

THE IMPURITY AND HARM BROUGHT ABOUT BY SINS

“HE WHO SINS DOES DAMAGE ABOVE, DOES DAMAGE BELOW, DOES DAMAGE TO HIMSELF, DOES DAMAGE TO ALL THE WORLDS. IT IS LIKE MEN TRAVELING ON A SHIP ON THE OCEAN AND SOME FOOL COMES AND DRILLS A HOLE INTO THE SHIP...”

(THE HOLY ZOHAR 3, 122)

THE GREAT IMPURITY (*TUMAH*) THAT SINS PRODUCE

In the holy book KAV HAYASHAR ch. 1 we read: Come and see what I found written in the book OTIYOT DE RABBI AKIVA. There is an angel standing next to the first firmament and he watches the actions of man, and he tells a second angel which in turns tells a third until this one tells in front of the Pargoda Kadisha (The Holy Curtain), and when the announcement is made of the sins committed by that man, the angels that wanted to sing (praise to G-d) leave from there until the place is purified by Tevilot. OY LANU (Woe to us!) **If from the place where the sin was announced, the angels leave and the place is purified, then how much more is there impurity in the selfsame place where the sin was committed, and even more tumah over the man that performed the sin.**

THE PERSON MUST HAVE FAITH IN HIS POWER TO REPENT AND CORRECT HIS DEEDS

And the person shouldn't say: Poor me, I am bitter, I have no remedy, I have made too many faults in the eyes of The Holy One Blessed Be He. On the contrary, keep in mind that The Eternal G-d of the Universe is a merciful King, his hands are open, ready to receive Teshuva, regret and forgiveness and especially from His people. And immediately, when a person resolves to do Teshuva, G-d will surely come to help him so he can forego his old ways, and G-d will be

with him and as our Sages said: *HABBA LEHITAHER MASAYEHIN LO*: (HE WHO COMES TO PURIFY HIMSELF RECEIVES HELP FROM ABOVE) (Talmud Shabbat 104).

G-D DOESN'T OVERLOOK EVEN THE SMALLEST SIN

The person should understand by himself, and try to correct the mistakes from the past, and he should not be easy on himself and say: This sin is not important, and it's not worth it to do teshuva over it or to feel regret and I will concentrate on the grave and serious sins and forget about the small ones, because he should be aware that Hakadosh Baruch Hu does not oversee even the simplest fault.

REPENT FOR EVEN THE SMALLEST SIN

In the book Sefer Chassidim Chapter 26 it is written: "Let your garments always be white." (Ecclesiastes 9:8) A person should always view himself as though he is about to die. If he dies at that moment, he will die with his sin. Therefore, he should immediately repent of his sins. Our Rabbis, of blessed memory, said, "Repent [even] one day before death.." Therefore, one should repent one day before his death. And [even] one moment spent in repentance is [also] good, Do not say that one should not examine his ways and repent except from sins that involve an action, such as theft, licentiousness, robbery, and the like. Rather, just as a person must separate himself from and repent from these, so too, one must seek out evil thoughts and evil character traits that he has, in order to repent for them: anger, hatred, envy, theft, the pursuit of food, and the like - one must repent for all of them. These are more difficult [to repent from] than sins involving an action. For when a person is accustomed to these, it is difficult to separate himself from them, since it has become habitual and he thinks nothing of doing them. About this it says, "Let the wicked abandon his path and the sinful man his thoughts." (Isaiah 55:7).

OUR DAYS BECOME BLEMISHED WHEN WE SIN

In the book Totzaot Chayim it is written: **A person must know that when he sins, he blemishes the days, and that day is a cruel angel who rises to accuse him. Furthermore, when a person acts constructively in his days, his soul is clothed in those days when it leaves the world.** If he misuses any of his days, that day is subtracted from his clothing, and he stands outside in shame, enwrapped like a mourner, until he returns to good [repents]. And they said, "Woe to the one who subtracts days above ... woe to him, woe to his soul, for they judge him in hell for those days upon days, two for one." We learn from this that since they punish him two days for each day and more, it is proper that repentance, Torah, and commandments should be [performed also] two for one, corresponding to the days that he blemished. The Commentators also explained that during the twelve hours of the day, and similarly during the night, twelve

permutations of yud kei vav key (the four letters of G-D's name] revolve, one permutation in each hour. If, G-d forbid, one sins, he blemishes that permutation of the Divine Name, and he rebels against his Master.

OUR SINS DAMAGE THE HOLY THRONE

They further explained, "The [Divine] throne is damaged by the transgressions of Israel." A person must be afraid to damage it, for the sorrow of that damage reaches G-d's Presence, which is clothed in the throne, causing it to withdraw from the Throne when it is blemished. Furthermore, all the souls are depicted on the throne, as Rabbi Shimon bar Yochai explained in the Tikkunim in connection with the verse "Set me as a seal." (Song of Songs 8:6) When a person blemishes it he blackens the root of the soul, which is depicted on the throne.

EVEN THINGS WITH NO SUBSTANCE ARE WRITTEN IN THE LEDGER

And this is what the author of the book Shaare Teshuva (Part 2, Chap. 5) says: Our Rabbis, of blessed memory, said; Even things that have no substance [i.e., that are neither mitzvah nor averah] are written into a person's ledger and are read to him after his death. Our Rabbis, of blessed memory also said; A person's silence brings him to humility. And humility is the beginning of all fear of Heaven. **When a person is not occupying himself with Torah, he should be silent and press his lips together like two millstones that lie, one on top of the other. For all of a person's righteousness and merits are not enough to protect him from what is emitted by his lips. Fortunate is he who makes himself mute, deaf, lame, and blind. Why? So that he will not transgress, making himself and his limbs liable to hell.** So, too, said David (Psalms 39:14) -But I, like a deaf person will not hear, and like a mute, who will not open his mouth" In the Zohar it says; There is no breath without a voice ... And all those words that a person makes the effort to say that are not for the service of the Holy One, Blessed be He, every such word is made into breath and it wanders about in the world. And when the person dies, that breath rolls around in the world This is what is said; (I Samuel 25): "He will hoot the souls of your enemies as out of the hollow of a slingshot" And they said there (Esther 5:1) "And Esther dressed in royal clothing" – We learned: Whoever guards his mouth and his tongue merits to be dressed in the Divine Spirit [thus "royal clothing- means the Divine Spirit]

THE ESSENCE OF REPENTANCE IS REGRET

Rabbeinu Yonah in his book Share Teshuva (3a) says: The essence of repentance is regret. One's heart must understand that his abandonment of G-d is evil and bitter. He must take to heart that

there is punishment, vengeance, and recompense for sin, as it says, "Mine are vengeance and recompense." (Deuteronomy 32:35) And it states, "Fear the sword, for the anger of sin is the sword." (Job 19:29) He should regret his evil actions and should ask himself: What did I do? How could the fear of G-D not have been before my eyes? How could I not have been afraid of the admonitions regarding sin and the judgment of the evil; that for the wicked, much pain is prepared? I did not take pity on my body and my eyes did not care, so as not to destroy the body, all because of a momentary pleasure. I am as a man who steals and extorts, eating and satiating himself, knowing full well that after he finishes eating and drinking, the judge will shatter his teeth with gravel. As it says, "The bread of falsehood is delicious to a man, but afterward, his mouth will be filled with gravel." (Proverbs 20:17) Worse still, I have been cruel to my precious soul, defiling it with the filth of my evil impulse. What benefits did all its acquisitions bring, if it is evil in the eyes of our Master? How could I have traded a world that endures forever for a world so transient?

HOW CAN WE BECOME LIKE ANIMALS

How could I become like an animal? I have followed my impulse like a horse or a mule that has no sense; I have deviated from the path of intelligence. The Creator blew into my nostrils a living soul, wise-hearted and intelligent, so that it would recognize Him and fear Him, and that it would rule over the body and all its capacities in the same way that He made (nature) rule over the living creatures that cannot speak, since regards the soul as precious and honored. I was created for this, and I have become opposite of this, why do I exist? As it says, "A man who strays from the path of intelligence will rest in the company of the dead." (Proverbs 21:16) Furthermore, I have even behaved as animals do, for I have become even more lowly than they. For "An ox knows its owner and a donkey, its master's trough." (Isaiah 1:3) But I did not know and did not consider. I set my soul free from its Master. I tasted the pleasures of the world and did not consider my end. I stole, extorted and trampled the poor. I did not recall the day of my death, which will not leave my soul anything but a corpse and the earth in which I will be buried. This concept that we have discussed is that which Yirmiyahu, peace be upon him, said, "No man regrets his wickedness, saying, "What did I do? " (Jeremiah 8:6)



A TERRIFYING EVENT THAT HAPPENED TO A WOMAN WHO MOCKED THE PUNISHMENTS OF THE FUTURE WORLD

From the book of Kav Ha Yashar: Come and see what is written in the book Rechev Eliyahu. He saw what happened with a lady in a woman's gathering where each of them discussed the accounting and judgment that must be given by a person after one passes away. This lady, said jokingly: When I will go up in front of the Holy Tribunal, and they will ask me why I did the things I did, I will make myself deaf, so as to not answer. A few days later, she lost her speech and became deaf until the day of her death. This proves that whatever is said down here is heard up there and causes an effect.

EVEN THOUGH PUNISHMENT DOES NOT COME IMMEDIATELY, IT WILL COME LATER, ALL OF A SUDDEN, AND WITH NO MERCY.

And let no one think or imagine that after sinning and doing whatever he wanted again and again, living in luxury, healthy and strong, that nothing will happen and there will be no judgment. On the contrary, about this kind of people, King Solomon said (Ecclesiastes 5,12) "*YESH OSHER SHAMUR LIVALAV-LERAA*"- "There is a grievous evil which I have seen under the sun; riches kept for their owner to his hurt" because, The Holy One Blessed Be He waits until his measure of sin is full and then when this happens, The Eternal will send the wrath of His furor upon him, and then all kinds of calamities and hard judgments will chase him without mercy and compassion. (until here from Kav ha Yashar)

PUNISHMENT COMES AT ANY TIME

And in the book Marganita de Rabbi Meir it is written: There are Divine Punishments that arrive immediately, and there are Divine punishments that come after some time. There are those that come one after the other, and there are others that come all at once. There are those that come upon a man while he is awake, and some come when he is asleep. Some of them are oppressive, and some are agreeable. He is aware of some of them, and of others he is not aware. Some come in his old age while others come in his youth. Some are concealed, while others are revealed. Some come in his home, while others [come] in temporary lodgings. Every trouble, anguish, jealousy, breach, and mishap diminish sin. Some people serve the Omnipresent out of fear, in order that they not be deprived of their livelihood, others serve out of love (for G-d), others out of shame, others simply, others in order to show off, others in joy and gladness that a commandment is performed through them, others through suffering, as it is said "In their trouble they will seek Me (Hos 5: 15) each according to his deeds.

**WOE FOR THE BODY THAT DEPARTS FROM THIS WORLD
EMPTY OF MERITS AND FULL OF INIQUITY**

When a person dies, the angel responsible for judgment stands opposite him and says to him, "woe for this body that departs the world empty of merit and full of iniquity~ He looks at his feet and says, "Woe to these feet that did not go in straight paths Woe to the hands that were occupied in false things. Woe to the innards that benefited from theft. Woe to the eyes that did not go in faithfulness; Woe to the ears that did not accept reproof, Woe to the mouth that did not occupy itself with Torah, Woe to the flesh that did not toil in fear [of G-d]; Woe to the Urge that did not capitulate before its Creator, woe to the heart that did not serve its Creator, for in the future he will be reproached! They say to him, "Stand in judgment and acknowledge your acts. Know from where you came, and before Whom you will give an accounting." if you are not capable of responding [to these charges], who is capable of responding? Who is capable of bearing your sins, which are as fire is to a garment, and like a sword at your neck, like an arrow to the heart and like chains on your legs? As darkness is to the eyes, as gall is to the mouth, as a pit is for the leg, as deafness is for the ears, as an obstacle to strength, as bad times in old age, as suffering for the body, as cutting is for a horn, as gall for death, as sin for the day of Judgment. There are some who leave the world in the midst of their days, and there are those who leave the world ripe, in age. May the Lord, the Guardian of Israel, guard us from all evil. So may it be His will.

RAV NISSIM GAON SAYS: APPEARANCES DECEIVE

If you see one of the wicked upon whom the Holy One, blessed be He, has showered goodness and has made life pleasant for him in this world, it may be that he fulfilled a commandment in this world and is getting his reward here so that [full] punishment will be exacted from him in the World to Come. As it says, "And He repays those who hate Him to their face, to cause them to perish." (Deuteronomy 7:10) Onkelos translates this [into Aramaic] as, "He repays those who hate Him for the good that they do before Him in their lifetimes in order to destroy them." He makes him stumble by paying what he deserves, according to the amount that he did, in this world.

**THE RIGHTEOUS SUFFERS IN THIS WORLD TO PAY FOR HIS SINS NOW AND
THEN GET HIS REWARD IN THE ETERNAL AFTER LIFE**

Similarly, it is said concerning the righteous person who committed a few sins, that the Holy One, blessed be He, causes him suffering in this world in the amount that will purge him of his sins, so that he will have [full] reward in the World to Come, repaying all his

righteousness in the future. This is said in our Talmud and in the [Jerusalem] Talmud of the land of Israel. We mention here that which is stated in the Talmud of the land of Israel because they phrased it concisely. It says thus: "If he has a majority of merits and a minority of sins, the minority of sins that he has are punished in this world, in order to pay him his reward in the future. If he has a majority of Sins and a minority of merits, they give him the reward for the deeds that he has in this world, in order to exact punishment from him in the World to Come. If one has a majority of sins, he inherits hell. If one has a majority of merits, he inherits Paradise.

The Torah is called a "Covenant," (BRIT) The Holy One, blessed be He is called "Covenant," and this holy sign of circumcision is called the "Covenant"

(Zohar III 736).

Whoever observes this Covenant on which the world is established is called "righteous." We learn this from Joseph, who because he observed the Covenant is known as Joseph the Righteous

(Zohar II, 596).

THE IMMENSITY OF THE PUNISHMENT OF EVILDOERS (RESHAIM) IN THE FUTURE WORLD

And in the book Marganita de Rabbi Meir it is written: The Holy One, blessed be He, said to Israel: Nothing has an effect upon you, neither sufferings, nor reproaches, nor warning, nor promise, nor exile, nor long life, nor patience, nor an emissary, nor command, nor curses, nor bans, nor consolations nor shame, nor fear, nor the fear of the World to Come, nor the fear of an accounting, nor the fear of the judgment of Gehinnom, nor My name which is desecrated among the nations because of you. And whoever does not take to heart all these, will lose his merits, and prevent many good things from happening to him, his life will be shortened, he will acquire a bad name; his deeds and his sins and his fathers' sins will be recalled against him. His prayer will be abhorred in this world and in the World to Come. All his deeds will be publicized, and he will give an accounting of them. Every rejoicing caused by his Evil Urge that he enjoyed will turn

into mourning for him. They [his deeds] will be claimed from him with unnatural judgments, and great shame, and cruel angels in the hereafter.

PUNISHMENT AND SUFFERING MEASURE FOR MEASURE

Therefore it says "And what will you do on the day of visitation ... and where will you leave your glory?" (Isaiah. 10:3). Furthermore, when a person sins with his eyes, his eye sight dims. If he sins with his ears, he hears his disgrace. If he sins with his mouth, his words are not heeded. If he sins with [bad] counsel, his livelihood is diminished. If he sins in thought, the brilliance of his face changes. If he sins with his tongue, sufferings come to him. If he sins with his hand, his honor is diminished. If he sins with his heart, he dies of worry. If he sins with his feet, his years are shortened. If he sins with his [Evil] Urge, his [Evil] Urge accuses him. If he sins and causes others to sin, he buries his wife and his children and his children's children. If he sins by merrymaking his sentence is scaled. The omnipresent in His compassion will grant him the merit to repent and to always please Him. So, may it be His will.

RABBI AKIVA AND THE DEAD MAN'S REQUEST: A STORY

We find written in Midrash Tanchuma Parashat Noach that once, R' Akiva saw a bizarre man with a complexion black as coal. On his head, he was carrying a load heavy enough for ten men, and he was running swiftly as a horse. R' Akiva ordered him to stop. 'Why do you do such hard work?,' the Tanna asked. The apparition answered, 'Do not detain me lest my supervisors be angry with me.' 'What is this? What do you do?' 'I am a dead man,' he replied. 'Every day I am punished anew by being sent to chop wood for a fire in which I am consumed.' 'What did you do in life, my son?' asked R' Akiva. 'I was a tax-collector. I would be lenient with the rich and oppress the poor.' R' Akiva persisted. 'Have you heard if there is any way to save you?'

IF I HAD A SON HE COULD BE ABLE TO REDEEM MY SOUL

'I heard that if only I had left a son who would stand before the congregation and call out Bless HASHEM, Who is to be blessed – (*BARCHU ET ADON-I HAMEVORACH*) to which the people would respond Blessed is HASHEM, Who is to be blessed, forever and ever! (*BARUCH ADON-I HAMEVORACH LEOLAM VAED*) And if only had I left a son who could proclaim to the congregation: "May His great Name be exalted and sanctified" (*YITGADAL VE YITKADASH SHEME RABBA*) - to which the people would: "May His great Name be blessed" (*YEHE SHEME RABBA MEVARACH*) If I had such a sort I would be released from my punishment. R' Akiva went to the boy's place and taught him to say Kaddish and Barchu, and with this the dead person was freed from his punishment. Then the deceased appeared to Rabbi Akiva in a dream and told him: Worry no more because I have been spared of my punishment. Then Rabbi Akiva

said (Psalms 135,13): “Your name, O Lord, endures for ever; and your renown, O Lord, throughout all generations.”

MAN SHOULD KNOW HE IS A GUEST IN THIS WORLD

In the book Dibre ha Yamim (Aleph 29:15) it is written as well as in the MIDRASHIM and exegesis, “We are foreigners before You (the days of our years are little as little are the days of a visitor in a foreign land). The shadow of our days on earth is not as the shadow of a tree, or a bird that flies, that they give a little shadow; but it is like that of butterflies, that have wings and produce no shadows, and there is no hope. No one can expect to live because everybody will die, because foreigners we are with You, as all our ancestors were (PSALMS 39:13).

THIS WORLD IS LIKE A CORRIDOR FOR THE NEXT WORLD

In the book Mesilat Yesharim ch. 1, we read: The place for reward and retribution is the Olam Habba. Our Rabbis have taught that man was created to enjoy himself with the Eternal One and to enjoy the shining of His Divine Majesty, because this is the most real pleasure and the most intense satisfaction that exists. This place of rest is found in Olam Habba and this world is the path that guides us to our destiny. And really, could an intelligent man believe that the intention and goal of the creation and formation of the person is for his well being in this world? What is the life of man on earth? Is there really someone happy? **The days of our years are short, seventy; the strongest reach eighty years full of fears, sickness, and pain and suffering. Not even one in this world has found real comfort or benefit, then, how can a rational man think he was created for his well being in this world? Therefore, the goal of man’s creation is for his well being in the world to come, and that is why he was given a soul, through which, he will receive his reward when the time is right.**

A DAY FROM WHICH THERE IS NO REDEMPTION

And read these powerful words written in the Sefer ha Yashar: My heart my heart do you not know that I was created only in order to return to the dust? From the day you came into existence, why have you not remembered your end? Do you not know that all the days you live on the earth are like a passing shadow and like the chaff that flies with the wind from the threshing-floor, and like smoke from the chimney? Your days are determined and your life is allotted, and everything that passes over you, day or night, decreases (by) a portion, the portions of your life; every day you draw closer to the grave, when you will fly away without any limbs. Why have you not remembered that you are dust? That you were formed from the earth?...

WHY DO YOU BETRAY AND REBEL AGAINST G-D

...In whom did you put your trust, that you rebelled [against G-d]? Why do you make haste, and not set your mind on the bitter day, the day in which your counsel shall be lost and your wisdom shall putrefy? The day in which your tongue shall cleave to your palate? The day you will be carried, borne on the shoulder, and in the lower earth you shall be cast, and all your deeds shall be reckoned, in which you shall be crushed as dust and the fires that burn you will not be extinguished? The day you will see that the accounting is arranged, the book is open, and the scales of justice and the cup of poison are in the hand of the Lord. There your sediment shall be pressed [out] and your soul shall cry in its pangs How will you answer for your malicious acts? Then you shall see the fruits of your actions and you will find your recompense. If you were to die as a beast, and would not have to give an accounting, you should be happy in your death...

YOU ARE GOING TO A PLACE MORE BITTER THAN DEATH

...but you are going to what is more bitter than death, to a dark place, a land of darkness and the shadow of death, where dread shall fall upon you; you shall be covered in shame; your garb shall be a block of worms; there will be spread on your body, brimstone, so that no remnant will be left Is that day not terrible and awesome? A day in which there is no redemption. A day of bitter weeping, with mourning and moaning. A day of trembling and cries. A day of holocaust and wailing. A day of bitter eulogy. A day in which mourning shall be set, watch after watch. A day in which the Lord's anger shall be kindled and His jealousy, and His wrath like fire shall melt you. A day in which the depressed and pained shall multiply. A day in which every man shall moan, with his hand over his loins. A day in which he shall lose all his possessions. A day in which the soul shall depart leaving the body as a vessel filled with shame, cast away as a lifeless stone.

TO WHOM SHALL YOU FLEE FOR HELP

And you, son of man, to whom shall you flee for help? Who shall be over you as a hiding place? Then will you not say, "Woe to me, what have I done? Why did I despise the word of the Lord, and follow my stubborn ray? With what shall I cover [myself]? For I am naked." Gather together and be ashamed and embarrassed of your sins. Give thanks to your G-d while your soul is still in your body, and before the stars of your soul go dark. Repent one day before your death, hold the reins, do not release the guard, for it is your life. (Until here Sefer ha Yashar)

IN THE END WE LEAVE THIS WORLD EMPTY AS WE CAME

In the book Marganita de Rabbi Meir it is written: What pleasure does a man have, since in the end he will leave [this] world for the world [to come], from life to death, from light to darkness, from sweet sleep to pressing and bitter sleep, from sweet light to worms and maggots, from sweet delicacies to the taste of dust from a fine embrace to the embrace of the earth. How many wealthy ones left this world disappointed! For how many sages was their wisdom the source of their downfall! For how many mighty ones was their might the source of their downfall! How many who raised children had no joy from their children? For how many beautiful ones was their beauty the source of their downfall? How many elders did not see honor. How many young men were cut down at their wedding ceremony?

**WHAT BENEFIT IS THERE FROM PLEASURES THAT
BRING IN THEIR WAKE MANY SUFFERINGS**

What pleasure is there in the eating of a food which brings in its wake many judgments? From rejoicing that brings a man many worries? From thought that causes many pains? From clothing that causes many injuries? From sweet sleep that causes an unnatural death? From a sin that negates many merits? From complaints that deprive many livelihoods?

**WHO MERITS THE WORLD TO COME? HE WHO DISTANCES
HIMSELF FROM TRANSGRESSION**

Who merits the World to Come? He who distances himself from transgressions, from [bad] thoughts, from jesting, from slander, and from hideousness and whatever seems hideous, who observes the Commandments, and who truly performs commandments, removes himself from sin, guards against calculating the results of his prayer, and confesses his sins before the Holy One, blessed be He, and repents.

*HE WHO LOOKS AT A MARRIED WOMAN FALLS, AND DIMINISHES THE
STRENGTH OF HIS GOOD INCLINATION AND HIS INCLINATION TURNS INTO
A DESTRUCTIVE FORCE*

(LEVUSH, EVEN HA EZER 21)

**FROM THE HOLY BOOK MENORAT HAMAOR
WITH THE SAME MEASURE THAT MAN JUDGES OTHERS
HE IS JUDGED FROM ABOVE (TALMUD SOTA 8B)**

A Truthful judge, judges man according to his actions, and punishes the evil in the same way, as we read in the first chapter of the Tractate Sota (pg. 8B), referring to a woman whose husband suspects her of adultery, and if she really is guilty of this sin, she receives her punishment accordingly not only to the sin, but with the way it occurred. She cleaned up for sin; G-d makes her dirty, she undresses for sin, G-d uncovers her for shame. The legs started the sin, then the womb and the rest of her body, that is why, the leg becomes loose first after she drinks of the bitter waters, then the womb and at last, the rest of the body.

**THE SOTA IS ASHAMED IN PUBLIC FOR
WHAT SHE DID IN PRIVATE**

THE SOTA (the woman suspected of adultery) stands in front of her house for her partner in sin to see, and that is why the Cohen (the Priest) exhibits her at Nicanor's gate, for everyone to see her shame. She wears a nice headband to make her look pretty, the Cohen unveils her hair. She laces her hair, the Cohen unties it, she wears a nice belt, the Cohen ties her up with an Egyptian rope above her breasts, she wears makeup, now she looks greenish. She painted her eyes, now they look as if they were popping out. She polished her nails, now they are falling.

She feeds her lover delicacies, now she eats animal food. She gave him nice wines and drinks, in elegant cups, now the Cohen gives her Bitter water in a clay jar. She did it in hiding. He, who dwells above, punishes her, as it is written in Iyob: *VEHAYIN NOEF SHAMRA NEFESH*, (The adulterous eye waits for the night). She sinned in hiding, The Blessed One uncovers her publicly... (Until here Menorat Ha Maor)

**THE EYES THAT GAZE AT FORBIDDEN PLACES DURING
THEIR LIFETIME, SHALL SUFFER AFTER THEIR DEMISE**

And the book Kav Ha Yashar writes: Come and see what the Zohar in parshas pekudai, (page 263, column 2) says: There exists a Divine messenger, whose name is 'Patot'. He convinces men to look where they are not supposed to. He makes them gaze at unclean places where there are forbidden things such as adultery and immodesty. After the person dies, this messenger enters his grave and retrieves his soul. He then viciously breaks the bones of his eye sockets and removes his eyes. He causes him to be judged with terrible tortures, and he is then lowered into a pit with

poisonous snakes and treacherous scorpions. He is kept there and tormented with unspeakable suffering, G-d preserve us.

THE EYE THAT LOOKS WHERE IT SHOULD NOT, SO THAT IT MAY DERIVE PLEASURE, WILL BE REINCARNATED INTO A BIRD CALLED 'RE-EI', BECAUSE ITS NATURE IS THUS

The holy Arizal said. There is a small bird by the name 'Re-ei' (he is named for his ability to see great distances). Chazal have said of this bird, that his name is such because he fills his desires just by looking. Therefore, the punishment for a person is measure for measure. There he is made to suffer terribly.

THE REASONING BEHIND THE SIN

You must realize that every sin has a reason why a person is brought to commit that sin. So too, there is a reason that a man is lured into gazing at strange women.

TAKE A SHORT GLIMPSE, BUT DON'T STARE

The first reason is that a person is accustomed to gazing at an unclean object until he has satisfied his eyes. One is allowed to look at peculiar creations, for which the sages have even composed the blessing, 'Meshaneh habrios'. Yet, he should not stare, with the intent of 'satisfying his gaze'. He should just glance for a brief moment. Because the light of his eyes appears as four colors, in relation to the four letters of the Divine Name.

A PERSON WHO SEES UNCLEAN CREATIONS, BRINGS UPON HIMSELF A SPIRIT OF UNCLEANLINESS

If a person sees unclean creations, he attracts to himself the spirit of uncleanness which rests upon the particular creature he is staring at. This will lead him to look at other forbidden places, and will eventually cause him to stumble. Therefore, the Sages have warned men not to look at a woman in her unclean state, nidah, because he causes the spirit of uncleanness to rest upon him and upon his eyes.

ONE SHOULD USE HIS EYES ONLY FOR HOLINESS

And therefore, the Sages, o.b.m. have taught us, (Megilla 28a) that we may not gaze into the face of an evildoer, a rasha. One should accustom his eyes to gaze upon holy things. This will bring a great shine to the four colors of his eyes.(until here from Kav Ha Yashar)

EVEN THOUGH THE COURT DOESN'T IMPOSE PUNISHMENT, G-D SENDS THE PUNISHMENT THROUGH OTHER AGENTS AT HIS DISPOSAL

Rab Joseph said, even though the court of law (SANHEDRIN, which imposed capital punishment) does not function now, retribution is still in effect, as he said, in the name of Rabbi Chiya, since the destruction of the Holy Temple, even though The Great Sanhedrin ceased to exist, the four types of death that used to be decreed by the Court were not voided. Wait, but we don't see these types of executions in use anymore. However, we can really say that they are still in effect because if someone is given the capital punishment by stoning, then he either falls from a roof, or a wild animal crushes him (note: and today cars are equivalent to wild animals). He who is condemned to die at the stake, burns in a fire, or a poisonous snake bites him; the one condemned to die at the guillotine, falls in government hands and gets shot. At last, the one to be hanged, drowns in the river, or dies from asthma.

KINDNESS REPAID MEASURE FOR MEASURE

We study in Taanit 21, that there was a plague devastating Syria, but in Rav's neighborhood, everything was normal, there was no plague. Some believed it was because of Rav's merit, but from heaven, in dreams (it was revealed to those that attributed the salvation to Rav's merit), they were told that Rav's merit was great. Nevertheless, the reason the plague did not affect Rav's neighborhood was because of the merit of another man, who took care of cleaning the cemetery and that merit protected the people of the neighborhood. (There were not more graves since that man was doing kindness to the ones that were already buried).

There was a fire in the city of Darokta but there was no fire at Rav Huna's neighborhood; people thought it was because of his merit, but again, in dreams from heaven, it was explained that although Rav Huna's merit was great, and for Rav Huna himself it was not a big thing to save his neighborhood through his many merits, the real reason why there was no fire there, was because of the merit of a woman who used to heat the oven from Shabbat eve to the next Shabbat eve, and invited her neighbors to use it. (Since She did kindness through fire, the neighborhood was spared the punishment through fire).

“WORDS THAT COME OUT OF THE HEART ENTER THE HEART”

THIS MEANS THAT THOSE WORDS IF TRUTHFUL ENTER THE SAME HEART THAT THEY CAME OUT FROM AND ADD TO IT MORE HOLINESS

(RABBI ELIMELECH MILIZENSK, NOAM ELIMELECH, PARSHAT TOLDOT)

THE PUNISHMENT OF THE SOUL

In the book of reincarnations (ch. 69, Ed. Premishlan, year 5635) it is written: You should know that when the Neshama (soul) leaves this world to go up to the Lord, it has to cross a dark three-day path, and this is insinuated when the Torah says: in Egypt there was darkness for three days. When the soul wants to go up, there are ferocious animals keeping the way, because there is a straight path to the higher world, connecting the Jerusalem from Above, with the Jerusalem from below. All pure souls use it. There is another path that goes through Gehinomm, and it branches into 36,000 paths, and the place that separates these two main roads is loaded with all kinds of wild animals just as there are in this world lions, tigers, etc. And dogs watch these paths allowing only the pure souls to go through, and forcing the impure ones to Gehinomm to receive their punishment.

The dog is the path's guardian, because even in his sleep, he senses even the weakest sound made by passersby. This quality is not present in all the other animals and this is why the dogs are the best guards for houses as well as for cattle. That is why up there, those who have the shape of dogs, are the guards, and they feel when a soul is coming, they bark and wake the ferocious animals and lions that torn the souls with no merits. However, if the soul is worthy, then, The Holy One Blessed Be He hides it from these dogs and animals and protects it.

ALL MITZVOT WALK IN FRONT OF A MAN AFTER HIS DEATH

It is written in the book LIKUTIM YEKARIM: TZEDEK LEFANAV YEHALECH (Justice will go in front of him) (Psalms 85:14). There are people who go to perform a Mitzvah, or to pray and in the middle of their way, they stop to chat and waste time even though afterwards they complete the Mitzvah. They have in their hands a transgression, because they were not diligent, so that they deserve punishment after death. How is their punishment? they are taken to a river, through a very narrow path, this scares them and they want to cross fast, but then, a Malach (angel) sent by the Holy One Blessed Be He stops them and holds them for a while. This

Malach's soul was created by the thought of the mitzvah these people did and his body was created by the performance of the mitzvah itself and he suffered a great deal because of the time they wasted while finishing the Mitzvah and that is what the verse says: TZEDEK LEFANAV YEHALECH, (Justice will go in front of him), because all mitzvot go before man after his death. Thus, if you are going to do a Mitzvah, you should do it eagerly and not lazily, so G-d will put your steps on the right path without delay.

AN ESSAY ON FUNDAMENTALS BY RABBI MOSHE CHAYIM LUZZATO Z'L

THE PLACE WHERE SOULS GATHER UNTIL RESURRECTION.

There are certain "places" that were prepared for the soul after it leaves the body. One such place is where the soul can repose, if it is worthy, until the Resurrection. The other is a place where it is purified with punishments if it bears sins that prevent it from enjoying such repose.

The place of repose is called the Garden of Eden (Paradise), and it has various levels. There is an upper Garden of Eden and a lower one. In the lower Garden of Eden, the souls repose in the form of the bodies in which they once existed, enjoying various types of spiritual delights. This place therefore contains such delights as were decreed to exist there.

The upper Garden of Eden is a place where souls exist in their true essence. Here they enjoy greater and higher spiritual delights than exist in the lower Garden of Eden.

In the Garden of Eden, there are changes of times and passage of seasons, each having its own special delights. There are also different levels for those enjoying these delights.

Gehinomm is the place where souls are punished. They experience pain and suffering according to what is necessary for their particular situation. just as there are different Levels of delight, so are there, various levels of suffering.

As a result of this suffering the wrongdoings of sinners are expiated, and if they are then worthy of reward they are cleansed of their sins and can go to their repose. If they are not [worthy of reward, however], they are punished until they are completely destroyed. This, however, occurs only to a minuscule minority of Jews.

PROVIDENCE

G-D constantly oversees all things that He created and He sustains and directs each entity according to the purpose for which it was created.

Since man is unique in that he is rewarded and punished for his deeds, as discussed earlier, the providence that applies to him must be different from that over all other species. Thus providence over any other species exists only to maintain that particular species within the bounds and limitations that G-D desires. He thus oversees each individual creature of that species only with respect to its effect on the species as a whole, but not as an individual. The individual merely fulfills the purpose of maintaining the species as a whole.

This is not the case, however, with regard to man. Besides what each individual experiences as part of the human race as a whole providence is also extended to him individually, for his own sake he is thus judged individually for his deeds, and decrees are issued regarding him as an individual according to all the details of his situation.

It is necessary to know that man's activities are divided into two general categories: One category includes activities that result in some merit or liability for the individual, this being the category of good deeds and sins. The second category includes all activities that do not -result in any merit or liability, since they do not involve a concept of either good deeds or sins. With respect to everything that involves a good deed or sin in any manner whatsoever, man has absolute free will, and Providence does not cause anything to coerce him. The Highest judge oversees all this, judging these deeds according to their particular nature, and decreeing the proper recompense for each one.

REWARD

The human race is unique among all other species insofar as it was given free will as well as the power to transmit [through its deeds] the flow of forces mentioned above. As a result of this, man has an additional quality that does not exist among any other species, namely; that his deeds are recompensed measure for measure. This recompense is divided into two parts: one in this world, and the other in the World to Come.

The recompense of the World to Come is that, according to the deeds that an individual does in this world, he attains a permanent level in the true good which is attachment to G-d, and he enjoys this for all eternity. This in turn is also divided into two parts, one being in the World of Souls, and the other in the World after the Resurrection, which shall be discussed presently. The recompense of this present world is that, according to one's deeds, it is decreed that he have prosperity or suffering, of a determined nature.

**THE REAL REWARD WILL COME AFTER THE RESURRECTION OF THE DEAD,
WHEN THE WORLD IS RENEWED AND BODY AND SOUL WILL BE REUNITED**

It is necessary to realize, however, that the main reward is the true good that the righteous will enjoy in the Ultimate Future. Conversely, the greatest possible punishment is the complete loss of this good.

There are some good deeds which, according to the righteous Attribute of Justice, should be rewarded both in the World to Come and through worldly prosperity and benefits. Likewise, there are sins that through the righteous Attribute of justice, should be punished both in this world and in the World to Come. On the other hand, there are good deeds whose proper judgment is that they should be rewarded only in the World to Come, and not in the present world. Likewise, certain sins are punished only in the Future World and not in this world. On the other hand, there are certain good deeds whose proper judgment is that they should be rewarded completely in this world, and that nothing of their merit should remain in the World to Come. Similarly, there are sins whose judgment is in this world; and they are not punished at all in the World to Come.

**G-D IS COMPLETELY RIGHTEOUS AND HIS
JUDGMENTS ARE ALSO RIGHTEOUS**

The Righteous Magistrate judges all deeds perfectly, so that everything is completely fair, with absolutely no inequity whatsoever. Just as all deeds, whether good or evil, are done by the body and soul together, so their recompense must be with body and soul together. When Adam sinned, however, death was decreed upon the entire human race, so that man could no longer attain the true Good without first dying. The reason for this is that the body absorbed so much pollution then that it became impossible for it to attain the highest attachment [to G-D] as long as that pollution still exists. This pollution, furthermore, cannot be erased until the individual dies and returns to the dust. He is then cleansed of it and can be reconstructed in purity, without any pollution whatsoever. The soul can then be returned to the body, and it can be resurrected. Body and soul together then bask in the Light of Life for all eternity, and enjoy true Good according to their deeds in their first life. This is the concept of resurrection of the Dead, which is well known among all Jews.

As long as the body rests in the dust, it continues to lose its original form. During this time, if the soul is worthy, it abides in the World of Souls, attaining a small portion of

what it will attain in the Ultimate future after the Resurrection, according to he deeds it did while still alive.

ADMONITION

BY RABBEINU BACHYA IBN PAKKUDA

Bless the Lord, O my soul; and all that is within me, bless his holy name (Psalms 103:1)

AWAKEN FROM YOUR SLEEP

My soul, march on with courage and bless your Rock. Set before Him a plea and pour forth prayer to Him. Awaken from your sleep and consider your place: where you came from and where you are going.

My soul, awaken from your slumber! Sing a song before your Creator. Sing praises to His Name and tell of His wonders. Revere Him wherever you may live.

My soul, be not like a horse or a mule, without understanding; or like a drowsy drunkard, or a man in shock, for from the source of understanding were you molded, from the spring of wisdom were you drawn forth, from a holy place were you borne, from the fortified city were you brought out from G-d out of heaven.

SAVE YOURSELF FROM THE VANITIES OF THE BODY WHICH YOU INHABIT

My soul, put on clothes of wisdom, gird yourself with understanding, and save yourself from the vanities of your body which you inhabit. Let not your heart lure you with its pleasant pleasures, nor entice you with its alluring desires, which dissolve like water that ebbs away. Remember that their beginning is neither helpful nor beneficial, while their end is shame and disgrace.

THE SOUL IS CONFINED IN A REPUGNANT BODY

My soul, roam the byways of your reason, walk about the chambers of your wisdom, and arrive at (knowledge of) the nature of your sheltering frame, whose foundation is dust. Is it not a repulsive body, a trampled corpse, formed from a muddled spring a befouled source; fashioned from a putrid drop, burned by fire and cut down; an embryo resembling a worm, inducing horror, confined in an unclean womb, shut in a filthy belly, delivered with pangs and throes, to behold toil and futility? It is constantly taken by desire, shunning discipline and precept. In darkness it comes forth, and into darkness it departs, poor, bereft, destitute, and transient; without you it has

no knowledge, no understanding. In life it is dust, and in death ashes. While it is alive, worms surround it; in the end, maggots and clods of earth cover it. It knows not its right from its left; the rope to snare it lies hidden in the ground.

You should therefore go and rule it, as it is fitting for wisdom's children to rule, and for the base fool to serve the wise-hearted. Do not follow the desires of your evil heart; do not be trapped by its devices. Abhor dishonest profit, do not trust in ill-gotten gain, do not be deceived by larceny; for such gain makes a wise man foolish, and a bribe ruins judgment.

My soul, pay attention to the path, the road that you travel; for everything derives from dust and will surely return to dust. To every created thing there is an end and a limit when it must return to the earth from which it was taken. Life and death are brothers dwelling together: one clings to the other - they are linked, inseparable, riveted at the two ends of a shaky bridge over which all the world's creatures must pass. Life is at its entrance, death at its exit. Life builds and death razes; life sows and death reaps; life plants and death uproots; life connects and death separates; life links and death scatters.

THE TIME OF CALAMITY WILL ARRIVE UPON YOU AS WELL

Know and realize that to you, too, the cup will pass: suddenly, you will leave the chamber you inhabited, the time of calamity will have come upon you, and you will return to your eternal home. On that day you will be requited for your deeds and recompensed for your labors at which you worked in this world, whether good or evil.

Listen now, observe, and Incline your ear; forget your people and your father's house and arise, cry out to your King in your days and nights. Lift up your hands to Him. Bow low to Him, your face to the ground. Your eyes should stream with water as you get down on your knees. Perhaps the King will desire your beauty, look with favor upon you, grant you peace and be gracious toward you - In the days of your affliction in this world, and after you are at rest once more, for He has bestowed favor upon you all your life.

MAKE PROVISIONS FOR THE WORLD TO COME

My soul, make provisions abundantly, not meagerly, while you still are alive and able; for a long Journey lies ahead of you. Do not say, "Tomorrow I will make provisions"; for today is gone, and you do not know what the morrow may bring. Realize that yesterday will never return, and that all that you did then is weighed, counted, and appraised. Do not say, "Tomorrow I will act"; for the day of death is hidden from all who live. Hasten to do each day the appointed task, for death, at any time, may send its arrow and bolt. Do not delay doing the prescribed work of each day; for as a bird wanders from its nest, so must man wander from his place.

AFTER DEATH NOTHING CAN BE RECTIFIED

Do not imagine that after you leave the prison of your body you will then turn to discipline from chronic disobedience. For then it will not be possible for you to do good or evil; it will not help you to repent of disobedience nor to regret wrongdoing, sin, or iniquity. For that world is appointed for the reckoning and the book of every hidden and secret thing, signed by hand by every man. (That world) is designed for paying a good reward to those who fear G-D and think of His Name, and for exacting the vengeance of the covenant from those who forget G-d, who say to G-d, "Go away from us, We do not wish to know Your ways; what is the Almighty that we should serve Him? What would we gain by encountering Him?"

FEAR G-D AND KEEP HIS COMMANDMENTS FOR THIS IS THE WHOLE MAN

My soul, if you are wise, your wisdom is your very own; if you are a scoffer, your error rests with you alone. Heed instruction and become wise; do not reject [it]. Always keep in mind the words of Kohelet ben David. 'The end of the matter, now that all has been heard: Fear G-d and keep His commandments; for this is the whole of man. For G-d will bring to judgment every deed, according to its hidden intention, whether good or evil.' Do not forget: "Each person signs with his own hand, that all men may know his deeds." And remember: "There is no darkness, no shadow, where wrongdoers can be hidden."

SEEK RIGHTEOUSNESS AND HUMILITY, PERHAPS YOU WILL BE SAVED

Seek G-d, your Creator, with all your strength and power. Seek righteousness, seek humility, perhaps you will be sheltered on the day of G-D's anger, on the day of His fierce anger. Then you will shine like the brilliance of the sky, like the sun going forth in its strength; the sunrise will bring salvation to you, with healing in its wings.

And now, rise, go and entreat your Master, raise a song to your G-d. Sing praise to Hashem! For how good it is to sing praise to our G-d, how pleasant and seemly, a song of praise!

"I BELIEVE WITH COMPLETE FAITH, THAT THE CREATOR BLESSED BE HE, REWARDS THOSE WHO KEEP HIS COMMANDMENTS AND PUNISHES THOSE WHO TRANSGRESS THEM"

(From the 13 principles of faith by THE RAMBAM)

