle class and the poor. There is still a more serious transgression in that the officers eat and drink by using the money taken from congregational funds. They also furnish their childrens dower and gifts to bride and groom. All this is nothing less than robbery and extortion.

DISHONESTY OF TAILORS:

Chapter 46, verse 5.

Just as the owner is in duty bound to pay wages when due so must the tailor be careful not to spoil a garment or keep anything of it even though some goods remain. He must return everything. Nowadays it is a common practice for tailors to steal. They, ipso-facto, commit two transgressions. In the first place they spoil the garments. In the second place they transgress the prohibition, "Thou shalt not steal." For them this prohibition is tantamount to a permission. They do not even contemplate reforming and confessing because they are steeped in sin and are not aware that their punishment will be severe.

CONDITIONS PREVAILING IN THE VILLAGES:

Chapter 75,

Our rabbis have said, "Had Israel observed the first Sabbath, no nation or foreign tongue would have dominated them. If Israel were to observe two sabbaths they would be redeemed immediately." For the precept concerning Sabbath observance is the weightiest of all commands. Everyone who properly enjoys the Sabbath will be given a boundless inheritance. I have observed customs among the Israelites in many of the scattered villages which besmirch the honor of the Sabbath.

In the first place I have seen many who on Friday night go into the taverns and eat and drink until they become as drunk as Lot. Then they return home, but because of their drunken state are not able to recite the Kiddush. We have it that three things testify against each other. They are: God, the Sabbath, and Israel. We are apprised that he who testifies must do so while standing, but a drunken man can hardly stand erect. and would it be pleasing to God to have a drunken man come before him and render praise to him and declare that the Sabbath is as important as the 613 Mitzvoth! Therefore he who would guard his soul must keep away from such a sin.

There is another sin in that villagers who live in open villages carry things from their own houses to the house of non Jews, and from non-jewish homes to their own, and they consider these things permitted since that particular Jew is the only one in the city and no other Jews live near him permanently, and it is believed that the presence of non-Jews does not prohibit him from carrying things; such people do not know the law thoroughly. For we have it that when an Israelite lives in a place where no other Jews dwell he is permitted to carry things throughout that city, (Provided that city has walls and gates and is surrounded in the proper way.) but in the scattered cities and villages he is not permitted to carry anything from his door to the street because it is absolutely forbidden. Therefore every God fearing man must make known to the villagers and especially the Randarim that on the Sabbath they are forbidden to carry anything in the villages.

Thirdly, I have taken special note of the ways of the inhabitants of villages who are separated by great distances from each other. On the Sabbath they assemble in the synagogue for prayers. But they are concerned with the vanities of the world. One tells how he bought horses at a low price. Another tells that he acquired a cow. The conversation is entirely of business matters despite the instruction we have that our speech on Sabbath shall not be as the speech of the week. Week days, they see nothing of each other. But when they get together for the service on Sabbath they concern themselves with worldly matters. It would be much better for them to remain at home and sleep. They would then be prevented from speaking of vain things. This stumbling is observable among many villagers.

Still another infraction is apparent to me in that in some places people walk to or three hours from one village to another for service and say that it is within the Sabbath limit. But I know that the distance represents three of four Sabbath limits. Therefore I declare that in all places where it is a tradition attested to by the inhabitants that a pious well known man permitted them, (Since he himself measured the distance.) then only is one permitted to go out on Sabbath. But people must not rely upon the decision of an ordinary teacher or upon one who does not know how to answer questions of ritual. Nowadays there are many who give permission to forbidden things because of flattery or bribery. Therefore let every man be careful to avoid such stumbling. Let no one walk on the Sabbath from place to place until he receive the necessary permission from the Rabbi of that province.

Fourthly, I have seen a great sin among the villagers and among some of the congregations of Israel where they direct their attention to the honor of the Sabbath by all possible means. They send their meat which is to be roasted to the baker who is a non-Jew because stoves are not to be found in the possession of the Jews in those provinces. Through this they commit two transgressions. The first being the fact that the meat is sent to the baker by means of a maiden. The second concerns itself with

717'. For this prohibition was enjoined by David and Samuel.

D. Method and Style of Writing.

The one hundred and two chapters which comprise the book are presented in the form of short sermons. They are usually introduced either with a Biblical verse or a quotation from the Talmud after which follows the Zoharistic interpretation together with illustrations from the Zohar or the writings of later Kabbalists. Many verses are introduced with the words, "אשרו רזי". The homiletic twists which are brought into use reveal great hermeneutical power and declare the author to be well versed in the intricacies of the Kabbala. Aside from frequent quotations from the Zohar and the writings of Aḥi and Chayim Vital, Kidanover inserts references from the following works:

(פירק א) רכב אליהו ; (פירק ב) אתיות דר' עקיבה ; (פירק ג) ספר חסידים ; (פירק ד) גבעת הסוד ; (פירק ה) שולחן ערוך ; (פירק ו) נאעמי הנצוח ; (פירק ז) ספר הולך תמים ; (פירק ח) ספר החינוך ; (פירק ט) סוד הרזים ; (פירק י) ספר החרדים ; (פירק יא) שבולי הלכות ; (פירק יב) ספורי כלי חסד ; (פירק יג) ספר היכלות ; (פירק יד) ספר משנת חיים ; (פירק טו) ים של שלמה ; (פירק טז) ספר רזיא ; (פירק יז) ספר חסד לעבודת ; (פירק יח) סדר ברט שמואל ; (פירק יט) תורת חיים

Fiction and fancy are so frequently resorted to that the light of moral truth is often obscured. Nevertheless many a chapter is redeemed by its final verses which usually sum up the thought and, in terse language, convey to the reader a lesson in blameless conduct and true religion.

EXAMPLE OF AUTHORS METHOD:

Chapter 2.

David says, (Psalm 119, verse 37.) "Turn away my eyes from the sight of falsehood. On thy way do thou give me life." Man should know that many things are dependent on sight. Therefore it appears to me that it is necessary to be careful about this when one first arises from sleep. When his eyes alight upon the houses he should be reminded that God gave the commandment

concerning the mezuzza. Likewise the commandment concerning a parapet about the roof of the house. When one leaves the house and comes upon clean cattle fit for slaughter, he should be reminded that God commanded us to bring sacrifices. But if he comes upon unclean cattle and beasts, he should recall that the eating of them is forbidden. Every man is in duty bound to sanctify his sight according to his knowledge and training. This is a matter of great importance for it brings the eyes into holiness. Just as he, who, contemplating words of holiness, makes a garment that his eyes may look upon holiness so obscuresly when a man looks upon forbidden things and strange women he brings himself into great uncleanness. A proof that the sight may blemish is to be gathered from the fowl called *בת היערה*. When her eggs are placed before her, as she stares at them the egg splits and there issues from it a fledgling. Therefore our wise men have instituted a fence and limit that a man should not look upon a place of evil so that he may not sin, i.e. upon women and girls that bring man to Keri. Therefore David said, "Turn away my eyes from the sight of falsehood. On thy way do thou give me light/" The letters *א* amount to the sum of *ו* and *ו* form the first letters of *אשר*. Likewise Lilith with her band are called *חבלי שוא*. The *בשרי* have already written that there is a wonderful talisman to save one from this transgression. Man should picture to himself as if the name *יהיה* were written before him with black ink. The preacher advised the Rav of Beth Joseph in order that he may at no time come to the sin of Keri that he should picture the form of his father standing before him. And he brought proof from Joseph the Righteous, who sought to lie with Potiphar's wife, and there appeared before him the form of his father by means of which Joseph was prevented from sinning. It is to be found in the Zohar that there is an appointee who is called *ארי* because he persuades people to look upon adultery and fornication. After the man dies and is buried the appointee comes and causes the soul to return and taking the man with great cruelty breaks the bone of his eye and takes away the eye. After that he judges him with severe and bitter punishment. The holy Ari said that there is a small bird called in the Torah *ארי* because he sees at a distance. Concerning this bird our Rabbis have said that it is called so because it sees a great distance, and satiates its desire by its sight. Therefore the punishment of the man who looks upon a woman is that his soul should be lowered into the bird and should bear great pain. Know that for every sin there is a cause which brings this sin to pass. There is a cause which brings man to look upon women—a thing forbidden—viz. When a man looks upon unclean things so that his eye is sated, (this causes him to look upon strange women.)

Even though man has permission to look upon the various created things that come from distant provinces, (Our wise men have established a rule and made a blessing, "Blessed be he who makes the different creatures.") nevertheless he may not sate his eye by looking, but may only behold them for a short while because the light of the eyes is like the four colors which correspond to the letters *יהיה*. If man looks upon unclean things he draws to himself the spirit of uncleanness

that hovers above them. This causes him to look upon that which is more unclean which in turn causes him to err. Therefore our Rabbis have enjoined us not to look upon a wife in her menstrual-period for the uncleanness of menstruation that attaches to the women in the days of her uncleanness brings loathsomeness to the sight of man and causes uncleanness to his eyes. A proof for this is to be found in the fact that a menstruous woman looks into a new mirror her act causes a spot to appear which it is impossible to remove. Likewise our wise men have forbidden us from looking into the face of a wicked man. One must accustom himself to rest his eyes on a thing of holiness. Then he attracts to himself holiness and gives great light to the four corners of his eyes. It is good for man to look to the heavens in order to see the works of the Lord as is stated in the Zohar, "Said Rabbi Elizer, the son of Rabbi Simeon ben Jochai, 'Once I was walking along the strand of the sea and Elijah came and said, 'Rabbi! Do you know what is meant by the words, 'Lift up your eyes above and see who created הַשָּׁמַיִם .' By הַשָּׁמַיִם is meant the heavens and their hosts which God made. For he said to man that he look up to them and bless their creator. 'For I have seen your heavens the work of your hands the moon and the stars which thou hast formed, O! Lord our God, how wonderful is thy name throughout the land.' The pious are accustomed to look upon the heavens when the stars come forth and begin to shine. Then they say, 'How manifold are thy works O, Lord.' And especially when the sun begins to shine is it necessary for man to look upon the heavens for then the מַלְאָכִים and the Chitzonim and Dinim are awakened because of the strenght of the sun. Likewise when the moon begins to shine then the מַלְאָכִים not being able to see in the light of the moon and which hover over the world in power and strength hide themselves in the shadow of the moon. Therefore is it said, 'The sun shall not smite thee by day nor the moon by night.' Therefore man should direct his thoughts when praying in the morning, 'He who causes light to shine upon the earth and its inhabitants with mercy.' to think that the lights should shine with mercy and that no harm should come to any man because of them. Therefore it is necessary for man to be careful about the look of the eye and about his speech which is accounted as action. When he goes to the synagogue he should speak no superfluous words with his neighbor and with one with whom there is no need of talking. This is a wonderful means by which God will receive his prayer in mercy."

We find in the writing of Ari that he commanded his pious pupils especially Rabbi Isaac Ashkenazi that he go to the village of בֵּית שֶׁמֶשׁ to the grave of Rabbi Jehuda Bar Ilai and there the latter will reveal to him a chapter of the Zohar. Ari commanded him not to speak while walking with any man. Rabbi Isaac Ashkenazi went and prayed and performed all the acts necessary for unifying God and spread himself out over the grave, but no voice or answer came and he returned disconsolate to his teacher and said to him, "My master! I came to grave of Rabbi Jehuda Bar Ilai and I did all that you advised but answer came from him." Then Ari made answer, "Did I not see you speaking on the way with an Arab and not only that, but he not having greeted you, you greeted him first. Did I not command you that you do not speak with anyone?" Rabbi Isaac Ashkenazi recalled that his

that his master's words were true and he admitted them. This is sufficient proof that speech and sight blemish. And even though we are supposed to greet everyone in the morning even before prayer yet must everyone see to it that he curtail his speech as much as possible. This is a wonderful and reliable help to the acceptance of prayer by God.

Chapter 39.
Lesson in Humility.

The Midrash Rabbah to **נחמיה** commenting upon the verse "And Abraham was old, advanced in days," states, "Said Rabbi Abba, 'There is a man who is old but without days, and one with days but without age, but in the case of Abraham he had both age and years.'"

It appears to me that this verse is to be interpreted as follows: The word age (**זקנה**) indicates the number of years and the word days (**ימים**) refers to good days. There is a man who merits age, i.e. length of days, but does not merit days, i.e. good days, for he wastes his years in anguish, poverty, penury, and trouble. There is a man who merits days, i.e. good days with wealth and prosperity, and he is blessed with bounty but his days are not prolonged to age. As regards Abraham he merited age and good days. This is a simple explanation, for Abraham was blessed with a share of good even in this world just as our Rabbis have said, "Three men did God allow to have some taste of the future world while being in this world. They are Abraham, Isaac, and Jacob, for he blessed them with everything." In truth I heard from the Gaon Rav Yudel, head of the congregation of Kavli, that he interpreted (according to the Zohar.) referring to the verse concerning Jacob, "And the days of Israel approached to die," as follows: The Zohar asks the question, "How many days are required for a man to die?" For, behold in one hour the soul of a man leaves this world. The meaning of the interpretation is: When a man departs from this world all his days come before God to give an account, not one being missing. When a man has been righteous so that the fear of God was stamped upon his heart constantly from day to day; when his love cleaves to God and he gains perfection in the study of the Torah, in the fear of Him, in the performance of Mitzvoth and good deeds, then those days are crowned and clothed in glory and honor and are fit to approach the King of Kings to present the qualities of this pious man who did not let one day pass without the Torah, Mitzvoth, and the doing of good deeds. This is what is meant by the verse, "And the days of Israel approach to die," meaning that all the days of Jacob approached before God. As for the wicked who do not consider the service of God, and waste their days in vanity following the urgings of their desires; who because of sin corruption and deceit cease to contemplate doing good, the days of such people hide and are ashamed to come near God. Then they are judged with severe and bitter judgments because of the missing days as measured by the number of the years of their lives.

As regards the interpretation of Abraham--there is a man who is aged--a sinner--one who has lived many years, but does not come with his days for his life has been spent in sin and transgression and his days hide and keep far away so as not to approach God. On the other hand, there is a perfect pious man who comes before God with all his days, with his study of the Torah, and the faultless performance of Mitzvoth; but alas he does not come with age for he passed away in youth. But Abraham was blessed with length of days, meaning: that all his days came before God glorified with actions that were good. This is the meaning of the verse, "And Abraham was old." He merited old age and came with all his days. Therefore let man be careful that he prevent not one day from coming to account before God, for suddenly he will be caught in the snare of the fowler and will die. Let him know that all the hints which our Rabbis have given are the very essence of the Torah. But the Torah to us is merely as a garment. Likewise the affair of Jonah who was thrown into the sea and after that entered into a big fish is a reference to the soul of man as is illustrated in the Zohar. You will find that the statement that Jonah went down to the ship is a clear reference to the soul, (Likened to Jonah.) for it descends into the body of man. Man in this world is reckoned as a ship traveling on the sea and beset by dangers. Likewise many mishaps befall man in this world. Many messengers and accusers are arrayed against him in the court of heaven because of his sins and transgressions. But man is seemingly indifferent, for he continues to pile up sin upon sin and thinks that he will not be brought to judgment as if no account is taken in heaven of his perverse deeds. But the truth is that God is silent until the measure is filled. At that time will the severe judgment become even more onerous, and the wrath of God will suddenly be decreed against such a man just as in the case of the storm which overtook the ship of Jonah. "Suddenly the storm became violent, threatening to break the ship." Of such a nature is the decree of God's judgment which comes to man, suddenly causing the body to quake so that it becomes inflamed and warmed and the victim takes to his couch of sickness and a deep sleep overcomes him.

This is exactly like the case of Jonah who went to the side of ship and fell asleep. While he was lying on his bed of pain, a spirit began to beat in him. That spirit was none other than the evil inclination which arouses the heart of man that he may not be indolent in thinking of repentance. Verily, the day of death is not far distant. As regards the statement, "And the captain of the sailors came nigh unto to him." that is the evil inclination which controls the body. "And the captain said to him, 'Why do you sleep? Arise! Call upon thy God!'" Now is not the time to sleep for you shall be taken to judgment for all that you have done in this world. See to it that you confess before your creator. "What is thy occupation?" The interpretation is: Remember your work which you have done in this world; how many falsehoods and forgeries you have perpetrated. Confess and do not pride yourself for you can observe that the day of death approaches. Cast aside your pride and exaltedness. Recall that you have been created from an ill-

smelling drop. As for what was asked, "Whence comest thou? What is thy country?" Consider that you were created from earth and unto earth shalt thou return. "From what people art thou?" Reflect whether the merit of the fathers can protect you now, in this time of distress. All this is due to the arousing of the evil inclination that stirs the heart of man during his illness. (I wish to uphold the explanation of the Midrash to the words, "And it was very good." that it refers to the angel of death. Because of this he said it is very good. This was the evil inclination for at the time of death even the evil inclination becomes good and arouses man to confess.) At that time let him reflect that the Beth Din of heaven and the informers plead merit while the accusers mention his guilt and they argue in the presence of God. If the decree is made in the favor of merit, well and good; but if it be decided that he is deserving of death then it is said concerning those who argued in favor of merit and who troubled themselves by going forth to help him, "And the men plied their ears to return to dry land, but could not." They had not the power to bring him to dry land when he arose from his bed, for his decree had already gone forth from the Beth Din. At that time three appointed angels went forth, one who records all the merits and demerits; one who takes account of the days of his life; (For all of one's days are taken into account.) and the third who was with him from the day that his soul was placed in his body in the innermost being of his mother. The decree of judgment is not silent until it is executed and the man dies, just as is found in regard to Jonah, "And they lifted Jonah." Meaning that a man is carried to the grave. Then declarations are made at the bed and as he is being taken the announcement is made, (If he is meritorious.) "Give honor to this holy prince, may he enter in peace." That is what is meant by the verse, "Thy righteousness shall go before thee." i.e. before your bed. If he be a man steeped in sin, then announcement is made, "Woe to such a man. It would have been better for such a man not to have been created." For it is written concerning him, "And they cast him into the sea, and it ceased to rage." These men brought him up to the cemetery, "And the fish swallowed him." That is the same as their burying him. The first three days of his interment, his entrails burst. After three more days that obnoxiousness is turned to his face and he is told, "Take what you have given me. You have eaten and taken drink, but you gave not to the poor. All thy days were as festivals but the poor were hungry for they did not eat with you." "Take what you have given." refers to the verse, "And I will scatter dung upon your faces."

After that, appointees come and bring back the soul into the body where it remains thirty days. On the twenty-seventh day the body is judged with severe pains. The judgment concerns itself with the sins he committed with his eyes; with his hands; with his feet; and finally with his body. At the end of thirty days the soul goes to heaven to render an account and to receive the decree of Gehinom and the other decrees. The body is forced to endure severe suffering because of the worms. When a man departs from the world, seven severe judgments pass over him: 1. When the soul leaves the body. 2. When they carry him to the cemetery and the angels make known the evil deeds which he has committed. 3. When he is lowered into the grave. 4. His suffering

during the first thirty days. 5, The worms that prey on his body. 6, Gehinom. 7, The soul having been cast forth from the holy temple comes back to this world and finds no rest until all the sins are erased. Therefore it is incumbent upon every man to recall what will finally overtake him; how many pains: how much fear, trembling and quaking until the soul reaches its final resting place. Concerning this the Zohar remarks, "Man should always pray and daily say, *אני חוטא* and the one hundred and third and one hundred and fourth psalm, also, "May it be thy will that thou forgive and pardon me of all the sins which I committed either with my eyes, my hands, my feet, or with my body--so that when the time come that I shall depart I (shall not) be able to Bless thee and repent. Therefore I pray that thou do not punish me after my death and that my soul may enter the Garden of Eden without fear and that it may bless thee."

Chapter 67. Homily on the Shema.

It is written, "And you shall teach them diligently to your children." This is an admonition to the father that he is in duty bound to teach his son, and to sharpen him in dialecticism in order that he be not ignorant of the Torah. But if the father be not learned, then must he fulfill the commandment, "And you shall speak of them." Which implies that he should speak with the teachers that they teach his children well. He must likewise train his children in matters of business and manners in a most careful and punctilious way that he may not transgress one iota of the Torah. "When thou sittest in thy house." Meaning that man should conduct himself at home in the fear of God; that his home be wide open to the poor; and that his household be not accustomed to speak evil things. Let no curse or oath be heard in his home. "And when thou walkest on thy way." Meaning that man should study Torah according to his mental capacity and give charity according to his ability. As we find in the case of Jacob who, going out to meet Esau, provided himself with gifts and entreaties and prepared for war. Gifts refer to charity to the poor which are considered as gifts to God himself. Entreaties mean prayer to gain the favor of God. And prepared for war refers to the wars of the Lord. By means of these he weakened the power of Esau and the *אויב*. "When thou liest down." Meaning to conduct himself in holiness and to focus his attention solely on the name of God in the Shema of the night, and should sanctify himself at the time of cohabitation. "And when thou risest up." Meaning to be diligent in arising and praying and singing praises to God because He has caused his soul to return. After that he may busy himself in worldly things and in his business affairs. Therefore it is well for man to prepare himself with these three things, (Gifts, entreaty, and war.) Gifts meaning a gift to the poor before the morning prayer which is called entreaty. After that he should set aside specified times for the study of Torah which is called war. How can I increase the greatness of the merit of Milchanoth Adonai? It is stated in the Zohar that when Rabbi Eleazar fell sick, that day happened to be Sabbath eve and Horkenos, his son, sat at his right side while his father revealed some deep and secret things. The wise men of that

CHAPTER SIX

EXCERPTS DEALING WITH MORAL PRECEPTS

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A. Modesty

True humility was considered the sine qua non of a pious life. Neither wealth nor learning nor intellect were deemed sufficient. To boast of the possession of one or all of these gifts was to build one's character on sand. Resignation, self denial, and humility are the desiderata. They alone can be termed enduring qualities.

Chapter 7

In Lamentations it is said, "The Lord has given me pain all day." Our Rabbis interpret it by saying that the verse refers to the Shechinah which cries out the whole day against the men of pride who prolong its exile, (For it is the will of the Shechinah to do good and not evil to men and because of their sins it is made uncomfortable and is oppressed. Therefore we call it by the name of the "Captivity of the Shechinah") That is what is meant by the verse, "And my beauty is transformed to a destroyer." The men of pride make of the word רִיב (beauty,) דוּחַ (pain). BY these few words man can understand to what degree evil may be brought through pride. Therefore, man should reflect that it was to no little purpose that our fathers said that every one who exalts himself is as an idol worshipper, since man is subservient to, and his soul is given over to, the Chizonin and devils from who it is difficult to detach oneself.

Therefore let the wise man put it into his heart and become wiser in order to understand the sin and the punishment that is meted out to him who exalts himself. If he exalt himself because of his wealth, has not God said, "To Me belongs the silver and the gold." God can take it unto Himself in the twinkling of an eye. We have seen many rich men killed because of their wealth for the robbers turn their eyes to them to pursue them and to inflict painful injuries and as a result of such severe punishment, they die. Some of them were not even accorded burial. This wealth proved a bad thing for them. We have seen many men who went on a journey and no harm befell them. However harm did befall the rich man who was lost because of his wealth. Why has not man reflected that there are many men whose worry and labor bring no sleep to their eyes. By day the heat consumes them and the cold by night. They trudge along in darkness and in rain and in snow until they finally acquire some thousands of coin and are about to rejoice in their share and to enjoy the fruits of their labor. Suddenly death comes upon them and forces them to separate themselves from everything. They depart

leaving their wealth to others, wealth for which they labored and gathered gradually by the sweat of their brow and now must leave to others. Some times this rich man's wife appropriates his money because of the marriage contract and after his death marries another man and hands over to him her wealth. The children of the deceased husband go about barefoot. Their clothes are torn and tattered. They derive no pleasure from their father's money and are forced to see their mother eating and drinking with another man, and deriving pleasure in his company. But the orphans sit by the fire and behold their mother feeding herself with meat and wine and other pleasant things. Would that even the remains of her eating could reach them. The children sigh and say one to another, "Was not all this wealth our father's? Yet we cannot recover it." Let man remember what may speedily overcome him by God's decree. Just as I have seen with my very eyes that there were many children who grew up with comforts and these very comforts were changed to affliction and trouble. After the death of their father they wept over his grave, but there were none to help them. The dead are compelled to give account of their sins and transgressions. Let everyone take this to heart. Especially let no one be proud of his wealth.

If a wise man wishes to boast of his wisdom let him recall how many wise men stumbled because of their wisdom. The more they plan to act wisely, the more surely did they fall into a trap; through a word into a snare from which they could not extricate themselves. This happened to many who wanted to be clever before kings and officers. They were trapped. But those who minimize their greatness and say, "I do not know." they enter in peace. Since that is so, what is wisdom to the wise man? As for the wisdom of this world no man is fed with it. Therefore it is necessary for man to reflect that suddenly there may come a time when his wisdom will become dim, i.e. the time when he will take to his bed and his mind will not be clear because of the severity of the sickness. Then a child will be wiser than he and his wisdom will not save him from the angel of death. What advantage will then ensue from his wisdom? Therefore let not man boast of his wisdom.

If a man boast of his knowledge of the Torah in which he is capable, quick and profound and in his imagination there is no one like him and does not see that there are students in this very generation as good as he, let him realize that in comparison with the Tanaim and Amoraim they are all as layers (shells) of onions. Yet these teachers were modest as can be seen in the Talmud and Midrash. Because of such modesty they merited the crown of the Torah. If a man pride himself on his learning, he gives strength to the *אורח חיים* and every *אורח* of holiness flees from him.

B. Respect for Teachers

Chapter 65

Our Rabbis say, (In Aboth.) "The world is judged in goodness and everything is according to the amount of actions." My father, the well known Rabbi Aaron Samuel Kaidanover explains this verse according to what is found in the Gemmora Kiddushim that a man should consider that half of his actions are deserving of guilt and half are meritorious. If he performs a good deed it is well for he inclines himself and the world to merit. If he transgresses, Woe unto him for he inclines himself and the world to blame, as it is said, "One sin destroys much good." There is a difficulty in the words of the Rabbis, the same difficulty which perplexed Moses, viz. why does it occur that one pious man is prosperous and another suffers; why is there to be found a wicked man who is prosperous and yet another who suffers? In the face of such happenings, how can we say that the world is judged in goodness? The Mishna gives¹ to the solution to the difficulty propounded by Moses by saying that everything is according to the amount of actions. Therefore, if a man is thoroughly righteous, but commits a transgression in the hour when the world is half meritorious and half guilty he by his guilty action inclines the world to guilt. This is a case of a man who is righteous, (In the main.) but suffers. Obverse-ly if an avowedly wicked man does a good deed in the hour when the world is half-in-half, he inclines the world to merit and bestows merit upon the multitude. This is a case of a wicked man enjoying good. Therefore we read, "And everything is according to the amount of actions." And the words of the wise are gracious.

It appears to me that man is judged in this world according to the greatness of his wealth as our Rabbis intimate in the case of Rabbe who was accustomed to show honor to the rich. All honor nowadays is accorded to the man of wealth/ The fools go so far as to bring proof from the incident from Rabbe who respected the rich but they do not know that he likewise accorded great respect to the poor students of the Torah, (For they are men of deeds.) In the world to come respect is shown according to ones good deeds and not according to one's wealth/ That is the explanation of the verse, "The world is judged in goodness." But as regards the words, "According to the amount of actions." They refer to the students of the Torah who are considered men of deeds. Therefore there should be great anxiety on the part of a man whom God has blessed with wealth; who is either a great man or a Nagid in the province. Nevertheless, let him not treat lightly because of his wealth the honor due the wise and thereby bring shame upon him. Let him constantly consider that the work of the man of learning is above all worldly toil. But he who being the head of the community and because of the honor with which he exalts himself, derives pleasure from the shame of his neighbor and does not greet everyone who stands before him with a pleasant countenance, will be forced to render and account and will be bound under the feet, (Of the men of learning.) He will desire to look at their

light and to derive enjoyment therefrom, but his eyes will be dim so that he will not behold their glory. In many sections of this book has man been cautioned to observe that his judgment will be severe because of his holding in light esteem those who are versed in the Torah. In Heaven, the announcement goes forth daily, "Woe to those who despise the learned." Therefore let man see to it that he accord proper respect to the learned, because God Himself, takes delight in it. Let him raise up and exalt their glory and, though his seat be among the great, let him know that the station of the student is raised higher. Just as we find in the case of Hessekiah, King of Judah, when learned men would visit him he would rise from his throne and go forth to greet them. He would embrace and kiss them, saying to each, "Thou art my teacher, Thou art my father, thou art the shield of Israel." Likewise, Antoninus, said to Rav, "Would that I could be your foot stool in the world to come." But he whose bearing is haughty in order to increase the honor accorded to him, will be eaten by worms, and all his honor will sink into the dust. The upshot of the matter is that man must be as careful of the respect due his teacher as he is of the honor he accords his father and mother. He is in duty bound to pray for his teacher as he does for his father and mother. When praying, he ought to say, "O, God may it be thy will to give long life, food, and prosperity, and heavenly support to my father who is my teacher, and to my mother who is my teacher, and to my Rabbis, and to all my family." Therefore must man eradicate the sense of pride and cultivate the attribute of meekness. Even though Rav Chiya Bar Rav Ashi is credited with having said that a student should be possessed of one eighth of an eighth of pride, nevertheless I have heard the explanation of this from the Gaon Rav Wolf of Posen who said that by this very statement Chiya meant to imply that the student should be possessed of no pride. Therefore he used the expression, "One eighth of an eighth." Know that from the verses לֹא יִשְׁתָּכַח, לֹא יִשְׁכַּח, לֹא יִשְׁכַּח there go forth seventy-two names which are arranged in the chapter נְשִׁיחַ of the Zohar. You will find in the eight line one of the eight names which form the word נְשִׁיחַ. (Therefore man should be modest.) In my opinion the statement of Chiya is merely a hint to the fact that man should be meek and he does say it explicitly. Nevertheless it is necessary for the student to harbor a slight sense of greatness.

Rav Nachman says, "I do not desire the slightest pride; for he who exalts himself is as if he serves idols since pride is a close approach to idolatry as I shall endeavor to explain with the help of God. Therefore I have painstakingly explained the attribute of meekness referring as it does to genuine and not false modesty. For God will bring to judgment whom-soever does not practice the genuine modesty. But to him who is really meek applies the verse, "And those who love him will be as the going forth of the sun in all its strength."

C. Justice to the Laborer

Chapter 14

It is written, "Turn not to the stiffness of this people, to its wickedness and its sin." This passage is made clear in the Zohar, (Kadoshim.) The Mitzvah which a man performs leaves him and stands before God, and says, "This man made me." God appoints it to stand before him to keep watch over the man that it might render him good service during that entire day. If the man has transgressed the words of the Torah, that sin leaves him and stands before God and says, "I am from the Man who made me." God appoints it to stand there to supervise Him when there goes forth that which is written, "And the Lord saw and spurned." i.e. He saw that he was standing before him. If he repents, it is written concerning him, "Verily, the Lord will remove your sin. You shall not die." For the Lord has removed that sin from him in order that he may not look upon it. That is what is meant by the verse, "Do not turn to the stiffness of this people, to its wickedness and sin." Behold a man may be sitting in his house in peace, quietude, security, and enjoy, and may not know how many a sin he has committed which stands in heaven and says, "I am from that man." Suddenly there is aroused a decree that there should be poured out upon him bitter punishment and an evil decree. After that he is willing to atone but of no avail for already the decree has gone forth. Especially, (Is it difficult to avert the decree.) When it concerns sins between man and man viz. robbery, theft, and oppression because the constellation of the victim cries in his behalf in heaven.

Come and see what is to be found in the Zohar regarding him who keeps the wages of the highered man in his possession and does not give them to him. Such a man suffers a great punishment for every laborer gives over his very life to his work. When one withholds such wages it is the same as if he brought into bondage the laborers soul and the soul of his household for the vapor that leaves the mouth of the laborer on the day on which he is engaged in his work, (It is the manner of laborers to emit vapor.) All these vapors go before God who notes that these are the vapors of the man who has not received his pay. Even though there has been decreed many felicities upon that particular employer, nevertheless they are uprooted and taken away, nay more, his soul is not permitted to enter Heaven each night. He suffers all this because he has withheld the pay of the laborer. Such a sin shortens one's days. It was the custom of Rav Hammuna when a laborer of his would leave his work, to give him his wages immediately and to say to him, "Take your soul which you have entrusted into my keeping. Take your pledge." Even though the laborer said to him, "Let my wages remain in your keeping as a trust." he was not willing and would say to him, "Since it is not fitting to leave with me the pledge of thy body, how much the more, the pledge of thy soul." The trust has been given to no one else but to God alone, for it is written,

"My spirit I entrust to Thee." Therefore it is a great warning to men who hear the voice of the hired man weeping because of his labor, (whether he be Jew or non-Jew.) When the laborer goes after his employer and demands his pay which he has earned and the employer stops up his ears so as not to hear his pleas and pushes him out saying, "Return tomorrow." there is no greater blasphemy than this. His punishment comes quickly. His property is ruined. Even though he sustains himself with good at that hour, gain and prosperity shall not be his. He will assuredly be forced into poverty and no one will commiserate him. Besides, many severe punishments ensue because of this sin. Therefore a man must be careful not to stumble in the sin of withholding the wages of the hired man.

D. Charity

Treated entirely from the point of view of their practical implications, the virtues become principles of common sense applied to life. Kaidanover makes no attempt at philosophical speculation. His purpose is to induce people to forego evil and promote righteousness. At times, the motives for such conduct derive their impulsion from fear of the supernatural agencies, or Plutonic forces. The appeal is made in behalf of a future life with all the delectable inducements which fancy can create. This is the world-view of the Kabbala and the Kav-Rayashar attests its efficacy.

The following passage dealing with the dispensing of charity and, written in a typical homiletic style, stresses the need of that kind of charity which is whole hearted and sincere. Emphasis is placed upon the development of a kindly disposition which finds complete satisfaction in doing good during life time.

Chapter 30

It is written, "And thy righteousness shall go before thee, the glory of God shall gather thee in." In the tractate Berachoth it is said, "He who sees a gathering of Israelites shall utter the blessing, 'Blessed be the One who understands the secrets.' for people's views are not alike." Likewise I say that in the dispensing of charity and the doing of good there obtain among men many divergent views. The first class comprises the misers who have not the power to give charity, and are even reluctant to eat and drink themselves and to make clothes. These men are under the power of the Chitzonim, and they have no share in the Kedusha for the *חיצונים* rules over them.

The second class includes the one who is envious of others and whose heart does not move him to give charity, yet he gives a slight amount for the sake of pride. He himself eats and drinks always indulging in feasts. He goes about well fed and smug like a fatted calf. Concerning him, the Zohar writes, "These men are under the *חיצון* of the serpent and the hint to this is found in the verse, 'Every one who goes upon his belly.' whoever has a large belly filled with oil and fat

comes under the category of 'Thou shalt go on thy belly.' " Nevertheless, those who do charity from the motive of conceit are allotted a modicum of merit.

The third class comprises the rich man to whom God has given much wealth; who does charity but not as much as he is capable of doing, because there is left to him an evil eye and he cannot force the inclination to do charity during life time. On the sick bed he provides in his will that charity be given, (In his name.) after death, either to build a synagogue or a Beth Hamedresh or to provide students to learn for his sake. This is the nature of the neutral (מחלוקת)

The fourth class concerns itself with him whom the Lord has favored with wealth; who gives charity during his life time according to his wealth and busies himself in the performance of charitable deeds and in the study of the Torah. He sustains those who study Torah and furnishes money to teachers that they may teach the poor children. concerning such a man it is said, "And thy righteousness shall go before thee, the glory of God shall gather thee in."

I shall give an illustration. It is like a commander of a host who goes forth to war with his army. If the host goes before the commander, it is impossible for the latter to come into danger when the enemy attacks. If the commander goes forth unaccompanied in the front of his army he will be captured when the horsemen of the enemy come upon him. Though he be valiant and can fight, yet he will be intimidated when he looks about and sees that his host is far to the rear.

This is likened to the man who, when he does righteousness in his life time, it is said concerning him, "And thy righteousness shall go before thee." you shall not fear the adversaries for "The glory of God will gather you in." without any accusers or Satan. When, however, you give charity after your death, who knows whether that charity shall be reckoned to you? For the dead are free from performing precepts.

Concerning the first class, it is said and they shall leave their wealth to others. Even though their children shall inherit it, nevertheless they will derive no pleasure from their wealth after death as the verse says, "New things which have come up of late." I have seen people who treated lightly the honor due their father. After his death they decked themselves in precious, new, black clothes and are constantly in good spirits. They tarnish the honor of their father. Though it be proper to bewail and grieve for him yet all this is caused by the father for if you throw a stick into the air it will fall to the ground, (Gen. Rabba Chapter 53, verse 20.) There is nothing more foolish than this. Therefore it is advisable for a man to give charity with a pleasant countenance during his life time. Who knows whether his will be put into effect. It is an established fact that doubt can never surpass certainty. Therefore the best charity is that which a man gives in his life time and gives to men who are deserving according to *לכבוד* *לכבוד* He shall be blessed.

E. The Training of the Child

A child is invested with great sanctity. He is peculiarly sensitive to the Schechinah which hovers over him, especially when engaged in study. To train him properly becomes a sacred obligation and one that devolves upon parents and teachers. The mother, because of her laxity and tender-heartedness, is looked upon as the cause of the child's waywardness. Therefore, Kaidanover is especially insistent upon her responsibility, and her opportunity.

Chapter 81.

In Parsha Bereshith of the Midrash Rabba it is stated that when Adam sinned by eating of the fruit of the tree of knowledge, the serpent, Eve and the earth were cursed because of Adam's transgression as it is written, "Let the earth be cursed because of thee." That was because Adam sprang from the earth. This is to be likened to a son who goes forth into evil ways. The people then curse the breasts that gave him suck and say, "May the breasts which gave him suck be cursed." (We can derive from the Midrash the following: Was not Adam created out of the heavenly elements also? Why then were they not cursed together with the earth. The explanation is, that Adam's creation followed the principal of male and female. For the earth belongs to the female class and the soul to the male. The soul does not entice man to sin, but matter which comes from the earth impels him and constrains him to sin. Therefore the earth which comes from the lower elements is cursed and not the heavenly elements, from which the soul springs, for the soul is not capable of sinning.) The reason why people curse the breasts that nursed the child and do not curse the father, (limiting their imprecations to the mother.) is great.

Every woman who is modest in her deeds and thoughts, merits that prophets and pious men should issue from her as can be learned from the case of Tamar. But if a woman is immodest in her ways and thinks evil and strange thoughts, those who come forth from her follow in her ways, "For the little lamb follows its mother." Therefore it is written, "As a father pitieth his children." Why then does it not read, "As a mother pitieth her children?" Because it is the nature of the man

who loves his child to punish him as the verse states, "He who withholds the rod hateth his son, but he who loves him chastiseth him early." Every man who chastiseth his son truly loves him. The mother on the other hand is tender-hearted and does not wish to see the father or teacher beating her son. While he is young she yields to every whim of his, and when he grows up he follows his youthful bent and goes into ways of evil; all this is caused by the mother. Know therefore that everything depends on the woman.

At times, there is a man who is wicked, but possesses a wife who is modest. The children that result from such a union are good and upright. On the other hand there are cases where the father is pious but the mother is worthless. The children, following the bent of the mother, are wicked. Therefore each woman must see to it that she train her children in ways of good and that she show no pity to her son when the teacher or her husband punishes him. Every woman must learn from the example of Bath Sheba, the wife of David and the mother of Solomon, who beat Solomon when he was a king. Once he slept three hours during the day, and the keys of the Temple were hidden under his pillow as the text states, "The words of Lemuel that his mother taught him." Happy the man and woman who train their children in ways of good. Then will the righteous behold and rejoice in this world and in the world to come.

breath

Chapter 72, verse 1.

Our Rabbis have said that the world endures because of the vapor issuing from the mouth of children while in the house of their teacher. Hence you see how great is the reward of those whose work is to teach children. Wherever the children study with their teacher there may the Shechinah be found as is to be learned from the Zohar. When Rabbi Simeon ben Yochai visited the house of a teacher, he would remark, "I am going to behold the face of the Shechinah." For it was the custom of men of good deeds to visit the teachers, (Whenever the men were free from work.) in order to receive, (Greet.) the Shechinah, for it hovers over the children and spreads its wings over them. Because of the heat that issues from the mouths of the children, the expanse and the Avir is rent.

breath

CHAPTER SEVEN

EXCERPTS DEALING WITH THEOLOGICAL DOCTRINES

EXCERPTS DEALING WITH THEOLOGICAL DOCTRINES

A. The Soul

The soul, as discussed in the Kav Hayashar, is a tangible thing residing in a definite part of the human body, (c.f. Descartes' doctrine of the soul's place in the pineal gland.) It ascends to heaven each night to render account of the deeds of the day. In order to rectify wrongs committed, the soul, through transmigration, either suffers unendurably or is given another opportunity to perform the command which had been neglected.

Chapter 68, verse 1.

It is written, "The soul of man is the lamp of the Lord." The Zohar, commenting, says the word נֶפֶשׁ is made up of the first letter of each of the two words נֶפֶשׁ, רוּחַ, for both shine as one in man. The נֶפֶשׁ is very holy, therefore it is enveloped with רוּחַ which is like a garment. There is yet another soul in man called נַפְשׁ which is lower than the נֶפֶשׁ for the נַפְשׁ proper rests in the brain in the place where the תְּבִילִין are. The נֶפֶשׁ is in the heart being opposite the תְּבִילִין. The נַפְשׁ is in the liver where most of the blood is. With regard to it, God commanded men to fulfill the commandment of נֶפֶשׁ, that these three commands may shine, each corresponding to נֶפֶשׁ, נַפְשׁ, רוּחַ.

Chapter 71, verse 5.

When the body is holy and clean then the flesh is mingled with the dust and the body and flesh become dust and ashes. It must not suffer the pain of worms. This is the reward due the body. The reward of the soul lies in the fact that it immediately ascends the upper Gan Eden, and the נֶפֶשׁ goes to the lower Gan Eden. Every Sabbath and Rosh Chodesh, the נֶפֶשׁ goes to the upper Gan Eden where the נֶפֶשׁ is to be found and with much light, splendor and cleanliness it goes below at the conclusion of the Sabbath, holyday, and Rosh Chodesh. Then the נַפְשׁ ascends and receives some of the light splendor and cleanliness which the נֶפֶשׁ received from the נֶפֶשׁ which is in the upper Gan Eden. Then the נַפְשׁ go down into the graves and assume the form of the bodies as they were when alive and in that real form stand by their graves and give praise and glory to God, for the greatness of the degrees of light of the נֶפֶשׁ, and the brilliance of their faces stand out and they add songs and praises.

Chapter 19, verse 3.

It is stated in the Zohar **ליל שלשים**, "Thirty days before one dies, the fact is announced in Gan Eden." We have learned that during these thirty days, the soul leaves man every night and ascends to heaven to be hold the place he will occupy in that world. But the man is not aware, (of the soul's activity.) since during these thirty days he is not possessed of his former power of soul. Rabbi Jehuda says, "During the thirty days the face of the man becomes black, and his shadow departs."

Chapter 14, verse 3.

The soul of the man who withholds the wages of a laborer is not permitted to ascend to Heaven every night.

Chapter 37, verse 4.

In the first watch, the angels stand and sing **ליל שלשים** for these four hours are the occasion for weeping, and the souls of mankind go up to heaven. Just as a holy temple is to be found here below, so is there to be seen a temple above.

Chapter 37, verse 15.

With many prayer is a burden. No sooner are the services in the synagogue finished than they hasten out to seek the pleasures of the world. They are not concerned with what good deeds the soul can appear before God, for when evening falls and people are asleep, the soul leaves the body to testify concerning the deeds which that person performed during the day. But when the soul approaches God's throne, besmirched with sin, and not having busied itself in the service of God, then it is cast out from the holy circle and is given over to the **מלאכים** where it is not alloud to repent. In whatever way man chooses to walk, the powers above assist him.

Chapter 55, verse 3.

Man has two crowns on his head. One, when his soul goes up to heaven at night. The other, (is given to the soul.) to accompany the soul when it returns to the body.

Chapter 61, verse 1.

It is written in Leviticus Chapter 19, verse 26, "Ye shall not eat upon the blood; nor shall ye use enchantment nor observe the times." This is explained in the Zohar. Our Rabbis have made known that sleep is one-sixtieth part of death for when man sleeps only the **נשמה** leaves him. The **נשמה** is left and it is composed of one-fourth of the blood which is in the heart. Therefore the **נשמה** is spread out over the body to rest on it, especially at night which is the time when the Chitzonim are powerful. Even though man arise during the night and busy himself with the study of the Torah, yet the **נשמה** will not return until after the morning prayer. Then, the **נשמה**

is directed to return to the body.

Chapter 61, verse 5.

When man eats and drinks without restraint until his belly is filled to satiety and his intellect becomes unclear, how can he begin to think seriously about matters of Torah? During his drunken debauch he falls upon his bed like an animal. How then can his soul ascend to the throne of God to receive abundance as the other pure souls? The explanation is to be found in the Zohar ^{ל'ק}. When man rests on his couch, his soul leaves him. It is good for the soul to arrive in purity without blemish or sin and to have observed the ways of holiness. Then the soul merits to behold the splendor of God and to enter his court. All actions, so likewise does evil speech inhibit the soul from going up into holiness. Forty angels reject him until he repents.

Chapter 73, verse 1,

Our Rabbis say, "The night was created for study only, for great is the glory of the household wherein the Torah study is heard." The explanation of this statement is to be found in the fact that when man sleeps, his soul leaves him and testifies concerning all the actions of the person during that day, and the soul is judged either for good or evil, for during the night the Beth Din of Heaven sit in judgment.

TRANSMIGRATION OF THE SOUL:

Chapter 40

"A pure heart create Thou within me, and an upright spirit renew Thou in me." Rabbi Alshich interprets the verse to mean that David's words are to be taken as a prayer that he may never be compelled to experience transmigration. Every one who does not acquire perfection in this world is forced by transmigration, (gil-gul/) to enter another man to complete the work which he has left unfinished in this world. Therefore David prayed that he be spared from transmigration. Know that the subject of gilgul can be considered under two different aspects. The first is, that man must not necessarily die in order that his soul pass into another man. While he is still alive another soul may enter his body, (though that body possess a soul.) and the two souls act together as the foetus in a pregnant woman. Therefore it is called gilgul. Just as the child is covered and hidden in the womb of the mother, so is the new soul covered and hidden until its sin is rectified. Then the new soul departs to the place whence it came. This form of transmigration is not severe. But if one's sin is grave, there is no other help for him but that he die and his soul pass into a child at the time of its birth. In this child's body it must repose for a long time. At times it may happen that this man does not only not reestablish himself but even causes greater blemish to come upon him. This is a very serious matter for the soul.

There is a precept the violation of which man believes will not mean much punishment. (He is mistaken.) It is serious. It is the command to return a lost article. When one sees a lost article and does not direct his attention to take it and return it to its owner, he will be forced to endure transmigration in a child so that he will have an opportunity to redeem himself by returning the lost article. During all this time, he will be compelled to suffer pain and distress. Therefore every God-fearing man prays that he may be spared from transmigration. But in the estimation of the people such punishment is very light. However, the wise will understand that even though the soul pass into a body of a righteous man, yet in spite of it, it would be much better if the soul were in its final resting place. For one hour of enjoyment in the future world far outweighs all the pleasures of this world. How much more unendurable is it when man's soul passes into a place of suffering, i.e. in animals and fowl. At times, he is put into a stone as happens in the case of man who, speaking evil things, is brought into a stone that is found in the field, and forced to endure eternal darkness. He who is not careful to avoid forbidden food is forced into the leaves of a tree, and whenever the wind blows he suffers great pain. And the Parnass who exalts himself above the rest of the congregation must pass into a bee. There he is judged constantly, and suffers more than those who are in Gehinom, for he is confined in a very narrow place. This is the punishment due to pride.

If a man commit evil through his pride, as for instance, to bring people to humiliation, he must suffer the tortures enumerated in the books of the Kabbala. He who lusts for a harlot must pass into the body. Every time she has illicit intercourse, uncleanness is added to his uncleanness. Those who are compelled to enter unclean animals and fowl must remain in darkness and the shadow of death for their entrails rot and smell. During all that time they must bear these pains which are worse than the tortures of Gehinom.

B. Repentance

The repenting man is never rejected by God.

Firm resolution to avoid the ways of evil, coupled with the constant study of the Torah are the means by which man can be restored to normal.

Chapter 1, verse 10.

Let not man say, "My heart is in anguish; woe unto me. There is no chance for rehabilitation, for I have sinned greatly against God." As a matter of fact, man must always be confident that the supreme Ruler of the world is the King of Mercy. His hands are ever outstretched to receive repentance especially from His own people.

Chapter 58, verse 1.

A man must see to it that he make good the sin of spilling the seed of copulation unnecessarily. Therefore let such a man immediately resort to repentance. Even though he sin innumerable times, nevertheless God is a merciful King, and receives the prayers of those who repent completely. He who confesses and forsakes (his evil deeds.) will be shown mercy. Fear and holiness will attach to him. By repenting it will be found that he accomplishes two things. In the first place, he secures atonement for his sins. In the second place he acquires admission into the world to come. The very essence of repentance is to study the Torah and to set aside definite times to study by one's self or with the help of others. If he be not sufficiently prepared to study alone, he should by all means set aside definite periods to listen to the reading of the Torah, for after death he will not enter any high circle where the souls are not concerned with food and drink and business but solely with the Torah.

Chapter 77, verse 3.

Do not despair of gaining the future life. Rather attend to the making good of a wrong you might have done. You are able to secure complete repentance for all those transgressions which you recall. Only be sure to confess every sin with tears. But if a man does not confess all his sins before God prior to his death, he will of necessity bear his sins and suffer the punishment of Gehinom. All this is brought by man himself. God is filled with mercy. Because of the abundance of his kindness he appoints emissaries and messengers on earth who announce each day, "Awaken ye mortals, and pity yourselves and your children." Because of this announcement it may occur

that of a sudden, fear and trembling may seize the heart of man so that he remind himself of the day of death and repent of his evil deeds. Fear and trembling for the sake of God gives a man courage and strength to walk in the path of righteousness and arouses him to repent completely. But he who's heart is hard and who's neck is stiff returns, after committing one transgression, again to his sinful habits. Then troops of Chayaloth lie in wait for him to attach themselves to him. They bring to him many evil attributes, causing him to become cruel and a scoffer and irascible and to have no respect for people. Then the *mal'ach ha'ra'ah* gain control of him, causing him to commit many contemptible. Finally they bring him forth from the world in a bad manner.

Chapter 43.

(Winter und Wunsche, "Judische Litteratur." Vol/3, P.643.)

The following twenty-four people are prevented from repenting. 1, the slanderer, and the tale bearer. 2, the irritable person. 3, the man of evil thoughts. 4, he who befriends a wicked man. 5, he who is accustomed to eat meals at the home of a poor man. 6, he who contemplates license. 7, he who takes a portion of stolen property. 8, he who says, "I will sin and then repent." 9, who says, "I will sin but Yom Kippur shall atone." 10, who despises those who study Torah. 11, he who curses many persons. 12, who prevents many or even one from performing a Mitzvah. 13, who entices his friend to sin. 14, who makes use of the pledge left in his care by a poor man. 15, who takes a bribe. 16, who finds a lost article and does not make that fact known. 17, who's children go into ways of evil yet he does not admonish them. 18, he who keeps aloof from the community. 19, who derives honor through the disgrace of a friend. 20, who holds to be clever the sinful deed of man. 21, who despises words of chastisement. 22, who contemns the words of the wise, 23, the Mitzvoth and 24, the manner of the pious.

These are the twenty-four things against which a man must guard himself. Every God-fearing man should write them down on paper and place it in the prayer book that his eyes may always rest on it twice a day, in the evening and in the morning that he may not stumble. Included in these twenty-four categories are many prohibitions as I, with God's help, shall make clear. In the class of the slanderer is to be included one who is a juror and speaks to one of the parties in the case, "What was I to do? I cast my vote in your favor but the majority prevailed against me." Also one of the populace to whom was told the decision of the judges and who declared that the decision was not according to the law. Even though it appeared to him that the decision was not just, he must say it for obviously the court could only have decided according to the law. In the class of the one with an evil tongue are to be included many things but all of them have been explained in the other Sifre Musar. To be sure, this one rule is entrusted to you. Judge every man according to his merit even though he be your enemy. In the class of the man who is irritable is to be included one who is cruel and does not hearken to the

cry of the poor. Also one who does not judge according to the merit of the case but, nursing a hatred, waits for revenge. Also one who is arrogant and is not put to shame and who brings forth curses constantly. He causes fear to fall on his household and does not conduct himself agreeably with people. In the class of the man who has evil thoughts is to be placed the one who gives advice not because of the fear of heaven. He gives impetus to quarrels and holds up the very hands of the disputants. Also the person who is accustomed to eat at the table of one who is poor. He asks charity but is not in need of it. In the class of one who contemplates license is to be included one who looks favorably upon the ridicule with which the scoffers enjoy themselves. In the class of one who shares the spoils of the thief is he who buys robbed goods. In the class of him who says, "I will sin and repent later" is to be included one who says, "I still have time to be a pious man, for I am young." In this class also is to be placed the man who declares that the prohibitions and warnings only refer to the few great men of a generation, but, "As for me, I belong to that class that deliberately separates itself from the upper holy circle." In the class of him who despises those learned in the law is the one who is a witness to the humiliation of a scholar and remains silent. In the class of one who curses many is to be put the man who spreads an evil report about an Israelite; who speaks evil things against the congregation; who changes merit to guilt and guilt to merit and curses the people, and arouses judgment against the multitude. They who are guilty of this will find their punishment to be severe. There is evidence for such a conclusion. For who among our leaders is greater than Elijah and Isaiah? Yet both were punished because they spoke falsehoods against Israel. Likewise many prophets were punished because they did not speak favorably about Israel and did not pray in their behalf. In this class is also to be included the preachers who appear to upbraid the people. They should be careful to speak in a pleasant manner in order not to awaken judgment against Israel. For this judgment will trample down the innocent and guilty alike and cause much harm. Let the chastiser not put to shame even the evil doer, nor exalt himself while in the act of chastisement. For this he brings in the הַמַּחֲמִידִים into the punishment, and his words do no good and are hearkened to. As a matter of fact, he spoils things and brings evil upon himself and others. If in all holy matters pride attaches to people the הַמַּחֲמִידִים is mixed up with them. Many preachers pray that they may not be proud.

C. The Suffering of the Righteous

Chapter 36, verse 7.

If a man does not merit to be prosperous in this world, verily, his reward will be doubled in the world to come. Every one is in duty bound to be pleased with the lot with which the Lord has blessed him, (whether it be great or small.) and must not worry because his income is little, and must not complain against the ways of God, nor display anger or scorn, (for this would be kicking against God.) but he is to reflect that the affliction of poverty is an atonement and forgiveness for his sins and transgressions. It is the love of God to require what is due because of a sin in this world.

Many wicked cry out in Gehinom, "Would that we had been poor in this world and that we bore pains as an atonement for our sins." They are forced to say, "Our great prosperity and wealth which we enjoyed was an evil, for now we are caught in a wicked net in Gehinom." Therefore, let every man reflect every day on these things. Even though all seasons be not alike he is in duty bound to say, "Everything that God does is for one's good." All the more if God has given one riches and abundance is it incumbent upon him to busy himself with charity, and kindness, and to bless the Lord. His hand should be open to give to the poor some of the blessings with which the Lord has blessed him. Every one who has the fear of God in his heart should consider that in the time when there is an opportunity for him to perform a Mitzvah, it is certain that an (evil) decree has been meted out to him, but because of the merit of that particular Mitzvah which God has given him an opportunity to perform, he has been saved from the evil which had been decreed against him.

D. The Significance of Fasting

Fasting and prayer are looked upon as a substitute for sacrifice.

Chapter 49.

Our Rabbis have stated that the first thing that arouses man to repentance is fasting. I shall now endeavor to explain the power of fasting, but shall preface this with what I have found in the Zohar. Rabbi Aba was on the road and Rabbi Isaac was with him. They soon came to a garden in which roses were blooming. Rabbi Aba plucked a rose and went on. Rabbi Jose met them and remarked, "Of a certainty the Shechinah rests here. I notice that Rabbi Aba plucked (the rose) in order to show great wisdom thereby, for I know that Rabbi Aba would not take it except to show wisdom". Rabbi Aba said, sit down and they sat down. Smelling the rose, he began to say "Of a surety, the world rests only on (the) fragrance. I observe that the soul rests only upon fragrance. For that reason, man should pluck a myrtle on Sabbath night". The explanation of this is that just as the soul meaning the which is called a little world can not exist without breath, (Our Rabbis have said, "What thing is it that the soul enjoys, but which the body does not? It is the breath (fragrance) is it with this great world below, and the world above. Both exist because of breath. While the Temple existed, the people would offer sacrifices and attend to all the punctilios attaching thereto. Through the holy names that go out from the verse *וְהָיָה רִיחַ הַשָּׁמֶן* and arouse the good will of God, all the worlds are unified by one bond and one association. This indicates that the word *קָרַב* is an expression of bringing near.

Prayer takes the place of sacrifice because of the vapor that goes up from the praying person. Likewise, the Torah is a substitute for sacrifice. Every one must busy himself with the Torah. It is accepted as if it were a whole-burnt offering. Likewise, the vapor that proceeds from the mouth of the praying person at the time of his fasting is like the savor of burnt-offerings. The explanation of the Zohar follows, Just as the rose is red and when boiled becomes white (indicating that red may become white) so the sacrifice consisting of fat which is white, and blood which is red (issues into) smoke which is white, all of which points to the fact that the sin which was red, is turned to white. The same is true in the case of the fast in which man brings his fat and blood. Since there is warmth in the body during every fast, it is obvious that the red has been turned to white because of the heat. Rabbi Eliezer said, "When I sat during a fast, I prayed 'Master of the world, it is known that I have presented to you my fat and blood, and my body is aflame because of the heat coming from the weakness of my powers. May it be thy will that the savor that proceeds from my mouth at this hour be as the sweet-smelling savor of the sacrifices of the altar. May thou favor me'".

Now that I have explained some of the features of the fast-day, I will innumerate some of those things that invalidate it. Firstly, one must be careful on a fast day to busy one's self in matters of holiness, and must not be as some who busy themselves in worthless matters the reward of which quickly vanishes. Secondly, making public the fact that one fasts. This is serious, for it is exactly like the case of one who gives a gift to a friend and makes it known. Thirdly, being angry on the day of fasting. This is like giving a gift while in an angry mood. Fourthly, one must see to it that he study at least a little before tasting food. Fifthly, one must eat Jewish bread. Sixthly, one should send to the poor the food he has prepared for himself. Seventhly, -this being the root and source of all- to avoid eating ravishingly. This is a complete prohibition. This was the attribute of Esau, the wicked, who said "Pray give me" and it is written in Proverbs, "The belly of the wicked will lack!" Many stumble because of this, namely those who eat with haste like gluttons. Eighthly, one must avoid drinking inordinately lest he become drunk and sink into a deep sleep, for mental unbalance is caused by drink. One will find that he lacks something since he did not direct his spirit and soul before falling asleep to God with fervor and clarity of mind. Ninthly, the fast-day is set aside that man may speak out his sins before God. Then Satan will have no accusation against his sacrifice and prayer.

This matter is clearly set forth in the Zohar. Rabbi Chiya and Jose were going along. Said Rabbi Jose to Chiya, Let us study Torah. Rabbi Chiya began by saying, "There is a verse which reads 'I will make my sins known to Thee!' Hence we may infer that everyman who hideth his sins and does not make them known to God, and does not beg for mercy finds that the door of repentance is closed to him. But if he speaks out, God shows pity and His mercies prevail over his judgments. If he weep, then all the doors that were closed are opened and his prayers are received. He who confesses finds that it is God's glory to cause mercy to prevail over His decrees. It is written 'He who offers a thanks-offering honors me!' Two honors are given. One is given in this world, and the other, in the world to come." Rabbi Chiya continued to speak, "On the day that the Temple was destroyed and Israel was led into captivity, and millstones were tied about their necks and their hands were tied behind them, the Shechinah said, 'I will first cry because of the destruction of my habitation and my children, and of the great wonder that had been formerly performed in the Temple!' When the Shechinah descended from the Heavenly Temple, it saw that the earthly Temple was destroyed and that the blood of the righteous was flowing. Lifting up its voice, the Heavenly and mundane worlds quaked, and it succeeded in reaching God who was desirous of destroying the world. There came down many angels to comfort the Shechinah but it would not be comforted. That is what is meant by the words, 'A voice is heard on high. It is Rachel weeping for her children.' At the beginning it went forth from the Temple and served in the land of Israel. Thereafter, it was taken from the holy land to the wilderness and exiled there for three days. It said, 'How desolate is the city!' Notice how beloved were those former generations who busied themselves with the Torah even while

travelling, and who rejoiced when they happened upon a group of Torah students. Everyone who joins himself to men of the Torah brings nearer the day of redemption. God will cover such a man with His wings to protect him from evil decrees. His prayer will be accepted and his possessions will be blessed.

CHAPTER EIGHT

SPIRITUALISM

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Because of the belief in the materiality of the soul and in its continuance after death, it is not difficult to account for the desire of living man to communicate with the departing spirits. The following illustration might well have come from a page of a modern book dealing with spiritualism:

Chapter 88 verse 4.

Inasmuch as the entire month of Nison is favorable (for the acceptance of prayer), the holy souls pray for us. These souls are always in distress when men are in anguish. They pray for them when an evil decree is declared against them. But they are not permitted to reveal this to the people. At times, they appear in dreams and reveal it by hints. This is to be learned from the case of Rabbi Jechiel, the father of Rabbi Asher who had a very pious friend in the city. Both were advanced in years; men of good conduct and well-versed in the Torah. They made a vow that the first one to die would appear to the other in a dream, and narrate the details of his death and the circumstances attending the departure of the soul. It came to pass that the friend of Rabbi Jechiel was the first to die. While the people were assembled at the cemetery, Rabbi Jechiel arose and said to those who were present, "Hear, my friends, thus and thus have we vowed one to the other-I and my friend who lies dead before me. I purposely mention him in your presence that he may fulfill his promise!" The people observed that the coffin moved slightly. They opened it immediately, for they believed that the dead man may have come to life. However, they noticed that the eyelids quivered. They all avowed that this was a sign that the dead one was not allowed to reveal anything. Nevertheless, at the expiration of thirty days the dead man appeared in a dream to Rabbi Jechiel and begged the latter to free him from his vow saying that he was forbidden to reveal anything.

CHAPTER NINE

ELIJAH LEGENDS

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*Also in the Salomon's
in general Jewish Legend
at Jerusalem
and others etc*

Elijah plays a prominent role in the Kabbalistic world-view. He is the emissary of God to mankind. On earth, he assumes human shape, and converses with people. The Kav Hayashar contains many incidents which illustrate the activity attributed to him:

Chapter 7, verse 13.

There is a legend regarding a pious man who was walking in the company of Elijah. They came upon a carcass lying in the road. The carcass smelled so strongly that the pious man put his hand to his nose. Elijah, however, went near the carcass, and did not fear. While they were walking further, it happened that a man came toward them from a distance. His gait was that of a proud man. He appeared to be exalting himself. While he was still a great distance away, Elijah put his hand to his nose. The pious man asked him why he did not put his hand to his nose when they had approached the carcass. Elijah made answer, "The smell of this man is more obnoxious than the smell of the carcass, for regarding a carcass, a man by touching it is rendered unclean until evening, but he who touches such a man receives many serious forms of uncleanness.

Chapter 16 verse 1.

It is stated in the book *דברים* that as regards all the prohibitions of the Torah, if a man violate them in secret, Elijah will not make them known. But if one transgresses Chorem Elijah will announce the fact. For it is said, "Behold I am about to send Elijah to you". Close to this verse appears the statement "I shall smite the earth with a ban". This signifies that although all things are revealed and known to God, nevertheless the thing is not made known until Elijah comes and announces the sin in public.

Chapter 26, verse 2.

In the Zohar it is stated that Rabbi Jehuda says, "How dumb are the people in that they know nothing of the ways of the world. They know not how God is to be found at all times. No one enquires". Three times each day, a wind enters the Meoras Hamachpelah and blows through the graves of the fathers who are revived. The wind goes to Gan Eden and, laden with balm, it enters the Meoras Hamachpelah and awakens the fathers and mothers who begin to pray for their descendants immediately. Elijah pours water

over their hands before prayer. Three times each day do they pray, and each time Elijah pours water over their hands.

Chapter 73, verse 8.

Rabbi Aba began to interpret many wonderful secrets concerning circumcision. He said that at the time when the father brings in the child to have him circumcized, God calls out to his Heavenly family sayin, "See what my beloved children are doing in the world?" At that moment Elijah gets himself ready and sweeps into the world and stands at the circumcision. Therefore, we learn that a chair must be set aside for Elijah who goes back to God to announce that the Israelites are affirming the covenant of Abraham.

Chapter 73, verse 12.

It is stated in the Zohar-through the Torah with which man busies himself during the night, Elijah is enveloped in the great light of God's favor. By means of this, much good redounds to Israel.