

A CONSIDERATION OF JONAH GERUNDI'S
SHAARE TESHUBAH

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PREFACE

Rabbi Jonah Gerundi's Sha'are Te'shubah is a classification and compendium of the Jewish laws and customs pertaining to repentance. Since these which he compiled had their genesis in Biblical literature, and their greatest development in rabbinic literature, it is necessary to preface the consideration of Gerundi's book with a brief discussion of repentance in Biblical and rabbinic literature. The works of Bahya and Maimonides are also considered first, because they preceded Gerundi as compilers of the laws of repentance, and secondly, to show Gerundi's work in a proper perspective.

N.F.

REPENTANCE IN THE BIBLE

Any attempt to make a serious study of the concept of "repentance" in the Bible immediately gives rise to two serious difficulties. The first is that there is no Hebrew noun in the Bible that corresponds to the English noun "repentance" or to the expression נחם as used in Rabbinic literature (1), which fact makes the tracing of the concept indirect and devious; second, the concept "repentance" as part of the larger concept of "atonement" (reconciliation with God) is intimately connected and confused with the ideas of expiation, purification from sin, propitiation, as well as "atonement" itself. (2)

There are two Hebrew terms in the Bible that approximate the word "to repent" closely enough to be of service in this study. They are the verbs נחם and נחם .נחם, Montefiore points out, is taken to mean "to be sorry, to feel pain or regret" (3). This definition would make it identically that of the current English definition of repentance (4), yet it proves of little help since it is used most often to refer to God and only seven times to human repentance (5). The reference in Ex. 13:17 means merely to feel sorry and has no religious connotation. The same may be noted of the reference in Numbers 23:19 where נחם is used to designate repentance. In Judges 21:6, 1 Samuel 15:29, and Job 42:6 where נחם has the religious connotation for which we are searching, it is

so used as to throw no light on the concept and its function. The two remaining passages where *pn* refers to human repentance are found in Jeremiah 8:6; 31:19 and will be referred to later.

Those writers whom I have consulted on the subject of repentance in the Bible have inevitably directed their readers' attention toward the word *נל*. This verb means "to turn" or "return" in the physical sense; and to return from evil and sin to God and righteousness in its spiritual and ethical sense (6). In one article consulted, the following verses and usages are quoted in defense of the above interpretation of *נל* (7):

1. Amos 4:6ff. (The people are accused of apostasy, and despite God's severe persecution of the people, He must still say to them): "Ye have not returned to Me."
2. Hosea 6:1. "Come let us return unto the Lord, for He hath torn us and He will heal us."
3. Isaiah 55:7. "Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto the Lord, and He will have compassion upon him."
4. Jeremiah 3:12. "Return thou backsliding Israel."
5. Jeremiah 36:7. "It may be they will present their supplication before the Lord and return every one from his evil way..."

In examining this list of quotations two things must be noted first, that the verses are all extracted from the Prophets and second, that the verb *נל* refers to the remedying of the

prevalent apostasy that the prophets who are quoted deplore. If one were to depend on such verses, unqualified and without references to other passages, he might come to the conclusion that repentance means merely the turning from some foreign ~~xxxx~~ or false worship that had stolen the loyalty of the people and returning to the worship of Yahweh, the god of Judah and Israel, the god of the prophets. But that this is not entirely so will be seen from the facts first, that the actual conditions that the prophets condemned are other than apostasy, (although they may be closely linked with it), and second, that the 'return' to Yahweh must, according to the prophets, be accompanied by definite amendments in conduct and attitude. A brief consideration of some passages in Amos will make ~~xxxxxx~~ these points clear.

THE prophecies of Amos, to be summed up in a sentence, were to the effect that the people of Judah and Israel were to meet with overwhelming destruction on 'the Day of Yahweh' because they had refused to amend their sinful ways. First, let us determine what were these sinful ways that the prophet denounced. Some of them are pointed out in the following quotations:

- Chapter 2 vv.6-8. "Thus saith the Lord: For three transgressions of Israel, Yea, for four, I will not reverse it: (the decree of destruction) Because they sell the righteous for silver, and the needy for a pair of shoes; That pant after the dust of the earth on the head of the poor, And turn aside the way of the humble; And a man and his father go unto the same maid, To profane My holy name; And they lay themselves down before every altar upon clothes taken in pledge, And in the house of their God they drink the wine of them that have been fined."
- Chapter 3 v.10. For they know not to do right, who store up violence and robbery in their palaces."
- Chapter 4 v.1. "Hear this word, ye kine of Bashan.... that oppress the poor, that crush the needy.."

WT is evident that the denunciation of Amos was brought forth by reasons other than apostasy in its strictest sense. He

arraigns the people in a few sentences of such crimes as the perversion of justice in the courts, the oppression of the poor, sacred prostitution, robbery, and blasphemous use of the Temple and its precincts. (It might be so interpreted that Amos considered these as acts of apostasy, or at least as evidences of it).

WE must now consider by what means Amos thinks the impending catastrophe could be avoided. In other words, what would serve as proper atonement and penance for the sinful life of the people? For an answer to this one may turn to chapter 5:

"Seek ye Me, and live..... (v.4)

"Seek good and not evil, that ye may live... (v.14)

"Hate the evil and love the good,
And establish justice in the gate
It may be that the Lord of Hosts,
Will be gracious unto the remnant of Joseph." (v.15).

(After God denotes a disdain of the sacrificial offerings it is written he exclaimed,

"But let justice well up as waters
And righteousness as a mighty stream." (v.24).

WHAT Amos is after, in short, is a return to God and a forsaking of the evil ways-- a religious and a moral reform. Only this may avert the impending doom that threatens Israel. This is ~~xxx~~ the idea that threads the other pre-exilic prophetic writing, to which fact the following excerpts will bear ample witness:

In the parable in which Hosea pictures Israel as the faithless wife and God as the betrayed husband, God is pictured as patiently wooing the erring Israel back to Him. Following this vein the passage appears:

"I will betroth thee unto in me in righteousness and justice,
And in lovingkindness and compassion." (2:21). and,

"Take with you words, And return unto the Lord;
Say unto Him: Forgive all iniquity, And accept that which is good;

So we will render for bullocks the offerings of our lips,...

Neither will we call any more the work of our hands our gods,
For in Thee the fatherless find mercy.
I will heal their backsliding, I will love them freely,
For mine anger is turned away from him." (14:2-5).

Jeremiah in chapter 7 continues in the same strain:
(vv.3-6).

Thus saith the Lord of hosts, the God of Israel:
'Amend your ways and your doings, and I will cause you
To dwell in this place. Trust ye not in lying words, saying
'The Temple of the Lord etc.....
Nay, but if you thoroughly amend your ways and your doings,
If you thoroughly execute justice between a man and his
neighbor;
If you oppress not the poor and the stranger, the fatherless
and the widow, and shed not innocent blood in this place,
neither walk after other gods to your hurt, then I will
cause you to dwell in this place."

In many of the excerpts that I have gathered, there is a direct
deprecation and criticism of the people's belief in the efficacy
and function ~~xxxxhxxxxxxx~~ of the sacrificial cult. These I have
placed together first, because they reflect the idea of atonement
and repentance currently held by the people at the time of the
prophets and secondly because the severe contrast brings the idea
of the prophets into strong relief.

There is the denunciation of Amos, already referred to,

"I hate, I despise your feasts,
And I will take no delight in your solemn assemblies,
Yea, tho you offer me burnt-offerings and your meal
offerings, I will not accept them;
Neither will I regard the peace offerings of your fat
beasts.
Take thou away from me the noise of thy songs,
And let me not hear the melody of thy psalteries,
But let justice well up as waters etc. (5:21-24)

Then the brief but candid verse in Hosea,

"...I desire mercy, and not sacrifice,
And the knowledge of God rather than burnt offerings."
(6:6)

The passages in Isaiah are of like tenor,

"Hear the word of the Lord....
To what purpose is the multitude of your sacrifices
unto me? I am full of the burnt offerings of the rams

And the fat of fed beasts, And I delight not in the blood of bullocks or of lambs, or of he-goats. When ye come to appear before Me..... bring no more vain oblations;.... New moon and sabbaths, the holding of convocation, I cannot endure iniquity along with the solemn assembly. Yea, when ye make many prayers I will not hear; Your hands are full of blood. Wash you, make you clean, Put away the evil of your doings, from before mine eyes. Cease to do evil, Learn to do well; Seek justice, relieve the oppressed, Judge the fatherless, plead for the widow. (1:10-17).

"Thus saith the Lord of hosts the God of Israel: Add your burnt offerings unto your sacrifices, and eat ye flesh. For I spoke not unto your fathers nor commanded them..... concerning burnt offerings or sacrifices; but this thing I commanded them saying, "Hearken unto My voice, and I will be your God and ye will be My people. Walk ye in all the way that I command you, that it may be well with you."
(Jeremiah 7:21-23)

"Wherewith shall I come before the Lord, And bow myself before God on high? Shall I come before Him with burnt-offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousand rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? It hath been told thee, O man, what is good, and what the Lord doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God.
(Micah 6:6-8).

From these quotations the following points should be obvious: 1) it was the wish of the prophets that the doom that threatened be averted, 2) that this doom was called down upon the people was caused by their apostasy from Yahweh, and their gross immoralities which the prophets considered as one of the evidences of the apostasy, as they considered their God as one of perfect righteousness, 3) that the usual and current means of appeasing God and averting his wrath, namely, the sacrificial cult, would not avail, especially in view of the people's apostasy and social

unrighteousness and immorality; 4) the only possible means to avoid the threatening wrath of God was to forsake apostasy and return to the worship of Yahweh, to come before Him in obedience to His commandments, and to live a moral life, one of justice and righteousness--for so, the prophets say, God wills. But this "return" with its religious and moral implications lacks only one element to constitute "repentance" in the strictest sense of the word. It lacks the psychological element, a consciousness that sin has been committed and the accompanying regret and contrition that the word "repentance" connotes. It must be noticed that the prophets repeatedly contrast the efficacy of a return to God and an amendment of moral life to the efficacy of the sacrifice. It is offered either as an alternative or substitute for sacrifice and everything that it connotes as a means of averting the wrath of God, as a means of propitiation and reconciliation.

We must now go further and determine whether this psychological element we find so necessary is present in the prophetic writings and the remainder of the Biblical writings.

In Jeremiah the element which we have seeking is certainly clear. In 8:5-6 we find the following:

"Why then is this people of Jerusalem slidden back
By a perpetual backsliding?
They hold fast deceit,
They refuse to return.
I attended and listened,
But they spoke not aright:
No man repenteth of his wickedness,
Saying, 'What have I done?'"

Here Jeremiah clearly laments the failure of the people of Jerusalem to be conscious of their sin. And in 31:18-19

there is,

"I have surely heard Ephraim bemoaning himself:
 'Thou hast chastised me, and I was chastised,
 As a calf untrained:
 Turn Thou me, and I shall be turned,
 For Thou art the Lord my God.
 Surely after that I was turned, I repented,
 And after that I was instructed, I smote upon my thigh;
 I was ashamed, yea, even confounded."

This passage is of course post-exilic. Here too, we find that after the exile has actually been carried out Jeremiah expects the people to finally realize its sin and feel contrition for its past conduct. But in both these passages the word used for "repent" is *pn* and not *nl*. But the fact that the word *pn* is so closely associated with *nl* may have led students of the Bible to identify the two terms and their concepts. I have isolated other passages in Jeremiah where he expects the people to show some sort of compunction and shame for their sinful conduct; for example, 8:10-12:

"...from the least even unto the greatest
 Everyone is greedy for gain,
 From the prophet even unto the priest,
 Everyone dealeth falsely.
 And they have healed the hurt of the daughter of
 my people lightly,
 Saying, 'Peace, peace' when there is no peace.
 They shall be put to shame because they have com-
 mitted abomination:
 Yea, they are not at all ashamed,
 Neither know they how to blush;"

Similar passages to the one just quoted are found in 6:15 and 22:22. In 3:22-25 the following passages appear:

"Return ye backsliding children,
 I will heal your backslidings--
 Here we are, we are come unto Thee, 'etc...
 Truly in the Lord our God is
 Is the salvation of Israel.
 But the shameful thing has devoured
 The labor of our fathers, etc...."

Let us lie down in our shame,
And let our confusion cover us;
For we have sinned against the Lord our God."

Jeremiah was probably the most introspective of all the prophets. Similar passages displaying psychological content are more sparse, if existent in Amos, Isaiah, and Micah, and Hosea. Amos 5:14 and Hosea 7:8,14 have possibilities, while Hosea 5:15-6:1 contains passages regarding the consciousness of sin:

(God speaking) "I will go and return to my place,
Till they acknowledge their guilt and seek my face;
In their trouble they will earnestly seek Me:
'Come, and let us return unto the Lord.'"

From the sparsity of passages dealing with the consciousness of sin and the feelings of contrition for those sins, it might appear that they are of relative unimportance to the prophets. But one must not overlook the fact that the powerful preachments of the prophets were aimed just at that thing, to make the people conscious of their shortcomings and to effect the desired change: to check apostasy and effect a moral reform. The psychological element we will take for granted, especially since these prophets were concerned with the salvation of a nation and not with that of the individual. In line with this we will continue to delineate other manifestations of repentance as they occur in the Bible, drawing what we deductions we can from these.

11. Deuteronomy and Kings

Our attention naturally turns first to the literature in Deuteronomy and Kings, sections which reflect a period contemporaneous with the prophets just cited, and sections which show heavily the influence of these prophets. (8). Deuteronomy is described as "the prophetic reformulation, and adaptation to new needs, of an older legislation," and of Kings it is said, "Both in point of view and in phraseology, the compiler shows himself strongly influenced by Deuteronomy." (9).

In Deuteronomy 30:15-18 we find,

"See, I have set before thee this day life and good, death and evil, in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and his statutes and His ordinances; then thou shalt live.... But if thy heart turn away and thou wilt not hear, but shalt be drawn ~~away~~, and worship other Gods and serve them; I declare unto you this day that ye shall surely perish." (See also 11:26-28).

This in brief is what is required by the writers of the Deuteronomic code. Sin comprises idolatry and refusal to obey the injunctions of the Deuteronomic Law. (10). This is the sin of which the kings are accused (1 Kings. 11:9-13; 14:7-10; 16:2) and for which the people are denounced in 2 Kings 17:7-18. Repentance is manifested as follows,

"And thou shalt return unto the Lord thy God, and hearken unto His voice according to all that I commanded thee this day, thou and thy children, with all thy heart and with all thy soul." (Deut. 30:2ff. See also 4:30 and 2 Kgs. 17:13 among others.)

Thus repentance is manifested by a sincere and thorough--going rejection of alien worships and a return to God, obeying at

all times the commandments and laws as expounded in the Deuteronomic laws. A slightly new element enters, however, as we read I kings 8:33, 48.

"If they sin against Thee-- for there is no man that sinneth not-- and Thou be angry with them, and deliver them to the enemy, so that they carry them away captive, etc... yet if they shall bethink themselves in the land whither they are carried captive, and turn back and make supplication unto Thee.....saying; We have sinned, and have done iniquitously, we have dealt wickedly; if they return unto Thee with all their heart, and with all their soul.... then hear Thou their prayer and their supplication in heaven, and maintain their cause and forgive Thy people who have transgressed against Thee." (8:46-50 and a passage very similar in vv.33-34).

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Here there is contained along with the customary 'return' to God, the suggestion of prayer, supplication and a kind of confession as a means of and manifestation of repenting.

In the Deuteronomic teaching, the old customs of sacrifice as means of approaching God are woven into the laws as an integral part of God's commandments, the point being made that sacrifices are to be made to God only, and can be made only at the central sanctuary (Deut.12:5,26). Departure from this would be construed as sin.

III- The Later Isaiah.

This prophet ~~xxxxxxxxxxxx~~ or prophets, whose writing is found in Isaiah 40-66, probably lived during the exile after the destruction of the Temple and he was attempting to prepare his people for a return to the land, the restoration of the Temple, and was attempting, too, to restore the faith of the people in their God, despite the fact that his city and temple had been violated.

"Who gave Jacob for a spoil, and Israel to the robbers?
Did not the Lord? He against whom we have sinned,
And in whose way they would not walk,
Neither were they obedient unto His law.
Therefore He poured upon him the fury of battle." (42:24-25)

He attempted to explain to the people that their hurt had come to them because they had forsaken God and had refused to obey His law. God himself had ~~ordained~~^{ordained} their exile and despoilment. Not only had they been guilty of social immoralities but had completely neglected the worship of Yahweh, even to the sacrifices due ~~to Him~~^{to Him}:

"Declare unto My people their sins.
Yet they seek Me daily,
And delight to know my ways;
As a nation that did righteousness,
And forsook not the ordinance of their God,
They ask of Me righteous ordinances,
Wherefore have we fasted, and Thou seest not?
Wherefore have we afflicted our soul, and Thou takest no knowledge?
Behold in the day of your fast, ye pursue your business,
And exact all your labors...
Ye fast not this day, so as to make your voice heard in heaven.
Is this the fast that I have chosen?
The day for a man to afflict his soul?
Is it to bow down his head as a bulrush,
And to spread sackcloth and ashes under him?
Wilt thou call this a fast?
And an acceptable day to the Lord?
Is not this the fast that I have chosen:
To loose the fetters of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free...
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house....?(58;1ff)

Here we probably have reflected the condition of the exiles. No longer able to offer sacrifices at the sanctuaries in the Holy Land they revert to such practices of repentance

as fasting, and the use of sackcloth and ashes. Such methods were doubtlessly time-honored practices. We find other references to them throughout the Bible. (1 Kgs, 21:27, Joel 2:13, Jonah 3:5, Nehemiah 9:1) In the case of Ahab it was described as an efficacious and effective repentance, while in the case of the men of Ninevah they accompanied the use of sackcloth, ashes, weeping and fasting with a turning from their evil ways, while in the quotation from Nehemiah the practice was accompanied with a confession of their sin and the sin of their fathers. In all these cases, however, ~~was~~ fasting, pouring sackcloth and ashes upon their head, fasting and rending their clothes and the like ^{were} considered valid manifestations of repentance. Only in Joel is a different attitude taken. He says, "Rend your heart and not your garments, and turn unto the Lord your God." This perhaps the best expression of repentance in the entire Bible. X

Isaiah, too, disapproves of such manifestations. He preaches, like the earlier prophets, the living of a moral life and acts of justice and charity as proper manifestations of repentance.

IV* Ezekiel.

Ezekiel, too, feared that Yahweh had lost in prestige with the violation of the Temple, and he, too, attempts to justify it with the excuse that it was Yahweh's doings, a punishment for the sins of the people.

"And the nations~~sk~~ shall know that the house of Israel went into captivity for their iniquity, because they broke faith with Me, and I hid My face with them etc..... According to their uncleanness, and according to their transgressions did I unto them." (39:23,24)

There are a number of departures in Ezekiel. First there is his emphasis on the individual--"the soul that sinneth it shall die." (18:4). The individual shall not be punished for the sin of

the multitude and vice versa. (chapter 18). In a paragraph Ezekiel sums up the sin he has in mind.

"If a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, and neither has lifted up his eyes to idols of the house of Israel, neither hath defiled his neighbor's wife, neither has come near to a woman in her impurity, and hath not wronged any, and hath restored his pledge for a debt, , hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in my statutes, and hath kept Mine ordinances, to deal truly; he is just, he shall surely live." (vv5-9). The opposite of this is wickedness and incurs death. But "when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed." (vv. 27,28).

Then, Ezekiel implores the people "Cast away your transgressions, wherein ye have transgressed. Make you a new heart and a new spirit."

Here is a better conception, a fuller concept of repentance, an expression of the psychological element that we have expected.

But Ezekiel does not seem to depend upon the volition of the people alone. God, as one of the steps by which He will restore His people to their rightful place, and thereby restore His own prestige, takes the initiative. He will forgive the people of their sins, and He will cleanse them of their impurity.

"A new heart will I give you, and a new spirit, will I put within you etc. I will cause you to walk in My statutes, and Ye shall do My ordinances and keep them..... Then you will remember your evil ways, and your doings that were not good; and you will loathe yourselves in your own sight for your iniquities, and for your abominations (36:26-30)

and the people to repent.

In other words God will ~~force repentance upon the people,~~ by endowing them with a new spirit. (see also 39:29) Ezekiel in no way depreciated the necessity of the moral life, one of justice and righteousness. Chapters 18 and 33 are filled with this subject. But Ezekiel goes further to safeguard the people against a life of sin by preparing an extensive ceremonial system in which these ideas are

are vitalized and ritually expressed (chapters 40-48).

V. Penitential Prayers.

There exist in the Bible a number of penitential and confessional prayers. These are found in Nehemiah 9, Daniel 9, Psalms 40:6 ff, 50:7 ff., and 51:ff. The passage in Nehemiah we have already touched upon. The writers are fully conscious of the sin the people has committed in refusing to comply with God's laws and commandments. They realize, too, that they have deserved the dire punishments that have befallen them. Appealing to God's great mercy, which in their faith they believe He profess freely to the penitent, they pray ^{for} forgiveness. They know the inefficacy of sacrifice and prayer, of fasting and supplication if it be without the only and proper amends, that of turning from their evil way, to an undivided allegiance to God and to a determined and unwavering fulfillment of His commandments. The point of view of repentance is almost thoroughly prophetic.

REPENTANCE IN RABBINIC LITERATURE.

Unlike the Bible, Rabbinic literature has a definite and well-defined word designating the concept "repentance". This word is *תשובה* and is found frequently in the phrase *שובה תשובה*. (1)

The rabbinic concept of repentance naturally is based largely on Biblical sources (2); and from the Bible it inherits the two-fold strain of prophetic and priestly doctrine. As Montefiore remarks (3), these two strains were never completely harmonized by the rabbis. The final predominance of the ethical and prophetic element is due largely to the destruction of the Temple in 70 A.D., and the consequent impossibility of preserving the sacrificial cult. This fact necessarily weakened the priestly emphasis.

I- Free Will.

Basic to the idea of Repentance is that man enjoys free will, the ability to choose between right and wrong, and the freedom of carrying this choice into action. Deuteronomy 11: 26-28 is a basic Biblical passage in the discussion of this subject in Rabbinic literature. "Behold, I have set before you a blessing and a curse; the blessing if you hearken to the commandments of the Lord your God..... and the curse if you hearken not, but turn aside out of the way I command you, etc." Also the passage in Deuteronomy 30:15-20 (4), "See, I have set before you today life and good, death and evil, in

that I command you today to love the Lord your God, to walk in his ways, keep the commandments, his statutes and ordinances..... I call heaven and earth to witness against you this day, that I have set before you life and death, the blessing and the curse; therefore choose life that you may live etc." The choice is left to man, but lest Israel say 'Inasmuch as God set two ways before us, we may go in whichever we choose, the Scripture adds, "Choose life that you may live, etc." (5). Upon passages such as these were based the emphatic assertions of the rabbinic teachers that man exercises free will, and is therefore responsible for what he does. Rabbi Akiba said, "Everything is foreseen, the freedom of choice is given, the world is judged with goodness, and all depends on the preponderance of doing (good and evil) (6). There is one passage in the Talmud where the composer combines verses from the Pentateuch, Prophets and Hagiographa (7) to prove that man is led in the way he chooses to go (8), and Resh Lakish quoting Proverbs 3:34 says, "If a man comes to defile himself, the opportunity is given him, if to purify himself, he is helped to do it. " (9) The general consensus of opinion seems to be that God created man free and unrestrained, acting voluntarily and of his own choice. Thus he is to be held responsible for the sins he commits. It is only in such a scheme as this that repentance can have efficacy. (10).

II-Sin.

Before progressing we must notice briefly of what sin

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was comprised, and detail a few of the ideas and the terminology connected with it. Rabbinic Judaism was a religion given by revelation; it was divinely ordained and of such a character as to regulate the whole of man's life. The religious law given in the revelation covered everything; and the law, ritual ceremonial, moral and civil were one (11). This being the case there was no breach between the spiritual and the material, the religious and the secular. Everything was supposedly covered by the Law, and since this Law was part of God's revealed will, every derivation from it was sin.

Sin was thus fundamentally a religious concept, not strictly a moral one, as it is conceived today. Thus the term

חטא which is customarily rendered "sin" (and also designates one of the sacrifices 'the sin-offering') is not the equivalent of our "sin". It designates rather the inadvertent transgression of certain religious interdictions, and the sin-offering is the sacrifice prescribed for the expiation of such transgressions. Examples are, besides the unwitting transgression of purely ritual laws, the restoration of ritual cleanliness after childbirth, or leprosy, or the completion of a Nazirites vow-- without exception things which have of themselves no moral quality (12). To repeat, sin was definitely a deviation from God's revealed law that covered all of life, the doing of anything expressly or implicitly forbidden by the Law, or the neglect of anything commanded in it, (laws of *חטא* *לד* and *חטא* *לד*).

The laws being many and minute, many must, of necessity be broken through ignorance or by mistake. Such sins when committed inadvertantly are designated by the term *הטאת* and for these ritual expiation is prescribed as in Leviticus 4:5, and Numbers 15:22-31. The opposite, willfully committed sins are designated by the term *כזר* as in Numbers 15:30 and by *זכר* as in Deuteronomy 17:12. For such sins no ritual expiation is provided in the Bible.

This Biblical distinction between unwitting and willful violation, is carried on by the rabbis. In the Sifra they define the various types of sins as follows,

והחמית אומות עריות אדם (iniquities) *הזנות* (transgressions) *אדם* (in arrogance) *הזנות* *המזיקים* (rebellious acts) *חטאים אדם* (sins) *הטאת* (in error) (13).

Sins that completely sever man from God are the worship or acknowledgement of any deity except the true God (*עבודה זרה*) unchastity as defined (*לפינת צמים*), murder (*וצלוי עריות*) and the denial of God (*כופר בעיקר*). The worst of sins are those that indicate a willful and deliberate rejection of God's authority. These are the *המזיקים* and are also designated as those who 'throw of the yoke of God or the Law. The manifold character of the Law made it impossible for any man to be sinless. The Talmud states,

כי אדם אינו עושה ימים טובים ולא ימים רעים

"There is no righteous man on earth who does good and does not sin" (14)

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Another point to be noticed in this connection is the presence of the *Yer* (the evil impulse) in man. This term is suggested by its appearance in Genesis 6:5. The activity of the evil impulse is indeed an insidious one, as is described in many places in Rabbinic literature. For instance in the Talmud, "He cometh down and leadeth astray, he goeth up and worketh up wrath, he cometh down and takes away the soul." (15) "He accustoms man to sin, and kills him" (16), states the Midrash. Then the statement of Resh Lakish "The evil impulse in man assaults him every day, endeavouring to kill him (by leading him to sin) (17). It is ever described as a seducing and tempting force, ever ready to take man unawares and lead him to sin (18). Its principle temptations seem to be apostasy and adultery (19). The persistence of the Yexer, together with the manifold and minute character of the law, makes it clear that sin is frequent, and that the need for some means of atonement is great (20).

III- Ritual Atonement and Repentance.

In the main, ritual atonement was employed only for "sins" that had no moral ~~in~~ value (intrinsic), but which were unwitting infringements of the ritual prescriptions, and was not applicable to moral transgressions deliberately committed. Yet some passages (21) indicate that *avonot* committed by the inhabitants of Jerusalem were atoned for by the Temple sacrifices, no matter of what nature. The Mishna also states

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after it has detailed specific ritual transgressions and the means for their expiation, that all other ^{מכאן} ~~מכאן~~ whether ^{קדמ} serious or insignificant, whether committed deliberately or inadvertently, whether wittingly or unwittingly, whether the law transgressed be a positive one or a prohibition, or if it involve ~~Kareth~~ or death by decree of the Beth Din or not, all can be expiated by the scape-goat (22). There are other passages, however, that state the the atoning efficacy of the scapegoat applies only when the sinners have repented; and a passage in Yoma, pointed out as a parallel passage ~~XXXX~~ (24), also shows that ritual expiation did not of itself suffice. The sin-offering and the trespass offering expiate (only when accompanied by repentance, Bertinora comments); death and Yom Kippur expiate ^{when} with ~~can~~ joined with repentance. Repentance alone expiates for ^{מכאן} ~~מכאן~~ of ^{אלו} ~~אלו~~ and for some ^{אלו} ~~אלו~~ For serious offenses ^{מכאן} ~~מכאן~~ repentance suspends the sentence, until Yom Kippur comes and expiates (25). From passages such as these it is seen that repentance is the sina qua non for the remission of sins (26).

It is thus to be seen that even while the Temple was standing, the principle had been established that the efficacy of the expiatory rites was unavailing without repentance. With the fall of the Temple in 70 C.E. repentance remained as the sole condition of the remission of sins and thus it assumed tremendous importance. The statutory law and the sacrificial institutions, being part of the revealed religion

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was perpetuated by the learned. They, however, could not be applied or practiced, so prayer, charity, and repentance took the place of the sacrificial forms of expiation. The works of the prophets, of course, had laid the foundation for such a transition, with their emphasis on ethical and moral reform as substitutes for sacrifice, and with their insistence that justice, the broken spirit etc, were the sacrifices that God required. The Midrash, in discussing "the broken spirit", says that one "who does repentance is like a man who would go to Jerusalem, build the Temple and the altar, and offer all the sacrifices prescribed by the Torah." (27).

Montefiore (28) points to a slight variation in this principle in regards to Yom Kippur as discussed in the Talmud Yerushalmi. It says that "Yom Kippur brings pardon (even without repentance) for sins of omission (neglect to observe *אלו*), but for violations of a *אלו כף* (the more serious) repentance is an indispensable condition" (29).

Returning to the Babli, we find that R. Ishmael lists four classes of atonement, for all of which repentance is necessary. "If a man transgresses a negative command and repents, he is forgiven at once; if a positive command and he repents, repentance hold the matter in suspense until Yom kippur comes and atones. If he sins in matters involving the penalty of *Kareth* or death at the hands of the Beth Din, repentance and Yom Kippur hold the matter in suspense, and suffering completes the atonement. But if he profanes the divine name, repentance cannot hold the matter in suspense,

-RL 8*

Yom Kippur cannot atone, suffering cannot complete the atonement, but they all together can only hold the matter in suspense until death completes the atonement." (30).

The Rabbinic position that nothing is of avail unless the sinner repent, and change his life is indicated in the following passage of the Mishna and Talmud. "My brethren, it is not said of the Ninevites that God saw their sackcloth and their fasting, but that God saw their works, that they turned from their evil way." (31). The further need for repentance in such matters is pointed out by the following passage "Be not like fools, say the teachers, who when they sin, bring a sacrifice and do not repent. They know not the difference between good and evil, and yet they venture to make an offering to God." (32).

The requirement of sincerity of purpose is often emphasized. We find in the Mishna, for instance, "If a man says 'I will sin and repent, I will sin and repent', he is not allowed to repent. If a man says, 'I will sin and Yom Kippur will atone, for him that Day brings no forgiveness.'" (32)

The force of habit in sin is recognized by the rabbis. In one instance five types of sinners are listed for whom there can be no repentance and among these are those "who sin in order to repent, and those who repent much and always sin afresh" (34); and the passage, "He who says I will sin and repent, is forgiven three times and then no more." (35). These passages prove thoroughly the Rabbinic attitude toward sincerity in repentance.

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Further stress on the element of sincerity is found in the Pesikta Rabbati among others. In quoting the passage from Hosea 'take with you words' it says, "God says to the Israelites 'I do not exact of you sacrifices or sin offerings, but that you appease me with prayer and supplication, and by fixing your thoughts. Take words, yet not mere empty words, but confession, prayers for mercy and tears.'" (36).

This passage brings up the element of confession necessary to proper repentance. The obligation to confess one's sins before God is explicit in the Torah. In Numbers^b 5:6ff there is the statement "When a man or a woman has committed any of all the sins of men.... they shall confess their sins that they have committed." (37) The passage in the Pesikta of Rab Kahana that discusses the passage in Proverbs 28:13, declares that a confession of sins is a necessary condition for divine forgiveness. The Biblical verse is "He who conceals his transgressions shall not succeed, but he who forsakes them and confesses shall obtain mercy." The analogy given is that of the criminal who is flogged ~~by~~ until he confesses, and who is then punished, while God punishes until the sinner confesses and then he forgives him. (38)

The most necessary element in repentance is that that act result in a change of conduct and motive, as well as the complete abandonment of the evil deeds. To repent and not leave off sinning is comparable ~~to~~^{to} the man who takes a ritual

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bath to cleanse himself of a Levitical impurity while he still holds in his hand the object that caused his impurity. (39).

The basis for this element is based upon the interpretation of the verse Isaiah 55:7, "Let the wicked man forsake his way, and the bad man his plans, let him return to God, and He will have mercy upon him." God desires repentance; he does not desire death because of sin, as it is said, 'I do not desire the death of the wicked man, but that the wicked man turn from his evil way and live.' (Ezekiel 33:11) (40) To this purpose the verse from Amos 5:4, "Seek Me and ye shall live" is continually used. It is threaded through the entire chapter *paralel* in Pesikta of Rab Kahana.

This element is further expatiated in interpreting the verse Isaiah 1:16ff. "Wash you, make you pure, remove the evil of your misdeeds from before my eyes, cease doing evil, learn to do well, seek after justice, relieve the oppressed, do justice to the ~~widow~~ orphan, and take up the cause of the widow." What is written after this? 'Come now, let us argue the matter, saith the Lord: if your sins be like scarlet, they shall become white as snow.' (41). The final proof for the complete reformation of the sinner and for his sincere repentance, is that he refrains from committing the same sin when it tempts him again under the same conditions that led him to sin (42)

The period most often associated with repentance is

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the ten days between Rosh Hashona and Yom Kippur. Connected with this period is the legend that on Rosh Hashona three kinds of record books are opened. The righteous are inscribed in one for life, the wicked in another for death, while those whose status cannot be determined are inscribed in the third book which is kept open until Yom Kippur to permit those who desire to repent and live. (43) But the rabbis did not confine the need or utility of repentance to one season. In reference to the statement "Repent one day before your death" the disciples of R. Eleazar asked him, Does a man know when he will die?" He answered, "The more necessary that he repent today. Then if he die tomorrow, all his days will have passed in penitence, as it says, "Let thy garments always be white " (44) One can repent even on his deathbed. If a man was wicked all the days of his life and did repent at the end, God will receive him (45). But such repentance, though it secure final salvation, was not considered of the greatest merit. This is reflected in the passage "Blessed be he who repents while he is still a man" (46). But that anytime was the proper time in which to repent is indicated by the picturing of repentance as wide as the sea, and as the sea has never closed and man can always be cleansed in it, so is repentance, so that whenever man desires to repent, God receives him (47).

It appears that for some sins repentance is impossible. "For him who sins and causes others to sin no repentance is

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allowed or possible. The hardening of Pharaoh's heart is explained and justified on the grounds that after giving several chances to a man to repent, God shuts his heart against repentance so that he may punish him for his sins (48). "He who is wholly given over to sin is unable to repent, and there is no forgiveness for him forever." (49). There are other passages that seem to qualify this point of view, however. For instance, R. Judah Bar Simon quotes Hosea 14:2, "Return O Israel, to the Lord your God, even though you have been guilty of denying God." (50) And R. Eleazar said, "It is the way of the world, when a man has insulted his public and after a time seeks to be reconciled with him, that the other says: You insult me publicly and now you would be reconciled between us alone. Go bring the men in whose presence you insulted me, and I will be reconciled. But God is not so. A man may stand in the market place and blaspheme me, and yet God says, 'Repent between us two alone, and I will receive you.' (51). Even Manasseh, the worst of sinners, who in spite of the Law and the warnings of the prophets, had sinned and caused the people to sin, was accepted when he approached God with penitent prayer (52). In fact R. Judah declared, 'Whoever says that Manasseh has no share in the world to come, discourages all penitents' (53)

The doctrine of repentance was considered of such value that Rabbi Akiba added it to the six things that were created before the world; and his addition was universally

-RL 13-

adopted. "God created the whole world and it could not stand till he created repentance." (54).

Due to the fundamental notion that God chose to create man frail and liable to sin, repentance was an absolute necessity. For instance, in the Midrash Abraham is quoted as saying to God "Thou canst not lay hold of the cord at both ends at once. If thou desirest strict justice the world cannot endure etc. (55). This made necessity of repentance very great, and thus its gates were always open to those who wished to enter.

The sinner who repents is not only forgiven, but the memory of his sins is expunged. 'None of his transgressions that he has committed shall be remembered, against him; by his righteousness that he has done he shall live (56).' Likewise, no matter how many wicked deeds a man has to his charge, if he repent before God, God imputes it to him as if he had not sinned, as it is said, "None of his transgressions that he has committed shall be remembered" (Ezekiel 18:22) (57).

The following passage indicates the pre-eminence of repentance above all other expiations. "Men asked wisdom, What is the doom of the sinner? It answered, 'Evil pursues sinners (Proverbs 13:21); they asked prophecy. It answered, 'The soul that sins, it shall die.' (Ezekiel 18:4) they asked the Law. It answered 'Let him bring a trespass offering and it shall be forgiven him, as it says, And it shall be accepted for him to make atonement for him' (Leviticus 1:4).

-RL 14-

They asked God and he answered, 'Let him repent, and it shall be forgiven him' This is the meaning of the text, "Good and right is the Lord, therefore will he instruct sinners in the way." (Psalm 25:8) (58).

The Talmudic prescriptions about practical repentance are very exacting and precise. So far as an injury can be undone, it is essential to cancel it as a condition of reconciliation with God. Reparation must be made if a fellow man is injured by the sin committed, or repentance is not efficacious. We find in Yoma, "R. Isaac said, 'If a man affronts his neighbor, though only in words, he must appease him. If he can be appeased by a gift of money, spare it not if thou hast it, but if not, get friends to appease him.' R. Hisda says, 'You must ask his pardon three times' and R. Jose b. Hanina says 'Not more'. R. Joseph b. Habo says, 'If a man you have wronged has died, you must take ten persons with you to his grave and say, 'I have sinned against the Lord and against this man whom I have wronged.'" (59).

REPENTANCE AND THE CODIFICATION AND SYSTEMATIZATION OF THE LAWS.

The traditional Jewish concept of repentance had its inception in Biblical literature, and was widely developed in Rabbinic teachings. In neither instance, however, was the concept and the laws relating to it clearly defined and adequately systematized. The opinions about repentance and the laws regarding it were~~ly~~ scattered haphazardly through the many tomes of the two Talmuds, and throughout the various books of the Midrashic literature. It suffered from the general lack of system and organization that characterized all of Jewish laws and ethical teachings in that long period of development that followed the final fall of the Temple and its sacrificial system. This was due on the one hand to the necessity of substituting ethical, liturgical and ceremonial practices for the former sacrificial and ritual prescriptions, and on the other hand to the gradual adaptation of the older laws and customs to new environments and modes of life, which necessitated ever new interpretations and practices.

Repentance is, of course, closely bound up with the many laws and practices that are the foundation of and which govern Jewish life-- for it is the major means by which the transgressor of those laws can be restored to favor with God and to his status as a righteous man within his community. As a result, when attempts were made to systematize and codify the laws out of their scattered sources, attention was turned necessarily to repentance as well.

The ~~two~~ most general grouping of Jewish law is that which

divides it into The Written and Oral Law. The former includes the Biblical injunctions-- the Torah, the mosaic law. The latter includes the statutes and laws, which traditions says God gave to Moses in addition to the Pentateuch, the Written Law. So far as scholars can discover these laws are the interpretations and conclusions which the scribes deduced from the written law as well as the regulations instituted by them. It contains, therefore, the entire traditional teaching contained in the Mishna, the Tosefta and the halakic midrashim (1). To this was added the great mass of discussion and exchange of opinion of the Talmud, both the Babylonian and Palestinian none of which had an internal systematization or arrangement that would make these accumulated and scattered laws easily accessible to the masses.

Tradition has it that there were 613 commandments in the law revealed by God to Moses. Some of these were positive or mandatory commandments, and some were prohibitions. The first complete statement to that effect is that of Rabbi Simlai. "Six hundred and thirteen laws were revealed to Moses. 365 prohibitions equalling the days of the year; and 248 positive commandments equalling the number of bones in the human body" (2)

Until the ninth century there was no known attempt made to systematize ~~these~~ the laws. But under the pressure of the rise of Karaism that questioned the authority and validity of the Oral law, ~~these~~ an attempt was made to identify the 613 commandments in the Bible (3); and to present a systematic arrangement of the Halakic material according to

(3a)

subjects. The book in which this was included is known as Halakoth Godoloth and is ascribed to Simeon Kiyara (4). Similar attempts were made by Saadia, Hai Gaon, and Alfasi.

Bahya and Hobot Ha-l'boboth.

One of these attempts at systematization most important to this study is that of Bahya ben Joseph Ibn Pakuda, a dayyan and Neo-platonic philosopher who lived in Spain the first half of the eleventh century. (5) He was the first to present a Jewish system of ethics in a book called Hobot Ha-l'boboth. Bahya makes a distinction between "the duties to be performed by the parts of the body" and "duties of the heart" (6), the former being the outward observance of the Law and the latter which took into regard the "Ideas and sentiments embodied in the 613 laws of Moses as well" (7). Bahya purports to base his point of view upon reason, the Written Law and tradition (8).

The book is divided into ten sections ("gates") one of which is the "gate of repentance" (9). To give an intimation of its contents and organization, an outline of his chapter on repentance is presented on the following page.

OUTLINE OF SHA'AR TESHUBAH OF BAHYA'S HOBOH HA'L'BOBOTH.

- I- Definition of Repentance.
- II - The three types of repentance and penitents.
- III- The seven things men must realize in order to repent.
- IV- The four essential conditions necessary to repentance.
 - 1- Regret
 - 2- The forsaking of the sins committed
 - 3- The confession of the sins and the seeking of forgiveness
 - 4- Determination never to repeat those sins.
- V- Twenty aspects of the above four conditions.
- VI- The four motives of repentance.
 - 1- God's goodness makes the sinner realize his debt to God.
 - 2- Warnings and rebukes that come to man from the Creator make him ashamed of his sins.
 - 3- Fear of punishment
 - 4- The realization that the sinner's sorrows and troubles are punishment for his sins.
- VII- The difficulty in overcoming evil in trying to repent.
- VIII- The superiority of the penitent to the righteous man.
- IX- The possibility for doing repentance for all sins.
- X- The guidance rendered him who finds it difficult to repent.

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MAIMONIDES AND HILKOTH TESHUBAH.

No one was more displeased ~~by the~~ with the chaos of the traditional law than Moses Maimonides, the great Talmudist and philosopher who lived in the last half of the twelfth century. He set himself the task of bringing order into the great dissembled mass of Halakic literature. He followed the point of view that the duty of the Jew was not only to the Written Law, but to the Oral Law as well, the Oral Law with its explanations, regulations and provisions, to the Law as given to Moses and to the laws deduced by the rabbis from the Bible by recognized and established rules of logic or hermeneutics. He set about to include in his list of authorities the precepts set forth by the prophets and sages which had no basis in Biblical law, yet which were accepted by tradition. It was Maimonides' ambition to create a well-ordered, clear accessible system out of this great mass of legal matter. His first attempt was his commentary to the Mishna^a, but his greater and more successful work was the Mishna Torah which he composed after he had enumerated the traditional 613 commandments under fourteen principles in the Safer Ha-mitvoth. The Mishna Torah was planned to be a complete legal system giving in clear form the final decision on each law and excluding the long discussions and demonstrations that surrounded the laws in the source material (10). Maimonides visualised his own purpose in the following words, "In this age, with afflictions mightily intensified, the pressure of the hour weighing heavily upon everybody, when the wisdom of our wise did ~~perish~~ perish and the prudence of our prudent was hid,

all commentaries, treatises, and responsa which the Gaonim compiled and considered by them as clear texts are perplexities in our day, and a select few comprehend the subject matter thereof, not to speak of the Talmud itself, both the Babylonian and Jerusalemien, the Sifra, Sifre and Tosefta, which require a broad understanding, a soul endowed with wisdom and lengthy reflection whenafter one may find the right path therein, to ascertain the things which are forbidden, and the things which are permitted, or to fathom the how, and why of the other laws of the Torah.

Therefore, have I, Moses son of Maimon of Spain, girded my loins.... made a comprehensive study of all these books and minded myself to construct out of all these compilations a clear summary on the subject of that which is forbidden or permitted defiled or clean, along with the other laws of the Torah, the whole scope in pure language and concise style, so that the Oral Torah be entirely methodical in the mouth of everybody, without query and without repartee, without contentions, but clear text, cohesive, correct, in harmony with the law which is defined out of all these existing compilations and commentaries from the days of Moses until now, so that all laws be open to young or old, whether they be laws concerning each and every commandment or whether they be laws instituted by ~~ancient~~ scholars and prophets." (11)

~~There~~

This great book was divided into fourteen smaller books. In the last chapter of the first book the Safer Ha-madda is found Maimonides's treatment of repentance. It deals with the interpretations of an emanating from one mandatory commandment. (see prefacing statement to outline).

OUTLINE OF HILKOTH TESHUBAH OF MAIMONIDE'S SAFER HA-MADDAH.

Prefacing Statement. The traditional law concerning repentance involves one positive commandment-- that the sinner shall repent of his sin before God and confess.

I- Confession and repentance.

- 1- Necessity of repentance, and the formula for confession.
- 2- The High-priest, scapegoat and confession
 - a- Role of the scape-goat.
 - b- Major transgressions.
 - c- Minor transgressions.
- 3- The important role of confession since the destruction of the Temple.
- 4- Sins that can be atoned for only after a lapse of time. (Relative roles played by repentance, Day of Atonement, and punishments as means of atonement).

II- Repentance.

- 1- What is complete repentance.
- 2- Minimum requirement of repentance.
- 3- Necessity that appropriate action follow confession.
- 4- Some methods of doing repentance- weeping, prayer, charity, etc.
- 5- Conditions under which public or private confession should be made.
- 6- Importance of the Ten days of Penitence to the penitent.
- 7- Role of the Day of Atonement in repentance.
- 8- The repeating of confessions on successive Days of Atonement.
- 9- Means of atonement for a man who has sinned against a fellowman.
- 10- The duty of a man who has been offended.
- 11- Duty of a sinner to a dead man whom he has offended while alive.

III- Discussion of Just and Wicked.

- 1- Definition of a just man and state, and a wicked man and state.
- 2- Their respective fate and means of judgment.
- 3- Time and method of judgment.
- 4- How a man should judge his own status.

- 5- System by which a man can determine whether he has a share in the world to come.
- 6- Those who have no share in the world to come.
 - a- Five categories of sectarians.
 - b- Three categories of Epicursim.
 - c- Three categories of those who deny the Torah.
 - d- Two categories of apostates
 - e- Four aspects of those who lead the masses astray.
 - f- Two aspects of those who digress from the established customs of the community.
 - g- Two categories of informers.
 - h- Those who cast the fear of themselves upon the masses for ungodly purposes.
- 7- Repentance and the twenty-four types who have no share in the world to come.

IV- The twenty-four sins that hinder repentance.

- 1- The four for which God provided no means of repentance.
- 2- The five which handicap the sinner who committed them when he tries to repent.
- 3- The five which prevent complete repentance.
- 4- The five which do not impell the sinner to repent because he considers these sins of little importance and consequence.
- 5- The five which are habit forming and hard to break from.
- 6- The above hinder repentance but cannot prevent its being done.

V- Free-will, God, and Repentance.

VI- Free-will and predestination.

VII- Free-will and its relation to repentance.

VIII- The World-to-come, Reward and Punishment.

IX- The relation of conduct in this world, observance of the Torah, and the World-to-come.

X- The proper spirit in which the Torah should be studied and its commandments should be observed.

JONAH GERUNDI AND THE SHA'ARE TESHUBAH.

The book Sha'are Teshubah written by Rabbi Jonah Gerundi, appeared in print for the first time in Fano in the year 1505 when it was published together with another of Gerundi's works the Safer Ha-yirah. It has been reprinted a number of times since and has been translated into Yiddish. (12) There is no evidence, however, internal or external that indicates definitely when in the course of Gerundi's career the book was written.

The writings of Bahya and Maimonides on repentance arose incidentally to the greater task of gathering and organizing the laws in general. The emphasis of Gerundi's book, however, is as the title indicates entirely on repentance. His work is an attempt to organize the material relevant to the subject of repentance, and everything included in his work is woven around that interest. The purpose of the book is ostensibly to emphasize the role and importance of repentance, and to present the laws, traditions and customs relating to it in such a manner that the masses could become easily and readily acquainted with them, and as a consequence dutifully practice them. It is, in simpler words, a manual on repentance.

Following the brief sketch of Gerundi's life which attempts to show the milieu and circumstances in which the work was produced, a brief description and outline of the book will be given, so that a comparison of the contents of this book with the works of Bahya and Maimonides can be made at a glance.

BIOGRAPHICAL SKETCH

Among those whose rose to prominence and fame through the controversies over the works of Maimonides was Rabbi Jonah ben Abraham of Gerona (12) Rabbi Jonah Gerundi was born in Gerona about 1180 (13), the son of the pious and learned Rabbi Abraham. A worthy son of his father, he became a devout student of the Talmud, studying in the French yeshiboth during his youth. Among his teachers were such prominent figures as Rabbi Samuel ben Senior and Rabbi Solomon ben Abraham of Montpellier. He was the devoted disciple of the latter scholar and was said to have been of the same temperament and makeup (14). It was during his days as a student that it is thought he developed his friendly contacts with Nachmanides to whom he was related, and who also was born and reared in Gerona.

It was while Jonah was a disciple of Rabbi Solomon of Montpellier that the second episode in the famed Maimonidean controversy was enacted. Samuel Ibn Tibbon had translated the Moreh Nebuchim into Hebrew and it was now accessible to the vast numbers of European Jews who were unable to read Arabic. The unorthodox and comparatively liberal methods of interpretation employed by Maimonides appeared dangerous in the eyes of Rabbi Solomon of Montpellier. He, accustomed to employ a literal interpretation of the Talmud, both Halacha and Haggada, conceived the rational and allegorical interpretations of Maimonides as they appeared in the Moreh and the Safer Hammadā to be unJewish and heretical. He believed they threatened the integrity and piety of the Jewish masses and would serve to undermine rabbinic Judaism. He sought, therefore, some means

of suppressing these works. He set about to accomplish this end by publishing a ban against them. He received no encouragement from his colleagues in southern France, so he enlisted the aid of his disciples Rabbi Jonah Gerundi and Rabbi David ben Saul (15). In 1242 (16) these three scholars combined to issue a ban against all who read the works of Maimonides and against all who did not interpret the Torah and the Talmud literally. This ban excited the indignation of the Maimonists in the Provence district, who retaliated by excommunicating Solomon and his two disciples. The affair resulted in the creation of a rupture in the congregation of Montpellier; and the controversy soon spread throughout France and Spain so that every man of prominence was forced to take some position pro or con (17). The controversy was finally brought to a head when Rabbi Solomon and Rabbi Jonah appealed to the Dominican inquisitors to assist them in purging the land of the Maimonidean heresy. As a result the works of Maimonides were publicly burned in Paris in the year 1234 (18).

In 1242, however, the Talmud was burned by the same agencies. Rabbi Jonah was overwhelmed by this incident. He came to the conclusion that this act was a punishment inflicted by God because of the desecration of the works of Maimonides. He decided, therefore, to go on a pilgrimage to the grave of Maimonides in Tiberias. There he planned to atone for his sins by asking the forgiveness of the dead in the accustomed manner of the penitent (19). Before setting out on his journey he publicly confessed his self-assumed guilt in the congregations of Montpellier and Barcelona (20).

When he arrived in ~~Toledo~~ Toledo, however, he found that the fame of his great learning in the Talmud had preceded him.

The people anxious to benefit by his authority and scholarship, persuaded him to delay his pilgrimage and to remain in their midst. He died in Toledo in 1263 from some curious disease. This strange death was popularly believed to have resulted from his failure to fulfill his vow of penitence (21).

The pious Gerundi, whose point of view was that of a non-rational Rabbanite, was famed not only for his profound knowledge of Talmudic law and lore, but for his moral and ethical works as well. He is known as the author of the "Chidushim" to Alfasi's commentary on Berachoth, but this was probably done by his disciples under his direction. The ethical works of importance written by Rabbi Jonah Gerundi are "Iggeret Ha-Te'ishubah" (first published in Cracow 1586), "Safer Ha-Yi'rah" (first published in 1490), ~~Sefer~~ "Sha'are Te'ishubah" (first published in Fano 1505. He also wrote commentaries to Proverbs and to Pirke Aboth (the latter was first published in Berlin in 1845 by Simha Dolitski).

OUTLINE OF GERUNDI'S SHA'ARE TESHUBAH.

The First Gate.

- I- Introduction.
- II- The Explanation of the Root Principles (the essential conditions) of Repentance.
 - 1- Regret.
 - 2- Forsaking the sins.
 - 3- Grief.
 - 4- Grief displayed through action (weeping, fasting, etc.)
 - 5- Worry.
 - 6- Feeling ashamed.
 - 7- Whole-hearted humility and meekness.
 - 8- Acting humbly.
 - 9- Breaking away from desire for material things.
 - 10- Correcting one's behavior in matters in which one formerly sinned.
 - 11- Examining one's conduct and habits.
 - 12- Searching out, knowing and appreciating the ~~punish~~ punishment each sin incurs.
 - 13- Considering one's minor Transgressions as serious ones.
 - 14- Confession.
 - 15- Prayer.
 - 16- Making amends for one's wrongdoing as best one can.
 - 17- The pursuit of works of kindness and truth.
 - 18- Holding one's sins continually before one.
 - 19- Forsaking sin when one is in the throes of desire.
 - 20- Making the community turn away from committing a sin when the opportunity presents itself.
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III- The Twenty-four Things That Hinder Repentance.

The Second Gate.

- I- Introduction. The Six Ways By Which Man Can Be Aroused
XXX To Repent.
- II- The First Way-- Through Troubles.
- III- The Second Way-- Through The Approach of Senility.
- IV- The Third Way-- Through The Instructions and Admonishments of the Wise. (rabbinic sources).
- V- The Fourth Way-- Through the Warnings and Punishments of the Bible.

- VI- The Fifth Way-- The Knowledge That Judgment Is Given Between Rosh Hashona and Yom Kippur.
- VII- The Sixth Way-- That Knowledge That Man Never Knows When He Is To Die, and That As A Consequence He Must Always Be Prepared To Deliver His Soul To God.
- VIII- Conclusion.

The Third Gate.

- I- Introduction. The Importance of the Commandments and Prohibitions and the Various Punishments Incurred By Their Transgression.
- II- The Explanation of the Degree of Gravity of the Various Commandments, Warnings and their Punishments.
 - 1- The Severity of the Enactments of the Soferim.
 - 2- The Severity of the Positive Commandments.
 - 3- Prohibitions transformed into a Deed (Prohibitions whose transgression must be repaired by the fulfillment of a positive commandment.).
 - 4- Prohibitions that do not involve overt action.
 - a- Those which depend upon the heart (seat of the mind)
 - b- Those which depend upon speech.
 - c- Those which depend upon the sense of seeing.
 - d- Those which depend upon the sense of hearing.
 - e- Those relative to the ones who shut their hands to the needy.
 - 5- Prohibitions that involve an overt deed.
 - 6- Laws whose transgression incurs death at the hands of heaven.
 - 7- Laws whose transgression incurs "extermination".
 - 8- Sins for which the four types of execution at the hands of the Beth Din are decreed.
 - 9- Transgression which should not be committed even at the threat of death.
 - 10- Transgressions which deprive the sinner of a share in the world-to-come.
 - 11- Four types of sinners who will not receive Divine grace.
 - a- Scorners.
 - b- Liars.
 - c- Hypocrites.
 - d- Slanderers.

The Fourth Gate.

- I- Introduction. The Aspects of Atonement.
- II- The Explanation of the "kinds" of Atonement.
 - XXXX 1- For those who transgress a positive commandment.
 - 2- For those who transgress a prohibition.
 - 3- For those who incur death or extermination.
 - 4- For those who profane God's name.
 - 5- For those who commit an offense against a fellowman.
- III- Confession.

A DESCRIPTION OF THE CONTENTS OF GERUNDI'S SHA'ARE TESHUBAH AND
A COMPARISON WITH THE WORKS OF BAHYA AND MAIMONIDES ON REPENTANCE.

The Sha'are Teshubah is divided into four gates or chapters. In the first chapter the author bemoans the fact that so many of his generation are so prone to sin, breaking many ethical principles and precepts, and either violating the Biblical and rabbinical laws or neglecting them altogether (paragraph 8). He pleads with the sinner to take advantage of God's mercy which permits the sinner to repent and thus regain grace in God's eyes. He warns the people of the great danger of repeating sins (par.5,6,ff.), and comforts those who believe they are beyond forgiveness by informing them that repentance is available to all at all times (par.9). He lists the twenty essential conditions to repentance of which three, regret, confession and the abandonment of sin are absolutely indispensable (par.19). He concludes the first chapter by listing * twenty-four sinful characteristics, actions and thoughts which the rabbis believed hindered repentance (par.52).

Gerundi lists three indispensable conditions of repentance, regret (par.10), the forsaking of sin (par.11) and confession (par.40). Bahya, however, lists four such indispensable conditions, regret, the forsaking of sin, confession and the seeking of forgiveness, and the determination never to sin again (section 4). In both cases the indispensable requirements are fundamentally the same, for Gerundi combines the forsaking of sin and the determination never to repeat it in the same discussion (par.11, see also par.36). The indispensable requirements listed by Maimonides are also essentially the same (chapter 2, section 2). Gerundi simply lists his twenty root principles, supporting each with the proper Biblical and rabbinical

authority. Bahya, however, uses his four indispensable requirements as headings for the twenty conditions which he lists. His arrangement is as follows.

I- Regret.

- 1) To fear God's hasty punishment.
- 2) To be broken-hearted and humble before God.
- 3) To change one's clothes and ornaments, to display signs of regret in speech work and action.
- 4) To weep, mourn, cry out etc.
- 5) To rebuke the soul and shame the conscience for doing so little to fulfill the duties commanded by God.

II- The Abandonment of Sin.

- 1) To abandon everything God warned against.
- 2) Not to indulge in permitted things that might lead to a violation of prohibited things.
- 3) To abandon practiced transgressions that one has overcome, and when the opportunity to do them again occurs, to refrain from doing them because of fear of God's punishment.
- 4) To abandon sin because of shame before God, and not because of fear of man.
- 5) To forsake doing evil, to give it up completely, and determine never to do evil again.

III- The Seeking of Forgiveness.

- 1) To confess and realize that one's sins are many and great.
- 2) To remember one's sins always, to have them continually before one and to reprove oneself.
- 3) To fast during the day and pray during the night when the mind is not bothered with worldly pursuits.
- 4) To beseech God to forgive the sins and accept repentance.
- 5) To try to warn other men, and to make them fear the punishments that the sins incur, and to set an example by repenting the many sins one has committed.

IV- The Determining Never to Repeat Those Sins Against Which The Sinner Is Warned.

- 1) To weigh the pleasurable things against the trouble and destruction that might ensue from indulging in them.
- 2) To reflect on the coming of the day of death and the anger of God that will descend upon the sinner because of his failure to keep his obligations to God.

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- 3) To reflect upon the days the sinner has failed to follow God's way and neglected to serve Him in accordance with His continual goodness.
 - 4) To return that which is stolen, to refrain from transgressing and taking possession of what is not one's own.
 - 5) To reflect on the greatness of God against whose Word the sinner rebelled and from whose service and instructing law he deviated, and to rebuke oneself because of it.

A cursory comparison of the twenty conditions of Gerundi ~~and~~ those of Bahya would serve to show that the similarity is one more of form than of identity. While it is true that there are many parallel passages such as regret, confession, prayer, restitution, humility, shame, etc, there are also some conditions that Gerundi includes that do not appear in Bahya's grouping, such as considering one's minor transgressions as major ones, and the forsaking of sin in the throes of desire, and other variances. What identity there is arises, I imagine, from the fact that the source material of both men was the same, though even here, only rarely ^{are} ~~do~~ the supporting Biblical verses the same. Gerundi's treatment is of course more lengthy and elaborate than that of Bahya who states his conditions in but one sentence with correlating verses selected mostly from Deuteronomy, the Prophets, and the Hagiographa where ethical statements abound.

There is nothing comparable to these twenty conditions to be found in the Hilkoth T'shubah of Maimonides aside from a brief passage in chapter 2, section 4 which states "Among the ways of repentance are, for the penitent to cry out in tearful supplication before God, to bestow alms according to his means, to separate himself from the thing in which he sinned, to have his identity changed....., to completely change his conduct for the good and straight path, to exile himself,

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for exile atones iniquity, because it leads him to submission-
ness and to be meek and humble-spirited." This passage,
based upon Rosh ha-Shona 16b, is more akin however, to such
passages as occur in paragraphs 5, 11, 12 in the fourth "gate"
of Gerundi's book.

In the closing paragraphs of the first "gate", Gerundi
lists the twenty-four things which the rabbis said hindered
repentance. This list, the source of which is not definitely
known, is stated by Maimonides in the fourth chapter of the
Hilkoth. While Gerundi simply lists them, Maimonides
classifies them in the following way,

1- The four types of sinners for whom God provided no
means of repenting.

- 1) The one who leads the masses to sin, including him
who prevents them from fulfilling a commandment.
- 2) The one who leads a fellowman astray.
- 3) The one who sees his child developing bad habits
and does not protest.
- 4) The one who says "I will sin and then repent."

2* Five types whose sins block the path to repentance.

- 1) He who secedes from the community.
- 2) He who opposes the decisions of the sages.
- 3) He who ~~breaks~~ mocks the commandments.
- 4) He who despises his teachers.
- 5) He who despises criticism.

3- Five types for whom complete repentance is impossible.

- 1) He who curses the masses.
- 2) He who shares stolen goods with a thief.
- 3) He who finds a lost article and does not announce it.
- 4) He who partakes of an ox that is the property of the
poor, widowed or orphans.
- 5) He who takes bribery to pervert justice.

4- Five types whose sins do not impell them to repent
because they consider the sins they have committed as unimportant.

- 1) He who eats of a meal that is insufficient even
for the host.
- 2) He who makes use of a poor man's pledge.
- 3) He who stares wantonly at the opposite sex.

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- 4) He who acquires honor by disgracing his neighbor.
- 5) He who casts suspicion upon the upright.

5- Five types whose sins are habit-forming and hard to break.

- 1) Talebearers.
- 2) Slanderers.
- 3) Those of bad temper.
- 4) Those who think evil thoughts.
- 5) Those who associate with the wicked.

The Second Gate contains the six ways by which the sinner is awakened to his duty and to love God, and therefore to repent of the sins which he has committed. The first way by which men are awakened to their duty to repent is by the troubles that befall them. These troubles demonstrate a divine agency that chastises them because they have sinned, and all who recognize this, and in consequence repent of their sins and return to God, will be accepted by Him. God's chastisement strikes them like ~~the~~ a father's punishment of his child, because of God's desire to make the sinner rectify his conduct. When a righteous man is beset with troubles, he is to interpret them as a test of his faithfulness, and if he responds to them in that spirit, he will be accorded with a greater reward in the world-to-come. (par.2-6).

The Second Way is through the approach of old age. Old men should realize that the time in which they may repent is short. They are also warned not to take advantage of their old age, thinking that it exempts them from serving God, thoroughly observing the commandments, and conducting themselves properly. They are advised, rather, to drop their worldly pursuits and intensify their study of the Torah--rabbinic law and its adjuncts, an expedient which will clothe them with much merit

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The Third Way is through the warnings of the wise men and the scholars. Everyone should heed their warnings and and act in accordance with their instructions, and benefit by their reproofs. To refuse to do so is a great sin.

The Fourth Way comes through reflection on the commandments and prohibitions of the Torah, and the punishments threatened in the Prophets and Hagiographa for their violation.

The Fifth Way comes through the realization that during the Ten Days of Penitence all men are being judged, some for life and some for death, and that the fate of those whose status is not determined hangs in the balance. Men should pray, repent, and plead for mercy during this period. Those who repent will be cleansed before God.

The Sixth Way is by remembering that no man knows the day of his death. If he has already repented of his sins and rectified his conduct, he need never fear that he will be caught unawares.

In this last section (par.20.21, etc) the writings of Gerundi take on a rather ascetic tone, one that equals in many respects the spirit that dominates Hobth ha-l'boboth. The greatest virtue is the knowledge that God has ordained man to keep his laws, prohibitions, statutes and commandments. In fact, man was created thus to serve God and glorify Him. Men should neglect their sleep, is the opinion, to work in the Torah of God. Gerundi exhorts such an attitude time and time again, and pleads continually for deep humility, the suppression of the ^{abandonment} Yezter and the ~~purxuxit~~ of worldly pleasures etc. This world is the place wherein God's Torah should be studied and His laws

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observed, the place where such measures will gain mortal man greater blessing in the world-to-come. When Gerundi mentions serving God, it is such conduct that he has in mind, with the greatest emphasis placed upon the study of the Torah, rabbinic law and lore. Like sentiments, though not quite as extreme, are found in chapter 7:1 and 9:1 of the Hilkoth T'shubah, and in chapter 3 of the Hilkoth Talmud Torah of Maimonides' Safer ha-maddah. Gerundi closes this book by listing nine reasons why immediate repentance is advisable and necessary

The ~~xxxxxx~~ second "gate" also has a formal resemblance to the sixth section of Bahya's section on repentance. But where Gerundi lists six ways by which men are awakened to repent, Bahya lists but four (compare the outlines as presented above p 33 and p 41). Gerundi's first Way, Through Troubles is directly comparable in content to Bahya's fourth Way. Gerundi's third Way, Through The Instructions of the Wise men and his fourth, Through the Warnings and Punishments of the Bible are comparable to Bahya's second, and third combined, When Warnings and Rebukes Come To Man Through the Agency of a Prophet in his Generation, or Through the Bible, or by the Mouth of Some Teacher etc. and The Fear of Punishment (the fourth). The content and spirit of Gerundi's sixth Way is also comparable to that of Bahya's first.

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The Third Gate includes a discussion of the commandments, and prohibitions and the severity of the punishments incurred by those who transgress these various ~~pro~~ prohibitions and commandments. We see in this chapter, another attempt to discuss and classify the six hundred and thirty-one commandments. The classification is that according to the degrees of severity of punishment incurred by him who violates the various commandments. The "gate" is ostensibly divided into eleven degrees, but such a classification does not adequately intimate the contents of the "gate" nor indicate the point of view from which the problems are attacked. It would be more convenient to divide the "gate" into three parts, 1) Degrees one to five, which includes of formal classification of the 631 commandments into positive and negative commandments, with the prohibitions being divided into a) prohibitions that are converted into positive commandments, b) prohibitions that involve overt action, and c) prohibitions that do not involve overt action. In each case, of course, the punishments that the transgression of all of these involve is discussed; 2) degrees six to eight, a discussion from the point of view of punishments to which the transgressors of rabbinic law are open, namely the two types of divine punishment, Death by divine agency and extermination, and the four types of human execution; 3) degrees nine to eleven, a section discussing certain types of transgressions, a) transgressions which should never be committed even in the face of death, b) transgressions which deprive those who commit them of a share in the world to come, c) the four classes of sinners who will not be permitted to enter in the Divine presence, scorners, liars, hypocrites and slanderers.

The purpose of this "gate" is to acquaint the penitent after he has determined those sins for which he is liable for punishment, with the magnitude of his sins and the various punishments he has incurred by committing them so that he may repent in a manner comparable to his former sinful way. In so doing he may guard himself against the loss of his soul and his life. The wicked, on the other hand, will be made to realize the awful punishment to which they are subject, and will as a consequence hasten to repent.

The First Degree is dedicated to advising the people that the Torah obligates all Jews to accept the interpretations of the Prophets and Judges and to hearken to the advice of the sages (the scholars of rabbinic law) and to carefully observe the restrictions which the Soferim have decreed. To transgress a decree of the scholars is to incur the penalty of "death". The fear of God is the basis of all commandments integral to Jewish life, and the restrictions of the scholars prevent those who observe them from violating the things forbidden by the Torah. Thus the attempt is made to make the post-biblical or rather the post-revelation legislation, the rabbinical legislation as worthy of observance and equal in importance as the basic 613 commandments of the original oral Torah.

The opening paragraphs of Maimonides Seder Hilkoth of the Mishne Torah, voice the same opinion. *Gerundi following Eleazar Ashari includes as a 21st everything that is important to observe (24), a greater scope than Maimonides'.*

Gerundi employs the traditional division of the laws, that of positive or mandatory and the negative of prohibitions. The positive commandments are those which must be fulfilled and which must not be neglected. The rewards to be gained for the fulfillment of positive commandments is never stated for fear

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the people will fulfill only the important commandments that will gain them great reward and neglect the minor commandments (par.9). But those who fail to fulfill a positive commandment violate the prime principle ~~of~~ of all laws, the fear of God, and are to be accounted as wicked people (par.12); and those who are guilty of neglect are punished in accordance with the seriousness of the commandment they failed to fulfill (par.16). The highest virtues of life are transmitted through the positive commandments, i.e., free will, to study the Torah, to walk in God's way, to serve God, fear Him, love Him and be devoted to Him etc., (par.17), the express things for which man was created.

The prohibitions are divided into three kinds, 1) those prohibitions which when transgressed must be repaired by the fulfillment of a positive commandment. For instance those who transgress the prohibition "Thou shalt not steal" (Lev. 19:1) must fulfill the commandment "He shall restore what he has taken by robbery" (Lev.15:23), (par.24); 2) those prohibitions which do not involve an overt deed but which are transgressed a) by an evil thought ("You shall not hate your brother in your heart Lev.19:17), b) by evil speech ("You shall not be a talebearer among your people" Lev.19:16) c) by misuse of the sense of sight, d) by misuse of the sense of hearing, e) by those who refuse to help a needy fellowman, i.e., he who refuses to lend money to a poor man because the closely approaching sabbatical year will deprive the lender of a ~~maxim~~ claim for the return of his loan (Deut, 15/8,9). In this last section are included those who delay fulfilling a commandment. For example the man who pledges to give charity and delays fulfilling his pledge; 3) those prohibitions which involve an

overt deed. Many specific laws are here mentioned and discussed.

Bahya employs a classification of the 631 commandments that is better adaptable to his needs as an writer on ethics.

The first two divisions include the commandments, the last whatever deeds of man that are not expressly commanded or forbidden in the Torah. This classification appears in the fourth section of the chapter called Abodath Elohim, the third chapter of Hoboth ha-I'boboth

I- Things Commanded

- 1- Commandments of the heart (ethical or spiritual, such as belief in God's unity, trust in His prophets and Torah, fear of God, the keeping of His commandments etc.).
- 2*- Commandments of the organs (pertaining to physical existence) and the heart (such as the commandments to read the Torah and to teach it, commandments about fasting, prayer, rest on the Sabbath and the festival, making a Succa etc.).

II- Things Forbidden

- 1- Ethical Prohibitions (pride, shaming a fellow man despising the prophets or the message they bring from God, jealousy, covetousness etc.).
- 2- Physical prohibitions (swearing falsely, tale-bearing, lying, eating forbidden things, murder).

III- Things Permitted

- 1- To provide means sufficient for one's needs.
 - 2- Things superfluous to one's needs.
 - 3- Things insufficient to one's needs
- } If for God's purposes they are in category of things permitted, otherwise in category of things forbidden.

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Bahya finds in examining the kinds of action he describes as being neither commanded nor forbidden, but merely necessary to human life and the order of the world, that such actions really belong to the category of things commanded from the very beginning of creation. In genesis 1:28,29 the following sentences occur, "Thus behold I have given you every herb bearing seed which is upon the face of the earth for food" and "And God blessed them and said, be fruitful and multiply, and fill the earth and subdue it". Thus the eating of sufficient food is also commanded in the Law, and since this is so, every possible action of the sons of man is either commanded or forbidden and he that does anything that is commanded is performing a good deed, and if he leaves it undone, he has failed in his duty.. And likewise he who does anything that is forbidden, is sinful, and to refrain from doing it from reverence for God, is righteous. In this manner, all the actions of man can be reduced without exception to good or bad, commanded or forbidden.

Maimonides, of course, uses the primary division of laws that of mandatory and prohibitive, but in his Mishne Torah which treats of all the laws of Israel gathered from all the sources, he groups them together in the following fourteen divisions which he outlines in the Seder Hilkoth.^{of Rambam}

(He treats with the laws that come under each of the treatises).

I- Book of Knowledge.

Treatises concerning,

- a) the foundation of the Torah, b) Ethics, c) the study of the Torah, d) Worshipers of stars and planets and their practices, e) Repentance.

II- The Book of Love. Treatises concerning,

- a) the reading of the She'ma, b) prayers and priestly benediction, c) phylacteries, mezuzah and Sefer Torah, d) zizit, e) benedictions, f) circumcision.

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III- The Book of Times. Treatises concerning,

- a) Sabbath, b) Erubin, c) the Day of Atonement, d) Holidays,
- e) Leaven and Mazzah, f) Shopher, Sukkah and Lulab,
- g) She'kolim, h) Sanctification of the New Moon, i) fast-days, j) Megillah and Hanukah.

IV- The Book of Women. Treatises concerning,

- a) Marriage, b) Divorce, c) Yibum, d) Chastity, e) Infidelity.

V- The Book of Holiness, treatises concerning,

- a) Forbidden intercourse, b) forbidden foods, c) She'hita.

VI- The Book of Separation, treatises concerning,

- a) Oaths, b) Vows, c) Naziroth, e) Estimated values and devoted things.

VII- The Book of Seeds, treatises concerning,

- a) mixed seeding, b) gifts to the poor, c) heave-offerings,
- d) tithes, e) second tithes and fourth year fruits,
- f) first fruits and gifts to the priests, g) Sabbatical and jubilee years.

VIII- The Book of Service, treatises concerning,

- a) the Chosen House, b) the vessels of the sanctuary,
- c) admission to the sanctuary, d) the rejected from the altar, e) the preparation of sacrifices,
- f) regular and additional sacrifices, g) disqualified sacred offerings, h) services of the Day of Atonement,
- i) Me'ilah.

IX- The Book of Sacrifices, treatises concerning,

- a) the Paschal lamb, b) celebrations, c) the first-born,
- d) the erring, e) want of atonement, f) alteration.

X- The Book of Purification, treatises concerning,

- a) contamination of the dead, b) the red heifer, c) contamination of leprosy, d) contamination of bed and chair,
- e) head-sources of contamination, f) contamination of food,
- g) vessels, h) water-fonts.

XI- The Book of Torts, treatises concerning,

- a) pecuniary damages, b) theft, c) robbery, d) lost articles, e) mayhem and injuries, f) murder and safety of person.

XII- The Book of Bargaining. treatises concerning,

- a) selling, b) acquisition and bequest, c) adjoining neighbors, d) agents and partners, e) servants.

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XIII- The Book of Civil Law, treatises concerning,

- a) hire, b) loans and trusteeship, c) creditor and debtor, d) plaintiff and defendant, e) inheritance,

XIV- The Book of Judicial Procedure, treatises concerning,

- a) the Sanhedrin, b) evidence, c) rebels, d) the mourner, e) kings and their wars.

Each treatise deals with the commandments, positive and negative that come under its headings. Foreexample, the treatise on the Foundations of the Torah of the Safer Ha-maddah embraces ten commandments six mandatory and four prohibitions, namely, 1) to know that there is a God, 2) not to believe that there is any other God besides the Lord, 3) to believe in His unity, 4) to love Him, 5) to fear Him, 6) to sanctify His name, 7) not to profane His name, 8) not to destroy aught upon which His name appears, 9) to hearken to the prophet that speaks in His name, 10) not to tempt Him. The manner in which each commandment is treated can be readily gathered from the outline of the chapter on Repentance which embraces the one mandatory commandment: that the sinner shall repent and confess his sin before God.

The varying manners in which the three authors handled the subject of the commandments gives a fair indication of the purposes of their books and of the role and relative importance that repentance played in relation to their books as a whole. Bahya wished to present a book of instruction that would inform the Jew of what Torah and Reason commanded to do and not to do, so that he could live a fine ethical life in the light of what Bahya conceived Torah and Reason (both, of course, are interpreted to agree with each other) to dictate and represent.

Repentance played its role when a man had departed from the service of God and the fulfillment of the duties He imposed upon Him, by neglecting what he had been commanded to do, and in doing that against which he had been warned (We have seen above that everything, all of man's actions fall fundamentally into these two categories). By employing the means of repentance, the sinner could repair his faulty way and continue in the true service of God, fulfilling in a proper manner the prescribed duties of the heart.

Maimonides was interested primarily in establishing a unified and systematic code of law that would bring into one place all the laws of Israel out of their scattered sources; and repentance was included because it was an integral part of the legal system, and because there were important laws and sources in its regards that were necessary to the completion of the great code that was to substitute for all previous codes and furnish "a complete knowledge of the Oral Torah" so that there would be no need for any other book on the subject.

The purpose of Gerundi, on the other hand, was to furnish a complete and thorough manual on repentance which neither of the two works actually provided. Everything else included in the book was secondary and incidental to the reigning purpose, that of being a complete manual for the penitent.

The two terms *עבירות דבר* + *עבירות לב* are employed by Maimonides, too, to wit in the first chapter of the treatise on robbery and lost articles in the Book of Torah, and in the third section of the ~~seventh~~ seventh chapter of the Hilkoth Te'shubah, respectively. Under the heading Transgressions that do not involve a deed, those that depend upon the heart,

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those who seced^e from the community, informers, leaders who cast fear of the^{ms} selves upon the community for ungodly purposes, those who shed blood by defaming people in public, slanderers, and those who do not practice circumcision. The only sin in common here, is the one about circumcision, this passage being more similar in detail to the one listed by Gerundi under those who simply have no share in the world-to-come, specifically paragraph 162 under that heading in the tenth degree. Here is a specific example of one of the instances in which Gerundi's classification differs from that of Maimonides. It is in the tenth degree, too, that an example is found where Gerundi takes advantage of the situation in order to air his opinions in the anti-Maimonidean controversy, namely in paragraph 145 where he attacks those who ~~do~~ employ allegory in interpretation and do not employ "pe'shat" as the method of interpretation (also par. 144). Gerundi in his discussion of the ~~xxxxxx~~ ^{epicuros} in the tenth degree, paragraphs 155 ff. ^(also par. 147) has parallels in Hilkoth Talmud Torah (see chapter five, sections 2 and 5). In these sections, namely ten and eleven, the parallels to be found in the Hilkoth Dayoth, especially chapters six and seven are too numerous to mention.

The Ninth Degree discusses those transgressions which should not be committed even if death is the alternative, namely, idolatry, incest and murder (par. 136ff.) (see chapter 5 section 6 of the Safer ha-mmadah). A man might transgress any other commandments in the Torah in order to save his life, but these commandments, or any aspect of them he must not violate under any conditions whatsoever. The Tenth Degree, discussing those who have no share in the world-to-come is prefaced with

the statement that men were created for the purpose of honoring and serving God. Therefore all who do not honor Him and respect His word (His commandments) are not fulfilling the purpose for which they were created, and cannot have a share in the world-to-come. Included in this group are those who employ allegory or any other method of interpretation other than *Pe'shat* or recognized tradition, those who do not recognize the authority of the rabbis or respect their decrees, those who associate with the wicked or honor them, those who deviate from the customs of the community, the Epicuros, the scorner, the apostate and the tyrant (degree 10). In the eleventh degree are discussed those sinner who will never appear before the *Shechina* (never go to Heaven) the scorner, the liar, the hypocrite and the slanderer (par.172). The scornors are divided into four groups (par. 174-177); the liars into nine (par.178-186); the hypocrites into nine (par.187-199) and the slanderers into six (par.211-231).

The Fourth Gate is in many ways the most practical chapter in the book. It contains the practical and concrete methods of atonement and repentance open to the man who might be accounted a sinner in Gerundi's day under the law of the Jews. The first section, the aspects of atonement, discusses the different requirements of sin committed in error and sin committed deliberately and with forethought. Here, too, the relative roles of repentance, confession and the Day of Atonement are discussed. (This is par. 6 and quotes a source in Rabbi Eliezer. Maimonides in ~~the~~ chapter 1, section 4 has a parallel passage but as was his custom quoted no authority or source. This neglect on his part was always a point of contention that his critics harped upon). This chapter offers ~~the xxx~~ substitutes for the sacrifices that the Law required for the various sins such as the sinner must study in the Torah those sections dealing with the sacrifices that would have been brought. This together with study of the Torah, charity, weeping, fasting, temperate self-affliction, refraining from ordinary pleasures, and especially intense study of Torah (Talmud and its adjuncts) were the practical means of attaining atonement, although suffering and death must perfect the final efficacy of some sins, for instance, the sin of him who profaned God's name. The last thing to be discussed is prayer and confession. The last paragraph gives the order of confession and defines

אָפֿטן, אָרומ, אָלס

In paragraph 21 Gerundi undertakes to differ again with a point of view expressed by Maimonides the chapter 2, section 8 of Hilkoth Te'shubah. He states that a sinner need not confess his sins on successive Days of Atonement, contrary to the opinion of Maimonides and earlier Talmudic

authorities.

As Lowenthal properly states (25), Gerundi and Maimonides were probably working to attain the same ends, but employed different methods and means and worked with different backgrounds and points of view. The same may be said of these two men and Bahya. All three were interested in bringing Halacha into some sort of system that would fit their particular purposes and points of view. But Gerundi's problems were simpler, for his philosophical background was simpler, and he had nothing to reconcile. Bahya had to consider his Judaism in the light of the Neoplatonic mysticism that saturated his environment, and Maimonides tried to reconcile traditional Jewish wisdom with the Aristotelean principles that influenced him so greatly and which he evaluated so highly (26). For Gerundi no non-Jewish wisdom was authoritative enough to be set alongside of Torah; he was satisfied to interpret Judaism out of its own sources (27). In this way he could follow the methods of the Peshatist school to which he belonged, and could avoid the devious rationalizations and the use of allegory that the other authors had to indulge in in order to maintain their points of view when they were confronted with contradictions and difficult Agada that was contrary to their particular philosophical standpoint. Due to this, Gerundi could afford also to take for granted many of the ~~suppositions~~ pre-suppositions to which Bahya and Maimonides had to devote so much time and space, for instance the responsibility of the sinner because of the non-existence or existence of free-will ~~to~~ which Maimonides had to discuss at length in the last chapters of the Hilkoth Te'shubah. Gerundi following the traditional point of

view, found no great difficulty in the problem and saw no need of defending and justifying the concept, or of reconciling it to some dominating philosophical viewpoint. What probably prompted the writing of his manual was the desire to present to his people a simple, easily understood discussion of repentance based upon the proper traditional authority as he saw it, free of the limitations and influence of the alien philosophies that marked the writings of Bahya and Maimonides, which influences might cause the reader to deviate from the true spirit of traditional Judaism.

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REPENTANCE IN THE BIBLE (NOTES).

- 10) Montefiore, C.G. Rabbinic Conceptions of Repentance .
Jewish Quarterly Review, 1904. p.212.
- 2) Hasting's Encyclopedia of Religion and Ethics. vol.5.
Article on Expiation.
- 3) Mont.p.212.
- 4) The New English Dictionary, Murray.
- 5) Mont. p.212.
- 6) Religion and Ethics, vol.10. art. Repentance
- 7) Ibid.
- 8) Driver, S.R. An Introduction To the Literature of The
Old Testament. N.Y. 1928 p.91.
- 9) Ibid, p.185.

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REPENTANCE IN RABBINIC LITERATURE. (NOTES).

- 1) Montefiore, Claude. Rabbinic Conceptions of Repentance.
J.Q.R. Jan. 1904. p.213
- 2) Ibid, p.211
- 3) Ibid, p.214
- 4) As discussed in Sifre to Deut. paragraphs 53-54.
- 5) Sifre, Deut. 11 par.53.
- 6) Aboth, 3:15. (3:18 in Hereford's translation).
- 7) Numbers 22:13, Isaiah 48:17, Proverbs 3:34
- 8) Makkoth 10b.
- 9) Shabboth 104a.
- 10) A full discussion of this matter appears in Moore, G.F.
Judaism vol. 1, pp.453-459, and Shechter, S. Some
Aspects of Rabbinic Theology. pp.284-289.
- 11) Shechter pp.143-147.
- 12) Moore vol.1, p.461. also more fully Encyclopedia Biblica
vol.IV columns 4204ff.
- X
13) Sifra ויקרא Perashta 2:4a. see Moore vol.1, p.464.
- 14) Sanhedrin 101a.
- 15) Baba Bathra 16a.
- 16) Midrash Exodus Rabba 30:18.
- 17) Sukkoth 52b/
- 18) Sukkoth 52a; Genesis Rabba 22:6.
- 19) For the former see Yoma 69b.
- 20) For the material on the אין see Shechter's chapter
on the subject pp.242ff.
- 21) Especially Pesikta de Rab Kahana 55a.
- 22) Mishna Shebuoth 1:6.
- 23) Ibid, 12b-13b.

- 24) Moore, vol.1, p.498.
- 25) Mishna yoma 8:8.
- 26) Yoma 85b; and see Moore vol.1, p.498 and Montefiore pp. 219-220.
- 27) Leviticus Rabba 7:2.
- 28) Montefiore, p.219.
- 29) Jerusalem Yoma 8:6.
- 30) Yoma 86a. Montefiore also points to parallels in Aboth d. R.Nathan c.29, and slight variations in Mechilta on Exodus 20:7 and Tosefta to Yoma XI.
- 31) Mishna Taanith 2:1, and Taanith 15a, 16a.
- 32) Berakoth 23a.
- 33) Mishna Yoma 8:9.
- 34) Yoma 86b
- 35) Sanhedrin 107b.
- 36) Pesikta Rabbati 198b (ed.Friedman).
- 37) Formulas for confession are found in Psalms 106:6, Daniel 9:5 and Leviticus 16:21 and are discussed in Sifra Ahare Perek I 80d, Mishna Yoma 4:2 and Yoma 36b.
- 38) Pesikta d R.Kahana Shuboh, and Rosh Hashona 16b.
- 39) Pesikta Rabbati 182b. see Shechter pp.333-335.
- 40) Ibid, p.182b.
- 41) Ibid, 182b, and Pesikta Kahana Shuboh.
- 42) Yoma 86b.
- 43) Rosh Hashona 16b, Pesikta Kahana Shuboh.
- 44) Aboth 2:10.
- 45) Kiddushin 40b.
- 46) Abodah Zara 19a.
- 47) Kahana Shuboh.

- 48) Exodus Rabba par.11:1 and 3.
- 49) Midrash Tehillim Ps.1 fin.
- 50) Kahana Shuboh.
- 51) Ibid.
- 52) Sifre Deut.par.32 to Deut.6:5; Jerusalem sanhedrin 28c;
Kahana shuboh.
- 53) Sanhedrin 103a; and for other sinners see Kahana Shuboh.
- 54) Pirke de R.Elizer and Genesis Rabba 1:4; Nedarim 39a.
- 55) Leviticus Rabba 10:1.
- 56) Tanhuma Wayyese par.22.
- 57) Ibid, Wayyira.
- 58) Kahana Shuboh. see Shecheter p.293 on this point.
- 59) This matter is discussed by Montefiore, p.227. Yoma 87a,b
23a, Jerusalem Yoma 8:8, Baba Mezia 15a.

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- 1) Jewish Encyclopedia, vol.9 article Oral Law by J.Z.Lauterbach.
- 2) Ibid, vol.4, article Commandments, the 613 by I.Broyde.
- 3) Ibid.
- 4) Ibid, vol.7. article Codification of the Law, by Louis Ginzberg.
- 5) Ibid, vol2. article Bahya by I.Broyde and Kaufmann Kohler.
- 6) Bahya, Hobot Ha-l'bobot, Vilna, 1907. Introduction p.12ff.
- 7) J.E. article Bahya vol.2.
- 8) Hobot, Introduction.p.14.
- 9) Ibid, Sha'ar Ha-te'shubah, pp.58-83.
- 10) ~~XXXXXXXXXXXXXXXXXXXX~~ J.E. article, Moses Maimonides, Codification Activities, vol.5. by J.Z.Lauterbach.
- 11) Maimonides, Moses. Mishne Torah, Introduction. Berlin 1862.
- 12a) J.E. vol.5. article Gerondi, by Peter Wiernik.
- 12b) Lowenthal, A. R. Jona' Gerundi und sein ethischer Kommentar zu den Proverbien. Berlin, 1910.p.X3
- 13) Ibid, p.5.
- 14) Ibid, p.4.
- 15) Ibid, p.6.
- 16) Ibid, pp.7-8; see note 3 on p.8.
- 17) Ibid, p.3.
- 18) Ibid, pp.6-7; ibid, note 3, p.8. Letter of Hillel of Verona as it appears in Kahana, A. Sifrut Hahistoria Yisroelit. vol.1 Warsaw 1922 p.260.
- 19) Hillel's letter, p.262.
- 20) Ibid, p.262.
- 21) Ibid, p.262.
- 22 and 23) -omitted.
- 24) Lowenthal, p.17.

25) Lowenthal p.14.

26) Ibid, p.14.

27) Ibid, p.17.

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S U M M A R Y O F
S H A ' A R E T E ' S H U B A H
B Y
P A R A G R A P H S

THE GATES OF REPENTANCE OF RABBI JONAH.

1- The First Gate.

1- The first chapter of his explanation of repentance and its principles, Gerundi states, deals with one of the great benefits that God has vouchsafed unto men, that of preparing for them a way by which they might escape the consequences of their sins, save their souls from destruction, and avert the anger of God. God, says Gerundi, teaches men and warns them to return to Him, lest they sin against His great goodness and uprightness, for God knows men's inclinations. Even those who have sinned often, and have rebelled, and have dealt deceitfully will not find the doors of repentance closed to them.

We are warned to repent in a great many places in the Torah; and it has been explained that the repentance of any man is acceptable, whether he repent because of his many troubles, or from the fear or love of God. The Torah explains, moreover, that God aids the penitent who cannot attain a love of God through his own strength, by renewing in him a clean spirit.

Gerundi states that the prophetic writings and the Hagiographa speak so frequently of repentance, that its principles have all been interpreted in their words.

2- A sinner that delays repenting only incurs a heavier punishment. He remains adamant in his rebellious ways, even though he knows he may escape the wrath he has evoked through repentance.

3- It is Gerundi's contention that only *Spiko no* delay doing repentance. (He qualifies *Spiko no* as people who lie asleep, unable to make up their minds, who lack the knowledge and the understanding to hasten to save their souls). Among these there are those who have been led astray from God; they do not believe in the punishment of sin. That they must be *Spiko no* he deduces from the statement in Berakkoth 19 to the effect that one must not think evilly of a scholar who had committed a transgression the night before, for it is certain that by the following day he has already done repentance.

4- The wickedness of a man who delays doing repentance is very great, for if he had not delayed, but repented (sighing with bitterness of heart, with trembling and sorrow), then when his Yezer came upon him a second time he would conquer it. He would remember that he had drunk of the cup of bitterness and would not drink of it again. However, if he delays doing repentance, when his sin tempts him, he falls into its snare as at first. As a result his last sin becomes very great and his evil will go up before God.

Originally the man did not think that the Yezer that ruled over him would come upon him suddenly, but when he observed his own weakness and the strength of his Yezer was ever becoming stronger than he, he should have counseled his soul so that the fear of God be increased in it, so that he could save his soul from the trap of the Yezer.

5- Secondly, it is difficult for a man who has repeated a certain sin to do repentance, for that sin begins to appear to him as a legitimate action. The consequences of this are most serious, for the Rabbis say of a man that has repeated a transgression, that if he but considers a repetition of that transgression, but is prevented from doing it, his very thought is held against him as if he had done it.

6- Gerundi points out the following as a great principle: It is true that at times some of the righteous sin. But having committed that sin, they never repeat it. It is loathsome to them and they repeatedly do repentance for it. But all who are not cautious concerning a certain sin, and are not determined to guard against it, even if that sin is one of the most insignificant, and even if they are cautious about all the rest of the transgressions in the Torah, yet the scholars consider them apostates for that one thing; and their wickedness is too great to be forgiven.

7- If a man commit~~x~~ one transgression ten times, even if he be scrupulously careful about the rest of the transgression, he is considered as one who transgressed separate and different transgressions.

8- Geryndi complains that the sins of his own generation are increasing in this regard. There are many men who have assumed the obligation not to commit~~x~~ certain transgressions, yet during their whole lives they have not avoided them, but

have considered them as legitimate actions. If they were accustomed to do so in only one regard, it would be an evil sickness in their soul, but they do so in regard to many Biblical injunctions (especially the "Thou shalt Not's"), and severe restrictions (necessitating self-denial). Gerundi lists the following as a few among many: swearing purposeless oaths, cursing one's neighbor or oneself in God's Name, pronouncing God's name for no purpose or in unclean places or with impure hands, closing one's eyes to the poor, slandering, hating without cause, being haughty, tyrannizing, looking upon the nakedness of a woman forbidden to one by law, and above all the neglect of the study of the Torah. Gerundi recommends that every penitent sinner write in a memorandum book the things by which he was led to sin, and the commandments that he was lax in fulfilling, and suggests that the penitent read this book every day.

9- There are many steps in the act of repentance; and according to the number of steps progressed, is man drawn near to God. Although for each act of repentance, forgiveness is granted, the soul will not be considered as completely cleansed (as if the sins had never been committed) except if the sinner cleanse his heart and direct his spirit in the manner that Gerundi promises to explain in the body of his work. Gerundi concludes his introduction with the remark that the superior type of repentance is that of a man who repents in his youth, while he is in full possession of his strength and can master his evil impulse. Yet any repentance is of avail, even to the time of death.

The Explanation of The Root Principles of Repentance.

10- The First Principle, Regret. The penitent must realize that his going astray from God is evil and bitter; and that this iniquity incurs punishment, vengeance and recompense. He should regret his wicked deeds, and say to himself, "What have I done? How is it that the fear of God was not before my eyes and that I was not afraid of the threat of punishment that sin incurs, nor of evil judgments-- for the pains (suffering) of the wicked are many. I had no compassion on my body, and my eye did not hesitate to destroy it for one moment's pleasure. I was like the man who would rob and steal, and then eat and be satisfied, although he knew that after he ate the judge would cause him to gnash his teeth. But worse than this was that I was cruel to my precious soul, and it became unclean because of my Yezer. And what profit hath it (my soul) if it is wicked in the eyes of its owner.... I am like the cattle. I have followed my Yezer like a horse, a mule without intelligence. I have wandered from the path of intelligence. God breathed into me the breath of life, wisdom and reason, so that I might recognize Him and fear Him, and rule over the body and all its parts, so that it might rule over the animals. Because of this we are important in His eyes. Yet, I am the opposite of this, why do I live? I have not even the judgment of cattle, I have fallen lower than that. The ox knows his owner, and the ass his master's crib; and I, I have not known, I have not considered. I have

set my soul free from its masters, I have forgotten my end. I have stolen, done violence, trodden upon the needy and have forgotten the day of Death which will leave before me only my body-- clay!"

II- The Second Principle, The Abandonment of The Sin.

The penitent should forsake his evil ways, and determine never to return to them again; and if he has done wickedness, he should not continue doing it.

When a man sins unwillfully, because the Yezer came upon him and conquered him, and would not loose its thoughts from him, but ensnared him because its evil power was greater than usual, and he sinned, not because he wished to do so, or ever would at any time but this, his first act of repentance must be through regret. He must render his heart grief-stricken, and make his soul humble and bitter as wormwood. After that he must put the fear of God in his soul, and the dread of God in his heart at all times, so that his heart be prepared to trust in God, so that if the Yezer continues to attack him, and his desire grows in him, as the first time, his heart will not be susceptible to it, and he will leave it.

On the other hand, the man who pursues a sinful course daily and repeatedly, one who likes wickedness, and never hesitates doing any evil thing he contemplates, his first act of repentance must be the abandonment of sin and his evil thoughts. He must obligate himself never to sin again.

Then he should be regretful and return to God (follow the course laid down by the first principle.)

The man who is confirmed in the practice of sin is subject to punishment and pain. He is warned to turn from his evil ways and thoughts. He should accept this rebuke and leave the ways of death and go in the way of uprightness.

12- The Third Principle, Grief.

The most inward parts of the sinner should write^{of} with grief when he considers the greatness of the evil ~~xxx~~ him who ~~xxxxxxx~~ provoked God. His grief should grow in his thoughts of it. But when the sinner is regretful and that which he has done is evil in his eyes, he has not yet fulfilled his obligation. A man who loses anywhere from a Dinar to his whole fortune, or who is beset with troubles, is ~~xxxxx~~ grief-stricken, bitter, and he sighs and mourns continually. How much more should he mourn and sigh who has provoked God, who has done wanton and perverse deeds before Him, who does not remember Him who created him out of nothing, who deals kindly with him, who puts him at ease at all times etc.,. How can he willfully enanger Him? How can the sinner cover his eyes from seeing and his heart from understanding. These things are inscribed in his heart.

There are many degrees of repentance. According to the greatness of a man's grief and ~~xxx~~ its power. This is the repentance that comes from cleanliness of spirit and the understanding, for in the degree that one eye's are open

and according to the degree of his understanding does his grief grow and become strong when he thinks of the greatness of his sins. Gerundi goes on to explain that great grief purifies the soul which God has endowed to man, and this grief and its consequent purity is more to be desired than punishment and pain for the body. (a type of expiation).

15- The Fourth Principle, Grief Displayed Through Action.

A man should repent with fasting, weeping and lamentation. The heart (the seat of desire) and the eyes, are the agents through which man is led to sins. Through them he should also atone. His heart should be broken and contrite, his eyes should be flooded with weeping.

16* The Fifth Principle, Worry.

A man should worry about the punishments that his sins will incur, for there are some sins whose atonement only suspends sentence, ~~which~~ and which require punishment to completely expiate them. Grief is for the past: worry is for the future. There is a second reason that he should worry. Perhaps the repentance that he has done, his fasting and weeping were inadequate, even though he indulged in a great deal of it. There is no knowing what God requires of them that have provoked His anger. That is why wise men, even though they continue in the path of repentance continually, and even though they have turned from the evil way to the full degree of their strength are still afraid.

17- The penitent should also worry that his Yezer should not

master him. He who has yielded once should always guard against the Yezer that lies in wait for him at all times; and should continually increase the fear of God in himself so that it should act as a fortifying force for him at any time the Yezer is renewed in him in the future.

18- The righteous exalt and glorify every virtue of their fellow men; but the wicked search out their defects and their errors in order to humiliate them, even though they have already cast off their former deeds and have done repentance. The penitent is not obligated to reveal his sins to his fellows, but he must confess concerning them. But this is not the case when a man transgresses against a fellow man, for then he has no atonement until he returns what he has stolen or taken through violence or oppression, and until he has received the pardon of the one he has injured, slandered or shamed. The same holds for sins that a man commits against God that have become known, like defaming God in public. In such cases, he must also mourn these transgression publicly in order to sanctify God

19- Regret, confession, and the abandonment of sin are the three minimum requirements for repentance.

20- Even though a man confess and abandon his sin, he must still be afraid. Perhaps he has not fulfilled the requirement of repentance. This is necessary as one of the many

steps. He should also be afraid lest the Yezer assault him again. The fear of God must continue in him, and he must pray continually that God be a help to him in repenting, so that he be saved from his Yezer, and from falling into sin because of the hardness of his heart. He who says 'I have completed the requirements of repentance', and does not continually strive to attain the various degrees necessary, will be punished for this. He is arrogant and does not realize the weakness of his soul; and he does not ~~guard~~ ~~guard~~ realize the greatness of his obligation. He does not ~~guard~~ ^{as guard} against the Yezer that continually ~~lies in~~ in wait for him, and will eventually fall into its snare.

21- The Sixth Principle, Shame.

A sinner is always ashamed of the transgressions he has committed against a fellow man, especially if other men are aware of his transgressions. Why then, is he not ashamed before God? This is hardly ever the case, for God is far from his inward parts (the seat of shame, evidently).

22- The highest degree in this matter is that a man should be ashamed of his transgressions before God. And the essence of shame is that he should feel his disgrace, and that any brightness of countenance should be changed. (There is a discussion as to which is the more extreme term ^{عيا} or ^{مذ} and the decision is ^{مذ}). And when the sinner

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sees that God has overlooked his sin, and been long-suffering with him, and has not compensated him for his sins as he deserves, his shame should continue in his heart. The rabbis say that a man who has done something and is ashamed of it, all his transgressions are forgiven him. A man will achieve the degree of shame if he will but think as he sits alone of the greatness of God, and of the great evil of them who rebel against His word, and who remember always that God sees what he does, searches out his most inward parts, and perceives even his thoughts.

23- The Seventh Principle, Whole-hearted Humility and Meekness.

He who understands his Creator, knows how low, dejected and diminished in value is he who transgresses against His word. Therefore, should he be humble and meek. We know that "The sacrifices of God are a broken spirit" (ps51) and that "God does not despise a contrite heart". A broken spirit is a very humble spirit. Thus humility is one of the root principles, one of the foundations of repentance. By it man is ingratiated before God.

24- There are many degrees of humility. The highest degree, and this one is necessary in doing repentance, is that the penitent should magnify and glorify the service of God. And from this he should not attach any merit to himself, it should be a small matter in his estimation, for he is obligated to perform the service of God (worship). ^{Study of Talmud} He should serve with humility, and not covet the honor of his honorable deeds, nor seek glory for his glorious works.

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25- The author deduces one further argument for humility in repentance from the verse in Micah 5. "With what shall I come before God?". Gerundi shows that Micah did not require the worshipper to bring the ordinary sacrifices, but he advocated repentance in the following form, "Do justly, love mercy, and walk humbly with your God.". This is the humility that the Creator desires of His creatures.

26- The penitent is bound to humiliate himself, for he must turn away from him those dispositions that cause him to sin, and bring about transgressions.

27- Pride causes any number of transgressions. Pride is sort of a tillage for sin. The wicked make pride a tillage in their hearts, and they plant evil thoughts in it, and these bear transgressions, the inevitable produce of evil thoughts. Pride causes sin, and the proud man is an abomination to God. He will, therefore be delivered into the power of his inclination, for God's help will not be with him.

28- The penitent is also obligated to conduct himself in a humble manner. He should be humble before all men, and not grow angry or lose his temper. Neither must he pay any attention to words directed against him. He must not attempt to retaliate, for he who passes up his retaliations, his sins are forgiven. This is a gate of hope.

29- The Eighth Principle, Acting Humbly.

The manifestations of humility are , besides conducting oneself quietly, a quiet reply, a gentle voice and lowered eyes. They remind the penitent to make his heart humble.

30- The Ninth Principle, The Breaking Away From Material
xxxxxxxxx Desire.

One should convince himself that desire causes his soul to sin, and that it attracts, and that it creates a barrier that prevents him from repenting. He will then desist from pleasure and will not be attracted by desire for superfluous things. He will eat only enough to satisfy his soul and sustain his body. Whenever a man follows his desire, he does so for material reasons, and he is thus drawn far from the way of a prudent soul. Doing so, his Yezer will conquer him.

31- Desire that has been placed in man is the root of all activity. Man should employ his desire so that his organs will serve him and not desire. He should, in other words, use his desire intelligently. When a man masters his desire, even in things permitted to him, he will find his mastery sweet, for now reason will have obtained the upper and ruling hand. Fools, on the other hand, do not conquer their desires. They continually pursue worldly pleasures, and their desire brings them to all sorts of sins and evil things. Then, too,

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he who follows his own desires and his own will, will become estranged from his fellows. Each man is of a different nature, and has different desires, and this will cause the conflict that will estrange him from his fellows. But ~~the~~ wise man who conducts himself intelligently, will have many friends. He who follows his own desire, breaks not only one commandment, but inevitably transgresses them all.

32- He who has conquered his desire will find it profitable in yet another manner. When his desire tempts him to do some evil thing, or to commit a transgression, he will say to himself, 'I have not ~~xxx~~ yielded to desire in things permitted to me, shall I yield in matters that are forbidden?'

33- The breaking of desire will be of yet a greater use. In his desire to do repentance, he will discover that he despises the nature that caused him to sin. This will reconcile him to God. A broken heart is one that is broken from the desire for material things.

34- The rabbis says that the disciples of Abraham have three characteristics, kindness, a humble spirit, and a humble soul. A humble soul is one that has no desire for material things.

35- The Tenth Principle, Doing Good In Matter In Which He
Formerly Did Evil.

If he looked at the nakedness of one forbidden to him, (must)

he should go about with lowered eyes, if he committed a sin through speech, he should engage in the study of the Law. ^(fulfill) With those organs with which he sinned, he should establish commandments. His feet that formerly ran to do evil, should now hasten to perform meritorious deeds. If he spoke falsehood, he should now speak wisdom and truth, and kindness. He who spilled blood, shall give to the needy. He who was haughty should be humble and downcast. He whose heart designed evil thoughts should fill his heart with words of the Torah, and reason with understanding. He who caused strife, should seek peace and pursue it.

36- The Eleventh Principle, The Examining of His Ways.

This should be done in three phases. First, one should remember all the matters in which he has sinned and confess concerning them all. The second, one should know how many iniquities and sins are accounted against him, and should be continually humble. The third, that although one has determined to abandon all sin, he must know the matters in which he sinned in order that he may build defenses against them, so that he may not be trapped again by the Yezer. When one has indulged in sin, his soul becomes sickly and susceptible because of what he has done. Once he has cured himself he must be careful of many things, lest he become sick again.

37- The Twelfth Principle, The Necessity For Searching Out Knowing and Appreciating The Great Punishment Each Sin Incurs.

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Some iniquities incur punishment by lashes, others by extermination (through God's divine wrath), others death by the Beth Din. A man should know the seriousness of his iniquity when he confesses, so that he be bitter with weeping and be humble continually. He should be afraid because of the iniquities which he has done, because they are serious transgressions. Repentance only suspends the sentence, it requires punishment to complete the expiation.

38- The Thirteenth Principle, The Considering of One's Minor Transgressions As Serious Ones.

He should do this for four reasons. The first, he should not consider the insignificance of the transgression, but the seriousness it has assumed due to the fact that he has been forewarned about it. The second is that the Yezer rules over them and for this reason a man might make a regular practice of committing them. Then they will be considered serious because they will added together, and their combined effect will make them as a major sin. The third is that in constantly committing the transgression, it might finally appear to him as a permitted thing. Thus, he will never guard against it. The fourth is that though the victory of the Yezer in a small matter may at first be insignificant, having conquered a man once, it will do so again, until it have complete mastery over him. Then he will have great difficulty in breaking its mastery, and in repenting, even though his greatest desire is to repent. In such a situation a man is liable to punish-

ment before he is allowed to repent.

39- One should not despise a minor commandment, for if he does he will suffer, as is explained above. He who respects the commandments, the insignificant as well as the important ones will be rewarded. A good deed begets a good deed, and a transgression begets a transgression. The reward of one good deed is another, as the reward of a transgression is another.

40- The Fourteenth Principle, Confession.

A man should confess his sins and those of his fathers. He will be punished for his own sins, and the sins of his fathers, if he, too, indulges in them.

41- The Fifteenth Principle, Prayer.

A man should pray to God and seek mercy so that He forgive him for all his sins. He should pray that the good things that he has done be remembered. A transgression extinguishes all the commandments he may have fulfilled. Before he repents those righteous things he has done will be no protection for him, but after he repents and turns from sin the memory of them will be reawakened, and he will profit by his merits.

42- The penitent should also pray that wipe out his transgressions and sins, and be reconciled to him and extend His good will to him as if he had not sinned.

43- The penitent should also pray to God that God help him to repent.

44- The Sixteenth Principle, Making Amends For Wrong-doings As Best One Can.

In matters pertaining to acts committed by one man against another, as in robbery or violence, the transgressor cannot be forgiven his sin until he return the stolen object. Likewise if he pained his fellow or afflicted injury upon him or ~~shamed~~ ^{shamed} him, or slandered him, he cannot be forgiven until he seek his pardon. The rabbis say, 'Altho he compensate him for his shame, or for pain inflicted by beating, neither are forgiven until he seek his pardon.'.

45- The penitent should do this before he confesses so there be no obstacle in his being reconciled to God.

47- The Seventeenth Principle, The Pursuit of Works of Kindness and Truth.

Kindness and truth will atone for evil, if the sinner turns to God. By doing many deeds of this kind in order to sanctify God, and to awaken truth and sustain it, even the sin of profaning God's name will be forgiven him when he repents. His repentance will be made to counterbalance his apostasy.

48- The Eighteenth Principle, Holding One's Sin Continually Before One.

The sinner should always remember his sin, and never

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forget it to his dying day. And it should not be removed from his heart until his conversion be effected.

49- The Nineteenth Principle, The Forsaking of Sin When It And When He Is In The Throes of His Desire.

The true test of the penitent comes when the temptation to sin comes upon him under the same circumstances and condition that existed the first time he yielded and committed that sin. If the fear of the Lord is great within him, he will not yield, but ~~will~~ turn from evil. Therefore, it behooves the penitent to increase the fear ~~of~~ of God within him.

50- The Twentieth Principle, To ~~Make~~ The Community Turn Away From Committing A Sin, When the Opportunity Presents Itself.

If you do not rebuke your neighbor, you will be punished for the sin he commits. If you teach the sinner God's ways, he will return to Him.

51- This completes the explanation of the root principles of Repentance. The author now turns his attention to those things which hinder repentance. But first he urges the sinner to be strong, to think a great deal about the matter, to increase prayer and supplication, and to fulfill all the essential principles of repentance that have been dealt with.

52- The rabbi mentions twenty four things that hinder repentance:- 1) tale-bearing, 2) slander, 3) anger,

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4) thinking evilly, 5) associating with the wicked, 6) partaking of a meal that is not even sufficient for the host, 7) looking upon forbidden nakedness, 8) sharing with a thief, 9) saying, 'I will sin and then repent', 10) he who elevates himself through the degradation of a fellowman, 11) he who separates himself from the community, 12) shaming one's parents, 13) shaming one's teachers, 14) cursing the community, 15) leading one's fellow astray, 16) making use of the pawn-pledge of the poor, 17) taking a bribe and letting it influence one's decision as judge, 18) finding a lost article and not returning it to its owner, 19) seeing one's child in degeneracy and not interfering, 20) he who consumes the cattle of the poor, orphans and widows, 21) ~~who~~ opposing the opinions of the wise, 22) suspecting worthy men, 23) hating reproof, 24) deriding the commandments.

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11- The Second Gate.

To Teach The Ways By Which Man Can Be Aroused To Return To God.

I- These ways are six in number. To them man should lend an attentive ear, and learn to repent every day so that his soul become clean. The memory of God should be with him continually, together with the fear and love of Him, and the fear of shame in His presence. This will cause man to be anxious for the purity of his hands so that he turn from the degrading desires of his thoughts and strengthen the weapons of his spirit.

11- The First Way.

When troubles befall a man he will realize that they would not have come upon him except as a result of his conduct and deeds. His sins will have afflicted his soul. He will then turn to God, and He will have mercy upon him. This is the way of man. When he sins against a fellow man, later he will in time of trouble will be humble before him, because he will need his fellow's help. But his regret will be despicable in his eyes. God, however, in His great kindness accepts repentance in the midst of trouble. He extends His love freely to the sinner that returns to Him at the time of his reproof and trouble. If a man does not turn to God on the day of trouble, he will be afflicted with pain. If he does not repent until he is chastised in this manner, his sin is greatly increased and his punishment is doubled. Some people do not realize that their troubles arise out of their sins; they

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ascribe their appearance to accident. Such men should investigate their conduct and examine their deeds.

3- God chastises men for their own good. In the first place the chastisement atones for the sins man commits, and in the second place, it makes him remember his evil way, and causes him to turn from it. Those who are thus punished and are not abashed because of it, so that they cleanse their heart, have acquired an iniquity that will never be pardoned. Their punishment will be doubled.

4- He who is chastised by God, and because of it corrects his conduct and deeds, should be happy because of his punishment, and should give thanks unto God. God chastises those whom he loves, just as the fond father rebukes that son of whom he is fond, and whom he knows will profit from his correction.

5- He who trusts in God should trust patiently in the darkness of his distress, for that darkness will be the cause of light. As the rabbis say, 'But for the fact that I had fallen, I would not have arisen; but that I sat in darkness He would not have been a light to me.' So on the day of trouble men should afflict themselves with repentance and prayer. If trouble comes upon a man who is pure and just, it will be a test to him, and he will procure a greater reward in the world to come by it. If a person is afflicted with troubles, he should examine his conduct and behavior with ~~xxxix~~ scrutiny. If he can find no sin, he should realize that he is being subjected to a chastisement of love.

6- At the time of death, when the sinner loses hope, he should confess and return to God with a whole heart. His repentance will be of avail, although it is not of the same degree as the repentance of the man who repents in his full strength.

7- The Second Way.

When old age comes upon a man, and the age of senility approaches, when his strength becomes ever more feeble and his Yezer declines, that man should realize that his end is near and that he should return to God so that He have mercy upon him. Whoever does not turn in repentance in his old age will be subject to punishment that will bring him low. God, the rabbis say, hates three kinds of people-- the poor man who is proud, a rich man that flatters, and an old man who is faithless. He does not see the inevitable signs of his decay and approaching death.

8- The light of repentance is held from some men, those who are pure, clean and guiltless in their own estimation. Such men never make an effort to rectify their conduct. In sin, they believe themselves righteous before God, this despite the common knowledge that there is no righteous man on earth that doeth good and sins not (Ecclesiastes 7:20).

Some men find the whole matter to be unimportant. They are not conscious of their iniquities, nor is their sin known to them. They are akin to the sick who are unaware of their sickness until it has arrived at a stage where it can no longer be healed. Often such men because of their inadequate understanding make no attempt to seek God or to understand

His ways.

9- Some just and righteous men are exceedingly agitated over their inadequate serving of God. Those who are negligent increase their guilt as if they had committed several serious transgressions. As the rabbis say, God is indulgent with those who commit incest and murder, but not with those who neglect the study of the Torah. Men are full of evil when the main object of their thoughts ~~is~~ the desires of their body. The study of the Torah, on the other hand, will induce him to fear God. Old men should repent, if they did not so in their youth, so that as the time of death approaches they will cease busying themselves with worldly affairs, and the desires of their bodies, and prepare their souls by fearing God, rectifying ^{their} ~~his~~ characters, studying the Torah, and performing good deeds.

An old man is not exempt from serving God because of his advanced age. A man who lives many years should rejoice in them all, and remember the days of darkness that come for they will be many. He should never cease serving his maker, but should go on increasing his knowledge as a pupil of the wise.

10- THE Third Way. When the sinner hears the instruction of the wise and their admonishment, he will heed, obey, be humble and turn in repentance. He will receive their instruction sincerely and fully. From the time that he is re-proved he will undertake the duty of doing according to that which his admonishers teach him. From that time on he should

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be careful as they have warned him; and at the time he repents he should become a different man. He should determine to do this with his heart and soul. He will acquire merit and reward for his soul for all the good deeds and disciplines. He should be happy that he has become just in quick time.

11- He who is not moved by the voice of those who admonish him because of his iniquity, his iniquity is double. Though they warned him, he hardened his heart and paid no attention. Rebellious men seek only evil. They are not humbled by those who rebuke them. Therefore, the cruel messenger-- death, will be sent against them. He who transgresses the words of the Torah has some hope. He will be chastised and then will turn from ~~xxx~~ his evil way. But for him who hates reproof and correction, there can be only one decree for him, to die. He who commits a transgression because his Yezer overwhelmed him, his soul is bitter because he was not strong enough to resist his Yezer. But he may hope for correction and reproof. But he who hates reproof, his soul has no hope. His hating reproof is a proof that he hates the words of God.

12- The ear and the eye are very important organs, with the ear being considered the more important. A man is obligated to serve God with all his organs and parts, and he who directs them in a manner not in accord with God's commandments, will incur a serious punishment. The fact that the ~~organ~~ ear is such an important organ, demonstrates the great obligation of man to serve God with it by listening to reproof, corrective instruction.

13- The Fourth Way.

When men will reflect on the Torah of God, and read the Prophets and the Hagiographa, and will understand the kindness of the corrections, and will see the warnings (prohibitions) and the punishments, they will become afraid because of these things and will determine to rectify their conduct and become reconciled to God. Those who do not take to hearts the words of the Torah incur a great guilt. The rabbis think it better that a man never be born than that he should learn the Law and never practice it.

14- The Fifth Way.

During the ten days of Penitence the man who fears God will be exceedingly nervous. He knows that ~~all~~ all deeds are written in a book, and that at that time God will bring to judgment every deed, every concealed thing, whether it be good or bad. Man is judged on Rosh Hashona and his sentence is sealed on Yom Kippur. Therefore on the eve of these terrible days of judgment and justice, he should do little but contemplate the uncertain decision that hangs over him. A man at such times should entertain thoughts of humility, and should fix regular times during which to atone in his room, day and night, and to examine his conduct, and contemplate ways of repentance and correct conduct. It is a time for thought, and ~~xx~~ prayer and chants for grace. These ten days of penitence are the days to which the verse in Isaiah refers when it states, "Seek God while He may be found." (55:6) Therefore on Yom Kippur, if man repents, he will be cleansed of his sins before God.

15- The Sixth Way.

A man should always be ready to call upon God, for he never knows when his time is come. He should be prepared to return his spirit clean to God who gave it.. He should scrutinize his conduct and all his deeds persistently.

Rabbi Eliezer said, 'Repent one day before your death.' His disciples asked 'Teacher, does a man know which day he will die?' He answered, 'So much the more, let him repent today lest he die tomorrow. Then he will spend all his days in repenting.' It says in Ecclesiastes (9:8) "Let thy garments always be white."

16- A man should do new good deeds every day. The rabbis said, 'He who does one good deed near the time of death has the status of him who fulfilled the whole Torah, except only that one. On the other hand, he who commits a transgression at that time, is as one who annulled the whole Torah.

17- There are some men who suffer no anxiety about death so that they provide for it or rectify their deeds. The day of death does not concern them until it comes. They are inevitably destined for the nether-world. Their souls will be destroyed and lost. Their souls will be worn away under the feet of the righteous who will have dominion over them. Death is harsh for him who does not separate his soul from the desires of the world (for mundane things) until death performs the separation. Those who desire eternal life should determine to forsake the world and abandon bodily desires, suppressing them, and using them only as means to serve God. For such the day of death will only mean further life, with no pause, or interruption.

18- The wicked soul whose whole desire is to satisfy the wants of the body during its life, and whose desire is not to serve God, it will go down at death to a place below the earth. It has the characteristics of dust, whose nature it is to go down and not up. It will be brought to Heaven for judgement and justice and will see how different heaven is from Sheol. There is no hope for the wicked soul to go out of darkness to light.

19- The soul of the wicked goes down to Sheol, but the soul of the righteous goes up. Sometimes it is impossible to discern whether a man is wicked or righteous, for the wicked work in darkness, and many a righteous man fears God in secret. Others are not proven righteous until they go up to Heaven. The wicked are said to have the souls of cattle, since they follow continually after the desires of the body.

Thinking men consider this world as a temporary residence, in which they can collect provision for their souls, as if they were to live many years. They worry not about tomorrow, for they know not what today will bring.

20- Solomon wrote the Book of Ecclesiastes to make man realize that the world is vanity of vanities and should only be used to serve God. He makes known his purpose in his introduction and conclusion. He opens, "Vanity of vanities, saith Koheleth, all is vanity." and concludes, "The end of the matter, all having been heard, fear God and keep His commandments, for this is the whole man."

21- Whomever God favors should take that knowledge to heart knowing that God sent him to keep His prohibitions, laws, statutes and commandments. He should never open his eyes except for the purpose of fulfilling that commission. If he has sincerely done this, he will return with happiness and eternal joy upon his head. As Solomon says of those who trust in God, "That I might make known to thee the certainty of the ways of truth that thou mayest bring back words of truth to them that send thee." (Proverbs 22:21).

22- Men are bound to remember the day of death for their own sake in order that they do not neglect nor become lax in serving God. They should neglect their sleep to work in the Torah. They should understand the fear of God, should rectify their characteristics in order to attain the degrees of ~~the~~ fear and love of God. Their thoughts should be 'How great is the Torah, how glorious the commandments.' These will make his soul a treasure, a rich thing. The rabbis declared, "The day is short, the work is great, the workers are lazy and the employer is urgent."

23- Those who ~~xxx~~ do not continually remember the day of death think there is plenty of time and they are slow to attain His desire. The rabbis say, 'One hour of repentance and good deeds in this world is better than the life in the world to come, and one hour of gratification in the world to come is better than all of life on earth.'

24- Solomon said (Ecclesiastes 9:4) "There is hope for him who is joined to living; for a living dog is better than a

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dead lion." ^{He} praised the life of this world for repentance and the work of good deeds and the opportunity to gain the virtuous degrees for the soul. This is the hope of him who is still alive. The man inferior in life is able to add advantages to his soul, something which the dead wise or just man cannot do.

25- The rabbis said, "Consider three things so that you do not come under the power of sin. Know whence you come, from a fetid drop; whither you are going, to a place of dust, worms and maggots; and before whom you will have to give an accounting and reckoning in the future, before God." When you think of whence you came you will be humble and hate pride. When you remember where you are going, you will spurn this world, and recognize that it is superfluous and of no importance, and you will employ it only as a means of serving God; and when you realize before whom you will be judged, the fear of Heaven will be upon you.

26- When man is reproved for his sin, it is not enough that he hears the ~~pr~~ reproof. He must be stirred by it, and act as if he has profited by the admonishment. He must determine to cleanse his soul, and must begin at the very moment he is reproved. A man should never say when I have leisure I will study. Perchance he will never have leisure. Nor should he say I will study Torah when I have sufficient money.

27- Secondly, when a man has gathered a certain amount he always wants more. If he has one hundred he wants two hundred, etc.

28- Thirdly, the time is small and the work is great, the work of the Torah and the attainment of the degrees of love, fear, and devotion.

29- Fourth, when a man delays preparing his soul, sin will come upon him and he will be led astray, committing yet other transgressions.

30- Fifth, when a man delays preparing his soul, the Yetzer becomes ever stronger, so that it becomes ever more difficult to break its power and influence.

31- Sixth, he may not live long and he may die before he has filled all the requirements of repentance.

32- Seventh, by delaying his repentance he may forget the pain his iniquities would cause, and he will not worry over them as at first.

33- Eighth, when he gets older and the strength of his Yetzer has waned, he will not get the full reward for his repentance that he would have gotten had he reformed during the days of his youth.

34- Ninth, when he is old and feeble he will not have the strength or ability to devise new ways and thoughts for fighting the Yetzer, nor will he be able to attain the various degrees, nor to work as vigorously or as diligently in the Torah.

The Third Gate

The Importance of the Commandments and Pro- hibitions. The Various Punishments.

1. The penitent is warned to ~~invest~~igate his conduct and to determine~~x~~ the number of sins and iniquities he has committed. He also should ~~invest~~igate and determine the magnitude of each one of his sins. He should know exactly what sins he has committed and the degree of guilt incurred by each; his repentance must equal his guilt before Heaven.
2. There is further use in searching out the gravity of one's sin; it causes one to feel disgraced when he petitions for forgiveness.

It is necessary to teach the Jews the grave punishments incurred by each sin and transgression in accordance with law and precept. Another reason for doing so is to be found in the fact that any number of people regard many serious transgressions as of little consequence. Many such transgressions incur the penalty of death or extermination. It is necessary to be more careful of those laws than of the laws of Kashr^uth and piety. Therefore, it is necessary to warn the people of many sins and of minor transgressions which might lead to the destruction and loss of the soul. For these reasons many of the wicked, realizing the hurt and injury involved in the following the evil way, will turn from it. This is especially true if they have learned the seriousness of the sins and the consequences which have been decreed concerning them.

Then, too, those who have been led astray will gird themselves to conquer their evil desires, since they have come to realize the destruction of the soul which faces them.

3. After a man has been taught the commandments and their transgressions, he must be taught the disgrace which the transgressions bring upon him and the ruin and destruction of the soul involved in them. Therefore, he will depart from them, inasmuch as ^{he} will convince himself by remembering the punishments which they cause.

The Explanation of the Degrees of Gravity of the Commandments. The Warnings. The Distribution of Punishment.

The First Degree

The Severity of the Enactments of the Soferim (Scribes).

4. The Torah obligates us to accept the interpretation of the Prophets and the Judges, to hearken to the advice of the sages (scholars of the Law), to be careful in regard to the restrictions which have decreed. The Torah also obligates us to act in accordance with their teachings. However, there are positive commandments which are more obligatory than the restrictions of the scholars, for they are derived from God's law; on the other hand, there are some restrictions of the scholars which are more severe than the Biblical commandments. Whosoever transgresses the restrictions of the scholars incurs the penalty of death.

5. One should know why he is more liable to incur death by

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an infringement of a restriction of the scholars than by transgressing a positive or negative Biblical commandment. He who transgresses the restriction of the scholar has not been overcome by the Yezer, ^{because he} but does not attach significance to the restrictions of the scholars. He holds them lightly, deliberately transgressing ~~them~~. Therefore he incurs the penalty of death.

6. The second reason that such a man is far from repentance lies in the fact that he continually repeats his folly and is frequently led astray by that sin.

7. The Fear of God is the basis of all the commandments. The restrictions of the scholars are the basis for a way of "Fear", for he who observes the restrictions is prevented from infringing upon something forbidden by the Torah. Great rewards result from this kind of action.

8. In discussing "Fear" one should observe other men in order to understand to differentiate between obstinacy, perverseness, and righteousness. You may observe men who regard lightly or even neglect such observances as the washing of the hands before eating, the blessing of the food before and after eating, and like Talmudical restrictions. Those who transgress such restrictions incur the penalty of death, for they have not sinned ~~against their~~ ~~but~~ because the Yezer overcame them or because they were tempted by bodily or material desires, but because they did so with evil intent to break the yoke of Heaven. Such wanton men know the proper way of God, but do not wish

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to follow it. They are far from the way of truth. There are some also who do not desist from partaking of Christian foods, because the enactments of the scholars are insignificant to them. They despise these enactments and thus incur the penalty death. Secondly, if they know they are a holy people, then by these things they cut themselves off from the community and will go to Gehinnom. He who transgresses the enactments of the scholars can be punished with stripes by the Beth Din in accordance with its judgement: forty stripes, more or less.

The Second Degree

The Severity of Positive Commandments.

9. The Basis of Reward and the Root of Compensation.

The service required for establishing a positive commandment varies: But this service is to be found in commandments that involve the doing of a deed, whether they are strictly positive commandments or whether they also involve prohibitions. There is a reward, moreover, for those who are careful not to transgress a prohibitive commandment, just as there are rewards for fulfilling a positive commandment. For example, if a man is tempted to transgress in a matter of sex and conquers his desire, or if he has an opportunity to enrich himself by means of swindle and fraud even though no one would learn about it and yet desists and keeps his hands clean, his reward is as great as if he had sown justice and had troubled to fulfill a positive commandment.

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One should be as careful of a minor commandment as of a severe one since no one knows what reward is allotted for its fulfillment. It is explained in the Bible what shall be done to him who transgresses a prohibitive commandment and what punishment and sentence will be allotted for the transgressions. Forty lashes are given for transgressions which incur death or extermination at the hands of God or at the hands of the Beth Din. The reward for every fulfillment of a commandment is not stated in the Torah. This is done to deter people from ~~failure~~^{neglecting} to observe minor commandments and to restrain them from busying themselves only with the important ones.

10. God wished all of Israel to merit eternal life. Therefore, he gave them the opportunity to establish all the commandments and gave them to Israel as a wreath on their heads. In completing all the requirements, a man receives a full reward from Him. The fulfillment of a minor commandment brings a great reward, one that cannot be measured or counted. For example, The observance of the commandment to loose the mother bird when you capture a nest involves no trouble or expense. The rabbis say that there is no insignificant commandment that does not involve resurrection.

The Explanation of the Punishments Deserved for Neglect
of a Positive Commandment.

11. The rabbis say: If a man has been warned to make a Succah, etc., and does not, he should be smitten until he dies. They say further: men who never put phylacteries on their heads are

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called the sinners of Israel who sin with their body. Their punishment is more severe than that of him who transgresses once in a matter that incurs extermination or death at the hands of the Beth Din, for they say his sins are more numerous than his virtues. These people go down to Gehennom until the Day of Judgment and are judged there for twelve months. After twelve months their bodies are consumed, their souls burned, and their spirits scattered under the feet of the just. They also say that whoever esteems but lightly the positive commandments is like him who despises the half-festive days that involve positive commandments. Although he be learned in the Law and have done many good deeds, he will have no portion in the world-to-come. For every positive command there is one general prohibitory command (Numbers 13): "You shall not add to it, nor detract from it."

12. The fulfillment of positive commandments is called "Fear of God", the same term as is applied to the careful observation of prohibitory laws. Whoever does not busy himself with good deeds and does not seek peace, thwarts the "Fear of God." He is to be accounted among the wicked; he does not fear God.

13. There are many positive commandments of severe character which the people do not observe carefully. Among these are the mentioning of God's name in vain ("You shall fear the Lord"), the command to perform "Deeds of love". Deeds are greater

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than charity since Charity is for the poor but deeds of love may be applied to both the poor and the rich. Furthermore, charity is performed merely by the sacrifice of money, whereas "deeds of love" are performed without money but with the person. A man is in duty-bound to take trouble to seek good and to assume the yoke of reforming his brother, whether he be poor or rich, to show him the "right way." Likewise, the commandment concerning remaining within the line of strict law is not observed carefully by the masses.

14. There are some men who think the principle of destruction and ruin of the soul does not apply except in transgressions that involve a deed; they think they are not faced with the loss of the soul if they are innocent of sins committed by deeds and walked not in sin even if they abstained from fulfilling the commandments and performing acts known as "good deeds." Therefore we are in duty bound to make known the erring of an intelligent spirit. Under no conditions is the neglect of the Torah permitted; just as the reward for the study of the Torah is greater than the reward for the fulfillment of all the commandments, so the punishment for its neglect is greater than that for other transgressions.

15. The men of Sodom were guilty of any number of corrupt deeds: robbery, violence, perversion of justice, incest, etc. Yet the sin for which they were destroyed, according to Ezekiel, was their neglect of the obligation to dispense charity. Concerning those who do not meditate upon the "Fear of God" continually, it is said (Isaiah 29:13), "Their fear of Me is a commandment of men learned by rote.... Therefore the wisdom

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of their wise men shall perish."

16. According to the greatness of a commandment is the severity of the punishment for the neglect to fulfill it, even though a man do nothing to break it. This refers to such commandments as are connected with Pesah, circumcision, etc.; i.e., positive commandments the neglect of which results in extermination.

17. The highest degrees are transmitted through the positive commandments: the degrees of free will ("choose life," etc.), study of the Torah, walking in the way of God, contemplation of God's greatness, remembrance of His kindly acts and their contemplation, holiness, service (prayer), awe of God, love of Him, devotion to Him. For these man was created. What greater ^(function) hope can man have than to assume the obligation to fulfill the duties for which he was created?

18. The Torah teaches that if man neglects to fulfill the positive commands, he will be cursed.

19. Man is in duty bound to be ~~be~~ a faithful agent and intelligent servant in performing all the work that devolves upon one who serves God. The faithful worker must be prompt in performing his work and must oversee the work of his fellows, to ascertain whether it is faithful and true. He must warn them and inform them of the work which they must do, ~~that they~~ must perform the wish and will of God without being guilty of slackness. That is why God strengthens the hands of those who do His work. He who does not teach others to fulfill the

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the requirements of the Torah, even though he himself does so, falls into the category of the cursed.

20. One of the important commandments is that a Jew should not appeal to a non-Jewish means of determining justice. Many have been guilty of this sin and have incurred death.

21. Gerundi decides that to fear one's parents is a positive commandment. One should not neglect to fulfill it.

22. The commandments concerning phylacteries and Mezuzah are positive commandments. They fall into the category of those commandments which prove acceptance of the kingdom of Heaven since they are written in the same portion as the Sh'ma. One who neglects fulfilling these commandments breaks the yoke of the law. He modifies a restriction. The commandments concerning the Tsitzis are positive and add holiness. Every man should acquire a garment on whose four corners the fringes can be placed.

23. A man who fears the word of God conscientiously will do his utmost to observe the most insignificant commandment as strictly as the most important. Although he does not understand why one is insignificant in contrast to the other, he does understand that the command to observe it is important.

The Third Degree

A Prohibition Transformed Into a Command

24. A prohibitive law, the transgression of which must be repaired by a succeeding deed, cannot be punished by lashes (Thou shalt not steal--but if you do, you must surely return

the stolen goods), but the transgression does incur a severe punishment; judgment for the soul's acts goes to Heaven.

This is proven by Prov. 22:22,23: "Rob not the weak, because he is weak; neither despoil the poor in the gate, for the Lord will fight their cause and despoil of life those that despoil them." Such offenses for which there is no retribution through human agencies are punished by Heaven. Those who oppress the widow, will bring their own wives to widowhood, etc.

25. Usury and interest involve prohibitory laws and their transgression must be repaired by succeeding deeds which are provided for by positive commandments. If you take interest from your neighbor, you must return it to him so that you may live with him. The punishment for this is serious as long as long as one does not repair the wrong he has committed. He will not share in the resurrection. In fact, the rabbis decree death for him who practices usury.

The Fourth Degree

26. A Prohibition that Does Not Involve a Deed.

The transgression of such prohibitions is not punishable by lashes. The rabbis hold it to be more serious than the transgression of a prohibition that must be repaired by a succeeding deed. There are some prohibitions that involve action which depends upon the heart, some upon the tongue, some upon the ~~clo~~osing of the hand (refusal to lend to the needy), and upon the restraint to fulfill a positive command; There are therefore some transgressions that do not involve action, but which depend upon hearing and seeing. Many people forget these and many think they do not have to observe them

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because they do not depend upon doing something. People are not as likely to sin in matters like eating milk and blood, a corpse, or unfit meat as they are to commit transgressions ~~through~~ through thought, speech, or by failing to do something. Therefore, it is fitting to mention some of the latter in order to warn the people about them.

Prohibitions That Depend Upon the Heart (Seat of the Mind)

27. Gerundi bases his argument upon the verse, "Beware lest you forget the Lord your God" (Dt. 8:11). The rabbis claim every use of "beware lest" indicates a prohibition. By this verse we are warned to remember God at all times; man is in duty bound to conduct himself in a manner which proves that he constantly ~~remembers~~ ^{remembers} God: displaying awe, humility, and ordering his thoughts and manners properly.

28. A similar prohibition is "Beware, guard your soul diligently lest thou forget the things which thine eyes have seen" (Dt. 4:9). The rabbis held that one who forgot one word of that which he was taught, broke two prohibitions (even if the subject was too difficult for him). Forgetting results from neglect to study and failing to contemplate the Torah continually.

29. Speak not in your heart, after that the Lord thrust them out before thee, saying, "For my righteousness has God brought me into possess the land," etc. (Dt. 9:4). This verse teaches us that God prospers us not because of our own righteousness and uprightness. We should thoroughly

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understand and believe that He does this only because of His great kindness and goodness.

30- "You shall not try the Lord." (Deut.6:16) This warns men not do justly merely because they think that because of their proper conduct God will prosper them and make them wealthy.

A good man is never lax. He always studies and conducts himself properly. He is not rewarded by money or earthly goods, but is rewarded only by the fulfillment of the commandments. If a man come upon days of poverty, he should consider them as chastisements of God, which he cannot esteem lightly. It is for his own good, for God chastises him whom he loves. He will be rewarded with a true, a good reward which will be eternal.

31- "If you shall say in your heart, 'These nations are more than I, how can I dispossess them-- you shall not be afraid of them'.

32- A man who sees trouble approaching should prepare himself to trust in God.

33- "Be not afraid of any man--judgement is God's." (Deut. 1:13). We must believe that no man injury will befall us in the dispensation of justice, since no persons are respected in judgment. Judgment is God's and no harm will befall you by His divine dispensation.

34- "That his heart be not lifted up over his brothers."

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(Deut.17:20) Everyman should eliminate pride from his character. The great man should not exalt himself above the common people, even if he is a king. He should be humble, for being overbearing is to commit one of the serious transgressions that destroy the soul-- it is an abomination before God. Even a scholar should boast of nothing except the fact that he serves God, fears Him, loves Him, trusts in Him and is devoted to Him.

35- "You shall surely give him, and your heart shall not be grieved when you give to him." (Deut.15:10). Men should suppress selfishness and be liberal. To give is not enough. One should be sincere in his giving and not regret it.

36- "You shall not harden your heart, nor close your hand from your needy brother." (Deut.15:7). Every man should rid himself of the characteristic of mercilessness, and plant pleasantness in his soul,-- mercy, kindness and faithfulness. Since it is possible to help the poor but not because of mercy, men are warned not to harden their hearts. The punishment for mercilessness is bitter. God is merciful to all who are merciful and vice versa.

37- "Your eyes shall not pity him, nor shall you spare him nor conceal him." (Deut 13:9). One should not have pity or mercy upon sinners or those who lead others astray. The rabbis say "Those have mercy upon the cruel, will end up by being cruel to the merciful."

38- "You shall not take vengeance nor bear a grudge against

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any of you people." (Leviticus 19:18). If a man asks your forgiveness you should pass up any retribution due you.

39- "You shall not hate your brother in your heart." (Lev.19:17). Men should rid themselves of hatred for it causes many sins, and harmful deeds. It may cause slander which incurs death at the hands of the Beth Din on any number of counts, etc.

40- "You shall keep from you every evil thing." (Deut 40:10). A man should not entertain evil thoughts in the daytime lest uncleanness befall him at night, even though it was not his intention to procure this result.

41- "You shall not go astray after your own eyes an heart." (Numbers 16:39) This commandment warns men never to plan to commit any transgression or sin, and never to contemplate the teachings of the infidels lest they be led astray by them. Men should always be aware that God is continually searching their hearts and innermost parts.

42- "You shall not utter a false report." (Exodus 23:1). This warns men never to believe slander.

43- "You shall not covet your neighbor's house," (Ex.20:14) "nor desire it" (Numbers 5) This warns men not to practice trickery in trying to acquire the house, vineyard, or fields of their fellowmen, even if those properties are for sale. Men are warned not even to contemplate or plan such wicked action. They are also warned not to frighten their acquaintances into selling them anything they do not want to sell, nor to urge them constantly with many entreaties and supplications

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so that they are ashamed to refuse to sell. A man should never try to acquire anything unless he knows that the possessor is fully willing to part with it.

Prohibitions Depending On Speech

44- Just as God required that the camp of the Israelites in the desert be clean, so men are warned that their "camp" be holy with nothing unseemly in it when they study the Torah or pray to God. That is why they are commanded to mention God's name in holiness and to study the Torah and pray in holiness. If men are going somewhere, and there is doubt as to the cleanliness of the place, they should never speak God's name there nor study Torah there, nor speak its words there. If there are unclean things there, like a corpse, ~~xxxxxx~~ excrement or urine, one must withdraw at least four cubits from the place. Such warnings are invoked in the fear of God. Wise men honor the Torah and engage in its study in holiness. If fools were permitted to study the Torah, they would quote it and condemn its passages.

45. There are some prohibitions that depend on speech. Violations of these prohibitions are punished by lashes. The rabbis say that prohibitions that do not involve a deed ^{making a vow} are not punished by lashes, except ~~xxxxxxxxxxxxxxxxxxxx~~ ~~xxxxxxxx~~ to no purpose and cursing a fellowman in God's name. Although this does not involve death at the hands of the Beth Din, it incurs a more serious penalty at the hands of Heaven than most transgressions that are penalized by death at the hands of the Beth Din, for they who swear

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falsely profane God's name, and this is the worst of all transgressions (together with idolatry. God forgives neither offense).

A man must refuse to make a vow that is to no purpose, even if he is required to swear by the Beth Din, or even if that vow bore truth.

One man who causes another to swear falsely is guilty of a great sin.

If a man knows that a vow he would make will be suspected, he should refrain from making that vow in honor of God.

46- You shall not revile God, nor curse a ruler of your people" (Exodus 22:27) "nor shall you curse the deaf" (Lev. 9:14). This warns men not to curse by God's name or any of his substitute names. Nor should a man curse a ruler or a deaf man. Neither should one curse a judge when he condemns him, nor revile a ruler when he punishes him for some sin. One should not curse a deaf man thinking that he cannot hear the curse and consequently no harm will come to him from it. The rabbis declared that any man who curses a man or himself in God's name is to be smitten, and that he will incur yet a more severe punishment at God's hands.

47- Men are forbidden to say, "May God help me that this is the truth." He is cursing himself in God's name--a prohibition.

48- "You shall drink no strong drink or wine..... so that you may teach the children of Israel.... to discriminate between the holy and the secular." (Leviticus 10:8-10).

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A man who drinks four cups of wine unmixed with water, or more than four cups even if mixed with water, is in no condition to teach.

49- "One man shall not wrong another" (Lev. 25:17) This means one man shall not oppress another through speech. The rabbis remark that one should never chide a penitent because of his past deeds. If he is a convert, he should not be chided for his ancestor's deeds. He left his people and his father's house to take refuge under God's protection. His reward shall be complete.

50- "You shall not follow the masses to do evil". (Ex.23:2). One should never encourage transgressions, nor associate with those who contemplate doing evil.

51- Men are forbidden to co-operate with a wicked man in performing any wordly action, even if it is fulfilling a commandment.

52- "You shall not put a stumbling block before the blind." (Lev.19:14). You should never teach anything to a Jew that is not in accord with Jewish custom and traditional law. A man who has not attained the status of a teacher should not teach, but one who has, must teach.

53- A man must give proper counsel to whomever he advises, and not lead him astray with stupid advice. He must never advise a man just to follow his own inclinations, or to ^{do} what he would do.

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54- A man must give due consideration to any advice he offers.

55- "You shall not be a talebearer among your people" (Lev.19:16). A man should never slander a fellow Jew. This is a strict prohibition and whoever violates it will receive a serious punishment at the hands of God. From this injunction the rabbis also deduce a law forbidding a judge to deal mercifully with one man and harshly with another.

56- "You shall not mention the names of other Gods" (Ex.23:13). No man should invite another to indulge in some idolatrous practice.

57- "You shall show them no mercy" (Deut.7:2) No man shall regard an idolatrous nation favorably.

58- One who encourages factional dissension violates a prohibition, for the Bible says "Do not be like Korah" (num.17) It is permitted to talk evilly of such men.

59- But he who does not encourage strife against those who are adamant in their evil way or against those who cause sin, will be punished for all the sins committed by them. He violates the prohibition, "Do not bear sin because of him" (whom you should have rebuked). (Lev.19:1) All the people and especially the leaders should cooperate in ridding a community of its sins.

60- "You shall not rule over the children of Israel with ~~rigor~~ rigour." (Lev.25:46). No man shall serve his fellow in bondage. If he is afraid of you or ashamed to disobey

you, you shall not command him to do anything that is contrary to his will or not for his own benefit, except of course if he does not handle himself properly.

61- "You shall not profane My holy name" (Lev 22:2) A violation of this incurs "extermination". The souls of the common people are brought to injury and destruction by their constant taking of God's name in vain and without due reverence. They, also, are not careful that the place (Where they mention) is clean, or that their hands are clean. Such violaters are excommunicated by the scholars, If one hears a man taking God's name in vain, and does not take steps to excommunicate him, he himself is liable to that penalty.

62- Because men are not careful of their speech, whether among ~~xxx~~ scholars or not, some men are made heretics and have no share in the world to come.

63- One should understand and realize the sin that can be committed through speech and the seriousness of it. A man who curses his parents incurs a more serious penalty than he who beats them. One who curses is executed by stoning, a heavier penalty than death at the hands of the Beth Din. One who smites is condemned to be executed by strangulation.

64- Many are entrapped by profaning their honored senses, seeing and hearing. That is why men are warned not to look at the wives of their friends and upon women forbidden to them.

65- One of the sins that depends upon the sense of seeing

is snobishness (*סניגוריות*) for it causes haughtiness.

66- One should not listen to absurd things, for they are among the first to affect the limbs.

Every penitent and man who fears God should closely consider the above matters in order to save his soul from the flames.

The Prohibitions Referring To Those Who Close Their Hands And To Those Who Refrain From Fulfilling A Commandment.

67- "You shall not shut your hand to your needy brother etc" "Beware lest you entertain an evil thought saying 'The seventh year, the year of release is at hand' and your eye be unfriendly to your needy brother and you give him nothing." (Deut.15:8,9). He who refuses to lend to his needy fellow violates two prohibitions, even if the sabbatical year and the time of release is approaching so that he might lose his debt. To violate these prohibitions is to increase one's sins. It is selfishness, a wicked deed. The rabbis regard one who turns away from giving charity as an idolator; and a man who lends to the poor they regard to be a better man than the one who gives charity.

68- "You shall not oppress your neighbor" (Lev.19:13) This is to be interpreted as a prohibition that refers to closing one's hand, for Scriptures talk about one man refusing to pay his wages, and the rabbis bring to the support of this interpretation the verse from Psalms 37:21. "The wicked borrow and

do not repay." A further prohibition is "The wages of a hired man shall not abide with you all night until morning." (Lev. 19:13)

69- "The body shall not remain all night on the tree" (Deut.21:23). Whoever postpones the burial of his executed dead violates a prohibition, except if he do it in order to prepare a more honorable burial.

70- (Whatever you find) "you may not hide". (Deut.22:3)

One must not be lax in rescuing the money of his friend, whether it involve movable or real property. If water is flooding his property, one must do his best to stem the flood. Likewise he should attempt to help his friend with advice in time of trouble. If one has the ability to help with advice or action, and makes it appear as if were not able to help, he will meet with retribution. God renders to every man according to his work.

71- It is fitting and proper that there be persons, wise people, who are willing to be ever ready to offer help under any circumstances to a Jew or Jewess who is in trouble. We are obliged by law to give refuge to wandering sheep and oxen, until they are found by their owners. How much the more should this courtesy be extended to men. That is why it is commanded, "Bring the poor that are cast out to your house." (Isaiah 57:7).

72- "You shall surely rebuke your neighbor, and not bear sin because of him". (Lev.19:17). We should not acquire the guilt of our friend by refraining from rebuking him for his sin. If a man commit a sin and it become known, the whole community

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can be punished for that sin if they do not rebuke him by disciplining him.

73- In order to escape such consequences it is advisable to select a few faithful men, men highly regarded by the people, to oversee the market and the surrounding community. They should watch and punish the people for every evil thing they do, and thus exterminate evil.

74- "When you make a vow to God, you shall not be lax in fulfilling it." (Deut:23:22). Punishment is incurred by delaying the fulfillment of a vow, or by delaying the giving of charity, even though the obligation be fulfilled in time. If a man pledges to give charity, he should pay immediately. If a man accidentally forgets, and delays fulfilling a vow, he is punished nevertheless. Men are commanded not to forget their vows, but to have them in mind, and to consider them duly. The people are commanded not to make vows. "If you forbear making a vow it shall not be accounted as a sin." (Deut. 23:22) The rabbis interpreted this to imply that if you do make a vow, you are liable to sin, for a vow can be a stumbling-block to a man. He may violate it, or delay fulfilling it.

A pious man is generous and gives without vowing. He makes vows only in times of distress,

The Fifth Degree.

Prohibitions That Involve A Deed.

75- The rabbis decree thirty-nine stripes for the violation of a prohibition involving a deed. This is a substitute for

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the sentence of death. If they beat a man, and he repeats his sin, he is condemned to prison. It is the duty of those who chastise, to examine the conduct of the people and to determine the reasons for their being led astray. There are many prohibitions of which the people keep a part and neglect a part, for instance, the prohibition against work on the Sabbath. There are many prohibitions connected with the Sabbath which the people violate because they do not know of them. They go astray in these matters because they will not abide with wise men nor seek Torah from them. That is why they transgress laws and [✓] must be punished, as it says, "Let favor be shown to the wicked, yet he will not learn righteousness" (Isaiah 26:10). There are many sins in which the people are led astray because they are not trained at home in their youth to ~~guard~~ ^{guard} against these transgressions. Since their fathers were lax, they would not listen to their teachers.

76- All the people observe the laws concerning the life blood and the squeezed out blood in ritual slaughter, but not all make the meat ritually fit by salting it to rid it entirely of blood. Likewise, ~~in~~ many other laws are broken through ignorance and the people are not rebuked.

77- There are many prohibitions whose essentials some of the common people do not observe - like mayhem and assault. Whoever beats a fellowman transgresses two prohibitions; men also violate these prohibitions by beating their wives. The rabbis regarded a man who lifted his hand as a wicked man, even if he did not strike with it. Rab Huna would cut off

the hand of a man who beat another.

78- A similar negligence is shown in regards to the prohibition against marring the corners of one's beard. Some singers leave just a thread of hair, and others cut it to make it appear as if it were shaven.

79- Many men do not observe the laws about mixed cloth. Some sew woolen clothes with flaxen threads. Some make clothes of flax and border it to make it appear as if it were woolen. (The specific precautions of each community should be observed and special precautions should be taken toward clothes made by Christian tailors.)

80- "None of you shall approach any that is near of kin to uncover his nakedness". (Lev. 18:6) Bodily contact is forbidden - for instance, with another man's wife, for such contact usually leads to unchastity. Although such contact is not specifically forbidden in the Torah, it is implied.

81- "You shall not put a stumbling block before the blind" (Lev. 19:14) The rabbis by this verse warned men not to beat their grown sons, lest this chastisement be a stumbling block that ~~xxxx~~ will cause the son to sin and to despise his father. No one shall offer a Jew or a non-Jew anything that will lead him astray - for instance, offering of wine to a Nazarite.

82- "Do not destroy the trees thereof by wielding an axe against them" -(Deut. 20:19). This warns men not to cut down fruit trees even to build protection at any time when there is a sufficient supply of barren trees. Likewise they are warned not to scatter money carelessly or extravagantly, not even a penny. The rabbis would administer stripes to a man who makes unnecessary rents in his clothing in mourning. Whoever breaks dishes in his anger commits six sins and the rabbis considered him to be as bad as an idolater. The rabbis also decreed against a man deliberately spilling water when others have need of it. Men should not mutilate their bodies in trying to rid themselves of a dangerous illness. Nor should they afflict their bodies in a manner that will do it unnecessary harm when they are fasting because of their troubles or when they are mourning for the dead. But such means used when mourning for one's sins will be amply repaid.

83- "For three years it shall be forbidden to you, you shall not eat of it" - Lev.(19:23). The forbidden fruit of the first three years applies to foreign territory (outside of Palestine) and any enjoyment of it or benefit from it is forbidden. Things so forbidden cannot be given as a gift to a non-Jew. Anyone who gives such fruit or leaven bread during Pesach or meat boiled in milk to a Christian, should be condemned to a lashing. The same applies to one who feeds such things to a dog. One cannot pluck such forbidden fruit to give it to a non-Jew even for nothing, for the non-Jew will benefit by it and later do a favor for the Jew because of it. It is forbidden for a Jew to give strong drink to a non-Jew, even if it is a non-Jewish product. Whether

he do this for pay or for nothing is immaterial. It is also forbidden to benefit from the product of the fourth year's crop unless it be redeemed, and such fruits cannot be redeemed until they are at the stage when they are subject to tithes, that is, when they are in full growth.

84- "Therefor the children of Israel cannot eat the sinew of thigh vein". (Gen.32:33) The people are forbidden to benefit from this portion, neither can they give it to their Christian maid servants and man servants. They are also forbidden to give a haunch containing this portion to a non-Jew, nor can they feed it to a dog or cat.

85- "You shall not steal, deal falsely or lie." (Lev.9:11). The rabbis forbid a man to steal an object for the purpose of teasing the owner so that he guards his possessions more closely, even if the joker intends to return the stolen object. A man is likewise forbidden to borrow an object stealthily from his neighbor with the intention of using the object and then returning it. Nor should one steal one of his own possessions that has been stolen lest he appear to be the thief.

86. "You shall not practice divination nor soothsaying" (Lev. 19:26). You shall not give omens by observing weadels or birds. If a stag interrupt a man's journey and he says that this is an omen that his journey will not achieve his purpose and he turns from the road because of this--this is divination and should not be practiced.

You shall not practice soothsaying--dealing with appointed seasons and times, such as saying a certain day will be a fortunate one to begin work. People should not listen to magicians but should trust in God.

87. "You shall ~~not~~ do no unrighteousness in judgment" (Lev. 19:15).

The following verses say: "You shall not respect the person of the poor nor favor the person of the mighty but shall judge your neighbor in righteousness." The verse quoted talks about fraud in measuring length, weight, and quantity. A man who measures is regarded as a judge and if he gives false measurement he is as one who corrupts judgment. This is cheating and makes one detested, abhorred, and open~~ed~~ to destruction. One who perverts justice causes five things: he defiles the land, profanes God's name, drives away the Schechinah, brings the people to destruction, and causes them to ~~be~~ exiled from the land. The people are commanded by Biblical law to use just weights and measures.

88. "You shall not be to him as a creditor." (Ex. 22:24).

The people are warned by this verse not to harass unduly the borrower, especially when they know that the man cannot pay immediately. Such measures serve only to discourage him.

89. "You shall not lay interest upon him." (Ex. 22:24). This is a warning to the lender, the borrower, and the witnesses.

90. "There shall be no blemish in it." (Lev. 22:21). The people are warned not to overlook the blemish in the first-born even today.

91. "You shall not plow with an ass and an ox together."

(Deut. 22:10). You shall not thresh or plow with mixed animals yoked together in harness. You shall not drive them this way, nor drive them by shouting this way. The same law applies to a mule that is half-horse, half-ass, so you cannot yoke two mules together, or one mule with a horse or an ass.

92. "You shall not put any figured stone on your land." (Lev. 26:1). This warns the people not to bow down upon paved stones on the synagogue or any place outside the Temple.

93. "You shall not make yourselves detestable." (Lev. 11:43). You should not eat anything that is loathsome to you; should not eat a fish unless it is dead.

94. "Profane not your daughter to make her a harlot lest the land fall into harlotry and fall into lewdness." (Lev. 19:29). A man should not permit his unmarried daughter to have intercourse without benefit of betrothal. No man is permitted to have concubines without the proper wedding contract and ceremony except if he be a king. The concubine of a king is considered by the rabbis as a bride without the proper blessing and she is forbidden to her husband as a woman in her menstrual period.

95. There is a great punishment in store for a man who takes an unmarried woman and has intercourse with her. A man who does this once by chance, is give the number of stripes accorded to him who rebels against the decrees of the scribes. Whoever commits this crime with an unmarried woman leads her to commit great ritual crimes, for she is ashamed to take the ritual baths during her menstrual period lest her harlotry be disclosed. This law is also made by the rabbis to prevent men from giving

their young daughters to be wives of old men.

96. "You shall not eat anything that dies of itself." (Dt.14:2).

The rabbis decreed that everything that is rendered ritually unfit is in this category (שחין). A community should observe the laws and specific enactments of Schechita scrupulously and completely. Their first act should be to choose as a ritual butcher a man who fears sin. A great deal depends upon his slaughtering properly and upon his examination to see that the animal is ritually fit for consumption. Only skilled men should be appointed to this office. In many places this is not the case, while in others some protest that those who are experts have no fear of sin and do not carefully examine the sharpness of their knives. The butcher should test his knife three ^{times} ~~times~~ and then if he finds no notch he may use it.

97. "You shall not take a bribe." (Ex.23:8). Not even to acquit the innocent or to condemn the guilty, nor even if the two litigants agree to award you together. The rabbis decreed that ^{if} the man is paid to judge a case, his judgment is invalid. The litigants are, however, permitted to compensate him for his losses incurred by staying away from his own work, if that loss is generally known and determined. But one of the litigants must not give him more than the other.

98. The rabbis prohibit even the taking of a bribe of words. For if one man flatters the judge he might obscure the issue. If he brings the judge a present on his way to court, the judge should not accept it. If one of the litigants brings a present

and puts it before the judge, and the judge accepts it, that judge is immediately rendered unfit to give judgment.

99. "No work shall be done in them except that every man ~~xxxx~~ must eat." (Ex.12:16). On holy days work can be done to provide sufficient food to sustain life for that day. Some work can be done--like carrying the Torah within the Sabbath bounds in order to read it on that day. But this can be done only to fulfill the needs of that particular holy day.

100. "A man shall not put on a woman's garment." (Dt.22:5). This is a prohibition against removing hair from ~~xxxx~~ certain parts of the body.

101. "Bring no blood upon your house." (Dt.22:8). You shall not keep a savage dog or a weak ladder in your house.

102. "You shall not do work with the firstlings of your herd, nor shear the firstlings of your flock." (Dt.15:19). This applies to Palestine and foreign territory alike. If your firstlings or your first fruits become confused with a hundred or a thousand others, it is forbidden to use or benefit from any of them.

103. "You shall not do so to the Lord your God." (Dt.12:4). This is a prohibition against erasing God's name.

104. "You shall not follow their statutes." (Lev.18:3). This is a warning not to indulge in superstitious practices nor to use charms or amulets for they have no efficacy in healing.

105. "You shall not eat bread, parched corn, or fresh ears until ~~this~~ very day" (Lev. 23:14) (until you bring an offering). The law forbidding the consumption of new products applies also to foreign countries.

106. Above have been noted some of the ways on which the multitude errs because of ignorance and some of the prohibitions of which they know but whose seriousness they do not realize. The wise man will take it upon himself to warn the people concerning them.

The Sixth Degree
Death by Divine Agency

107. The difference between "death" and "extermination" is that in incurring "death" only the sinner~~xx~~ is affected, but in "extermination" even his progeny is affected. Nevertheless the rabbis considered death at the hands of Heaven to be more grievous, for when a man occurs death-at-the-hands-of-Heaven, death comes through his window, live men buy up his possessions, his cow~~xx~~ pastures in barren places and dies, his rooster feeds on a dunghill and dies, and death clings to him until he is completely consumed.

109. Some of those who incur death at the hands of Heaven are mentioned in the Mishnah, such as one who eats Tebel, the fruits from which the priestly and levitical shares have not been separated, and the unclean priest who eats of the levitical offerings, and the layman who eats of foods permitted only to the priest.

110. Many are also noted in the Talmud and Midrashim and are deduced from Biblical verses, such as those who oppress the widow and the orphan.

111. The rabbis consider a man who robs the poor as a murderer. Sometimes a thief will rob a man of his sustenance. And though it only amount to a penny^s worth he will surely be considered a murderer. The rabbis decree "death" for him who spreads an evil report about his neighbor and thus injures his reputation. The rabbis consider this a more serious offence than rape or murder for the shame it causes is more bitter than death. The rabbis also would find and beat such offenders on the basis of the Biblical law. They also say that a man who spreads such a report in a way to injure a whole family, can never find a means of atonement. Getting the pardon of the living, will not suffice--for he has caused shame and disgrace to those who are not yet born.

113. Those who masturbate children or who practice onanism incur the penalty of death at the Hands of Heaven. A student of the Talmud who does not conduct himself decorously^{ly} incurs death by divine agency for he alienates the love of the people from the Torah. When a man reads and teaches and speaks gently to the people, and when he does business honestly, people say: Happy is his father and mother that they taught him Torah. Woe unto you who do not teach your children Torah! When a man under the same conditions does business dishonestly, they say: Woe unto that man that he teaches Torah! Woe unto his teacher, mother and father, that they taught him Torah! Happy are those who do not teach their children Torah! Do you see how that fellow

who teaches Torah, acts indecently and corruptly!

115. The rabbis say that if there is a Beth-Midrash in town and a man does not attend it, he incurs "death".

116. He who differs with the teachings of his teacher incurs "death".

117. He who teaches interpretations of traditional law in the presence of his teacher incurs "death." Nadab and Abaya died because they did this before Moses, not because of the strange fires they brought.

118. There is a tradition that there are many things for which "death" was decreed in the Bible but which were not transmitted to the Beth-Din.

We know that he who steals the gifts of the poor incurs "death". Therefore, all should be aware of the serious responsibility they assume when they pledge to give charity and then do not fulfill their pledge. This also applies to him who closes his hand to his needy brother.

The Seventh Degree

The Severity of "Extermination"

119. The penalty incurred by those who sin deliberately is "extermination." It is evoked only for sin so committed. "Extermination" affects the sinner and his progeny; they are divided into two groups.

120. The first group includes those who are cut-off from this world--those who have incestuous relations with their sister or

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father's sister or mother's sister or wife's sister or with his father's wife after her divorce or her husband's death, or with the wife of his father's brother; those who eat milk and blood, those who eat leaven during Passover, those who work on Yom Kippur, those who do not observe Passover, those who have relations with a woman during her menstrual period.

121. The second group includes those who are cut off from this world and the world-to-come: the idolater, he who transgresses in public, he who despises the Torah, he who despises those who study the Torah or those who love God, he who does not carry out the rite of circumcision.

122. Of those who incur the penalty of "extermination," their lives are often prolonged by their merits two or three generations, and death is delayed for the wicked in order to give them their reward in this world so that they can be destroyed from the world-to-come.

123. Rabbi Josiah said: God is patient with the wicked in this world, hoping that they will repent or fulfill some commandment so that he can give them their share in this world, hoping too that they will beget just children.

124. The essential of "extermination" is the shortening of life and in this principle the difference between "death" and "extermination" becomes clear. For the man who incurs the latter dies before the age of fifty and those who incur the former die before sixty as those who die from a plague. If a man has been destined to seventy or eighty years and then

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incurs the penalty of "death" he will die before he is sixty. Of course, there are many just men who are accorded less than sixty years of life.

125. There are those who incur "extermination" and who cause their progeny to inherit an evil and destructive snare because it is their fate too to meet with "extermination". Those who cause such evil are those who have intercourse with a woman in her menstrual period, for that progeny is known as the seed of evil, and a mark of shamelessness will be upon its forehead while it is yet in the womb. The rabbis remark that a shameless person is one conceived by a woman in her menstrual period. Thus the sins of the son are inherited from his father and cause the soul to be sinful in the very womb. The souls of such sinners and those of their wives should be exterminated and those of their progeny likewise.

The Eighth Degree

Four Types of Executions Decreed by the Beth Din

126- They are stoning, burning, decapitation, and strangulation. Stoning is a more severe penalty than burning, burning than decapitation by the sword. Decapitation is more severe than strangulation.

Those to be executed by stoning are those who have had intercourse with their father's wife, with another man's wife, or with a male. The same penalty is incurred by the necromancer, the soothsayer, those who desecrate the Sabbath, those who have had intercourse with a betrothed maiden, those who curse their father and mother, and those who lead others to idolatry, those who practice sorcery, those who rebel against God.

The worst of all these is the blasphemer and the idolater.

127- Burning is decreed for those who have intercourse with their mother, with the daughter, with the daughter of their wife, with the daughter of her son or daughter, with their mother-in-law or her mother, or with the mother of their wife's father.

128- Murderers and the men of a city led astray to idolatry incur decapitation.

129- Strangulation is incurred by him who strikes his father or mother, by him who kidnaps a Jew, by the old man who rebels against the decision of the Beth Din, by the false prophet, by him who prophesies in the name of some idolatrous religion, and by him who commits adultery.

130- After the temple was destroyed four kinds of execution at the hands of the Beth Din were abolished and four were not. He who incurs stoning is he who dies by falling from a ladder or is crushed by wild beasts. He who incurs burning falls into a fire or is stung by a serpent. He who incurs decapitation is delivered over to the civil authorities or is beset by bandits. He who incurs strangulation dies by drowning in a river or from suffocation.

131- He who has intercourse with a maid servant is like him who incurs the penalty of death at the hands of the Beth Din in two ways. The rabbis say that he who subdues an ~~Ammonite~~ Aramite woman will be stricken down by the vengeful (like Phineas). This is even a more severe penalty than death at the hands of the Beth Din, for in the latter case one cannot be executed except before

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witnesses at the command of the Beth-Din, while in the case in point whoever finds ~~out~~ the sinner kills him without witnesses.

132. Not only do such men desecrate the holiness of God by loving and having intercourse with a non-Jewess, but every child born from that union will to him as a trap and snare to remind him of his sin. The father must bear the sin of the child; he has been faithless to God inasmuch as he has begotten strange children.

133. Heaven has revealed his sin and the earth has arisen up against it. His sin watches diligently for his fall and his fate is to be hanged from a tree by his scalp.

134. The rabbis believed that destruction always followed a vow sworn to no purpose and the profanation of God.

135. There are many things about which the people should be instructed for they are hidden from their eyes--but there is no one to perform the task.

THE Seriousness of the Transgressions
That Men Should Not Transgress Even though They
Should be Killed Because of Them.

136. The rabbis say: If one man says to another, "Transgress or you shall be killed", the man should transgress any of the commandments of the Bible except idolatry, incest, and murder. A man should let himself be killed rather than commit these sins. Even if he is permitted to do these sins secretly

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or in private. If they command him to commit any transgression in public he should rather be slain. At the time of forcible conversion, he should rather be slain even if they permit him to be converted secretly.

137. The slightest aspects of these three transgressions incurs a greater penalty than most very serious transgressions. The rabbis say that anything can be used to cure a man of an illness dangerous to his life except the wood of a tree devoted to idolatry. Rather than be healed by this, a man should die. Even if the wood of the Ahsera is not used for idolatrous purposes. It is still an aspect of idolatry. Idolaters may later point to it and say it saved him.

138. The same applies to having relations with a woman forbidden to you. If a man is in love with another man's wife and they tell her that he will die unless she appears naked before him or speaks with him, he should die rather than the prohibition against adultery be broken. The penalty for this violation is very great.

139. One aspect of murder is putting some one else to shame. An embarrassed man flees from sight and the irritation he suffers from his shame is more bitter to him than death. The rabbis believed it would be better for a man to throw himself into a furnace than to shame another in public. Putting a man to shame is a kind of murder and a man should be slain rather than do it.

140. The rabbis say further on this subject that all who go go down to Gehinnom will come up later except those who commit

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three crimes. They never come up: Those who shame a man in public; he ^{who} calls a friend by a nickname; and he who commits adultery.

141. It is further held that he who shames his friend in public has no share in the world to come, which penalty is not put upon murderers. Those who shame do not appreciate the gravity of their sin; their souls are not bitter because of it as is the murderers. They therefore would not see fit to repent.

142. The rabbis hold that the laws concerning Shabbos are equal in importance to all the other commandments combined. They also say that the idolater or he who desecrates the Sabbath in public are apostates. Whatever such sinners slaughter is unfit; whatever wine they prepare or touch, is forbidden.

The Tenth Degree

The Transgressions the Violators of which Have No Share in the World-to-come.

143. All creatures were created for God's honor. Thus we know from reason that whoever defames God or despises His word, his hope is lost. He did not fulfill the purpose for which he was created: That of honoring God and sanctifying Him. On the contrary, he deliberately did the opposite-- desecrating the name of His holiness. Death cannot atone for such a man and he has no share in the world to come. A man who sins insolently is one who sins deliberately in public or deliberately in secret; he breaks the yoke of the Kingdom of Heaven as one who eats unfit meat, milk and meat

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together, or as one who desecrates a holyday. Although this man violates no other commandment he has already broken a grave prohibition--not to rebel against God. Just men often break a commandment but they do so accidentally, because the Yezer suddenly overcomes them. They grieve over their sin and are careful to guard against it. But he who contemplates violating a prohibition--even if it is only one--all the time that he desires to do it, he is considered an apostate, an opponent of God's word. Any man who opposes a prohibition is in the category of the heretics: such as a man who eats unfit meat when properly slaughtered meat is set before him.

144. Among those who despise the word of God and break his commandments are those who say that the Torah was not given from Heaven and those who offer unorthodox interpretations of the Bible and those who lightly esteem the wise scholars of the Talmud and the appointed festivals. Such men, though they are learned in the Torah and have performed many good deeds, have no share in the world-to-come.

145. Among those who improperly interpret the Bible are those who are insolent enough to say they see in it things that are not so (allegory). Some say that certain verses and stories were written in the Bible for no purpose. Or that those words from which they cannot derive meaning have not secret or hidden significance. Such men often say they do not profit from a study of the Torah.

146. Some men despise the festive seasons and do prohibited

work on the half festive days of the season, holding as little importance the punishments incurred by such violations. They have no share in the world to come. The Rabbis say that the potential convert who says, "I will assume all the laws of the Torah except one restriction decreed by the scribes" shall not be accepted as a convert. They also say that he who despises the festive seasons is comparable to an idolater.

147. The Rabbis say that those who despise the festive season despise the word of God and have no share in the world to come. In discussing the root of intelligence and the principles of research they say that the despicable and wicked man exalts, fools, honors, and praises them. There is great profit in honoring the wise and upright for by honoring fools and wicked men, the populace is led astray, while by exalting wise men the people are led to hear ~~the~~ words of wisdom from their mouth. The people will ally themselves to them. When the people see the honor accorded them, they will learn and they will be eager to transmit honor and to increase knowledge. Those who are indifferent will awaken from their indifference when they see the great glory ascribed to the Torah. They will recognize its merits and will love it, and will study it for the sake of God and they will serve God sincerely and fully.

148. Gerundi claims that everything points to the fact that the essence of man's soul and everything beautiful, fundamental, good, profitable, and precious in it is based upon the service of God and the reverence for His law. This ^{marks} ~~is~~ the whole man, and makes for the glory of God. Those who despise the wise

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men who study the Talmud, neglect this fact and conduct themselves in a contrary manner. It is as if they say that the service of God is not important; they thus profane the Torah, and should be cut off from the congregation. They speak rashly, thinking they can serve God without serving the Torah. But it is known that the service of God cannot be established without the study of the Torah, and the contemplation of it day and night. Where none study the Torah, things increase that lead the people astray, and there no righteous men exist. That is why those who would serve God, honor the students of the Torah, for by doing this they honor His name. The root of everything exists in the service of God.

Whenever a man speaks he should exalt God with his speech, and everything that he does should be to God's glory, for for this reason was man created.

A man can be known by what he exalts. If he praises good deeds, wise and just men, you will discover that he is good, and that the roots of justice exist in him.

149. When a man stirs up the water in a well with his feet, the waters become turbulent for a time but quiet down gradually, and become clear again as they were at first. In the same manner, a just man who gives way before a wicked one, has not diminished his high status by the act. He will always regain his normal constancy and honor. The ways people may be led astray are many and well known. By honoring the wicked, the Torah and the service of God are desecrated; a sin that destroys everything, body and soul.

150. Secondly, by honoring the wicked, the populace is attracted to them and they will imitate their actions.

151. Third, those who associate with the wicked receive the same retribution, even though they do not act like them.

152. Fourth, by honoring the wicked, the men of truth are humiliated, and they neglect the service of God.

153. Whoever finds it possible to study Torah and does not, who reads secular books instead, ^{is} in the same category as the man who does not fulfill the covenant of circumcision.

154. It is taught that every Jew has a share in the world to come except those who say that the Torah does not teach Resurrection, that the Torah ~~is~~ ^{is} not divinely revealed, and the sceptic.

155. The sceptic (Epicuros) is one who does not revere the wise students of the Talmud, even though he may not despise them. For instance, he will revile his companions in their presence, and will put no authority in the laws they expound. After a time, he will no longer honor the Torah, he will ^{not} any longer see fit to act in accordance with its laws, as a consequence of which he has no share in the world to come.

156. Reverence of the scholars causes reverence of God. For when their words are listened to with reverence, those who listen are taught and made to lead a life that befits the reverence of God. The sceptics contend that there is no profit in the study of the Torah, therefore it is obligatory to demonstrate

to all the Jews that there is. If there are some who are not able to engage in the study of the Torah, they must be made to realize the honor of such study so that their souls are not barred from the world to come.

157. Those who call their masters by their names are sceptics.

158. The profanation of the Torah is the greatest of all transgressions and cannot be atoned for by repentance or punishment. We must understand that we are obliged to sanctify God for God has sanctified us with His law, His commandments, and by setting us apart as His people so that we might revere and sanctify Him. According to the Psalms (111) the highest type of wisdom is the fear of God.

159. There are other groups who have no share in the world to come. These are those who hate God; those who damage His vineyard; those who cause their terror to reign in the land of the living. The enemies of God are barred from the world to come. God rewards those who hate Him for the commandments they have fulfilled while on this earth in order that He might destroy them from the world to come. Those who merely sin are punished with troubles, chastisements, and death in this world, and are punished for a determined period in the world to come, in accordance with their deeds; but the enemies of God are dealt with like the fat of sheep, which when it is burnt, goes up into smoke, leaving no ashes or cinders. Their souls are completely destroyed, and they have no share in the world to come.

160- Among those who hate God are those who fulfill the commandments and do not commit any transgressions, yet who inwardly resent their companion's study of the Torah and their serving God and fearing Him. They discourage those who occupy themselves with the study of the Torah and the commandments, for they hate God. They also resent the honor ascribed to the scholars, the upright and the just.

161- Among those who hate God are those who denounce the common people or cause them to sin. They will go down to Gehinnom, for even death cannot atone for them.

162- Those who cause their terror to reign in the land of the living, their iniquities will be upon their bones. These are the heretics, the apostates, the sceptics, those who deny resurrection, those who deviate from the customs of the community, those leaders of a community who unnecessarily and unscrupulously tyrannize it, and those who hate the masses and cause them to sin. They all go down to Gehinnom and are punished there forever.

163- The punishment of this group has five aspects. Two, because ^{of} ~~the~~ the sinner himself and three because of the harm he does to the masses.

The Two Because Of Himself.

The first is that such a man is a worm, even while alive. It is not enough that such men are low and degraded, but they exalt themselves to the positions of rulers either for purposes that are not to the honor of God or because of pride, without being rulers. They are lost.

164- The second is that all men are obliged to be of such a

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frame of mind that they will be continually fearful and reverent before God. But when a man tyrannizes the land in a manner that is contrary to God's purposes, he can have no fear of God. He wants to impose the fear of himself upon men, and mayhap, even upon God.

A just man reveres God. Therefore the people find it proper to revere him.

The Three Aspects Because Of The Masses.

165- The first is that such men cause trouble to the community in trying to impose the fear of themselves upon it.

166- The second is that by doing this they make accessible means by which the people can be led astray.

167- The third is that the servants of God, a holy people, should make no obeisance to mere flesh and blood. A man should not rule except to fulfill God's purposes.

The Punishment Of Those Who Deviate From The Customs Of The Community.

168- When the leaders of a people or a community assemble and agree to establish a law, they are sanctifying and serving God. If a man deviates from the custom of a community, he is as one who denounces the decision of those who serve God and sanctify His name. Such a man profanes the "service" and is in the category of those who despise God's word. He has no share in the world to come. Secondly, in deviating from the customs of the community, he discourages the ignorant and is in the class of those who cause the masses to sin.

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The Group Of Apostates.

169- These are the men who do not assume the yoke of the fear of God. They consider laws man made. When the Yezer overwhelms such men, and they transgress and are guilty, they do not worry about it, for they do not think they actually committed sin.

170- They do not think it a serious matter that they experience no fear, no reverence. They pay no attention to laws and statutes. They insult and blaspheme God. Such are apostates. They have no share in the world to come.

171- All the groups mentioned above will meet with destruction if they do not repent. If they will but turn from their evil ways, they may save their souls from destruction.

172. There are four groups of sinners who will never be accepted by God: scorers, the faithless, hypocrites, and slanderers.

173. The author states that the scorers are the greatest of sinners. He hopes that the reader will understand at least a part of what he has to say in this regard and that the reader will take his warning to heart so that he avoids the pitfalls of which he speaks and will eliminate all evil from his heart.

174. Scorers are four types: the man who damages another's reputation--such a man combines the characteristics of insolence and arrogance. Without reason or profit, he causes severe damage to a fellow-man, making him to be of ill-repute. This is willful

destruction, and is more serious than robbery or violence done for gain. Such men are conceited, for a humble man who recognizes his own defects never scoffs at others.

175. The second are those who mock others. Such men inwardly despise others because of their lack of station, honor, success, or because of their poverty. They are brought to develop this characteristic through pride, over-prosperity, or over-indulgence in pleasures. Many times such scorers even mock holy men and prophets. Some of them mock the poor, thinking that their own success is due to the strength and wisdom of men. They mock the poor because they ascribe their poverty to ignorance and lack of ability ~~to the poor~~; But everything is from God. Those who mock the poor, God will scorn them.

176. The third type are those who continually mock things and deeds, but who do not despise those who do them. They keep aloof from things from which they should not keep aloof. They claim that there is no value in deeds in which there is potential value. Such scorers often consider their evil learning to be wisdom. This leads them to sin, for they soon scorn the commandments. This third type also includes those who will not accept rebuke, so wise are they in their own eyes. For such there is no hope.

177. Those who continually indulge in vain conversation and activities, such as those idlers who frequent street corners, are open to two evils: 1) those who speak too much cause sin; 2) they neglect work in the Torah. This time they waste could be spent

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in acquiring eternal life--studying the Torah. Those who turn aside the yoke of the divine work from them will bear instead the yoke of punishment. Whoever are contemptuous of punishment will find themselves its object. For this reason the scholars always warn their pupils never to be contemptuous of such things, even in jest.

178. There are nine types of liars. The first type are those who leave the Torah and do evil and injury by word of mouth, as one who deals falsely in matters of pledges, loans, and salaries. Those who testify falsely against a man are in the same class, as are those who practice fraud and swindling in business and partnerships. Such men are base persons, men of iniquity, and their sins are grievous. T

179. The second class are those whose lives in themselves do no damage, but whose original intent was to do damage. Such as, those who lead their friends astray, making them believe they are friendly and faithful to them so that they can later take advantage of them. Such men are punished for two reasons: for the lie and for the damage they intend to inflict.

180. The third class are those who come with punning and words of deceit to withhold a good from another in order to gain that good for themselves. They do not steal anything from that person, but they know that he is to receive something in the future so they feed and befriend and endear themselves to him so that the man will give to them that which he is to receive as a present. Such men are in the class of idolaters.

181. The fourth type are those who falsify in telling something which they have heard or who intentionally reverse the results. Although they can gain no profit from their lies and will inflict no damage with them, ~~but~~^{they} follow this procedure because they prefer lying to telling the truth. Some times they invent the whole affair out of their own minds. Such men scoff at the idea of punishment, for they believe they have done no harm by their lies and frivolities, but they will be punished for their insolence and their love of lies. The only time one is permitted to falsify is when he fulfills a commandment or does a charitable deed, as the men who praises the bride before the bridegroom under any circumstances. Sometimes people give false reports because of ignorance or because they fail to pay close attention to what they have heard. But this should be studiously avoided.

182. The fifth type are those who think one thing and say another.

183. The sixth type are those who get a man to trust him with the intention of betraying him. This should ~~never~~^{never} be done. One's trust should never be violated; it is like breaking the Covenant. A man should never exploit friendship, even for the most insignificant thing.

184. The seventh type are those who promise to give something to somebody or to recommend them well and do not do so. This is more serious than thievery and involves great guilt.

185. The eighth type are those who boast of qualities they do not have or of deeds they have not done.

186. The ninth type are those who do not falsify the telling of things they have heard or the description of events they have witnessed, but who may change them according to their desires. Though they do no hurt to any one by it and do not profit by it, they are guilty of sin. They do so because they find some small pleasure in their lies.

187. There are nine classes of hypocrites. The first class are those who lie about what they have observed, about what they know or see about another's faults, ~~now~~ committing a fraud, inciting sin by slander or by taunting. They hypocritically state that the man has done no wrong; not only do they refrain from rebuking the man for his sin, but they tell him that he has not sinned. Such hypocrites permit criminal deeds. They are not zealous for the truth, but they aid falsehood. They say good is evil, black is white. They lead the sinner astray in two ways: 1) they do not gainsay his evil doing, 2) ^(add to) they repeat his folly by praising the evildoer for following his own desire. Not only will they bear the responsibility for the damage which the sinner has caused by justifying the evil he has done, but they will be punished for the falsehood they foster. It will be disclosed that they defy and profane law and order, When the sin of the man they encouraged is revealed, the sin of the man whom they said committed no sin.

188. A man should rather give himself over to danger than bear

the responsibility for such guilt. A man who would support justice should have no fear of mortal death. But one who is hypocritical in such matters ~~will meet~~ with destruction.

189. The second class are ~~those~~ insincere fellows who praise a wicked man whether in his presence or not. Though they cannot countenance his evil doings and are not deceived by his conduct. They say nevertheless that the man is good. Though a man himself does not abrogate the Torah he should not praise one who does transgress its laws and commandments. It is even dangerous to praise an evil man for his good qualities without mentioning the evil that he does, for that man might gain power because of his good qualities, being that his evil characteristics are concealed. An evil man can always be recognized by his thoughts and actions.

190. A just man always abhors a wicked man.

192. The third class are those who praise a wicked man in his presence although they know that they should not praise him before others lest the people be deceived by it. By acting in this hypocritical manner toward the sinner they are doing nothing to make him turn from his evil way, or to make him worry about his sin, for he will think that he is righteous in their eyes. The hypocrites help to destroy such a man for they cause him to fall into the net of his own crime. The rabbis say that even if the whole world says you are righteous, you should consider yourself as a wicked man and if some of your friends praise you and some rebuke you, love those that rebuke you and hate those that praise you. No one should be insincere

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toward his friend, but should rebuke him for his faults and teach him not to walk in the way of error.

193. The fourth class includes those who associate with the wicked. It is not enough to rebuke the wicked verbally, but one should keep far away from them. The rabbis warn us that like are attracted to like and they say, "Never imitate a wicked man."

194. The fifth class is illustrated by a man in whose words the people trust, upon whom they rely, ^{but} who tries to exalt a certain man or relative because he likes that man. He will say of him that he ~~is~~ wise, when he is not wise. The recommended man may become a stumbling block; the people will rely upon his teachings; he will create strife and perversion of justice. He might recommend his friend as an honest man, when he is not so. Then somebody who hears the recommendation may put the man in charge of his household and put everything he owns in his care; the man may then defraud his benefactor and say that he never knew him. The rabbis say that appointing an unworthy judge is like planting an Ashera.

195. The sixth class includes those who have the opportunity to forewarn but do not do so. They never offer rebuke nor are they on the watch for those who commit sinful deeds, despite the fact that all men are commanded to destroy evil from the midst of the people. Whoever does not warn the people of his own house, his own city, or of the world, is held responsible for what they do.

196. The seventh class includes those who see that the people are stubborn and who will not rebuke them, feeling that they will not be heeded. Thus they maintain their silence although there are many warnings that they would level against the people. They will bear the sin of the people because they have not even tried to warn and rebuke them. One must try to warn the people, even if he is uncertain as to whether they will listen or not. He must warn them if he knows that they will not listen to him, for those who do not warn will be punished.

197. The eighth class includes the man who hears others slandering or speaking obscenely or who remains in the company of those who belittle and ~~joke~~^{jest} at the Torah and commandments. He knows that those in whose company he is are perverse and will not listen to his rebuke and so he keeps his silence. He will be punished because he has not replied to fools according to their folly. He is obliged to reply to them and to urge them to ascribe greatness to the Torah and commandments which they have hitherto despised and mocked.

198. One of the reasons why men should leave the company of the wicked is that they will be punished for the evil things they hear after they become weary of refuting them.

199. The ninth class are those who honor the wicked out of friendship. One must never speak well of the wicked. One may display fear of them or flatter them in order to avoid being injured by them, but one must never speak well of them before others.

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The Slanderers

200. The rabbis put slanderers in the same category as those who deny the existence of God. Slanderers cause great damage and evil to their fellow-men by slandering them in public. No man could attack other people in such a manner and for the purpose gaining profit for himself without his Yezer having overwhelmed his soul so that he breaks the yoke of Heaven and destroys the fetters of morality. Men slander because they prefer evil to good, and lies to justice. They commit a great sin without gaining pleasure by it.

201. These men could control their tongues but they choose to do evil with them. Other sinners sin because they cannot help it; ~~xxxxxxxxxxxxxxxxxxxx~~ they are suddenly overwhelmed by the strength of their desires and when they have sinned they are sorry for what they have done. But the slanderers deliberately let their tongues do what they will despite the fact that they know that their organs were created only to fulfill God's purposes.

The rabbis hold slander to be as great an evil as the sins of idolatry, incest, and murder.

202. Slander is worse than these three. The rabbis say: It is better to die than to commit them.

203. Slander is worse than these three sins; 1) because the slanderers repeat their folly. They cause embarrassment, calumny, and shame many times a day. They exaggerate and they strike in secret. There will be no end to their punishment.

(142) 204. Secondly, the slanderer will find it difficult to do repentance. He has accustomed his tongue to slander and has lost control over it. It will even have affected his thoughts.

205. Thirdly, the sin of slander seems to be an insignificant one to the slanderer. He considers it but a deed of the lips and has not conception of the great damage he may have done and the great sin he has committed. Therefore, his repentance cannot be complete for he will not realize the great sin he has committed and cannot repent accordingly.

207. Fourthly, if the slanderer wants to repent, he must ask the forgiveness of those whom he has injured. But they are so many he cannot remember them all. Then too, some of his victims do not know he has slandered them and he is afraid to inform them of it. Since he cannot take back what he has said, the damage he has done is transmitted to all the generations to come, generations whom he will never know and from whom it is impossible to ask forgiveness.

209. Fifthly, Those slanderers whose evil tongues cause them to speak in error about God will be faced with ~~xxx~~ a serious punishment. The study of the Torah is not a protection for slanderers and apostates. They are not worthy to ^{study} ~~study~~ the Torah.

210. The punishment of the slanderers will be very serious if only from the fact that they restrained their lips and tongues from speaking the words of the Torah and made them speak slander. A way to curb one's mouth from slandering is to work diligently in the Torah.

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A man should never speak vain words: only words of Torah wisdom and instruction. He shall use his lips and his tongue to restore peace between friends, to teach justice to the multitude, to praise the good, to make evil odious. There is no end to the merits that a man can acquire for his soul with his tongue.

211. There are six types of slanderers. The first type are those ascribe a defect to a man who does not have that defect. They do two evils thereby: they lie and they slander. They are guilty of pride and wickedness. They cause men to suspect the righteous and they bring blemish and guilt upon their victims and shame upon men of honor. When people listen to men slandering their friends the pride of the slanderer makes him believe what he says is true. They are also liars because they listen to and believe corrupt reports. They who have no scruples about lying will not realize that they are listening to deceit, and when they listen to a false report, they will hasten to use it as slander and will thus give further support to the lie.

212. They who willingly listen to slander have the same ~~hxx~~ characteristics and are subject to the same laws as slanderers. When they make it appear that they believe what they have consented to hear they are giving assent to its truth. They thus encourage the slanderer and by listening cause shame to the slandered.

213. The humble man will hate slander; he will not assent to it, nor will he listen to it. He grieves over the shame and

disgrace of others. Thus the humble will be hated by slanderers. They will no longer bring their evil reports to the humble, fearing rebuke from them. We are commanded not to listen to slander lest we inwardly suspect that it is true and thus come to despise the slandered person.

214. The second type includes those who slander but who do not lie in slandering. A slanderer might, for example, confidentially mention the evils which an ancestor of a certain man committed; he transgresses the Biblical prohibitions "not to oppress the neighbor" and "no man shall bear the sin of his father."

215. If a man shames another by reminding him in public of his father's sin, he is destined to descend to Gehennom and never to return. And if he publicly make known abominable things about a man's ancestors while the man is not present, in order to cause him shame or disgrace, that slanderer can never receive the divine grace. The same applies to a man who brings up the early sin of a penitent.

215. If a man sees his friend transgressing a Biblical law in secret and makes it known, he has incurred great guilt, for perhaps the sinner would have turned from his evil ways and would have made his soul bitter and his contemplations mournful. Things of this kind should not be revealed to anyone but a pious scholar who would keep his confidence strictly. He should have kept the matter secret until the man turn from his evil way. If the man was a scholar, a fearer-of-sin it is

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probable that he has already repented, and that if his Yezer should come upon him again his soul would be exceedingly bitter.

216. The slanderer causes ~~an~~ injury and shame to his victim by seeking to make him an evil man in his friend's eyes. In one way the sin of the slanderer is more grievous than when he uses truth with which to slander than when he uses lies. He makes others believe evils about a friend which are ~~true~~ ^{true} and therefore makes him a shameful and despicable friend even though he has long repented ^{of} his evils and has been forgiven of his sins.

217. A fool scorns accusation. A fool always looks for a man's defects, for his ugliness and not his beauty; he never mentions anything praiseworthy or good in a man. The righteous, on the other hand, seek out a man's virtues, trying to cover up his transgression. The wise use words of rebuke only for a good purpose. It is intended that the penitent turn from his sin in the bitterness of his heart. Therefore, the fool does evil in bringing up the sin of the penitent.

218. The fool who sneers at guilt is punished; ~~xxxxxxx~~
He ascribes ugliness to a man who habitually fears sin, whose Yezer overcame him so that he transgressed and was guilty, ^{who he} ~~and~~ ~~who~~ always regrets his evils and repents. However, if a man deliberately proceeds to habitually do evil without the fear of God in his heart you are commanded to make his ^{shame} ~~shame~~ known and to reveal his sins and to revile him before all men in order that those who hear of his evil deeds should abhor them.

A man is always to be judged in righteousness. If he is

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habitually God-fearing, avoids sin, sinning only occasionally-- when there is any doubt, he should be judged for merit. If, on the other hand, the majority of his deeds are wicked and he does not fear God when there is any doubt he should be judged for guilt.

219. "One should never testify against his neighbor" (Prov. 24: 28). This commandment should be followed. One should take exception to it only to bring chastisement upon the sinner. If a man has stolen something you are obligated to testify against him so that he will return what he has stolen. It should be held in mind that two witnesses are usually necessary. If a man is a righteous one, one whose merits are more numerous than his sin, no action is to be taken against him by the testimony of a single witness. You attempt to bring a sinner to judgment by such testimony only if he is a fool who is accustomed to repeating his folly. Under most circumstances it is best to observe the Biblical injunction: "One witness shall not arise against any man for any sin" (Dt. 19:15). To take exception to this rule might cause slander. One must not say: I will do unto him as he has done as he has done unto me (Prov. 24:29). If he has revealed your sins, you must not reveal his. Only if a man does not fear God and has broken His yoke and never avoids doing a transgression though he knows it is a transgression, is one permitted to proclaim his shame.

220. The rabbis decreed that a man who individually testified as to the sin of another man was to be flogged. He can, however,

reveal the matter to his master or his confidante if he knows that they will believe him as they would two witnesses.

It is proper that two men bring testimony to the judges in secret to bring a man to justice so that the sinner will escape public shame.

221. A sin committed by one man against another, like robbery, oppression, physical injury, shame, or taunting may be made public by one man in order to help the afflicted person collect his due. But in any case, the wrongdoer should first be admonished.

222. The third class is the tale-bearer. He causes others to sin by making them hate the whom about whom he gossips. He also does much harm to the one involved in the gossip. In this manner he does harm to three persons: to himself, the one who listens to him, the person about whom he gossips.

224. He who stirs up trouble between brothers and friends and makes them hate each other is the worst of all slanderers.

225. A man is obligated to keep secret anything confided to him in secret. It is wise never to impart a secret to one who is known to be a gossip.

226. The fourth class are those who commit an aspect of slander. In this ^{class} ~~category~~ are men who by their words mayxxx cause others to slander. For example, a man may speak of the good qualities of a man and thus the discussion of that man's shortcomings might also be brought up. So too, if there is a man there who

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hates or is jealous of the man under discussion, he might be incited to slander.

227. By praising a man publicly you can sometimes cause that man damage and thus be guilty of a kind of slander. To illustrate, a traveler once stood in the streets of a city and loudly proclaimed that a certain householder had welcomed him and treated him exceedingly well. Immediately certain worthless fellows got together and went to that man's house and imposed themselves upon him as wayfarers.

228. It is permissible to publicize the shame of the wrongdoer if it is certain that he does not intend to leave his sinful ways; that is, if the robber will not return the stolen object, etc. But those who might improve their conduct should not be spoken of--first, because they may profit by your rebuke and turn from their evil way. A man should never disclose the sins of his friends when he is the sole witness without having admonished his friend first. If he does so without having taken this precaution, his words are to be suspected and he is to be accused of slander. He is insincere and has betrayed his friend.

229. The fifth class includes those who speak obscenely. They who talk obscenely commit a great, despicable, and corrupt sin. They have forsaken shame and piety--the known characteristics of pious men. They have, moreover, desecrated the holiness of Israel. Those who but listen to obscenity will be punished.

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231. The sixth class includes those who incite trouble. Some men have the habit of complaining against and ~~vexing~~ ^{vexing} their friends, although their friends always conduct themselves decently and never irritate them. They always judge their acquaintances for guilt and never for merit, - describing every error they commit to deliberate insolence, and always returning evil for good.

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THE FOURTH GATE

The Aspects of Atonement

1. Just as a body is subject to sickness and disease; so is the soul. The sickness and disease of the soul is evil and sin; God cures the sickness of the sinning soul when the wicked turns from his evil way.

Although the sick soul is almost cured and has averted the greater part of the punishment by repentance, and even though God has withdrawn his wrath, yet the soul is not altogether healed, nor is its sin forgiven until the sinner is chastised with suffering and reprimanded with pain.

Repentance will bring forgiveness for most of its sins; the principle punishment will be averted and the soul will be rescued from death. Only the punishment of exile will remain.

2. The rabbis decreed that a man who sins in error should bring a sin offering; but a sin committed deliberately is punished by "extermination." The atonement of a man, even for sins committed in error, is not complete until he brings the proper sin-offering. This holds true even if he confessed his sin. On the other hand, the sin-offering will not atone unless accompanied by confession and repentance.

The atonement of one who sins deliberately can be achieved only through punishment. "He is chastened also with pain upon his bed..... He prayeth unto God, and He is favourable

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unto him"(Job 33:19-26). The sinner is advised to perform many good deeds which may protect him from the painful chastisements.

3. The Day of Atonement is necessary as an atonement after repentance.

4. There is one sin for which the soul is not forgiven or cleansed until it is separated from the body by death: the profanation of God's name.

5. This sin cannot be atoned for in the same manner as others. But the sinner can ameliorate his condition if God helps him to sanctify His Torah before the eyes of Man and to make known to men the might of God and the glory of His rule. If the sinner completely change his mode of life by affiliating himself with truth and faith and strives to remove falsehood and dishonesty, then his sin will be lessened.

The Explanation of the Kinds of Atonement

6. Rabbi Eliezer said that there were three divisions of Atonement; and Repentance had to accompany each.

If a man transgress a positive command and repent, he shall be forgiven immediately. If he transgresses a prohibition and repents, the repentance will suspend judgement and the Day of Atonement will atone. If he commits a sin that incurs "extermination" or "death" at the hands of the Beth Din and repents, repentance and the Day of Atonement suspend and suffering completes the atonement. But for profaning God, Repentance cannot suspend and the Day of Atonement cannot

atone, nor can suffering complete the punishment--but all of them together suspend judgment and death completes the atonement.

The Rabbis say that the burnt-offering atones for him who transgressed a positive command after he has repented. His sin is really atoned for by his repentance, but the burnt-offering helps to reconcile him with God.

7. They also said that the burnt-offering atones for the sinful thoughts of man.

8. Since is it impossible to offer the sacrifice for sins (The Temple being destroyed) committed in thought or in transgression of a positive command, one must study the Biblical section which discussed the burnt-offering. The rabbis consider the study of the sections applying to the burnt- and guilt-offerings equivalent to the offering of those sacrifices.

If a man transgress a prohibition and repent, he should grieve over his sin and should long impatiently for the coming of the Day of Atonement, so that he may be reconciled to God.

The rabbis say that a man should prepare his meals on the Day of Atonement as if he intended to fast for nine or ten days. This is to show his joy over the arrival of the Day of Atonement. It should be a testimonial of his grieving, his guilt, his sorrow, and his sins.

9. Secondly, the feast of every holy day should reflect the joy at the opportunity of fulfilling a commandment; even as on the eve of Yom Kippur.

10. Thirdly, the fast should help one's prayers and supplication on Yom Kippur and should enable the soul to concentrate on repentance and its essentials.

11. If a man committed a sin that incurs "extermination" or "death" and repents, he cannot be forgiven without suffering--for repentance only suspends, but the suffering completes. Such a man should determine to fulfill those commands which will protect him from suffering--such as giving to charity--for that act only saves him from death. He who has no money for charity should speak well of the poor and should persuade others to donate to them. He can also act charitably by helping his friend with advice and encouragement--an act which the rabbis consider superior to charity. He can also encourage the poor and console them in their trouble. He can likewise visit the sick, help to bury the dead, comfort the mourners, and help the bride and groom to rejoice. These are the ways of "kindness", but the study of the Torah is superior to them all. If a man liable to these punishments is accustomed to read one chapter of the Bible daily, he should now read two; if one parasha, then two. In two ways the study of the Torah will protect him from suffering: 1) it is the highest degree of activity, and 2) the wearying toil and the lack of sleep he undergoes will substitute for suffering.

12. Other substitutes for suffering are fasting, self-affliction, weeping, and refraining from ordinary pleasures. Sighing from the bitterness of one's heart is also a good substitute. The soul feeds on the deprivations of the body. One should

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always confess at the time the sin is committed. If suffering befalls a man, he should accept it with good grace, trusting in God, for a righteous man always pays his debts and yet sings God's praises.

13. The sinner should understand that misfortune befalls him and suffering comes upon him, not because of the gravity of his sin and the multitude of his transgressions, but because God punishes him in the manner of a father chastising his son. The real enemies of God are punished in one stroke for a single transgression--death. The remainder of their punishment is to stigmatize the soul. On the other hand, the punishment of a righteous man comes a little at a time until his sins are no more.

The punishment of the wicked is revenge--that of the righteous is for their good and instruction so that their reward may be greater.

14. He who incurs "extermination" or "death" accidentally, should confess, seek supplication for forgiveness, sigh in the bitterness of his heart, worry and be afraid, and study diligently the Pasasha which deals with sin-offerings. Such conduct will be of great avail in his atonement.

15. The transgressor should take his transgression very seriously.

16. He who profanes God's name can attain partial healing by honoring God continually and further by conscientiously meditating on and studying the Torah--something which sacrifices and gifts can not accomplish.

17. God cleanses us of sin and accepts complete atonement for our sins so that we are clean before Him without undergoing any suffering, only if we are guilty of transgressing positive commandments. If we sin and incur "extermination" or "death", Yom Kippur suspends, but suffering is necessary to complete the expiation.

18. Yom Kippur atones for sins committed by one man against God, but not for sins committed by one man against another. In the latter case, Yom Kippur does not atone until the offended person forgives the sinner. For example: if a man robs his friend, he should return the stolen object and then confess. If he confesses first, his confession has not efficacy.

19. If one man ~~xxx~~ insults another, he must seek reconciliation. If the offended person does not forgive him, he must approach him again in the company of three men. If he still will not forgive him, the offender brings another group, and yet a third group. He should say, "I have sinned, I have wronged a righteous; I am worthless; I saw not the merits of this righteous man, but made him out to be perverse and obstinate." He should be humble in public and confess in public.

The rabbis declare~~x~~ that a man who shames a scholar cannot be forgiven for he has desecrated the Torah.

20. The rabbis decreed that whoever profaned God, can receive suspension by means of Repentance, Yom Kippur, and Suffering; death completes the atonement. If a man confesses before he is to be killed for a sin, he is to be considered atoned for from the time that the fear of death overcame him. The one

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who kills him will be considered the murderer of a pure and pious man.

21. The rabbis decreed that if a man confesses his transgressions on one Yom Kippur, he should also confess them again the next Yom Kippur. Rabbi Eliezer and the Midrashim decided that this was not necessary. Geruddi concurs with the latter for two reasons. 1) It would appear as though the sinner had little faith in God's forgiveness. 2) If he mentions the first sins, it would seem that those were the only ones about which he was worried and that he had committed no sins after them. This would make him appear like one who did not carefully examine his conduct--the characteristic of a weak person. Those who continually watch themselves always consider themselves sinful. There are three things which man cannot escape: sinful thoughts, some types of slander, and lack of attention to prayer.

Of course, a man should continually have his sins in mind, but he should not mention them aloud. One should seek mercy all the days of his life, for his first and last sin alike, but he should not deal only with the first ones after has turned from them and confessed them on Yom Kippur.

A man should also pray continually that his sins be forgiven, for there may be some of which he is not conscious in consequence of which he will not remember them or confess committing them.

22. The order of confession is: We have sinned, we have done wrong, we have transgressed, .

חטאים includes sins committed in error and negligencē.

עוונות are sins committed deliberately, consciously,
in arrogance.

פשעים are rebellious acts, faithtessness, and apostasy.

God in the greatness of his mercy will forgive those who
rebel against Him if they return to Him in sincerity.

היוקן נתן עירץ בח וסאלן אונם עצמה ירה