

Sefer ha-Yirah: The Book of Reverence, by Rabbi Yonah ben Avraham of Gerona
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Digest:

The topic of this thesis is the first-ever translation into English of *Sefer ha-Yirah*, The Book of Reverence, by Rabbi Yonah ben Abraham (the Pious) of Gerona, a rabbinic authority of thirteenth century Spain, and a cousin and in-law of Nachmanides (Ramban). R. Yonah was well known and influential in his day as a pietist, a writer of ethical works, and especially what would today be called an activist for social justice. The work itself is a code of the Jewish law of personal conduct. It touches on every conceivable aspect of a Jewish person's life, from waking up in the morning, to getting dressed, using the bathroom, going to pray in the synagogue, conducting personal business affairs, receiving guests, maintaining a safe and proper home, and many other topics. The laws are culled largely from the Talmud and from the Hebrew Bible. Existing commentaries appropriate the language of Rabbenu Yonah for both the mystical tradition (the glosses of R. Moshe Negrin, 16th century Safed) and mainstream halakhah (*Makor ha-Yirah*, "the Source of Reverence" by R. Benjamin Moshe Zilber, Israel, 1952). This latter commentary traces the laws from the Talmud to better known codes such as those of Maimonides (Rambam) and the Shulchan Aruch. The work was drawn from four different editions of the work, plus an edition including the Negrin gloss and an edition in old Spanish from 16th century Amsterdam. The basic four editions used closely track one another, while the other two vary more widely. These wider variances have yet to be analyzed as part of future work. It is hoped that this thesis will soon be ready for publication as a book.

Translator's Preface: A Translation of *Sefer ha-Yirah*, The Book of Reverence, by Rabbi Yonah ben Abraham (the Pious) of Gerona

Many contemporary Jews might recognize and feel comfortable in medieval Spain. It was a milieu where Jews were allowed to participate in the surrounding culture, and many did. Ruled over and influenced by relatively tolerant Islamic culture, Jews studied science and philosophy, practiced medicine, and engaged in commerce. Like the Jews of contemporary western society, many felt free to assimilate into their surroundings. Some abandoned the Jewish way of life altogether. Others began to pick and choose from among the *mitzvot* that they would keep or not.

It was in this setting that Rabbi Yonah ben Abraham (the Pious) of Gerona wrote his code of law, *Sefer ha-Yirah*, the Book of Reverence. Perhaps "wrote" is too much of a claim; the book is more an edited pastiche of laws culled from the Talmud and the Hebrew Bible than it is an original work. Rabbi Yonah's work is deeply pietistic and it sometimes does not comport with contemporary political sensibilities. Laws he cites such as "a man should be completely dressed before getting out of bed so as not to be naked before his creator,"ⁱ or "and if a thing of nakedness strikes his eye such as a woman, whether Jewish or Aramean (Gentile), whether married or available, whether large or small, let him close his eyes or turn his face to the side so that he shall not see her—and so says the sage, 'you have no such buffer in the face of desire as the eye itself'"ⁱⁱ will be off-putting to many modern and egalitarian-minded Jews of today. But Rabbi Yonah's motivation for writing the book was in significant part what would today be called social justice. He was concerned about the effects of the abandonment of the commandments of Judaism by assimilating Jews on poorer and less powerful Jews, and about the ability of wealthier Jews to assert power over their less fortunate coreligionists:

i *Sefer ha-Yirah*, 15.

ii *Sefer ha-Yirah*, 108.

Jonah was not only famous as a scholar, but as “father of the virtues” of piety, humility and asceticism. He acquired enduring fame through his ethical books. In these books he protested forcefully against the many Spanish Jews who disregarded the *mitzvot* and against widespread sexual immorality. He proclaimed a “ban on concubines” and reacted sharply to the failure of society to keep the *mitzvot* governing the relations of man and his neighbor. Among the “ten gravest sins of the generation” which he specified, were: “disregarding the poor, slander, senseless hatred, confusion of the heart, and causing others to fear.” Jonah condemned the actions of despots and tyrants, warning the large estate owners among the Jews of Spain against using force to evict small landowners from their plots. Not content with warnings, Jonah called for action and suggested that instead of strong community leaders who strike fear into the hearts of the public, “in every town volunteers should be ready to take action whenever a Jewish man or woman is in trouble.” According to Jonah, communal activities should be incumbent on every Jew and not confined to communal leaders. Even prayer in time of public or private sorrow and even the formulation of prayers are not matters for the pious or sages alone; it is the duty of every many to pray “every day, in accordance with his ability, on behalf of all the sick among the Holy People... and for the release of all prisoners...”ⁱⁱⁱ

One implication of the assimilation of Jews is that they would no longer be giving *tzedakah*.

Therefore poorer Jews would be in an even more serious situation, despite the relatively affluent setting in which they lived.^{iv} Prof. Israel Ta-Shma mentions “candid demonstration of a deep social sensitivity and concern about the welfare of the poor and weak; honest and outspoken abhorrence of greed, avarice, and addiction to luxury” as key elements of the values of R. Yonah and his colleagues.^v In fact, R. Yonah’s ethical works including *Sefer ha-Yirah* were widely read and influential in their time, and his repeated emphasis on social justice and ethics probably even contributed to their popularity across the Jewish world, even influencing the sociological and religious thinking of generations to come.^{vi}

The halakhah cited above on closing one’s eye to women brings up an issue that hangs over the entire work: gender and piety. This particular law is not going to be popular among a contemporary, liberal audience, nor even a modern Orthodox one. There really is no “such as”

iii “Jonah ben Abraham Gerondi,” *Encyclopedia Judaica*, (EJ) Second Edition, Vol. 11, 392. CD-ROM edition.

iv“Gerondi, Jonah b. Abraham (He-Hasid), the Elder), *Jewish Encyclopedia*, <http://www.jewishencyclopedia.com>.

v Israel Ta-Shma, “Rabbi Yonah Girondi: Spirituality and Leadership,” in *Jewish Mystical Leaders and Leadership in the Thirteenth Century*, eds. Moshe Idel and Mortimer Ostrow, 156.

vi EJ, 392-3.

because given the list of attributes that follows, it is clear he means a woman. It is hard to think what else he might consider “a thing of nakedness.” By way of explication, R. Yonah took the values of modesty and sexual discipline very seriously, and that he was well aware of women’s power to arouse. Notice also in the coming halachah that it is assumed that the man is still wearing his tefillin, and thus has to be in a heightened state of piety. Modern liberal Jews might consider how such a halachah might apply at prayer in a mixed-gender setting. It is obvious that R. Yonah is addressing his work to men. As we shall see below, he even goes into great detail on how a man should handle his penis when using the toilet. I therefore have not attempted to write a gender-neutral, nor even a gender-sensitive translation because it would approach absurdity in too many situations. I think, however, that it would be a mistake to write off R. Yonah and *Sefer ha-Yirah* as an outmoded expression of the patriarchal power in Judaism. First, characteristically, many of his laws concerning women and modesty would act as safeguards for the less powerful for their time and place – we have already seen his ban on concubines and his inclusion of women in his call for volunteers for action. Second, many of his laws assume that women engage in commerce and are actors in society in their own right. Finally, be sure to see R. Yonah’s explanation of the notorious *mishnah* in tractate *Pirkei Avot* (1:5) advising against increasing conversation with a woman. I am grateful to R. Yonah for this; I shall never again cringe when teaching this *mishnah*.

The reader will notice that R. Yonah frequently admonishes his reader to carry out a commandment to the best of his ability, implying that perfection is not expected, but only the best effort. Like R. Bachya Ibn Pakuda, his Babylonian colleague of two centuries earlier, R. Yonah often points out that it is not sufficient merely to carry out a commandment; rather, a person’s intention in doing the act is equally important. For both of these Torah sages, a frequent trap of ritual observance is doing things by rote and by memory, without giving them proper *kavanah*. R. Yonah returns to this theme again and again.

R. Yonah was included in a mystical circle in Gerona, of which his better-known cousin and in-law Nachmanides (Ramban) was also a member.^{vii} (The fact that Nachmanides is so much more famous has led some scholars to mistakenly identify R. Yonah as his pupil, when in fact he was more likely his colleague.^{viii}) Some of the laws he cites may therefore be related to the mystical tradition, such as his admonitions to arrange a bed from north to south,^{ix} or the order in which a man should tie his shoes,^x or his strictures in how much of a man's body he may expose when getting dressed or using the toilet,^{xi} although the book is not written with explicit Kabbalistic symbolism or Zoharic references. Hidden references would doubtless appeal to a rabbi of mystical bent. On the other hand, as we shall see, an existing mystical commentary on the work written by Rabbi Moshe Negrin in sixteenth century Safed in the land of Israel, does indeed speak and explicate the book in explicitly mystical terms.

There is a story that depicts R. Yonah as participating in the opposition to Maimonides (Rambam), particularly Maimonidean philosophy, going so far as to denounce him to the Inquisition, an act which led to the burning of the works of Maimonides including the *Moreh Nevukhim*. But R. Yonah supposedly repented after the later burning of the Talmud by the Inquisition, vowing to go to the grave of the Rambam in order to make complete and perfect repentance. It is a very romantic story, but scholars cast doubt upon it.^{xii} Israel Ta-Shma, however,

vii Dan Joseph, Jewish Mysticism and Jewish Ethics.

viii Rabbi Dr. A. T. Shrock, Rabbi Jonah ben Abraham of Gerona: His Life and Ethical Works, 31-37.

ix *Sefer ha-Yirah*, 291.

x *Sefer ha-Yirah*, 20, 292.

xi *Sefer ha-Yirah*, 15, 24.

xii See, e.g., Shrock 51-59; EJ.

would rehabilitate the historical validity of the tale.^{xiii} In any case, scholars are in agreement that R. Yonah reversed his opposition to Maimonides later in his life.^{xiv}

The mention of the Inquisition brings up another important point. Although we have made reference to the sophisticated and multi-cultural world of Muslim Spain, where Jews were relatively free to participate in the dominant culture and assimilate into it if they so wished, the Christian environment of the re-conquered parts of Spain are also important to the story of the development of *Sefer ha-Yirah*. R. Yonah probably received his education not only in his native Catalonia but also in Christian northern France and Germany.^{xv} He was strongly influenced by the severe piety of this spiritual setting, and it makes itself felt in his work. Ta-Shma argues that R. Yonah "was in effect a disciple of the *Chassidei Ashkenaz*, having been educated in the French Torah center of Evreux, which was a French branch of German pietism."^{xvi}

As an aside, there have been three movements in Jewish history to be called Chasidim. The first of these was in Hasmonean times, the years after the Maccabean revolt of 167 B.C.E from which comes the story of Chanukah. The second, who were an influence upon R. Yonah, were these medieval *Chasidei Ashkenaz* mentioned by Prof. Ta-Shma, the German pietists who were influenced by Christian monasticism. This group, motivated by mystical speculation,^{xvii} would undertake bodily mortification rituals such as self-flagellation and rolling in the snow. The third such movement is what most people today think of when they think of Chasidism: the great eighteenth century eastern

xiii Ta-Shma, 157-8.

xiv EJ, 392.

xv Shrock, 27.

xvi Ta-Shma, 156; Shrock, 25.

xvii EJ, 392.

European revival led by the generation following the charismatic leader the Ba'al Shem Tov. They were and are influenced by Lurianic Kabbalah but took mysticism in their own directions. They would have been unknown to R. Yonah or to his mystical commentator Moshe Negrin. The three movements share a common emphasis on personal piety and fervent prayer.

While one frequently hears about the relative openness, inter-ethnic and inter-religious harmony of medieval Spain, much of *Sefer ha-Yirah's halachot* preserve a more suspicious attitude about gentiles. The reality of medieval Spain was more complex than the idealized picture. Furthermore, R. Yonah is writing for a particular audience. The end-result of many of these laws are indeed tolerant and pluralistic: treat the non-Jews just as one would treat the Jews by being the first to say hello; incur great costs to avoid conflict with the gentiles.

As my rabbinic thesis, I am pleased to submit this work, which is to the best of our knowledge the first-ever translation into English of *Sefer ha-Yirah* by Rabbi Yonah b. Abraham (the Pious) of Gerona. We have already mentioned how the original cosmopolitan and multi-cultural setting of the book is not so very different from our own. But we also live with a contradictory impulse: ours is a time of increased religious observance and concern for *mitzvot* across the Jewish world, perhaps in reaction to the prevalent assimilation into Western, particularly American life. A book such as this one detailing the law of personal conduct for Jews where assimilation is an easy option will have resonance in our time and place. Also despite trends toward assimilation and indifference to Jewish values and life, we are blessed to live at a time when people who are interested in Judaism are busying themselves with adult Jewish education and there is serious lay interest in traditional Jewish sources. This translation will help those who are trying to improve their own self-understanding as Jews enter into those sources and find meaning in them. It is also worth mentioning that there is renewed interest in Jewish mysticism in both Jewish and general society. This interest has unfortunately allowed for much abuse and charlatanism, so it will be valuable to

have some genuine mystical work added to such works as are available for people who seek legitimate mystical insights.

Any translation of a work automatically raises multiple scholarly issues. The first of these is the provenance of the document: from where do we get it? Shrock mentions two manuscript editions of the work, one housed in the British Museum and the other at the former Jews' College.^{xviii} But his book, originally his doctoral thesis, was written in 1948. It seems possible that they may have been moved to Israel.

Another question raised by any translation, particularly one of a code of law, is to whom was the original work addressed? It seems we already have our answer: assimilating Jews. But this may not be the entire answer, as assimilating or assimilated Jews might not be impressed by R. Yonah's pietistic tone. Furthermore, the book continued to be studied in various editions and languages from medieval Spain to sixteenth-century Safed and Amsterdam, and published from sixteenth century Fano, Italy to early twentieth century Vilna to modern Israel. It has obviously continued to speak to generations of Jews quite far removed from its original setting. At each time and place we know from its commentaries and editions that it was studied – medieval Spain, mystical Safed, early commercial Amsterdam, pious late nineteenth and early twentieth century eastern Europe, the modern State of Israel – those who kept it alive were those who were sympathetic to R. Yonah and his brand of sometimes dour pietism ameliorated by understanding of and respect for the human condition.

Such people would not only read the original, but would naturally seek to explain it in terms that were most appealing and important to them. In classic Jewish fashion, they wrote commentaries on the work for later generations to learn side by side with the core text. There are

xviii Shrock, 88.

two such commentaries on the work in existence. The first of these to be written is this explicitly mystical commentary of R. Moshe Negrin of sixteenth century Safed. Fortuitously, Negrin's glosses begin with the phrase "Moshe Negrin Says," which in Hebrew forms an acronym spelling the word "Amen" (*Amar Moshe Negrin*). The later commentary is the halakhic gloss of R. Benjamin Moshe Zilber, published in Israel in 1952 called *Makor ha-Yirah*, "the Source of Reverence." The two commentaries diverge widely in their understanding of the text and the explanations they give for its laws. Negrin's commentary AMEN speaks in terms of mysticism. For example he frequently suggests that the reason for R. Yonah's repeated admonitions to be modest and to keep the body covered is because the limbs of the human body represent aspects of divinity (the right arm, for example, hints at the sefirah of Hesed, God's grace, while the left arm hints at the sefirah of Gevurah, God's strict judgment.^{xix}) On the other hand, Zilber's commentary *Makor ha-Yirah* speaks in halakhic terms, even being written in pseudo-Talmudic Hebrew idiom. It gives citations to the Talmud (generally the Talmud Bavli, but occasionally the Yerushalmi as well) and often codes such as Shulchan Aruch^{xx}, the *Beit Yosef*, and Maimonides' codes of law. Each commentary thus appropriates the text for its own purposes. Negrin's glosses are probably more in line with the original pietism of the work. It should be noted that every translation is an act of interpretation, and this translation/interpretation likewise appropriates R. Yonah for the purposes of situating him in mainstream liberal Jewish thought.

The translation mainly used four editions of the source text. The first of these is the Vilna edition of 1914, which is the edition generally, used by scholars. Second is the edition published with *Makor ha-Yirah* of 1952. This one is unusual in that it is specifically and solely an edition of

xix See, e.g., Arthur Green, *A Guide to the Zohar*, ix.

xx cited herein as SA, with each pillar abbreviated thus: *Orach Chaim* (OC), *Yoreh De'ah* (YD), *Choshen Mishpat* (CM) and *Even ha-Ezer* (EH).

Sefer ha-Yirah, and not bound with R. Yonah's other ethical works, as is usually the case. This edition is cited as "Zilber ed." while the commentary itself, *Makeor ha-Yirah* is cited by that name. Third is an edition I call "Moriah" after the bookstore where I purchased it, which is a vocalized edition claiming to be based on the first edition of the work, published in Fano, Italy, ca. 1505.^{xxi} The publisher's information is unclear, but it appears to be by Frank Publishing, Jerusalem. Fourth is another vocalized edition, which I also call after the place I found it, "Me'ah She'arim." This work was also published in Jerusalem, in 1999. These four editions track one another quite closely. Wherever there are textual variances among the four I have made reference to the variance in the endnotes. In many cases, the distinction is without a difference, but in some cases the difference in meaning can be quite profound. These variances sometimes reveal differing agendas by the editors. For example, at line number 253 "if you see a naked woman drowning in a river..." the two pointed editions omit the word "naked." This omission may be an attempt not to offend the sensibilities of the largely Orthodox, even Charedi audience which is its buying public. I have used a fifth edition which includes the Negrin gloss, which I have called "Negrin ed." Where I cite the gloss itself, I cite it as AMEN (see above). This edition varies quite widely from the other four, with whole paragraphs that do not appear in the other editions, and deletions of phrases that do appear in all the others. I have included a few paragraphs that are unique to the Negrin ed., but a full analysis of these variations will have to await a future project, perhaps the publication of this thesis as a book. Finally, *Sendero de Vidas*, "Pathways of Life," a translation of the work into sixteenth-century Spanish, published in Amsterdam.^{xxii} In a few cases, I have used the old Spanish of *Senderos de Vidas*

xxi EJ, 393.

xxii I acknowledge the contribution of my friend Prof. David Wacks who provided me with *Sendero de Vidas*. Prof. Wacks explains that there are many such Hebrew texts translated into Spanish by people who left Spain after the expulsion of 1492 or who had been living there as Christians until they went to Holland where they resumed living

to compare to the original Hebrew in formulating my own translation.

In my translation, I have attempted to complete the following objectives:

First, I have rendered the work in its entirety into idiomatic English. For the most part, the original Hebrew is similar to that of the *Mishnah*, while less clear and grammatically correct than that of the Rambam's *Mishneh Torah*. One will notice frequent switches between the third and second person. There are a few lines of Aramaic quotations. To the best of my ability, I have attempted to maintain the flavor of the original by keeping as close as possible to a literal translation without sacrificing meaning. Wherever I have felt the Hebrew to be unclear, I have included the original in an endnote.

Second, I have striven to write extensive notes denoting the source of the laws cited by R. Yonah. This should make the book more useful in order to function as a gateway into the Talmud and *Tanakh* for those interested in learning more. That is, the work could be a vehicle for people to teach themselves Talmud and other traditional Jewish literature.

Third, I have included paraphrases of some key passages and even a few translations from Zilber's *Makor ha-Yirah* (Israel, 1952) and Negrin's AMEN (sixteenth century Safed). As we have seen, these two commentaries serve different functions, not surprisingly since they are separated widely both from the time and place of the original work and from one another. Negrin wrote his glosses in the setting of the Kabbalah of the Ari, (the Ashkenazi Rabbi Isaac Luria) while Zilber writes in modern Israel in the idiom of mainstream halakhah. Thus:

Sefer ha-Yirah: 23. Let a man go and check himself in the bathroom. 24. And there let him be modest. Let him not expose himself but for a hands-breadth before him and two hands-breadths behind him. And for a woman, a hands-breadth behind her and in front of her, nothing.

Amen (Moshe Negrin, 1500s): from here there is a warning not to reveal even his arm when he lays *tefillin*,

openly as Jews. These were, to put it bluntly, the people the Inquisition feared!

for all a man's limbs are hints of great things and there is no praise like modesty.

It is written in the *Twr* let him direct his face to the south and his back to the north. And it appears to say just that his face to the south in order to apportion honor to the attribute that the south hints at: the attribute of *Hesed*, the attribute of Abraham, as it is said, "Truth to Jacob, kindness (*Hesed*) to Abraham," (Micah 7:20). And his back to the north, as it is written, "from the north shall evil be opened," (Jer. 1:14).

And let him not sit east to west for the *Shekhinah* [dwells] there. The secret [level of meaning] of east to west [is] "the crown" of the aspect of *Tifereth* in order not to divide and separate between them and it is enough to understand.^{xxiii}

And just as the *Shekhinah* in its place of exile^{xxiv} but in a place where there are divisions (*mekhitot*) such as in a synagogue there is no need to be so meticulous.

And when he is in a field after him let him turn [away] immediately and separate; let him distance himself away to a place where a fellow shall not see his dung.

Maker ba-Yirab: (R. Benjamin Moshe Zilber, 1952)

BT *Berachot* 15a. The one who wants to take up the yoke of the Kingdom of Heaven completely, "let him turn and wash his hands etc. (let him lay tefillin and recite the Shema and the Amidah, and this is the complete Kingdom of Heaven.)"

And in the Shulchan Aruch, *ibid.* (Orach Chaim 2:6)

BT, *Berachot* 62b [which discusses personal modesty while relieving oneself], Shulchan Aruch, (Orach Chaim 3:2).

But see, in the Shas it is explained in the opposite, in front of him two hands-breadths since flow who is

xxiii This may be a signal for Kabbalists who understand his shorthand.

xxiv Punning on "revealing"?

accustomed and behind him one hands-breadth and so it is evident that one does not distinguish between a man and a woman for the matter of behind him and as the version of our Rabbi brings the *beit-yosef* so in the Tur and the Orach Chaim and is written a scribal error falling into the books, "before him" in the place of "after him" and "after him" in the place of "before him" and it does not remind the words of our rabbi but the *beit-yosef* has written that since even in *sefer ha-yirah* the version is so therefore it is difficult to say that one scribal error occurred in all the versions but rather certainly that so the version of the Talmud, and the distinction between a man and a woman, it appears that in the case of a woman it is a greater stringency, and in the *beit-yosef* it is explained with a different reason. And he has written to increase the stringency as stringencies in two versions, and see in the *mishnah berurah* in the name of the *acharonim*.

In this passage we see several interesting issues working themselves out: piety, modesty, gender specificity, mysticism, and critical textual analysis. The first striking feature of this excerpt is the fact that R. Yonah does not even shy away from frankly discussing how a Jew should conduct him- or her-self (and here it is him- or her-self; it is not always) in the privy. Some authorities might have said, "a Jew should recite *asher yatzar* after attending to his bodily functions," and left it at that. But R. Yonah discusses or at least cites laws pertaining to the mechanics of using the bathroom down to the last literal hands-breadth. One might well wonder why R. Yonah has this seeming obsession with bodily functions and with cleanliness. It should be remembered first that Christian Europe was being re-introduced to the classical learning of medicine and anatomy, which had been preserved by the Muslim civilization after the fall of the Roman Empire. Moreover, European civilization had just had a wrenching encounter with the Black Plague. People knew that hygiene was important to human health, but did not yet fully understand about germs. They were understandably anxious to protect themselves, and clearly saw a connection between physical cleanliness and God's mercy.

Second, we see gender specificity in the book. In general, the book appears to direct itself to Jewish men whether because of the book's intensive discussions of such time-bound positive commandments such as putting on *Tallit Katan*, *Tallit*, and *Tefillin* which traditionally would not apply

to women, or its gender-specific rules about looking at or speaking to women. But here we have an example of a rule that applies to both sexes, and even more severely to women (a single hands-breadth? One wonders if our Rabbi thought much about the mechanics of female plumbing!). But see below.

Third, of course, is the deep piety expressed here. R. Yonah appears to be trying to teach a meta-lesson to assimilating Jews that God cares very much about the details of a person's intimate life. If God's purview extends to the private sphere of the bathroom, how much more so must God care about the way a person acts in public toward his fellow Jews and fellow creatures.

The commentaries add their own levels of meaning. Negrin extends the commandment not to reveal oneself overly much in the bathroom to an admonition not to reveal too much skin even when laying *tefillin*. He also adds directions as to which direction of the compass a person should face when relieving himself with for the first time explicitly kabbalistic references to the *sefirot* of *Hesed* and *Tifereth* in the system of Lurianic Kabbalah. Zilber takes the commentator's task in a different direction, usefully setting forth the source of each law cited by R. Yonah in the Talmud or *Tanakh*. This has been valuable in the task of translation and will be so in making the sources accessible to contemporary Jews. But more than just limiting himself to citations Zilber here points out a scribal error and discusses how the editors chose to cite the law making the obligation more stringent upon females than males.

As the fourth and final objective of my rabbinic thesis, I hope to have included enough biographical detail and details of his time and place to make R. Yonah himself, as well as his work, understandable and meaningful for a contemporary audience. Apparently, as recently as a century ago *Sefer ha-Yirah* was well-known and frequently cited in Orthodox settings^{xxv} but until my course in

xxv *Jewish Encyclopedia*.

Post-Talmudic Halakhic Literature I had never heard of him. I hope to make Rabbi Yonah ben Abraham the Pious of Gerona and his work accessible and relevant again. I hope that the reader will agree that the effort has been worthwhile.

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Outline of Sefer ha-Yirah:

- I. General Introduction emphasizing repentance. (1-11)
- II. Morning at home
 - A. Waking up (11-15)
 - B. Getting dressed (15-22)
 - C. Toilet routine (23-36)
 - D. Tallit and Tefillin (37-47)
- III. Morning Prayers in the synagogue
 - A. Going to and entering the synagogue (48-55)
 - B. P'sukei d'zimra (55-59)
 - C. Reciting the Shema (and its blessings?) (60-74)
 - D. Physical posture, positions, and gestures during prayer (75-90)
 - E. Proper concentration and humility in prayer (91-94)
 - F. When to be quiet and when to respond with all ability, Torah reading. (95-99)
- IV. Conclusion of prayer in the Synagogue.
 - A. Prayer and skin conditions
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1. the drowning naked lady
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Sefer ha-Yirub, the Book of Awe, of our Pious Rabbi Yonah Gerondi of blessed memory. To show the people of God the way of God and the deeds which they may do all of their days, when they lie down and when they rise up, when they go and when they come, so that it may be good for them and their children, in this [world] and in [the world-to-] come.^N

I.

1.² **It is good** that a man^A should take up the Yoke [of the commandments] in his youth. (Lam. 3:27) For it is good that a person^T should take up and to endure the Yoke of the Holy One Blessed Be He^N and to set the reins and the staffs¹ upon his neck to enter into the service of the Creator of the World.

2. Now he should remember his Creator in the days of his youth.⁷

3. Each and every day he should strengthen and be encouraged in the commandments of the Creator of the World,

4. he should bring His love into his heart^N and

5. he should think^V of his Creator [as] eternally before his [very] eyes.

And thus he may set the fear⁷ of the Rock [of Israel] upon his face, and

6. make his heart tremble,

7. and lower his spirits and lower his stature and the height of his eyes,

8. let him go [along] bent [over], regretting the sins of his youth,

9. and always crying over them.^{N"}

10. So let him keep with all his strength from sinning more in secret, and let him not do it in dark deeds. And so he will be beloved and treasured in the eyes of the Creator and all who see him will rejoice in him.

II.

11. **These are the things that a man may do and live life everlasting by them.**^{2"} Every morning when he awakens from his sleep, let him tremble and be startled and seized by the fear of the Creator when he remembers the loving kindness^{3"} by which He did for him and the faith which He kept by him, for He returned his soul which He entrusted to him.

12. So then with [all] his heart let him bless the Creator who has done great things^{7"} with him, for He has renewed and restored his strength. And when he sets these words upon his heart^{1"v} the love of the Creator will burn in his heart.

13. So then (he should not roll over^ו upon his bed in the way of a sluggard),^ו but rather with speed and vigor let him rise immediately.^ו But if he be disfigured by plague and it should cause him to go about in a lazy way,^ו let him reply His words^ו to him and pay attention^ו to it, for if a creditor -- whether gentile or another man^ו -- shall call after him^ו, he should rise immediately, whether because of the honor due to the man, whether because of the momentary gain that it shall bring to him,^ו or from fear of financial loss, like falling on the fuel of the fire, let him get up immediately, speedily, and not be lax. Or, if he needs to go to the service of the prince^ו let him get up and not be lax. Otherwise, they may heap abuse upon him.^ו Or [just] to find favor in the eyes of the prince.^ו How much the more so in the service of the King of Kings of Kings, the Holy One Blessed be He, so he must take heed to rise with speed, vigorousness, and awe, else he may be late to come.^ו

III. ^ו And how good and pleasant it is if he should rise before the light of the morning to supplicate himself before his Creator and to direct the hours of the different night-watches dividing the night into three equal parts^ו, since these are the

times the Holy One^{N"} is reminded of the destruction of the Temple and the exile of Israel among the nations and the prayer that a man may pray at that hour about the destruction and the exile is desired and his supplication falls before the Omnipresent One, whether he lengthens or shortens^{2"} [his prayers] so long as he directs his heart (BT *Berachot* 5b) with his supplications, for better to say little with intention than much without intention.^{1"}

14. Now, he should think to do all of his deeds for the sake of Heaven. And he should, as much as he is able, go by the way of the sages. But let him be humble.

15. Let him not get out of bed naked but only sit up. As Rabbi Yossi explained, "In all my life the inside of my tunic did not see the beams of my house."^{7"} Instead, let him take his undershirt and put his head and arms in it, so that when he gets up he will be covered. And he should not say, "Why, here I am in the inner rooms of a dark house, who will see me and who will know it is me?"^{8"} for the whole earth is full of His glory. Before Him, the darkness is like light.^{1"}

16. Now he should put on his clothes. He should have a tallit katan^{1"} and

let him put it on underneath his outer garments^{n"b} for the crux of the commandment of wearing fringes is always remembering when getting dressed.^{u"b} Because the commandment was given for remembering, and so that a man should not turn away after the stubbornness of his heart or after the gaze of his eyes which cause his body to sin. But this way will not be found unless he should go on the way in which the naked things ⁿ are found.^{N"n}

17. Therefore let him dress himself immediately without a blessing if he has not washed his hands. But it is good to be strict to wash his hands first^{2"n} and to bless after he has done it.^{1"n}

18. Now it is necessary to wrap himself in a tallit^{7"n} in a standing position.

19. And it is good for that same tallit katan to be a kind of cloak^{n"n} for there is no shaking with this.^{1"n}

20. Now let him put on his right shoe first and the left one afterwards but tie the left one [first] and afterwards the right, as our rabbis said, "Awe of heaven coming out of all of them," to fulfill the words of the Mishnah and

the words of R. Yochanan: just as his prayers, thus his shoes: just as his prayers on the left, so his shoes on the left.¹⁷ⁿ

21. And as soon as he gets up to walk on the road he should bend his height and he should cover his head for the *shekhinah*¹⁷ⁿ is above his head.

22. And therefore it is correct to cover his head and not to go bareheaded.

23. Now, let a man go and let him take care of his needs¹⁷ⁿ in the bathroom.¹

24. And there he should be modest.^{18a} He should not expose himself but for a hands-breadth in front of him and two hands-breadths behind him. And for a woman, one hands-breadth behind her and in front of her, nothing.^{2a}

25. He should not urinate standing up in case there be sprinkles splashing upon his legs and he should appear like one whose urinary canal is mutilated. Rather, let him stand in a high place or urinate in dust. But if he does urinate standing up he should take care lest he take hold of the

membrum virile – rather, [he should hold it] from the corona on down the lower side^א even if he be married.^ז For the punishment for it^ז is so great as to destroy the world.^י He must strengthen himself and sanctify himself, even in what is permitted to him. And thus our holy Rabbi: in all his days he did not put his hand under his belt.^י

26. When he sits to relieve himself he shall sit and uncover and cover and stand.

27. But he should not strain^נ himself hard in case he should tear the glands of the rectum and be in danger.

28. He should wipe off with the left (hand) but not with the right because he points out the tropes of the Torah and eats with it.

29. He should inspect himself very well afterwards for his guts and his bowels need to bless the Creator always, as is said,^ו “Bless the ETERNAL, O my soul, and all my innards His holy name,” (Ps. 103:1). It is not fitting to bring a belly full of excrement before the Holy One, Blessed be He, Master of the Universe, to bless Him.^ז

30. Let him take care lest he soil his clothes, whether with urine or with excrement.

31. If he can, he should have two pairs of pants: one that he wears at the time of prayer only for the sake of being the most clean when praying, but if he cannot, he should be careful not to soil his^{נ"ד} [pants].

32. He should always wash them to take away the stains of filth from off of them.

XX.

33. He should wash his hands completely.^{נ"ד} with water if he has it.

He should wash them exceedingly well and recite the *al netilat yadayim*, "concerning the washing of the hands" blessing over them.^{נ"ד}

34. He should wait until prayer to recite the *asher yatzar* blessing, but if he does say *asher yatzar* he should also say the blessing that begins *elohai neshamah* with it^{נ"ד} for it is dependent upon it^{נ"ד} and therefore it does not begin with *baruch* ("blessed be") so at the time of praying he should begin, "...who has given the rooster knowledge..."

35. Or then he should^ו go back and repeat *asher yatzar*.^ו

36. He should recite the *...al netilat yadayim* blessing when he dries his hands, not when he washes them.

XXIII.

37. **Then he should immediately^ו** recite the “...about the mitzvah of fringes” blessing on the Tallit which he put on if he did not bless when he wrapped himself.

38. But every time that he wraps himself he needs to recite the blessing.

XXIV

39. Then afterwards he should lay the arm-tefillin^ו on the left arm above the part that they call the elbow in the common tongue,^ו adjusted slightly toward the heart and recite the blessing, “...to lay tefillin.” After that he should put on the head-tefillin next to the brain^ו and recite the “...about the commandment of tefillin” blessing.

40. He should not speak between the arm-tefillin and the head-tefillin; if one chats between the tefillin he should go back and bless over the head-

piece twice, "...to lay..." and "...about the mitzvah of..." א"י

41. He should always handle the arm-tefillin first and the head-tefillin afterwards so that he shall be careful to be clean^{א"י} for tefillin require a clean body that shall not fart in them and shall not sleep in them.^{ט"י}

42. And he needs to bless when he handles them for a long time after putting them on, as it is established^{נ"י} according to the Rabbis in the name of R. Ashi: "every time I handled (them) I blessed (them)."^{י"י}

43. But according to^{י"י} my teacher R. Shmuel bar Shneur^{נ"י} I heard that one does not need to bless on account of handling except when they are taken out from their place and he returns them to their place.

44. Now, with regard to the matter of sleep there are three parts to the matter: When they are on his head he may nap but not sleep.^{ט"י}

45. But when they are held in his hand he may not sleep or nap in case they fall from his hand.

46. Now if he puts them on where he lies down let him spread a blanket

over them and sleep. And in them he may sleep [something] between a nap and a full sleep.⁹

47. When he goes to the bathroom he takes them off outside the four cubits [of the bathroom] or winds them up and sets them down in a vessel inside a vessel in his pocket next to his heart.

48. **Then he should go** to the synagogue. And when he comes close to the synagogue he should quicken his steps, as is written, "In the house of God let us walk in excitement." (Ps. 55:15)^{א"ג}

49. But he should check his shoes in case they are filthy or soiled as [King] Solomon said in his Wisdom: "Guard your foot when you go to the house of God." (Ecc., 4:16)

51. He should come to the synagogue and say when he enters, "As for me, in your great love I shall come to your house, I shall bow down to your holy temple in fear of You," and he should sit in his seat. (Ps. 5:8)^{ג"ד}

52. If he has another tallis he should cover himself in it and recite the blessing, "...to wrap oneself in *tzitzit*."^{א"ד}

53. Then he should sit and not open his mouth until he pauses a little and answers in his heart: Before Whom he stands and Who is the One hearing his words. And thus he will be seized by^{וְיָ} trembling, fear, sweating, and feeling awestruck.

54. Now let him begin his prayer in the [proper] order, [it does not matter whether] one that lengthens or one that shortens,^{וְיָ} only that [so long as] he directs his heart to heaven.^{וְיָ}

55. He should prepare his clothes, as is said, (Amos 4:12) “Prepare to meet your God, Israel.”

56. **And when he prays^{וְיָ}** he should not raise his voice in his prayer.

57. But he should speak only loud enough so that his own ears hear what comes out of his mouth.

XXX.

58. He should clearly enunciate^{וְיָ} each and every letter. He should not swallow them.^{וְיָ} (XXI) Also he should enunciate the end of the words to separate them from the word next to it in case he stumbles over (Ps. 96:3)

“tell of His glory among the gentiles...”^א (Ps. 147:12) “... praises of Jersusalem...”^{אב} And so it is with each and every “ et, ve'otoh, ve'otah.”^ב that is next to a [letter] mem:^א [one] needs to separate them, this one from that one, and so with “ [adonai] elocheichem emet” and [such] as come out with these.^א

59. He should not be one who lengthens his prayer too much in public in case they should think him a show-off or a scoffer.^א

60. **When he recites**^א the Sh'ma he should be very careful to utter with his lips and hear with his ears all 248 letters that are in it.

61. But he must allow an interval between words that may easily run into one another (BT, Berachot 15b). According to the words of our Rabbis, peace be upon them, “with all of your heart” and “upon your heart” and [such] as come out with them.

62. And with each and every one of the three [divine] names that are in the first line^א he should them them until he thinks [of] past, present, and future but he should not lengthen the aleph ("one").

63. And he should not hurry the [letter] chet [in the word echad] as if to read it with a chataf.^{נ"י}

64. And he should lengthen the [letter] dalet [in the word echad] until he considers in his heart that the Creator of the world is king above and below, in heaven and on earth, and the four winds of the world, from east and the west, north and south, and the great depth, and the 248 limbs that are in him.

65. But if he just cannot direct his heart so much (have so much kavvanah) let him direct himself to Hashem, who is now our God, in the future to be one.^{י"ז}

66. And each time he mentions the Specific Name^פ let him think on it the meaning of its reading: that He is Lord of all.

67. [When he recites] "With all your heart," he will need [to meditate] on two [things]:^{נ"ד} the good appetite and the evil appetite. "And with all your soul," [is] even taking your soul.^{נ"ה} "And with all your might," [means] Whatever measure that He measured out for you (M. Berachot, 9:5. BT,

Berachot 54a).^{א"פ}

68. [At] "Which I command you today," let him pause and consider, "today they were commanded to me."

69. "Upon your heart," thus far, the intention of the heart and the crux of the acceptance of the Yoke of the kingdom of heaven, and even when walking on the road, being directed until he arrives at "upon your heart."

70. But even from the first verse, he has fulfilled his obligation.^{ת"פ}

71. From here on he should read according to his usual way with as much intention as he can.

72. And for when he arrives at "bind them for a sign upon your hand" he should touch the arm-tefillin and "for totafot between your eyes," he should touch that of the head.

73. And when he comes to "and look at it" he should look at his tzitzit .

74. Plus, he should enunciate [the letter] zayin in [the word] Tizkaru ("you shall remember");^{ה"פ}

75. **and he should not**^{י"פ} wink^{י"פ} nor gesticulate with his lips^{ה"פ} or one

who rubs his legs^{ו"פ} or one who points with his fingers. For anyone who does these is an abomination of the LORD.^{ו"פ}

76. Now, one who sits in prayer should not lean on [something] behind him, nor shall he lean to his sides in the manner of a proud person. Rather, he should sit with his head bowed so that he should not see the face of the person sitting in front of him beyond his four cubits. And his arms aligned with the body, with hands crossed over the waist.

77. And his two hands [should be] under his clothes, the right over the left in front of his navel and he should not stretch his legs but rather sit upright upon his "sit" bones in order that he should be more trembling and fearful.

78. Then he should shake his body [like a lulav]^{נ"פ} to fulfill the verse, "all my bones shall say, LORD..." (Ps. 35:10).^{נ"פ}

79. When he stands up to pray he should stand with his legs next to one another.

80. He should bow his head.

81. Let him press his elbows into his body until his belt and let him place his hands below his clothing, the right over the left.

82. He makes seven bows. He shall bend at the beginning and end of the Avot [section of the Amidah].

83. He should bow quickly at "you are blessed" and he should straighten up slowly at the divine] Name;^{א"פ} he should bow at the beginning and the end of the modim (thanksgiving section of the Amidah) and no more in the eighteen [benedictions of the Amidah].

84. But^{ת"פ} when he takes three steps he gives peace beginning with the left, to the right and bows, before him and bows.^{י"ט}

85. The bow should be as the sages said, until all the vertebrae in the spine^{ר"ט} shall protrude^{ר"פ} until he is able to see an *isar*^{ר"פ} of flesh opposite his heart -- now this is flesh the width of an *isar* between the part of the spine opposite the heart. And when the person straightens, [it] disappears and is not seen.^{ט"ז} And when he bows, the vertebrae of the spine separate themselves and the same flesh reappears.

86. He should not immediately return to his place lest he be thought like a dog returning to its vomit.^{ג"ק}

87. He should not spit during his prayer.^{נ"ק} But if he is spat upon, he hides the spittle in his cloak.^{ב"ק}

88. He should not even belch^{ג"ק} or yawn,^{ד"ק} but if he does yawn he puts his hand upon his chin or over his mouth.^{ה"ק}

89. He should not hold anything at all in his hand, for he should be afraid lest it fall from his hand and he will not be deliberate [in his prayer].^{ו"ק}

90. Neither in front of nor behind his master shall he pray.

91. **He should offer praise [in] his prayer.**^{ז"ק}

92. But he should not make it fixed like the person who says, "it is a fixed law upon me every day, the obligation to say such and such prayers^{ח"ק} lies upon me," but rather let him make [them] supplications before the Omnipresent One.^{ט"ק}

93. Let him not contemplate his prayer, saying, "I have prayed so much with intentionality, it is worthy to be accepted, for it is one of three things

mentioned [in connection with] the sins of a person^{ל"פ} for they^{ל"פ} accuse him about them^{ל"פ}, saying, "Is it worthy that such a prayer should be accepted, and has he not done such and such?" But let him think in his heart that he really should have stood much longer in prayer, perhaps one of his small[er] sins would be forgiven, and let him remember that is he is [but] flesh [and blood] breath leaving and not returning.

94. And what gain is there for him to boast about his deeds? Should he not be on guard for such [as this]? But if his heart must grow proud, let him think about^{ל"פ} great people of the world that fell away and passed away from the world but which did a thousand times more good than he.

95. **Now, while he is still** in the synagogue, let him not speak a profane word^{ל"פ} with a person, especially not^{ל"פ} during the reading of the Torah.

96. But if some people sat by him talking intentionally^{ל"פ} let him shake his lips in disdain^{ל"פ} and make himself quiet as when he prays. But he let him not lord over [them], saying, "it is not I who is talking," for every time one is haughty he takes away a little bit of his reward.^{ל"פ}

97. Now let him respond "amen" to each and every blessing^{ט"ק} For the one who responds "amen" is greater than the one who says the blessing and the gates of paradise open for him.

98. [At] "may His great name be blessed..."^{מ"ק} let him respond with all his ability with his mouth and with all his concentration.^{מ"ק}

99. And he should not leave the synagogue during the reading of the Torah if not between a man and his fellow.^{מ"ק}

100. **As long as**^{מ"ק} a man is busy speaking of the *Shekhinah*^{מ"ק} between the time of prayer and the time of the grace after meals, he shall not be plagued.^{מ"ק}

101. Except in his hands^{מ"ק} up to the forearm,^{מ"ק} or in his neck as far as the shirt, but not in his legs, and not in all the rest of his flesh or his feet. But if he is plagued let him wash his hands or rub them^{מ"ק} with dust [or with pebbles]^{ט"ק} or with [wood] chips.^{מ"ק}

102. But if he needs to scratch, let him scratch over his undershirt; and he must not touch neither a cavity nor the hair of the arm-pit nor the area

of the genitals.^{א"פ} But if he does touch [them] he should wash his hands or rub them with dust, pebbles, or wood-chips.^{ב"פ}

103. Now if at the time of prayer, a hands-breadth is exposed -- even to his wife^{א"פ} -- of genital area, then it is forbidden to recite *shema* or to pray or look upon it.^{ד"פ}

104. **Then he goes**^{ה"פ} out from the synagogue humbly and in a bowing manner;^{י"פ} he says, "Lead me, O LORD, in thy righteousness..." (Ps. 5:9), then he goes.^{י"פ}

105. But when he goes on his way,^{נ"פ} he should not bend too much.^{ט"פ} And he should not lower his scarf over his eyes lest he be thought a mockery.

106. Nor should he walk with proud carriage^{פ"פ} for one who walks at his full stature is like one who suspends the fear [of heaven] from upon him. But rather he should walk in an average manner, not erect but not too bent. Rather^{נ"פ} so that he should not look one who comes in front of him in the face.

107. Let him lower his eyes so that he should not look his fellow right in the eye.

108. And if he should come in contact with a thing of nakedness such as a woman, whether Jewish or gentile^{א"ד}, whether married or single, whether big or small, he should close his eyes or turn his face^{א"ד} aside so that he shall not see her. And so said the sage, "You have no such barrier^{א"ד} faced with of sexual desire as the closing of the eye."

109. And the same if he should come in contact with and boar and a sow or a dog and a bitch^{א"ד} or any animal in intercourse^{א"ד} with each other^{א"ד} -- he must not look upon them.

110. And he should be the first to greet every man,^{א"ד} even a gentile^{א"ד} so that he should be beloved and precious to [God's] creatures.

111. But he should not greet a woman, so that he may return to his home and family in peace.^{א"ד}

112. Then he should take off his tefillin, and put them in the bag, the hand-piece on top of the head-piece.

113. He should take off the head-piece first, and the hand-piece second, then he should take off his pants and put on other ones.^{א"ע}

114. And it would be good for him to learn [some Torah] immediately, since it is written, "they go from strength to strength," (Ps. 84:8),^{ב"ע} immediately, before he goes out to his business.

115. **But if**^{א"ע} he be a weak man and accustomed to breakfast, let him eat immediately.

116. But he should wash his hands^{ט"ע} first with a lot of water. At the very least he should wash with a quarter-log^{ה"ע} of water.^{י"ע}

117. Let him pour water over his hands three times.^{י"ע}

118. And let him rub them^{פ"ע} well, so that there should be no barrier^{ז"ע} for any barrier to immersion [in a mikveh] is a barrier to [ritual] handwashing.

119. He should raise them in the washing so that the first waters do not drip down^{ז"ע} and ritually impurify his hands.

120. Then let him dry them very well.

121. Now he blesses *hamotzi* over the bread, but he must leave an interval between each and every letter.^{נ"פ}

122. And everything from this world that he may enjoy, whether in fruits^{י"פ} or in scent or in eating or any other thing that he may enjoy, it is forbidden to enjoy without a blessing. And let him bless every thing with the blessing that was said by our Rabbis before it and after it, may peace be upon them.

123. Now, if he has no expert [in blessings] let him go to an expert to learn and not make himself like a [dumb] animal.^{י"פ} But if he does not find an expert he goes and leaves his enjoyment of it. And he shall not enjoy any thing until he knows how to bless its Creator over it according to the law.^{י"פ}

124. Now when he blesses let him direct his heart to bless the Creator and not as a thing that is a habit in the mouth of a man to come out without [proper] intention. And so too with the blessing over a mitzvah.^{י"פ} And any deed that a person may do, let him do^{י"פ} things for

the sake of doing them^{ר"ב} and not as a commandment trained by people and an ancestral custom.^{נ"פ}

125. He should have excellent manners when he eats.

126. And after he finishes^{ב"פ} his meal he should recite the blessing of the food.^{א"פ}

127. Afterwards, let him drink water or wine to complete one hundred blessings in a day.^{נ"א}

128. And all [of these blessings] for the sake of heaven.^{ב"א}

129. **Now, before**^{א"פ} he goes to his work, let him learn one verse [of Torah] or one law to fulfill the mitzvah of "you shall meditate on it day and night." (Josh. 1:8).

130. At the same time let him learn with musing of the heart. And let his ears and his eyes be open to what his lips bring forth.

131. Let him not break off from his study for idle things. For even saying, "How beautiful is this tree," or "How beautiful is that field," in which there is a excellent thing^{ט"א} such that one would recite, "Blessed is

the One who has such in His world," over it, why, this one is liable for the death-penalty.^{נ"צ} (Avot, 3:7)^{י"צ} How much the more so for profane chatter, upon which all words of sin hang.

132. And one who chatters on them transgresses both a negative and a positive commandment.^{י"צ} The positive commandment to "speak upon them,"^{נ"צ} (Deut. 6:7) not of other things. And the negative [commandment] comes from the positive [commandment]: what it says to do, do [and what it says not to do, do not do].^{נ"צ} And the negative, "all such things are wearisome; no man can ever state them" (Ecclesiastes, 1:8).^י Moreover, everyone who does break off from words of Torah are obligated^{נ"י} to engage in them. And about those who break off [from Torah] it is said, "They cut up mallows by the bushes, and roots of broom for warmth" (Job, 30:4).^{י"י} And our sages of blessed memory said, all those who break off from words of Torah to engage in idle chatter,^{י"י} They feed them fiery coals in *Geihinnom*.^{י"י}

133. **After**^{י"י} this, he should go to his business, for it is good to earn a

living:י"י no one can serve the Creator if he is busy begging for his meals.י"י
And thus said [King] David: "Happy is everyone who fears the LORD;
who walks in his ways. For you shall eat the labor of your hands." (Ps.
128:1-2).י"י

134. Now his business shall be conducted faithfully,
135. and he should keep away from lying words
136. or from bad companyי"י
137. or an assembly of scoffers.י"י But if he must sit with them: in case
they mock and make light of himי"י and he should appear as one who
puffs himself upי"י let him not interrupt their words or replyי"י to them
except with shortness of breathי"י and let him get up as immediately as he
is able.
138. Let him take careי"י not to treat his fellow overbearinglyי"י
neither with words, all the more so with money.
139. Even his business with the gentileי"י should be with faith, lest he
desecrate the name of Heaven and the Torah of Israel be despised by his

hand.^{ח"י}

140. But if he should hear evil reports^{ט"י} about a man,^{ג"י} he should not believe them, for it may be that they are of his enemies; rather act like he believes without actually believing.

141. Now, if a person should curse him or revile him, he should not reply anything at all, but let him submit to humiliation and not humiliate.

142. Neither let him be quick to go out to quarrel.

143. He should not stay with people whispering^{א"י} together.

144. Nor should he give evil reports about anyone, even his enemy.

145. And let him not hate in his heart,^{ג"י} except what the Omnipresent One hates.^{א"י}

146. Every^{א"י} business dealing of his^{ה"י} should be^{א"י} for the sake of Heaven.

147. When he returns from his business, he should not sit idly, for what [does it do] for a man to be sitting idly? does not laziness bring him into the hands of stupefaction and impure fancies? whereas there is no end

[to the reward] of learning 'Torah.^{ר"ב}

148. **Now, if**^{ר"ב} guests should come to his house, he should welcome them with a cheerful countenance.^{ר"ט}

149. And as soon as they come he should set bread before them to eat^{ל"ר} for sometimes a poor person may come who has not eaten but is ashamed to ask.^{ר"א}

150. Now let him give them his bread and his water and what he might eat to brighten their faces.^{ר"ב} But even if there should be sorrow and worry in his heart^{ר"ב} let him warm his heart in front of them,^{ר"ד}

151. and put them at rest with his words, and be for them^{ר"ה} a restorer of the soul.

152. And even if he may have a thousand servants, he should serve them himself. Who do we have as great as Abraham who served the messengers [of the Lord]^{ר"ו} but had many manservants and maidservants, as it is said, "and all his homeborn slaves, and all those he had bought" (Gen. 17:23).^{ר"ז} And despite that they appeared like Arabs^{ר"ח} according to

our Rabbis of blessed memory:^{ט"ו} and with everything that Abraham did by himself, the Holy One Blessed Be He repaid on his behalf to Israel in His dignity and Himself.^{נ"ו}

153. He should not recount before them, "such and such happened^{א"מ} to me," from some of his troubles,^{ב"מ} for these^{ג"מ} words shatter their spirits, appearing to them that for their sake he says so and that he hardly has any money in his purse.^{ד"מ}

154. But let him honor them as his lords. And so we find with Abraham, who called them "my lords," (Gen. 18:3). And greater was welcoming them than receiving the face of the Shekhinah.^{ה"מ}

155. And at meal-time, he should show himself as one who grieves^{ו"מ} that he is not able to prepare more for them.^{ז"מ} And so it says,^{ח"מ} "if you draw out your soul to the hungry," (Isa. 58:10).^{ט"מ} Therefore say to him^{י"מ} "I am dying that I have no more to give you."^{יא"מ}

156. So if they should stay with him, he should lay them down in the best of his beds, for it is greater to rest the weary than to be well-rested.^{יב"מ}

And giving [his guest] rest makes more rest^{א"י} for him than to feed him or slake his thirst.^{ת"י} And it comes back to him in the next world.^{ה"י}

157. And when they leave he should accompany them.

158. He should give them a bit of provision for the road^{ל"י}, for "a man will transgress for a piece of bread," (Prov. 28:21).^{י"י} For since Jonathan did not give David a piece of bread when he parted from him the thing caused the priests of Nov to be killed^{נ"י}, eighty-five men who wore the linen Ephod.^{ט"י} And you shall surely press [gifts] upon them according to the donation of your hand.^{פ"י}

159. **Now, if**^{א"י} you have the opportunity to do a *mitzvah*^{ב"י} make haste^{א"י} to do it and do not be relaxed about it.^{י"י} For caution brings one into zeal, cleanliness, separation, purity, holiness, fear of sin, piety, and humility.^{ה"י}

160. **Be**^{י"י} cautious with the honor of the sages. If a sage should come to your home, welcome him with honor and honor him.

161. If there is a groom in the city, go outfit him^{י"י} and rejoice with

him, for one who rejoices with him merits seeing the redemption of Jerusalem.^{ה"ס}

162. If there is a death in the city, attend to the dead^{ט"ו} and mourn him. Even in a middling aspect^{נ"ו} for it does not honor him^{נ"ו} to tell beyond what he had, and silence is beautiful. Only those good characteristics which you know that he had you shall tell and you shall escort him.^{ב"ע}

163. If there is a circumcision [to be done]^{נ"ו} in the city, attend to him^{נ"ו} and be as one who assists in the *mitzvah*,^{ה"ע} for the reward of the one who assists is as great as of the one who does the *mitzvah*.^{נ"ו}

164. If your fellows are in distress be distressed in their distress.^{נ"ו}

165. Do not rejoice in their downfall, but be happy at their good fortune.^{ה"ע}

166. Moreover, if you have heard of the distress of Jews^{ט"ו} far away, groan and pray^{נ"ו} for them,^{נ"ו} and just as much for those near by.^{ב"ע}

167. Bless the Rock^{נ"ו} [of Israel] over everything that comes, over the

good and over the bad, rejoice in suffering^{וְפֶ} and consider everything for good, with each and every measure that He measures out for you. And this is^{וְפֶ} "and with all your might." (Deut. 6:5).^{וְפֶ} And do not be contumacious in suffering,^{וְפֶ} but consider^{וְפֶ} it all for the good, and say, "Whatever the Merciful One does is for good."^{וְפֶ}

168. **Keep away^{וְפֶ}** from vows, for on account of broken vows children die and a man's wife dies.^{וְפֶ}

169. And from oaths.^{וְפֶ}

170. And from anger, for anyone that becomes angry mixes up his reason with his spirit, and will not place himself in the love of the Creator. And so our Rabbis said, "do not get hot and you will not sin" (BT, Berachot 29b). And in several places [King] Solomon said in his wisdom, "remove anger from your heart," (Eccl. 11:10), "for anger rests in the bosom of fools" (Eccl. 7:9). Nothing will come to the hand of a quarrelsome person but his irritability. And even with Moses our Teacher, who was the greatest of the sages and the prophets, whenever he was

under the influence of anger he came under the influence of mistaken judgment.^{א"צ}

171. Even if someone treats you inappropriately, do not lose your temper. But learn from Hillel the modest one,^{ה"צ} of blessed memory.^{ה"צ}

172. The same goes for fear inside his home: it is a mitzvah to show himself like one who can get angry but whose mind is settled.^{א"צ} But he should not develop additional fear, but only a moderate amount.^{ה"צ}

173. He should not smash dishes^{ה"צ} in his anger. He should not destroy anything at all.^{ה"צ}

174. Let him bend his inclination from anything which he may enjoy, even from idle chatter, for what gain is there in needless words? This is nothing but increasing liability for negligence.^ש

175. **Be** beloved to your brothers and to your fellows.^{א"ש}

176. You shall not even lie down at night if you have a quarrel with a person. But go and appease him until you both reconcile. But even if he has sinned against you, seek reconciliation from him. Do not say, "see,"^{א"ש}

he has sinned against me, it is up to him to reconcile with me," bend your inclination and go to him, so that your heart shall not grow proud and you shall be abominable in the eyes of^{א"ש} the Creator. As it is said, "Every proud heart is an abomination to the LORD," (Prov. 16:5).^{ט"ש}

177. **Be especially**^{נ"ש} careful not to lie, even in a words of a rhetorical phrase, for there is desecration of the [divine] Name in speech. And also not to be rewarded in a lie, for the gain will be offset by the loss, since the four classes of those who will not receive the face of the Shekhinah: the class of liars, the class of hypocrites,^{י"ש} the class of scoffers and the class of slanderers. And such is the punishment of the liar, that even if he speaks the truth, no one believes him (BT, Sanhedrin, 89b). And anyone who repeats his speech is as if he were an idol-worshipper (Ibid., 92a). As is written in this case: "I shall seem to him a deceiver," (Gen. 27:12).^{ר"ש} [Regarding] anyone who changes his words [is written]: "They are vanity, the work of delusion," (Jer. 10:15).

178. Now take care to avoid scoffing, for it is the second of the

transgressions. For it transgresses^{נ"ש} against the fear [of Heaven]. And it accustoms a person to transgress. Every one who speaks frivolously falls into the Valley of Death.^{ט"ש}

179. And that he not be hypocritical.^{ש"ש} "For a hypocrite shall not come before Him." (Job 13:16)^{ק"ש}

180. And that he not tell slander,^{ב"ש} for everything has a cure but slander.^{ג"ש}

181. And that he not listen to it, as is said, "you must not carry false rumors." (Exod. 23:1).^{ד"ש}

182. **And one should keep away** from honor, but honor every person. ^{שט"ו}

183. You shall turn away from your [own] characteristics.^{שט"ז}

184. Judge everyone in the scale of merit, for the sake that in Heaven they shall overlook your sins and judge you in the scale of merit.^{ש"י}

185. **If**^{נ"ש} you are with people that you are obligated to honor such as your father and your mother honor them and be fearful of them.^{ש"ט}

186. And you shall not sit in their place.^{ש"כ}

187. And you shall not contradict^{שכ"נ} their words, if they say something, even if you know that it is not^{שכ"ג} so. Do not say, "it was not so."^{שכ"ג}

188. And if they have a word with a person, do not compromise between them.^{שכ"ד}

189. Do not interrupt them, for even one who interrupts his fellow is called a fool.^{שכ"ה}

190. The rule of the matter: everything that might be attached to their honor should be attached^{שכ"ו} and not to his.^{שכ"ז}

191. One must be very careful with their honor, for their honor is compared to the honor of the One Who Is Everywhere, and one who honors them is as if he honors the One Who Is Everywhere, but one who causes them pain is as if he pains himself.^{שכ"ח}

192. Further, he is obligated to feed them, give them drink, dress them, bring them in and take them out.

193. But if he does not have [anything for them] let him go knock on the doorways of people's homes and beg^{שכ"ט} and give [the alms] to them.

194. And whatever he may do for them, let it be by way of honoring them. For one [person] may feed his father pheasant^{ש"ש} and drive him out of the world^{של"א} but someone else may make his father grind in the mill and bring him into everlasting life in the world-to-come (BT, Kiddushin 31a).^{של"ב}

195. If his father transgressed the words of the Torah, he must not say to him, "Father, you have transgressed the words of the Torah," but rather he says to him, "the verse is written in the Torah like so." And he shall understand on his own and he shall not be disgraced.^{של"ג}

196. And he should not^{של"ד} speak of their deeds in any matter, even if he throws his money-bag into the sea or into the fire in front of him, do not rebuke him.^{של"ה}

197. But if he hears a person speaking about them improperly, blunt his teeth^{של"ו} and say to him, "you are telling a lie." But there is no striking

his fellow over such. But even silence is appropriate in a place where the parents are not dishonored. As in the case where he knows if he shall protest, then [the other] shall add; the dignity of the parents would not be served by a reply.

198. And their^{ל"ה} will is their honor.^{ל"ה}

199. And they that wipe out their honor^{ל"ה} -- their honor is wiped out.^{ל"ה}

200. And be^{ל"ה} in awe of the sages, as Rabbi Akiva expounded (BT Pesachim 22a) on the verse "you shall fear the LORD your God," (Deut. 6:13) including the disciples of the sages.

201. Cleave unto them and their ways of the good.^{ל"ה}

202. And stand up before them, even before elders that are not sages^{ל"ה} and nullify your will before their will.^{ל"ה}

203. And honor your elder brother. And the brother of your father. And the brother of your mother. And the husband of your mother. And the wife of your father.^{ל"ה} For on all of them the sages of blessed

memory^{י"מ} expounded: (B'1, Ketubot 103a) from the verse, "Honor your father and your mother," (Exod. 20:12).^{י"מ}

204. **Do not** seek out^{י"מ} a gathering of ignoramuses or scoffers because from them you shall not learn wisdom but only empty words and scoffing.^{י"מ}

205. But seek out the sages because from them you shall learn wisdom.
^{י"מ}

206. And do not be contemptuous of the words of your brother, and do not mock any^{י"מ} person.^{י"מ}

207. **Do not**^{י"מ} withhold good from one who deserves it (Prov. 3:27).^{י"מ} If a person asks you for a favor or for a mitzvah, do not refuse to do it. But if you have no knowledge about the matter, say to him "do according to your wisdom."

208. Be accustomed to giving as much *tzedakah* as you can at the very least^{י"מ} discipline yourself to ransom your soul.^{י"מ} A fixed law: every week a *pruta* or a half.^{י"מ} For even^{י"מ} a poor person who is supported from

tzedakah must give *tzedakah*.^{ט"ז}

209. Now, when you give to the poor, give in secret, for "a gift in secret averts anger," (Prov. 21:14).^{ט"ז}

210. And your poor people take precedence.^{נ"ט}

211. And do not close your hand^{כ"ט} from lending to^{ל"ט} the poor at their most urgent time. For greater is the one who lends^{ט"ז} than the one who gives *tzedakah*, and his righteousness endures forever. For he does not lose the principal, and he should consider for how many gentiles^{ה"ט} he lends without interest.^{י"ט}

212. But if it should be difficult in his eyes to lend without collateral, let him lend with collateral and set for him a time to pay it back.^{י"ט} But during the term of the loan he is not to call upon him to do his labor or any thing if he will not pay him his complete salary, since it would be seen as interest.^{נ"ט}

213. **And in tithes,**^{ט"ט} do not let your hand be lax from removing what is appropriate. How? From everything that he profits, whether to

teach,^{ש"ו} whether to write, whether to do labor, or even if he should find a finding, or if they gave it to him as a gift, or anything that may come to be^{ש"ו} whether money, or money's value,^{ש"ו} from everything let him set aside the tithe, for this thing has no value, since everything which the Creator forbids to try him in any case, He permits in tithing.^{ש"ו} (BT, *Ta'anit* 9a).

214. **Do not** deceive [God's] creations, even gentiles.^{ש"ו} Do not hustle^{ש"ו} your fellow too much.^{ש"ו} And do not say to him, "I have done this thing for you," if you did not do it for him. But if he should err and it should seem that for him you have done it, there is no need to tell him, "I did not do it for your sake," for he has erred on his own and this is not deception. The rule of the matter is: all forms^{ש"ו} of deception are forbidden.^{ש"ו}

215. **Do not** mention the name of Heaven in vain, for anyone who takes the name of Heaven in vain should be excommunicated.^{ש"ו} (BT, *Nedarim* 7b) And not even of necessity [should one mention the Divine

Name] in a filthy place.^{ש"ב}

216. And do not swear at all, not even by the colloquial names [of God],^{ש"ב} nor even by His attributes or His deeds such as "His servants and His Ministers serving above."^{ש"ב}

217. And thus he should not swear on the Torah nor on truth, for God is called Truth: "But the LORD is a true God," (Jer. 10:10).^{ש"ב}

218. And he should not curse his fellow by the Name, nor even himself^{ש"ב} by saying, "so help me God."^{ש"ב}

219. And let no impure name^{ש"ב} be heard upon your lips like the names of the Sodomites,^{ש"ב} may they be uprooted and destroyed!^{ש"ב} But when you must mention them in front of the gentiles^{ש"ב} speak in an undertone and with solemnity.^{ש"ב}

220. And any lascivious talk^{ש"ב} or kind of sexually immoral speech shall not be heard upon your mouth, such as mentioning a prostitute or any obscene thing.^{ש"ב} For "the mouth of a forbidden woman is a deep pit," (Prov. 22:14).^{ש"ב} These deepen *gehinnom* for him and it is appropriate that

he should be liable for^{ל"ש} a [divine] decree of seventy years for punishment^{ל"ש} (B'T *Shabbat* 33a). And even those who hear and are silent but enjoy hearing and do not leave from there come to grief on the matter.^{ל"ש}

221. **Do not**^{ל"ש} suspect your fellow, since he may be worthy^{ל"ש} in the thing, and one who suspects the worthy is smitten with disease.^{ל"ש}

222. And do not bring yourself into suspicion, being clean from God^ל and from Israel, lest people should come to grief by your hand, since [God's] creations suspected you.^{ל"ל} Pardon all who suspect you.^{ל"ל}

223. **Do not**^{ל"ל} kill a louse or do a single loathsome thing in front of your fellow.^{ל"ל}

224. But if others do so in front of you and you were filled with loathing^{ל"ל} pardon them that they should not come to grief by your hand.^{ל"ל}

225. If you have found spittle lying on the ground, pick it up and take it away or cover it, and forgive whoever did it, in case another should come

and [it] cause him to come to grief since he shall not forgive?

226. And take care that filth shall not be found upon your clothes or fat,^{ר"ן} or any loathsome thing. For one who soils himself^{נ"ן} and is not careful with cleanliness causes the lovers of God, the [divine] creations to hate and is worthy of the death penalty.^{נ"ן} As is said, "All they who hate me love death," (Prov. 8:36). Do not read *m'sanai*, "they who hate," but rather *mas'ni'ai*, "they who cause hate."^{נ"ן} And people who see God-fearers who do not keep themselves in cleanliness say,^{נ"ן} "How many learners of Torah are filthy!" and the result is -- the Name of Heaven is desecrated by them?^{נ"ן}

227. **Do not**^{א"ן} make your soul detestable by delaying^{נ"ן} your openings. The one who delays his openings in the large and in the small transgresses two^{נ"ן} [negative commandments]: "you shall not make yourselves abominable," (Lev. 11:43) and "that He see no unclean thing in you," (Deut. 23:15).^{נ"ן}

228. You shall not say a word of soothsaying, for "Lo, there is no

augury in Jacob, no divining in Israel," (Num. 23:23).^{ר"ת} In how many places does our 'l'orah^{ר"ת} warn "there shall not be found among you...or a soothsayer," (Deut. 18:10).^{ט"ת} "You shall not practice divination or soothsaying," (Lev. 19:26).^{ז"ת} And we are not to make any sign but only what our sages of blessed memory have said.^{נ"ת} And if a person has to do a *mitzvah* such as to return to the tractate [of the Talmud] or to make his son return to the book, he should not say "I shall wait until the new moon^{ב"ת} or until Pesach," for every day and at every time it is good to begin to do *mitzvot*. And, one who does not lose his temper: they should never lose their tempers with him. But the ones who lose their tempers: the Accuser^{א"ת} stands upon their right and their left, strengthening them in their error.^{תכ"ד}

229. **Do not**^{ה"ת} elevate yourself at the expense of the degradation of your fellow.^{תכ"ו}

230. And you shall not raise your arm against any man to strike him, for the one who slaps a Jew's face is as if he slaps the face of the

Shekhinah,^{ר"נ} [as is said, "it is a snare for a man to rashly declare, 'it is holy,'" (Prov. 20:25)^{ר"נ} and his hand be cut off.^{ט"נ}] As is said, "the upraised arm is broken," (Job 38:15).^{ט"נ} And he is fitting to be buried alive, as is said, "the mighty man, who has the earth," (Job 22:8).^{נ"נ} And even when he raises his hand he is called wicked, as in "he said to the wicked one, why do you smite your fellow?" (Exod. 2:13). Therefore a person must take much care to avoid striking, if it is not his minor child or his student who he is rebuking.^{ט"נ}

231. **If** you shall rebuke your fellow do not rebuke him and put him to shame (BT *Erachin* 16b), but rebuke him in secret. Even a hundred times.

232. You shall not whiten the face of your fellow in public, for one who whitens his fellow's face, it is considered blood, spilled blood, (as) you know: the red color (of the face) disappears and the white takes its place^{ט"נ} and he has no share in the world-to-come. And it would be better for that man that he should throw himself down into a fiery furnace than to whiten his fellow's face in public. (BT *Berachot* 43b)^{ט"נ}

233. But if you have strongly rebuked a person in private a few times but he does not accept [it], it is permitted to put him to shame and whiten his face and hate him and pursue him until he does accept [it]. And anyone who is in a position to rebuke the one who commits a transgression but does not rebuke the transgressor, the transgression is on his head.^{תל"ה}
But if he does rebuke, then it saves his life.^{תל"ו}

234. **Do not** be alone with any woman, even your daughter or your sister, and even^{תל"ז} an unmarried woman, other than your wife, even if she is ritually impure [due to menstruation] and your mother.^{תל"ח}

235. Now what [does it mean to be] alone?^{תל"ט} To be (in a room) locked with a key or with a padlock,^{ת"ן} this is [being] alone as said in the Torah, "if your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom entices you in secret..." (Deut. 13:7).^{תמ"ז}

236. And even with two women.^{תמ"ח}

237. And it is good to be on guard against even sitting with one woman

in an open doorway in public.

238. Do not let your ears hear the voice of a woman singing,^{א"מ} for the voice of a woman is nakedness, her hair is nakedness, and everything that is mentioned in Song of Songs -- voice, hair, teeth, neck -- [is] nakedness.^{מ"מ}

239. And it is forbidden for him^{מ"מ} even to gaze at the little finger of a woman to derive pleasure from the sight. And anyone who pays money to a woman by counting coins from his hand to her hand in order to gaze at her,^{מ"מ} even [though] he [might] have received the Torah at Sinai like our Teacher Moses from the hand of the Holy One Blessed be He, will not be cleared from the sentence of *Gehinnom*.^{מ"מ}

240. **Always**^{מ"מ} accustom^{מ"מ} your lips (to) words of the fear of Heaven such as, "Be strong as a leopard, [" (M. Avot 5:24);^{א"מ} "The end of the matter, when all is said and done: [Fear God and keep His commandments]," (Eccl. 12:13); "And now, Israel, what does the Lord your God require of you but to fear [the Lord your God]," (Deut. 10:12); "Be very, very humble," (M. Avot 4:4). And such as come out like these,

accustom your language, and you shall not come to grief.

241. **Do not**^{א"נ} be attached to a book.^{ב"נ}

242. Nor kill a louse on the table, for it is called an altar.^{א"נ} And do not speak during the Grace after Meals.

243. Bring up^{א"נ} your sons^{ה"נ} for learning Torah and good deeds, even in their old age they will not depart from them. And teach your daughters^{א"נ} the laws of nidah and [separating] challah, prohibitions and permissions, teachings that apply to them^{א"נ} lest they feed you a forbidden thing or to the members of their families.^{ה"נ}

244. Take^{א"נ} care in [reciting] the blessing of the new moon each month at its [proper] time from when they enjoy its light until the fullness of the moon, for if Israel were to merit nothing but to greet their Father in heaven only once a month, it would be enough for them^{א"נ} (BT Sanhedrin 42a).

245. Take care with the honor due your wife, according to our sages, "he loves his wife as himself, and honors her more than himself," (BT

Yebamot 62b) for it is enough for you that she raises your children and saves you from sin. And be careful not to hurt her feelings, for her tears are frequent. Therefore her pain is immanent, for the gates of tears are not locked (BT *Bava Metz'ia* 59a).

246. Keep your secret and all the more so with another's secret. "Keep the gates of your mouth shut from her that lies in your bosom," (Micah 7:5).^{נ"ט}

247. **Enjoy**^{א"ט} the *mitzvoth*^{א"ט} to the most of your ability. And adorn the mitzvah up to one-third of the [value of the] mitzvah. For example, if he found^{ט"ט} an *etrog* for 12 prutas^{ה"ט} and he found another one more beautiful than it, he should add up to 18 prutas^{י"ט} to get the more beautiful one.^{י"ט}

248. A *mitzvah* that has no interpretation: interpret it. And let it not be a light thing in your eyes, neither the *mitzvah*, nor the transgression.^{ה"ט}

249. You shall not flee from doing a mitzvah neither for fear of monetary^{ב"ט} loss nor because of fear of physical pain.^{ז"ט} For the *mitzvah* is

worth it^{ל"ע} to protect you from all danger. And if, God forbid,^{ב"ע} some damages should befall you, the master of your labor^{ל"ע} is faithful to repay the loss that you incurred on its behalf.

250. **When you go on your**^{ל"ע} way, go without any harm being done.^{ל"ע} And take care with [reciting] the Wayfarer's Prayer, and this is it: "May it be your will"^{ל"ע}, our GOD and GOD of our fathers,^{ל"ע} that you lead us in safety and direct us in safety, and support us in peace.^{ל"ע} And that you save us from the hand of all foes and those lying in wait on the road. And may you bring us to rest to the safe harbor of our desire in peace, and may you return us to our homes in peace, for you are the One who hears prayer. Blessed are You, the ETERNAL, who hears prayer."^{ל"ע} And he must say it even if he does not want to go, except^{א"ל} if he is only going a *parasang*.^{ל"ע} [And he must say it] within walking a *parasang*.^{ל"ע} And the same if he forgot to say it and remembered after walking more than a *parasang*, [but] he says it without the seal of the blessing.^{ל"ע}

251. If gentiles confront you^{ל"ע} do not change your manner of

speaking as if you were not a Jew.^{ה"נ} Even if they say to you, "you are a gentile," say to them "I am a Jew."

252. And do not cross the toll-collectors^{י"פ} and get arrested^{י"פ} and put your dignity and your life at risk.^{ה"נ} You shall not stand in a place of danger and rely upon a miracle, but always fear lest it cause you to sin. But remember our father Jacob, "Then Jacob was greatly afraid and distressed..." (Gen. 32:8). Do not annoy [even] a gentile child for the gentiles^{י"פ} bear grudges.^{ז"נ}

253. **Do not**^{ז"נ} be too righteous.^{ז"נ} If you see a naked woman^{ז"נ} drowning in a river, do not say, "I shall flee and I shall not look at her," or things like this.^{ז"נ} If you hear a man saying [he will] kill^{ז"נ} his fellow, do not say, "I shall not reveal him and be a talebearer." Do not stand by the blood of your neighbor,^{ז"נ} but say to the best of your ability that it is not the language of talebearing, and then your life shall be saved.

254. Do not praise a woman for her beauty in front of your fellow, lest you should make him desire her; when the verse, "you shall not covet,"

(Exod. 20:16)^{רצנ} can be read “you shall not covet” and also be read ^{נצנ}“you shall not cause coveting.”^{נצנ} Do not flirt with the women^נ in order to seize them with desire for you.^נ And do not increase conversation with them,^נ even with your wife.

Now this^נ is increase of conversation: like the one that asked of Beruriah [the wife of Rabbi Meir, a Talmudic sage]: “By which road do we go to Lod?” She said to him, “Stupid Galilean! You should have asked me, “which to Lod?!”^נ

256. Nor should he look at their dyed clothes, even those stretched out on the wall [to dry]. The rule of the matter: whatever a man^נ can do to distance himself from [women] and their business transactions^נ and their speech, he should do to distance himself. For the evil inclination is forever burning like a fire to cause man to sin.^נ Therefore a man must always be a military advisor to make war with the evil inclination.^נ

257. **Do not**^נ praise anyone in front of his enemy, since it makes him incensed against him and in the praise cause him to speak of his

shortcomings,^{י"קנ} and do not put him to shame in front of his friend.^{נ"קיי}

258. Do not censure the bargain^{ב"קיי} of your fellow in front of him, and do not praise him but rather be silent; why would you respond^{ג"קיי} and flatter?

259. Do not enter your home suddenly, and all the more so^{ד"קיי} for your neighbor's house.^{י"קט}

260. Do not advise^{ר"קט} a person according to your way, but rather give advice that is good and befitting to whomever seeks counsel with you,^{ר"קיי} for the honor of the Creator.

261. The rule of the matter: anything that is entrusted to your heart^{ח"קיי} that a person cannot distinguish for what you intend, [whether] for good or for evil, on this it is said: "You shall fear your God," (Lev. 19:14) the One who knows your thoughts.

262. **Do not**^{ט"קיי} call any man by his attribute^{ב"קנ}, even [if] he is not in front of you, or even^{נ"קנ} to say [it] to a[nother] person so that he may be able to recognize him. Rather push yourself after [what] that person [is

really about] until he can recognize him.^{תקכ"ב}

263. Do not call any one^{תקכ"ג} by the name of any disgraceful thing; it is forbidden to call even a child by any loathsome or repulsive^{תקכ"ד} name in a joking manner^{תקכ"ה} for they are all clean and holy.

264. And do not praise any gentile^{תקכ"ו} neither by grace, nor by beauty, but rather^{תקכ"ז} by his deeds. And when you see a gentile doing good, or righteousness, or dealing faithfully -- worry! for grace for the nations of the world is sin for Israel. And do not give them the benefit of the doubt^{תקכ"ח} (except in front of them for the sake of peace).^{תקכ"ט}

265. Now: do not give ink to gentile scribes^{תקכ"י} who write the Names of impurity and its nullities^{תקכ"כ} for it is forbidden to support the hands of transgressors.^{תקכ"ג}

266. **Be on guard against**^{תקכ"ד} causing pain to animals,^{תקכ"ה} whether beast or fowl, and all the more so^{תקכ"ו} not to cause pain to a person, since he is made in the image of the Omnipresent One.^{תקכ"ז}

267. If you want to hire workers and you have found poor ones, let

them be as members of your own family. And you shall surely not disdain them; you shall only command them in a manner of respect; and pay them their wages in full, neither shall you press them in saying, "go and come back" ^{תקל"ז} for there are many negative [commandments] ^{תקל"ח} about the matter ^{תקל"ט} and to it He may take his life in payment. ^{תק"מ}

268. **Do not** ^{תקמ"א} sit among the standing nor stand among the sitting; do not sleep among the waking nor be awake among the sleeping. Do not rejoice among the sorrowful nor be sorrowful among those who rejoice. The rule of the matter: a person should not differ from the custom; however, all will be for good and fear of heaven ^{תקמ"ב} if one should see scoffers, he shall not join in their scoffery. ^{תקמ"ג}

269. **Do not** ^{תקמ"ד} be glorified by ^{תקמ"ה} any thing that you have done.

270. Do not even stand in a place where there is superior rank ^{תקמ"ו} lest your heart grow haughty.

271. Now if you hear that people have praised you, worry and apologize about the matter. ^{תקמ"ז}

272. Do not separate yourself from the community, for you shall not receive a reward with them.^{תקמ"ח} And if you separate, the two accompanying angels that every person has set their hands upon his head and say, "So-and-so, who separated from the community, shall not see the comfort of that community."^{תקמ"ט} If the community has elected you leader, do not lord it over them.^{תקנ"א}

273. And do not put fear over them that is not for the sake of heaven. And bear their troubles, for the reward of a great leader of the generation.^{תקנ"ב}

274. **Now, if** you are a [Torah] scribe, do not omit a letter or a word or add^{תקנ"ג} to sign your name at the top.^{תקנ"ד}

275. And if you are hired to teach Torah take care when you are at your work not to do any other work, not even any other thing, for the moment your students shall err but you shall not hear, your work [is] a work of cheating, and cursed cheating.^{תקנ"ה} Not even to answer or speak to anyone, and learn from Abba Hilkiyah, of blessed memory (BT *Ta'anit*

23a). תקנ"ה

276. **There shall not dwell in your home**^{תקנ"ו} a book of Torah, Prophets, and Writings^{תקנ"ז} that has not been corrected if you know how to correct it.^{תקנ"ח}

277. And do not allow your home [to be] without a railing for the steps.^{תקנ"ט}

278. Nor shall you raise a dangerous dog^{ד"קנ} or anything else that causes damage in the midst of your home. The rule of the matter: remove from your home^{תקס"א} every danger and every stumbling-block.^{תקס"ב}

279. [If] you have borrowed a tool from your neighbor, or anything else with which to do work, do not do other work with it.

280. You shall not borrow any thing without permission, for one who borrows without knowledge is a robber.^{תקס"ג}

281. And do not lend [it] to others without permission from whom you borrowed it.^{תקס"ד}

282. Now if a person has given you something to use, do not sell it

without his permission. Or if he has given you payment^{ה"קס} to buy a tallit [katan] do not buy an undershirt with it, for the one who deviates from the consent of the master of the house^{י"קס} is a robber.^{י"קס}

283. The greatest rule in the Torah: That which is hateful to you, do not do to your neighbor.^{ה"קס}

284. **Now at every**^{ט"קס} time and every hour it is important how you shall do the commandments and how you shall keep from transgression in order that you should finish the entire day with goodness.^{ע"ק}

285. The end of the matter when all is said and done:^{נ"קע} remove from your heart^{ב"קע} all thoughts of iniquity;^{א"קע} only meditation^{ד"קע} on Torah and fear of Heaven.

286. And instead^{ה"קע} of being soiled in the bathroom let him^{י"קע} think of punishment and reward^{ר"קע} for this is the thing that will remove from his heart thoughts of pollution and replace them with thoughts of purity. And after his purity^{ה"קע} let him return to his prior thoughts, how^{ט"קע} he should be strict in the service of the Creator,^{פ"ק} this [one] is called

deliberate in the fear [of Heaven].^{א"קפ}

287. **At evening-time**^{א"קפ} go and examine yourself exceedingly well^{א"קפ} before you walk to the synagogue.^{א"קפ}

288. Put on your pants and do the entire order which we have said with [regard to] the morning prayers.

289. Now, if you are able, you shall not eat before the evening prayer, neither on days of heat nor on days of rain,^{א"קפ} as our sages, may their memory be for a blessing,^{א"קפ} expounded [in B'T *Berachot* 10b,^{א"קפ} from the verse] "and me, you have cast behind your back," (1 Kings 14:9) for after you become haughty shall you accept the Kingdom of Heaven?^{א"קפ} If you do not eat for the rest of the day the measure increases threefold.^{א"קפ}

290. If he^{א"קפ} has come from the house of prayer and the time for bed has come, let him recite all of the Sh'ma since there are two hundred forty-eight words in it^{א"קפ} to keep all danger away from the two hundred forty-eight limbs in him. And let him say the *vibi no'am*,^{א"קפ} and the *hashkivenu*^{א"קפ} without a chatimah.^{א"קפ} And let him recite verses of Torah,

one great and one small.^{תקצ"ה} 'Then let him commend his soul^{תקצ"ו} to the hand of his Creator. Then let him confess and forgive all who hurt him, according to the sages of our sages (may their memory be for a blessing):^{תקצ"ז} let him forgive for all the hurts they may do him. (BT, Megillah 28a).^{תקצ"ח}

291. Now let him put his bed between north to south.^{תקצ"ט}

292. Then let him take off his left [shoe] first and afterwards his right [shoe].^{ת"י}

293. Then let him lie down and take off his undershirt in his bed^{תר"א} without the beams of his house seeing him naked.^{תר"ב} And if he has holy writings there in the place where he sleeps let him cover them.^{תר"ג} And [as for] a chumash^{תר"ד} he must set it down in a chest and it must be covered.

294. Now he must not sleep lying on his back in case he should placed his hand upon the nakedness.^{תר"ה}

295. And if he has a wife, he should be modest and strict not to speak with her obscenely, for even idle chatter that is between a man and his

wife, all of it is judged.^{תר"ו}

296. And during intercourse he must not fantasize about another woman for it nearly makes his children bastards.^{תר"ז}

297. He must not force^{תר"ח} his wife in the matter of a *mitzvah*;^{תר"ט} rather he should persuade her.^{תר"י}

298. Nor should he couple with her half the day^{תר"י"א} before her regular date of menstruation and not on the day of it.^{תר"י"ב}

299. He should be exceedingly careful^{תר"י"ג} that no obscenity or word of immorality^{תר"י"ד} come out of his mouth, even by way of a joke.

300.^{תר"ט"ו} Now, let him intend when doing the deed^{תר"ט"ז} [that it be] for the sake of a mitzvah: that he should have children who will walk in the ways of the Lord; let him not intend to enjoy it.^{תר"ט"ח}

301. And let him avoid wanton emission of seed to the best of his ability.^{תר"ט"ח}

302. Before retiring, he should study [Torah] to fulfill the mitzvah of "You shall meditate [upon it day and night.]" [Josh. 1:8]. The he should lie

down and sleep and rest.

303. **Why,** תרי"ט let a man be guided by this entire order as long as he breathes and let him add like this and like that תר"ב to do good and increase the fear of Heaven. תרכ"א

304. Let him complete his weekly Torah portions with the community, תרכ"ב twice in the original and once in [Aramaic] translation. תרכ"ג

But if he does not have an Aramaic translation he may read twice in the original and once in the vernacular תרכ"ד which is even better than reading three times תרכ"ה in the original for the Aramaic translation was for one who was not well-versed; how much the more so is the vernacular commentary for those who speak the vernacular. תרכ"ו

305. Now, let him chant the Torah with its tropes, for if one reads it without its melody, the Torah puts on sackcloth. תרכ"ז

306. **And on the eve** תרכ"ח of the Sabbath, תרכ"ט he should prepare for the Sabbath meal. תר"ל And even if he has several servants, he should prepare it by himself תרל"א for the honor of the Sabbath, which is called

“bride” and “queen” and its value is equal to all the other *mitzvot* on the scale. And let him strive [to complete] Sabbath preparations for this is the thing [Raba] salted a *shibbuta* himself (for the Sabbath). (BT *Shabbat* 119a).^{תרל"ב}

307. And as much as he can, let him buy sweets for the joy of the Sabbath.^{תרל"ג}

308. Now, he should not eat on Sabbath eve^{תרל"ד} from Minchah onwards, in case he should spoil^{תרל"ה} the Sabbath evening meal. And right before evening he should set the table, chair^{תרל"ו} and candelabra and put all of the cups and dishes in their proper place.^{תרל"ז}

309. And let him be strict with the wine for the Sanctification of the Day.^{תרל"ח}

310. He should wash his fingernails^{תרל"ט} every Sabbath eve.^{תר"מ} And he should sharpen his knife, as our sages^{תרמ"א} expounded: “on the sixth day when they shall prepare...^{תרמ"ב} this [means] sharpening the knife.” (Sifrei to Exod. 16:5). They further expounded: “You shall know that your tent

is at peace,^{תרמ"ג} this [means] the sharpening of the knife," (Sifrei to Job 5:24) for if the knife is dull and will not cut this is not [fulfilling the commandment of] peace of the home.^{תרמ"ד}

311. Then he should wash his face, his hands, and his feet^{תרמ"ה} with hot [water] for the evening after he has done all his needs.

312. Everything that he may do, let him think to do [it] for the honor of the Sabbath.

313. Then let him add from the profane up to the holy.

314. With^{תרמ"ו} [onset of] darkness let him examine^{תרמ"ז} his clothes and let him light [candles] while the sun is still upon the top of the trees.^{תרמ"ח}

315. **He sanctifies**^{תרמ"ט} the day^{תר"נ} and he should pray [the order of prayers of] the Sabbath; then he should rest and enjoy himself. And he should banish from his heart all groaning and all thoughts, as if all his work were done.^{תרנ"א}

316. Now let him honor the Sabbath with clean clothing and a set table^{תרנ"ב} as best he can.

317. And he should eat three meals.^{תרנ"ג}

318. Let him not speak a word of his desires that he needs,^{תרנ"ד} but only the desires of Heaven.

319. Prior reckonings are permitted.^{תרנ"ה}

320. Let him not increase conversation if it is not words of Torah and fear of Heaven, for even peaceful requests permit difficulty.^{תרנ"ו}

321. Let him not march with hasty steps^{תרנ"ז} if not to go to do a mitzvah, and no manner of preparation let him not do.^{תרנ"ח}

322. Let him not speak of loved ones that died, or any manner of grief of the soul. The rule of the matter: the Sabbath is called a day of pleasure and rest.

323a.^{תרנ"ט} Now let him add from the profane upon the holy.^{תרס"א} and let no tear come forth from his eyes. But let him keep it according to the laws taught by our Sages, may peace be upon them.^{תרס"ב}

323b. **On Saturday evening**^{תרס"ג} let him make a separation with prayer and over the cup.^{תרס"ד}

324. If he did not separate with prayer and he must attend to his needs^{תרס"ד} prior to separating, let him bless [as follows]: "You are blessed, ETERNAL our God, ruler of the universe, who separates between sacred and profane,^{תרס"ה} then let him take care of his needs.^{תרס"ו}

325. Then he should set his table on Saturday night, even though he only needs to eat as much as an olive.^{תרס"ז} Then he should send out the King with song and praise.^{תרס"ח}

And on festival eve,^{תרס"ט} let him conduct himself as we have said on Sabbath eve. The rule of the matter: for every time at a season of rejoicing, rejoice. At Purim let him increase joy and drinking. But his heart should be [directed] to Heaven so that no word of immorality or obscenity comes out^{תר"ע} of his mouth. And in a season of sorrow, be sorrowful.

326. When [the Hebrew month of] Av enters, joy decreases.^{תרע"א}

327. When [the Hebrew month of] Elul enters, until the night after the Day of Atonement, be trembling and fearful from [being] scared of the Judgment.^{תרע"ב}

328. In every month, one should always sit one or more days^{תרע"ג} in fasting or at least eating [only] bread and water. Now on that day^{תרע"ד} he should sit in crying and lamentation. Crying: this is the one who cries with tears. Lamentation: like a man who mourns his death, recounting his deeds and saying "Woe to me! That I have done such-and-such sin!"^{תרע"ה} Woe to me, that I am liable for the death-penalty^{תרע"ו} unto the Eternal King!" But this is^{תרע"ז} the exalted repentance said by^{תרע"ח} Joel the prophet: "Now tear your hearts, not your clothes and turn back to the LORD," (Joel 2:13)^{תרע"ט} with fasting, with crying, and with lamenting.^{תר"פ}

329. Let him gaze^{תרפ"א} upon the sins of his youth that he has done and never return to them any more.

330. And every day he confesses^{תרפ"ב} over his sins that are known^{תרפ"ג} to him as they stand,^{תרפ"ד} so he should be gratefully acknowledging^{תרפ"ה} and letting go [of them] and not [like] one who enters a ritual bath with a lizard in his hand.^{תרפ"ו}

331. **So let him pray**^{תרפ"ז} every day as beautifully as he can^{תרפ"ח} for all

of the ill of the holy nation that they may be healed, and for all the healthy ones that they may not fall ill^{תרפ"ט} and that they may be saved from all damage. And that the Holy One, Blessed be He,^{תר"צ} may save his people Israel^{תרצ"א} from all enemies^{תרצ"ב} and from evil spirits^{תרצ"ג} and from the sufferings of poverty and from all kinds of divine punishments which rush to enter the world,^{תרצ"ד} and that He may free all the captives of His people and that He may untie the bonds of the women in the throes of birth^{תרצ"ה} and that He may bring back to the fear of Him all those forcibly seized by the Nations.^{תרצ"ו} And for all those lacking children^{תרצ"ז} that He may give them good and kosher seed. And for those that have them, that they may live in fear of the LORD. And for all of them, that the Holy One, Blessed be He,^{תרצ"ח} may guard the remnant of His people.^{תרצ"ט} And that He may execute their judgment speedily and in our days. And for the holy people, let them return in complete repentance, that he may receive them and take them back in complete repentance before Him.

332. Every day one should read the Torah portion beginning "And

now Israel, what does the Lord require of you?" (Deut. 10:12).^{ש"נ} For all of it^{תש"א} is fear of Heaven, so that he may always remember the Creator and that he may not sin.

תם ונשלם

Endnotes:

- א. Superscription in Me'ah She'arim edition. Vilna edition reads: "That was made by our completely pious Rabbi Yonah Gerondi, may his memory be for a blessing." Moriah edition reads, "of the Genius, the pious Rabbeni Yonah of Gerondi, may his memory be for a blessing."
- ב. The Arabic-numeral line numbers follow the edition of מקור היראה, by R. Benjamin Moshe Zilber (Zilber ed.). The Roman-numeral section numbers follow the edition containing the gloss of R. Moshe Negrin (Negrin ed.).

ג. גבר

ד. אדם

- ה. I have chosen not to use gender-sensitive translation. The book is gender-specific and the translation will try to be true to its setting in time and place.

ו. Zilber ed. omits ומותות.

- ז. Zilber, Moriah read "כחו", "his strength." Mea She'arim reads בחורותיו, "his youth." Vilna gives כחו in round brackets, בחורותיו in square brackets, and resolves the variation thus, "and so it must be read. From the written language, Ecc. 12:1. "Remember your creator in the days of your youth."

Makor ha-Yirah, "I have learned in Duties of the Heart (R. Bachya Ibn Pakuda) which explains that the distinction between today and tomorrow is the same difference as between youth and age, and this is the language in the chapter on making personal accounting (חשבון הנפש) #13 therefore put yourself to this length as much as you are able to pay what you owe to the Creator every day (which means every day you remain (lit., lengthen) upon this earth one should pay back, relieve, and complete today what you owe to the creator, etc.) and do not put off to tomorrow what can be done today lest it should be weighty for you to separate (i.e., die) if you arrive tomorrow and it shall be hard from this if it shall come to your end and closed off for you and your error shall end for the world is like a market that will be gathered and afterward separated and he that pays the reward is happy and he that causes loss feels sorry for it therefore the wise one (Solomon) says "remember your creator..." Thus far his words. [Zilber goes on to cite R. Yonah's own work, The Gates of Repentance, II:32, "...when one defers repentance, his transgressions age and lose their sting and he does not worry over them as in the beginning." (The Gates of Repentance, trans. Shraga Silverstein. Feldheim: New York, 1967. 73.)

- ח. There are several 3ms pronouns in a row here – the translation tries to keep which refer to God and which refer to man straight by use of capitalization.

Makor ha-Yirah: a long exegesis arguing on the basis of Rambam *sefer mitzvot gedolot* that to bring love into one's heart means to act like Abraham in his great love for his fellowmen. He also discusses the commentators on whether love of God and fear of God are one or two separate *mitzvot*.

- ט. Vilna places (ויחשוב) in round brackets. In square brackets it adds, "Perhaps it should read "set before," as the verse says, (Ps. 16:8) 'I have set the ETERNAL before me always.'"

- י. The first occurrence of the word "יראה". There are several translation options available: fear, Justin S. Kerber. Rabbinical Thesis. p. 73 of 111

awe, or reverence. "Awe" and "reverence" would both be legitimate choices, and would sound more euphonious to a modern audience, especially one familiar with Abraham Joshua Heschel and his idea that radical amazement is the foundation of faith. But "fear" seems more in keeping with Rabbeinu Yonah's medieval sensibilities and closer to what he actually meant.

י"א. Although pietist, this is not a chassidic spirituality. This halachah stands in sharp contrast to the teachings of Rebbe Nachman of Breslov, who would say, מצוה גדולה היא להיות בשמחה.

י"ב. Boldface in Moriah edition.

י"ג. חסד. A notoriously difficult word to translate; it could mean "love," "grace," "kindness," or "charity."

י"ד. הגדיל לעשות. See Ps. 126:2-3 for similar usage.

י"ו. The language echoes the ואחבת prayer.

י"ז. Three editions spell with ס while one spells with ש. Meah She'arim points with kamatz; Moriah points with chirik; Vilna spells with ס. Thus the verb יסוב / יסוב would be parsed qal: jussive: 3ms: ס-ב-ב, do not turn about. The vocalization is a distinction without a difference. Zilber spells ישב: qal: jussive: 3ms: ש-ב-ב, do not return. Vilna: לא יסוב; others אל .

י"ח. Square brackets and alternative reading: he should not [lie down on his bed in the manner of the sluggard,] in Vilna edition. N.b. the definite article in this variation.

Makor ha-Yirah: : this is the version in the old editions. The מ"א wrote get up immediately not only so (דוקא) but rather stay (שהה) a little as is spelled out (?) in BT, Gittin 70. Therefore our rabbi wrote precisely (דוקא) that he should not sit in bed in a lazy manner but before he gets up from his bed it is good or well that he should tarry a little in his sleep. (אוהל יוסף) Now it seems to me that where our rabbi wrote to sit (יושב) its meaning is like "to dwell in praise" (יהושב) or "so you dwelt in Kadesh (many days)" (Deut. 1:46) which is the language of delay.

י"ח. See e.g., Shulchan Aruch1:1. See n. 28.

י"ט. Hebrew unclear.

Makor ha-Yirah: BT Kiddushin 31a, Berachot 43b. SA () 2:6. "Our rabbi explains that as is said there the reason is as if the footsteps of the shekhinah were pressing, His glory fills the whole world. since the Shekhina is above his head, it is like as if he removes the fear from off of him, so writes our rabbi, as in # 105, and in another gloss Rabbenu Nissim [Gerondi(?)] on Kiddushin (31a) 'in order that it appear that he has a lord over him and around him that sees and knows all his hiding places (מצפוניו).'

כ. That is, God's words.

כ"א. lit., "set his heart upon it."

כ"ב. Vilna: בעל חוב כותי; Zilber ed.: בעל חוב גוי. Both mean "a gentile creditor;" כותי may be a nod to medieval Christian censors. Moriah and Meah She'arim read בעל חוב או אדם אחר, "a creditor or another man." Negrin ed. גוי בעל חוב.

כ"ג. Negrin ed. deletes the word אליו

כ"ד. Vilna: [שיביא] (שיביא), (shall come) [it shall bring to him]; Zilber ed: שיבא "shall come"; Moriah and Meah She'arim both have שיביא "that it shall bring"

כ"ה. Zilber ed., Moriah, Mea She'arim all have המלך, "the king"; i.e., the gentile authorities.

כ"ו. The verb עלל does not occur in the hiphil according to Jastrow, but in the kal it means "abuse."

כ"ז. Again, Zilber ed., Moriah, Mea She'arim read המלך, the king.

כ"ח. Makor ha-Yirah: (at his n. 13) [He gives a list of halachic authorities for early rising:] M. Avot 4. (but quoting R. Yehuda b. Teimah, M. Avot 5:20); Shulchan Aruch, Orach Chaim 1:1, Tur 1:1, 2:1, R. Moses Isserles (mappah, gloss on Shulchan Aruch 1:1). And the ב"ח draws an inference that despite that he agrees about rising early, he should get up before the light of the morning.

So it is in the older edition, and our rabbi writes here three which are really six reasons which by their hand a man should wake up to conquer his natural inclinations to get up immediately: (a) fear of a man and respect due the man, (b) financial gain and loss, (c) fear and respect of the king to find favor in his eyes. And not to connect solidifying (?) that to write of the most stubborn of them to learn, how much the more so to rise immediately because of the King of Kings, the Holy One Blessed be He. Since just as knowledge has no conclusion, feeling has no conclusion, and each one gets up according to his own marker and level just as one who is a prince and a head does not connect himself to the accounting of fear and honor of man ... but this should be understood... thus as written in Duties of the Heart, 30 accountings but for each accounting a man has it in his ability to reverse the accounting from one extreme to the other and to bring himself close to the Blessed Creator. And on the other hand this one must explain always excite a man's good impulse over his evil appetite, and there is no more room to continue here.

כ"ט. Negrin ed. includes a whole section here labeled (ג) which does not appear in the other four eds. It is in square script, as part of the text, not the Negrin gloss.

ל. Lit., "which are one-third of the night and at the end [of that one] the second third of the night and to the end of the night..."

ל"א. הב"ה = הברוך הוא

ל"ב. אחד המרבה ואחד הממעיט This phrase appears in the regular text at line 54 in the context of a discussion of prayer.

ל"ג. AMEN (III). Negrin does not discuss the injunction to rise swiftly. However, he recommends that as soon as a man rises, he should learn the Torah portions of the Binding of Isaac (Gen. 22) and of the Manna (citing the Tur). Learning the Binding of Isaac, he explains will lessen God's harsh judgment of us (in mystical thinking, by sympathetically linking us to the meritorious actions of our ancestors) and learning the portion of Manna will mystically invoke blessing and prosperity upon us, too. He mentions that it is not necessary to learn the Binding of Isaac on Shabbat because on that day God's judgment is dormant and God feels only loving mercy (רחמים). Instead, one should learn the 10 commandments for the sake of mystically unifying the disparate aspects of God. For the same reasons, he recommends learning the portions of the Torah involving the daily sacrifices in the ancient Temple, as a way of symbolically offering them ourselves, and thereby mystically invoking God's love.

ל"ד. Makor ha-Yirah: BT, Shabbat 118b. Shulchan Aruch 2, Be'ur ha'Gra (Vilna Gaon). That is, he

would not pull his undershirt off over his head, thereby turning it inside out and exposing it to the rafters above. We see the value of modesty here, an important value underlying this entire work. See also Leviticus Rabbah 20:11!

ל"ה. Vilna: [וידעני] [וידעני] (and will know me) [will know me]. Zilber ed.: [וידעני] [וידעני] (will know me) (will designate me) (?). Moriah: יעדני, will designate me? Meah She'arim: מעדני, will designate me.

Makor ha-Yirah: (with respect to the textual variance): In the *Tur* it is written, מי יעדני ומי רואני, "who will designate me and who will see me?" and it is written in the (=בדפוס חדש?) new edition, but this language is to say, 'who will know it is me, why, there is no man with me and even if there were a man with me, who would see me in the middle of the night?', as in the verse in Isaiah, "...and their works are in the dark,) and they say 'who sees us?' and 'who knows us?'" (Is. 29:15). Not like in *sefer ha-Yirah*, who will designate me, from language of witnessing. So far his words. And on the basis of this explanation it is possible to say what our Rabbi meant by [the apparent redundancy of] "inner rooms" and "dark house": "will know me," in the inner rooms and "will see me" in the dark house.

ל"ו. AMEN (ה): The reason for this is that the man's limbs hint at things of the upper worlds, as Job wrote: (19:26) "...from my body, I would see God." Even the [sign of] the holy covenant [i.e., the circumcision] and therefore it is not fitting to reveal them, for the honor of God is in the secret of his limbs.

Negrin further comments on the issue of modesty (his ל"ו): the inner spark (הפנימי) is pure, but the outer side (הצד החיצוני) is susceptible to impurity. Therefore it is not fitting to make the inner outer and the outer inner.

ל"ז. That is, a four-cornered, fringed ritual undergarment meant for wearing all day.

ל"ח. Negrin ed. תכר בקומו כדי שלא ילך ארבע אמות בלא ציצית, "when he gets up in so that he should not walk four cubits without ritual fringes..."

ל"ט. Zilber ed. deletes the phrase כי עיקר מצוה נתנה and simply says "because the commandment was given for memory."

מ. Lev. 18, *Acharei Mot*. One will not stray into sin unless he goes on a way where he will find temptations.

מ"א. AMEN (ח): Negrin quotes from Zohar, Shelach Lecha 83:331 -- apparently Tallit gadol and tallit katan are symbolic.

מ"ב. AMEN (ט): The explanation of "first" -- that he touch his clothes according to the custom of the first Chassidim [i.e., in Hasmonean times] (See note כ) who would prepare vessels of water by their bed in order to wash their hands and purify them and not handle their clothes with their impure hands, as mentioned in the Zohar, Bereisheet p. 36:146, and in such manner they would bless before doing it.

AMEN (כ) Negrin continues at his XX: "The rabbi ends here, but I need to explain: Know that it is forbidden for a man to walk 4 cubits with impure hands. The first chassidim would prepare a ladle of water by their beds so that when they stirred in the night they washed their hands while they were still in bed in order that they not contaminate their clothes with impure hands."

מ"ג. עובר לעשייתו – high flown Hebrew in original.

מ"ד. i.e., the more familiar four-cornered ritual garment.

מ"ה. כעין סרבל

מ"ו. פיקפוק. Makor ha-Yirah: It should be as big as a kind of cloak so that it should be appropriate for [completely] wrapping oneself in, for any kind of shaking, as explained in the *Beit Yosef* (ב"י) § 8 and see in *Shulchan Aruch* (שא"ר) 8:10.

מ"ז. Makor ha-Yirah: BT *Shabbat* 61a; SA __ 2:4.

מ"ח. That is, the divine indwelling feminine presence of God on earth.

מ"ט. lit, "check himself."

נ. AMEN (XIV). Negrin sets forth a prayer that one entering the bathroom should recite, calling on the ministering angels who accompany each person to guard him and help him: "be clean, O honorable holy ministering angels of the most high, guard me, guard me, help me, help me, wait upon me as I enter until I leave, for such is the way of men." (Tur, top of § 3). He then discusses the need to repeat "guard me," and "help me."

נ"א. Negrin ed., "Now let him be modest in the bathroom and not expose himself until he sits; afterwards he may expose in front of him two hands-breadths and behind him one hands-breadth; and a woman, behind her one handsbreadth and in front of her, nothing." (emphasis mine.)

נ"ב. AMEN (XV). From here, one must be strict not to expose even his arm when he lays tefillin because all the limbs of a person hint at great and awesome things and there is not praise like modesty.

Once again, Negrin shows the kabbalistic idea that the limbs of a person reflect aspects of the divine being.

Negrin continues: When he sits, he should face south with his back to the north. The south is associated with [the sefirah of] Hesed, the characteristic of Abraham, as is said, "loyal love (חסד) to Abraham" (Micah 7:20 following Koren), and his back to the north, as is said, "out of the north the evil shall break forth," (Jer. 1:14, Koren). And he should not sit between east to west, since the Shekhina is in the west and since everlasting memory לזכר בעלמא ... is between east to west it is forbidden in whatever place may be. And by my opinion the secret [meaning] of east to west the crown of Tiferet, in order not to divide them, and it is enough to understand.

Makor ha-Yirah: But see, in the Shas (the Talmud) BT *Berachot* 62b, 23__ it is explained the opposite, (as we see in the Negrin ed.), in front of him two hands-breadths because of spouting urine. And behind him one hands-breadth, and so it turns out that there is no distinction between a man and a woman as to the matter of behind. But according to the edition of our rabbi goes the *Bet-Yosef* and the *Tur*, *Orach Chaim*, and the scrivener's error has fallen into the books, in front instead of behind and behind instead of in front. Now the words of our rabbi do not mention but in the new printing (הב"ח) (?) writes that since even in *Sefer ha-Yirah* the version is so, it is difficult to dismiss as a scrivener's error, one falling in all the books but rather it is certain that the versions in the *shas* *ibid*, and distinguish between a man and a woman, it appears that as to the woman the stricture is greater. But in the new printing (?) it explicates a different reason: to choose the stricter of the two versions. And see in the *Mishnah Berurah* in the name of the Latter [sages]. (אחרונים)

ג"ג. lit., "to the side of the earth."

ד"ג. Evidently, a man should never masturbate, nor even touch the top of his own penis.

Makor ha-Yirah: BT *Niddah* 13a; Shulchan Aruch __ 3:13,14. "Even if he be married..." see the *Beit Yosef* (ב"י) which brings our Rabbi's words (as) the source for the *Tur*, which forbids (it (masturbation)) even for a married man, and where the *Beit Yosef* explains the characteristic of piety he means according to our Rabbi, and thus it is decided in the Shulchan Aruch. [He appears to disagree with the *Taz* (Turei Zahav?)] *Rambam*, ch. 21 of Laws of forbidden sexual entry: it is not permitted to a married man except to urinate; *Be'ur ha'Gra* (Vilna Gaon); Shabbat 41a (R. Abahu was married.)

ה"ג. That is, masturbation.

ו"ג. lit., "bring the flood to the world." Presumably capital punishment, or he may refer to a divine punishment.

ז"ג. BT, Shabbat 118b.

ח"ג. Vilna and Zilber ed.: יפצר. Moriah: יפצר and Mea She'arim: [יפצר] יפצר. All mean "strain."

ט"ג. Vilna, Moriah, Mea She'arim have this quotation from Psalms here; Zilber ed. omits it.

ס"ג. Vilna: לברכי, to bless me. Others: לברכו, to bless Him.

ס"ג. Me'ah She'arim has: [שלו] (שלו), (his)[that he wears]. Others, שלו.

If it could not be taken for granted that every man would own at least two pairs of pants, then צדקה would be an important value.

ב"ס. Lit., "with cleanness."

ג"ס. AMEN: (A continuation of the note above) Now know that when a man sleeps at night the soul goes out from his body and immediately שורה the unclean spirit upon his hands, and the reason [for] the hands is that they are against two arms of the world/eternal which seize powers of impurity and therefore the שורה upon the hands. Now the one who walks four cubits with impure hands is liable for death from Heaven since he brought to the Other in his hands and about him it is said, "The tents of robbers prosper, and they who provoke God are secure; they who bring their God in their hand." (Job 12:6 following Koren). Who they who provoke God? They who bring their Other in their hand. etc.

In other words, the hands are vectors of dangerous ritual impurity, and again we see Negrin's comparison of the human body to the cosmic map.

ד"ס. Vilna: [עמה] (עד) either ("further") or ("until") but probably "further,"[with it]. Zilber ed., עד אלוקי. נשמה כי. Other editions spell אלוהי correctly; the use of 'ק instead of 'ה is a pietism to avoid spelling out a divine name. Moriah and Mea She'arim both have עמה, "with it."

ה"ס. הסמוכה לה

ו"ס. Zilber ed. לא, "then he should [not]..." Other editions, ואז.

ז"ס. Me'ah she'arim: [לפני אלוהי נשמה] in small font.

ס"ח. Boldface in Moriah, Me'ah She'arim.

ט"ט. Vilna: [תפלה] (של תפליין) של יד. Zilber ed. Moriah, Me'ah She'arim: תפלה של יד.

ע. Vilna: שקורין קובד"י בלעז. Zilber ed. Moriah: שקורין קובד"י בלעז in small font. Me'ah She'arim: שקורין קובדו בלע"ז in small font.

Unclear what language he refers to here. As far as I know there is no word *kovdi*, *kovri*, or *kovdo* in Spanish or French, and there seems to be much confusion among the editions. It could be something like "cubit," which is a measure from elbow to fingertip. "Elbow" is my emendation.

ע"א. כנגד המוח

ע"ב. Pointed eds. set off the names of the blessings in quotation marks.

ע"ג. בנקיות. Meaning unclear.

ע"ד. Yet it has become fashionable among some charedim in Jerusalem today to wear tefillin all day.

ע"ה. Vilna, Zilber ed., דקיימא לן, Moriah, Me'ah She'arim לן דקיימא.

ע"ו. BT, *Sukkah*, 46a.

ע"ז. Lit., "but from the mouth of"

ע"ח. "who lived and directed a school in Evreux (N. France)" -- Rabbi Dr. A. T. Shrock, Rabbi Jonah ben Abraham of Gerona: His Life and Ethical Works. (London: Goldston, 1948), 25. All eds. give the title Rabbi twice: unpunctuated eds., ר' יהונתן, pointed eds רבי יהונתן.

ע"ט. Lit., occasional sleep but not fixed.

פ. Makor ha-Yirah: 44-46: BT *Sukkah* 26; *Berachot* 20. SA __ 44. Also the opinion of the *Rosh* is so.

פ"א. Translation mine.

פ"ב. In other words, he should recite מה טובו as is reflected in the prayerbook.

פ"ג. Again, evidence that the wealth of the community may have been quite modest. Tallitot are not that expensive, and can be made by hand if need be.

פ"ד. ועז ילבש. Lit., he will wear trembling... The pointed eds. put this in the qal, but in the rabbinic binyan afeyl אלביש is to seize. I would therefore point this as ילביש.

פ"ה. Referring to two styles of praying: speaking slowly versus speaking rapidly, but the same keva.

פ"ו. BT, *Berachot* 5b; *Menachot* 110a. Only Mea She'arim gives the second citation.

פ"ז. Boldface in Moriah only.

פ"ח. Lit., "cut with his lips."

פ"ט. Vilna and Mea She'arim: ואל יבלעו. Zilber ed. and Moriah: ואל יבלעם.

צ. Moriah helpfully inserts a *makkef*: ב-ספרו כגונים. Ps. 96:3.

צ"א. Ps. 147:12.

צ"ב. untranslatable Hebrew direct object markers, את, אותו, ואותה.

צ"ג. AMEN (XXX): Negrin comments at great length on the importance of proper pronunciation. First, he says that the words and letters must be carefully separated because each and every word and letter in the Torah is a hint of the sefirot and the upper worlds. One should sing "Baruch she'amar" beautifully because it contains 87 (פ"ז) letters, which equals "his head is most fine gold" (ראשו כתר) (Song of Songs, 5:11). Such is Ashkenazi practice, established by the men of the Great Assembly (c.f. M. Avot 1:1). But it is important not to add to the 87 letters because it would detract from the kavvanah. They also say it while standing in all lands of Ashkenaz and Tzarfat. "Baruch she'amar" contains 10 "baruch..." statements, according to the 10 statements by which the world was created (i.e., "And God said, 'let there be light,' and there was light...") He continues through the early parts of the morning prayer service, mentioning "kol ha'neshamah t'hallel yah" and "yishtabach" mentioning the Talmudic requirement to recite praise with song and melody before praying (the Amidah) [BT Berachot 32a]. He adds that the air is full of evil spirits and that prayer will protect against them. Later in this lengthy comment he says that when reciting את ידיך in the Ashrei, one should pronounce ידיך as יודיך ("your yuds") as the secret meaning of the two letters yud (perhaps in the abbreviation of the divine name יי) that draw down the great light and the holy flow into the world. This is also the meaning of the 3 letters yud in the [beginning of each phrase of the] priestly blessing. And from Ashrei through "I'olam va'ed" there are 613 letters, so that by reciting them correctly it is as if one had fulfilled all 613 mitzvot. The ten psalms that begin and end with "halleluyah" are compared to praise of a king. But if one cannot recite them all, he should say at least: הללו אל בקדשו, תהילה לדוד, ברוך שאמר, which accomplish something of the same purpose. Reciting shirat ha-yam will merit seeing the messiah, as when Israel first recited it they were crowned with the same crown that God will in the future crown the messiah. It has 18 verses corresponding to the 18 vertebrae in the spine [a concept seen elsewhere in Sefer ha-Yirah] and the placement of "then Israel saw the Egyptians dead upon the shore of the sea" next to "so Moses sang" hinting at the death of the nations but the life of Israel. He discusses the need to pronounce the letter Kaf in מי כמון to avoid language of blasphemy or else it would sound like "Michah is like you, O God" asserting that the Biblical prophet Micah secreted away the pronunciation of the divine Name. Negrin segues into how responding forcefully enough to the prayers such as "amen" or "y'hei shmei raba" or "baruch hashem hamevorach" causes unfavorable heavenly judgments to be ripped up. He goes so far as to say that the letters of the prayers should be said with as much exactitude as the letters of the Torah. Eventually, he concludes by saying each and every letter is like a candle corresponding to one of the 248 positive mitzvot (the metaphor comes from "the commandment is a lamp and Torah is light." Prov. 6:23).

צ"ד. There are siddurim that actually place stars over such letters to make clear the need to enunciate where the letters would run into one another.

צ"ה. Vilna: [ליהיר] (לכבד). Zilber ed. ולץ. Moriah: לכבד ולץ. Mea She'arim: ליהיר ולץ. Translation follows Mea She'arim here.

צ"ו. Boldface in Vilna and Moriah.

צ"ז. The first line of the Sh'ma has three occurrences of the divine name: יי and יי the second time.

צ"ח. That is, one should not shorten the ח' in the word אחד to read אַחד as if it were אחד.

צ"ט. C.f. Aleynu lishabeach, "on that day the age-old dream shall be fulfilled: He shall be one and His

name shall be one." This is a very interesting law, for Rabbeinu Yonah, who seems so dour and so exacting, to be so understanding of and lenient here toward human nature. Also very interesting temporal theology.

ק. That is, the four-letter name of God.

ק"א. בשני יצרך

ק"ב. i.e., even martyrdom for the sanctification of the Divine Name. Such practice was a very real possibility in medieval Christian Europe.

ק"ג. Translation following Prof. M. Jastrow.

ק"ד. Another surprisingly lenient rule.

ק"ה. למען תזכרו ועשיתם | את-כל-מצותי, at the conclusion of the recitation of the Sh'ma.

ק"ו. Boldface in Moriah, Mea She'arim.

ק"ז. See BT *Shabbat* 62b for use of רמז to mean "wink."

ק"ח. Translation following Prof. M. Jastrow. See BT *Yoma* 19b.

ק"ט. וימלול

ק"י. See e.g. Prov. 6:12.

ק"א. translation following Prof. M. Jastrow.

ק"ב. Perhaps the origin of *shuckeling*, the custom of swaying the body while praying.

ק"ג. ויזקוף בשם בנחת

ק"ד. אבל. A stronger "but" than the usual prefixed ו.

קט"ו. i.e., when finishing the *Amidah* after saying פי...יהיו לרצון אמרי

קט"ז. חוליות שבסדרה

ק"י"ז. Zilber ed. יתפרקו, which could also mean "be loose," "be moved," "be bent," or "be flexed." Others יתפלקו. "are loosened." Translation follows explanation given in Schottenstein edition of the Talmud.

ק"י"ח. A roman coin.

ק"י"ט. BT, *Berachot*, 28b.

ק"כ. קיאו.

קכ"א. As opposed to the chassidic practice of spitting during the *Alenu*, in the traditional line which has been edited out of most North American siddurim, even traditional one, but which appears in the ArtScroll siddur and in most Israeli siddurim: (לא יושיע שיהם משתחוים להבל וריק ומתפללים אל אל). I have seen a Lubavitch edition of the siddur which actually gives the stage direction

to spit. Apparently, this custom is older than the Chassidic movement. See *BT, Sanh. 101a; JT Ber. III, 6d*.

- קכ"ב. See *BT, Ber. 24b; JT Sabb. VII, 10b*. Translation following Jastrow.
- קכ"ג. Vilna, Zilber ed: (בלעז אינטרליי"ר) ואף לא יגהק (Moriah, Me'ah She'arim: בלע"ז) ואף לא יגהק (בלעז אינטרליי"ר). It is unclear what foreign language is referred to.
- קכ"ד. all eds. (בלע"ז בדליי"ר). ולא יפהק (unpointed eds. בלעז without abbreviation indicators). Which foreign language unclear.
- קכ"ה. See *BT, Ber. 24a*.
- קכ"ו. ולא יתכווין. The root does not appear in the hitpa'el acc. to Jastrow, but in modern Heb. "be deliberate."
- קכ"ז. ויסדר תפילתו. Boldface in Moriah and Me'ah She'arim eds.
- קכ"ח. Vilna, Zilber ed. [תפילה] (תפילות) (prayer)[prayers]
- קכ"ט. See *M. Avot, 2:13*.
- קל. (ותפילה, וצדקה, ותשובה מעבירין את רוע הגזירה) The others being repentance and charity. See High Holy Day liturgy.
- קל"א. That is, accusers on high, prosecuting angels.
- קל"ב. Vilna, Zilber ed. עליהם "about them," Moriah, Me'ah She'arim: עליה "about it."
- קל"ג. lit., "set in his heart."
- קל"ד. Vilna, [ידבר, לו] אל יהיה (לו) "let there [not] be to him," Zilber ed. "let him [not] speak" "let there not be to him." Moriah, Me'ah She'arim: יְדַבֵּר
- קל"ה. Vilna: [כי] (לא) ואף לא. Zilber ed. ואף לא. Moriah: ואף לא. Me'ah She'arim: ואף כי. The distinction is subtle.
- קל"ו. Vilna: (ברצון) בני אדם המדברים. "people talking (intentionally)." Zilber ed. בני אדם המדברים ברצון.
- קל"ז. Perhaps, "shake his head in disdain." But all four eds. have שפתיו, "his lips."
- קל"ח. כי כול המתפאר כמעט הוא נוטל
- קל"ט. Vilna and Zilber ed. על כל ברכה וברכה, "to each and every blessing," Moriah and Me'ah She'arim: על כל בְּרָכָה, "to every blessing." "Blessing" is here used to mean a *brachah*, that is, phrase beginning (and possibly ending) with יה-וה ... וברוך אתה .
- ק"מ. A quotation from the *Kaddish*.
- קמ"א. That is, he should recite this part of the *Kaddish* together with the leader of the prayer both out loud and concentrating on his words.

- קמ"ב. אם לא בין גברא לגברא. See BT *Berachot* 8a
- קמ"ג. Boldface in Moriah, Me'ah She'arim.
- קמ"ד. The indwelling feminine presence of God that goes into Exile with the People of Israel.
- קמ"ה. יגע בבשרו. lit., "struck in his flesh." could also be read as hurt or injured. alt. trans: [a man shall never be hurt so long as he speaks of the Shekhinah from the time of prayer to the time of the grace after meals]
- קמ"ו. כי אם בידיים; כי אם בְּיָדָיו Moriah; others:
- קמ"ז. Vilna, Moriah: הפרק העליון; Zilber ed., Me'ah She'arim: הפרק העליון.
- קמ"ח. יִשְׁכְּשֹׁכֶנּוּ; others: Moriah, יִשְׁכְּשֹׁכֶם
- קמ"ט. Moriah, Me'ah She'arim, ["or with pebbles"], [או בצרור]
- ק"נ. Zilber: BT *Nazir* 59a
- קנ"א. ובית העררה
- קנ"ב. Interesting that this is the same treatment for the plague in the first place.
- קנ"ג. Translation of this halachah follows the interesting word order of the original. אפילו באשתו
- קנ"ד. or "upon her."
- קנ"ה. Boldface in Moriah, Me'ah She'arim.
- קנ"ו. בנחת ובדרך כריעה
- קנ"ז. Ps. 5 does not appear to be a fixed part of the standard liturgy of today.
- קנ"ח. note the beautiful echo of בדרך ובבלכתו from the prayer. ואהבת
- קנ"ט. But see halachah #8, a man should always go about bent over.
- ק"ס. בקומה זקופה; at his fully erect stature.
- קס"א. Moriah, Me'ah She'arim: [עַד] (אַל). "(rather) [until]"
- קס"ב. R. Yonah could not directly say "Christian" due to censorship. lit., "Aramean." ארמית
- קס"ג. Vilna, Zilber ed.; Moriah and Me'ah She'arim omit it. "his face," פניו
- קס"ד. More literally, "you have no way of separation in the face of desire..." אין לך דבר חוצץ בפני התאוה
- קס"ה. Moriah, Me'ah She'arim omit או כלב ובלבנתא
- קס"ו. Vilna, Zilber ed.: נִזְקָקִין (Rabbinic plural); Moriah, Me'ah She'arim: נִזְקָקִים (Biblical plural).

- קס"ז. Vilna, Zilber ed.: זזה לזה; Moriah: זזה לזה (masc.) ; Me'ah She'arim: זו לזו (fem.)
- קס"ח. אדם, which this work has generally rendered, "person," but in this case "man" seems more appropriate given the following halachah.
- קס"ט. Vilna, Zilber ed.: כותי, lit. a "Cuthite," a Samaritan, but in eds. published under censorial influence, כותי frequently is a euphemism for גוי. Me'ah She'arim: אינו-ישראל, a non-Jew. Moriah: גוי, a gentile.
- ק"ע. לביתו, in all eds., could also mean "to his wife."
- קע"א. See halachot 31-32. If a man is able to have more than one pair of pants, he should keep a good pair for shul -- his "Sunday best," as it were.
- קע"ב. i.e., going from the strengthening activity of prayer to the strengthening activity of Torah study.
- קע"ג. Boldface in Moriah, Me'ah She'arim.
- קע"ד. That is, a ritual handwashing.
- קע"ה. A Talmudic unit of liquid measurement roughly equal to one large glass. See BT *Pesachim* 99a.
- קע"ו. Vilna: [מים] (ממי) "(of water) [water]." Zilber ed. ממי. Moriah, Me'ah She'arim: מים.
- קע"ז. Zilber cites sources explaining the purpose of each pouring.
- קע"ח. Moriah: וישפשפם, others: וישפשפן. Is he talking about ritual handwashing or handwashing for cleanliness? I'm not aware that one scrubs one's hands in any ritual handwashing?
- קע"ט. דבר חוצץ, again. Such as a ring that would prevent the water from coming into contact with the skin.
- ק"פ. יחזור
- קפ"א. Lest he run the two letters *mem* in לחם מין into one another.
- קפ"ב. פירות
- קפ"ג. In case he does not know the proper blessing. A *beheimah* eats and smells without saying a blessing. See below.
- קפ"ד. כדת וכמשפט.
- קפ"ה. e.g., anything that one would say במצוותיו.
- קפ"ו. Vilna, Moriah: [יעשה] יעשה
- קפ"ז. לשם פ'עלם
- קפ"ח. A frequent trap of ritual observance is doing things by rote and by memory, without giving them proper *kavvanah*. R. Yonah returns to this theme again and again.
- קפ"ט. Vilna, גמר [ואחר] "[and after] he finishes"; Moriah: גמר, באכילתו, ("his eating...he

finishes...").

ק"צ. The grace after meals, *Birkat ha-Mazon*.

קצ"א. It is a worthy goal to recite one hundred blessings in a day, so he should drink a little water or wine just for the sake of achieving the goal.

קצ"ב. See the earlier discussions in this work about proper *kavvanah*. It is not enough just to recite 100 blessings; one should actually mean them.

קצ"ג. Boldface in Vilna as well as Moriah, Me'ah She'arim.

קצ"ד. דבר שבח

קצ"ה. חייב בנפשו. Olitzky's Avot translation renders, "sins against his soul," but this is an interpretive translation.

קצ"ו. Moriah and Me'ah She'arim cite to Avot 3:9, but this appears to be a variant ed. Chanoch Albeck numbers the mishnah 3:7.

קצ"ז. BT, Yoma, 19b.

קצ"ח. That is, words of Torah. This is a quotation from the Torah portion that contains *ve'ahavta* prayer, "...teach them faithfully to your children, and speak of them when you lie down and when you rise up..."

קצ"ט. ולא הבא מכלל עשה עשה

י. Translation following JPS.

י"א. Vilna: [החייבין] (אשר הוא חייב). Zilber ed.: החייבין. Moriah, Me'ah She'arim: שהוא חייב, "since he is obligated."

י"ב. Translation following Koren. JPS: "They pluck saltwort and wormwood; the roots of broom are their food." The prooftext works by the connection of the word שיח in its Biblical sense of a plant with שיח in its Rabbinic sense of idle chatter. The difference is in how they translate לחמם. Koren renders "ל-חם-ם," "for their warmth"; JPS renders "לחם-ם," "their food."

י"ג. Vilna places [ואמרו רבותינו ז"ל...שיח] in square brackets; Zilber ed. omits the clause. Moriah and Me'ah She'arim include it without brackets.

י"ד. Hell. BT, *Chagigah*, 12b.

י"ה. Boldface in Moriah, Me'ah She'arim.

י"ו. דרך ארץ. י"ו

י"ז. There is an unusual negative particle in this phrase.

י"ח. Translation following Koren. Psalms are traditionally ascribed to King David.

י"ט. Lit., "from the company of bad men." Vilna omits the ו'. A fortuitous translation given that this

section is about Jewish business ethics.

- ר"י. See *M. Avot* "an assembly of scoffers."
- רי"א. See *BT, Eruvin* 21b.
- רי"ב. ויראה כעשה עצמו חשוב. Lit., "and he appears as one who makes himself important."
- רי"ג. Vilna: [ישיב] (שוב). ואל. "Do not (return) [reply]." All others have the *hiphil*, ישיב, "reply."
- רי"ד. Vilna, Zilber ed., קוצר רוחו, "shortness of his breath." Moriah, Me'ah Shearim omit the pronominal suffix ו'. Or "despondency of his spirit," following *Exod.* 6:9.
- רט"ו. Vilna, [ויזהר] (ויזהר). "(Let him caution or forewarn) [Let him take care.]" Moriah, Me'ah She'arim, ויזהר
- רט"ז. בלי להונות
- רי"ז. Vilna, Zilber ed.: הכותי. Moriah: הגוי. Me'ah She'arim: הגכרי. See note קס"ג: Vilna, Zilber ed. and Moriah all are consistent in their terminology for the non-Jew. Me'ah She'arim uses both the terms אינו-ישראל and נכרי.
- רי"ח. ותתבזה. And see *Ruth Rabbah* 1:1.
- רי"ט. מוציא דבה. Vilna actually places the *dagesh* in the ב.
- ר"כ. איש
- רכ"א. or, "inciting," or "informing." R. Yonah seems to be talking about gossip here.
- רכ"ב. See *Lev.* 19:17.
- רכ"ג. Vilna: כי אם אשר המקום שנא, "except which the Omnipresent One hates." Zilber ed.: את אם כי אם אשר המקום שנא, "except what the Omnipresent One hates." Moriah, Me'ah She'arim: את אשר המקום שנא. "except that which the Omnipresent One hates."
- רכ"ד. Vilna: [וכל] (ובכל). "and in all) [and all]"; Zilber ed., ובכל. Moriah, Me'ah She'arim: וכל
- רכ"ה. עניינו ועסקו.
- רכ"ו. Vilna, Zilber ed., יהיה; Moriah, Me'ah She'arim: יהא
- רכ"ז. See *M. Pe'ah*, 1:1; *BT Shabbat* 127.
- רכ"ח. Boldface in Vilna, Moriah, Me'ah She'arim.
- רכ"ט. See, e.g. *M. Avot* 1:16.
- ר"ל. Vilna: ישים להם לאכול, "he should put bread before them"; Zilber ed.: ישים להם לאכול, "he should set for them to eat"; Moriah, Me'ah She'arim: ישים לפניהם לאכול, "let him set before them to eat"; Me'ah She'arim: ישים לפניהם להם לאכול, "let him set before them bread to eat."

- רל"א. Reflecting a sensitivity to the poor and the hungry that motivated the writing of the book .
- רל"ב. בפנים מאירות
- רל"ג. Vilna, Zilber ed.: "ואף אם יהיה לבבו עצב"; Moriah, Me'ah She'arim: "in his heart"
- רל"ד. Following Vilna, יִשְׁחַנֶּה, Moriah, Me'ah She'arim: "let him warm his heart." But Zilber ed., יִשְׁתַּנֶּה, "let him change his heart."
- רל"ה. Vilna: (ויהי) (ויתן) "(and let him gave) [and let him be]"; Zilber ed. ויתן, Moriah, Me'ah She'arim: ויהי
- רל"ו. See Gen. 18:1-15, *parshat va-yera*.
- רל"ז. Vilna: (ובני ביתו)אולי צ"ל =צריך לאמר ואת כול ילדי ביתו (בראשית יז כג) Zilber ed. ואנשי ביתו. Moriah, Me'ah She'arim: (בראשית יז כג) ואת כל-ילדי ביתו . Context: after Sarai's name change to Sarah, Abraham circumcises his entire household, both those born in his household and all its members. Translation follows JPS.
- רל"ח. I.e., they looked like ordinary people. ואע"פ שנראו כערביים
- רל"ט. BT, *Bava Metzia* 86b
- רמ"א. ובכל מה שעשה על ידי עצמו שלם לו הקב"ה לישראל בכבודו ובעצמו
- רמ"ב. אירע ; אירע Moriah: אירע ; Me'ah She'arim: אירע
- רמ"ג. Vilna: תלואותיו; Zilber ed.: תלואותיו; Moriah, Me'ah She'arim: תלואותיו
- רמ"ד. Vilna, Zilber ed.: אלו; Moriah, Me'ah She'arim: אלו
- רמ"ה. Lit., "that he barely has reward in the fruits of his labor." וכמעט שאין לו שכר כעמלו
- רמ"ו. Welcoming guests is one of the duties whose reward is beyond measure. M. Pe'ah 1:1, BT Shabbat 127.
- רמ"ז. יראה את עצמו כמצטער
- רמ"ח. להטיב להם יותר
- רמ"ט. ככתוב or שנאמר not the more traditional, וכן הוא אומר
- רנ"א. Translation following Koren and Holladay, A Concise Hebrew and Aramaic Lexicon of the Old Testament, "if you grant your desire to the hungry."
- רנ"ב. Moriah, Me'ah She'arim: ויאמר לו. Vilna, Zilber ed. omit; the shift to first person indicates the quotation.
- רנ"ג. A play on the words of the Isaiah quotation: ותפק לרעב נפשו. The literal meaning of the Hebrew תצא נפשי, "my soul goes out."

- רנ"ב. שוכב בטובו, more lit., "than to lie down in goodness."
- רנ"ג. נחת רוח. or satisfaction, gratification, pleasure.
- רנ"ד. המאכילו ומשקהו. Lit., "who feeds him or waters him."
- רנ"ה. BT Shabbat 191a. I.e., what goes around comes around, or good karma.
- רנ"ו. לדרך Exactly as we say, "for the road"!
- רנ"ז. Translation following Koren.
- רנ"ח. Perhaps, "the matter spiraled out of control and the Priests of Nov were killed." BT, *Sanhedrin*. 104a. The statement refers to the episode of David and Jonathan. See 1 Sam. 20:1-22:19.
- רנ"ט. 1 Sam. 22:18. Translation follows JPS.
- ר"ס. והעניק תעניק להם מסת נדבת ידך.
- רס"א. Boldface in Moriah, Me'ah She'arim.
- רס"ב. ואם באה מצוה לידך, Lit., "if a mitzvah comes into your hand." Note the shift to second person.
- רס"ג. Vilna: [תמהר] (שמש) "(serve)[hurry]." Zilber ed.: שמש. Moriah, Me'ah She'arim: תמהר.
- רס"ד. Makor ha-Yirah that R. Yonah is putting two halachot together: 1) to do the mitzvah by oneself not by an appointee, and 2) being rapid about it.
- רס"ה. BT Avodah Zarah 20b.
- רס"ו. Boldface in Moriah.
- רס"ז. I.e., make sure he has enough money to put on a proper wedding.
- רס"ח. BT, Ketubot 17a.
- רס"ט. I.e., perform שמירה וטהרה, the rituals of washing the dead body and standing guard over it for the entire period before burial.
- ר"ע. I.e., Engage in the preparation and eulogize, but do not aggrandize the dead.
- רע"א. Vilna reads און, sin, but it appears to be an error.
- רע"ב. Referring to the actual funeral service and burial.
- רע"ג. i.e., not only the circumcision itself, but the feast that should take place afterwards.
- רע"ד. טרח ועסוק בו
- רע"ה. Zilber: See BT *Pesachim* 13b on one who does not return מיטב the mitzvah of his friend
- רע"ו. Zilber: BT. *Makkot* 5b.

- רע"ז. Zilber: BT *Berachot* 12b: all that it is possible for him to request mercy upon his fellow...
- רע"ח. In a German word, *schadenfreude*. Zilber, BT *Ta'anit* 20b. M. *Avot*, 4:12 (let the honor of your fellow be as the honor of your teacher).
- רע"ט. ישראל
- האָנח. Vilna: האָנח ותתפלל.ר"פ
- רפ"א. Zilber: 166. BT *Berachot* 12b, *Ta'anit* 21b, *Yevamot* 52b; *Rambam* ch. 1 of the laws of fasting
הל"א = halacha 1 or halacha 31.
- רפ"ב. Zilber: "just as much for those near by" BT *Yevamot* 52b.
- רפ"ג. That is, "the Rock of Israel," an appellation for God, as in the popular Chanukah hymn, מאז צור.
Especially as in צדוק ודין, the acceptance of judgment recited upon a death which repeatedly
refers to God as הצור, "the Rock." Vilna, Zilber ed.: ברוך הצור. Moriah, Me'ah She'arim: את
הצור
- רפ"ד. Vilna, Moriah: ביסורין (Rabbinic plural). Zilber ed., Me'ah She'arim: (Biblical plural).
- רפ"ה. Vilna, Zilber ed., Moriah, וזהו בכל-מאדך. Me'ah She'arim: וזהו שְׁכָתוּב (דברים ו ה) וּבְכָל-מֵאֲדָךְ
- רפ"ו. As in the *ve'ahavta*, "You shall love the LORD your God with all your heart, and with all your soul,
and with all your might."
- רפ"ז. Zilber ed. omits this phrase from through ואל תבעט. Moriah: לטובה. pointing
the verb in the binyan piel, "do not be contumacious" (that is rebellious, challenging instead of
accepting). Me'ah She'arim: ואל תבעט. pointing the verb in the qal, "do not resist, or
reject."
- רפ"ח. Me'ah She'arim: ותשוב qal imperfect; others ותשוב qal imperative.
- רפ"ט. Aramaic. See BT *Berachot* 60b. Translation following Jastrow. Zilber: BT *Ta'anit* 21a. Vilna,
Zilber ed.: כל דעבד נחמנא -- לטוב. Moriah: כל דעבד נחמנא לטב. Me'ah She'arim: כל
דעבד נחמנא לטב עבד
- Makor ha-Yirah: *Berachot* 54a, 60b. "Rejoice in suffering," BT *Shabbat* 85b. "And do not
rebel..." TY, *Shekalim*, 8:4 (פ"ח ה"ד). "Consider it all for the good..." BT *Berachot* 60b.
Shulchan Aruch, *Orach Chayyim* § 222. "Whatever the Merciful One does..." BT *Ta'anit* 21a.
- ר"צ. Boldface in Moriah, Me'ah She'arim.
- רצ"א. Back to third person. Makor ha-Yirah: BT *Shabbat* 32b, *Nedarim* 20a. Rabbinic Judaism has
long been skeptical of taking vows.
- רצ"ב. As in, "May God damn me if..." which contemporary English has shortened to (God) damn!
Makor ha-Yirah: TY, *Shevuot*, 2:5, *Shulchan Aruch*, *Orach Chayyim*, 156:71.
- רצ"ג. Makor ha-Yirah: "Our sages said..." BT *Berachot* 29b. "Nothing will come to the hand of a
quarrelsome person..." *Kiddushin* 41a, and see ch. 2 halachot de'ot halacha 3. (Rambam?) And
what is written there. And so Moshe our teacher...., *Pesachim* 66b. And see also Sifré Num.

- 157, "because he was under the influence of anger he was under the influence of mistaken judgment." Translation following Jastrow.
- רצ"ד. ולמד מהלל ענותן. BT, Shabbat 31a. The reference is to a famous aggadic story of the sage, when a man made a bet that he could cause the patient Hillel to lose his temper and went to see him on a Friday afternoon before Shabbat, asking pointless questions to try to cause him to lose his patience.
- רצ"ה. זכור לטוב: Moriah: זכורנו לברכה = ז"ל, Vilna, Zilber ed.: "may his memory be for a blessing." Me'ah She'arim: זכורנו לברכה, "may he be remembered for good."
- Makor ha-Yirah: BT, Shabbat 31a.
- רצ"ו. נאה, "suited/becoming/handsome." Vilna, Moriah, Me'ah She'arim: נחה, "at rest"; Zilber ed.: Zilber comments: BT, Shabbat 105b, Rambam, ibid.
- רצ"ז. It is permissible to have authority, but not too much.
- רצ"ח. Vilna: places asterisk after כליו and footnotes בגדיו, "his clothes."
- רצ"ט. Makor ha-Yirah: BT, Shabbat 1d. (105b).
- ש. See M. Avot 4:1. (But the text is slightly different: הכובש את יצרו, not ויכוף את יצרו) and M. Avot 1:5. Makor ha-Yirah: Bava Metzia 32b. To bend his inclination: Pesachim 113b and in הגהות of the Vilna Gaon. Even from idle chatter: Chagigah 5b, Yoma 77a. Rambam ch.2 halachot de'ot halacha 14. "This is nothing but increase of sin..." Prov. 10:19 **"where there is much talking, there is no lack of transgressing."** JPS. "In many words..." Avot d'Rabbi Natan end of ch. 22.
- ש"א. Boldface in Moriah, Me'ah She'arim. Back to second person. Makor ha-Yirah: Berachot 17a, Shabbat 118b. What they said: in all my days I have not transgressed against my friend by my speech. (?)
- ש"ב. Zilber ed.: הוא חטא לי, "he has sinned against me,"; others, הן חטא לי, "see, (he) has sinned against me."
- ש"ג. Vilna, פני הבורא, "in the face of the Creator"; Zilber ed.: בעיני הבורא, "in the eyes of the Creator"; Moriah, Me'ah She'arim: לפני ה', "before the Creator."
- ש"ד. Translation mine. Makor ha-Yirah: BT, Megillah 28a. "But even if he has sinned against you..." Yoma 87a, see there.
- ש"ה. Boldface in Moriah, Me'ah She'arim.
- ש"ו. Or, flatterers, faithless, arbitrary, fickle.
- ש"ז. Translation following Koren. Context: Jacob is reluctant to fool Isaac into giving him the blessing.

- ש"ח. Vilna, Zilber ed.: והיא מעברת את המורא. Moriah, Me'ah She'arim: מעבירה את המורא.
- ש"ט. Makor ha-Yirah: BT, *Avodah Zarah* 18b and what is written there. "For it is the second of the transgressions..." Pirkei d'Rabbi Eliezer Zuta. "And it transgresses..." Avot 3:17 שחוק וקלות 3:17. ראש כו' ומש"כ. "And everyone who speaks frivolously..." Avodah Zarah 18b.
- ש"י. or "flatter," or "deceive."
- ש"יא. Makor ha-Yirah: BT, *Sotah* 42a.
- ש"יב. לשון הרע, "the evil speech,": malicious gossip.
- ש"יג. Makor ha-Yirah: BT, *Arachin* (?) 17b.
- ש"יד. Translation following JPS.
Makor ha-Yirah: BT, *Pesachim* 118b.
- ש"טו. Makor ha-Yirah: M. Avot 6 from the 48 things [by which the Torah is acquired], i.e., 6:6. And see BT Bava Metzia 23b. [R. Yisrael] Salanter says flee from honor but honor your friend.
- ש"ז. Vilna, Zilber ed., Me'ah she'arim: ותעביר (hiphil imperfect); Moriah: והעבר (hiphil imperative). "Turn away from" as in Ps. 119:37. Note another switch from 3d person to 2d person. Makor ha-Yirah: BT, *Rosh Hashanah* 17a.
- ש"ז. i.e., give everyone the benefit of the doubt, so that God will give you the benefit of the doubt. Makor ha-Yirah: M. Avot 1:6, BT *Shabbat* 127b. *Magen Avraham* (?) § 156.
- ש"ח. Boldface in Vilna. Moriah, Me'ah She'arim: ואם אָתָּה, "but if..." or "now if..." or "and if..."
- ש"ט. כבדם ותירא מהם. The structure is not exactly parallel.
Makor ha-Yirah: BT *Kiddushin* 31b; *Shulchan Aruch*, *Yoreh De'ah* § 240.
- ש"כ. Mainly speaking in a literal sense.
Makor ha-Yirah: Id. *Yoreh De'ah* Ibid. And see, in the gemara also (איתא נמי) do not *stand* in their place (emph. mine)
- שכ"א. Following Moriah, Me'ah She'arim: ולא תסתור את דבריהם (qal: impf) "do not contradict"; Vilna, Zilber ed.: ולא תסתיר (hiphil: impf) "do not hide"
- שכ"ב. Vilna, Zilber ed.: כי אינו כן. Moriah, Me'ah She'arim: כי איננו כן.
- שכ"ג. Makor ha-Yirah: Ibid. and Ibid. 32b. And *Shulchan Aruch* ibid. *se'if* 11.
- שכ"ד. Following Sifra introd.: ויכריע ביניהם...ויכריע ביניהם. Because this has ביניהם. I.e., while generally peacemaking is commendable and commanded, when your own parents or someone else that you are obligated to honor is one of the parties to the dispute, you may not mediate because you should be showing favor to your parents (or whoever it is).
Makor ha-Yirah: BT *Kiddushin* 31b; *Shulchan Aruch*, *Yoreh De'ah* § 240. From the the language of our rabbi it appears that he agrees with the opinion of (R. Menahem ha-Meiri) which is

brought in the Tur (ibid.) that even to say something like the words of the father is forbidden. And see in the Beit Yosef where it is also explained this way. Also according to Rashi. What the halakhic decisors and Rashi adopted for the matter it is a negative law just so: if there is a division in his own words, it is also forbidden to harmonize them, according to the meaning of our rabbi.

- שכ"ה. Makor ha-Yirah: The words are appropriate/fitting for the one who says them. And what is written, "for even..." M. Avot 5:7.
- שכ"ו. Vilna, Zilber ed.: כל מה שיוכל לתלות בהם [יתלה] ולא בו. The pointed eds. omit the square brackets.
- שכ"ז. Makor ha-Yirah: Ibid., Shulchan Aruch ibid. סע"ז.
- שכ"ח. Vilna, Zilber ed., כאילו צער עצמו, "as if he troubles himself"; Moriah, Me'ah She'arim: כאלו צער [המקום] (עצמו). "as if he troubled (himself) [the One Who Is Everywhere]." Although it would seem that the "right" choice is the one in square brackets, i.e., he troubles God, the idea that one who troubles his parents really makes trouble for himself feels very wise and true. R. Yonah would say, "how could someone cause damage to the One?"
- שכ"ט. Vilna, Zilber ed.: יסבב, Moriah: יִסְבֵּב (piel, impf) "let him beg"; Me'ah she'arim: יִסּוּב (qal: impf) "let him go around."
- של. Vilna, פיסיוני, others, פסיוני. According to Jastrow this is a variant spelling.
- של"א. i.e., makes him desperate. translation following Jastrow.
- של"ב. Zilber comment: Ibid 31a, *Shulchan Aruch* 74.
- של"ג. Vilna: [תביישו] (תביישו), ואל ("you shall disgrace him") ["he shall not be disgraced"]. Zilber ed.: תביישו. Moriah: יתבייש Me'ah She'arim: תביישו.
- של"ד. Zilber ed., "and that he not speak,"; others, ולא ידבר, "and he should not speak."
- של"ה. Jastrow, BT, *Kiddushin* 31a.
- של"ו. i.e., refute his arguments. (Jastrow).
- של"ז. Whose? The parents?
- של"ח. Zilber cites Yerushalmi.
- של"ט. Zilber ed. appears to have כבידס, probably a typo or a technical issue of copying.
- ש"מ. Makor ha-Yirah: BT, *Kiddushin* 32a.
- שמ"א. Boldface in Moriah, Me'ah She'arim. Although we appear to be in a new section, this really is also about the honor due to parents, now just extended to teachers. Grammatically, this paragraph speaks in the imperative voice, not the jussive.
- שמ"ב. Makor ha-Yirah: Pesachim 49a, Ketubot 111b; Rambam ch. 6 halachot de'ot
- שמ"ג. as in the Biblical precept, מפני סיבה תקום (Lev. 19:32) Found today on Israeli buses meaning Justin S. Kerber. Rabbinical Thesis. p. 92 of 111

"please give this seat to the elderly."

Makor ha-Yirah: Kiddushin 32b, SA Yoreh De'ah 244:71. And "even before elders who are not sages..." Kiddushin 33a, SA *ibid*. The comment discusses *chiddur mitzvah*.

שמ"ד. A paraphrase of M. Avot 2:4, "...nullify your will before His will..."

שמ"ה. See, e.g., Lev. 18.

שמ"ו. Vilna, Zilber ed. include (זכרונם לברכה) "may their memory be for a blessing"; pointed eds. omit.

שמ"ז. In the Decalogue. Vilna and Zilber ed. also cite Deut. 5:16, the restatement of the decalogue. Ketubot 103a: The extension of the duty to respect.

שמ"ח. more literally, "pursue after"

שמ"ט. Makor ha-Yirah: M. Avot 3:14, "Rabbi Dosa b. Hircanus says..." Scoffers: see BT Pesachim 113a.

ש"נ. Zilber comment: M. Avot 6:9, ארי=אמר רבי יוסי בן קיסמא.

שנ"א. "a single person" would have resonance today when so many people have trouble finding their "soul-mate." Do not mock a single person, i.e. a person who is single.

שנ"ב. Makor ha-Yirah: M. Avot 4:3.

שנ"ג. Boldface in Moriah, Me'ah She'arim.

שנ"ד. Makor ha-Yirah: the verse is in Prov. 3. [However, none of the other editions have the citation.] And see BT *Bava Metzia* 77a.

שנ"ה. Zilber says something about הפחות שבמטבעות, "the smallest coins," so perhaps R. Yonah is saying that giving even the smallest coins to *tzedakah* causes oneself to prosper! Zilber "even giving the smallest coins on 2d and 5th (Monday and Thursday) fulfills his obligation.

שנ"ו. לבוא לתת כופר נפשך. One might need to rely on *tzedakah* for one's own salvation.

שנ"ז. Rhymed mnemonic in original.

שנ"ח. Vilna abbreviates אפי' = אפילו.

שנ"ט. לעשות צדקה, perhaps, "do justly."

Makor ha-Yirah: even a poor person... BT Gittin 7b, SA, YD 248:1

ש"ס. Citation in pointed eds. only.

Makor ha-Yirah: BT Bava Batra 9(a?); SA [YD 249:6].

שס"א. ועניך קודמין.

- שס"ב. As opposed to פותח את דרך ומסביע לכל חי רצון from *Ashrei*.
- שס"ג. The verb לזה in the hifil can also mean to escort (the dead), but context here indicates it means to lend money at interest. Zilber ed.: מלהלוות; others מהלוות. Zilber ed. may be a misprint or typo.
- שס"ד. Vilna: למנוח העושה: "for greater is the one who lends [to the poor] than one who gives..." This halachah is reminiscent of the Chinese proverb, "Give a man a fish and he'll eat for a day; teach him how to fish and he'll eat forever."
- שס"ה. Vilna, Zilber ed. גויים; Moriah, Me'ah She'arim: נכרים. See above.
- שס"ו. Referring to lending in the ordinary course of business: advancing the cost in order to keep a customer. This is not necessarily referring to moneylending.
- Makor ha-Yirah: BT, Yevamot 63a. "For the one who lends is greater..." Shabbat 63a, Sukkah 49b; SA 249:6.
- And know that lending is a positive mitzvah greater than any in the 613 by any counting of the mitzvot. Even for a rich person when he does not have ... it fulfills a positive mitzvah as explained in Sukkah 49 and SA ibid. But the poor person takes precedence. And see the words of our rabbi in peirush to avot...
- שס"ז. Vilna: להלוואתו; Zilber ed.: להלוואתו; Moriah, Me'ah She'arim: להלוואתו.
- Makor ha-Yirah: ...that he is not obligated to lend to him for an unlimited time...
- שס"ח. Makor ha-Yirah: "...he shall not call upon him..." BT, *Bava Metziah* 64b; SA YD 166.
- שס"ט. Boldface in Moriah. This indicates that observant Jews of the day were tithing their income. another reason R. Yonah would have been concerned about falling levels of observance.
- ש"ע. Zilber ed.: ללמוד (qal: to learn); others ללמד (pi'el: to teach). Although one certainly profits by learning, it is easier to see how one would tithe one's profits from teaching than from learning.
- שע"א. Vilna: [שיבא] (שיבא) "(that will come) [that may be]." Zilber ed.: שיבא. Moriah, Me'ah She'arim: שיהיה. Translation attempts to capture the flavor of both variants.
- שע"ב. Vilna: זהב, "whether silver, whether [equal of] gold." Zilber ed.: זהב, "whether silver, whether gold." Moriah: [זהב] (זהב) "whether silver whether like unto (gold) [silver]. Me'ah She'arim: זהב, "whether silver, whether equal to gold." Translation follows Zilber ed. for simplicity and euphony.
- שע"ג. כי את אשר אסר הבורא בכל דבר לנסותו התיר במעשר. I.e., one may not eat forbidden foods or benefit from forbidden things but one must still tithe from them. לנסותו would generally mean to test a person as Abraham was tested.
- שע"ד. Vilna: ואפילו דעתו של גוי; Zilber ed. ואפ' דעתו של גוי; Moriah, Me'ah She'arim: ואפ' דעתו של גוי. See above regarding the distinction between גוי and כותי. Pointed eds. include the Rabbinic redundant possessive, where unpointed eds. used Biblical construct. Again, one might not expect to have to see such sentiments in supposedly tolerant and pluralistic medieval Spain.

שע"ה. *to press, hurry*. As the previous line is about trickery, this might also suggest to "hustle" somebody as in to be dishonest!

שע"ו. Vilna, Zilber ed., מדאי; Moriah, Me'ah She'arim: מדי .

שע"ז. *lit., every side of deception is forbidden*.

שע"ח. Vilna, Zilber ed.: אסור; Moriah, Me'ah She'arim: אסורה.

שע"ט. *pi'el of נדה = banish, excommunicate*. Such a person is appropriate for being banned or shunned.

שפ"פ. Vilna: ואף לא לצורך במקום מטונף. Zilber ed.: ואף (לא) לצורך [לא] במקום מטונף. "And not even for need in a defiled place." Moriah, Me'ah She'arim: ואף שלא לצורך במקום מטונף, "and not even of necessity in a defiled place." (Note that it is pointed as "in a place" and not במקום, "instead of.") Me'ah She'arim: ואף שלא לצורך [ולא] במקום מטונף, "and not even of necessity, nor in a defiled place."

Makor ha-Yirah: And to the matter of a defiled place, see BT *Shabbat* 12(b?)

Makor ha-Yirah: BT, *Chullin* 94a.

שפ"א. Such as רחום וחנון. See Tractate *Soferim*. Makor ha-Yirah gives more detail on such colloquial names.

שפ"ב. שמשיו ומשרתיו מלאכי מעלה. Referring to God indirectly, rather than by name.

שפ"ג. Translation following Koren. See also the final paragraph of the recitation of the Sh'ma in the siddur: ה' אלוהיכם אמת, "the Lord your God is true."

Makor ha-Yirah: BT, *Nedarim* 14b. "and not on truth..." *Shabbat* 55a, *Sanhedrin* 65a. And see in Ba'al ha-Turim on Num.11:16.

שפ"ד. Vilna, Zilber ed.: אף לו עצמו [באמרן] כה יעזרני השם. "nor even himself [by his statement] 'so help me God.'" Moriah, Me'ah She'arim: אף לו עצמו כה יעזרני השם

שפ"ה. An oath which is certainly popular in our time and place.

Makor ha-Yirah: BT, *Shevuot* 35a.

שפ"ו. Vilna: ואל ישמע (שם) [שום] טומאה. "and let no impure (name) [no impure thing] be heard..." Zilber ed.: ואל ישמע שום טומאה. "and let no impure thing..." Moriah, Me'ah She'arim: ואל ישמע, "and let no impure name be heard..."

שפ"ז. Vilna, Zilber ed.: כגון שמות עכו"ם = עובדי כוכבים ומזלות. "such as the names of worshippers of stars and constellations... (i.e., idol worshippers)." Moriah, Me'ah She'arim, שמות הקדשים. "The names of the Sodomites..."

From the root קדש-ש, to be consecrated, set apart. In Biblical Hebrew, a קדש is a consecrated person, i.e., a cultic prostitute. In Rabbinic Hebrew, it has come to be associated with the sinners of Sodom. It would seem that from קדוש, holy, to קדש, a cultic whore, is not such a far distance. R. Yonah is making reference to the dregs of society, outcasts such as whores who are not to be mentioned in polite conversation.

- שפ"ח. Makor ha-Yirah: BT *Sanhedrin* 63b; SA YD § 147:1.
- שפ"ט. Vilna, Zilber ed.: הכותי; Moriah, Me'ah She'arim: הגויים. See above.
- ש"צ. Translation following Jastrow, after BT, *Mo'ed Katon* 21b
- שצ"א. וכל דבר נבול וצד דבר ערוה לא ישמע על פיר. Following Jastrow, ניבול פה = lascivious talk.
- שצ"ב. Makor ha-Yirah: BT, *Shabbat* 32a. See above.
- שצ"ג. Translation following JPS. Lit., "...a strange woman..."
- שצ"ד. והופכים לו גזר דין.
- שצ"ה. Vilna, Zilber ed. include the abbreviation רח"ל (=רואה חוב לעצמו?) ("he sees an obligation for himself,"?)
- שצ"ו. Makor ha-Yirah: BT, *Shabbat* 32a. (but 33a cited in pointed eds.)
- שצ"ז. Boldface in Moriah, Me'ah She'arim.
- שצ"ח. Lit., "kosher."
- שצ"ט. Translation following BT Yoma 19b: החושד...לוקה בגופו (Jastrow). It might also be, "one who suspects the innocent will be punished with lashes," but as this is not one who accuses the innocent, there would be no objective way to tell if a person harbored suspicions, so it seems more likely R. Yonah is talking about divine punishment for suspecting the innocent.
- ת. Vilna, Zilber ed. abbreviate ה'ה; Moriah, Me'ah She'arim resolve ה'שם "the Name," i.e., God.
- ת"א. This is something like an early statement of fiduciary duty: the equitable need to act with clean hands and to avoid even the appearance of impropriety.
- Makor ha-Yirah: BT *Shekalim* 83(b?) ג"ה"ב, Yebamot 24b. "Lest they come to grief..." BT *Shabbat* 149b. Anyone whose fellow is punished on his account... and for this reason our Rabbi (mesik?) pardon all who suspect you, and see above #59 (which has to do with not lengthening public prayers for fear of being suspected as a scoffer).
- ת"ב. Vilna, Zilber ed.: מחול לכל החושדים לך. Moriah, Me'ah She'arim: בן מחול לכל החושדים (binyan qal: imperative.)
- ת"ג. Boldface in Moriah, Me'ah She'arim.
- ת"ד. Minor textual variances in the spelling of "your fellow." Makor ha-Yirah: BT *Chagigah* 5a.
- ת"ה. Jastrow translates נמאס as "be repulsive, be loathsome," but in context it makes more sense to say that if you were disgusted by your fellow's behavior in front of you, forgive him. See BT *Yevamot* 24.
- ת"ו. Makor ha-Yirah: It seems to me (כנ"ל) #222, and see BT *Megillah* 28a.
- שומן, שמן. ת"ז.

- ת"ח. Negrin ed.: כל ת"ח=תלמיד חכם. Any Torah scholar who soils himself and is not careful with cleanliness...
- ת"ט. Vilna: חייב מיתה Others חיי"מ (=חייב מיתה).
- ת"י. This is an especially difficult post-rabbinic idiom to translate, first because the wordplay is lost in English, but also because the verb שנא does not occur in the hiphil binyan according to Jastrow, Holladay, and Brown-Driver-Briggs.
- ת"א. Hebrew unclear. Makor ha-Yirah: BT *Shabbat* 114a, and see BT *Ta'anit* 28a.
- ת"ב. An unusual and fascinating *halachah*, in that R. Yonah seems to be turning the lash on his own. Religious people of all stripes can seem self-righteous and off-putting, but here R. Yonah admits that those who learn Torah can go around filthy and causing disgust, therefore defiling God's image (God's brand name, as it were). I think of the ugly stereotype of the foul-smelling charedi Jew.
- ת"ג. Boldface in Moriah only.
- ת"ד. ברהשות i.e., go to the bathroom when you feel the urge. big: little :: anus: urethra.
- ת"טו. Vilna, Zilber ed.: שתיים; Moriah, Me'ah She'arim: בשתיים.
- ת"טז. Makor ha-Yirah: BT *Makkot* 16b, SA *Orach Chayyim* 3:16. [he discusses why it transgresses two -- there's something about whether it's an *issur d'rabbanan* or *d'oraita*.]
- ת"ז. Translation following JPS.
- ת"ח. Vilna, Zilber ed.: תורה, "Torah," Moriah, Me'ah She'arim: תורתנו, "our Torah."
- ת"ט. Vilna: [מנחש]וגו' ומנחש "there shall not be found (a soothsayer)"["...or a soothsayer."] Zilber ed.: לא ימצא מנחש. Moriah, Me'ah She'arim: מנחש וגו' לא ימצא בך. "There shall not be found among you...or a soothsayer."
- ת"כ. Translation following JPS.
- תכ"א. Vilna, Zilber ed.: ואין לנו לשום שום סימן אלא מה שאמרו חכמינו ז"ל. Moriah: ואין לנו לשום שום סימן אלא...תקמנו זכרונם. Me'ah She'arim: ואין לנו לשום שום סימן אלא...תקמנו זכרונם. סימן אלא...תקמנו זכרונם לברכה.
- תכ"ב. Vilna, Zilber ed.: ראש-חדש...מצות; Moriah, Me'ah She'arim: ראש-חדש...מצות.
- תכ"ג. השטן, the accusing angel of the Book of Job, which has come to be called Satan in our culture.
- תכ"ד. Makor ha-Yirah: BT *Sanhedrin* 66a. "But only what our sages have said..." BT *Chullin* 95b. "But if a person has to do a mitzvah..." see SA YD 179:72. "But the ones who lose their temper:..." BT *Pesachim* 110b
- תכ"ה. Boldface in Moriah, Me'ah She'arim.
- תכ"ו. Translation following Gen. Rabbah s. 1 (Jastrow).

Makor ha-Yirah: BT *Megillah* 28a; Rambam ch. 6 *halachot de'ot*, *halachah* 3 and in ch. 4 (ובפ"ד)
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from *halachot teshuva* 4...

- תכ"ז. Lit., who slap's a Jew's jaw is as if he slapped the jaw of the Shekhinah (Jastrow, BT *Sanhedrin* 58b).
- תכ"ח. Meaning of the proof-text is unclear, but it seems to be a play on לועו, "his jaw" and ילע, "declare."
- תכ"ט. It is not appropriate to rush to judgment as to what he believes is holy and to strike someone over it. One that does so should be severely punished.
- ת"ל. Brackets in Moriah, Me'ah She'arim; Vilna, Zilber ed. omit the proof-text and following phrase.
- תל"א. Translation following Koren. The proof-text puns on זרוע, meaning both "arm" and "mighty," in the original context, it speaks of a powerful man having dominion over the earth, but in the rabbinic context he has the earth in a more literal sense, being buried in it.
- תל"ב. Makor ha-Yirah: BT *Sanhedrin* 58b. "And it is fitting for him to be buried..." see, so explains our rabbi there in the gemara in what they say (במאי דאמרינן) there is no fixing (תקנה) for him but burial, however Rashi does not explain it so. "If not his child..." BT *Makkot* 8a. "minor" Mo'ed Katan 17a. "Or his student..." *Makkot* ibid., Bava Batra 21a, SA YD 245:10.
- תל"ג. Targ. Gen. 30:35, BT *Bava Metzia* 58b (translation and citation following Jastrow). Vilna, Zilber ed.: סמקא. Me'ah She'arim: סמקא. תדע דעזיל סומקא ואתי חיורא.
- תל"ד. Makor ha-Yirah: *Bava Metzia* 58b; Rambam *hilchot de'ot*:8. "Better for him..." BT *Bava Metzia* 59a; "he has no share..." ibid., M. *Avot* 3:13. (But 3:11 in some eds.).
- תל"ה. Vilna: וכל מי שיש בידו להוכיח [האדם העובר עבירה] ואינו מוכיח (אדם עובר) העבירה בראשו. Translation following Vilna for best understanding. Zilber ed., Moriah, Me'ah She'arim: וכל מי שיש בידו להוכיח ואינו מוכיח אדם עובר, העבירה בראשו. "and whoever is in a position to rebuke and does not rebuke a man who transgresses, the transgression is on his head."
- תל"ו. Zilber's comment here discusses sins בין אדם למקום and בין אדם להברו.
- תל"ז. Perhaps "especially."
- תל"ח. Makor ha-Yirah: BT *Kiddushin* 81b. "Even a *niddah*..." BT *Sanhedrin* 37a SA אח"ע 23. And as our rabbi wrote: even your daughter.
- תל"ט. Occasionally R. Yonah breaks into a Talmudic "voice," from giving aspirational laws to discussing the meanings of his rules. This is one of these places. Vilna, Zilber ed.: ואיזה הוא יחוד. Moriah, Me'ah She'arim: ואיזהו (more proper Rabbinic diction).
- ת"מ. סגור במפתח או במנעול.
- תמ"א. Vilna: וגומר [בסתור] כי יסיתך אחיך בן אמך וגו'. Others end at יגו; Zilber ed. spells out וגומר.
- תמ"ב. Makor ha-Yirah: according to Rashi, two are forbidden but more are permitted.
- תמ"ג. Translation following Jastrow on Ber. 1. c.

תמ"ד. Vilna, Zilber ed.: ערוה -- קול, שער, שינים, צואר -- ערוה. "and everything that is mentioned in the Song of Songs for praise, this is -- voice, hair, teeth, neck -- nakedness." Moriah, Me'ah She'arim: ערוה. קול, שער, שינים, צואר, כל. "And everything that is mentioned in the Song of Songs is nakedness. Voice, hair, teeth, neck, everything that is mentioned in the chapter for praise." i.e., Song of Songs 6.

Makor ha-Yirah: BT, Berachot 24a.

תמ"ה. Vilna, Zilber ed.: ואסור לו להסתכל; Moriah, Me'ah She'arim: ואסור (לו) להסתכל.

תמ"ו. Translation following Jastrow, BT *Berachot* 61a, *Eruvin* 18b.

תמ"ז. Zilber ed.: מדינה של גיהנם; others מדינו של גיהנם

תמ"ח. Boldface in Moriah, Me'ah She'arim.

תמ"ט. Me'ah She'arim: תמיד הרגל; others תמיד הרגל תמיד.

תנ". Vilna gives the cite as M. Avot 5:23; Zilber ed. gives it as 23:23 (probably a misprint).

תנ"א. Boldface in Moriah, Me'ah She'arim.

תנ"ב. אל תהדוק. But be engaged in the study for the sake of improving your heart.

Makor ha-Yirah: According to the Vilna Gaon and others, all study should be for the deed and for making some fence. He should not budge from the book until the learning has made some listing in his heart to add to the fear of the Lord. I have seen the marvelous teaching... so in the middle of the learning permission is granted to a person to break off for a short time "before" his heart is covered with the fear of the Lord since he accepts it upon himself before the start of learning. And in his words is hidden the entire secret of the acceptance of the Torah.

תנ"ג. Makor ha-Yirah: (At this point the formatting of Makor ha-Yirah looks different. It may just be a publishing error, but it may be something more substantive.) BT *Berachot* 55a. At the time the Temple was standing the altar atoned for Israel, but now a man's table atones for him. [Jastrow: ref. to Ez. 41:22]

תנ"ד. Boldface in Vilna.

תנ"ה. Modern Jews would read "children," but R. Yonah probably meant "sons."

תנ"ו. Vilna: (לבנותיך) ["your daughters"]. In this case בניך almost has to mean "children," because these are laws that pertain to women. Zilber ed., לבניך; Moriah, Me'ah She'arim: לבנותיך. It might be more egalitarian to translate "your children" here.

תנ"ז. דברים הנוהגים בהם. Vilna: (בהן) [feminine ending]. Zilber ed., בהם. Moriah, Me'ah She'arim: בהן

תנ"ח. Vilna: (ביתן) [feminine ending]. Zilber ed., (ביתן) [feminine ending]. Moriah: ביתן. Me'ah She'arim: ביתן.

- תנ"ט. Boldface in Moriah only.
- תס"ט. Makor ha-Yirah: BT, *Sanhedrin* 41b. Alfasi, end of the chapter of morning prayer. SA OC § 426: (seems long but comprehensible. is it me or is there a substantive change to the makor ha-yirah here?)
- תס"א. הסתנו סדך וכל-שכן סד אחרים. The final line does not seem to comport with the rest of the "aishet chayil" kind of feeling of the halachah.
- תס"ב. Boldface in Moriah, Me'ah She'arim.
- תס"ג. Vilna, Zilber ed.: במצוה, "the commandment." Moriah, Me'ah She'arim: בְּמִצְוֹת; "the commandments."
- תס"ד. Zilber ed.: מצאו, "if they found"; Others מצא, "if he found."
- תס"ה. Vilna, Zilber ed.: אתרוג בי"ב מנה "...etrog for 12 coins..." (number abbreviated 10+2); אתרוג בשתים-עשרה פרוטות "...etrog for 12 prutas." (number written out in full).
- תס"ו. Vilna, Zilber ed.: י"ח מנה, 18 coins. Moriah, Me'ah She'arim: שמונה-עשרה פרוטות, eighteen prutas.
- תס"ז. Makor ha-Yirah: BT *Shabbat* 133b. And what is written, "adorn the mitzvah..." BT Bava Kamma 9b, SA OC § 656:1 (71?) (he goes on at some length, citing the Gaon of Vilna).
- תס"ח. Makor ha-Yirah: BT *Berachot* 63a 'at the time they bring in the dispersed (? -- פזר)... ' "Let it not be a light thing..." M. *Avot* 2:1, 4:2.
- תס"ט. Vilna, Zilber ed.: לא בשביל יראת הפסד ממון ולא "neither for fear of monetary loss nor..."; Moriah, Me'ah She'arim: לא בשביל יראת הפסד ולא "neither for fear of loss nor..." Translation follows Vilna, Zilber ed. for clarity.
- תע"ט. פחד עונש הגוף. lit., "fear of punishment of the body." This is not just respect but outright fear. Not literal punishment, but the discomfort and risk associated with it.
- תע"א. Vilna, Zilber ed.: כי כדאי היא המצוה "for the mitzvah is worth it..."; Moriah, Me'ah She'arim: כִּי קְדַאִית הִיא הַמִּצְוָה
- תע"ב. Moriah: חס ושלוש; Me'ah She'arim: חס וחלילה. Both roughly mean "God forbid," and the discrepancy is probably due to guessing what the mss. meant when it gave *rashei teivot* (initials) ח"ו, as in Vilna, Zilber ed.
- תע"ג. בעל מלאכתך, the master of your labor, i.e. God -- The One who commanded you to do the thing that resulted in loss will repay your loss.
- תע"ד. Boldface in Moriah, Me'ah She'arim.
- תע"ה. צא בכי-טוב. Leave well.
- תע"ו. Vilna, Zilber ed. abbreviate: יה"ר (=יהי רצון)
- תע"ז. Vilna, Zilber ed. abbreviate: ה' או"א (=יי אלוהינו ואלוהי אבותינו)

- תע"ח. Vilna: [לשלום], "and support us [in peace]."
- תע"ט. This is not the current form of the Wayfarer's Prayer. Although it is similar it is shorter and not as complicated. Evidently the prayer continued to evolve and grow after R. Yonah's day.
- ת"פ. Vilna, Zilber ed.: וצריך לאמרה אפילו אם אינו רוצה ללכת כ"א פרסה. Moriah, Me'ah She'arim: רוצה ללכת כי אם פרסה. Despite the variance, they say substantively the same thing. Translation following Vilna, Zilber ed.
- תפ"א. Or, a "Persian mile" (Jastrow).
- תפ"ב. Zilber ed. omits מהלך פרסה.
- תפ"ג. That is, the final "*baruch atah...*" clause.
Makor ha-Yirah: BT, Bava Kamma 60b. "And take care to say the Wayfarer's..." BT *Berachot* 29b. SA OC § 110:4.
- תפ"ד. Vilna, Zilber ed.: בגעת כותים. Moriah, Me'ah She'arim: גוים.
- תפ"ה. יהודי. Interesting word choice; he often uses ישראל to mean "a Jew."
- תפ"ו. Vilna, Zilber ed.: המכסים. (this could be read as מכסים, tax collectors). Moriah, Me'ah She'arim: המכסגין. Heb. unc. According to Jastrow, revenue farmers, publicans, custom-collectors are considered robbers by Jewish law.
- תפ"ז. Vilna: ותתפש ותשת. Zilber ed.: ותשת, Hebrew unclear. Moriah, Me'ah She'arim, ותתפש ותשים, "and get arrested and put..."
- תפ"ח. יראתך ונפשך על קרן הצבי. Lit, "your fear and your soul upon the horn of the deer." I.e., following Jastrow, put them where they cannot be reclaimed. (See M. *Kethubot* 13:2). Apparently tax farmers were feared above all other brigands. It is related to יראה as well.
- תפ"ט. All four eds.: גוי קטן...הגוים. None uses a euphemism here.
- תצ"א. Makor ha-Yirah: BT Pesachim 114. "Do not stand..." BT Shabbat 32a. "Do not harass..." BT Pesachim 113a.
- תצ"ב. Boldface in Moriah, Me'ah She'arim.
- תצ"ג. Perhaps, overly righteous? Senderos de Vida: No seas justo mucho demasiado, "Do not be too much of a just one." This appears to be one of those places R. Yonah recognizes people's limitations.
- תצ"ד. Vilna, Zilber ed.: אשה ערומה טובעת בנהר. "a naked woman drowning in a river,"; Moriah, Me'ah She'arim omit the word ערומה, "naked," perhaps not wanting to include the phrase "naked woman" in a religious text. What an amazing dictum from this paragon of stern morality! This is akin to R. Bachyah Ibn Pakuda, the eleventh-century Babylonian philosopher saying that this is more than just fulfilling the nuts and bolts, but also that there are greater duties afoot.

תצ"ד. וכיוצא בזה

תצ"ה. lit., "saying to strike..."

תצ"ו. "Do not go as a talebearer among your people; neither shall you stand by the blood of your neighbor" (Lev. 19:16) I.e., you will avoid the punishment for talebearing because you were fulfilling the mitzvah not to stand by the blood of your neighbor.

Makor ha-Yirah: BT, Sotah 21b, "Who is pious? One who שוטה..." "If you hear of a man..." in the gemara ibid but see Rambam ch.1 laws of the murderer 14.

תצ"ז. Exod. 20:14 in JPS and Koren. It cannot be an error because both pointed eds. have this cite.

תצ"ח. קרי ביה...וכן קרי ביה One might expect אלא...אל here, so it might have something to do with קרי, having an emission of semen, which might be the eventual result of praising a woman's beauty to another man, and which Judaism, especially mystical Judaism, frowns on, but this rendering seems the most likely.

תצ"ט. Vilna: וכתוב לא תחמד. קרי ביה לא תחמד וכן קרי ביה לא תחמד. (This gives the form of the verb, in the qal in the original Biblical commandment, in the hiphil and in the piel. Jastrow lists the piel as synonymous with the qal, and lists no meaning in the hiphil). Zilber ed.: וכתוב לא תחמד קרי. "And the verse 'you shall not covet' can be read 'you shall not covet,' and can also be read you shall not make covet." (giving the verb in the qal form twice and the piel form once). Translation generally follows Zilber ed. for ease of understanding. Moriah: וכתוב (שמות כ טז) לא תחמד, קרי ביה לא תחמד, וכן קרי ביה לא תחמד. Puts קרי in the imperative: "read it:...". Me'ah She'arim: identical to Moriah but points קרי.

תק. Vilna, Zilber ed.: אל תקשט עצמך. אל תקשט נפשך ותלך בין הנשים. Moriah, Me'ah She'arim:

תק"א. Vilna, Zilber ed.: כדי שתתאוונה לך; Moriah, Me'ah She'arim: כדי שיתאונו לך

תק"ב. M. Avot 1:5. Zilber ed.: ואל תרבה שיחה עמה, "and do not increase chatter with her..."; Others, עמה, "with them."

תק"ג. Vilna, Zilber ed.: וזהו; Moriah, Me'ah She'arim: וזה

תק"ד. Beruriah was the wife of Rabbi Meir, a Talmudic sage of the Tannaitic era. While not herself a rabbi, she is sometimes called the only female Sage in Talmudic literature. In the *mishna* which R. Yonah quotes here, "the one" who was unfortunate enough to wind up on the wrong side of her quick mind and sharp tongue by asking her the question using more than the absolutely fewest words required was none other than R. Yosei the Galilean.

תק"ה. While in general this text has rendered אדם "person," R. Yonah clearly here means men specifically because he is talking about how they should behave around women.

תק"ו. וממשאן וממתנן that is, from their business dealings, נמשא ומתן

תק"ז. Vilna, Zilber ed.: להחטיא האדם; Moriah, Me'ah She'arim: להחטיא את האדם. The pointed eds. correct the text to include the direct object marker.

תק"ח. צריך האדם להיות כל שעה יועץ תחבולות לעשות מלחמה עם יצר הרע. Or, "a man must always be

seeking the advice of councils to make war with the evil appetite."

Makor ha-Yirah: ... BT *Kiddushin* 30b; *Yebamot* 63b

תק"ט. Boldface in Moriah, Me'ah She'arim.

תקי"י. Which would be evil speech or talebearing. Translation following Jastrow, BT *Arakhin* 16a.

Zilber comment gives the same cite, plus BT *Bava Batra* 164b.

תקי"א. אוהבו. More literally, "his lover," but seems to be used here as the opposite of "his enemy."

תקי"ב. אל תגנה מקח, could also be read, "do not censure the bribe-taking..." but this reading seems more likely.

תקי"ג. Vilna: תשיב: hiphil: imperfect: 2ms: שוב: "reply, refute." Zilber ed.: תשוב: qal: imperfect: 2ms: שוב: "return." Moriah, Me'ah She'arim: תשב: qal: impf: 2ms: ישב "sit"

תקי"ד. Vilna, Zilber ed.: (וכול שכן); pointed eds. resolve the abbreviation.

תקט"ו. Makor ha-Yirah: BT *Pesachim* 112a.

תקט"ז. Moriah: אל תיעץ; Me'ah She'arim: אל תיעץ.

תקי"ז. Zilber ed.: שיעץ probably intending שיועץ as Vilna, Moriah, Me'ah She'arim.

תקי"ח. Translation following Jastrow. BT *Kiddushin* 32b, *Bava Metzia* 58b.

תקי"ט. Boldface in Moriah only, but it seems to be a logical place for a section break.

תק"כ. e.g., "the blond one," "the lame one," "the Black one", etc...

תקכ"א. Zilber ed.: אפילו...אפילו; others: אפילו...ואפילו.

תקכ"ב. Vilna, Zilber ed.: עד שיכיריהו. אך דחק עצמך בענין אחר פב"פ. Moriah: אחר פלוני בן פלוני, "other, another." Me'ah She'arim: אחר פלוני בן פלוני. "after so-and-so" i.e., about this person. Translation following Me'ah She'arim.

Makor ha-Yirah: BT *Bava Metzia* 58b.

תקכ"ג. Vilna, Zilber ed., Moriah: אל תקרא משום אדם מישראל, "do not call any Jew..." Me'ah She'arim omits מישראל, making it more inclusive. Translation follows Me'ah She'arim.

תקכ"ד. Vilna: מאוס: repulsive; Zilber ed.: מיאוס, loathsome. Moriah, Me'ah She'arim: מאוס. Translation preserves both options.

תקכ"ה. Zilber ed. omits שחוק which is found in the other eds.

תקכ"ו. Vilna: כותי; others: גוי. See above.

תקכ"ז. Vilna: אלא במעשיו, "...but only by his deeds." Zilber ed.: ולא במעשיו, "...nor by his deeds." Moriah, Me'ah She'arim: [ולא] (אלא). ("but only...") ["neither"] "by his deeds."

ח. תקכ"ח. Lit., "and do not judge them in the scale of merit."

ט. תקכ"ט. Makor ha-Yirah: BT *Avodah Zarah* 20a...SA YD § 151:14. (etc.) "and when you see gentiles doing good..." BT Bava Batra 10b. "And do not judge them in the scale of merit..." (etc.) "except in front of them..." this is not a prohibition except d'Rabbanan.

ל. תקל. Vilna: סופר כותי; Zilber ed.: אומות העולם "of the nations of the world," Moriah, Me'ah She'arim: אמות-העולם

א. תקל"א. Vilna, Zilber ed.: הכותבים שמות הטומאה ופסוליה "the ones who write the names of impurity and its nullities"; Moriah, Me'ah She'arim: שמות הטמאה ופסיליהם "...the names of impurity and their nullities. I.e., what seems to be divine, but the nullities associated with it are idolatry.

ב. תקל"ב. עוברי עבירה, lit., "who transgress transgressions."

Zilber's comment mentions Rashi on BT *Avodah Zarah* 55a

ג. תקל"ג. Boldface in Moriah, Me'ah She'arim.

ד. תקל"ד. Vilna, Zilber ed. abbreviate בע"ח; Moriah, Me'ah She'arim resolve to בעלי-חיים

ה. תקל"ה. likewise, Vilna, Zilber ed. abbreviate וכ"ש; Moriah, Me'ah She'arim resolve to וכל-שכן

ו. תקל"ו. המקום, lit., "the place," a Rabbinic name for God.

Makor ha-Yirah: BT Bava Metzia 32b, SA Choshen Mishpat § ער"ב § 249, § 251.

ז. תקל"ז. ואל תדחם בלך ושוב.

ח. תקל"ח. unpointed eds. give Rabbinic plural לאוין; pointed eds. give Biblical plural לאוים.

ט. תקל"ט. Such as not to oppress the poor.

מ. תקמ. Lit., "he lifts up his soul." Vilna: (שלומין) ואליו הוא נושא את נפשו "...his soul ([in] payment)." Zilber ed.: ואליו הוא נושא את נפשו. Moriah: את נפשו שלומים. "his soul [in] payment." Me'ah She'arim: את נפשו.

Makor ha-Yirah: M. Avot 1:5; BT Bava Metzia 60b. SA YD § 249, § 251. "ואל תדחם בלך ושוב" Bava Metzia 110b

א. תקמ"א. Boldface in Moriah, Me'ah She'arim.

ב. תקמ"ב. Vilna, Zilber ed. abbreviate ובירש"ם; Moriah, Me'ah She'arim resolve וביראת-שמים.

ג. תקמ"ג. Makor ha-Yirah: *Masekhet Kallah* ch. 10 (?); BT *Ketubot* 17a

ד. תקמ"ד. Boldface in Moriah.

ה. תקמ"ה. Vilna, Zilber ed.: ואל תתפאר בשום דבר שעשית; Moriah, Me'ah She'arim: ואל תתפאר משום.

ו. תקמ"ו. מעלה perhaps, "haughtiness"?

תקמ"ז. Makor ha-Yirah: M. Avot 6:2.

תקמ"ח. Zilber ed. עמהם, probably a typographical error; Others, "with them."

תקמ"ט. Second person/third person confusion in original. "The comfort of that community," i.e., its reward for its righteousness. The angels placing their hands upon the head of the transgressor is a strange, inverted version of *s'michah*, rabbinical ordination, setting that person apart in the realm above as he separated himself in the world below.

Makor ha-Yirah: BT *Ta'anit* 11a; Shulchan Aruch, Orach Chaim § 574:5.

תק"נ. Zilber ed. omits this clause, but the next halachah seems to depend on it.

תקנ"א. Translation following Moriah: כי גדול פרנס הדור [שכר] פרנס הדור. Others: כי גדול פרנס הדור.

Makor ha-Yirah: BT *Rosh Hashanah* 17a.

תקנ"ב. piel: impf: 2ms: יתר According to Jastrow this root does not occur in the *piel*.

תקנ"ג. Makor ha-Yirah: BT *Eruvin* 13a. "to seal..."

תקנ"ד. ומלאכתך רמיה ורמיה בארור

תקנ"ה. Makor ha-Yirah: BT *Bava Batra* 8b. [He also mentions the *Ta'anit* 23a cite]. Abba Hilkiyah is a grandson of the famous Talmudic figure Choni the Circle-drawer, who like his grandfather saves the community from drought by praying for rain to fall. In the aggadah cited in the Talmud, he displays exemplary humility and piety.

תקנ"ו. Boldface in Moriah, Me'ah She'arim; lit. "you shall not cause to dwell in your tent."

תקנ"ז. I.e., a copy of the *Tanakh* (= *Torah*, *Nevi'im*, *Ketuvim*), the Hebrew Bible.

תקנ"ח. Books at the time were handwritten manuscripts susceptible to scribal errors.

Makor ha-Yirah: BT *Ketubot* 19b; "There shall not dwell in your house a book..." SA YD top of § 279. [about needing to place the book in a *genizah*].

תקנ"ט. ואל תגיה ביתך בלא מעקה למדרגות.

Makor ha-Yirah: ["What our Rabbi innovates that the steps require a railing that is not mentioned in the decisors, is simple, is not different from a hole in the courtyard that is decided in Sifrei and decided in the Rambam and the SA, § 427, "that a fence is obligated."]

תק"ס. R. Yonah specifies כלב רע. The Shulchan Aruch will later ban all dogs.

תקס"א. סור: 2ms: impv: highil: הקסר מביתך. תקס"א

תקס"ב. Makor ha-Yirah: BT *Baba Kamma* 15b, SA (YD) § 409.

תקס"ג. Makor ha-Yirah: BT *Baba Batra* 88a; SA (YD) § 359:5.

תקס"ד. Makor ha-Yirah: BT *Baba Metzia* 29a; SA (YD) § 342.

דמיס. תקס"ה

תקס"ו. Vilna abbreviates (= בעל הבית); others spell the phrase out in full.

תקס"ז. Zilber comments: BT *Baba Metzia* 78b.

תקס"ח. Quoted in Aramaic. Makor ha-Yirah: BT *Shabbat* 31a.

תקס"ט. Boldface in Moriah, Me'ah She'arim.

תק"ע. A similiar sentiment to R. Bahya Ibn Pkuda, expressed in Duties of the Heart: it is not enough to fulfill commandments mechanistically; it matters how you do them. This is not a new thought in R. Yonah's work; we have seen it before.

תקע"א. An echo of Ecc. 11:13. Translation following both JPS and Koren.

תקע"ב. Zilber ed.: מלבבך; others, מלבך.

תקע"ג. און. Or, falsehood, wrong.

תקע"ד. Me'ah She'arim: הרהר, pilpel: impf: הרר "meditate"; others: הרהור "meditation."

תקע"ה. Zilber ed.: במקום; others ובמקום.

תקע"ו. Another shift from second person to third person.

תקע"ז. חשבונות; or, "accountability."

תקע"ח. i.e., after washing his hands and saying the אשר יצר blessing.

תקע"ט. Zilber ed.: היאך; others איך.

תק"פ. Vilna, Zilber ed.: (ב)עבודת הבורא ית' (=יתבורך) (in the service of the the Creator, may He be blessed.) Moriah, Me'ah She'arim: הבורא.

תקפ"א. ערום ביראה. (Jastrow: considers in what manner he can best serve the Lord.)

תקפ"ב. Boldface in Moriah, Me'ah She'arim.

תקפ"ג. i.e., in the bathroom; see #23, above.

תקפ"ד. בית התפילה, lit., "the house of prayer," not בית הכנסת which might be expected. Swith to second person in original.

תקפ"ה. Perhaps referring to the hot and rainy seasons of the Spanish climate. (But that would be practically all the time: "nueve meses del invierno y tres meses del infierno," "nine months of winter and three months of hell.")

תקפ"ו. רבותינו ז"ל (=זכרונם לברכה). Moriah: רז"ל. Vilna, Zilber ed.: רבותינו.

תקפ"ז. Vilna gives BT Berachot 6b, probably a typographical error (י and ו confusion).

תקפ"ח. וכו' לאחר שנתגאה זה קבל עליו מלכות שמים. ("after this one has become

haughty he takes the Kingdom of Heaven upon himself") (Vilna places a period after זה). Moriah, Me'ah She'arim: לאחר שנתגית תקבל על מלכות-שמים ("after you have become haughty shall you take the up the yoke of Kingdom of Heaven"). Translation follows Me'ah She'arim which places a question mark after the phrase indicating a rhetorical question.

גדול שיעור שלש פרסאות. תקפ"ט

תקצ"צ. The switch to third person is in the original.

תקצ"א. Vilna, Zilber ed.: יקרא קריאת-שמע ; Moriah, Me'ah She'arim: יקרא ק"ש כלו שיש בו רמ"ח תיבות. (Resolving the abbreviations and putting the term in the feminine).

תקצ"ב. A quotation from Ps. 90 which is part of the traditional bedtime Sh'ma ritual.

תקצ"ג. A prayer asking for God's protection while sleeping, also part of the traditional bedtime Sh'ma ritual.

תקצ"ד. lit., a "seal," that is, the final line of the blessing which begins, "ברוך אתה יי...".

תקצ"ה. There are multiple verses of Torah in the traditional bedtime Sh'ma ritual; perhaps at this time it was customary to choose verses. At a later time the verses may have become standardized.

תקצ"ו. בידו אפקיד רוחי echoes ויפקיד רוחו ביד בוראו. "into His hand I commend my soul," from *Adon Olam*.

תקצ"ז. Vilna, Zilber ed.: בדארו"ל. Moriah, Me'ah She'arim resolve to: כדאמרי רבותינו: deleting ז"ל (=זכרונם לברכה)

תקצ"ח. שרי ליה (ומחול) לכל מאן דצערן (ליה). Vilna: שרי ליה לכל מאן דמצערן. perhaps inserting Hebrew translation into the Aramaic and adding an extra pronoun.

תקצ"ט. ויתן מטתו בין צפון לדרום. May have mystical significance, "South" being associated with *Hesed* and Abraham (Micah 7:20); North being associated with evil (Jeremiah 1:14). So that when he sits up in bed he shall face south and not north. See AMEN (XIV) line 24.

Makor ha-Yirah: BT *Berachot* 5b, SA (OC) § 3:6. And the opinion of our master is like the opinion of the Rambam in ch. 7 from Laws of the House...[even if he does not have his wife with him he must be strict about this.

ת"ד. Moriah, Me'ah She'arim: ויחלוץ (מנעליו) של שמאל.

Makor ha-Yirah: See above, #20.

ת"א. See discussion about getting dressed in the morning.

ת"ב. i.e. under the covers; see above.

ת"ג. יכסם. Moriah: יכסם, "cover them."

ת"ד. A book of the Pentateuch.

- תר"ה. used, like in its classical usage in Leviticus, as a euphemism for genitals.
 Makor ha-Yirah: BT, *Berachot* 13b; *Niddah* 14a and there Rashi writes another reason. SA Even ha'Ezer § 23:3 and there the reason is not to come into the hands of difficulty (קשוי).
- תר"ו. על הכול בא במשפט. Zilber: BT *Chaggigah* 5b
- תר"ז. If Shmueli Boteach has not seen this halakhah, he should. Makor ha-Yirah: BT *Nedarim* 20b.
- תר"ח. ואל יכוף
- תר"ט. By the context of this halakhah in the book, i.e., פרו ורבו. That is, he should not force his wife to have sex even for purposes of procreation.
- תר"י. Makor ha-Yirah: BT *Eruvin* 100b. SA OC § 240:9.
- תרי"א. עונה אחת
- תרי"ב. Makor ha-Yirah: BT *Shevuot* 18b, SA YD § 184:2. "And not on the day [of it]..." BT, *Niddah* 17b. [לשמש משמשה] [There is something about using the light of the candle; perhaps play on]
- תרי"ג. Zilber ed.: שלא יוציא; others, ויזרע.
- תרי"ד. דבר ערוה, lit, "word of nakedness."
- תרט"ו. Zilber ed. omits the line number 300. This appears to be line 300.
- תרט"ז. Again, according to the context of the passage, the "deed" referred to is sexual intercourse.
- תרי"ח. Makor ha-Yirah: BT *Niddah* 13a. And to continue with the language of our Rabbi, it appears according to the opinion of the Kabbalists, when having sex (תשמיש) he should be careful to avoid a wanton emission of seed. It does not appear here that Zilber is talking about mainstream halakhah.
- תרי"ח. Vilna: שלא יוציא זר"ל ח"ו (=זרע לבטלה, חס ושלום). "That he not emit seed for naught, God forbid." Zilber ed.: שלא להוציא זר"ל ח"ס. (Similar but slight variation). Moriah, Me'ah She'arim: שלא יוציא זרע לבטלה. "That he not emit seed for naught," omitting "God forbid."
- תרי"ט. Boldface in Moriah, Me'ah She'arim.
- תר"כ. ועד יוסיף קהנה וקהנה.
- תרכ"א. This is the conclusion of the laws that apply every day -- R. Yonah will now briefly discuss laws of behavior on Shabbat and Yom Tov, and conclude the work.
- תרכ"ב. Lit., "the public."
- תרכ"ג. Traditional Bibles are published with Rabbinic commentaries and Targum Onkelos, a translation into Aramaic from the Geonic period in Babylonia.
- תרכ"ד. לעז.

תרכ"ה. Vilna, Zilber ed.: ג"פ Moriah, Me'ah She'arim resolve the abbreviation: שלש פעמים, "three times."

תרכ"ו. Makor ha-Yirah: BT *Berachot* 8a; SA OC § 285. "And if he has no targum..." see :2, :42(?)

תרכ"ז. Makor ha-Yirah: BT *Megillah* 32a.

תרכ"ח. Boldface in Moriah, Me'ah She'arim.

תרכ"ט. Vilna, וב"ש; others: ובערב שבת.

תר"ל. לקעדת-שבת.

תרל"א. The halakhah is about making one's sabbath preparation on one's own, as opposed to delegating the tasks.

תרל"ב. Translation following Jastrow, and according to him a *Shibbuta* was probably a mullet. Citation appears in Moriah and in Zilber comment, but there, he has Shabbat 109, without a folio.

תרל"ג. ענג שבת. As in, the *Oneg Shabbat*.

תרל"ד. Vilna, Zilber ed.: בע"ש; Moriah, Me'ah She'arim: בערב-שבת.

תרל"ה. פן יפסיד.

תרל"ו. Vilna, Zilber ed.: וכסא; Moriah, Me'ah She'arim: כסא

תרל"ז. Makor ha-Yirah: BT *Gittin* 38b; SA OC § 249:2 "And close to erev..." Gemara, Id.; SA OC § 262.

תרל"ח. קידוש היום. The special Sabbath evening *Kiddush*. Makor ha-Yirah: BT *Pesachim* 106b; SA OC § 271.

תרל"ט. ויטול צפרניו i.e., a ritual handwashing.

תר"מ. As above, Vilna, Zilber ed. abbreviate; Moriah, Me'ah She'arim resolve.

תרמ"א. Vilna, Zilber ed.: כמו שדרשו, "as they expounded..." Moriah, Me'ah She'arim insert רבותינו, "as our sages expounded..."

תרמ"ב. ויהיה ביום הששי והכינו את. Vilna, Zilber ed. place square brackets around the direct object marker thus: [את].

תרמ"ג. Translation following Koren.

תרמ"ד. Makor ha-Yirah basically mentions the Sifrei quote. This is about doing things regularly, so that they become second nature.

תרמ"ה. Such as Abraham did in the Torah.

תרמ"ו. Vilna, Zilber ed., ואם, "if"; Moriah, Me'ah She'arim, ועם, "with" (perhaps a textual emendation.) Translation follows pointed eds.

תרמ"ז. ימשמש, or, "feel," "touch," "handle," "manipulate," "search." Perhaps to make sure they are

not soiled or that there are no coins or anything in the pockets such that carrying them would violate the Sabbath.

תרמ"ח. Technically, one lights Shabbat candles eighteen minutes prior to sundown. R. Yonah says a man should light the candles. He does not assume his audience consists of married men.

Makor ha-Yirah: BT *Shabbat* 35b.

תרמ"ט. Boldface in Moriah.

תר"נ. i.e., he recites the Sabbath evening *kiddush*. Tense in original shifts to perfect: קדש היום.

תרנ"א. Zilber's comment refers to the *Mechilta*.

תרנ"ב. Vilna: כפי מה שיוכל [ושולחן ערוך] נקיה. Zilber ed. omits the bracketed phrase; Moriah and Me'ah She'arim include it without brackets.

תרנ"ג. Three meals during the course of the Sabbath: Friday evening dinner, Saturday afternoon lunch, and *Se'udah Shlisheet* (third meal) Saturday afternoon before sundown.

תרנ"ד. אל ידבר שום דבר בחפציו הצריכים לו. Let him not mention his own petty personal needs.

תרנ"ה. חשבונות שעברו מותר. i.e., to be spoken of during Shabbat, but not current accounting.

Makor ha-Yirah: SA __ § 307:6 and see there for what is called "prior reckonings."

תרנ"ו. Vilna, Zilber ed.: התיירו בקושי [שאלת שלום] (דברי תורה) (=דברי תורה) כי אף (ד"ת) Moriah: כי אף דברי תורה. Translation following Me'ah She'arim, Probable textual emendation.

תרנ"ז. Translation following Jastrow, BT *Ta'anit* 10b

תרנ"ח. Double negative in the original. Makor ha-Yirah: BT *Berachot* 6b.

תרנ"ט. Zilber ed. accidentally numbers #323 twice.

תר"ס. Makor ha-Yirah: BT *Berachot* 33a; SA §§ 294, 296.

תרס"א. Vilna, Zilber ed.: וישמרהו כהלכותיו ע"פ רבותינו ע"ה. Moriah, Me'ah She'arim: על פי רבותינו... עליהם השלום.

תרס"ב. Vilna, Zilber ed.: במוצ"ש; Moriah, Me'ah She'arim: במוצאי שבת. Lit., "On the going-out of Shabbat," i.e., Saturday after nightfall, already ראשון יום, the first day of the Jewish week. Boldface in Moriah.

תרס"ג. i.e., make *havdalah*, the ritual separation of the sacred time of Shabbat from the profane time of the rest of the week, which includes a candle with multiple wicks, aromatic spices, and a cup of wine.

Makor ha-Yirah: BT *Berachot* 33a.

תרס"ד. Perhaps, "it comes that he must take care of his needs..."

תוס"ה. Vilna, Zilber ed. abbreviate the blessing: בא"י המבדיל וכו' ויעשה. Moriah, Me'ah She'arim resolve it in full.

תוס"ו. Makor ha-Yirah: "The *Tur* in the name of *Rosh* (Asheri) that he needs to say it with the Name and Kingship" i.e., not just בא"י but also אמ"ה.

תוס"ז. A halachic standard for the smallest amount of bread one must eat in order to say the *Birkat ha'Mazon*.

תוס"ח. Vilna, Zilber ed., Moriah: המלך. Me'ah She'arim: המלכה, "the queen," probably a textual emendation, but this is the usual personification of Shabbat. To personify Shabbat as a King is more unusual.

Zilber: BT Shabbat 119b.

תוס"ט. Boldface in Moriah, Me'ah She'arim, but Zilber ed. does not even assign a new line number. Vilna, Zilber ed.: ובע"ש וי"ט ינהג כמו שאמרנו. "And on Sabbath eve and festival eve let him conduct himself as we have said." Moriah, Me'ah She'arim: ובערב יום טוב ינהג כמו שאמרנו. "And on festival eve let him conduct himself as we said about Sabbath eve."

תו"ע. Zilber ed.: יוציא. Others: יצא.

תו"א. Due to the mournful nature of the fast of the 9th of Av. Vilna, Zilber ed.: ממעטין; Moriah, Me'ah She'arim: מקמטים.

Makor ha-Yirah: M. *Ta'anit* 26:2. SA OC § 551.

תו"ב. יהא חרד וירא מאימת הדין.

Makor ha-Yirah: Pirkei d'Rabbi Eliezer; SA (OC?) § 581.

תו"ג. Vilna, Zilber ed.: יום א; Moriah, Me'ah She'arim: יום אחד.

תו"ד. Moriah, Zilber ed.: ואותו-היו; Vilna, Me'ah She'arim: ואותו יום.

תו"ה. Me'ah She'arim puts the phrase ששיתני חטא פלוני in smaller, unvocalized font. Vilna, Zilber ed.: אוי לי ששיתני חטא פלוני.

תו"ו. Lit., "how I have obligated my soul..."

תו"ז. Vilna, Zilber ed.: וזו היא; Moriah, Me'ah She'arim: וזוהי

תו"ח. Vilna, Zilber ed.: ע"י; Moriah, Me'ah She'arim resolve to על ידי.

תו"ט. Vilna also puts a reference to Joel 2:12 in square brackets: "Even now, swears the ETERNAL, turn back to me with all your hearts..." Moriah continues the quotation from Joel 2:13 through "...and return to the Lord," while others truncate at "...rend your clothes."

תו"פ. "with fasting...with lamenting." appears in Moriah only.

תו"ק. ויתקה, but Moriah ויתקה (qal: impf: 3ms: תהא or תהה) Or "regret" but על afterwards appears to Justin S. Kerber. Rabbinical Thesis. p. 111 of 111

be "upon."

תרפ"ב. Vilna, Zilber ed.: מתודה; Moriah: יתודה; Me'ah She'arim lacks the phrase (see below).

תרפ"ג. עונותיו הגלויים, more lit., "his sins that are revealed to him." Me'ah She'arim omits the entire phrase: על עונות נעוריו שעשה ואל ישוב לעשות עד ובכול יום יתודה על. Apparently a scrivener's error -- haplography -- caused by the appearance of the phrase על עונות twice in two lines.

תרפ"ד. Vilna, Zilber ed.: כהויתו; Moriah, Me'ah She'arim: כתיבתו. Translation follows Zilber ed. and Jastrow, ref to JT, Ber. II 4d.

תרפ"ה. מודה.

תרפ"ו. Just as one cannot become ritually pure while holding an impure object such as a lizard; so too one cannot fully repent for past deeds while still holding onto them.

תרפ"ז. Boldface in Moriah, Me'ah She'arim.

תרפ"ח. כפי צחות לשונו, lit. "according to the brightness of his language"

תרפ"ט. Vilna, Zilber ed. insert (חס ושלום) "God forbid."

תרצ"א. Vilna, Zilber ed.: הקב"ה; Moriah, Me'ah She'arim resolve to הקדוש ברוך הוא

תרצ"ב. Translation follows Zilber ed., עמו ישראל; Vilna, Me'ah She'arim resolve to בני ישראל "children of Israel" or "Israelites."

תרצ"ג. Vilna, Zilber ed.: מכל אומות, others, "from all of the nations," or "all the gentile enemies."

תרצ"ד. Me'ah She'arim, מרוח רעה, others, "from an evil spirit."

תרצ"ה. Translation following Jastrow and JT Ber. V 8d.

תרצ"ו. ושיתיר את כל חבלי היולדות. BT Shabbat 32a, M. Sotah I:5

תרצ"ז. Vilna: בידי גוים; Zilber ed. בידי עמים; Moriah, Me'ah She'arim: ביד גוים. That is bring Jewish children taken from their parents and raised as Christians (such as the later case of Edgardo Mortara) and forced converts back to Judaism.

תרצ"ח. Translation following Jastrow and BT Ervui 28a.

תרצ"ט. As above, Vilna, Zilber ed. abbreviate הקב"ה; Moriah, Me'ah She'arim resolve.

תרצ"י. Vilna, Zilber ed. שישמור שארית תורתו, "that He may guard the remnant of his Torah." Moriah, Me'ah She'arim: שישמור שארית (תורתו) [עמו]. The emended version makes more sense.

תרצ"יא. Me'ah She'arim truncates the quotation at ועתה ישראל, "and now, Israel..."; others quote through "...what does the Lord your God require of you?" (The next part of the verse is "...but to fear the Lord your God..." which explains how the proof-text works.)

תרצ"ב. Zilber ed.: שכולו; others, שכולה.