

## A PROPHETIC CONTEMPORARY OF JOSEPH SMITH

by

Allen Hansen

When Julius Fries, my Jewish great-grandfather, left Czernowitz, he utterly despised Hasidim. He had lived in close proximity to them for many years, and hated what he considered their primitive, closed-minded, obscurantist and reactionary outlook. This is the other side of the romantic image of the joyful, dancing, and storytelling Hasidim, and is a personal example of the wide spread phenomenon of disillusionment with the Hasidic world around the turn of the 20<sup>th</sup> century. I consider it one of the greatest crises of traditional Judaism, but I'm getting off topic.[1]

Many years later Julius joined the Church, and as a Montanan rancher never had much use for "book learning," so it is not without some irony that the topic of my presentation is the Hasidic Rebbe Itzhak Eyzik Yehudah Yehiel Safrin of Komarno (in modern day Lviv Oblast, Ukraine), a prophetic contemporary of Joseph Smith. The two never met, they lived on different continents, came from conflicting faith traditions, and read somewhat different sacred books.

When I've set it up like that, why study the topic at all?

The importance does beyond what Abraham Joshua Heschel described in his classic study of Kierkegaard and the Kotzker as the "affinity of strangers." if, as Arthur Green stated, "an examination of other revival movements and their characteristics will also provide a new background against that which is distinctive in Hasidism will stand out in clear relief,"[2] the same holds true for the study of Joseph Smith in light of such individuals as Itzhak Eyzik. Several scholars— Lance Owens, Harold Bloom, and Moshe Idel— have posited Kabbalistic and mystical influences on Joseph Smith.[3] William Hamblin has published an important essay disputing many of those points.[4]

As things stand, there are enormous gaps in our knowledge. In order to better assess these claims and reach a fuller understanding of Joseph Smith's role, it is imperative to advance beyond generalities and explore the role and teachings of concrete individuals. I don't propose all the answers, time today is far too short for that, but I will highlight certain themes of importance to 19<sup>th</sup> century prophets. While these themes are selected for their obvious relevance to the study of Joseph Smith, I have tried not to superimpose a Mormon understanding onto Itzhak Eyzik's life and teachings. Whatever their exact relation, Lurianic Kabbalah is not the same as early Mormonism, and they cannot be conflated.[5]

A brief word on Hasidism.

In the mid-18<sup>th</sup> century, R. Israel Baal Shem Tov (known as the Besht) resided in the town of Medzhybizh as a healer and kabbalist. He prescribed various remedies and amulets with holy names, as well as studying the esoteric aspect of Judaism. Most importantly, the Besht practiced ascents of the soul into heaven in order to attain greater knowledge and intercede on behalf of the Jewish communities. Two of the Besht's innovations had far-reaching implications. No longer was it necessary to mortify the flesh in order to attain a higher degree of piety and devotion. Second, one could draw down greater holiness by cleaving to the Hebrew letters of the prayers rather than necessarily understanding the texts. Contrary to popular opinion (and Wikipedia) the Besht was a bit of an elitist, but these concepts had massive appeal to all segments of society.[6]

After the Besht's death, a loose-knit movement coalesced around his disciple, the Maggid of Miedzyrecz, whose own disciples in turn spread their teachings throughout Eastern Europe.[7] It is hard to speak of a

unified system of beliefs and teachings, they were quite varied, and not all were even particularly Kabbalistic,[8] but the common denominators were some connection to the Besht, and the concept of Tzaddikim—Hasidic masters. A tzaddik was a holy man who could intercede with God on behalf of his followers, drawing down blessings. He could also purify and uplift their souls. In return they were to cleave to him, and support him materially. The tzaddik was the foundation upon which the world stands.[9]

R. Itzhak Eyzik of Komarno was born on the 25th of Shvat, 5566, that is, February 13<sup>th</sup>, 1806, less than two months after Joseph Smith. He was one of the more kabbalistically minded tzaddikim and his Kabbalistic pursuits were not mere theory, Megilat Setarim, his mystical “memoir,” bears ample witness of that. The book circulated in manuscript form among a few select individuals. The author's purpose in compiling his visions, dreams and revelations was to “tell my brothers some of the ways of God: Who I am and what I am, and why I came into the life of this world.”[10]

His father, Alexander Sender, a rabbi and Hasidic master in his own right, was also a follower of the Seer of Lublin, renowned for his prophetic ability.[11] The Seer gave Alexander Sender a holy name to be used in a ritual known as yihudim, or unification, but more on those later. This allowed him to draw down the soul of his son, but in return Alexander Sender would die at an early age. The reason that Alexander Sender had to employ such a technique was because his first son had died in infancy. Itzhak Eyzik believed himself to have been that very same son, and refused to return to the sinful world as it would cause greater damage to the state of his soul.

Itzhak Eyzik did lose his father at the age of twelve, and was raised by an uncle, the noted kabbalist R. Tzvi Hirsch of Zhidatchov.[12] He married his wife Gittel at sixteen. The match was opposed because of his poverty, but the Seer successfully intervened. Itzhak Eyzik, though, ascribed mystical reasons to the opposition.[13] He later attracted a modest following, dying in 1874.

From the age of two to five, Itzhak Eyzik prophesied, answering all questions precisely and accurately. I will return to the significance of his age, but for now I'll focus on a particular phrase. “I literally gazed from one end of the world to the other”.[14] The phrase is midrashic. “With the light that God created on the first day man can gaze from one end of the world to the other”.[15] Multiple Kabbalists considered this divine light as the vehicle of prophecy.[16]

D&C 88:67 has a similar concept. “That body which is filled with light comprehendeth all things”. Verse 11 states that God “comprehendeth all things”. There are other references to this light, not to mention that Joseph used a seer stone which radiated light.[17]

While this light ceased being his constant state, Itzhak Eyzik continued to attain it by various means, particularly by the Lurianic practice of yihudim. Simply put, this technique involved contemplating particular permutations of divine names. In one of his books Itzhak Eyzik stated that, “heavenly inspiration opened to me by means of holy unifications.”[18]

In 1823, Itzhak Eyzik devoted himself to intense study, sleeping only two hours daily. Due to poverty he had little to eat and no firewood to heat his room. This caused a severe bout of depression, lasting three months until he studied a talmudic tractate for the sole purpose of glorifying God. “A great light fell upon me. The whole house was filled with light, a marvelous light, the Shekhinah resting there.”[19] The Shekhinah, or divine presence, was the feminine aspect of the godhead, identified with the sefirah Malkhut.

Joseph's first encounter with Moroni also occurred in 1823, and exhibits a similar pattern of youthful despondence giving way to a heavenly manifestation of light. “After I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and

follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one. While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.”[20]

Much of Itzhak Eyzik's efforts were spent on elucidating the esoteric aspects of the Bible, the commandments, Talmud, and Zohar. This was of such importance that he frequently inquired in the heavens if his interpretations were accepted there. If Joseph rewrote part of the Bible and produced new scripture,[21] Itzhak Eyzik limited himself to revealing what the texts concealed. It seems that he considered himself the soul of Moses that was reincarnated in every generation, if not the Besht redivivus.[22] In an episode reminiscent of the midrashic accounts of angelic opposition to Moses, many souls of the righteous opposed his attempts to reveal esoteric interpretations. He retorted that, “if the Lord will keep my life I shall certainly continue to write since we are commanded to know the reasons for the commandments.” He then encountered a spark of Elijah, who approved, and later he saw in vision a “magnificent, but terrifying lion. This was a symbol of sovereignty, that my prayers had been accepted by the supernal lion.”[23]

The Lurianic doctrine of the soul is extraordinarily complex. Briefly, the soul consists of many different parts and sparks originally contained in Adam's soul. These correspond to various limbs of the divine anthropos. In turn, these are connected to the 613 commandments. Even interpersonal relationships were defined by which aspect of what soul one belonged to, as thousands of individuals could be part of, say, Moses' soul. Neglect of the commandments caused severe damage to both soul and cosmos. Until the damage was repaired one would continue to reincarnate in various guises, or worse, be stuck wandering through the world. A righteous man could help elevate these souls by performing the correct unifications and commandments. The most important knowledge man could possess was of his soul's root. When all souls were elevated to their proper place redemption would occur.[24] Itzhak Eyzik was obsessed with discovering his soul's root and with it, his particular role in the cosmic drama. “Please tell me and reveal to me why I came into this world, what is my defect, what am I lacking, where is my place in paradise,” was the inquiry he put to the soul of his uncle in one vision.[25]

Itzhak Eyzik was an avid collector of stories and traditions about the Besht. Several of these focus on the rectification of souls. “Every Sabbath eve, at the time of the Minhah prayer, myriads of souls gathered round [the Besht]. He repaired them all and raised them to their source.”[26] In a chilling counterpoint to Chagall's famous painting, Itzhak Eyzik relates the story of the soul of a butcher that has wandered the earth for several hundred years. His sin was the improper preparation and sharpening of knives for kosher slaughtering. He was to remain on the Besht's roof until he could prepare a knife properly, thus repairing the damage done by his neglect.[27] These traditions, I believe, were not collected idly, but served to form Itzhak Eyzik's image of his own role.

Let's reconsider Itzhak Eyzik's childhood. As he himself pointed out, the numerical value of the year 5566 equaled the words “Messiah of Joseph.” There was a tradition that the messiah born that year would perform many wonders while yet an infant.[28] As Itzhak Eyzik saw it, this messiah's role was to redeem the transmigrating souls. “The Messiah, son of Joseph, will redeem the transmigrated Souls that fell through sins, transgressions, and rebellions and were transmigrated into inanimate objects, vegetables, animals, and humans.”[29] The final victory, though, would be accomplished by the Messiah of David who would complete the process of healing and redeeming the cosmos. Certain LDS scholars, primarily Truman Madsen, John Tvedtnes, and Matthew Brown, have pointed to parallels between the

concept of the Messiah of Joseph and the life Joseph Smith, but we must remember that Joseph Smith never saw himself in this role. It is something first noticed by modern scholars, and caution should be exercised in any treatment of the subject.[30]

Why, at the age of five, did Itzhak Eyzik lose his amazing ability to prophecy?

According to reliable family tradition, Tzvi Hirsch revoked this constant state of enlightenment as “each one of Israel must worship God in great simplicity after many trials.”[31]

A final word.

I don't want to minimize the important differences between Itzhak Eyzik and Joseph Smith. Despite his revelations and teachings, Itzhak Eyzik did not found a separate church or group, like the Sabbateans or Jacob Frank did. He considered it imperative to attach oneself to a tzaddik. “I came to realize that I must journey to the tzaddikim who would draw down His light, blessed be He, upon me.”[32] He did not produce new scripture. His vision of the Shekhinah did not fill precisely the same purpose as Moroni's visit. Joseph Smith was martyred in 1844. Itzhak Eyzik outlived him by thirty years. While both considered redemption of the dead an essential feature, its exact form was not identical. Yet, despite all the differences, there is still a deep affinity between the two that ought to be explored at greater length. With all that, I haven't even had the time to relate the account of how Itzhak Eyzik quarreled with his wife, and the effect it was said to have upon the heavens.[33]

[1]It is a curious fact that a significant portion of the Zionist and socialist youth that lent the Second Aliyah its unique character were scions of prestigious Hasidic families. Even among some of those who remained in the Hasidic, or at least the Orthodox Jewish camp, there was discontent with reactionary attitudes. See the remarkable confessions of R. Itzhak Nahum Twersky in chapter seven of David Assaf's “Untold Tales of the Hasidim: Crisis and Discontent in the History of Hasidism,” University Press of New England, Lebanon, 2010.

[2]Arthur Green, “Early Hasidism: Some Old/New Questions,” in “Hasidism Reappraised,” ed. Ada Rapoport-Albert, Vallentine Mitchell & Co. Ltd., London, 1997, p. 443.

[3] Lance S. Owens, “Joseph Smith and Kabbalah: The Occult Connection,” *Dialogue* 27/3 (1994): 117–194. Harold Bloom, “The American Religion: The Emergence of the Post-Christian Nation,” Simon and Schuster, New York, 1992, p. 98-99, 105. Moshe Idel, “The Angelic World: Apotheosis and Theophany,” (Heb.) *Yediyot Aharonot*, Tel Aviv, 2008, p. 73, 156.

[4] William J. Hamblin, “‘Everything Is Everything’: Was Joseph Smith Influenced by Kabbalah? Review of Joseph Smith and Kabbalah: The Occult Connection by Lance S. Owens,” *FARMS Review of Books* 8/2 (1996): 251–325.

[5]“It seems that the matter of Kabbalistic connections is more complicated and interesting than what can be learned from the currently published documents.” Idel, “Angelic World,” p. 156.

[6]My brief reconstruction is drawn in the main from Moshe Rosman's “Founder of Hasidism: A Quest for the Historical Ba'al Shem Tov,” University of California Press, Berkeley, 1996. See chapter eleven in particular.

The Besht himself was of humble origins, but he pursued marriages for his children only among those

with a certain prestigious lineage- *yihus*. *Yihus* has no precise semantic equivalent in English, but something of the sort even developed in Mormon circles. Nowadays seen mainly in attempts by former members of the church to boost their credibility among the mass media by laying claim to privileged knowledge as, say, Brigham Young's great-great-granddaughter, this concept of "Mormon royalty" had vitality even as recently as the late 1940s. My great-grandmother in Arizona became very nervous when she found out that her perspective daughter-in-law would be visiting. The latter was an Udall, the former a Judd, a far humbler family in the Mormon Southwest. Glenn Dynner discusses the workings of *yihus* at length in chapter four of "Men of Silk: The Hasidic Conquest of Polish Jewish Society," Oxford University Press, New York, 2006.

According to his grandson, the Besht envisioned himself as belonging to an elite cadre of "people of form and service," to whom the rest, "people of materiality," owed their prosperity, and as a result the latter should materially support the former. See Rosman, "Founder of Hasidism," p. 133.

[7]For a look at how this was accomplished in the Polish kingdom, see Dynner, "Men of Silk."

[8]This was particularly true for Lurianic Kabbalah, as Moshe Idel has explored in his "Hasidism: Between Ecstasy and Magic," State University of New York Press, Albany, 1995, p. 33-43.

See also Shaul Magid's, "Hasidism: Mystical and Nonmystical Approaches to Interpreting Scripture," in Frederick Greenspahn, ed. "Jewish Mysticism and Kabbalah: New Insights and Scholarship," New York University Press, New York, 2011. Magid argues that the first printed Hasidic book cannot properly be termed Kabbalistic. Hasidim themselves at times distinguished

[9]Arthur Green, "Typologies of Leadership and the Hasidic Zaddiq," in "Jewish Spirituality: From the Sixteenth-Century Revival to the Present," Crossroad, New York, 1987, and "The Zaddiq as Axis Mundi in Later Judaism," *Journal of the American Academy of Religion* 45:3 (1977), pp. 327-347. Rachel Elijor, "Between "Yesh" and "Ayin"; the Doctrine of the Zaddik in the Works of Jacob Isaac, the Seer of Lublin," in "Jewish History, Essays in Honor of Chimen Abramsky," ed. Ada Rapoport-Albert and Steven Zipperstein, Peter Halban, London, 1988, p. 393-455.

[10]Megilat Setarim (henceforth MS), p. 2. The only complete English translation is found in, "Jewish Mystical Autobiographies: Book of Visions and Book of Secrets," trans. Morris M. Faienstein, Paulist Press, New York, 1999. Selections can be found in Louis Jacobs, "The Schocken Book of Jewish Mystical Testimonies," Schocken Books, New York, 1997, and Harris Lenowitz, "The Jewish Messiahs: From the Galilee to Crown Heights," Oxford University Press, New York, 1998. None of Itzhak Eyzik's other works have yet to be translated into English. In this paper I use both Faienstein and Jacobs' translations, modifying them slightly as necessary. References are to the pagination of a Hebrew edition published in New York in 1957-58. While the transmission history of MS isn't sufficiently clear to me, according to Gershom Scholem some Hasidim published a limited number of copies for internal use. The whereabouts of those copies are unknown. Gershom Scholem published extracts from a manuscript of MS in his "Kitvei Yad ba-Kabbalah," Hebrew University Press, Jerusalem, 1930, and his early interest in Itzhak Eyzik is attested in his correspondence with Martin Buber. In 1944, Menahem Stern published a complete edition of MS through Mossad Harav Kook in Jerusalem.

[11]The Seer of Lublin, Yaakov Itzhak Horowitz (1745-1815), was the preeminent Hasidic master of his generation, attracting thousands of followers from all strata of society.

For an example of the later hagiography, see the eighth gate of Jiri Langer's "Nine Gates to the Chassidic Mysteries," Behrman House Inc., New York, 1976, p. 180. "His ability as a seer was apparent while he was still a young lad. He used to say that when he was born he saw the entire world absolutely clearly from one end to the other. However, he very early became convinced that it was not advisable to look

at all the evil things of the world. So he begged God to take away his clairvoyance. His prayer was only partially granted. Everything that happened up to four hundred miles away from him he continued to see as clearly as if it had happened a mere four feet away. The rest of the world he saw as it were through a net. If a father lost his son and wanted to know where he was and what he was doing at that moment, or if a wife were searching for a husband who had forsaken her, they only had to turn to the holy Seer of Lublin. He would fix his eyes on the book of Zohar and tell them everything in perfect detail, even if he had to seek for them beyond the sea. The very word "Zohar" means a shining glare. A blinding light such as would blind the unworthy turns a saint into a clairvoyant."

MS is invaluable as a first-hand witness of the Seer's impact on his followers. Itzhak Eyzik's remarks- not intended for wide consumption, and predating the greater body of hagiography- offer a unique window into the Seer's early image which is unlikely to have been crafted to meet future apologetic needs. For an example of such, see Assaf, "Untold Tales," chapter 3.

[12]MS, p. 4-5.

[13]MS, p. 5. The match itself, however, was contracted on December 20<sup>th</sup>, 1814, when Itzhak Eyzik was eight years old. By that time the Seer lay dying after a disastrous fall. For the Seer's earlier involvement in the matchmaking process, see Dynner, "Men of Silk," p. 130. Given the current state of the evidence, much of Itzhak Eyzik's personal life remains lost to us. The match, however, was ultimately a success, and Itzhak Eyzik's father-in-law, R. Abraham Mordechai of Pinczow, became his teacher and the source for most of his stories about the Besht.

[14]MS, p. 3. Fairstein, p. 276.

[15]Midrash Genesis Rabbah 11:2. The idea itself, though, is at least as old as the Hellenistic Jewish historian Aristobolus, as cited in Eusebius, "Praeparatio Evangelica," 13.12.9

[16]"This first light is like the light of thought in which a man sees all that he wishes to look at... and this is the light of wisdom which would rest upon the prophets and crown them with its light, and they would see visions by power, visions of whatever could be, from one end of the world to the next. As long as the soul is pure it shows in her its power and increases, shining brighter and brighter. This light is set apart for the righteous, as they possess a clean and pure spirit, and this light is called the light of life." Isaiah Tishby, "Commentarius in Aggadot, auctores R. Azriel Geronensi," (Hebrew) Mekitzei Nirdamim, Jerusalem, 1945, p. 111.

[17]See for example the Book of Ether chapter, section 93 of the Doctrine and Covenants, and Brigham Henry Roberts, "New Witnesses for God," vol. 2, The Deseret news, 1909, p. 106-107.

[18]Netiv Mitzvoteikha, p. 166.

[19]MS, p. 5. Jacobs, p. 294.

[20]Joseph Smith History 1:29-30.

[21]The Joseph Smith Translation is an example of the former category, The Book of Mormon and the Doctrine and Covenants belong to the latter.

[22]On the soul of Moses, see the discussion on p. 77 of Avraham Segal's Hebrew monograph, "The Path of Worship: Topics in the Hassidic Kabbalah of Rabbi Tzvi Hirsch of Zydachov," Rubin Mass Ltd., Jerusalem, 2011. For the possibility of Itzhak Eyzik viewing himself as the Besht, see Fairstein's discussion in p. 270 of "Jewish Mystical Autobiographies," where he holds that Itzhak Eyzik's amazement

over the words of R. Tzvi Hirsch that “our teacher, the Besht, was again in the world,” but that he didn’t “know where he was,” was because he himself, Itzhak Eyzik, was the Besht reborn.

[23]MS, p. 10. Jacobs, p. 296.

[24]Lawrence Fine speaks of constellations of souls- families- that “derive from common roots within Adam’s original soul. These families have a special attraction to and affinity for one another, sharing as they do, the same source, the metaphysical equivalent of biological ancestry. Because of this common ancestry, they are uniquely qualified to assist one another in the task of raising up soul-sparks... The knowledge of one’s soul-ancestry... was thus of absolutely critical importance to them.” Lawrence Fine, “Physician of the Soul, Healer of the Cosmos: Isaac Luria and his Kabbalistic Fellowship,” Stanford University Press, Stanford, 2003, p. 270. See also p. 192-193, where Fine explains that the basic cause of transmigration is to give the soul an opportunity to carry out any missed or imperfectly performed commandments. The belief that interpersonal relations affected the structure and harmony of the cosmos in a large measure defined Itzhak Eyzik’s own relationship with Gittel, as I have already alluded to briefly.

[25]MS, p. 9. Fairstein, p. 287.

[26]MS, p. 17. Fairstein, p. 301.

[27]MS, p. 18.

This is one of the stories that Itzhak Eyzik collected from his father-in-law.

For the importance of slaughtering with properly whetted knives, and the ensuing controversy, see Aaron Wertheim, “Law and Custom in Hasidism,” Ktav Publishing House Inc., Hoboken, 1992, p. 302-316. However, there is a deeper dynamic at play. Several popular works of Kabbalistic ethics, such as R. Eliezer Azikri’s “Sefer Haredim,” stress the importance of proper, ritual slaughter with the accompanying blessings as a means to redeem the souls transmigrated into animals. The mystical importance of properly prepared knives is found already in Kabbalistic works from the 14<sup>th</sup> century, and was adopted by many pietists before Hasidism, but never on such a scale.

See Chone Shmeruk, “The Social Implications of Hasidic Slaughter,” (Hebrew) Zion 20 (1955), pp. 47—72. Improper slaughter wastes an opportunity to redeem a soul. That this is the intended meaning of the story of the butcher’s soul can be shown by the two stories immediately preceding it. In both of these, a rabbi is condemned by heaven for a strict ruling on the kosher status of a slaughtered fowl which renders it unfit for consumption, and thus the blessing cannot be recited. Inside the fowl is a soul which has been awaiting redemption.

The condemnation is applied to those who are in a position to rectify souls, but neglect that purpose, actually impeding the process.

A similar, though more horrific, version of the butcher on the roof tale is attributed to the famous 18<sup>th</sup> century butcher, R. Itzhak Eyzik of Zhuravetz. See “Kahal Hasidim he-Hadash,” Przemysl, 1902, p. 31. The exact relation between the two tales has yet to be studied.

[28]R. Nahman of Bratslav’s most esoteric teachings regarding the Messiah were recorded in a work also known as “Megilat Setarim,” which was hidden for nearly two hundred years until Zvi Mark published it in 2006. In it, R. Nahman taught that the Messiah would assume rule over the world at the age of twelve, but would attain prophecy and inspiration already in infancy. His own son, who was to have combined the twin aspects of both messiahs, was born in the year 5566, but died as an infant. For a detailed discussion of this belief, and its precedents in Kabbalistic literature, see Zvi Mark, “Scroll of Secrets: the Hidden Messianic Vision of R. Nahman of Bratslav,” (Hebrew) Graphit Press Ltd., Jerusalem,

2006, p. 104-132. There is an English translation, but it suffers from several errors- Komarna has become Kumarana and Safrin is Saporin- as well as eccentric renderings such as the “Josephine Messiah.”

[29]MS, p. 11-12. Faierstein, p. 292.

[30]Truman G. Madsen, “Joseph Smith the Prophet,” Bookcraft, Salt Lake City, p. 106. Matthew B. Brown, “All Things Restored: Confirming the Authenticity of LDS Beliefs,” Covenant Communications, American Fork, 2000, p. 34–37. John A. Tvedtnes, “Joseph Smith: The Lord’s Anointed,” in the online publication, “Meridian Magazine.” <http://www.ldsmag.com/ldsmag/jsbicentennial/051223js.html> For a representative example of LDS thought on the Messiah of Joseph, see “All Things Restored.” “There are several elements found in the *Messiah ben Joseph* legends that closely correspond to the life of the Prophet Joseph Smith.” While I don’t wish to dismiss these efforts out of hand, their analysis tends to be superficial.

[31]As reported by R. Eliezer, Itzhak Eyzik’s son, in the introduction to his father’s commentary, “Zohar Hai.”

[32]MS, p. 5. Jacobs, p. 294.

[33]MS, p. 9.