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IGGERETH HA-MUSAR

BY THE PUBLISHER:

I SAW IT FIT TO APPEND HEREIN THE EPISTLE OF MUSAR BY OUR MASTER AND TEACHER,2 RABBI AND HIGHLY DISTINGUISHED GAON, THE EMINENCE OF ISRAEL, THE LIGHT OF OUR GENERATION, TO WHOSE LIGHT MANY PEOPLE WERE DRAWN; "MANY HAD DRUNK AND MANY WILL DRINK"4 (D. G.)4 FROM HIS WATERS FOR "TORAH AND FOR TESTIMONY."4 AND BECAUSE IN HIS GREAT HUMILITY HE NEVER PUT DOWN IN WRITING ANY OF HIS PRECIOUS WORDS OF TORAH AND FEAR OF GOD. AND NOW AS GOD WILLED IT, WHEN I SPENT SOME TIME UNDER HIS TUTELAGE AND POURED WATER ON HIS HANDS,5 HE LET HIMSELF BE PERSUADED BY THE INCREASED ENTREATIES OF HIS PUPILS AND HE WROTE DOWN SOME WORDS OF EXHORTATION ON BEHALF OF THE STUDY OF MUSAR. ITS WORDS (OF THE EPISODE) ARE NOT MANY, BUT ITS MORAL WORTH IS LEGION. IN ORDER TO AROUSE THE HEARTS OF THOSE FOLLOWERS6 WHO SEEK THE TRUTH7 I DECIDED TO PUT IT IN PRINT AND CIRCULATE IT AMONG JEWS, SO THAT THEY DO ACCORDINGLY. THE HOLY ONE BLESSED BE HE MAY DEEM ME WORTHY OF DRINKING AGAIN OF THE WATER OF HIS WELL, IN ORDER THAT I BE WORTHY OF RETURNING [TO GOD] PERFECTLY REPENTANT AND TO WORSHIP GOD IN TRUTH AND UPRIGHTNESS FROM HENCEFORTH EVEN FOREVER. AMEN.8

1 Our literature abounds in epistles of Musar, as may be seen in any book catalogue. See for instance, A. M. Haberman in the "A. M. Haberman Edition." The translator followed the punctuation of the KE. and hence bracketed and parenthetical sentences belong to that text. Italicized words or phrases, clauses or sentences indicate their appearance in earlier editions but not in the KE. Words, phrases, etc., italicized within brackets and parentheses are the translator’s. Parentheses in brackets indicate the words are found in KE only. KE is the first or Koenigsberg Edition; BE — Rabbi Isaac Blaser's edition of The Epistle in his 'Or Yisrael'; SE — Edition by Rabbi Salanter's grandson, David Sidersay. Capital letters follow the large type of the KE.

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4 D. G. i.e. Dei Gratia, corresponding to the Hebrew בּעָּרוּתָו צְדָקָה, customarily
אמר ה':

"ראיתי לוחט ה' ב ארת מוסר פאראדocious הורב התן מובקח לרבים;
גנות ישראלי נ ו ד וני, אשר ריבים וך שלמים יאותו לארשי ריבים שאר.
ורבים ישבו ( bufsize) ממית הגוממים להורדו להתחדש, רצון כי רבים
שוחותת וחודר אל חוכמה מתיו במכות מדברים החומדים בטוחר
ורחאת שומם, מעשה הקדום דו הפלמ אשא בירת התל כ.permissions
ركزתי כי על ידנא של חרב הפצרת הלאשכניה הקדום בעם
משמש לערור לכב א-basket לאל人們 תכמתו מבכל,יפל לבר会同
ומשכליי ריב רמה, הלען חורר להברה והמשכילו על דכר אמת,
אמרתי להביאו לזרוס ולהמסרו בטירה, לווענס ידך כחם, והקב' זה
יוכרי עד ל pienią מכי עפר, ימעט אוכלי לשב במשבון שלו ואתו
וזה ד' באמה וביתו מעבד עמעם אני."  

* For this and other abbreviations not explained in these annotations, see List of Abbreviations, p. 213.

affixed on the top of a letter by religious persons (the Hebrew meaning “with the help of God”).

5 הלחנה הואמחה, cf. Is. 8:20.

6 He — Rabbi Israel, till that year never published anything (from his own pen). The date of publication of this letter, was, as given in the ת掮ילא (numerical value of letters comprising the words) of the year of publication ש"כ י"ה י"א (5618) (s. e. the year ת掮ילא 5618 (1858). The first issue of the ת掮ילא under Rabbi Israel's editorship was in (5622), four years later.

As to who the publisher of this Epistle was, this author could not, despite his long research, ascertain. Rabbi Dov Katz in his י' קראם, vol. P, p. 163 and Vol. H, p. 183, conjectures that Rabbi Jacob Hirsch Mecklenburg was the publisher: the same idea is expressed by Rabbi I. Z. Palatin of Jerusalem (to whose work on Musar many references were here made) in his letter to me. For the time being this matter stands as a mystery.

7 Paraphrasing II Kings 3.11 “who poured water on the hands of Elijah,” meaning Elisha who served under Elijah. Thus a disciple speaks of his apprenticeship under his master as “pouring water upon his hands.”

8 Here is used as a מדריךласכל.

9 Also — members, reference undoubtedly being made to those belonging to ה' ראק Musar, the first Musarists.

10 Here is used as a מדריךласכל.

11 And ד"ה = מעשה דער עולא. או עלד.
EPISTLE OF MUSAR

MAN IS FREE IN HIS IMAGINATION BUT BOUND BY HIS REASON. HIS IMAGINATION LEADS HIM WILDLY IN THE DIRECTION OF HIS HEART'S DESIRE, NOT FEARING THE INEVITABLE FUTURE, WHEN GOD WILL PUNISH HIM FOR ALL HIS DEEDS, AND HE WILL BE CHASTISED BY SEVERE PUNISHMENTS, HE ALONE, NO OTHER WILL BE SUBSTITUTED FOR HIM; HE HIMSELF WILL REAP THE FRUIT OF HIS INIQUITIES. IT WILL BE THE VERY PERSON WHO COMITS THE SIN WHO WILL BE PUNISHED.

IT IS BITTER. MAN CANNOT SAY: "THIS IS (MY) SICKNESS, AND I MUST BEAR IT."


12 In the first edition, published together with Tomer Deborah by Rabbi Moses Cordovero, the Epistle is called "Eminence of Israel" (פֶּתַרְנָה פָּרֹשָׁה), clearly a play on Rabbi Israel's name. It may be assumed that the title of the Epistle did not please Rabbi Israel. In all the future editions this composition was called 'Iggeret ha-Musar. Although this Epistle is indeed the Musarists' Manifesto, and was published in various editions (all of the works of Rabbi Israel as well as Mesillath Yesharim which was published in the same year, as the epistle, and appended thereunto, added this now to them), it was not translated into any modern language. Recently, while I have been working on the translation and interpretation of this 'Iggeret, a free rendition of the same appeared in English in Hazadek [monthly publication of the Students Organization of the Rabbi Isaac
נאום ישראלי

הקדוש וফס יד פאני, אוסר ממושכלו. דרומא מ القرار שבב ברך
לב רצויה. כולם מהותי כדי, עת יפוד והעל כל מעשה,
ובש抻יס קשימ ישא, כל לבך ורב בוללו, הני אלבר ייבי שמי החכם.
אוחי והעשות הגברת והנערות, מריה חי, כל יאמר חמיד והחיי
ונראגו.

סנעו התulin מצחיו ארבעה, מאוליט הגרות, מנעל תפש
האומה, לפני ויש לעשה חשב, איך לדרים איבר הצב הלה, מודים ווא,
become התרחקת מתנה את קשיבת למושכל; למושכל על דבר אם
להресב שבר עבירה נגו הפסדתו. עם וגעתה ודרים נחל שופך, ורמותכל
יונת, אם להוילךנה באפי, היי רגשה נגש ומouncer לעולם.

1 בסךollar הזהבון לכל, חכם וקרובות הנהר, המלך יואו והלבוה של
ה十三条ות בקולות לכל.

Elhanan Theological Seminar], Vol. I, No. 1. New York, June 1944. The translation was
done by Aaron Baer and Mordecai Efron. The rendition herewith given is independent of
their translation.

13 מ으면 — to Rabbi Israel this word always meant Reason or moral lesson.
14 Paraphrasing: יחלשם בברך אתו. Is. 57:17, “And he went forwardly in the way of
his heart.” The word is translated Biblically “backsliding.” In modern Hebrew it
means “naughty,” “untrue,” “willful.”
15 Cf. Jer. 10:19.
EMINENCE OF ISRAEL

(EPISTLE OF MUSAR)

In all things and matters there is to be found a general and a particular principle (or specific, generic and individual.) If there is no general principle there can be no particular, for the particular principle has in it no more than is found in the general principle. However there may be a general principle from which no particular can be deduced. Hence the general principle is of primary importance, and [as secondary principles] the particulars are derived from it.

Now, then, let us observe our religious duties which we owe to our Creator, may He be praised — indeed it is an important matter — and see what is the general idea from which we draw the specific principles.

[Even] without knowledge and understanding we do recognize the belief that permeates us that God is the Judge, to mete out to man his due, in accordance with his deeds. If his way of life be wicked and grievous he will be severely punished either in this world or in the world to come, the everlasting world. Man does not realize to how great an extent [the punishment] will be meted out both as regards quality and quantity. However, if his deeds are pure and upright, he will be called blessed — [and he will be recompensed with] celestial pleasures in this [world] and even more so in the next [world], in a wonderful [Garden of] Eden, [of a nature] that is far beyond human intellect and senses to comprehend.) This is our first step in the worship of God, may His Name be praised.

Thus we find statements of our sages, of blessed memory: (in Malkoth 24a) "Habakkuk summed up [all the precepts] in one, 'But the righteous shall live by his faith.'" And in Baba Bathra (78b): "'Wherefore do the Moshe limiting say, come ye to Heshbon' which means: Those that exercise control over their inclinations (Yezer ha-Ra') say, come and let us take stock (Heshbon)." let us balance the loss entailed by the performance of a Mitzvah against its gain and the gain obtained by an atonement against the loss it entails."

17 Paraphrasing Jer. 17:10 and ibid. 32:19 and "לשת לאשה מרביה" ויב. 10 (To give every man according to his ways, according to the fruit of his doings).
18 Hab. 2:4, א"ח.
19 The bow mot here is "משה" Moshe limiting which is translated "They that speak in parables." But the Talmud ad loc. makes a homiletical interpretation: "Moshe limiting — Those who control their Yezer should say 'Come and let us take stock of our spiritual life.' " This is a quotation from Mesilath Yesharim. See M. H. Luzzatto, Mesilath Yesharim, Chap. III, Kaplan edition, p. 24, lines 10–15 and translation.
20 Heshbon. The name is of the city of the Amorites (Num. 21:25–28) but it signifies account.
בָּעָל מִדָּבְּרֵי חוֹדֵךְ הָכָּנָנִים וְיָשָׁנֵם רַחֵםָה (או מֵהֵר דְּמֶרֶךְ וַאֲשֶׁר). וְאַתָּה מַעְלֵה
שֶׁכְּלָל נַעֲמָה אלָא אַלֵּמֶת מִצְלָמָה. יִבְדַּע הַאֲשֶׁרֶךְ מֵאַךְ דָּבָר הַיָּמִים הָכָּנָנָה, הַמַּעֲפַלָה חָפְרוֹפָה הַמַּעֲפַלָה.
וּרְשָׁה אֲשֶׁר מַעֲפַלָה נַעֲמָה חֲמוּרָה מַעֲפַלָה. הַמַּעֲפַלָה מַעֲפַלָה מַעֲפַלָה. הַמַּעֲפַלָה מַעֲפַלָה.
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בָּאָלָה; רֵית אֵיךְ הָנִּיחַ נָחָר. כִּי הַמוֹדֶהָה הַמַּעֲפַלָה בֶּן בּוּדֶקָהָה
שֶׁכְּלָל נַעֲמָה נוֹמֵעָה בּוּדֶקָהָה (לֹא יִתְּבַעְרֶנֶךְ וְיָשָׁנֶךְ, אִם יָבֵא דָּבָר, יִשְׁרָה בְּשׁוּם נַעֲמָה)
רְשֵׁם. אֲם בּוּדֶקָה אַלּוּ בּוּדֶקָהָה הַמַּעֲפַלָה, בּוּדֶקָה הַמַּעֲפַלָה. דָּבָר נַעֲמָה עֲרָבָה וְרַחֵם הָנִּיחַ
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However it is bitterness of spirit and sadness of heart: this general principle lies dormant in us, hidden in the secret recesses of the heart, not seen from the outside, unless we apply ourselves to cultivating our hearts in the furtherance of *Musar* thoughts. And, therefore, even this general principle may not possess the controlling influence of binding our bodily limbs with the bonds of *Fear*. And hence no particular principle can be derived from this general principle, to preserve us from the iniquities to which we are exposed. We are at all times being ensnared in the pitfalls of cardinal sins, which are sky high, such as sins committed by our tongue (slander), and dishonest business transactions, and above all else neglect of the study of Torah. Generally speaking, upon close reflection we find that there is hardly one sound limb in the whole body, because every man is valued in relation to his worth: "The greater the man the greater his evil inclination." (Sukkah 52a) Thus one is apt to stumble over immense cardinal sins [the magnitude of which, as a consequence of the blindness of our hearts we are really incapable of perceiving, (as in the case of common sins) unless we look through a telescope. (That enables us to see such objects that though large like the stars in heaven, which are larger than the globe of the world, we see them as small objects because of the limitations of our sight, and by this telescope we can see them much larger, though still they are infinitesimally smaller than they are in reality. Even so it is in our case.) This is *Pure Reason* based upon established faith. We find our sins in substance very grave indeed.

This we can support by the statement of our sages, of blessed memory (Yoma 9b). Why was the First Temple destroyed? Because of three things that prevailed there: idolatry, incest and bloodshed; but why was the Second Temple destroyed, since the people did occupy themselves with the study of the Torah and observed its precepts and practiced charity — Because unwarranted hatred prevailed there. *Both Rabbi Johanan and Rabbi Eliezer say: As for the former generations their sins were made public and thus the end of their captivity was revealed, as for the latter their sins were not made public and their fate was not revealed. The under-

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21 "To harrow the soil of our heart," metaphor for cultivation (cf. Isa. 28.24) which precedes the metaphor in the following sentence: "..." (cf. Ezek. 17.6), "not to send forth its branches."
22 Paraphrasing Isa. 1.5 (There is no soundness in it).
23 Paraphrasing יִּשְׁתַחַר שְׁמֵיהֶּרֶךְ, Gen. 49.3.
24 Transgressions.
25 Generally: Immorality, adultery.
26 The words used are שְׁתִיהֵלךְ אֵשֶׁר הָעַט הַיְּדָהָיו which apply to all kind deeds shown towards one's fellow men.
27 *I. e.* of the captivity.
אלך, יенькית דרך ומענינו לבך. זכה חכמי חכמה מסמחות לא צי ואמירה
במעكاتب הולביי מבכי החרות. אם את שלמה בל לשליח איצ產品 הנהני בחירת
רינוור החרות, ולא אהיי. ובשתל חכמה цел השכון פיוסה מצרפת, על האגרות
לאותם במאמר וחברה ומוחלט חOfYear לא ושם ודרכי לזרם מהפרפרות
תמהרותה. ומכסית אמוניה בכל זה מבחר רוחת לקסמים זייגי. חוסרי חוסר
בMarshalAs מצבר חורון. מביטקון חבר לממנה. ומכסית חידה על חינה, وبכל
זאתו יתובר י밈 (סחף צם) ומכסית יברות לשאת וזרמה לא ממ לחשכת
לבלובים הסמים חשבני איש תרבות בידם (נבר עבורה ושומית) או ושיקוף ידם
כשיל התולים (המעדות נבר בידול למשהו ונייהדת להולשה ובתרותי תפקות כנמל
ז comunità אשיך בלול גידור מברך הזרעים זכרונות עקרות בתוכחת וכסות
נדאי והחתות עקרות עדויות צרות זכרונות שארם בחרות אכזב וטובה. זה ושכל
ט。www.ךום החומה התמאנות במעكاتب גראות חכמה עקרות בתוכחת וכסות
עדן). זה והבר ברך נבל בלוענים ברבר-hero עיוור (ס) ממקהו ישמח פ
כ"ע תפזד כו, שسائر חגי לה אמור הום עם רואנויות בניינה עדין כו, לחרויות עבורה
ז comunità עליים וחוזן באה פנית לא חיותו סוחרים שלמה נהלה כו, לבל
א"א משא.
lying idea of this Talmudic statement is: “The iniquity of the former were revealed,” i.e. the gravity and profundity of their sins were so apparent, even without applying them to intelligent scrutiny, while “the sins of the latter ones” (which could only be perceived after sharp scrutiny proved to be much more grave and cardinal, because immense and countless transgressions branch out from them, may God save us]. And the Amoraim further inquired (ibid.) “Who were better, the former generations or the latter ones?” To which the answer was given: “Look well at the Temple, it was restored to the former generation but was not restored to the latter one.” This, indeed, brings us back to our previous quotation that “the greater the person” [as during the period of the second Temple when one engaged in the study of the Torah. Yoma, ibid.] “the greater his evil inclination.” Which leads him to be caught in the snares of immense sins, as the power of which to lead one to evil is well known to the seeker after the truth.

Now, however man may view it: what can one do, seeing that the day of death is hidden from all, and its advent is sudden and God will call man to account for all his deeds which he performed [during] the days of his life, none of them shall be missing. More bitter than death will be the end from which there is no escape, and no place of refuge to go to.

This, then, is the meaning of the sentence “For to him that is joined to all the living there is hope; for a living dog is better than a dead lion (Ecc. 9:6) as the sages of blessed memory have interpreted (Yalkut ad loc.) “As long as a man is alive he has hopes to repent but when he dies all hope is lost, etc.”

Therefore as long as the breath of life is within us let us hasten to mend our ways. Surely, because of the stumbling blocks, the road is precipitant for us; we do not tremble at the day of death although we remember it, as our sages, of blessed memory, expressed it in Shabbath (31b), “Perhaps you might say it is due to forgetfulness etc.; even through we behold with our own eyes the demise of mortals like ourselves, it does not give us

88 Quoting Is. 33:16 — in text of the Yggereth it is given “ונרעים.”
89 In the first edition of the Yggereth before us Rabbi Israel had the following order: (רבי ישעיהו וּלְאָשֶׁר־אֵלֶּה). In all the succeeding editions it is corrected to read as found in Ecclesiastes.
90 Quoted by Rabbi Israel Yalkut ad loc. This is the quotation as found in Yalkut Shimeoni. Ecc. 9.5 in the Hebrew text: אל הנ onBind אל מצוות אַנָּא נַעֲשֶׂה (רֵעֲשְׁנִי וְאֵל שְׁתִי וְהִשְׁטַחְתּוּ)‏, נַעֲשֶׂה וְאַלָּא נַעֲשֶׂה (רֵעֲשְׁנִי וְאֵל שְׁתִי וְהִשְׁטַחְתּוּ).
ילא רכ כל מהבתך ויהב זכר ודרכו ויתר שרף לפלת למלחה למלחה על טעם טעםו
ולפרסי תמצות עטרותינו בזאת מעברת רות (6) שלושת מעשה ומאסר נשואים ויאסר נשואים
ונרלוו,ハード את התራות וט אריגים ביבדש שחרית להארליות ויאיר הזוהר
לאחר הימים, וההוא ברografía לבאלה כה זכרון מזרחי ובית שגרת
ועטיפד בצרות כו, בהזירו של(I) ריתו גורל ומכשיל את הטבע עתיר מעשיה ותרינה
שכונתל יער אפרת יחד ויהיה

ויעשה בבל אдарפנות באחר יהירש חארם. חוה ירשדה. זיימה ויימה מלא מכומת.

מאמריו ריבוי ורأهلיהם יפקדו את כל מעשיהם וקטות עשה מעשה מפרשים ימי חיות
סאהז פוז קלא ידייד כי מות מותה מתה אחותה בארץ מגאים ומעל עמלק ל القاهرة, הזו
nposה מהוזה (בחדות מיו', ר), כה בלבל כי ככ Crawford צ'ו', ככ פור של ידות
אלא על חיותיהם יש בשחתם ככ Crawford צ'ו', במדוקט של,(6) שלושה ז'אן שותם כי מים
וב בנתות וรกיז עשרה ת塆ות_THREAD שמות שמות נקודות שחרית כו
ובانيا: כל עמר סומסה בו נמיה סופיה בצלם דרכינו לברון. זאה זאה
המכים יוער הוריה על עולים פרימר וחרות גם עם בכרות בכרות מברר
וריק במיטב (בג') שלושה תאיר גם כו, עם דעונל דוריה מחרת בולו

5 לא לאה.
strength of soul to return to our Creator, may He be praised, with all our heart, before Whom we shall ultimately come for judgement, Who will question us concerning all our evil doings. This is indeed contrary to the verse of the Scriptures (Eccl. 7:2) "It is better to go to the house of mourning, / Than to go to the house of feasting; / For that is the end of all men / And the living will lay it to his heart."

We must therefore say that it is the multiplicity of our sins which dulled our hearts and changed them into stone, as it is expressed in the statement of our Rabbis, of blessed memory in Yoma (39a), interpreting the verse of Leviticus 11:63: "Neither shall ye make yourselves unclean with them that you should be defiled thereby."\textsuperscript{33} Read not V'netemethem, (that you should become defiled), but V'nitatemem (that you become dull-hearted,) etc.
\textsuperscript{35} and for this very reason even our sins are concealed from us,\textsuperscript{and}\textsuperscript{34} we are not so quickly aware of them. Just as our Rabbis have expressed in Kiddushin (60a)\textsuperscript{36} "When a man commits a sin and repeats it, it becomes to him as though permitted." And these (sins) surround us upon the Day of Judgement, as our Rabbis, of blessed memory, said (Avodath Kochavim 18a\textsuperscript{37a}) "those sins that (usually) man tramples upon (in this world) surround him\textsuperscript{38} etc. Now, is, God forbid, our hope lost? Is there, far be it, no remedy for us?

IT IS ONE THING, WE HAVE FOUND IT, IT IS AN ART NOT A LABOR,\textsuperscript{39} LET US CONVERSE A LITTLE AND RELIEVE OURSELVES.

Let us examine closely the case of iniquities. We find that there are two distinct species: One species springs from unrestrained lust, to desire that which is pleasant for the present moment, without our heeding the consequences, that in the end they may be disastrous. An example of this we find in mundane affairs.\textsuperscript{40} The foolish man or he whose mind is weak loves to indulge in the delicacies which are sweet to his palate, forgetting that they may cause him grave diseases. For this reason our Rabbis said in Avoth (2:15): "Who is wise? He who foresees the result of an act."\textsuperscript{41}

\textsuperscript{33} שְׁמַעְתֶּםּ מִיָּדֵיכֶםּ נַעֲשָׂאֹתְם, the play is on the word נַעֲשָׂאֹתְם which is pronounced נַעֲשָׂאֹתְם. The root רָעָב instead of רְעָב, as the word is spelled without an n.
\textsuperscript{35} The italicized text is not given in the first edition of the 'Iggereth, but in the later editions.
\textsuperscript{34} קֶנֶו and.
\textsuperscript{36} This maxim is ascribed sometimes to R. Huna and sometimes to Rab and it is also found in other places. See Yoma 86b.
\textsuperscript{37} I. e. 'Avodah Zarah.
\textsuperscript{38} I. e. Sins considered lightly that no one heeds them.
\textsuperscript{39} See Rosh Hashanah 29b.
\textsuperscript{40} So in BE and SE but KE has "in the affairs of this world."
\textsuperscript{41} As brought out in chapter III, no. 1, this maxim in toto is found in Tamid 32a. In
Avoth ad loc., only the other half is found as expressed by Rabbi Simeon, but in the Hazedek (mentioned above in note 12), the quotation in Avoth is erroneously given as "Aboth II.9" instead of II.13.
This saying is identical [in thought] with the one our Rabbis expressed in Sotah (3a): "No one commits a sin unless a spirit of madness entered into him." This then is the entire task of man, dedicated to the service of God, may He be praised, to meditate and reflect on the awesomeness of God, the fear of His retribution, through the study of the books of Musar, Aggadot and sermons of our Rabbis, of blessed memory. These will make him hear with his own ears and visualize almost with his own eyes, the intensity of the punishment, both in quantity and quality, which will stand before his very eyes, as our Rabbis said in Sanhedrin (7b): "Forever should [a judge, being apt, because of his position to go astray, yet the same caution should be taken by every man] a man think of himself as if a sword was suspended over his body and hell was gaping beneath him." If man will do so, his heart will have understanding, and he will repent and be healed.41

Truly, the wickedness of man is great upon the earth;42 no one seeks after righteousness, nor is there any one who has understanding of the Fear of God,43 ready to set aside fixed periods for the exercise of reverence of God, to draw understanding out of belief, concealed within the secret recesses of the heart, in order to extend it and to uphold it, to give it strength and fortitude, and to vest in it the proper authority — to rule over the organs of the body that they do not overstep the bounds of the Torah44 and act in accord with the Torah. This is the second category.45

We do not find in the affairs of this world an example of this nature. There is no one who is beset by troubles who does not take time in thinking how to escape them. Now then, lust is not the cause (of this category of sins) — and this is really something to wonder at, and it is amazing — of one's neglect to meditate upon the fear of God and the correction by His punishment.47 Such transgressions can not be classified under the first category, since lust (per se) is insufficient to be the cause. They are rather an outcome of the spirit of uncleanness which clings to man in order to cause him to sin, especially in those matters which pertain to speech. What advantage, indeed, does the man of (evil) tongue derive? — As our Rabbis, of blessed memory, said (vide: 'Arachin 15b).48a

45 The literal expression is: .... צָאֵל תָעָה צָאֵל תָעָה בַּעַל. ....
4a Paraphrasing Isa. 6:10.
4b Cf. Gen. 6:5.
4c Cf. Ps. 14:2.
4d מְשִׁרְוֹל דָּרְשׁוּ הַמַּעֲדֵה הַבְּרִית.
4e Omitted in BE and SE.
4f Not found in KE.
4g בְּנֶעְרֵי בְּעַדְוֵה הַמַּעֲדֵה הַבְּרִית.
4h מְשִׁרְוֹל דָּרְשׁוּ הַמַּעֲדֵה הַבְּרִית.
4i Cf. Sotah 3b.
4j Error in KE text: 'Erubin for 'Arachin.
הנסעתי, חוה עטאת ידו בט怍ות (דם). אני אǳח עבד עבồת ואמית בכמה בו רוח
שנתם. והנה ככמל תארה לעברנינו צד לחשוא ולחלובננינו בריאת צד. הנחת
םי סופר תמרון ערנוהות וסדורות וזולם על שם השאר ששמיע ושערית בברית
ירייהו משעון חורב כמכן היא זו ארבעה ממון שישרדו ברית משוחזרות (ד).
לעפָלְהַת ירוחם לגרות עַלְקָלַת עֵלָה לַכְּסִילַת הָיִית, כְּלַא אָמְרִי לָחַשָּׁהוּ מַפָּנֵהוּ קִמֵּהוּ. והם ככ ריעש האדום
לצמר ימיيش רמא דל.
לאל ידה ריעה תארה מאי, אני דודו בצק לאן מפיכל בריאה צד
לבקות חתים שלזורים באעמל חיראה בולית, כו תובנה מתחזוקת התובה והנכתות
ומתחזוקת בתובנה על חזרות והשלכות שונות, לבין צד הורק וצד חפ흥ו המשרה
עד שכמה למחוק על חצרות בציר וחרוזים וחרוזים צד החרוזים וחרוזיםlettes. דוגמה צד
תורב, לא מצאנו בטנור עזרו? אני אמר לך, מוחר מיתר פעמים, נגזר פניפי עזרו, לא
ירח בן חמש ראבבות. מה緩לד כמנו, בזאת גם אני וה친ון סביחות פלפלת הוחת
זו שמח סגולה. עבורה הכמה בציר ושונים עד כל חלובננין בירוא, ופיי pode הסח.
והוא מקורות המקראות كلم חין מציא דברי דר בתהאלה לחזון סביחה. הכ מ針對
תרוחין, המעונים הם מעמלות לחיאדון והאודות להוראות. דוגמה בתבשאני וודיו כצד
יתוורין למכש הלימודים נמאמר דזיל במרובים (פמ.ד):
Herein do we find an explanation of the two systems (of thought) regarding the Yezer Tov and the Yezer Ra'. One system (of philosophy) well known, is that which holds that the Evil Inclination is due to the Force of Uncleanliness in man which entices him to sin, and that the Good Inclination is due to the Force of Sanctity in man which leads him to all that is good. This is the system expounded by a great many philosophers. The second system (of thought) holds that the Evil Inclination is due to the force of man's lust which seeks out that which is of a momentary pleasure, and cleaves unto it passionately, whereas the Good Inclination is the result of common sense which looks into the future. It is the awesome fear of God and His grave judgments (that make man) choose that which is useful, suppressing desire so as ultimately to attain the highest pleasure, that wondrous beatitude which is indescribable.

As we see, people vary in the degree of their sinfulness: some cling to one sin, others to another. Some will rather sin in their neglect of the study of the Torah than fall short in conducting business honestly or give alms, and there are others who do the opposite. And the same is true with other transgressions: One man cannot be compared with another. If the Evil Inclination were due to the Force of Iniquity which entices man, why then does it not seduce all men equally, (to commit the same sins) [unless we do not observe their roots]. But if we assert that the Evil Inclination is due to the Power of lust, then this case is quite understandable: One's lust depends largely upon one's temperament [one's birth, nature, age and interests.] Since people's temperaments differ, their transgressions differ also.

However, this explanation, too, is not completely adequate: We ourselves witness men committing heinous sins not caused by lust. At times lust even stands in their way, as for example, in the case of the man who desires greatly and pursues illusory honors, while despising the honors (he would derive) from fulfilling a Mitzvah, et al. This may be attributed only to the spirit of uncleanness which confounds him, causing him to do evil even against his vain desire.

Yet it is perfectly clear that the above two systems (of thoughts) are right: The Evil Inclination is due to both, force of lust and spirit of un-
tried in a crucible on the earth, refined seven times. In b. Rosh ha-Shanah 21b both in the Mishnah and the Gemara, it is used as meaning really, in fact).
cleanliness. Similarly the Good Inclination: it is both the right thinking (not yet corrupted by transgressions and passions) that sees the future result (of an act) and the spirit of holiness in man.

Now, man is composed (of a dual nature): physical and spiritual, just as when he was fashioned by his Creator. The physical (part) is visible to all, while the spiritual can only be perceived through the actions and behavior of the body. All of man's devices and plans to hold his soul in the body center only about the body alone, so as to strengthen it by wholesome food and to guard it against all injuries and mishaps — thus does man watch over the soul which abides in his body. However there is no natural way (of doing so) [through spirituality; as a matter of course, the chief concern of safekeeping the soul in the body depends largely on the soul itself, in accordance with its worshipping its Creator, blessed be He,] in seeking devices as to how the soul should be kept in the body — because no one sees or feels it by itself. What, then, is to be done about it?

Thus it is with the worship of God, may His Name be praised. The essence of it is to strengthen the two Good Inclinations — due to the Force of Sanctity and the Right Thinking [which have not been corrupted], and to thrust aside the two Evil Inclinations, due to the force of uncleanliness and lust. This depends upon a physical aspect, (namely) to feed it (the Yezer ha-Ra) with wholesome nutriment, which are meditation, fear, and Musar which springs from the True Torah. This is expressed by our Rabbis, of blessed memory, in Baba Bathra (16a): Job sought etc. and what did they (Job's friends) reply to him? "Yea, thou doest away with fear etc." "The Holy One Blessed be He created the Evil Inclination, He also created for him the Torah as a palliative." They had taught us that the palliative of the Torah is the fear which emanates from its teachings, as expressed in the Scriptural verse: "Thou doest away with fear." This is a

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84 I translate "דועינע" by the word "behavior" which recalls the behaviorists' theory.
85 The SE, BE etc. read: קנ ענייה ו"כ显示器, יבקשו את החיבור את אתיי אל ו"כ显示器, א葉י כי kvinde והשבת (耑י אלו י」とה (לוהים את", המאנה אל חכמה והשבת, the translation of which is: Thus it is with the worship of God etc. The essence is, to strengthen the Good Inclination in accordance with the two systems, since it is the Power of Sanctity and Right Reason (which has not been contaminated) and to thrust aside the Evil Inclination which is the Power of Uncleanliness and Lust.
86 In the original, the ה"ו"ות, The Pure Torah. This alliteration I changed contextually into True Torah.
87 The other editions give the full text of Baba Bathra loc. cit., הבש אבוי על אפקת אלי כל, כריעת עדת, אברע או המר שמיו פטרי, הם 통ירו חורם, בשאלה בכל, חפץ נצחת, המאנה אל חכמה והשבת, עדת, המאנה אל חכמה והشاب (י"ב), ו"כ显示器, יבקשו את החיבור את אתיי אל, המאנה אל חכמה והשבת, "Job sought to exonerate the whole world. He said 'Sovereign of the Universe! Thou hast created the ox — its hoofs are
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cloven; Thou hast created the ass — its hoofs are unclen

Thou hast created Paradise; Thou hast created Gehenna; Thou hast created righteous

And wicked man. Who could prevent Thee? And what did they (Job’s companions) reply to this:

‘Yes, thou dost away with fear and impairest devotion before God.’ (Job 15.4) * ‘The Holy One, blessed be He, did create the Yezer ha-Ra but He also created the Torah as a seasoning (an antidote to temper the Evil Inclination).’

* Erroneously cited in all edition (יוסף ס”).
physical characteristic, clearly perceived by the human eye, as a means of curing infirmities of the soul. Would that man dedicate his heart and soul to the fear (of God as expressed) by the Torah. Would in general, that man knew and understood from the Torah that for every transgression there is (in so tre) a heavy penalty, and that (for the observance of) every precept there is (in so tre) a great and wonderful reward;⁸⁸ would that in particular, and this is most important, one studied the law of every transgression separately,⁹⁰ for haughtiness—the portion relating to haughtiness, for honest business dealings the portion (of the Torah) concerned with that and thus for each transgression the precepts in the (portion of the) Torah thereto appertaining.⁹⁰

The most important and chief (method) in the application of these curative powers of the Torah for the maladies of the evil inclination⁹¹ is to study with vigor and with profound meditation all the laws pertaining to that very transgression, the Halakah about it with all its ramifications. For we see with our own eyes that there are many transgressions which man naturally (or by his nature) would restrain himself from committing and would not commit if conditions somehow rendered them difficult. Then again there are more flagrant sins than these, yet man would very easily commit them. For instance: a large part of our people,⁹² almost everyone of them, would not partake of food without washing their hands, God forbid, even though the delay by this (rite) increased their hunger and discomfort. However, (the sin of) slander, a much graver offence, they will very easily commit, even without great passion for it. Now, then, we see that the main point in guarding ourselves from committing a sin is to make it habitual and natural not to commit it.⁹³ For, if man should try hard to walk in the paths of Musar, exerting himself to guard [against] slandering, with all his energy and mind (as is proper) yet, as long as his habits and nature remain unchanged, so as not to have a natural propensity to speak slanderously, it would still be easier (for that person) to commit the sin of speaking slander than to eat, God forbid, without washing the hands. The

⁸⁸ SE, BE et al. read: ייaniel תעדיהש ש תענש עונש תואר�ייאל מראה ש שבור גועל אמוא.
⁹⁰ SE et al.
⁹¹ From this point to p. 150, 4 ll. from bottom, in English, and from p. 145 to p. 151, in the Hebrew text, 2 ll. from bottom are also within brackets in the KE, evidently a post scriptuma by Rabbi Israel. The asterisk notes appearing here in both English (p. 150) and Hebrew (p. 151) is like in the original text. This note differs greatly from the note appended to the same sentence in the other editions.
⁹² Meaning the Yezer ha-Ra’.
⁹³ VE et al. read: דעהתו אש רואים מי יעך השמשה מתקבירה דר רכלה לועותה כח חומרי (ושפמו).
And now we see that the chief point in guarding ourselves from sin is only to make the habit (guarding) a (second) nature with man.
same is (true) of all (other) types of sins, depending upon the man, the period\textsuperscript{44} and the country. Even countries differ, they vary in their types (of sins); the communities of each individual country abstain easily from certain sins considered by them naturally repellant. And this much is well known that one's nature can be changed only through incessant study and behavior.\textsuperscript{45} And therefore, the chief basis and strong pillar (of this theory) is: one should prepare himself to be on his guard against transgressing and (ready to) observe the precepts through the perusal of that Halakah which is related to that transgression or to that precept. Particularly, the study must be profound, for only by this (method) will the soul acquire a natural aversion to that sin. Similarly, in our country\textsuperscript{46} the prohibition against non-Kosher meats and the like, are so rooted in the Jewish soul that one does not have to force oneself or curb one's desire to keep away from them: they are loathsome to one. It is unthinkable that a dealer in Kosher meats, upon discovering some inner parts (of an animal or fowl) which arouse his suspicion as to their Kashruth, would not seek the advice of a Rabbi, although the latter's decision might cause him financial loss [(although no one else but the dealer is aware of it)]. Fear of Heaven is upon him by natural habit, far be it from him to be malicious and to be the cause of a Jew perpetrating (the sin of eating Terephah).

But, on account of our many sins,\textsuperscript{47} in business it is quite the contrary. Men will not, of their own accord, order an investigation of a robbery or theft before a charge is brought against them; and even then, after being accused they will vehemently deny the charges with all manners of evasions. However in the Torah all (sins) have the same status. One negative command is on a par with another. According to law: "Ye shall not eat any flesh that is torn of beasts in the field;"\textsuperscript{48} "Ye shall not eat of anything that dieth by itself,"\textsuperscript{49} or (the negative law of) "Thou shalt not oppress thy neighbor nor rob him,"\textsuperscript{50} and others like them. And just as it is ingrained in the Jewish soul that there is no distinction between any form of Terephah and whatever the Rabbi rules not fit must be thrown away, and the law

\textsuperscript{44} pr - period. One wonders at the above-mentioned translators that they rendered this word as age. Since when did age make a difference in observing the law? Period is the idea meant, meaning it depends on what period in history we deal with.

\textsuperscript{45} L. c. one's disposition can be conditioned through one's study and behavior. See Haza\textext{\textael}, ibid.

\textsuperscript{46} Meaning Lithuania, as different from Prussia, where Rabbi Israel lived at the time of the publication of the Epistle.

\textsuperscript{47} Because of our many sins, unfortunately.

\textsuperscript{48} Ex. 22.30, from which are derived all the laws about Terephah, now Kosher meat by implication.

\textsuperscript{49} Deut. 14.21, misquoted in all editions as "עושה יין על נבלת א".

\textsuperscript{50} Lev. 19.13.
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...
fulfilled. Likewise, a similar concept is found in money matters: to take away money that belongs to one’s fellow man is considered robbery by the Torah and the negative commandment of “thou shalt not rob”\textsuperscript{76} is thus violated. Yet we see, (to our chagrin)\textsuperscript{71} that even learned and God fearing people are not always observant in respect to this negative law — a transgression for which neither the Day of Atonement, nor the Day of Death gives atonement.

However, if one should devote himself with all his heart and soul to a profound study of those Halakoth pertaining to money matters, in Gemarah and Codes according to the best of his ability — with the chief object of becoming familiar with what is prohibited and what is permitted [at the beginning he would find it difficult to comply with those laws, because the passion in such matters is very strong, and it is also not in keeping with customs (of business)].\textsuperscript{72} How much more difficult a matter it is to imbue man even gradually, with the idea that such laws are on an equal basis with the (dietary) laws. Thus when one finds oneself addicted to unusual sins, as fornication or the like, of which our (sages) of blessed memory said “a few people indulge in fornication, and that only because passion had the upper hand over them, making it appear as a permissible act”— besides meditating in Musar and devotions as found in Aggadah, in Midrash and Musar-book pertaining to these matters should be: studying those Halakoth dealing with such matters with thoroughness, with the purpose of putting them into practice. At first\textsuperscript{78} one should try mending one’s ways in matters where the Evil Inclination is not strong; as we find in Hullin 4b about a known heretic\textsuperscript{84} in whose house leaven was kept over the Passover, thereby violating the negative commandment of “It shall not be seen nor found.”\textsuperscript{76} We take it that he must have changed it (for bread of a non-Jew, in order to lessen the violation). We base our assertion on the supposition that the apostate (heretic) complied with this regulation. Should we not be ashamed, should not our hearts be faint seeing the mean-

\textsuperscript{71} See supra note 67.

\textsuperscript{72} From מַשָּׁר תְּשֵׁב לְפָלָל וְחַרְבִּיהָ בַּעֲלָה in the footnote in SE and the others but KE begins the footnote from the word מַשָּׁר תְּשֵׁב לְפָלָל וְחַרְבִּיהָ. I adopted the same order in this translation.

\textsuperscript{74} From רַכְוָר מַשָּׁר, one who has not been converted to another religion but breaks the law just to gratify his desire, as opposed to מַשָּׁר מַשָּׁר מַשָּׁר one who breaks the law with the aim of defying his people.

\textsuperscript{76} אֲשֶׁר הֵן בְּלִבָּם, referring to Ex. 12.19 and Ex. 13:7 respectively, from which is derived the negative commandment that leaven should not be found in one’s house during Passover.
טרפוח שורם איצל' לכל צריך בישר התואר. כי חחא פרשת מרחוקים עמלל עמהם
ירשא. כנ'播报ך'. היה לכל מה שיעמר התפארת שרי' לתרביה, והיה גל יזבח בלא
תורא. דרשנות תורה בברך' ומאמר ההלכות ירחיבים ובו החרטיםayan החודשים
כּראתי בכל חלה בשאר חידות ותרומתו ארצה ממסítica. אם כן אם ישם
האמרו להב וגוון מכמה חלכאות השחיתות שלמד יבשוע בברך' ובו הדריך
אלא אם טרפה הבמות והможדים והרכה' על התוכה ראיה' ליעד ישים' לleshmir
מדבר (אף שאדם לא יקימו בשוללים כר התכאתה בהו' גוז דק' רบท בעמל על שמים
דשם בעיניהם שאלות איצל' וטעリアルל הדריך פעמים ימלונות'. כי אם כן כך כנשל בברך
ר'יה אם אחר תשוב התנאות בשם בפש י madrid ר'ל'עוד הקד המשאות]+' לברך התכון
בו יכין התכון עליו' צחר שמעות בל חותם ר'ל' עוד הקד המשאות לברך התכון
הדרים והמשהים ומשהים מפרג.cbo המדרשים והם מפרג' המשהים ומשהים לברך התכון
והי אף חלות החויות ו胯יות לברך בתפה הרפת עמי' דמשאת התכון'."בכתי
שאמר רבר חכמה לברך' כראפת בניו המקורים לברך' ובה אחר עמי' שמהשאם שוהית
בברה' באב מתה עלי' בצלאה. מנהלאה' שאר חמות עליך חמה לברך ובברך'
ושרו' שמ' זמך ירוחיא' יאלדך של ירא' ולא בדש על ז là זמהgulp מגוים
.15 צדז' צדז'.
ness of our souls in comparison with people of a former generation, when a mamar\(^{26}\) who kept leaven bread in his home over the Passover, possessed a natural inclination to lessen this sin, which was committed without lust. But in our generation, unfortunately\(^{27}\) we fall into the category of those who “commit a sin with defiance;” even in regard to sins to which we are addicted we do not commit them so as to lessen one prohibition. Our evil deed is as great [as is the deed of a defiant apostate\(^{28}\)]. And\(^{29}\) the chief cure for this malady is [besides the meditation upon Fear, as one cannot describe the greatness of the punishment of one who commits a transgression defiantly in comparison with one who does so just because of lust; and we drag down upon our own souls (ourselves) severe punishments when there is no desire] to study those Halakoth profoundly, everyone in accordance with his ability. [It is of great importance to know them, they are not mentioned in the books of the latter Rabbis, and one must spend much time in research in original sources.] Thus this system will gradually show results in helping one gain enough spiritual strength to save one from purgatory\(^{81}\), at least to prevent one from committing a transgression defiantly.\(^{82}\) Then, by constantly interesting oneself in those laws that pertain to usual sins, it will give strength (to a person) to acquire a different disposition towards committing sins, and he will not think of transgressing the laws even if it should prove to be a difficult task. Now in the cure the Torah offers for the Yezer ha-Ra’ there is yet another spiritual aspect [of which man’s intellect and senses are unable to grasp the cause]. This is what our Rabbis declare in Sotah (21a), “While one is engaged in the study of the Torah it

\[\text{\textsuperscript{*} We see that even according to law it is different in our time, as the Bet Hillel wrote in Yoreh De’ah (220:7) a mamar who eats terepkah because of desire. It seems that nowadays, if anyone is suspected of eating terepkah, nothing belonging to him may be eaten, as long as we suspect him, especially about those foods in connection with which observance of the law is required. That is to say, he remains under suspicion that he would commit a sin even without desire, although we know him to be a sinner only because of lust. And all the more is there reason why we could not give him a slaughtering knife to inspect, or to partake of his slaughtering— (which according to the Gemara is permissible.) And he who does such a thing (to eat terepkah because of lust) is included in the category of a Mamar to all intents and purposes.}\]

\(\text{\textsuperscript{26} Mamar} —\) במאמר, apostate. See supra note 74.

\(\text{\textsuperscript{27} במאמר. See supra note 67.}\)

\(\text{\textsuperscript{28} רפיה.}\) See supra note 74.

\(\text{\textsuperscript{29} שפ.}\) has a misprint — מ으면ה instead of המצר למאמר.

\(\text{\textsuperscript{30} Footnote begins in KE.}\)

\(\text{\textsuperscript{31} דב.}\)

\(\text{\textsuperscript{32} שקר.}\)

\(\text{\textsuperscript{33} שёрל.}\)

\(\text{\textsuperscript{34} ב.}\) in a spirit of defiance. At this point the footnote begins in SE, BE et al. See also supra note 73.
בראשית: שפנוה התעדה נ penet נ כן ידוהי הזרה הפעם אסר להזמיד פנייה אום עדין בישראל.

ם"מ: ב"ו. ד"ל מנורה אחת גלולה نيיקין. ורחאם ענניאי כלכלון מרש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוש שוא spielen, und spielen sie zu einem Freundschaftsakt.

ללא שאלתו שלנו ברוקסר פז. מסיה של כל המורות על Đảng של שחרור עון קדום עליון ל/WebAPI יהודית.

נשך镶嵌תיה החמדת כל הנשים עם עדין בחינה והנהיגת (כלאזו של) החרדת ברSubstring עטימה בת

תאמרת: "בблаго 합니다 הזדרכהقرأ ספרו של מירם עליון למאס יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזスタイル יזstyl
saves him, etc." It makes no difference in what section of the Torah one is engaged, it delivers him from sin. Whether one studies the law of "an ox that gores a cow" or the like, one will be saved from engaging in slander, although there is absolutely no connection whatsoever between these two matters. The spirituality of the Torah, in itself, protects one.

And upon careful analysis it may be observed that all our efforts in the direction of ridding ourselves of the Evil Inclination are all physical, that is meditating on the Fear (of God) and studying of the laws, as said above. For the second cure — the spiritual — comes of itself, and it is called accidental remedy, since the commandment to study the Torah is a positive precept by itself, belonging to the category of Halakoth dealing with the study of the Torah. A man is commanded to pursue the study of the Torah in order to know how to regulate his life with regard to the precepts and with regard to worldly affairs, without taking into account the distinction, whether his Inclination overpowered him much or little. Man must constantly engage in study to fulfill the precept of study even if his Inclination does not overpower him. But he does not have to study more than is obligatory, and fulfilling the precept of studying the Torah, brings a spiritual cure upon his Evil Predilection, in one manner or another.

Indeed the physical aspect (of the matter) is: meditation in (the subject of) Fear of God, and study of the Laws which is a self-cure and is called a cure. And man must of necessity know how to treat of this malady. Just as in physical ills the malady is commensurable with the cure, both in quantity and quality, similarly with spiritual ills, the cure should be based upon the condition of the malady. In the degree that his Evil Inclination gets hold of him, in the same degree should he increase his reflection upon Fear of God and the study of the Halakoth, as explained above. And should one fail to use the physical remedy (as prescribed) then the spiritual remedy — that is the study of Torah — will not avail one to any great degree (in overpowering) the Evil Inclination. It is the same as in other human characteristics: spiritual activity, that is the action of the soul, depends upon activity of the body. And, lo! the enemy who lies in wait for man is the Evil Inclination, which is active in every way and means, seeking to turn his heart into stone, so as not to feel his multitudinous sins and not to see his own failings. It will also make man incapable of reflecting on the Fear of God, and of seeking a healing medicine, a physical cure.

83 שועננה את הזרחת.
84 The other editions: "And therefore is called נעל בתקראיה." רדיאשיש, אינרניא, שאר ההדרכות, פיסוקי עליון, פרקים 7 (p. 14), 13 (p. 24). It is also reprinted in Ḥa'ar Yisrael, pp. 98-102, and in מדרש רבה חague נביה.
85 קי is changed in the other editions לבל ירュー אתה סבחי תרצו עתוי וקח ה which is stylistically better.
מלבדו כי אין ד"כ ב意大ו ד' דחיית ע铯ו לא יכין וקטרפנק ותומאתו אמ信息系统 ענובות
את החמור יכ红枣ו הצלתם ובשלושה רנסיאנס להב בר אינט רשȨים ולי
ודינהו הדינה המשנוה. הגדה אס מתלאה עניון דחיית קריאת כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"ע כ"�
A man should, therefore, devote himself (to the duty) of uplifting others, of arousing them to meditation on devotion and Musar. Since man’s eyes are open to see (faults) of others and he is aware of their imperfections, and realizes that they need ethical instruction considerably, he should therefore apply himself zealously to Musar study, so that others may follow him, and Fear of God will increase, (in the world), and he will be responsible for the merit of others. And in consequence, gradually the study of Musar will lead one in the path of righteousness and correctness, that (study of Musar) being both the spiritual and physical cure. For “as for him who causes many to do good deeds no sin is perpetrated by him” declared our Rabbis of blessed memory in Yoma, 87.

How great, then, should this precept be in the eyes of man to set his heart and soul so as to guide people in the study of Musar, in order to save their souls from purgatory. “And he who has compassion upon human beings is rewarded in that Heaven has compassion upon him” (Shabbath 151b). And there is no greater compassion than to remind and arouse people to study Fear. For then they will see with their eyes, hear with their ears, and understand with their heart the immensity of the danger before them and they will bemoan their end, to return to God, praised be He, to depart from evil and do good, in a lesser or greater degree. The man who arouses people to this (task) will have a share in all that will result from it, and enjoy the eternal Eden the like of which no eye has yet seen. Human intellect in all its power is unable to grasp and to recognize well the quantity and the quality of the public good which will ensue to men from such seemingly trivial act. The labor is but little and the reward is inestimable, and immeasurable. Therefore a man should devote his intellectual abilities to the great worthy cause, if he be indeed a man possessing a soul.

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87 KE has it לאפשרש רב implies that והקבה יאוהנ מ, a paraphrase of Dan. 12:4 לאפשרש רב implies that והקבה יאוהנ מ, The other editions, disregarding the verse, read לאפשרש רב which is stylistically better.

88 SE reads: מלאך instead of ל良かった להראשה.

89 משל — stumbling, snare — rendered here danger. The reference is to Isa 3:6.

90 נאם מפרש והשם שמע, Ps. 34.15; 37.27.
לא Lazat shirom hashem anu le'olam ata treadim leharim sh'ar hameamenah v'renat

ולפיוסת, כטייס חלומים עשתה על אתרים ז合理性ים חסד וימינו ותרחישים כרי

מצחיחו המחל לומדים כלמה ידוקים בכל עת בלומיזמה זמנה. לא תעש דומין זמנה

וּתְבַרֵךְ יְהֹבָה צ’UBHOT רותים ז合理性ים מִזְמוֹעָה וְיִשְׁכָּבָה לַגֵּשֶׁר וַתְּעָשֶׂה. רַבּוֹת זְמָאָה הָגְּדֹלָה מָזַדְתָּן מִכְּלָת הַמַּעֲבָרָה בְּזֶה מִשְׁפַּט זֵרֶק國際 וה bpp בueurZZxוַתְּכֹה צ’בק רַבּוֹת הדתות העדל עֵלָה נַפְשָׁר וַתְּרַחְּיוֹד בַּעֲלָה קְפֵאָה (ס”ח) רַבּוֹת זְמָאָה הָגְּדֹלָה מָזַדְתָּן מִכְּלָת הַמַּעֲבָרָה בְּזֶה מִשְׁפַּט זֵרֶק.

לַשְׁמֹאֵל וּכְלַה תַעֲדוּ הָאֲדִיר רוּפָה עֵלָה נַפְשָׁר וַתְּרַחְּיוֹד בַּעֲלָה קְפֵאָה (ס”ח) רַבּוֹת זְמָאָה הָגְּדֹלָה מָזַדְתָּן מִכְּלָת הַמַּעֲבָרָה בְּזֶה מִשְׁפַּט זֵרֶק.

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