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AN ANALYSIS OF THE KIZUR SHENE LUHOT HA-BRIT

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The World in which the Kizur Shene Luhot  
ha-Brit was written

The Kizur Sheloh or, in its full name, Kizur Shene Luhot ha-Brit, was written near the end of one of the most devastating periods in the history of Jewry, the seventeenth century. That fact alone would serve to make it a work of some significance. If it but told something of the thought of a man of the time, that fact alone would give it historical significance. When we realize that, in addition to being the product of the mind of a man who lived in a century of upheaval, this book<sup>la</sup> went through more than a score of editions and was read by many thousands of Jews who regarded it as a household fixture, we cannot avoid being impressed by its influence upon the minds of its readers.

It is therefore important that we know something of the world in which the book was written, before we investigate the book itself. But this book has the background of not one world, but two: The world of events, and a

world apart - the world of Kaballah.

## I - The World of Events

Europe, in the first half of the seventeenth century, was a continent in flux. In Germany, blood was spilled mercilessly for three decades in the epic of gore, intrigue and pillage known as the Thirty Years' War. "As the long struggle dragged on from phase to phase, and the financial distress of the land increased, the commanders of both sides were forced to fall back upon the looting of towns and villages, both for supply and to make up the arrears of their soldiers' pay. The soldiers became, therefore, more and more mere brigands living on the country, and the Thirty Years' War set up a tradition of looting as a legitimate operation in warfare and of outrage as a soldier's privilege that has tainted the good name of Germany right down to the Great War of 1914."<sup>1</sup> Certainly the first to suffer were the Jews of Germany, whose property and women were legitimate booty in the eyes of the lawless bands in uniform. Finally, in 1648, the carnage was ended by the Peace of Westphalia, and German Jewry

set about nursing its economic and communal wounds.

In Holland, dramatic figures were taking their turn upon the stage of history. Uriel da Costa, Marano immigrant to Amsterdam, had run a gamut of training that ran from Jesuit schools to Kabbalistic speculations. At peace neither in his own mind nor in his environment, da Costa shocked the Amsterdam Jewish community with his heretical notions of religion. Excommunicated for his ideas and conduct, finally readmitted into the community after being shamed and lashed, da Costa was still tortured by the inquisitor that was his mind. Finally he revenged himself upon it and found peace by bearing it apart by a bullet delivered by his own hand in April, 1640.

In that same community of Amsterdam, there also lived Menasseh ben Israel, one of the greatest leaders of Jewry in the mediaeval world. Scholar, administrator, teacher, linguist, Menasseh led the community of Amsterdam through the middle of this century. More than just Rabbi of his relatively safe community of Amsterdam, Menasseh was the leading Jew of his day. It was in this capacity that he visited another strife suffering land, England. There he was received by

Oliver Cromwell, the Bible loving, commoner ruler (who was the only man to break the chain of royal dynasties). Here Menasseh tried vainly to open the gates of England, which had been closed to Jews since their expulsion from the island kingdom in 1290. Although legal admission of Jews was refused him, back-door administration for a few Jews was effected, but Menasseh "returned to Amsterdam disappointed and broken in spirit."<sup>2</sup>

Certainly not the least significant historically, in the Amsterdam to which Menasseh returned, was the lens-grinder, Baruch Spinoza. A former pupil of Menasseh's, Spinoza scorned the orthodoxy of his community. Like Uriel da Costa, he too was excommunicated by the Jewish community, but unlike him, Spinoza was master of his mind and created for himself a close-knit universe which made it<sup>un</sup>necessary for him to beg re-entry into the community. Grinding his lenses and writing his books, Spinoza carved a niche in the history of thought that was to declare him to the world as the greatest philosophical mind of his century.

As peaceful as life was for Jews in Holland, so was it horrible for Jews in Poland. There Jews had been the administrators for the Polish nobles. They were



the overseers on the duxal estates, the tavern keepers, the tax collectors, and the tools of the insatiable appetites of the Polish rulers for more and still more tax money squeezed from the Polish and Ukrainian peasantry over which they ruled. When the Polish lord called for more taxes, it meant another visit to the peasant by the Jewish tax collector. It was his face they saw and it was him they hated. Therefore, when the Cossack hetman, Bogdan Chmielnicki, joined by the Tatar hordes, started what amounted to a social revolution against the Polish rulers, in 1648, thousands of Jews were slaughtered along with the Poles, who vainly tried to barter Jewish lives for their own. Massacres and unspeakable bestialities continued for two years until <sup>Jewish</sup> John Casimir, the ruler of Poland, bought a dear peace from the Cossack Chmielnicki.

Jewish life had been greatly disrupted by the Chmielnicki massacres, and therefore when the Council of Four Lands convened in Lublin in 1650, it had hopes that the horrors were over and that Polish Jewry might regain its old strength. But these hopes were to be dashed but a few short years later when the Russians invaded Poland in 1654. Ten thousands were murdered or expelled from the area of Vilna. Then, a year later the Swedes invaded the western part of Poland. As the

lines of battle oscillated back and forth, both sides pillaged and murdered Jews within their domain. Thus " the toll of Jewish lives taken during the decade from 1648 to 1659 was estimated at one hundred thousand at the lowest. Jewish refugees were to be met with all over Europe and Asia."<sup>3</sup> It seemed that none but a messiah could right the horror and social unbalance that characterized the middle of this century, for the Jewry of Europe.

And then the messiah finally came. The messiah was the Smyrna-born mystic, Sabbatai Zevi, For years this tall, silver-tongued ascetic had been convinced of his own mission. As early as 1648, he had pronounced the Ineffable Name, in token of the fact that the perfect moral order had set in. Excommunicated for his audacity, the messiah-to-be became more circumspect. In Constantinople, in Cairo, in Jerusalem he gathered more and more adherents. Gradually his fame spread. Had not Abraham Jakini produced an "ancient" writing that foretold Sabbatai Zevi's birth and messiahship? Had not Nathan Benjamin Levi, as Elijah come to earth, announced that the Messiah would appear within a short time? Thus when Sabbatai finally announced himself as the Messiah in his native Smyrna in 1665, people were

overjoyed that their redemption was at hand. None but a few hard-headed rabbis asked if he were a true or a false messiah. The news spread rapidly, and as the tale ran from mouth to mouth each of the deliverer's exploits was magnified a hundred-fold. All over Europe, people heard and believed. The merchant father-in-law of the staid Glueckel of Hameln, typical of many, abandoned his home in Hildesheim and packed food and linens into barrels in preparation for the journey to the Holy Land under the banner of the Messiah. People fell into ecstatic trances at the thought of Sabbatai Zevi. Business was at a standstill; processions followed him when he appeared on the street. Acclaimed wherever he went, going from one glory to another, the active career of the false messiah finally ended by his conversion to Mohammedanism in September, 1666.

Sabbatai's conversion did not end the movement for all of the faithful. Even after his death ten years later, there were some who held that he had ascended to heaven temporarily. Disciples took the place of the master and led remnants of the faithful. But with the dominant personality of the "messiah" gone, the vision of the immediate millenium was gone also. People saw no longer the "end of days" but the drab days

without end of the mediaeval ghetto.

In Germany, the land in which our author, Jehiel Epstein, lived, the ghetto walls tightened their hold even upon those who had dreamt of messianic redemption. They remembered once again that they could live in only limited numbers in any one town. They remembered that their position was insecure, that most of them were only tolerated and few protected. As ever, the guilds and farmlands were closed to them. The most boorish peasant could cry out: "Mach Mores, Jud!" and Jewish hats would have to fly off in deference.<sup>4</sup> In nearby Metz, the execution on the rack of Raphael Levi, on the charge that he had killed a Christian child in order to practice sorcery with its flesh, reminded Jews that the outside world was a very unsafe place.

Yet, almost without exception, these events of religious, social and economic upheaval stirred our author not a whit. For he lived, for the most part, in a world apart. This world of his was one in which the review of old mysteries constituted the events of life, in which the explanations of the inexplicable was the goal of existence. This was the world of the Kabbalah.

## II - The World Apart - Kabbalah

Tracing the actual origin of the Kabbalah is one of the most difficult of all problems in the study of the history of Jewish literature. To be sure, there were Jewish mystical thinkers before the twelfth century,<sup>5</sup> but it is only at the end of that century that we can find a definite point of literary origin. That point is found in the work of the scholar Isaac the Blind.<sup>6</sup> It was evidently his inspiration that motivated the real development of the Kabbalah in the work of his disciple, Azriel. Like the problem of the point of origin in time, the problem of the origin in place is still unanswered.<sup>7</sup> Still, as the Kabbalistic literature developed, this problem of origin in time and place never bothered the Kabbalistic writers to any extent. They were secure in the belief that "the real transmitter of the secrets is the prophet Elijah."<sup>8</sup>

Early mysticism contained five main elements that served as the prime factors around which the system developed. These elements were: "First, the questions clustering around the Merkabah, i.e., the manifestations

of God, His attributes and His relation to the world on the one hand, and the problems grouped around the question of the creation, on the other hand. The second is the hypostatization of the Torah, making it together with its letters an eternal, or at least, the earliest being, as well as an instrument in the creation of the world. The third is the power attached to the names of God and those of the angels. The fourth is the extensive development of the belief in angels and the theory that they are the powers of God and the mediators between Him and the world. The last element is the conclusion drawn from the foregoing theories or elements, namely that since the letters of the Torah were the instruments in the creation of the world, and the names of God and angels possess peculiar powers, and the angels are the mediators between God and the world, it follows that by the proper use of these letters and names, one can work miracles and perform wonders."<sup>9</sup>

As can be seen at once, the development of such notions into a series of particulars offers an immense field. The possibilities for discovering the names of angels, the hints of God's names in various Biblical passages, and the discovery of numerical equivalents for almost anything out of the words of the Bible are

almost limitless. As the Kabbalistic exegesis grew in quantity, it also grew in complexity. The elements of its teachings, regarded by Kabbalists as "secrets," were manipulated into various systems by different Kabbalists.

Certain things should be understood about the development of the literature of the Kabbalah. As Dr. Waxman says: "Kabbalistic literature, like other phases of Jewish literature has its Classical and post-Classical periods. The first lasted for little over a century, from the last quarter of the twelfth to the beginning of the fourteenth and terminated with the appearance of the Zohar (c. 1300). The second extended from the fourteenth to the end of the eighteenth, and to some extent, was continued after that time. The literature of the two periods can be further subdivided into various types, namely the pre-Zoharitic and the Zoharitic of the first period, the pre-Lurianic and the post-Lurianic of the second.

"The works of each of these periods are distinguished by special characteristics. Those of the Classical are noted for their originality of content, Agadic style and anonymity of authorship. Those of the second period bear mostly the character of compilations, commentaries and collections of interpretations of the

teachings embodied in the works of the Classical period. However, the Kabbalistic books produced from the sixteenth century on, which reflect the influence of the Lurianic type of Kabbalah, do display a certain amount of originality. With very few exceptions, the works of the post-Classical period bear the names<sup>10</sup> of the authors."

After the Jews were expelled from Spain, the Kabbalistic center shifted to Safed in Palestine. There Moses Cordovero (1522-1570) gathered his disciples around him. Of all these disciples, Isaac Luria Ashenazi was most outstanding. It was his work that characterized the later period of Kabbalah. His work, complicated and abstruse, laid emphasis upon the ideas of ascetism, ultimate Messianic redemption of the entire world through the redemption of Israel, and<sup>11</sup> metempsychosis. It was his work that was the ideological progenitor of all later Kabbalistic work and especially of the volume we are to consider, the Kizur Shene Luhot ha-Brit.

Yet one man was the ideological and literary inspiration as well as source for the Kizur Shene Luhot ha-Brit. That man was Isaiah Horowitz.



### III - The Inspiration of Isaiah Horowitz

Isaiah Horowitz (c. 1555-1630) was one of the foremost influences upon Jewry of his time. Rabbi at Posen, Cracow, Dubno, Frankfort-am-Main and Prague, he was a leader in the Jewish communal affairs of Poland from his youth. In 1621, after the death of his wife, he emigrated to Palestine, where he refused pulpits in order to make his home in Jerusalem. There his esteem was so high that the local pasha held him for ransom in 1625. While in Palestine, he fell under the influence of the Lurianic Kabbalah, which colored his writings there.

His most important work was the Shene Luhot ha-<sup>12</sup> Brit. This work as well as its author came to be known as the Sheloh Hakodosh (the holy Sheloh), and it was so popular that Glueckel of Hameln records that her husband read it on his death-bed, not long after its publication. This book "exerted great influence upon the life of the Jews of Eastern Europe and helped more than any book to introduce the Kabbalah in daily religious life. It is really not a mere book on the Kabbalah but a kind of encyclopedia of the teachings

of Judaism."<sup>13</sup>

Dr. Gotthard Deutsch says of this book: "Pious Jews drew their consolation and instruction from this book. As the title indicates, it was intended as a compendium of the Jewish religion. Its divisions are, however, very unsystematic, and its confusion of titles and subjects renders it difficult to analyze. The principal divisions fall unde the heading, "The Gate of Letters" and comprise: a compendium of religious ethics, alphabetically arranged; a division dealing with the laws of the holy days and beginning with a section entitled "Masseches Chulin," treating largely of the laws of tzitzis, tefilin, mezuzah, etc., enjoining rigorous observance of the Law and emphasizing the moral lessons derived from its practice; another division treating of the weekly Pentateuchal portions from the halachic view-point, and of their mystic meaning and moral lessons; and essay on the principles of rabbinical law entitled, "Torah She-be-al-peh"."<sup>14</sup>

It was this work which furnished the inspiration and main source for the work of Jehiel Epstein, the author of the Kizur Shene Luhot ha-Brit.

CHAPTER II

Jehiel Epstein, Author of the Kizur Shene Luhot  
ha-Brit

Very little is known of the author, Jehiel Michal Epstein. Son of R. Abraham Segal Epstein, a well-known rabbi, he flourished during the latter half of the seventeenth century. Nothing is known of his actual career.<sup>15</sup> All that we know of his life, other than from his works, was that he was suspected of Sabbatian leanings by his contemporaries, and that he died in the year 1706.

His works were three: the Kizur Shene Luhot ha-Brit, which is the subject of this analysis; Derek Hayashar Leolom Haba, a morality book; and Derek Yeshara, a prayer-book with a Judeo-German translation, wherein he takes up the cudgels for prayer in the vernacular for those people who do not understand Hebrew.

Dr. I. Zinberg says of him: "Epstein lived at a time when the Jewish ghetto was covered with melancholia. There reigned there without any limitation, the ascetic mystic outlook of Rabbi Isaac Luria. Epstein was a fervent mystic and dreamed of immediate

redemption."<sup>16</sup> Certainly the mystical strain is most evident in his work. It is also obvious that he was a strong endorser of ascetism, ritual purity and that he was extremely zealous for the minutiae of the law.

There is no doubt that there could have been no personal contact between Jehiel Epstein and his inspiration, Isaiah Horowitz. Horowitz lived in Poland during most of his lifetime and left for Palestine in the year 1621, where he spent the rest of his life. In all probability, Epstein was not even born while Horowitz was still in Europe. Furthermore, as is evident from references in his work, Epstein lived in Germany. There is a possibility, however, of his having had contacts with the students of Horowitz. That he was imbued with the spirit and content of the work of Horowitz is evident from the fact that he considers the presentation of the content of the "Holy Sheloh" to the masses of such importance. Further contacts than these between Epstein and Horowitz cannot be established.

Organization and Content of the

Kizur Sheloh

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1-Organization

We have quoted Dr. Deutsch as saying of the Sheloh: "Its confusion of titles and subjects makes it difficult to analyze."<sup>14</sup> If we realize that the Kizur Sheloh in its organization of titles and subjects is modeled after the Sheloh, we can easily see that the very same problem must be coped with in this volume as well. Another added complication is presented by the fact that the Kizur Sheloh cites the words of other writers as well as those of Horowitz and those of the author of the Kizur Sheloh, Epstein.

The titles of the various sections are copied from the Sheloh. Under each title, various sentences or paragraphs are copied or abstracted from the Sheloh. In addition to these, the author makes his own comments, and cites the comments of other authorities. Among the more frequently cited writings are: Sefer Chasidim, Orhot Zadikim, the Shulchan Aruch, the writings of Isaac Luria, Solomon Luria, and Moses Cordevero, the Ture Zahab of David Halevi, the Magen

Abraham of Abraham Gumbiner and the Olat Tamid by  
Moses b. Jacob Albelda.

The intention of the author, as he states in his preface, is to "fill the land with knowledge" of these great authorities, and especially of the work of the Sheloh. As Epstein further says in the preface, this volume is intended primarily for those who dwell in the villages and rural places, and consequently do not have ready access to the Sheloh or other sacred literature of that type.

Under each title selections from the Sheloh are cited, followed by comments by the author. Sometimes these comments are explanatory comments of the meaning of the selection cited, and often they are addenda which the author believes to be in the same context. Following this, selections from other authorities are given, and these too are often commented upon by the author. Little more can be said of the method of organization, for the organization is haphazard, to say the least. Under all subjects, there is an intermingling of Kabbalistic ideas, ritual law, and the particular social and religious notions of the author. Abstracting one from the other is almost impossible, for in the author's

mind these things are all one thing, Judaism.

## 2-Content

The main titles of the book are the following:  
The Generations of Man (Toldos Adam); The Gate of  
Reverence (Shaar Hayirah); The Gate of Love (Shaar  
Haahavah); the Gate of Letters (Shaar Haotiot); The  
Tractate of Chulin; The Tractate of Sabbath; The  
Tractate of Passover; The Tractate of Shabuot; The  
Tractate of Fasts; The Tractate of New Year; The  
Tractate of Yoma (Yom Kippur); The Laws of Repentance;  
The Gate of Commandments (Shaar Hamizwot); The Tractate  
of Sukkah; The Laws of the Intermediate Days (Hilchos  
Hol Hamoed); The Laws of Chanukkah; The Laws of  
Charity; Matters of Gemilas Chasodim.

The Generations of Man is a sort of introduction  
to the work. It expounds the verse "For the command-  
ment is a lamp and the teaching is light and reproofs  
of instruction are the way of life." (Pr. 6.23) This  
is followed by a discussion of the necessity of re-  
proving one's fellow man.

The Gate of Reverence is a discussion of reverence,  
and also includes some of the cosmological notions  
of the author. The Gate of Love is a discussion of  
the Love of God, the nature of the soul, more cos-

mological ideas, and how we should serve God.

The Gate of Letters is an alphabetically arranged discussion of religious and social virtues that one should possess. Each letter discusses one or more subjects. The virtues cited are:

- 1- Emet and Emunoh, wherein faith is discussed.
- 2- Berios (creatures), a discussion of treatment of one's fellowman.
- 3- Gerot (strangers), a discussion of the treatment of the stranger and of the nature of the soul.
- 4- Dereh Erez - an attempted definition by particulars of this concept which is so difficult to define as well as prescriptions for health, raising children, home life and business.
- 5- Lehalel (praise of God), a discussion of praise.
- 6- Vatronut (indulgence), a discussion of generosity and business dealings.
- 7- Zerizut (eagerness), an admonition that one be eager to serve God.
- 8- Chaver (friendship), a discussion of friendship.
- 9- Taharah (purity), a discussion of cleanliness.
- 10- Yezer Tob (the good inclination), a mere mention of that concept in an explanatory note.
- 11- Kaf Zekut (lenient judgement), an admonition to



judge leniently.

- 12- Leb Tob (a good heart), an admonition to be clean in mind and speech.
- 13- Mosun (prudence), an admonition to be prudent.
- 14- Neemon (faithful), on the necessity of keeping a confidence.
- 15- Histapkut (frugality), advocacy of frugality as an important virtue.
- 16- Anavah (meekness), a discussion of this virtue and its opposite, pride.
- 17- Piryon (productivity), a discussion of the virtue of being gracious.
- 18- Zinius (modesty)
- 19- Kedushah (holiness). Under this category are subsumed a great many things. Among the things discussed are: souls, the duties of slaughterers, kosher wine, the transmigration of souls, hell, judgement of sins, heaven, hospitality, laws concerning the washing of one's hands, health, the blessings over fruit, menstruants, masturbation, sexual intercourse, weddings, prayers, demons, beards and customs.
- 20- Razon (will). The author posits razon as the opposite of anger.
- 21- Shetikah (silence). This is a discussion of the limitation of conversation to those things that should be discussed.

22- Teshukah (longing). A short statement advising one to long after God.

The Tractate of Hulin includes the following: laws concerning fringes and phylacteries, how one should do business, prayers for different occasions, laws concerning the recitation of the "Shema," laws concerning the washing of one's hands, laws concerning prayer, discussion of heaven and hell, duties of the cantor, laws concerning the scrolls of the Torah, laws of the synagogue, laws of the afternoon service.

The Tractate of the Sabbath includes: Sabbath customs, and laws, the lighting of candles, laws on keeping food warm, laws concerning the end of the Sabbath, the laws of Rosh Chodesh, laws on the sanctification of the new moon.

The Tractate of Passover includes: laws concerning Passover, the counting of the omer, laws concerning festivals.

The Tractate of Shevuoth includes: laws concerning that festival, the order of study of Shevuoth, learning in general, and a number of prayers.

The Tractate of Fasts and of New Year contain just what their titles indicate. The latter lays

special emphasis upon the duty of placation of one's fellow man. The Tractate of Yoma concerns the laws of the Day of Atonement. The Laws of Repentance concern repentance on the High Holidays and throughout the year. The Gate of Commandments discusses the importance of the commandments. The rest of the chapters, The Laws of the Intermediate Days, the Tractate of Sukkah, the Laws of Chanukkah, the Laws of Charity and Matters of Gemilus Chasodim discuss just what their titles indicate.

The items mentioned under each heading do not limit the items discussed. They are, for the most part, the frame of reference, and the author does not limit himself to this schedule. With utter inconsistency, he often discusses an idea completely out of the context of the subject under discussion. Therefore one must shift items of discussion into a new organization before one can analyze this work at all. Therefore, the presentation of the ideas of the author, Epstein, is made on their logical arrangement, and not on the basis of the order of their appearance in the Kizur Sheloh.

Principles of Religion.

Holiness:

Man was made in God's image, so that man should know that the Lord is God, and since he is created in His image, he should be like God. These things are rooted in the search for God, the knowledge of God and in clinging to God. Man's creation in the image of God testifies to God's existence. Man comes to know God by the knowledge of the Divine Name. The goal of the knowledge of God is that man cling to God as is indicated by Dt. 4.4. The reward vouchsafed to man is that he will be alive like the eternal God, not only in this life, where he is given the choice of life and death, and the performance of the commandments, but also in the world to come, if he performs<sup>17</sup> those commandments.

There are certain ways of God that a man should imitate. Just as God clothes the naked, and visits the<sup>18</sup> sick and comforts mourners, so man should do the same. As God is holy, so should man be holy, and as God is<sup>18</sup> ascetic, so should man be ascetic.

According to Rabbi Isaac Luria, one should do the following things in order to attain a state of holiness: One should be one of the first ten people

at the synagogue, wear phylacteries and a prayer shawl every day, have intercourse regularly on the Sabbath, avoid eating unleavened bread when it should be avoided, avoid those things that one is forbidden to eat, avoid slander, concentrate when one answers "Amen", and speak<sup>19</sup> no untruth.

### Serving God:

There are four ways of serving God that may be considered in an ascending order. The first and lowest way is the service of God with the idea in mind of receiving reward in the world to come. This is permissible if one's intention is reward in the world to come. However, if one does it in order to receive reward in this world, that is service of oneself and is not good. This first way, the service of God for the sake of the world to come, is the way of most people in this world.

The second way of serving God is to serve Him because of an inner fear of Him, and because one fears that one will transgress one of His commandments.

The third way of serving God is to perform all of God's commandments and to love God wholeheartedly and joyously.

The fourth and highest way of serving God is the way of Moses and of few other people in the world. This is an inner service of God, wherein the person is zealous for his God, and his only desire is to serve God and to be near to Him. The reward of such a person is in himself, for he grows nearer to God and serves Him.

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### Love of God

If a doctor cured one of a disease or a wound, love him like one's own soul. Yet God has given us all our organs and limbs to use as a free gift. How much the more should we therefore love Him. Even if He did not give us reward for our good deeds, we could never repay Him for what He has done for us. Even the evil inclination is given one so that he may conquer it. The evil inclination is an angel, and it is a great thing in the eyes of God that man should be stronger than an angel. This too is the result of God's modesty and love.

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It is said in the Sefer Hayashar: Love is shown by ten things on the part of the lover: Love of his Lord's Torah; having the service of God as his greatest pleasure; loving that which his Lord loves and despising that which He despises; making his love

appear as important as the service of the Creator; suffering every trial for the sake of the love of God; that he tell man of his love and instruct them in the right way so that they may avoid evil and may also love God; that he mind not scoffers; that if either good or evil occur to him, he be not dissuaded from God's service; that he serve God without the idea of receiving reward. If a man accept these precepts, he is considered a true lover of God and is fulfilling the precept, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy<sup>22</sup> might."

### Reverence

There are some who serve God and do all the commandments and do not commit transgressions because of rewards and punishments. But there are those who observe the commandments because they do not want their sin to fall upon the holy sanctuary. The former state is not complete service and fear. Therefore we learn: "Let the fear of heaven be upon you." From this we derive the thought that one's motive should not be fear for oneself.

There are some who are reverent and do rightly because they fear that the day will come when they will suffer and their children will suffer.

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These are not high motives but in any event they keep the man from wrong-doing. At least the man shows that he acknowledges a Master Who rewards and punishes. As our rabbis have said, "Let him do it not for its own sake and he will come to do these things for their own sake." Thus one will arrive<sup>23</sup> at the inner holiness which is the pure holiness.

Reverence comes from shame and shame keeps one from sin. Thus it is a good sign when a man is ashamed. Others say that if a man does not become shamefaced easily, it is a sign that his ancestors<sup>24</sup> did not stand at Mount Sinai.

From inner reverence, one comes to the inner love of God. When one considers His greatness and loftiness, and then sees that in His greatness is revealed His modesty and goodness and lovingkindness, and that He has made the world by His charity, then we will remember His lovingkindness and that He<sup>25</sup> has made us in human shape with the goal of perfection.

### Faith

The virtue of faith is very dear to God. As it says in the Bible, "Mine eye are on the faith-



ful of the land that they may dwell with me" (Ps. 101. 6). This very virtue is applies to God for we may describe Him in terms of it, as for instance, "A God of faithfulness without iniquity" (Dt. 32.4). Moses is likewise characterized by this virtue in the verse, "In all My house he alone is faithful."

What is faith, Its beginning is that man trust in God and fear nothing else. He should desire God's decree and give himself over with all his possessions to Him. All his words and business should be in faith and straightforwardness. His only desire should be to enrich his trust in God, as it says in the Bible, "Trust in God and do good."<sup>26</sup>

One should praise God and give thanks to Him for all that He brings, whether it is good or evil. If God takes something from one's wealth, one should think how much better off he is than another. If God adds something to it, he should certainly give thanks for it. If some evil or affliction befall him,<sup>27</sup> he should think that God does it for good. In everything that occurs to a man, he should say that it has<sup>28</sup> come from God. Even if a man insult him and shame him.

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## Repentance

As long as a man repents, his sins and other misdeeds, and does complete repentance, his behavior is pleasing to God. But there are seven levels of repentance, one higher than the other.

First, being repentant immediately after one has sinned. This is like one who has spilled oil on his clothes. If it is cleaned immediately, there is no stain.

Secondly, being used to sinning for a great while, but repenting in one's youth when one may yet sin, and conquering one's evil inclination.

Thirdly, the case of one who is still in his youth, but does not sin as much as formerly because of shame before others, and finally leaves the evil ways entirely.

Fourthly, the case of him who leaves his evil ways because of fear of trouble, reproof or a decree.

Fifthly, the case of him who repents of his evil ways only after great troubles come to him or his children, and then returns to his Creator, Who receives him.

Sixthly, the case of the man who does not repent until he is too old to sin any more. Still, when he does repent, God is willing to receive him. Certainly, it is forbidden to recall to such a man his former sins.

Sevently, the lowest of all types of repentance is the case of the man who repents only immediately before his death, as he sees death approaching him that very day. He asks that God forgive him in His great mercy. Even he is accepted by God. But one who does not repent before his death is a complete disbeliever and will be sentenced to hell for many generations. This is so in order to strengthen the hearts of the evildoers so that they do not despair of salvation. Otherwise, they will think of their many sins and ask themselves how they can possibly be accepted by God in view of their poor record. Rather should they think of the God of mercy Who, as Ezekiel says, desires not the death of the sinner but  
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his repentance so that he may live.

One should know that there is nothing that can stand in the way of repentance, even if one did all the sins there are. As for instance, in the case of Menasseh, who committed many sins and even put a

cross in the temple. He was taken captive by the king of Ashur and was to be burned when he called out to God. Even though the accusing angels asked God not to rescue him, God sent an angel who delivered him from the fire and brought him back to Jerusalem where he did great repentance. Now he is the king of all the repentant sinners in paradise. One should know that the essence of repentance (teshubah) is penitence (michoret) plus confessions (vidui). Penitence is recognized only if one cry and moan over all of one's sins in a brokenhearted manner, recounting the sins all the while.<sup>29</sup>

One should avoid, and especially the repentant should avoid, the following evils: (1) Profanation of God's Name, (2) Shaming the Torah; (3) Obscene talk, (4) Quarreling, (5) Slander.

One should also avoid the following twenty-four things:

1. Gossip.
2. Slander
3. A man of anger
4. One who has evil thoughts

(These four are particularly prevalent, states our author, as he continues his list).

5. The company of evildoers.
6. Partaking of a meal in which there is not enough for the host
7. Scrutinizing immoral things

8. Dividing booty with a thief.
9. Saying that one will commit a sin and atone afterwards
10. Shaming teachers
11. Causing others to sin
12. Turning a friend from the path of mitzwah to the path of transgression
13. Using an article that belongs to the poor
14. Receiving a bribe to pervert justice.
15. Finding lost property and not announcing it.
16. Allowing a son to grow up improperly without reprimanding him
17. Cheating the poor, orphans, or widows
18. Separating oneself from the community
19. Transgressing the words of sages
20. Enjoying the shame of a fellow
21. Suspecting good people
22. Resenting reproof
23. Scoffing at the commandments
24. Cursing the community

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All these things keeps one from doing repentance.

There are the things that Maimonides says one should do in repentance. One should examine his deeds and see if he has done any of the following: (1) Shaming a sage, (2) Shaming the messenger of the court, (3) Calling one's neighbor "slave," (4) Making light of a statement of the writers on sacred subjects, (5) Not coming at the invitation of the court, (6) Failing to accept the judgment of the court, (7) Possessing a dangerous animal or contrivance, (8) Taking money from a Jew through false testimony in a gentile court, (9) Desecrating the second day of festivals, (10) Doing work on the eve of Pass-

over, (11) Taking God's name in vain, (12) Causing others to commit profanity, (13) Causing the blind to stumble, (14) Preventing people from performing a commandment, (15) Slaughtering an unclean animal, (16) Slaughtering an animal and then refusing to show the knife to a sage, (17) Entertaining sexual thoughts, (18) Doing business with one's divorced wife, (19) Earning a bad name, if one is a sage, (20) Banning someone who does not deserve it, (Of this list, the most prevalent is No. 17). We should learn from the above that when one finally accepts the judgment of the court, the ban is removed. One of the greatest deeds that the repentant person can do is to bring others to repentance, for, as the Zohar writes, the reward of those who make the evildoers turn to goodness is very great.

The following six things can serve to atone for sin: (1) Answering, properly, the responses in the synagogue ritual, (2) Observing the Sabbath in all its particulars, (3) Concentrating closely when one recits the shirat haeyom in the morning service, (4) Forgiving sin when one has wronged you.

Here there are three planes in this virtue: (1) Not answering back when someone speaks ill of you, (2) Now answering back even when one's heart is

bitter over one's humiliation, (3) Remaining cheerful despite afflictions to the point of believing that one's persecutor is sent from God to hasten one's atonement, (4) In addition, one should often go off by oneself to have communion with God and one should listen carefully to the words of an expounding sage.

The summation of what we have spoken is this: God does not desire the death of the sinner but that he confess his evil ways and live. Therefore, one should leave one's evil ways and confess all of them and live the righteous life. As we have said before, if one is a student of Torah, one need not castigate oneself for the study of the Torah can be a substitute for the other modes of atonement and remorse.  
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### Learning

Is light really a part of the lamp? Actually, the lamp receives illumination, for it is but a wick of oil in a vessel. The light is held in it and they leave to each other and need each other. Light is not necessarily attached to the lamp for it found without anything to contain it, thus returning to its original primal states. Similarly, the lamp has no illumination save through the light that is contained in it.

In like manner, the commandment to study the Talmud is the cause of the deed. As we have learned in the Mishnah, "The ignorant fellow fears no sin." Certainly there is no firm hold on the Talmud without good deeds, for a man is not able to come to the crown of Torah if he does not have preparation in the fear of sin. If he has preparation in the fear of sin, his soul desires devotion to God and his heart is pure, desiring and yearning to be at one with God. Certainly, the particulars of the fear of sin are hidden from the ignorant person, as are the particular and general statutes until he merits the crown of the Torah through his learning. Thus, by way of the Talmud, he comes to perform good deeds.<sup>32</sup>

Concerning learning, Rabbi Meir taught, "He who studies Torah for its own sake merits many things." The "many things" in that statement refers to the fact that one will one merit reward for the performance of commandments that one could not possible achieve. One receives these rewards on the basis of having prepared oneself to do every commandment within one's power. Thus, if one studies the chapters concerned with sacrifices, it is accounted to that person as if he had performed the sacrifices himself, for in studying and understanding he has accomplished the equivalent of performance.<sup>33</sup>



Whether young, old, poor, or rich, everyone must study Torah. Know, as the rabbis have said, the virtue of setting time for study is the first thing that one is asked about at the heavenly bar of justice. One should devote all one's free time to it.<sup>34</sup>

In the matter of giving charity, some give more and some give less. One should give according to his means, for the meal-offering of the poor man is equivalent to the ox of the rich man. All charity is like the offering of sweet savor to the Lord. Each gets his reward in accordance with the measure in which he has fulfilled his ability to give. The same thing applies to study. Those who are endowed with superior ability in study should study more. And they should exercise their full ability to study just as a rich man should give in accordance with his riches. The person not so gifted in study should also set hours for his study, and study as much as he is able. Even if he can only read German, he should at least study such books as are written in Judeo-German, such as Zehal, Urešna, Leb Tob, and Brant-Spiegel, which are books concerned with piety. Certainly, one should not say that he was not "made" for study, no matter how inept a student he really is, for that would

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be a great sin.

One who desires to earn the crown of Torah should learn a great deal and then go over it with extreme care. One who studies Kabbalah should not let anything distract him until he has finished that section, nor should he speak at all until he has finished. One should keep oneself far away from the study of the philosophers. The main study should be Torah, for its own sake. The essential of learning for its own sake is to know that one should do and what one should not do. If one studies ethics, one should study the subject with the idea of observing the ethical principles examined.

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#### The Commandments

There are certain conditions under which one should perform every commandment so that the deed may be acceptable to God:

1. One should fulfil that which is required.
2. One should fulfil it in fear.
3. One should fulfil it in love.
4. One should fulfil it cheerfully.
5. One should perform the command in its entirety, and not just part of it.

6. One should be very meticulous in performing the commandment in all its particulars and details.

7. One should pursue commandments.

8. If one can do it himself, he should not deputize anyone else to do it.

9. One should do the commandment first that first comes to one's notice, and not set one before the other.

10. One should not do two commandments at the same time.

11. One should be careful of the honor and importance of the commandment and not esteem it of little value.

12. One should not delay in the performance of a commandment.

13. One should not idly wait around for an opportunity of a commandment coming to him.

14. One should praise the commandments and regard them highly.

15. One should be eager to perform a commandment.

16. One should try to do the commandment with other people and not alone.

17. One should not do commandments when they cost nothing, but one should do them at a price.

18. One should do a commandment for its own

sake, and if so, it is called a chosen commandment (mitzvah nibcharah). Otherwise it is not deemed "chosen."

The Kabbalists say that one should state that one is performing the commandment "in the name of all Israel" when one performs the commandment. Thus, others will be rewarded for one's performance of a commandment, and one will be rewarded for the performance of commandments by all others. Thus one will earn the reward for having fulfilled all of the 613 commandments, even though personally one <sup>50</sup> had the opportunity of fulfilling all of them.

Whenever one performs a commandment, one should say, "Behold, I summon my \_\_\_\_\_ (here one names the limb or organ employed) to perform the commandment of \_\_\_\_\_ <sup>50</sup> (Name of commandment)."

Every commandment performed should be thought <sup>50</sup> about first, then spoken about and finally executed. Some think that the avoidance of transgression of the negative commandments is more important than the performance of the positive commandments, for the reward of the positive commandments is not usually stated while the punishment for the transgression of a negative commandment is more important since its punishment

is often stated. However, one should know that God will reward the righteous for the performance of the positive commandments in the world to come, just as he will punish the wicked for their sins. It is well known to the Kabbalists that there is a prototype (dugmah) of every mitzvah in heaven. Woe to him who does not come to heaven with some positive commandments performed! Furthermore, the positive commandments protect one in this world from all sorts of affliction. Each of the performances of a commandment is a garment to one's soul, even if one is a total ignoramus. However, there is an added inner cloak that is woven of one's learning and from one's concentration, and from feeding scholars. This is according to the secret of the Tree of Life.

If one does positive commandments in one's lifetime, even though one be a sinner, the fires of hell may burn for him, but they will not consume him. The rabbis say that Torah and good deeds are crowns and defenses against afflictions. Thus they reveal the secret that they guard against all the punishments of the negative commandments. Thus one intercessor (praklit) of the positive commandments will remove  
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many accusers of the negative commandments.

The punishment for the neglect of a positive command is greater than the transgression of a negative

one. Also, if one's deeds are evenly balanced for good and evil, the good deeds will tend to throw the scales toward their side. The commandments are like the threads that are woven into a garment. If you remove one of them, the entire garment is injured,<sup>52</sup> and you weaken the adhesion of the others.

The positive commandments include the negative commandments and the negative commandments include the positive commandments. Although one recognizes very often, in the case of positive commandments, that it is a burden and an expense, one performs it nevertheless. One performs the commandment only for the sake of God's will. One likewise observes the prohibitions, since they likewise are God's will.<sup>53</sup>

In conquering the evil inclination, one performs a double commandment, and one's reward is consequently doubled. One performs the commandment in accordance with the advice of the good inclination,<sup>53</sup> and thus conquers the evil inclination.

## The Soul.

### Nature of the Soul:

The soul which completes man, is sent into this world to keep and to perform the teachings of the Torah. It is similar to the case of a king's messenger who is sent **to** a foreign land on an important mission. The king cautions him: "Be diligent in your mission, for at any time I may call you back. If you perform your mission improperly, I will degrade you from your office and cut your head off. But if you perform your mission well, I will honor and reward you. So is it with the soul, which is taken from the highest level of heaven, from the level of the Divine Presence, and is placed on earth to fulfill the commandments. If it performs them properly, it will gain spiritual robes that will allow it to attain even greater light than it had before it was sent down to earth. But if the soul dails in its mission, then it must be sent to Hell in order to be cleansed of its filthy garments. Therefore a man should never worry about this world, but only about the world to come. Consequently, one should continually keep the precepts of the Torah and the service of God.

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The soul consists of three parts or three souls: the nefesh, the ruah, and the neshamah. The

nefesh is the animal soul which is closely connected with the body and directs its higher activities. The ruah is the spirit, the seat of good and evil or of the moral qualities. The neshamah represents the intellect.<sup>37</sup>

There are righteous men who merit a lofty ruah, nefesh and neshamah because of the holiness of their ancestors in the time of copulation. There are those who merit it because of their good deeds during the time that they were embryos. That is because they do more than righteous people were used to doing before that. In that case, the neshamah come from the righteous person in the secrecy of the pregnancy. Thus, in the case of a woman still carrying her child, if the child succeeds in doing additional good deeds and then commits sins, the neshamah departs from him. For the neshamah is given from the repository of souls when the child is yet in the mother's womb and does not depart until the day of that person's death. Only when one sleeps do the nefesh, ruah, and neshamah leave him and go above. There they study among the angels, learning all the secrets of the Torah. However, a person may not succeed to this knowledge.<sup>38</sup>

There are some who do not have any neshamah<sup>39</sup> at all, but only nefesh and ruah of the world of action. These are the Gentiles, who have no heart to understand



the wisdom of the Torah, which is in the secret of the tree of good and evil, for they are tested and found evil. But those Gentiles who are God-fearing are found good according to the test of the tree of knowledge. They can acquire a neshamah of the world of action, as is indicated by the secret portents of the statement: "It is a tree of life unto those who lay hold of it."<sup>40</sup>

The rabbis state that the righteous are greater than angels, for the place of the angels is fixed while the righteous can ascend from level to level on the basis of their good deeds. Just as there are thousands of tests for the nefashot, ruhot and neshamot in every world, so are there many tests for the lower and upper worlds that are in paradise. The soul of everyone is judged according to the good deeds that he did in this world. By one's good deeds in this world, one ascends level by level in the world to come.<sup>40</sup>

One should be very careful to avoid soiling one's soul. The soul emanates from a very lofty place, and may be soiled even by accident. Therefore a man should always be careful to watch where he goes, for he is always likely to stumble over some small thing. The greater a man is, the more careful he should be<sup>41</sup> lest he stumble, for the soul must be kept clean.

3

There rests a profane spirit in forbidden food that profanes whosoever partakes of it, causing him to have no part of holiness. This defilement becomes part of a man, enclothing the soul. Thus the soul becomes defiled by it and the spirit of defilement rests upon that man. However, when one eats the prescribed food, one feeds one's soul. For the permitted food has a spirit of holiness and cleanliness. It is the spirit which feeds the soul.

#### Transmigration of souls:

If one performs all the 613 commandments his soul will not have to undergo transmigration. However, if he does not perform them, his soul will have to undergo transmigration. Thus, from the statement: "And ye shall be holy unto your God." we know that all the 248 spiritual limbs and 365 spiritual muscles of the soul should not be fouled in any way by the absence of the performance of any commandment, therefore causing the soul the otherwise good to have to undergo a transmigration.

In order to caution people against sinning, the author cites some of the punishments that may occur to people through the agency of transmigration. They follow:

There are evil-doers who are transmigrated into minerals and some who are transmigrated

into minerals and some who are transmigrated into vegetable matter. If the vegetable is eaten by a pious man who makes a blessing over it, the transmigrated one may be reformed. There are some who are transmigrated into clean animals and birds. In the days of the temple, those who were to be redeemed were offered as sacrifices. Thus they were slaughtered properly and eaten by a righteous and pious man. Those who were not to be redeemed died naturally or were improperly slaughtered. This is decided by angels who decide which soul is to be redeemed and which soul is not to be redeemed. There are those who are transmigrated into the soul of unclean animals and birds and even into a black dog. Those can have no reform and thus are like the souls transmigrated into Gentiles. That is what is meant by the passage: "This soul has been cut off from its people."<sup>45</sup> The meaning is that the soul has not been transmigrated into another Jew. If the soul starts to reform itself, and its deeds as well, after many transmigrations it will be transmigrated into the soul of a Jew. If a soul does not begin to correct its deeds within three transmigrations, it is condemned to Hell, where it will suffer all the punishments it deserves. That, of course, is the way of the evil soul. The good soul may be transmigrated too, even after many years of paradise, if God wants<sup>46</sup> to raise it to an upper level of heaven.

There are many transmigratory punishments. One who has sexual intercourse with a domestic animal will be transmigrated into a bat. If one has had intercourse with a wild animal, one will be transmigrated into a crow. If one has intercourse with another man's wife, one will be transmigrated into an ass. One who has intercourse with another man will be transmigrated into a badger or a rabbit. If one has intercourse with a menstruant, one will be transmigrated into a raven. One who gives the money of Jews into Gentile hands will become a barking dog in transmigration, and one who slanders will have the same fate. Ritual slaughterers whose blades are nicked will die in a plague and be transmigrated into dogs and into tree leaves, through which the wind whistles, making them sad. One who has intercourse by candle light will be transmigrated into a goat. He who drinks whiskey will be transmigrated<sup>47</sup> into a Gentile, as will those who eat unclean food.

These transmigrations which have been mentioned occur if one does not repent in this world. However, if one repents in this world, his repentance is considered<sup>47</sup> as a "crown before destruction".

#### Suffering of the Soul:

The true servant does not serve himself, but

serves God in reverence and love, receiving affliction in love and not being moved from his service of God in any way. Thus, the perfect man should not be sorry because of affliction or rebel against it. Rather should he accept the afflictions in love, inclining his shoulder to receive the yoke of divinity and whatever troubles may occur to him. He should feel happy as he thinks of the fact that God is a true judge and a God of faith. He whom God loves he chastises. Therefore, suffering should<sup>48</sup> be a sign to a man that he should repent.

God sometimes brings troubles on the righteous not only because they have stumbled in sin, but simply so that they may continue to remove themselves from the matters of the world lest they be drawn to them. From all these things we learn that man should accept affliction with blessings, as our sages said, for God sends them to man, thinking the afflictions good. One should therefore accept them without rebellion, even though God's reason for sending the afflictions is hidden from<sup>48</sup> us.

Rabbi Isaac Luria says the following concerning the afflictions of the soul: The righteous who is fortunate is the righteous son of the righteous. The unfortunate righteous man is a zadik who is the son of a rasha. In those instances, the souls are in the midst of transmigration, and have to conclude their transmigration

in order to correct the transgressions they committed when they were yet in this world. When we say 'zadik son of a zadik', that does not mean that the father of that person was actually a zadik, but that the soul of that person was righteous before being put into that person's body. The reason that that soul is in the body at all is that it neglected to keep one of the 613 commandments or must atone for some transgression committed in a previous existence. Still, that soul is considered a zadik even though it must atone for sins  
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previously committed.

Similarly in the case of a rasha son of a zadik, the soul was righteous in a previous existence and comes into the world to atone for some transgression. When such a soul not only fails to atone for its previous sins, but also sins greatly in addition in this existence, God rewards its previous good deeds in this world. This accounts for the good situation of such evil-doers in this world who are prosperous. Of course such people will  
48  
not be rewarded in heaven.

Sin.

Evil comes from the ruler of the underworld, Samael, and enters into the soul. When evil enters the soul, the spirit departs from the soul and it becomes empty. Thereafter, the darker spirits rule in the soul. These darker spirits can only be dispelled by atonement through repentance or suffering in one's lifetime or by hell-fire after death. In the latter case, the accusing angel is destroyed, and the spirituality of that person returns to its source, the treasury of souls. <sup>54</sup>

Every transgression that one commits creates an accuser. Each accuser has a certain height and substance. The accuser enwraps that person's soul as a cloak and accompanies him on the day of judgement. The accuser continues to enwrap the soul, acting as a cloak for his soul so that it may enter Hell. One's soul has as many cloaks of sin about it as was the number of transgression that that person committed in his lifetime. Thus a person is punished twice for his sins: Once when the demon Samael puts defilement into his soul, and secondly, when he is made to wear filthy cloaks in Hell in order to be punished. <sup>54</sup> If one avoids sin, he is spared both punishments.

Reward and Punishment.

The commandments we perform in this world are rewarded in the next world. Neither the reward nor the punishment is in consonance with the deed itself. The reason for this is that men must know that they should be deterred from sinning and should be zealous to perform the commandments. These rewards and punishments that are meted out in heaven are spiritual in nature, even though the act that is responsible for them is performed by a corporeal being. Since every command has a heavenly prototype, rewards are in like kind spiritual. The same thing follows in the case of punishment for transgressions. 55

Every Jew has a portion in the next world, but no person has a complete portion, nor are all portions similar. One rises from one level of paradise to a higher one in accordance with tests of one's deeds on earth. If one had no peace on this earth because of the continuous performance of commandments, his peace will be so much greater in the world to come. 55

The Torah speaks little of the rewards which one will receive for the performance of the commandments, and much concerning the punishments for their transgressions. The reason for that is that if the rewards were stated, people who were lazy would be inclined to say that they want neither the rules nor the rewards. But since the punishments are announced for their infringement, these people will observe



the rules, fearing punishment.

According to the Zohar, there are seven judgements passed on a man because of his sins. Each judgement is worse than the one preceding it. The first judgement comes when the soul is separated from the body, for the soul and body sin together. The second judgement occurs when he is conducted from his house to the grave. At that time, every one of his sins is remembered and penalties are set for those sins. The third judgement occurs when one is being lowered into the grave. At that time he is judged concerning the banim zarim, the strange sons, which have been created from sperm emitted during nocturnal emission. The fourth judgement occurs when angels beat on the grave, in order to unite the body and soul as they were in life. The fifth judgement is the one in which decisions concerning transmigration are made. At this same time, one may also be condemned to Hell so that one's soul may be cleansed. The sixth judgement of punishment occurs when the worms enter the body, causing it to rot. The entrance of worms into the body of the corpse is as painful as needles stuck into a live person. At the seventh judgement, one is punished for being lazy and not fulfilling the positive commands that one had an opportunity to perform. For such

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a sin one's soul is exiled for a time.

Prayer.

One should pray in supplication like a poor man begging at the door. Especially on Monday and Thursday, when the prayer Vehu rahum is recited, should one use a supplicative tone. Supplications should be recited in a low voice as though one were standing before a king and were making a request of him.<sup>59</sup>

The rabbis say: "All the gates of heaven are closed save the gate of tears." Therefore a man should arouse himself to pray tearfully. This is especially the case when one is making a confessional and when one asks forgiveness for his sins. If at times one can not cry, one's voice should be low and servile as though one were weeping. For we have seen in the case of David that the Scriptures say: "The Lord hath heard the sound of my weeping."<sup>58</sup> Thus we see that it was not his actual crying that God heard but a sound similar to weeping.<sup>59</sup>

One should not make his prayers merely a matter of habit, bringing them forth with no thought of them, for that angers God. For that reason God sent his prophet Isaiah and said: "Forasmuch as this people draw near and with their mouth and with their lips do honor Me, but have removed their heart from Me, and their fear of Me is a commandment of men learned by rote."<sup>60</sup> From this we know that one should be quiet a moment before making any blessing and think of the blessing he is about to make

and to whom it is directed. If some profane thought come into his head, he should wait a moment until it leaves him and concentrate before God, for God awakens<sup>61</sup> good thoughts and understands thoughts.

When One makes a supplication, one should not make one general request that God fulfill all his requests. Instead, one should arrange his requests in<sup>62</sup> order and mention each one separately.

God does not ask one to multiply prayers; for a little prayer in which there is concentration is more meritorious than much prayer with little concentration. Therefore, people should not recite added supplications during the time that the cantor repeats the amidah. Instead, one should listen and answer "Amen" to the blessings, for the reward for answering "Amen"<sup>63</sup> to the blessings is very great.

Cosmology and Theology.

Cosmology:

There are four worlds extending from above downward. The first is the world of emanation, azilut, which is God's own world. No living being, not even Moses can reach it, for it is summed up in the Divine Name of YHVH. Below this uppermost world is the world of creation, beriah, which is known by the name of Aktryel. The next world is the world of formation, yezirah. This world is known by the name of Matatron and in it dwell angels, cherubs, animals and seraphs in levels that are situated one above the other. Below that is the world of action, asiah, which is called Shandalphon. This world includes the earth as well as  
64  
all the spheres and planets.

In this lowest world of action, there are seven spheres and twelve planets. The earth is the lowest spot of all in the cosmos. The earth is silent, unpossessed of any vegetative growing soul. Yet from the silent earth vegetable matter, zomach, animals, hai, and man, medaber, are created.  
64

The earth is also the lowest of all the foundations, yesodot. Surrounding the earth are the seas, which are the next foundation. The seas are many times greater than the earth and are pure and clear by comparison

to the source

to the coarse and muddy nature of the earth. Above the foundation of the water is the foundation of air. The air differs from the water in that it is much thinner in texture than the water. Above the air is the foundation or order of fire. This surrounds the air. Fire is so thin or rare that the air is something having real body by comparison to it. Fire is the highest of these four elements.

Every creature aspires to rise to a higher level than its own, until it may rise eventually to the level of an angel. When the animal eats the vegetable, the vegetable thus becomes part of the animal and is consequently raised one level. When man eats animal, the animal becomes part of the flesh of man. Because of intelligence, sekel, and the soul which God has put within man, man rises later to the level of an angel until his soul cleaves to God. This is accomplished by holding fast to God's standards, midot, and in attempting to imitate the Creator as much as possible.

#### Heaven:

Heaven consists of a number of levels, on each of which is a different paradise. One ascends to a higher level in accordance with the number of commandments that one has performed on earth. Before one can arrive at heaven one must cross a river of fire which cleanses one's sins. If one succeeds in passing through it,

one may then enter heaven. There are a number of palaces in heaven. In the second castle there are cloaks to keep the righteous from being consumed by God's splendor. Clothed in one of these cloaks, a righteous person may ascend and stand before God's<sup>66</sup> glittering presence.

Hell:

Above the earth there is the tehom, the deep, and above that is the bohu, and above that there is water. Above all those there is arka. On that level are located the various compartments of Hell. Here the evildoers are punished very bitterly. Each section of Hell has fire that is sixty times as strong as the section preceding it, until in Sheol it is half fire and half hail. There the evil-doers only escape from one<sup>67</sup> only to be struck by the other.

There are seven Hells which God created. Each of these has seven stories. On each story there are seven rivers of fire and seven rivers of hail, each of which is a thousand cubits wide and a thousand cubits deep. Evil-doers have to cross one after the other. After each crossing, destructive angels revive them and tell them all their sins. Then the evil-doers are forced to cross the rivers of fire, hail, coals and snow, just as they transgressed all the laws that they were commanded. In each floor there are seven thousands chinks. In each

think there are seven thousand scorpions. Also,  
there are seven rivers of the poison of death which split  
a man apart. After each man so punished has all his  
organs split apart, the destructive angels put him  
together again and continue the exaction of punishment. 67

Those who are condemned to Hell remain for  
at least twelve months, although they may remain longer. 68  
Those who are conducted to Hell are clothed in filthy  
garments. 69

#### Angels:

Just as man is made of corporeal substance , so  
are the angels made out of spiritual substance. There  
are angels who are appointed to govern various activities  
and commandments. Some angels are appointed over those  
who pray with concentration, and others over those who  
pray with tears. There are other angels appointed to govern  
the performance of other commandments. There are angels  
that are sent to watch over the child that is to be  
circumcised. Other angels make decisions concerning  
transmigration, while other angels accompany the evil-  
doers to the torture of Hell and administer the punishments. 74

Certain of the angels dominate the various  
peoples of the world, but Israel alone is under God's  
personal domination. Some of the angels have a  
higher position than other angels. One angel named

Hadrianel, is 601,000 parsas above all the other angels, while another, Sandalfon by name, stands behind the curtain next to the throne of God, weaving the prayers of Israel into crowns for God.<sup>76</sup>

### Demons:

Demons abound everywhere, particularly where one fails to perform some commandment. They are created by the demon Lilit from semen that is emitted during any emission other than intercourse. Lilit hides in the bedclothes, waiting to take this semen and to create demons and spirits from it. He may be dispelled, however,<sup>77</sup> by the recitation of a prayer. Another time at which demons are active is the night before a circumcision, the wachnacht. Therefore, one should be particularly careful of one's soul and that of the child to be circumcised during that night.<sup>78</sup>

### Ideas about God:

There are ten names of God all of which are subsumed under the name YHVH, which is the essential unity.<sup>79</sup> These are

Although other peoples are under the domination of one of the angels, Israel alone is under God's dominion.<sup>80</sup> God is the cause of all causes and the cause of the chain of emanation. God, through his world of emanation



is the cause of all creation, formation and action.  
All things are negated without God's existence, but  
there is no negation of God's existence. God does  
not require anything for His existence although all  
things require God for their existence.<sup>81</sup>

Kabalistic Notions and Devices.

Heavenly Prototypes:

Everything here below on earth has a spiritual prototype in heaven. All the letters of our holy language have such prototypes as do the organs of a man's body. Similarly, there are heavenly prototypes above for man's names. We ourselves are only made up of imitations of those prototype organs and limbs that are found in heaven. God has created man with certain signs of Himself, so that man may be a vehicle for true existence. This existence consists ultimately of certain inner spiritual elements. Man has organs, even though he is created in the image of God, in order to show that if he cleanses one of his organs and makes it perfect according to the commandments, this organ will be like the heavenly image. If a man becomes totally perfect and has corrected<sup>82</sup> all his organs, he becomes likened to the Divine image.

Use of Numbers:

Numbers are important in the practice of Kabala. For instance, the numerical equivalent of names can be of significance. Typical of this is the following:

The numerical equivalent of the name Israel is 541. When 72, which represents the Divine Name,

is added to it, the total is 613, the number of the  
commandments. Therefore we know that Israel is called  
upon to perform the 613 commandments.<sup>83</sup>

Social Ethics.

Responsibility for fellowmen:

God wants all of us to be responsible for each other so that we may correct each other and thus be set on a straight path. If we do this, we will not be punished for each other. If we fail to correct each other, each of ~~us~~ will have to bear the punishments of the other person, since we are responsible for each  
84  
other.

As a consequence of our responsibility, one should not hesitate to reprove another who sins. <sup>T</sup><sub>h</sub>is is very necessary, for it is the only way one can discharge one's responsibility for the other's sin. But before one tries to correct another person, one should seek to correct oneself. Then, when one actually engages in reproof, one should continue to try to correct the evil-doer until it is evident that he will not accept correction under any circumstances. It is only at that point that one has fulfilled one's duty of reproof, and  
85  
is no longer responsible for ~~the~~ deeds of the evil-doer.

One should not relent in reproof in consideration of the position of the evil-doer, even if he is a rabbi. However, one is not responsible for everybody, for one cannot be expected to know the sins of everyone in

a city. Only those who are the leaders of a community are responsible for the correction of all ~~the~~ evil-doers in their community. Upon them is it particularly incumbent to reprove all those of whom they assume leadership.  
85

Treatment of Fellowmen:

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." and "Thou shalt love thy neighbor as thyself." are the two pillars upon which the Torah stands. As one loves God with all his heart, soul and might, so should one love man. One should particularly avoid hatred of one's  
86  
fellow.

There are several types of hatred that are alluded to by the first of these passages. The phrase "With all thy heart" alludes to hatred of another man in one's heart out of envy. This type of hatred is even worse than hatred that comes as the result of a quarrel, or because one has shamed you. The latter type of hatred can be done away with, whereas hatred that results from envy is very difficult to remove. The second type of hatred is alluded to by the phrase "with all thy soul". The hatred alluded to here is hatred of a man simply because his manners customs and nature are different than your own. This type of hatred, where one hates another because his "soul" is different should likewise be avoided. The phrase "with all thy

might" refers to hatred that has some money matter as its basis. This last type of hatred is particularly prevalent among people in the same trade. This too  
86  
should be avoided.

Besides the hatreds that we have noted, there are two other types. One is the hatred that some people have for those who reprove them. A second and even worse type of hatred is that of those who hate God and His commandments. Such people hate those who observe  
87  
God's commandments.

All those types of hatred that we have noted should be avoided. Even though one is different than you, you should not hate him. One should realize that all we have is sent by God. All our wealth and our glory comes from God. If one realizes this, he will not hate his fellow but rather will he love him, for he will  
88  
perceive the likeness of the other to himself.

One should always endeavor to see that he is beloved by men as much as he is beloved by God. If one does that, one will be rewarded in this world as well as in the world to come. In this world one will gain the friendship of men. They will aid him in misfortune and be at his side in a dispute. If anyone should slander him, they will quiet the slanderers. In the world to come, he will be a model to men, for they will aspire to imitate his conduct. Since he will be at peace with all men, others will hearken to his reproaches

and follow the right path. By his actions, he will  
ultimately find greater strength to serve God.<sup>89</sup>

In order that others may love him, one should help with his money as well as with his soul. One helps with one's money by charity and loans, and one helps with one's soul by praying for others. Even when one does not have very much, one should share with a needy man. In this same regard, one should always receive people pleasantly and always act toward them in a friendly fashion.<sup>89</sup>

Dispute is another evil thing that one should avoid, for dispute is considered by the rabbis to be more evil than idolatry. We note this by the fact that the generation of Ahab were victorious in battle even though they were idolators, while the generation of Saul lost their wars because of the contention and consequent informers among them. Therefore one's zeal to avoid dispute should be very great.<sup>90</sup>

If one has a dispute, one should be ready to forgive and not retaliate. Rather than dispute, one should always seek peace. That is the meaning of the precept "Seek peace and pursue it." One should seek peace with those who hate you as well as with those who love you. One should seek it in his own place and pursue it for others. One should not despair and say that one is not able to make peace, but should pursue

90

it until one attains it.

One should be always ready to forgive the sins of others and one should always strive to placate those whom one has wronged. In placation, one should always strive to placate by visiting one that has been wronged and asking forgiveness. Even if one is not forgiven the first time that one comes, one should return a second and a third time. But after that one need not attempt placation, unless the person to be placated is your  
91  
teacher.

#### Generosity and Charity:

A man should be generous with all the things in his house. When he measures wine or oil, he should be careful to give a full measure. In addition to that, he should lend things to neighbors, help them bear their burdens, sorrow with them and pray for them, join in their joy and visit them when they are sick. Above all, one should be generous in order to bring their hearts  
92  
heavenwards.

In accordance with the virtue of generosity, one should help the poor man with a loan in the hour of his trouble. If the man is poor and would be willing to repay the owed money but cannot, one should not hold that against him. If one sees him on the street one should cross to the other side lest the poor borrower



think that he is going to be asked for the money. <sup>92</sup>

Charity, zedaka, is the highest of all commandments. Its reward is very great, for one who practices charity will merit seeing the face of the Divine Presence. However, if one neglects charity, <sup>93</sup> the punishment is very great.

The charity that women give is more acceptable to God than the charity that men give. This is so because a woman is at home and what charity she gives is direct, by giving food. However, if a woman sees that her husband does not approve of her charity, she should not give charity unless she secures his approval. It is therefore proper for every husband to give his wife permission to give whatever charity she sees fit, for her charity is more acceptable, and her husband's reward <sup>93</sup> will be consequently greater.

The deed of charity is greater than the giver of charity. We know that from the fact that the word shalom is mentioned in connection with the deed but not in connection with him who performs the deed. Therefore one should not only give charity, but should also <sup>94</sup> try to make others give charity as well.

Besides the ordinary purposes of charity such as the feeding and clothing of the poor, there are other ends toward which charity money may be used.

Charity money may be used for the dowry of a poor bride, to pay for a circumcision, to buy books to lend to the poor, and for the purchase of honors in the synagogue. One may even use money that one has set aside for charity to pay for the instruction of a son of a rich relative if the child will thus have access to an added hour of instruction.<sup>94</sup>

Associated with the concept of charity, zedakah, is the concept of gemilut hasodim. While these concepts are somewhat coextensive, the latter concept is more inclusive. Charity may be done only to poor people, with money and for the living. Gemilut hasodim may be done for rich or poor, with money or with the body, and for the living or for the dead. Maimonides says the distinction is this: Gemilut hasodim, in contradistinction to charity is an act performed for the benefit of one to whom one has no responsibilities.<sup>95</sup>

Exemplary of gemilut hasodim are such things as dancing at the wedding of a poor bride, even though one be a person of eminence, and visiting the sick. In visiting the sick, one should employ his body in running to fulfill all the needs of the sick person; one should use his money in paying for the medicines necessary; one should employ his soul in making<sup>96</sup> supplications to God for the patient's recovery.

Friendship:

Every man should have a friend with whom he should discuss his conduct. Each should reprove the other, and together they should consider how they may redeem themselves from their sins. Furthermore, one should be friendly with sages, sitting at their feet. Certainly one should keep away from the ignorant people. Even if a scholar is vengeful and resentful, one should cultivate him, for you may learn from him, but you cannot learn from the ignorant man.  
97

A man should have a true friend with whom he can study Torah and serve God. Each will awaken the other to his task, and their love for each other will be like the love of David and Jonathan. As a token of friendship one should join some holy group dedicated to the performance of some commandment such as visiting the sick or burying the dead.  
97

In this same regard, one should be faithful in keeping a secret. One should not reveal to a friend that which one would not reveal to an enemy unless that friend has been tried many times and has proven faithful. Perhaps there may be a falling out between you and him who was your friend, and he may reveal your secret. To avoid the difficulty, one should avoid prying into the secrets of other people.  
98

Dereh erez:

Our author defines dereh erez thus: It is upright conduct and exceeding modesty, the exalting of standards and everything precious, being a man of peace,<sup>99</sup> being a lover of men and being loved by men.

Subsumed under the concept of dereh erez are such things as good manners, walking correctly, knowing how much one may learn and leading one's family correctly. Thus we have some interesting and dissimilar particulars in the application of this concept. Among them are the following:

One should not eat that which is spicy and harmful to the body, but only that which is good for the body. Even of that which is good for the body, one should not stuff his belly like an animal, but should eat only as much as he needs for his existence. One should eat only in his own house and on his own table, which should be clean and set properly. One should eat and drink with propriety and not as if carousing. One should not eat while standing up, nor should one eat in a store or market place. One should not eat out of a cooking vessel, nor lick the plate with one's fingers. One should not eat everything on his plate, but should rather leave some of the food on it in order that one may not appear to be a glutton. One's companions at

meals should be learned people and not ignorami.<sup>100</sup>

In further application of this concept to life, one should not try to become wiser than his ability allows. Rather should a man slowly add to his knowledge by studying every day, thus causing his knowledge to remain with him permanently.<sup>101</sup> It is also a matter of dereh erez to keep one's family from sin. This can be done by reproofing the members of one's household in such a way that the reproof will be accepted and followed. Therefore, one should never reprove one's family in anger but only pleasantly, for in the latter way his words will have more ready reception.<sup>101</sup>

Personal Virtues.

Cleanliness:

Cleanliness of one's body brings about cleanliness in one's soul. Otherwise one would be like an animal. There are a number of practices that one should follow in order to keep oneself clean. One should therefore not eat anything that will cause a bad mouth odor. One's ears, nose, beard and clothes should always be kept in a state of cleanliness and neatness.<sup>102</sup> One should wash after leaving one's bed, after leaving the toilet, after taking off one's shoes or touching one's feet or any hidden part of the body, and after<sup>103</sup> combing one's hair.

Other rules of cleanliness are the following: One should take a ritual bath regularly, especially after a nocturnal emission, when one should also wash the clothes that have been polluted. One should not eat in a place that is unclean. If one is in the habit of arising at night to urinate, one should have a chamber pot of glass or metal for that purpose, so that it will not absorb the liquid. This chamber pot should have a quarter of its capacity filled with water so that<sup>104</sup> it will not emit an odor.

As one should be clean about one's body and bodily functions, so should one be clean in thought and

speech. The mouth is a sort of covering ~~on~~ petticoat to the heart. In both these organs rests the Divine Presence, therefore they should be kept clean.<sup>105</sup>

### Meekness:

The virtue of meekness is an exceedingly great one. Despite all the wisdom and prophetic ability of Moses, this is the virtue for which he is praised.<sup>106</sup> This virtue can be observed among those who are tolerant. For they do not take vengeance even though they have the opportunity to do so. We cannot speak of meekness or tolerance among those who do not have the power to retaliate for they have no choice. Thus we see that meekness is not mere submission but rather a positive attitude,<sup>107</sup> and a procedure of conduct.

Rabbi Moses Cordovero prescribes the following formula for the cultivation of meekness: Firstly, one should flee from honor, for if accustoms oneself to receiving honors, it is very hard to break the habit. Secondly, one should always see the evil in oneself. Thirdly, one should always think of one's ~~own~~ sins and always desire purification through reproof and suffering.<sup>108</sup>

Meekness can be followed as a procedure in a number of ways. Five outstanding examples of meekness are the following:

Forgiveness of one who wrongs you, even though you could take revenge; acceptance of God's judgement if bodily or monetary difficulties come to one; meek conduct even though one is greatly honored; not holding oneself above one's fellows even though one has been blessed with great wealth or wisdom; being ashamed to do repentance should be avoided when one sees affliction coming upon  
108  
oneself.

Finally, it is a token of modesty for a man not to pride himself upon his knowledge. Rather should he admit the truth at all times, and never be ashamed from anyone who knows the truth. Likewise, he should ask about things of which he does not know. Such questions should even be asked of one not as learned as  
108  
oneself, for the questions of a sage are half of his wisdom.

Social Approval:

One should always seek to find approval in the eyes of other people. Therefore, one should always receive others graciously and be at peace with others, be they your relatives or the Gentile in the market place. One should not hold one's friends in too high esteem nor hold one's enemies in too low esteem, but rather should one hold every man in the proper esteem due him. However, one should not merely be a flatterer or a sychophant.



In communal matters, one should never quarrel with the congregation over a matter of taxes or office once the decision has been reached, even if it appear in one's eyes that he has been wronged. Once the decision has been reached, it should be followed explicitly. If a man do all these things, people will always be well inclined toward him.

109

### Modesty:

A person should be modest in all things, for modesty is a very great virtue. One should be modest in his manner of eating, in his manner of walking, in the selection of the clothes he wears and even in his bed-chamber. Women should be even more modest than men, for all her honor should be of an inner nature. Therefore, she should hide herself from men as much as possible. Her hair should always be covered and her voice should be low.

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### Frugality:

Frugality, as the writer of the Kizur Shene Luhot Ha-Brit sees it, is not so much a matter of the restriction of expenditures as it is contentment with one's lot and wealth. Those who do not desire much or have much are therefore happy people. Therefore, one should not desire or lust after things that one does not have. Certainly, one should not steal or oppress others to get

them. Instead, one should conduct one's affairs in propriety and faith. Thus, through the feeling of<sup>111</sup> contentment, one will attain a feeling of wealth.

Prudence:

Prudence should be exercised in everything that one does. Before doing anything, one should give it thought for that will contribute toward the success of the venture. Even before saying something, one should consider what one is to say and the results attendant upon it. For we should realize that while one may be able to do what he has never done, one can never totally amend that which he has done wrongly. This should not be interpreted to mean that one should not show alacrity in the performance of the commandments, especially in the matter of giving charity. However, when one gives charity, one should not give it unthinkingly. Instead, one should hear all cases and then give to the<sup>112</sup> most deserving case first.

## Conducting a Home.

### Raising Children:

The proper care and education of children is evidently of exceeding importance in the eyes of Jehiel Epstein, for he speaks of the subject at length and has many references to it in connection with various other subjects that he considers. His considerations of child rearing center about the goal of making the child a good, observing Jew so that the child and his parents may achieve salvation. Any comments he may have about the psychology of raising a child are purely incidental to the main goal.

Unless care is taken to rear a child properly, he will be disposed to idleness and frivolity. Since it follows that the tree will be inclined in the direction that the twig is bent, one should begin the education of the child as early as possible. Therefore, as soon as a child is old enough to talk, he should be taught the prayers "Hear, O Israel..." and the prayer beginning "The Torah which God commanded unto us...". Arba kanfot should be made for the child, and he should be taught to make the blessing over them. As soon as possible, the child should be taught the blessings that should be made over food, and should be made to recite these blessings. Also, the child should be accustomed to washing his hands before meals and before eating

113  
anything.

Children should be reprov'd for doing wrong, and should not be spared simply because they are young. If the child is accustomed to being corrected at an early age, he will follow correction at an later age. This duty of reproof falls more heavily upon mothers than upon fathers. For the fathers Of a child is busy at study or in business or is traveling, while the mother is at home and has time to observe and to reprove the child. Since women are soft-hearted by nature, they should make themselves "wear the clothes of a man". That is to say, they should be stern and reprove and 114 even beat the child until he acts correctly.

A father should not say or do any unbecoming thing in the presence of his son, lest the son learn to do likewise. If a father hears of any unbecoming thing that another has done in ~~the~~ presence of his son, he should curse the ~~one~~ who did it and those who do likewise. Thus the thing will appear ugly in the eyes of the child, and he will avoid doing likewise. Similarly, if one hears something praiseworthy, he should commend it to his son so that the child will aspire to imitate it. In this same regard, one should make it a practice to perform the commandments, whenever possible, in the presence of his child so that the child will acquire a

114

taste for the performance of the commandments.

One should go to great expense and trouble to educate his son from his earliest years, so that the child may acquire the crown of Torah. To begin with, the child should be taught Hebrew and some passages from the Bible. In order to encourage him to learn, one should give the child all sorts of nice things that a child likes. Later, one should promise him a fine wife as recompense for his studies. As he grows older, one should tell him that he will be a great rabbi if he studies hard. Finally, one should tell him that he will go to heaven if he studies. As the young man matures, he will finally study Torah for its own sake. 114

The order of study of the child should be the following: After learning to read, the child should be taught to translate the Bible and all the positive and negative commandments. 115 After the child has been taught the Bible, he should be taught the Mishna, or at least those sidrot that are applicable today, and after that 116 he should be taught Talmud. Those who have children capable of learning Torah and take those children away from such studies in order to teach them a trade will lose their portion in the world to come, for they teach them something for this life which is but the life of an hour, and neglect the world to come which is the 116 life forever.

. One should take precautions to teach the children the prayers and ritual also. Therefore when reciting grace, one should recite the grace from a prayer book and not by heart, so that the child can follow. The grace after meals should be recited loudly and distinctly, as all prayers should be.<sup>117</sup> One should also make use of the vernacular in order to explain the meaning of the commandments to the child. In accordance with this principle, one should tell the children the Passover story in the vernacular in order to instill faith and reverence in them, in addition to reciting<sup>118</sup> the regular seder service. Training of the child in ritual practices should likewise take place as early<sup>118</sup> as the child can possibly understand.

#### Home Life:

The duties of running a home properly should be divided between the husband and the wife. Since the husband is the earner, the wife should have the primary responsibility and authority in administering the household. A wife should see that all the furnishings and utensils in the home are clean, in good condition and are carefully watched. She should see that food is kept in good condition and not subject to deterioration or access by the household animals. Food should be prepared and cooked properly and always be ready at meal times.

Otherwise, the husband will lose time from his studies if he is a student, or will lose time from his business if he is a merchant.  
119

A very important duty of a wife should be to set her husband's mind at rest and comfort him in his worries. If he is angry, she should remain quiet and quiet him. Then afterwards, when he is more composed, she should ask him why he acted that way. He will then be more placable and reasonable and thus will be more readily disposed to regret his heated words. Certainly she should not make him angrier with curses and quarreling. For whatever blessings couples have will be removed from them as the result of such actions.  
119

If a wife is worried, she should hide her worry so that her husband may not become sad also. She should always try to appear neat, modest and graceful in the eyes of her husband so that there should be pleasant relations between them. A wife should always honor her husband's family even though they may be contemptible, and should always find joy in receiving their presents. Every day a wife should pray for the success of her husband in business, and that their children be zealous in study and in the performance of the commandments. Above all, both husband and wife should seek to have peace between them, for when peace leaves a household, the Divine Presence leaves it also.  
119

The duties of the husband are equally strong. Above all, the husband should try to be a good provider. He should see that his wife and children have more than he himself has, and should deprive himself of things for their sake. They depend upon him while he depends upon God. Also, one should be careful not to oppress his wife or the members of his family. Certainly one should not strike his wife for that is the manner of the Gentiles. One should never make a distinction among his children, favoring one over the other. Instead, he should give each one as much as he is able in order to insure a  
120  
good marriage with a fine and learned family.

Since the altar in the temple no longer exists, one should consider one's table one's altar. One should study at one's table and sing during the grace after meals  
121  
as it was the practice to sing at the altar. Whether one is rich or poor, one should fix his table with a clean table cloth, and put fine delicacies upon it, as  
122  
is fitting an altar.

#### Hospitality:

It is a very good deed to be hospitable to everyone, especially to the poor. When one has a poor man as one's guest at one's table, one should make him feel that his presence is an honor. One should spread a table cloth for him, and in order that he should not



be ashamed to eat, one should eat something with him. <sup>123</sup>

If the man is a scholar, he should be given the best portion of the food. People who practice hospitality will be blessed in this world as will they be blessed

<sup>124</sup>  
in the world to come.

Business Practice.

A man should take set his accounts in order regularly, every day if possible. One should certainly set them in order on one set day every month. One should examine his business regularly to see that his expenses are not larger than his income so as to avoid a loss of money. One should never throw away an accounting or a receipt, but should store it in some secret place, for one may have to prove something from it at some future date.  
125

In order to safeguard one's wealth, one should invest only one third of it in business, and invest the second third in real estate and keep one third lest he lose one of the other portions.  
126 If possible, one should not expose oneself to business liability by holding something in trust. However, if one cannot avoid it, one should regard it as a good deed to hold something in trust.  
127

As a matter of honest business, one should say what one means. One's every action or word should be truthful. One should not have something else in mind when one speaks, but should speak out what is in his mind.  
128 If one says something, one should have in mind to keep it and not to change one's mind. However, if business and prices change, one may change his mind for there is no lack of faith in this. If one promises

to do a favor or do a service or give a present to another, one should not change one's mind, if it is not something involving great expenditure or effort.

However, if it is something that involves great expense or effort, one may change one's mind because the prospective recipient never really relied on one's help. 129

One should never do anything that will make one suspected of cheating, even on the smallest scale. One should never hold the opinion that he who does business honestly loses, for God will bless the work of him who deals honestly. In this same regard, one should not praise his goods too highly when selling, nor should he speak ill of goods when he buys. An honest man will state his real opinion to begin with, and thus people will know what he means and thus respect his word. One will also thus avoid haggling. 129

Although there are many prohibitions that have been written in the matter of taking usury, there are some people who do this. Thus, for a few pieces of silver, they will lose their place in the world to come because of this transgression. There are some who attempt to circumvent these prohibitions by preparing a sort of business document, but these are only derisive mockeries, for often the borrower does not understand the document at all. Often such lenders have the following practice: They write a note in which they add the interest to the capital, and then charge interest on the total

amount, and insert very binding legal phrases in the document which allow them to collect much more than the regular amount. This is completely forbidden, and those in authority should teach people to avoid<sup>129</sup> it.

One should not be overly zealous to go to court if one has some claim or complaint against another person. One should first attempt to see if the matter cannot be settled outside of court. If all efforts at conciliation fail, one should then go to court and "let justice split the mountain", if need be. Even<sup>130</sup> then one should think before taking a case to court.

Once one is in court, one should act with all prudence. One should set one's case in order so that one will not forget anything, and when giving evidence or in stating one's case, one should not speak loudly or angrily lest one make a mistake. The man who is sued should answer properly, for if he answers angrily, he will not know how to answer correctly. Even if his opponent says something about him that is not correct, one should not get angry. For there are some sly fellows who do that with the purpose of making one angry so that he will not be able to answer properly. Certainly one should not say bad things about his opponent in court out of respects for the judges. One certainly should remember that if he speaks improperly<sup>130</sup> in court, the judges will rebuke him harshly.

Sexual matters.

Marriage and Sexual Intercourse:

The person who performs a marriage ceremony should instruct the couple to have intercourse that very night, no matter what night of the week it is. The bride should be instructed not to resist the advances of the bridegroom lest the bridegroom bring forth seed  
131  
for naught.

Every bridegroom should thoroughly study the two chapters in the Shulhan Aruk that deal with inter-  
132  
course. These, together with the commentary will tell  
133  
him all that he need know about sexual intercourse.

The proper time for intercourse is the night of Sabbath, but scholars may have intercourse any time  
134  
during the twenty-four hours of Sabbath. One may also have intercourse on Rosh Hodesh since one is blessed  
134  
with an additional soul at the time. There are some zealots, however, who make it a practice not to have intercourse on the Sabbath or even on Saturday night because of shame, but this is a surprising and incom-  
133  
prehensible custom which we should not follow.

Certainly, scholars should not act like roosters with their wives, but should have intercourse with them only as often as is necessary to preserve the species. But since men are not alike in appetite, the Torah does

not specify how much intercourse every man should have. After all, some men are warm by nature while others are cold, and you cannot set definite standards  
135  
for such things.

One should keep up his marital visits to his wife during the time that his wife is pregnant and during the time that she nurses a baby. However, if she excuses  
133  
him, he does not have to have intercourse with her. The Kabbalists hold that souls rise to heaven from every act of intercourse that is performed in holiness, whether fertilization takes place or not. Therefore one should have intercourse with one's wife even if  
136  
she is sterile, or even if she is old.

There are certain things that one should not do in connection with sexual intercourse. One should not assume any posture during intercourse other than a face to face posture with the man being above the woman. The Zohar particularly forbids the posterior approach  
133  
which is considered animal-like. One should not have intercourse during a year of famine nor during time of trouble. One should not have intercourse during the day-time, nor with a candle burning in the room, unless there is a partition between it and the bed. One should not have intercourse in a room in which there are holy books, unless there is a partition between the bed and the books, or the books are covered with a cloth. Children should not be in the same room while intercourse

137  
is taking place.

Women should prepare themselves for intercourse by taking the ritual bath. Women should not be lax about this, for it is a great sin to prevent ~~his~~ husband from complying with the commandment to be fruitful and multiply. A woman should never say, even in jest, that she will have intercourse with her husband if he will purchase some gift for her, for that is a trans-  
133  
gression.

During intercourse, a man should attempt to have his orgasm after his wife has had her orgasm. If one does this, the child will be a boy because the seed of the father will prevail over that of the mother. The Kabalists advise one not to withdraw immediately after his orgasm. Rather, they say, should he rest upon his wife's belly until the erection subsides, thus allowing whatever semen is in the penis to flow out. <sup>T</sup>his procedure will remove any possibility of bringing forth  
136  
seed for naught.

### Menstruation:

As soon as a woman feels that she is menstruating, she should examine herself. If she finds some whitish material, even though it may be thick, she should know that she is not menstruating as yet and consequently is not yet subject to the restrictions of menstruation.

However, if she examine herself, after feeling that she is beginning to menstruate and find nothing, she should  
133  
assume that she is menstruating.

A man should not speak much to his wife during menstruation, lest it arouse the evil inclination in  
133  
him during that period. One should not touch one's wife when she is menstruating, nor even hand her anything nor throw anything to her. One may not eat from the same  
138  
plate with one's wife while she is menstruating.

During the days of actual menstruation, a woman may not enter a synagogue or mention the Divine Name, or touch any holy book. However, once the actual menstruation period is over, she should wear white garments for seven days. During this latter period she may enter a synagogue, pronounce the Divine Name and handle holy books. With the exception of these things, a woman should comply with the ritual commandments during her menstruation, but should remove herself  
138  
from others when performing these commandments.

139

Nocturnal Emission:

The Talmud has expatiated upon the subject of bringing forth seed for naught. It is a very bad sin, the penalty for which is death, for it is just as though one spilled blood. There are many people who do not know the causes of this sin, nor how it may be avoided  
140  
nor the punishments for its commission.



The causes of bringing forth seed for naught are: speaking foolishness and untruth; the revelation of the secrets of the Torah to one to whom they should not be revealed; the recitation of purposeless blessings; not fulfilling an oath; ogling women with the idea of remembering what they look like; eating just before going to sleep; sleeping alone in a room; watching animals have intercourse; watching an idolatrous service or looking at an idolatrous image; having worries; listening to idle or obscene speech.<sup>140</sup>

These are the punishments for the commission of this sin: the extension of the exile; not meriting seeing the Divine Presence; not rising at the resurrection of the dead; transmigration of one's soul; plagues being brought to the world; disbelief; poverty.<sup>140</sup>

The following are means of avoidance of this sin and correction of it: holding the child that is about to be circumcised on one's knees during the operation; loving the commandment to ascend to the Torah; observing the Sabbath, and lighting many candles on Sabbath eve; giving charity to the poor; crying and lamenting in prayer; reciting the first four Psalms which have 306 words in them, which plus the number four, representing the four Psalms totals 310, which is the numerical equivalent of keri; studying the Mishna every day; reciting the Shema every night; being modest; eating

the remnants of the moze; being zealous in the performance of all the commandments; raising orphans in one's home; being one of the first ten to come to the synagogue; having intercourse with one's wife on Sabbath, Rosh  
140  
Hodesh and festivals.

Health.

The preservation of life and health is of utmost importance. We can see this from the fact that it is a mizwa, a commandment, to profane the Sabbath in order to insure life to a person so that that person may have the opportunity to keep many more<sup>141</sup> Sabbaths.

In order to safeguard health, there are certain practices that one should follow. Some of these are the following:

In time of plague, one should flee with one's children at the beginning of the plague, and not at<sup>142</sup> the end of it.

One should not drink from the cup of another or drink something that he has left in the cup, lest the other person have some sickness and transfer it through<sup>142</sup> the drink.

One should always keep one's body clean by bathing regularly. The body is the portfolio of the soul, and should be treated as a throne for the soul.<sup>142</sup> Therefore it should be honored by being kept properly.

One should take particular care of his diet. A good practice is to eat one third less food than you could eat, for that will keep you from many bad<sup>143</sup> sicknesses. One should eat only when hungry,

and then one should not eat to satiety. After eating, one should remain a bit at the table, for that too prevents illness. One should eat one's food in small morsels and not in large p*l*aces. One should not eat salted old fish, or old salted cheese or old salted meat, or any food that no longer has its flavor. Ruit, fr*o*sh or dry, should not be eaten too large a quantity, and certainly one should not eat unripe fruit. During meals, one should drink water sparingly, but<sup>144</sup> after the meal one should drink lots of water.

One should always keep one's bowels open, for constipation can bring on illness. If one works hard and keeps his bowels open, illness cannot come to him, but if one is sedentary and does not do any hard work, sickness will come to him even though one eats<sup>144</sup> the best foods.

## Superstitions.

### Introduction;

The superstitions that are noted are not regarded by Jehiel Epstein as superstitions. He includes them in his work as advice. Although we regard them as nonsense, to him they were important to the health and well-being of the individual. Of course, there is no philosophy of superstitions or superstitious practices in his work as such. ~~That~~ there is no necessary connection between the various items follows as a result of the fact that they are not arranged in any system. They are part and parcel of the interweaving warp of sense and woof of nonsense that is his thought.

### Examples of Superstitions:

A person ~~sh~~ould be careful not to put any food or drink under his bed because the spirit of ritual uncleanness rests upon it, and therefore there is danger in it. For the same reason, one should  
145  
not eat the heart of a bird or animal.

One should not kill a louse upon one's  
145  
clothing.

Salt should be placed upon a table where one  
146  
is going to eat in order to banish the unclean spirits.

When we wash in the morning, we banish the evil

spirits from our bodies. The same thought is involved  
147  
in washing before meals.

A bride should not resist her bridegroom on  
the first night of marriage. If she does, it may  
148  
cause the death of their first child. If one marries  
a widow, one should not have one's first act of inter-  
course with her on the Sabbath, because there is danger  
150  
of death to the man.

If one has a large home with many rooms, one  
should place a mezuzah on the doorposts of all the  
rooms, for that will prevent death from coming to the  
149  
house.

During the first hour of the Sabbath, the  
dark angel, Samael, rules. During the hours preceding  
that and during the rest of the Sabbath, the good  
angels, Zadkiel, rules. One should therefore sanctify  
the Sabbath Before or after that hour, but not during  
it. In that way, the dark angel will be forced to  
151  
answer "Amen" to the blessing.

One who is dying should not have any of his  
limbs hanging outside of the bed, for when he dies,  
those limbs that are outside the bed will not be put  
152  
into the grave that is in heaven for him.

### Historical Indices.

In this chapter we shall try to make some deductions concerning the life of the times in which this volume was written. Our sources are solely the various bits of evidence that are presented in this book. It must be borne in mind that this volume is not a history book or even an historical source in intention. Any reflections in it that are at all historical are merely incidental to the particular ritual, theological or ethical subject discussed. Nowhere in the book is there any attempt to proceed along the lines of systematic chronicling. Furthermore, too few items of historical data are given to draw a complete picture. Consequently, we cannot attempt to present a history of the locality and times of the author on the basis of this work. All we can hope to do is to indicate the conditions of the several items that are noted by the author.

Furthermore, it must be realized that this chapter is inferential in nature. Our source consists of the comments and opinion of a Kabbalist, whose main intent is the observance of the ritual law. In view of the stringency of his tenets, it is quite possible that he often paints the picture of his times in darker colors than they properly require.

Communal Official and Employees:

From the comments made by Jehiel Epstein concerning the communal officials, it is evident that all was not always as it should be. The communal leader, the parnes, evidently was often given to the practice of self aggrandizement. There were instances of the perversion of justice for the benefit of the Barnes, or members of his family. Sometimes, evidence or counsel were given the courts before the time of trial in cases in which members of the family of the parnes were involved. Fines were sometimes lighter for such people, and taxes were assigned sometimes unequally, to the advantage of the parnes or his family.<sup>153</sup> That a certain amount of misuse of communal funds went on can be inferred by the cautious comment that accurate, detailed statements of communal accounts should be submitted to communal scrutiny at regular intervals.<sup>154</sup> Most interesting in the references to parnesim is no single reference, but the tenor of all of them. In contradistinction to most of his comments upon other communal functionaries, Epstein is extremely cautious in his remarks concerning parnesim. There are only prescriptions, and no descriptions of actual practices and no rebuke, as might be expected in view of the nature of the prescriptions.

Cantors were men of some learning, for the most part. In the small towns, however, cantors



were only employed during the High Holidays. There they were chosen for the sweetness of their voices, and not for the propriety of their characters. Frequently, they were men whose character was not of the highest, and whose education was extremely limited. <sup>155</sup> Men were sometimes chosen for this position because they were members of a distinguished family even though they were inferior in character. <sup>156</sup> Then as now, cantors delighted in trilling the ritual music. This was done to such an extent that Epstein cautions them against engaging too much in the practice. The as now, certain members of the congregation would ask the cantor to hurry the service. <sup>156</sup> An interesting practice of cantors of the time was to place their hands on their cheeks in order <sup>157</sup> to obtain better voice tones.

Frequently, especially in the villages, the cantors were also the teachers of the young. Instruction frequently was meager, children receiving only an hour <sup>158</sup> or even only a half hour of instruction a day. This is very much in opposition to the common notion of the extent of instruction of all Jewish children during the seventeenth century. It was a common thing for these village teachers to assume the title of rabbi or of haver. Many of them were very ignorant, and Epstein changes that many of them could not even translate the Pentateuch. Despite their lack of education, it was a common practice for them to answer ritual

questions with the aid of a Shulhan Aruk and without even consulting the commentaries to that work. Epstein, of course, vehemently against the practice and regards it as a "plague of leprosy!"<sup>159</sup>

The people who acted as circumcisors were, in the opinion of Epstein, God-fearing people, zealous for the observance of the ritual law.<sup>160</sup>

Slaughterers and examiners of meat were not always careful, ethical or religious minded. They were often ignorant of ritual law. This was the case particularly in the small towns. Frequently, they were careless about the conditions of their knives, using nicked blades for the ritual slaughter, and being careless about the examination of these knives.<sup>161</sup> This laxity is understandable if we realize that they were often poorly paid. This was due to the fact that they were only paid for the slaughter of animals or fowl that were declared kosher after examination. If the fowl or animal was declared trefa, the ritual slaughterer was not paid for slaughtering it. Therefore they frequently declared trefa meat kosher in order not to lose their pay. Epstein advises that they be paid for each act of slaughtering, whether it is declared kosher or not.<sup>162</sup> In that way, transgression of the ritual law will be avoided.

The tax collector also had the duty of distributing charity to the poor families of the community. He made his report only to a selected committee of the important citizens. Attempts were made to keep these poor families from public embarrassment by keeping the names of the recipients of charity secret, they being known only to the above-mentioned committee. This caused criticism of the tax collector, on occasion. At times he was suspected by the populace of malfeasance or favoritism. But he was protected by being responsible only to the leaders of the community, the <sup>162a</sup>tobe ha-ir.

The Populace:

Jews in the small towns, the group to which this book is directed, were a rather ignorant and lax, group, on the whole. As we have already noted, the amount of instruction that the child in the small town received was minimal. It is therefore clear that the adults were likewise completely ignorant. Many of the villagers did not know the translation of the Pentateuch. <sup>163</sup>The prayers were often recited by rote, without any essential <sup>165</sup>understanding of what was being recited. Epstein notes that in many a marriage ceremony, the person who performed the marriage had to recite the formula "haray at..." word by word so that the bridegroom could recite it <sup>164</sup>after him.

Religious laxity was not uncommon. In many towns the mazot were baked by a Gentile baker. A number of Jews would make it a group venture, uniting in paying the costs. They were rather lax, however, in the supervision of the baking, sending little boys and girls to supervise the baking. At circumcision meals, food was eaten by the villagers without blessings or washing of hands. The ninth of Ab was not kept as a day of mourning, although people fasted on that day. It was a common practice to shave one's beard and earlocks, although some tried to keep within the law by shaving it only partially.

Practices during wedding-days and wedding celebrations reveal some interesting practices and attitudes of the times. On the day of the wedding, both the bride and bridegroom were supposed to fast all day, examining their sins and begging forgiveness for them. Actually it was common practice in many places for the couple to play cards all day, on the day of the wedding ceremony. Although men and women who were not as yet man and wife were not permitted by custom to sit together, it was a common practice to allow the couple to sit together before the wedding, the prospective bridegroom even kissing and fondling his prospective bride. Epstein says in comment: "Woe to the eyes that have seen that!"

That Jews were not free of the characteristic mediaeval vulgarity is revealed by the fact that the singing of obscene songs at a wedding celebration was<sup>172</sup> a common practice. Another evidence of that is revealed by the situation that often occurred during the first few days of married life. As marriages were often performed during the middle of the week, as we have noted before, the couples were prevented by custom from living as man and wife until the Sabbath. It was a custom, deplored of course by Epstein, to make the couple the butt of obscene jokes and remarks during those few days. This was particularly the case with the<sup>173</sup> young people.

The synagogue services in the small towns were often indecorous. People were often frivolous in the synagogue, striking one another in jest and<sup>174</sup> often saying profane things in the synagogue. Many people came to the synagogue coat-less in the summertime, wearing only a skull-cap, instead of a hat. Boys would<sup>175</sup> come to the synagogue in red woolen shirts. Children were often inattentive at services, contributing in no<sup>176</sup> small measure to the disorder. It was evidently not uncommon for people to sleep through a sermon in those days either.<sup>177</sup> A favorite trick engaged in by those who wanted to demonstrate their strength was to lift the Torah

while it was rolled up, and then unroll it while it was  
178  
in the air. When Psalms were recited, they were recited  
hurriedly, each person trying to recite them faster than  
179  
his neighbor.

The problem of securing kosher meat in a small town was difficult. Often the facilities for slaughtering were in close proximity to those that the non-Jewish butcher used. Often the sale of meat was handled by non-Jewish butchers, and evidently must have been done in the same shops in which trefa meat was sold. Unscrupulous Gentile butchers could therefore take advantage of the Jewish housewife, selling her trefa meat for kosher meat. It was easy enough to copy the word kosher that was put on the meat. Therefore the ritual slaughterers were advised to make some distinctive mark besides the word kosher on the meat, and also to mark the date of the slaughter on a piece of paper placed next to the meat. People who lived in small towns were also advised to cut up all the meat into sections and purchase it immediately after the  
180  
slaughter.

Some interesting customs worth noting are the following: On Purim, some people evidently sent funny  
181  
presents to friends. After the Passover seder, it was customary to take a piece of afikomon and hang it

up on the wall. Another practice was to put a piece of the afikomon in a hidden place or in one's pocket as a<sup>182</sup> protection against robbers. In Germany, it was customary to have an apple sweetened with honey at the first meal of the New Year, and to recite "May Thou renew unto us<sup>183</sup> a good and sweet year."

#### Relations with Gentiles:

We can see from the notions of the author concerning transmigration, that he did not hold the Gentile in great esteem. For in commenting upon the<sup>184</sup> verse: "This soul has been cut off from its people.", he explains it as meaning that the soul will be transgrated<sup>185</sup> into a Gentile, thus having no hope for redemption. Nevertheless, he feels that they should be properly treated, and that one should be careful in one's business and social relations with them. He therefore advises people to be careful not to cheat a Gentile, either by causing him to make some error in a business transaction or by cheating him in any other way. He likewise proscribes a business practice that must have been common of swearing that one bought an item at a certain price and then selling it at a cheaper price. Epstein points out that this makes the Gentile feel that we are a people without honor and thus it is a<sup>186</sup> reflection upon all Jews.

Although Jews lived in ghettos during this period, they did employ Gentiles, especially for work around the house on the Sabbath.<sup>187</sup> Surprisingly enough, Gentiles occasionally came to the synagogue to observe the service.<sup>188</sup> Fear of the adverse opinion of these Gentiles is no doubt in the mind of the author when he rebukes them masses for unseemly behavior in the synagogue. It is probably for the same reason that he berates the practice of spitting during the Alenu, claiming that it refers only to the worshippers of stars and planets who were common in the time of Joshua. It is also fear of Gentile criticism that is probably motivating his suggestion of abolishing this custom.<sup>189</sup>



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Notes.

- 1- Wells, H.G.: The Outline of History, chapter 35, pp. 785-786, Garden City Publishing Co., N.Y.
- 2- Margolis, M.L. & Marx, A.: A History of the Jewish People, P. 493, Jewish Publication Society, Philadelphia, Pa.
- 3- *ibid.*, p. 556
- 4- *ibid.*, p. 590
- 5- Waxman, M.: A History of Jewish Literature, vol. II, p. 337
- 6- *ibid.*, p. 338. Isaac was the son of Abraham of Posquiers, a great Talmudist and opponent of Maimonides.
- 7- For a statement of the leading theorists, see Waxman, *op. cit.*, vol. II, pp. 338f.
- 8- Waxman, *op. cit.*, p. 338.
- 9- *ibid.*, pp. 339f.
- 10- *ibid.*, p. 384
- 11- *ibid.*, p. 418
- 12- The complete list of the works of Isaiah Horowitz is the following:  
 Notes to his father's Emek Berakah on benedictions, Cracow, 1597.  
 Notes on his father's ethical will Yesh Nohalin, 1597.  
Shene Lufot Ha-Brit, edited by his son, Sabbatai Sheftel, Amsterdam, 1649  
Shaar Hashomayim, a prayer book edited by his great-grandson, Abraham ben Isaac Horowitz, 1717.  
 Notes on Mordecai ben Hillel's compendium.
- 13- Waxman, M.: *op. cit.*, p. 420
- 14- Deutch, G.: Isaiah Horowitz, in Jewish Encyclopedia, vol. VI, pp. 465-466
- 15- Baeck, S.: Jehiel, Epstein, in the Jewish Encyclopedia, vol. V, p. 197.
- 16- Zinberg, I.: Die Geschichte von der Literatur bei Yidin (in Yiddish), vol. V, P. 182, Vilno, 1935.
- 17- Henceforth in this paper, all references given will be to the Kizur Shene Lufot Ha-Brit by Jehiel Epstein, Piller Edition, Lemberg, 1859, unless otherwise noted. References to that book will be made simply in terms of the folio numbers in the manner of Talmudic folio numbers. The material just cited is to be found on page I-2a. Roman numerals refer to the volume cited.

- 18- I-7a
- 19- II-22a
- 20- I-4b-5a
- 21- I-4a
- 22- I-4b
- 23- I-3a
- 24- I-3a
- 25- I-4a
- 26- I-15b
- 27- I-13a
- 28- I-8a
- 28a- II-17b-18a
- 29- II-18a
- 29a- II-21b
- 30- II-21b-22a
- 31- II-22a-b
- 32- I-1a
- 33- I-7a
- 34- II-6b-7a
- 35- II-8a
- 36- I-10a
- 37- The foregoing three sentences are nowhere stated  
clearly or directly by the author. Epstein  
neglects to define these component parts of  
the soul or to explicitly state their function.  
However, since they are the common ideological  
property of all Kabbalists, I have seen fit to  
include Waxman's definition of them in the  
text. The explanations cited are from Waxman,  
op. cit., vol. II, p. 379.
- 38- I-5a-b
- 39- For an explanation of the various worlds as they  
are conceived by Epstein, see the section on  
cosmology.
- 40- I-5b
- 41- I-5a
- 42- I-17a
- 43- Nu. 15.40
- 44- I-6b
- 45- Gen. 17.14
- 46- I-19b
- 47- I-20a
- 48- I-6a
- 49- II-23a
- 50- II-24a
- 51- II-22b-23a
- 52- II-23a
- 53- I-4b
- 54- I-1b
- 55- I-2b
- 56- I-19b
- 57- I-20a
- 58- Ps. 6.9

- 59- I-52b
- 60- Is, 29.13
- 61- I-55a
- 62- I-52b
- 63- I-53b
- 64- I-3b
- 65- I-2b
- 66- I-20b
- 67- I-21a. The account of Hell is quoted from a book  
entitled Boraita de-Maase Bereshit.
- 68- I-19b
- 69- I-1b
- 70- I-4a
- 71- II-24a. This is taken from the work entitled Hapardes.
- 72- I-38b
- 73- I-19b
- 74- I-20a
- 75- I-4b
- 76- I-4a
- 77- I-31b
- 78- I-39a
- 79- I-4a
- 80- I-4b
- 81- I-7b
- 82- I-2a
- 83- I-2a
- 84- I-2a
- 85- I-1a
- 86- I-8b
- 87- I-9a
- 88- I-8b
- 89- I-9a
- 90- I-9b
- 91- II-16a
- 92- I-13b
- 93- II-30a
- 94- II-30b
- 95- II-31b
- 96- II-32a
- 97- I-14a
- 98- I-15a
- 99- I-10a
- 100- I-10b
- 101- I-11a
- 102- I-10b
- 103- I-43b
- 104- I-14a
- 105- I-14b
- 106- See Nu. 12.3
- 107- I-15b
- 108- I-16a
- 109- I-16b
- 110- I-17a

- 111- I-15b
- 112- I-15a
- 113- I-11b
- 114- I-12a
- 115- II-7a
- 116- II-7b
- 117- I-23b
- 118- II-3b
- 119- I-11a
- 120- I-12b
- 121- I-23a
- 122- I-25b
- 123- I-22b
- 124- I-23a
- 125- I-11a
- 126- I-13a
- 127- I-15b
- 128- I-39a
- 129- I-39b
- 130- I-13b
- 131- I-30a
- 132- The chapters referred to are: Orah Hayyim, #240 and in Eben Ha-Ezer, #25.
- 133- I-30b
- 134- I-64a
- 135- I-7a
- 136- I-31a
- 137- I-31b
- 138- I-29a
- 139- The concepts of nocturnal emission and masturbation are evidently considered the same thing in the mind of Epstein. Both are subsumed under the phrase "bringing forth seed for naught" (mozee zera lebatala). The entire discussion of the subject can be found in the work discussed, pp. I-29a-30a.
- 140- I-29b. -- This discussion of causes, ~~punishments~~ and cures of masturbation and nocturnal emission is extracted from the writings of Rabbi Joseph of Posen.
- 141- I-67b
- 142- I-10b
- 143- I-25a
- 144- I-25b
- 145- I-10b
- 146- I-19b
- 147- I-21a
- 148- I-30a
- 149- I-37b
- 150- I-67a

151- I-64a  
152- II-32b  
153- I-1b  
154- I-15a  
155- II-13b  
156- I-54a  
157- I-49a  
158- II-7a  
159- II-9a  
160- I-66b  
161- I-17b  
162- I-18a  
162a- II-31a  
163- II-7a  
164- I-31a  
165- I-24a  
166- II-1b  
167- I-38b  
168- II-10a  
169- I-32a  
170- I-30b  
171- I-30a  
172- II-11a  
173 II-30a  
174- I-60a  
175- I-60b  
176- II-7a  
177- I-59a  
178- I-57b  
179- I-58b  
180- I-18a  
181- II-29b  
182- II-4a  
183- II-13a  
184- Gen. 17.14  
185- I-19b  
186- I-13b  
187- I-65a  
188- I-60a  
189- I-54b