

THE IMPORTANCE OF THE STUDY OF MUSSAR AND THE FEAR OF G-D

R. Isaac said: 'The righteous will one day see the evil inclination in the form of a huge mountain and they will marvel at themselves, saying, How were we ever able to overthrow that mighty mountain? Contrariwise, to the wicked the evil inclination will appear as a thread as thin as a hair, and they will say in astonishment, How was it that we could not master so frail a thread as this? The righteous will weep for joy and the wicked will weep from anguish. And the Holy One Blessed be He will sweep the evil one (The Satan or the Yetzer ha Ra) off the earth, He will slaughter him before their eyes, so that his power will for ever be gone from the world. The righteous will behold and rejoice, as it says: "Surely the righteous shall give thanks unto your name, the upright shall dwell in your presence" (Ps. 140, 14).

(The Holy Zohar Vayeshev, 190b)

THE IMPORTANCE OF STUDYING MUSSAR (ETHICS): IF THE HOLY TZADDIKIM HAD TIME FOR SUCH STUDY, HOW MUCH MORE WE IN OUR LOW LEVEL MUST DEDICATE TIME FOR THIS STUDY

It is well known what once was said by Israel's great master, the Chatam Sofer, his merit protect us, amen: One day he could not dedicate time to the study of moral laws, and he felt diminished in his usual enthusiasm and devotion in divine service.

The Gaon and Holy Rabbi Hillel of Kalamai, his merit may protect us, said about himself: The book SHEVET MUSSAR (written by Rabbi Eliyahu Ha Cohen from Turkey) made me a Jew. He used to say: He who does not study books of mussar (ethics and moral) cannot be a Jew.

The Saintly Tzaddik Rabbi Elimelech, may his merit protect us, used to frequently read the book Kav Hayashar; he read it and repeated it one hundred and two times. Kuf Bet (102 in Gematria) like the numeric value of the word (Kav) and the number of the book's chapters.

Our Great Rabbi and Master Shalom of Belz, may his merit protect us, said about himself, that he studied the book Kav Hayashar 102 times, and he assured that his fear of G-d came to him from the strength of the words of this sacred book.

The Gaon Rabbi Chayim Palaggi (The author of the Kaf Ha Chayim) of blessed memory, recommended each of his sons to study the book Kav Hayashar and others of the like. He personally used that book in a shiur (a lecture) of Mussar (Ethics) he used to teach on Motzaei Shabbat (at the end of Shabbat).

The Gaon Hachida (Rabbi Chaim Joseph David Azulay) may his merit protect us, mentions in his books the words of the author of Kav Ha Yashar, stating that it is a book that promotes fear of G-d, and he always had it on his table to read it at appropriate times.

DON'T FORGET YOUR SUBMISSION TO G-D EVEN FOR A SINGLE MOMENT

In the book Pitgamin Kadishin (Sacred Words), in the name of the Saintly Rabbi Aharon of Zitomir, may his merit shield us, author of the book Toldot Aharon, it is quoted: "the most important thing is for the person not to forget even for a single moment his submission to G-d, blessed be His Name. Signs and reminders of the fear of G-d should be placed at home and at other frequently visited places. Those signs will also serve as reminders to stay away from pride, anger, lies and other sins. Nobody should trust his memory to remember these things without such signals".

THE MONEY FOR WHICH WE WORK SO MUCH WILL BE LIKE THORNS IN OUR EYES, G-D FORBID

The Tzaddik and Gaon Rabbi Shlomo Bloch, may his merits protect us, student of the Chafetz Chayim Z"L, wrote in the name of the GRA (The Vilna Gaon, may his merit protect us), and as the GRA himself wrote from Eretz Israel, exhorting his relatives, about the following: "In the Midrash Rabba (Bereshit, Chap. 20) four main wishes that men have are quoted. According to the GRA Z"L, there is a fifth one, not mentioned in the Midrash. Human beings have no idea, and can not figure nor calculate its strength: When a man dies and is taken to the cemetery, all

his senses open up, and he can see all he couldn't see while he was alive. At that time, he is shown the punishments of the Gehinomm (purgatory), and the pleasures of the Gan Eden.

THE MONEY YOU POSSESS CAN BE THE CAUSE FOR YOUR PUNISHMENT

He sees how his days were wasted in vain, and how all his money, silver and gold, for which he worked so much, are like thorns in his eyes, because they were the cause why he was sentenced to the punishments of hell and why he lost the pleasures of Gan Eden. He suffers for all that he can't enjoy in Gan Eden because of the pleasures he chose to enjoy in this life. Then the person understands that one hour of Teshuva and good deeds in this world are better than all the life in the World to Come, and that one hour of enjoyment in the World to Come is better than all the life in this world.

THE PERSON REALIZES HOW MANY HOURS WERE WASTED IN VANITY

And he realizes how many hours and days he wasted that he could have used towards the pleasures of Gan Eden. Then, because of the great desire he has to enter Gan Eden, which is impossible to him because of the dirtiness all his sins caused him, he prefers he would receive his deserved punishment, in full, so that he can be granted access to Gan Eden once his sins are cleansed. It is impossible to explain the suffering and regret of the person at that time; If evildoers were punished in this world with one thousandth of the punishment that awaits them in hell, they wouldn't have the strength to withstand it and would die immediately. Nevertheless, in Gehinomm G-d gives them the strength to withstand such pain and suffering. Immediately, the person has an immense desire to be allowed back in this world to study the Torah, and to abide by the Mitzvot all his life. Since that is impossible, he beats himself, pulls his hair and cries in sorrow, regretting having changed the eternal pleasures for a world of darkness. That sorrow causes him a lot of pain, even greater than that of Gehinomm.

THE RAMA Z"l STARTED HIS COMMENTARY TO THE SHULCHAN ARUCH BY TALKING ABOUT THE FEAR OF G-D, AND HAVING HIM PRESENT AT ALL TIMES

The Rama (Rabbi Moshe Isserlis, may his merit shield us) started his commentary to the Shulchan Aruch, quoting the Moreh Nevuchim (Chap. 22) written by the Rambam using this words: "I have set G-d in front of me at all times" (SHIVITI ADON-I LE NEGDI TAMID),

(Psalms 16:8); “this is a very important rule of the Torah and of all Righteous people that follow the paths of G-d. It’s not the same, the way a man behaves when he is alone in his house, his movements and his actions, than when he is in the presence of a great King; nor it is the same the way he talks, or the movements of his mouth when he is in the presence of a great personality. How much more, if he knows that he is before the King of Kings, whose Glory fills the entire world, and He sees all his acts, as it is written: Even if someone hides in the deepest corners of the world, will I not see him? In this way the fear and respect for the Holy One Blessed Be He invades him and he is always ashamed in his presence”.

THE MAGGID OF KOZNITZ ADDRESSED THE CITY AGAIN BECAUSE OF SHIVITI HASHEM LENEGDI TAMID

When Reb Yisrael, the Maggid of Koznitz, was once visiting Apta, the townsfolk requested of him to preach in the synagogue on Shabbat. He refused, saying: "Did I accomplish anything by last year's sermon?" Sorely disappointed, they left him, and as word spread of his sharp reply, all of Apta was distressed. Then an artisan, one of the common folk, called on the Maggid and said: "Rebbe, you said that you accomplished nothing by your sermon last year. Now let me tell you the truth. Last year I heard you say that every Jew has to practice what it says in the Book of Psalms: 'I have set G-d always before me.' Well, since then the Name of G-d is constantly before my eyes, like black fire written on white fire, and I tremble in awe of it." "Very well," said the Maggid, "I'll go along on Shabbat and preach." And so he did, succeeding in penetrating the hearts of many who had strayed from the path. (Sipure Chassidim)

TO THINK ABOUT G-D WHEN DOING BUSINESS: IT’S A MATTER OF RECIPROCITY

In the Holy book Toldot Yaakov Joseph, Parashat Vayera in the name of the famous Rabbi Nachman Caswar, may his merit shield us, it is written how he showed people the duty of having G-d always on their minds even when they engage in a commercial transaction. And he said: “If I’m asked: how can you think of G-d and have him on your mind when you are engaged in a commercial transaction? I will answer: If when you are at the synagogue praying, you think of all sorts of business matters, why can’t you think of G-d when you are buying or selling? It’s a matter of reciprocity”.

**PLACING THE NAME OF G-D IN FRONT
OF US AT ALL TIMES**

The book Tefilla Le Moshe says: King David writes in Tehillim (Psalms, Chap. 17): “I, in justice, will see your face, I will be satiated when I awaken with your image”. He, who puts G-d in front of him constantly in this world, deserves to see him face to face in the World to Come.

The Baer Hatev (Saif Katan 3) says, in the name of the Ari Hakadosh Z”L: when one says SHIVITI ADON-I LENEGDI TAMID, one should draw in his mind the name of G-d and write a “YUD”, a “HE”, a “VAV” and another “HE” and put them in front of him, and this is the secret. We have to really place G-d in front of us, and this will be of great benefit to get the fear of G-d.

The verse “Shiviti Adon-i...” is so important that also the author of the Reshit Chochma writes on chapter 10. “The mere thought of the name YUD and HE and VAV and HE (which are the letters of the sacred name of G-d in Hebrew, and we pronounce ADON-I) fills the person with happiness, and as proof the verse that follows SHIVITI ADON-I LE NEGDI TAMID is (Psalms 16:9): “*LACHEN SAMACH LIBBI VAYAGEL KEVODI*” (Over this my heart rejoiced, and my honor was gladdened).

**IF WE FORGET G-D AT ANY TIME, WE
TRANSGRESS A COMMANDMENT**

The book RESHIT CHOCHMA (Gate of Humility, Chap. 6) it says: He who only thinks about G-d occasionally, will never implant in his heart the fear of G-d”. And Rabenu Yona Z”L said: He who forgets the Holy One, Blessed Be He, is transgressing one commandment LO TAASE (negative commandment of the Torah) every moment of the day, as it is written in the Torah: “Then your heart be lifted up, and you forget the Lord your G-D, which brought you out of the land of Egypt, from the house of slavery”... The same was written by the Yeter Panim: “He who forgets his Maker for an instant, is violating a negative commandment”, reaffirming what was said by Rabenu Yona.

And it is written on the Sefer ha Mitzvot and the Sefer Mitzvot Gedolot and the Sefer HACHINUCH that the Mitzvah of fearing G-d is one of the 6 Mitzvot that has to be observed constantly at all times and in all places.

**IF YOU DON'T HAVE G-D PRESENT, THEN YOU
HAVE A FOREIGN G-D, G-D FORBID**

The book Beerot Bamaim, in Parasha Vaetchanan, comments about the verse “LO YIHYE BECHA EL ZAR” there will not be in you a foreign G-d. According to the Holy Rabbi Tzvi Hirsh of Merinov, this verse points to us that we have to abide by the precept of placing G-d in front of us constantly, otherwise it will be considered as if we have another unknown G-d with us at all times; and the real G-d is the one that comes to us only on certain days and times.

WHEN EDUCATING CHILDREN FEAR OF G-D COMES FIRST

In the Sefer Avodat Israel, commenting on a phrase from the PIRKE AVOT that says “*KOL SHECHOCHMATO MERUBA MIMAASAV, EN CHOCHMATO MITKAYEMET*”. (He whose wisdom surpasses his good deeds, his wisdom will not endure). The writer says there are some ‘fools’ in the world that do not educate their sons in the fear of G-d and his service, and allow them to do all the bad deeds of the world. Their main worry is that they come out to be good Torah students and when they grow old (they think) they will study and grow strong on the subject of fearing G-d. However, those foolish parents lack common sense, and do not notice that their studies will be worthless since, who can guarantee that they will not stray and stumble in the wrongful path chosen by their parents from their youth?

**ONLY THE FOOLS DON'T TEACH THEIR
SONS ABOUT YIRAT SHAMAIM**

Another phrase from PIRKE AVOT that says: *KOL SHEYIRAT CHETO KODEMET LECHOCHMATO*...(He whose fear of sin precedes his wisdom, his wisdom will remain with him, but he whose wisdom precedes his fear of sin, his wisdom won't remain). The Holy Gaon of Camarna, may his merit protect us, explains: It is good that since childhood, a parent lead his son to place the Fear of G-d first, ahead of his knowledge, not acting like some fools that don't bring up their sons with fear of G-d, saying that there will be time for that when they are grown up, and then they will pray for their sons and everything will be all right. What is most recommended by the Holy Gaon of Camarna is that, when the child awakens, the father shall wash his hands reciting the Berachot with him, and then he should wash his hands saying “al netilat yadaim” slowly, word by word, and answering “AMEN”. He should say the Berachot for food, teach him the Tefilla, saying it slowly, and then he can teach him Torah, and afterwards Mishna, Gemara and laws, and his wisdom will remain. But if he places his studies in front of

the fear of G-d believing that there will be time for that afterwards, as some do, then he will not succeed at neither.

The person has to choose for his son a G-d fearing teacher, so that the child will learn at the earliest to be fearful of G-d, and to love Him wholeheartedly.

KITZUR SHULCHAN ARUCH, chapter 165

A child must be trained to fear G-d at the earliest possible age. Even if he is too young to begin formal Torah learning, he should be trained in the fear of Heaven, because then he will remain G-d fearing for the rest of his life.

Ohr HaChaim HaKadosh (Deuteronomy 31:13)

ACTIONS THAT LEAD TO THE FEAR OF G-D

And in the Mishna Berura (Shulchan Aruch, Chapter 8, Incise 7) we read the following: It is very good to cover the head with the Tallit while praying, because through having the head covered, man becomes humbler, and thus more fearful of G-d.

And in the book PERI ETZ CHAYIM (Gate of Ruach Ha Kodesh 57a) it says that the person should draw the letters of the TETRAGRAMATON (The 4 letter name of G-d) and have them always in front of his eyes, and because of this the fear of G-d will enter his heart and will clean and purify his soul. That is what David is talking about when he says (Psalms 16): “I placed G-d in front of me always, I will never stumble”.

WHEN ITZCHAK CAME, HE TAUGHT THE WORLD THAT THERE IS A JUDGE EXECUTING JUDGMENT ABOVE, TO PUNISH THE WICKED, AND HE INVOKED JUSTICE UPON THE WORLD IN ORDER THAT ITS INHABITANTS MIGHT FEAR G-D

(THE HOLY ZOHAR 1, 87B)

We explain here the Fear of G-d, and the damage caused to the soul and the body of man when he stumbles and falls for his lack of knowledge of the Fear of G-d and the Fear of Punishment (G-d Forbid). Learn the benefits obtained by the ones that make efforts to do G-d's will and care not to break His precepts.

IT IS IMPOSSIBLE TO OBSERVE THE COMMANDMENT TO LOVE YOUR NEIGHBOR AS YOURSELF IF WE DON'T INFORM HIM OF THE REWARD AND PUNISHMENT FOR HIS ACTIONS

The author of the Holy book KAV HAYASHAR (Chapter 5) writes: "You shall love your neighbor as you love yourself" (Levit, Kedoshim), Our Rabbis of Blessed Memory said (Torat cohanim, Kedoshim 4), this verse contains one of the biggest principles of the Torah, **and there is no greater love than that of him who sees something wrong (any sin) with his neighbor and he rebukes him for that.** Because the souls of Israel are joined and connected to each other. The law requires that if someone knows about the suffering of the soul and the punishments that come to the soul after death when it leaves the body, he shall explain his neighbor, and maybe through this he can bring merit to his neighbor and he may leave the wrong path and "turn around and be healed" (Isaiah 6,10).

We can thus understand what was said by our Sages of blessed memory, that loving your fellow Jew as you love yourself is a great rule in the Torah, because the greatest love is in correcting and bringing **him to the Torah**. And he shouldn't only reprimand him for doing something wrong, but should also tell him what the punishment for the sin he is committing, so maybe he can leave the wrong path and take good care of not falling back on it.

WHY THE COMMANDMENTS NOT TO HATE YOUR FELLOW JEW AND THE COMMANDMENT TO REBUKE HIM COME ON THE SAME VERSE IN THE TORAH

And the book Noam ha Mitzvot brings an idea that is very much related to what we just learned from the Kav Ha yashar. The Noam ha Mitzvot refers to the verse in the Torah

(Leviticus 19:17): *“You shall not hate your neighbor in your heart, you shall certainly rebuke your neighbor and not suffer sin on his account”* What is the reason that the Holy Torah put together these two mitzvot, one: not to hate our neighbor and two: To rebuke our neighbor? Because in reality the Rebuke originates only from the love that a Jew has for his fellow Jew, that is why he has pity on him, in order to save his fellow’s soul from the judgment of Gehinomm. But if on the contrary, one hates his fellow Jew then he will not rebuke him because what does he care if his fellow whom he hates is punished?

THE MAGNITUDE OF THE REWARD RECEIVED BY THOSE WHO MOVE OTHERS TO FEAR G-D

In the IGERET HA MUSSAR, the Gaon Rabbi Israel Salanter, may his merit shield us and protect us, wrote the following: The person should strive to increase the merits of other Jews by bringing them closer to the Torah, to make them think about the fear of punishment, and to make them study these subjects, because man’s eyes are always open not to see his own faults but to detect those of others. The person should strive to study as much ethics (mussar) as possible because through this he will be able to correct others and bring them in the right path and through this study the person will also correct himself little by little and this is a great remedy for body and soul and by bringing merit to other Jews he will be included in those about whom it’s written: “He who brings merit to other Jews, no sin comes about through him”.

And the author of the book MAALAT HAMIDOT in the chapter Shaar Yirat Shamayim says: “It is appropriate for every G-d fearing Jew, not to fear anyone, and to correct his fellow if he sees him not behaving as expected, since this goes against the fear of G-d, as one of our Sages said (Mibchar Hapenimim 1:5) It is proper for one who possesses wisdom and justice not to fear any human being. And another sage (idem 1:6) said: the Tzaddikim only fear G-d and no one else, but to fear the Sages and their students is permitted because of the Torah knowledge they possess.

“AND MANY HE HAS SAVED FROM SIN” – WHO HAS THE GREATEST STATUS IN HEAVEN? THE ONE WHO BRINGS MERIT TO OTHER JEWS

IF ONLY THE SONS OF MEN KNEW THE GREATNESS OF THE REWARD OF HIM WHO FOLLOWS THE ENDEAVORS OF THE RIGHTEOUS AND BRINGS EVILDOERS BACK TO THE GOOD PATH, THEY WOULD PURSUE AFTER THEM LIKE ONE WHO RUNS AFTER LIFE ITSELF. A POOR MAN'S BENEFACTOR GAINS MANY GOOD THINGS, MANY SUPERNAL TREASURES, BECAUSE HE HELPS HIM TO EXIST, BUT EVEN HE CAN'T BE COMPARED TO HIM WHO ENDEAVORS TO SAVE THE SOUL OF A SINNER. FOR THE LATTER CAUSES THE FORCES OF THE OTHER SIDE (THE OTHER G-D'S) TO BREAK AND NOT TO RULE. HE CAUSES THE ELEVATION OF THE HOLY ONE BLESSED BE HE TO HIS THRONE OF GLORY. HE CAUSES THE SINNER TO HAVE ANOTHER SOUL. HAPPY INDEED IS HIS LOT!

(ZOHAR HA KADOSH, TERUMAH 129a)

THE DUTY OF LEADING YOUR SONS TO THE TORAH AND THE FEAR OF G-D

The book MARPE LASHON (from the Gaon Rabbi Raphael of Hamburg of blessed memory, page 268) says that every man of Israel has the duty of leading his sons to the path of the Torah and the fear of G-d, so that the fear of G-d will come before their wisdom.

And in the Sefer Chassidim (Ch. 155) from the Holy Rabbi Yehuda he Chassid it says: “This is the foundation of the fear of G-d. The basic principle of those who fear G-d, is that the beginning of [all] wisdom, is the fear of G-d. When you come to do something, [stop and] think: If another person were to do this, and if he were to ask my advice, what would I tell him? Similarly, the Sages said, "what is held in esteem, of other people - i.e., what you judge appropriate for others, look to for yourself” The beginning of wisdom [is to] acquire wisdom" (Proverbs 4:7). When your son begins his education, obtain for him only a teacher who is wise and G-d fearing, as it is said, “The fear of the Lord is the beginning of knowledge” (Proverbs 1:7). This is in order to induct him into fearing G-d. Furthermore, give Him from every "beginning” as it is written, "And the first of all the first fruits of every thing and every offering of every thing” (Ezekiel 44:33). Similarly, give Him the beginning of the day and of the night, to bless Him for the

benefits that He bestows upon you in the daytime and at night Similarly it says, "When I see Your heavens, the work of Your fingers, the moon and the stars that You have set up" - for He brings on the evening and creates light.

FEAR OF G-D IS A SEGULAH TO HAVE CHILDREN

In the book TZIDDKAT HACHAYIM pg. 92, Rabbi Tzaddok Hacoen of Lublin explains: The fear of G-d is ideal to have children, as the psalmist says (128:4) "The man (Gaber) that fears G-d will be blessed", where Gaber (man) refers to the aspect of procreation of man.

AFTER 120 YEARS A MAN IS ASKED WHY HE DID NOT CORRECT HIS RELATIVES AND FOR THEM HE WILL BE PUNISHED

After 120 years, when a person leaves this world, he is brought to judgment for all he did in this world, and he is asked why he didn't reprimand his relatives, and because of that he will be punished.

The Chafetz Chayim, of blessed memory (Conversations of the Chafetz Chayim) says: "Each one has to reprimand his friends and relatives if they don't observe the mitzvot with concentration and with a good heart or if they treat them lightly without giving them the importance they deserve. If someone has relatives in America that do not observe the mitzvot of the Torah one should write them the following: After 120 years when I arrive to the world of truth, I will most likely be asked why I didn't warn my relatives and I will be punished because of them; that is why I am warning you".

THROUGH THE STUDY OF REWARD AND PUNISHMENT, THE MATTER IS SUBDUED

It was written by the Holy Rabbi Chayim Vital, may his merit protect us, in his book SHAAR HAKEDUSHA, that the person has to understand and think how important it is to fear punishment. And to accomplish this, one has to study the severe punishments imposed on the soul of the evildoer in the upper world, which is full of torture and pain. It is necessary for the person to know that there is justice and a Judge to apply it. The world has an Owner who watches over it constantly.

And our master the Baal Shem Tov zt'l, once said: "I wonder at you, O physical body, that you do not crumble to pieces out of fear of your Creator".

(Sefer Baal Shem Tov, Ekev 24)

Our Rabbis, the disciples of the Baal Shem Tov, may his merit protect us, warn us on their books about the need to study about reward and punishment, and that it is the only way to subdue material tendencies and cravings, as the Rabbis Z"l said (Berachot 5a): When you come across the Yetzer Hara (Evil instinct) fight it. If you conquer it, good, otherwise take it to the Bet Hamidrash (House of Study)...and if it resists, remember the day of death". This formula works to subdue every strong desire and any other bad tendency one might have.

THE EVIL IMPULSE IS AN OBSTINATE ENEMY

In the book Tzeidah la-Derekh, (Pag 211b) it says: Come and see the obstinacy of the evil impulse. For G-d, may He be blessed, has warned us through His Prophets, Sages and those who fear Him. Yet we have not accepted their words as a person would accept the orders of a physician concerning his patient when he cautions him something. Do you not see how much difference there is between them? For the physician heals and cautions concerning the body, whose end is dust, maggots, and worms. But the Prophet admonishes about the immortal soul which, if it is worthy, will bask in the radiance of G-d's Presence forever and to all eternity. Surely a person with an intelligent heart will consider people who have passed away and departed from the world, how they bought and built and stood and engraved and painted and made their houses tall, and G-d bequeathed their lands, possessions, wealth, and property to their enemies. Do you not realize how they amassed that which they did not eat and built that which they did not live in and desired that which they did not attain? "He built a palace with its top in the heavens" when the place that is designated for him is in the lowest depths: his grave...

THE GREATEST FOOLISHNESS IN THE WORLD

...Is there any greater foolishness in the world than this, to make a permanent dwelling in the world from which he departs, never to return, and destroy a world to which he is going, to remain there forever and ever? And if it is because of love of honor and high office - for this will you lose the World to Come? Do you not see kings and viceroys from the past whom great people honored and served? There is no remembrance of them, nor of those who served them, honored them, and made them great. Surely there is no remembrance of a person except for those who were good and those who were generous and those who served G-d who are praised for the goodness of their actions... in accordance with what is said, "The memory of the righteous is for a blessing." (Proverbs 10:7) (Zecher Tzaddik Libracha)

The sexual appetite is the root of the evil inclination. It is the source of all impurity. Confronting the sexual desire is the main trial one has to face in this world. Happy indeed is the one who wins the battle

(Likute Etzot 6).

THE HOLY ZOHAR URGES US TO FIGHT AGAINST THE EVIL PROMPTER (INCLINATION)

R. Jose said: `Woe to the men who know not nor reflect on the ways of the Torah. Woe to them when G-d will call them to account for their actions and will raise the body and the soul to pay the penalty for all their deeds committed before the soul was separated from the body. That will be the Day of Judgment, on which the books are open and the prosecutors standing by. At that time the serpent will be on the alert to bite the man, quivering in all his limbs to leap upon him. The soul will then become separated from the body and will depart and be carried off to it knows not where. Woe for that day, a day of wrath and indignation! Hence it befits man to contend daily with his evil prompter and to picture to himself the day when he will stand before the King to be judged, when they will lower him into the ground to rot there, whilst the soul will become separated from him. We have been taught that it befits man always to rouse the good prompter against the evil prompter; if the latter departs, well and good, but if not, the man should study the Torah, as there is nothing so well calculated to crush the evil prompter as the Torah; if he

departs, well and good, but if not, let the man remind him of the day of death so as thereby to subdue him...

THE EVIL PROMPTER (INCLINATION) AND THE ANGEL OF DEATH ARE ONE AND THE SAME

The Holy Zohar continues saying: This statement requires consideration. We know that the evil prompter and the angel of death are one and the same. How is it possible, then, that the angel of death should be cowed by the thought of the day of death, seeing that he himself is the slayer of the sons of men, and this is his joy, and in fact his whole purpose in leading men astray is to bring them to this?...

TO HUMBLE THE HEART OF MAN

The Zohar continues: The truth, however, is that **the purpose of bringing to mind the day of death is primarily to humble a man's heart, for the evil prompter dwells only in a place where pride and intoxication are rampant, but where he finds a broken spirit he leaves the man alone. Observe that the good prompter requires the joy of the Torah** and the evil prompter the joy of wine and lewdness and arrogance. Hence a man should constantly be in fear of that great day, the Day of Judgment, the day of reckoning, when there will be none to defend him save his own good deeds which he performed in this world. If Joseph's brothers, who were all valiant men, were afraid when led by one youth into Joseph's house, how much greater will be man's fear when the Holy One, blessed be He, will cite him to judgment? Hence it befits a man to strive his utmost in this world to fortify himself in the Almighty, and put his trust in Him; for then, although he may have sinned, if he repents with all sincerity, since his stronghold is in the Holy One, it will be as though he had not sinned. The brothers were afraid on account of their sin in having stolen Joseph, for had they not sinned they would not have had any cause to fear; for it is only a man's sins that break his courage and deprive him of strength, the reason being that the good prompter is at the same time unnerved, and left powerless to contend with the evil prompter. This is implied in the words: "What man is there that is fearful and faint hearted?" (Deut. 20, 8), on account, that is, of sins which he may have committed, these being the ruin of a stout heart. (Soar markets 201)

SADNESS: THE BEGINNING OF THE EVIL IMPULSE'S ENTICEMENT

The book Share Keddusha, Part 2, Chapter 4 it says: Sadness prevents a person from serving G-d, and the fulfilling of commandments, it prevents studying Torah, and concentrating while

praying. It negates one's good intentions to serve G-d. It is the beginning of the evil impulse's enticement, even of a righteous person, by showing him that he has no benefit from serving G-d because troubles come upon him, and so on. And he also comes upon a person in the form of piety, saying to him: How can you possibly think that a lump of earth, maggots, and worms can come close and sanctify himself with the Holiness of the King of the Universe? As it is written: (Proverbs 24:7) "Wisdom is [as unattainable] to a fool as precious stones," and as it is written (Job 35:7): "If you are righteous, what will you give Him?" It (sadness) causes the Divine Spirit to be removed from him. The opposite occurs when a person serves Him, may He be blessed, joyfully, as it is written (Psalms 100:2): "Serve G-d joyfully" because joy adds great desire and love, and enables a person to be, attached to Him, may He be blessed.

SHAME: TO HELP US AVOID SIN

In the Sefer Chasidim, Chapters 41, 42 it is written: **Were it not for the sense of shame that the Holy One, blessed be He, created, no person could ever be clean of sin.** You can prove this from the fact that killing a person in public is more common than lying with a woman in public, even with one's own wife. Since anger is found in every person, both great and small, both young and old, but lust is found only in young men, not in children, old people, or weak people. And those young men whose lust overwhelms them refrain only because of shame. Therefore, a person cannot give himself credit if he does good and does not sin. Even if in his youth, he turned away from sin it was only out of his sense of shame or that his parents prevented him. So, we see, that even if one restrains himself from sin he should not give himself credit, since he refrained out of shame.

FOUR REQUIREMENTS FOR REPENTANCE: REGRET FOR THE SIN, AVOIDING IT, CONFESSING IT, NEVER DO IT AGAIN

Repentance requires four things. One, that a person should regret each and every sin. Two, that he cease doing them. Three, that he confess [not only with his mouth but] in his heart [as well]. Four, that he accept upon himself wholeheartedly and commit himself not to do them any more. Otherwise he is like someone who immerses himself (in a Mikveh) with a defiling creature in his hand; repentance does him no good unless he throws away the defiling creature. And one must specify the sin, as it says, "Please, this people have committed a great sin, and have made a G-d of gold." (Exodus 32:3 1) This is how one should confess: Please, G-d, I have sinned [mistakenly], I have sinned [deliberately], I have sinned [rebelliously] before You, and I have

committed such-and-such. I feel remorse and am ashamed of my actions. I call the One who knows all hidden things to witness for me that I resolve in my heart that I will not do this thing again. So too, it is written, "Bring us back, Lord, to You and we will return;" (Lamentations 5:21) "Bring me back and I will return, for you, Lord, are my G-D. For after I returned I was remorseful, and after it was made known to me, I struck my thigh; I am ashamed and abashed because I bear the reproach of my youth." (Jeremiah 31:17,18)

THE PROUD OF HEART IS DESPISED BY G-D

The boook Shaarei Kedushah (Part 2, Chapter 4) says the following: Whoever is Proudful is as if he pushes away the feet of the Divine Presence, so that it withdraws from the world and says; He and I cannot live together in the world. He rebels against the rule Of Heaven and wraps himself in the cloak of the King of Kings, the Holy One, Blessed is He, about whom it says (Psalms 93: 1); "G-d reigns; He is clothed in pride." Regarding what should a person boast? He comes into being from a putrid drop; he is formed of menstrual blood. During his life, he is filth and rot. After his death, he is maggots and worms. The end of his body is a lump of dust, and his soul goes down to hell. But modesty and humility -there is no greater characteristic than this. For Moshe, our Teacher, peace be upon him, the master of all the Prophets in Torah and commandments and fear of sin, was praised only for humility: "And the man, Moshe, was exceedingly humble." (Numbers 12:3) Go and learn from the Holy One, Blessed is He, who leaves the highest heavens and comes down to dwell with the lowly, as it says; (Isaiah 57:15) "Exalted and holy I dwell, and with the broken and lowly of spirit." And it is written (Psalms 34:19), "G-d is close to the brokenhearted." And it says: (ibid. 15:2,4) "Who will live in Your tent? ... He who is belittled in his eyes, despised."

HE WHO BECOMES ANGRY REMOVES G-D'S PRESENCE

And in the book Shaarei Kedusha, Part 2, Chapter 4 it is written: Our Rabbis, of blessed memory, stated; (Pesachim 66b) Whoever becomes angry, if he is a Torah scholar, his learning leaves him ... From whom do we see this? From Moshe [who forgot a law when he became angry] and [from] Elisha [from whom the Divine Spirit departed, when he became angry]...Eliyahu, of blessed memory, said to Rav Yehuda-, Do not become angry and you will not sin (Berakhot 29b).

THE ANGRY PERSON REMOVES HIS SOUL FROM HIMSELF AND LETS THE EVIL SIDE RULE OVER HIM IN PLACE OF HIS SOUL

In the Zohar on the Torah portion Tetzaveh, it states: If a person becomes angry, he uproots from himself his supernal, holy soul and puts the other [evil] side in its place. He is a person who rebels against his Master. And it is forbidden to come close to him. And this is the one who (Job 18:4) "Tears his soul in his anger..." for he tears his soul and sets in its place a foreign G-D ... 'For in what [Ki bameh] is he to be accounted for?' [Here a play on the word bamah, which refers to a forbidden altar, meaning; He is considered to be a forbidden altar.] (Isaiah 2:22) He is called an idol, and whoever associates with him is as though he joins himself to an actual idol, for actual idolatry rests upon him. It is forbidden to look at his face. And regarding him it is written, (Leviticus 19:4) "Do not turn to the worthless idols." And about this it is written (Exodus 34:17), "You must not make for yourself molten gods" [meaning, You must not make of yourself]. All defilements can be purified except for this because this person defiles himself inside and outside, and his whole soul becomes defiled. And though this person comes and uproots that alien from within him completely and permanently, and then strives to sanctify himself and to draw upon himself that sanctity of the holy soul, then propitiously perhaps he may sanctify himself. For since this person uprooted his soul from himself once, he must try hard to return it to its place.

HE WHO BEHAVES PROUDLY LOSES HIS FEAR OF G-D

In the Sefer Chasiddim, (Chapter 36-37) it is written: In much silence will there be fear of G-d. One who fears G-d hears Him, sees Him, knows Him, and studies Him and is silent out of fear of Him; this is one, who increases his fear of G-d. If one behaves proudly and raises his voice, he loses that fear because he has forgotten that he is standing before G-d. He is like a blind person who stands before the king, who increases words and is not afraid of him because he does not see the one whom he ought to be afraid of. But one who increases silence out of fear will not quickly sin. The fear of G-d is pure when it has in it no vacillation. If a person finds a sinful place where there is no fear of man and no shame, and he, does not allow himself to sin only because of the fear of G-d, this is the essence of fear of G-d. If he has done this many times, but one time his evil inclination overpowers him so that he sins, he has not by this lost all his earlier merits. Let him not slacken his hands or his heart from doing additional good [deeds]. But if he feels remorse and regrets his earlier actions (of not allowing himself to sin), he has no rewind for his toil of conquering his evil impulse at the beginning. About this it says, "But when a righteous

person turns from his righteousness and does wrong, his righteous deeds will no longer be remembered." (Ezekiel 18.24)

FEAR OF DIVINE RETRIBUTION: THE ONLY WAY TO BEGIN SERVING G-D

Rebbe Nachman of Bresslov said: The only way to begin serving G-d is through fear of Divine retribution. Without such fear, it is impossible even to take the first step. Even the righteous must have such fear, for very few people can devote themselves to G-d out of love alone. A person can also serve G-d out of a sense of awe "because He is great and powerful" (Zohar 1,11b) This is a higher level of fear, but it is also one that is very difficult to attain. For the average individual, the path to true devotion is the simple fear of Divine punishment...Even though the Zohar belittles the mere fear of punishment (Tikuney Zohar 5b) our great moral classics indicate that this is still the main gateway to true devotion. (Sichoth HaRan 5)

KING SALOMON, THE WISEST AND THE WEALTHIEST DECLARES THAT THE ONLY THING THAT MATTERS IS THE FEAR OF G-D AND TO KEEP HIS MITZVOT

And we bring you here the words of the introduction to the book Orchot Tzaddikim. This book begins with the importance of the fear of G-d and ends with the same subject.

"The end of the matter, all having been heard: Fear G-d and keep His commandments, for this is the whole of man" (Kohelet 12,13). This verse was stated by King Salomon, who was wiser and greater than all men, and who reigned over the celestial and terrestrial creations (Megillah 11b). And after he had seen all deeds and proved all things and promulgated much wisdom to the world, he sealed all of his words by saying that the end of all things is fear of Hashem. Similarly, he began Mishlei with (1:7): "The fear of Hashem is the beginning of knowledge," and concluded with (ibid. 31:30): "A G-d fearing woman she will be praised." Now if another man had exhorted men to fear Hashem, his words would not be so readily accepted by them, for they

would say: "Because he has no other affairs and is idle, therefore he exhorts to fear Hashem." But King Salomon, who was wealthier than all men, as it is written (I KINGS 10:27) "And the king gave silver in Jerusalem as stones," and who was wiser than all and a king, as it is written (ibid. 5:11): "And he was wiser than all men," it was him who said (Kohelet 1:2): "Vanity of vanities, all is vanity" and that one should occupy himself only with fearing Hashem. Similarly, Moshe our teacher, may peace be upon him, who was the chief of the Prophets, said (Devarim 10:12): "And now, O Israel, what does Hashem your G-d ask of you, but to fear Hashem your G-d?" And King David, may peace be upon him, likewise said (Tehillim 111:10): "The beginning of wisdom is fear of Hashem."...

WE MUST TEACH OTHERS ABOUT THE FEAR OF G-D

"...Therefore, we must pity those men who are sunk in meaningless vanities and teach them the rightness of the weights and the justness of the scales. We must teach them how to evaluate the silver and what are the just ways, so that a man will choose from the beginning the path that will bring him to a fresh and fertile place where all good is to be found. And this is the fear of Hashem, which is the purpose of all deeds. And this is the query addressed by G-d to all men, as it is written (Devarim 10:12): "What does Hashem your G-d ask of you, but to fear." And no deed is of much value without pure fear. Therefore, all men must be informed that anyone who wishes to attain worthy character traits must intermix fear of Hashem with each trait, for fear of Hashem is the common bond among all of the traits. This may be compared to a string which has been strung through the holes of pearls, with a knot tied at its end to hold the pearls. There is no question that if the knot is cut, all the pearls will fall. It is the same with fear of Hashem. It is the knot which secures all of the good traits, and if you remove it, all of the good waits will depart from you. *And if you do not have good traits, you do not have Torah and mitzvot, for all of Torah hinges upon the perfection of one's traits.*

THE GOAL OF EVERYTHING IS THE FEAR OF G-D

The author of the book *Ether Shem Tov* (391) says: The goal of everything is the fear [of G-d]. Our sages thus teach us that without such fear, even wisdom is valueless and worthless. The goal of wisdom is therefore also such fear. Even though it is necessary to serve G-d with both love and fear, the main concept that one must grasp is fear. If one does so, then the love of G-d will come automatically....

TEST YOURSELF TO SEE IF YOU HAVE FEAR OF G-D

The author of the book Keter Shem Tov says further: “A person can test himself to see if he has true fear of G-d. This test can, be explained with an example: A servant is standing before the king, and sees something that he wants very much. If he were not standing in the king's presence, he would feel a very great desire for this thing. But the fact that he is standing before the king causes this desire to be very far from his thoughts. The fear and awe that he has for the king is so great, that he cannot see his own preferences. All of his desires are nullified because of his fear of the king. Our sages teach us that “the righteous are before G-d like a candle before a great torch”. (Pesachim 8a) “A torch is of no use in broad daylight” (Chullin 60b), it does not have any effect. The same is true of the righteous. Their natural traits do not have any effect at all with regard to worldly desires. All these traits are constantly nullified because of their fear of G-d.

OBSERVE NEGATIVE COMMANDMENTS OUT OF FEAR OF G-D AND NOT FEAR OF OTHER MEN OR GOVERNMENT

How can one consider himself that he keeps the negative commandments that are impossible for him to perform be it because the Creator gave him no chance to perform them or be it because he is afraid from the government or ashamed to commit a particular sin like theft or robbery in front of other people? But the true measure of man is when he refrains from doing the sins that he is not ashamed to perform, and for which the government will not punish him, like LASHON HA RA, LEVITY, DISCHARGING SEMEN IN VAIN in secret. When a person refrains from doing these transgressions out of love and fear of the creator, The One who knows hidden things will testify for him that even regarding other negative commandments, he would not transgress them first and foremost for fear of the Creator than for other reason like shame or government. (Derech Pikudecha, Introduction 2, 4)

SAMUEL THE PROPHET, CONSIDERED AS MOSHE AND AHARON TOGETHER, FEARED THE DAY OF DEATH

The book SHAAR HAKEDUSHA, by The Holy Rabbi Chaim Vital, says: Have always present the Fear of G-d, don't let the day of death slip off your mind, when the body starts to decompose, and your flesh becomes food for the vermin and the worm. The beating received by the body with the shaking of the grave (Chibbut hakeber), the punishments of hell, and the day of the great

judgment that WILL COME FOR EVERYBODY, and even someone as great as the Prophet Shmuel, who's merit equaled that of Moshe and Aharon together was fearful of that day...

DON'T LET THE DAY OF DEATH AND THE DAY OF BURIAL, AND THE DAY OF JUDGMENT SLIP OFF YOUR MIND

...Don't turn your eyes ever from the day of death, the day of burial and the day of the great judgment. Consider you are living it and you are being judged, so that no sinful thought will come to your mind, since all the parts of your body will testify against you, and you will have to give an accounting in front of the King of Kings, The Holy One, Blessed Be He (Pirke Avot, end of the chapter 4).

And in the book Shaare Kedusha, Part 2, Chapter 4 it says: Fortunate is the person who recognizes his value, who has the day of death before his eyes, and is aware that he stands before the Creator, may His Name be blessed; who remembers that He gives him life in order to serve Him and to occupy himself with His Torah, and (fortunate is he] who does so. He is certainly beloved above and found pleasant below, and G-d is with him.

ONE JUDGMENT AFTER ANOTHER

And in the Sefer Chassidim (134), (30) it says: You should always be mindful that after death there are the afflictions of the grave, and after these, the bitter judgment of Gehinnom. One should weep bitterly that those in Gehinnom be given strength to endure the intensity of the pain (Gittin 57a) and even after a sinner has been rescued from the judgment of Gehinnom, there are still other difficult and bitter judgments. Also, the worms that come out of one's body will eat his corpse, and our Sages said, "Worms are as painful to the dead as a needle to the flesh of the living" (Berachot 18b).

THE PUNISHMENT OF GEHINOMM IS FAR WORSE THAN WE THINK

Many are the pains suffered by the evildoer and intense is the punishment for all the faults he has committed, to the point where nobody imagines how severe the suffering is in Olam Habba (the World to Come), so much so that our Rabbis (Ramban, in SHAAR HAGUEMUL) said that if the person suffered through life as did Iyob (JOB), it wouldn't even be like a drop of water in the ocean compared to the magnitude of the

sufferings he will suffer in Olam Habba, where G-d gives strength to the person so that he will be able to withstand the punishment.

RIVERS OF TEARS FROM THE SUFFERING

In Tehillim (Psalms 84:7) we read: *OVRE BEEMEK HABACHA MAAYAN YESHITUHU* (Those who pass through the valley of crying, turn it into fountains). And our Rabbis of blessed Memory explained in the Talmud (Eruvin 19a) that rivers of tears run down from the ones that suffer in Gehinomm. Man, in his youth, should be merciful with his soul and weigh out the punishment for a sin against the pleasure that it gives, and believe with perfect faith that The Holy One, Blessed Be He will not be the least tolerant for his transgressions unless of course the person sincerely repents and corrects his ways.

FOR FEAR OF THE CREATOR

And the book Likutei Torah, and the Shas Mahari, introduction to the book Devarim, has a wonderful tale: On one occasion the Holy Reb Zuche went to see the Holy Rabbi Shmalka of Nokolshburg to ask him to study with him, to which he replied: if you teach me the hidden part of the Torah, I will study with you the revealed part of it. All right, answered Reb Zuche. What do you want to study? Asked Rab Shmalka. Reb Zuche, as was usual of him, answered humbly: “Zuche is a great ignorant, and needs to study MISHNAYOT, on the condition that all is explained to him in Yiddish”. They started studying the mishna of Berachot, translating the first word on the Tractate: MEEMATAY (Beginning when is the Keriat Shema read in Arvit?), and the Holy Reb Zuche lowered his head full of panic, and told the Holy Rabbi Shmalka: “From where do they know that the word MEEMATAY means since when? It might mean MEEMAT (For Fear) of the Holy One Blessed Be He one has to read the Shema”. Rab Shmalka told Reb Zuche that, because of his high level, it would be better for him to study on his own.

WHAT A SOUL REVEALED TO THE HOLY RABBI AUTHOR OF THE BOOK RESHIT CHOCHMA

The author of the book PELE YOETZ wrote: A soul had revealed to the Holy Rabbi author of the book Reshit Chochma that heaven is very demanding, even more than what a person would expect, and that G-d considers and weighs each and every one of

a person's action. That is why a fearful and softhearted man has to be very careful of committing a sin, and he should avoid it as he would do to avoid a sword, and in case he falls, he should remedy what he did, before the days of the purgatory arrive when repentance is of no avail. He should repent now that he is strong enough to do it before it is too late.

A SCARY EVENT COMES ONLY TO REMIND US OF THE FEAR OF G-D

And in the book Meor Enayim (Parasha Shemini) it was written in the name of the Baal Shem Tov of blessed Memory, that any kind of frightful or traumatic incident that happens to a man (robbery, car accident, sickness, etc.) is sent to him from heaven to remind him of the Fear of G-d. And if a person is wise and understands that, then there is nothing in this world that can scare or threaten him, since from the beginning the intention of The Holy One, Blessed be He, was to scare him and not to punish him, so that through that fear he can get to fear and respect G-d. Fearing G-d and not provoking his wrath is very important, but if the person doesn't understand that and doesn't fear or respect the Eternal One, then a problem so big will come to him that he will really have something to be afraid of. This is what is meant by the Psalmist when he says: *ASHRE ADAM MEFACHED TAMID* (happy is he who always fears), because then anything fearful reminds him of *YIRAT HASHEM* (THE FEAR OF G-D).

THE COMMANDMENT TO FEAR G-D IS CONSTANT, AT ALL TIMES CAN BE OBSERVED

The author of the book Pele Yoetz says that, in what refers to KEDUSHA (Sanctity) there is a very important principle: The commandment to fear G-d is one of the 613 mitzvot, and it has to be kept constantly for every time a person remembers the Fear of G-d, he is observing one of the Torah's mitzvot. It is very important that the person remembers this precept about which nobody can say that he didn't have the time for it, since this mitzvah depends on thought and can be observed while seating at home, traveling, with people, at work, or wherever you are, by not thinking vain thoughts, but thinking of *Tahora* (Purity) and in that way the commandment to fear The Holy One Blessed be He is observed, and he shall give him his deserved reward.

**THE TALMIDE CHCHAMIM (STUDENTS OF THE TORAH) THAT DON'T POSSESS
YIRAT SHAMAYIM (FEAR OF G-D), ARE CONSIDERED
AS THE LOWEST OF THE CONGREGATION**

In the book of questions and answers of the ROSH we read: The Talmide Chachamim that...don't have Fear of G-d, are considered as the lowest social layer. **They are those Talmide Chachamim that profane the name of G-d**, and about whom it is said: *LACHEN BIGLALCHEM TSIYON SADE TECHARESH* (because of You, Sion like a plain field will be destroyed).

THE PROFANATION OF G-D'S NAME IS THE WORST POSSIBLE SIN

And in the book Shaare Kedusha section 6 it says: The desecration of G-d's name is the gravest of all sins. As our Rabbis, of blessed memory, said concerning the four levels of atonement: if one sinned by desecrating G-d's name, repentance, Yom Kippur, and suffering do not atone for it, only the day of death, as it says, -if this sin will be atoned for you until you die." (Isaiah 22:14) And The Rambam (Perek 1 - Hilchot Melachim) says: Every one that doesn't possess Yirat Shamayim, even if he has great Torah wisdom, is never selected for any important position in his community.

THE ONES THAT DON'T HAVE YIRAT SHAMAYIM ARE OF THE WORST LEVEL

The book of questions and answers of the RASHDAM (Yore DEA Siman 161) says: We have learnt that where a judge does not fear G-d is extremely grave and he should be hated, it is as if the gates of hell were open at his feet. He has to know whom he is judging, in front of whom he is judging, and who is ready to judge him for all the errors he has done... AND THE RASHBA, even though he allows in cases of extreme need to accept judges that are not experts in the Torah, wrote: In any case, righteous and G-d fearing people have to be chosen. From this you can understand that the greatest treasure is the Fear of G-d, even more so than knowledge. The sages said: If a Talmid Chacham acts as an angel of G-d, he can be asked about Torah laws, otherwise he is not.

FEAR OF G-D MORE IMPORTANT THAN KNOWLEDGE

And the Talmud Shabbat quotes the following exchange that illustrates the previous idea: R. Simon and R. Elazar were sitting together, when R. Yaakov b. Acha passed by. So one said to the other, "Let us stand up before him, because he is a sin-fearing man." Said the other, "Let us stand up before him because he is a Torah scholar." "I am telling you that he is a sin-fearing man, and you tell me that he is (only) a Torah scholar!" the other retorted. (Says the Gemara:) I'll prove to you that it was R. Elazar who said that R. Yaakov b. Acha was a sin fearing man [and who considered reverence of G-D greater than Torah scholarship). For R. Yochanan said in R. Elazar's name: The Holy One, blessed be He, values nothing in the world as highly as the fear of Heaven, for it says, "And now, Israel, what does G-D want of you? Only that you remain in awe of G-D your Lord" (Deuteronomy 10:12), and it says, "He said to man, 'See! (hen) Fear of G-D is wisdom'" (Job 28:28), and in Greek hen means "one" [thus the passage means, "The one and only thing G-D holds dear is the fear of G-D." The Gemara concludes:] Indeed, it must have been R. Elazar [who said that R. Yaakov b. Acha was a G-D-fearing man).

RABBENU YONA'S ADVICE: TO FEAR G-D AT ALL TIMES IN ORDER TO AVOID EVIL

King Shlomoh, peace be upon him, said, "A wise man fears and escapes from evil." (Proverbs 14:16) This means, that the wise person, even though he turns away from evil with all the efforts that are within his power, still he fears and trembles lest he has not fulfilled as many mitzvot as are expected from him and may not have been meticulous regarding his actions [to be especially careful regarding sins]. Similarly, "than one who is perverse in his lips, and he is wealthy." (Proverbs 28:6) That is, he lies even though he is wealthy [and has no need to lie, so too, the wise man fears his shortcomings, even if there is no need to].

A WISE MAN ALWAYS FEARS BUT THE FOOL SINS AND YET IS CONFIDENT

Our Rabbis, of blessed memory, also said in Midrash Yilamdenu, "Do not explain it as, 'A wise man fears and therefore, turns away from evil,' but rather as, 'A wise man turns away from evil and still he fears.' " The end of the verse proves this: "but a fool oversteps his bounds and is confident" King Shlomoh tells us, that the nature of a fool is the reverse of the nature of a wise person, For a fool oversteps his bounds, but nonetheless, he is confident that no sin or harm will befall him [however, the wise

person is the opposite, even though he is within his bounds, he constantly fears). An angry person is liable to sin and is subject to harm. As it declares, "but an angry man has much sin." (Proverbs 29:22) And it says, "A breached city without a wall is a man who has no restraint for his spirit." (Proverbs 25:28) A penitent must also worry lest his impulse overpower him, as they, of blessed memory, said, "Do not trust yourself until the day of your death." All the more is this true of a person whom the evil impulse vanquished already [once]...

INCREASE FEAR OF G-D EVERYDAY

...One should guard oneself against the evil impulse that lies in wait at every moment, and should increase one's fear of G-d every day. It will be a stronghold for him, when the waves of the evil impulse wash over him anew in the future.

King Shlomoh, peace be upon him, spoke about repentance, and about this idea in particular. He opened his words saying, "When the righteous exult, there is much beauty, but when the wicked arise, [every] man is scrutinized." (Proverbs 28:12) This means that the righteous glorify and honor people for every virtue that they have, but the wicked search for people's faults and mistakes in order to denigrate them, even if those people have already abandoned those actions and have repented. After that it says, "He who covers his sins will not succeed, but he who acknowledges and abandons will receive mercy." (Proverbs 28:13)

(Shaare Teshuvah, 3d)

THE MITZVAH OF FEAR OF G-D WILL KEEP YOU AWAY FROM ALL EVIL

In the book PELE YOETZ we read: "It's good to know that from this Mitzvah of fearing G-d always, other mitzvot will come along, as we read in PIRKE AVOT: *MITZVAH GORERET MITZVAH* (One Mitzvah causes another one to come), and the reward for this mitzvah is that because of its merit, you shall be kept from all evil. Happy is he who always fears to do something that G-d forbid may cause the wrath of the King of the World, the High, Loved, Powerful and Feared Almighty. Fortunate is he who stays away from wrong and does good things to please his Maker.

FEAR OF G-D MAKES IT DIFFICULT TO TRANSGRESS

The Sefer Ha Rokeach (page 2) says: "The root of fear is that it should be difficult for a person to do [bad deeds] and that he abandons his desire and his impulse [to do them] because of the fear of G-d. He is, afraid lest he not be whole before G-d, as Avraham was. As is written, "...that you fear G-d." (Genesis 22:12) For this is greater than the trials. Similarly, "and Ovadiah feared G-d very much" (I Kings 18.3) - even though it was difficult for him because of Yzevel. "Fear the Lord, His holy ones (Psalms 34: 10) - these are things which are difficult for the heart "And fear your G-d." (Leviticus 19:14) - things that only your heart knows about "Fear the Lord Your- G-d" (Deuteronomy 6:13; 10:20) - including also [the fear and respect of] Torah scholars. Let the fear of Your teacher be like the fear of Heaven.

THE FEAR OF G-D IS SUPREME

The Talmud (Shabbat 31) quotes the following: Resh Lakish said: What is the meaning of the verse, "The faith of your times and the strength of your salvation comes through wisdom and knowledge [of Torah]; and the fear of G-d is His treasure" (Isaiah 33:6). "The faith" refers to the Order of Zera'im (Seeds: One of the 6 orders of the Mishna), "your times" to the Order of Mo'ed (Festivals), "strength" to the Order of Nashim (Women), "salvation" to the Order of Nezikin (Civil Law, Damages), "wisdom" to the Order of Kodashim (Sacred Things), and "knowledge" to the Order of Taharot (Purity)." But [although the six Orders of the Mishnah encompass the essence of life], nevertheless, "the fear of G-d is His treasure," [in G-d's eyes it towers above all else].

**WITHOUT FEAR OF G-D EVEN IF ONE PERFORMED MANY
MITZVOT THEY ARE COUNTED AS NOTHING AT THE TIME OF
JUDGMENT IN THE HEAVENLY TRIBUNAL**

[Giving a different interpretation to this verse,] Rava said: When a person is brought into the heavenly Court of judgment he is asked: Did you deal honestly ["faith"]? Did you set aside fixed times for Torah study ("times")? Did you have children ["strength, heirs"]? Did you hope for salvation, (the coming of Mashiach, "salvation")? Did you study the complexities of civil law ("wisdom")? Did you draw logical inferences from your Torah studies ["knowledge"]? Yet even so [although he may have done all these good things], if "the fear of G-d is his treasure," good and well: if not, it is not well. You can compare it to a person who told his worker, "Bring a kur of wheat to the attic for me," and he went and brought it up for him. "Did you mix in a kav of chumton?" So he asked him. "No, I didn't," the worker replied. "Then it would have been better if you had not brought it up, (because now it is going to rot)." [The same is true for Torah without the fear of G-d.] (IT ALSO ROTTS)

And in the book *Orchot Tzaddikim* it is written: And Rabbah bar Rav Huna said (Talmud Shabbat 31a-b): "One who has Torah but not fear of Heaven is like a treasurer who has been given the inner keys, but not the outer ones. Through which door can he enter?" Rabbi Yannai called out (ibid.): "Woe to him who has no courtyard, but has made a gate to it!" Rabbi Yannai is asking of what use is a gate if one has no courtyard. The Torah is only a gate through which to enter into the fear of Heaven...

**EVERYTHING DEPENDS ON FEAR OF HEAVEN AND ALL THE
TORAH WILL NOT AVAIL A MAN IF HE
DID NOT POSSESS FEAR OF G-D**

...Everything hinges upon fear of Heaven, that all of Torah does not avail a man without it, that it is the foundation upon which everything rests, that it alone serves a man forever, as King David of blessed memory testified (Tehillim 19:10): "The fear of Hashem is pure; it endures forever", and similarly, wise King Shelomo of blessed memory (Kohelet 3:14): "And Hashem has wrought so that men should fear Him," and (Mishlei 15:16): "Better a little with fear of Hashem than a great treasure with much turmoil"

EVERYTHING IS DECREED IN HEAVEN EXCEPT THE FEAR OF HEAVEN

(The Gemara (Shabbat) cites this teaching of R. Chanina:) R. Chanina said: Everything is decreed in heaven except the fear of heaven (i.e., Heaven decrees whether you will be tall or short, rich, smart, fair or dark-complexioned, but you have the freedom to choose between good and evil (Rashi). As it says, "And now Israel, what does G-d want of you? Only that you fear G-d your Lord" (Deuteronomy 10:12). The Gemara asks: Is the fear of G-d such a small thing? [The verse makes it sound as though the fear of G-d is only a minor matter.] Didn't R. Chanina say in the name of R. Shimon b. Yochai: The Holy One, blessed be He, has in His treasury nothing except a stockpile of the fear of heaven, as it says, "The fear of G-d is His treasure" (Isaiah 33:6). (The Gemara answers:) Yes! [But who is saying this verse? Moses.] Well, for Moses it was a small thing. For R. Chanina said: You can compare it to the case of a person who is asked for a big article, and he has it. (Since he has it) it seems like a small article to him. If he is asked for a small article, and he does not have it, it seems like a big article to him.

WE SHOULD HAVE THE SAME FEAR AS G-D

In the book ETZ HADAAT TOV, the Holy Rabbi Uziel Mayzlish, of blessed memory, wrote: It is written, "What does G-d require of you, but to fear the Lord your G-d" (Deuteronomy 10:12). The Baal Shem Tov explained this with the following example: A parent told his child not to go barefoot in the street, lest he injure his foot. This is a result of the parent's fear that the child might injure himself. The child, however, is not aware of this, and wants to go barefoot. He is afraid of his parent, and knows that he will be punished if he disobeys. The child also has fear, but it is not the same as the fear of his parent. This is not true if the child is wise. He himself is then afraid to go barefoot, lest he injure himself. The child's fear is then the same as that of the parent. The same is true in our case. G-d gave us 613 Commandments, in order "to benefit Israel (Makkoth 3:16 (23b). Without these Commandments it would be impossible to draw close to G-d. We have a very physical nature, but through observing the Commandments, we gain perfection...The Torah therefore tells us to fear G-d, and to fear with G-d (The word Et in this verse, normally not translated, can also be translated as "with" Cf. Deuteronomy 10:20. We should have the same fear as G-d, who desires that we not sin [and injure ourselves spiritually].

FEAR OF PUNISHMENT OR FEAR OF HIS GREATNESS

The Chassidim of the Holy Rabbi of Rofshitz who were talking amongst themselves about this subject said that one doesn't have to fear the Eternal One for the fear of sin, but only for the fear of His Greatness, and when the Holy rabbi heard them, He told them:

Know, my sons, that if a person could apprehend the meaning of the fear of sin and would really understand what is done to a man once he leaves this world, and could see with his own eyes the punishment imposed upon him in hell, and the suffering he will undergo when he is tortured, then he will be so scared that he will fear even taking to his mouth a piece of bread during his life, but unfortunately, men are far from reaching this level.

TWO LEVELS OF FEAR OF G-D

FEAR OF PUNISHMENT: GATE TO THE SERVICE OF G-D

And you should know that there are two levels of Fear of G-d, where the first one is the fear of punishment, and the second the fear of His greatness. The first one is lower because it comes out of our selfishness since we are only worried about our well being, so we are afraid of being punished by G-d and suffer. The second fear is higher, since by realizing the greatness of The King of Kings, we feel ashamed of transgressing His words and letting Him down, How can we do something against the Will of our Maker, Blessed Be His Name? From this we understand what is said in Pirke Avot: *"IM EIN YIRAH EIN CHOCHMA, VE IM EIN CHOCHMA EIN YIRAH"* (If there is no fear there is no wisdom, and if there is no wisdom there is no fear). It can seem as a senseless repetition, but since we know there are two levels of fear, we understand that the first mention of the word fear refers to the fear of punishment, which leads to wisdom, and after wisdom is reached, we can get to the second level of fear, which is the fear of the Greatness of G-d.

WHAT THE BAAL SHEM TOV Z"l REVEALED THROUGH DREAMS

In the book ZICHRON TOV (Page 22) it is told that the Holy Rabbi Ishay of Neshikz Z.T.L. said that after the death of the Baal Shem Tov zt'l, a group of his Holy disciples gathered to study Torah from the things that they had learnt from the Baal Shem Tov. Afterwards, in their dreams appeared the Baal Shem Tov and told them: "Why are you worried about what I did or did not say instead of putting attention to the fear of G-d I had"?



ONE LEVEL OF FEAR IS A STEPPING STONE FOR THE HIGHER LEVEL OF FEAR OF G-D

Rabbi Nachum of Tchernobyl, ztl in the book Meor Enayim (Yitro) said concerning the two levels of fear of G-d the following: It is written, "G-d has made it so that people should fear before Him" (Ecclesiastes 3:14). Our sages comment on this, "Thunder was created only to straighten out the crookedness in man's heart". (Berachot 59a) This concept was explained by the Baal Shem Tov: "G-d very much desires that all Israel should fear Him. If a person is wise, he fears G-d "because He is great and all powerful, the foundation and Root of all worlds" (Zohar 1:11b) For if G-d were to remove His Life Force even for an instant, all universes would cease to exist. One should therefore fear G-d to such an extent that all his limbs quake in terror. (Fools, however, say that true fear involves depression and melancholy. This is not true. Their mouths speak vanity, and they should not say this. One may need a smidgen of such fear, but actual fear is when one's limbs tremble.) Only a wise man has such fear naturally. But even if a person is not wise enough to fear G-d, G-d still desires such fear. G-d therefore frightens him with something that his limited intellect will consider terrifying. One such thing is the sound of thunder.

ALL OTHER FEARS ARE ONLY STEPPING STONES TO REACH THE FEAR OF G-D

G-d's intent is that a person should use this as a stepping stone to the higher fear. If one realizes that thunder is only one of G-d's minor powers, how then can he not fear G-d Himself? This is also true of other extraneous fears, such as the fear of tyranny, or the fear that one's children will die. G-D's intent is that these should serve as stepping stones, to the higher fear, bringing the individual to realize that there is no fear other than that of G-D. The higher fear of G-D is clothed and constricted in these things, in order to frighten the person's limited intellect.

TO SAY EVERYDAY VERSES THAT BRING FEAR OF G-D

It is written that it is good to read everyday verses of the Holy Scriptures that move men to fear G-d, here we bring only a few of the many instances that Scripture mentions the Fear of G-d:

1. Because I said: There is no Fear of G-d in this place and I will be killed because of my wife. (Genesis 20:11).
2. And Joseph said to them on the third day, do this and live, I fear G-d (Genesis 42:18).
3. And now Israel, what does the Lord your G-d require of you? Only to fear The Lord your G-d, to walk in his ways, and to love him and to serve the Lord your G-d with all your heart...(Deuteronomy 10:12).
4. To fear the Lord Our G-d for our good always. (Deuteronomy 6:24).
5. The Lord, your G-d, you shall fear, Him you will serve and to Him you shall hold fast (Deuteronomy 10:20).

IT WILL BE WELL FOR THOSE WHO FEAR G-D

6. O that there were a heart in them, that they will always fear Me and to always observe My commandments so that it will be well with them (Deuteronomy 5:26).
7. The Fear of the Lord is his treasure (Isaiah 33:6).
8. The beginning of wisdom is the Fear of G-d (Psalms 111:10).
9. My flesh trembles for fear of You, and of Your Judgments I am afraid (Psalms 119:120).
10. The End of the matter after having heard everything: Fear G-d and observe his commandments, because that is all of man (Ecclesiastes 12:13).
11. The Fear of the Lord is a fountain of life to depart from the snares of death (Proverbs 14:27).
12. Rava Said: When a person dies and is taken to the celestial tribunal to be judged, he is asked: Where you faithful in your business dealings? Did you establish fixed times for the study of the Torah? Did you observe the Mitzvah of having descendants? Did you wait faithfully for the salvation of G-d? Even if he did all these things in the right way, if he Fears G-d, he comes out well from the trial. Otherwise, if the person did not fear G-d, nothing is of any good (Shabbat 31).

THE GAON HARASHASH IS FILLED WITH TERROR FOR FEAR OF PUNISHMENT, AND HOW MUCH EFFORT HE MADE TO SAVE HIMSELF

In the book IMRE SHAI it is told about the Gaon HARASHASH, a great sage and a leader of his community where he also was the director of the Gemilut Chasadim Charitable Society. He was very careful with donors and debtors so that all his accounts were always clear.

He once lent a man one hundred Rubles for four months. At the end of the term, the man went to the house of the Rabbi to pay off his debt, but the Rabbi was not home. Therefore, he went to the synagogue and saw the Rabbi in the middle of his Talmud studies. He approached the Rabbi, laid the money by the book and told the Rabbi he was bringing him the money he owed him, to which the Rabbi said very well, and nodded. However, when the study session was over, the Rabbi closed the book with the money inside of it, went back home, put the book in the shelf, and forgot about it.

After a few weeks, he went through the accounts receivable and payable book, and he saw that the loan he made to this man was past due, so he called him to come pay off his debt. The man came immediately and told him he had paid at the synagogue, but the Rabbi had completely forgotten and told him he was a liar and he had to repent.

THE DEBTOR FALLS IN DISGRACE THROUGH THE RABBI'S FAULT

Meanwhile, all through the city of Vilna people were saying this man dared to contradict the holy Rabbi HARASHASH, by saying he had already paid him. Of course, all the people in the city thought the Rabbi was right, and accused the man of being a thief and a schemer, and they even fired him from his job. This man had an honest son, who was also fired as soon as the story about his father was heard, and out of shame, he moved to a different town where nobody knew him.

THE RABBI TREMBLES WHEN HE REALIZES HIS MISTAKE

After a while, the Rabbi needed to use the book again, and found the money inside of it, in the page he had been reading the day the man had paid. He remembered what had happened and started trembling. He had the man called, and as soon as he got there, the Rabbi stood up and told him, How could I ever appease you for all the shame and suffering I put you through? First, I want to apologize to you in the same synagogue

where you gave me the money. I am going to invite all the people that were there at that time, and in front of them I am going to apologize publicly to you, and tell everybody how things happened.

The man answered: Sorry Rabbi, but that will not be enough, because people will say that since you are a compassionate man, you felt sorry for me for all the suffering and shame I have gone through, so you decided to apologize to me. However, everyone will leave thinking to himself that I am a thief and a schemer. Meanwhile, my son lost his job, and left me alone. What is forgiveness good for?

THE RABBI GOES TO THE EXTREME TO UNDO THE DAMAGE HE INFLICTED

The Rabbi thought about it and realized the man was right, so he told him: Have your son come back and I will have him marry my only daughter, and that will clear you from all doubt and suspicion. When the man heard that, he kissed the Rabbi's hand, and had his son brought back.

Some days later, the Rabbi made it public he had found the money, thus clearing the man's name, and announced that he was privileged to become the man's relative by giving his daughter to his son in marriage.

THE SERVICE OF TESHUVA OF THE HOLY REB ZUCHE Z"L

And in the book MINCHAT YEHUDA VIRUSHALAYIM (Page 162) it is told about the Holy Reb Zuche Z"L, that every night he examined himself; he cried and said: "Zuche, Zuche, poor you, Why did you commit that sin today and didn't do Teshuva? When are you going to rid yourself of the nets of Yetzer Hara? Don't you see that you are full of premeditated sins and transgressions"? In that way, he kept crying and regretted his transgressions, and said: "Master of the World, I promise you that from now on I will return to you for real, to do your will sincerely and wholeheartedly". But then again he regretted: "Zuche, Is it not true that yesterday you promised to do Teshuva, and didn't do it? What is your new promise good for"? And then he humbly said: "Master of the World, today I promise really and sincerely that I will never again walk away from your path, and again he said, stronger than before: "Zuche, last night you promised the same, but your words were blown with the wind like dry leaves". And he repeated this for many hours until he fell asleep exhausted. My holy grandfather, HADIBRE CHAYIM

explained that Reb Zuche cried until he was sure he never before had so strongly promised to return to the paths of the Eternal One, Blessed Be He, as he did that night.

EVERYTHING THAT G-D CREATED, HE CREATED IT FOR HIS HONOR

The Zohar says: Said Rabbi Tanchum, said Rabbi, said Rabbi Chanilai. The Holy One, Blessed Be He, made man with the sole intention for him to occupy himself with the honor of the Creator. That is what the prophet Isaiah (43:7) means when he says: *KOL HANIKRA BISHMI VELICHBODI BERATIV*, "All that I have created in this world, I have created for my Glory and in my Honor". What is the meaning of my Honor? So that you may know how to honor me, and that your actions be meant to earn you a good part in OLAM HABBA (The World to Come).

As it is written (Malachi 1:6): If I am the father, where is the honor that I deserve? And if I am the master, Where is the Fear due to Me? And at the end of the book Kohelet we read: The End of the matter after having heard everything: Fear G-d and observe his commandments, because that is all of man (Ecclesiastes 12:13). And our Rabbis Z"l explained (Berachot, page 6): Man was created solely to abide by this verse.

REMORSE AND TESHUVA

And in the book Seder Ha Yom 89b it says: One should weep and mourn and sit in the dust and be astonished about this: how he has done deeds that he should not have done, to the point that with them he angered the Creator of the world, the Maker of his soul, and has done what is evil in His eyes. With what can he come before Him? How can he ask for the healing of his wounds and afflictions? He who is like an insect, obscure and lowly, whose heart entertained to do the opposite of the will of the King of Kings, the Holy One, blessed is He. He should pray and implore before Him, for He is merciful and gracious and dispenses goodness abundantly, and His hand is stretched out to receive penitents. And if and when he has a broken and contrite heart and free-flowing tears, and fasts and afflicts himself day after day, then his repentance will surely bear fruit, and his remembrance will ascend for blessing before the Healer of all flesh, Who performs wonders. As it is written, "Return, backsliding children; I will heal your backslidings." (Jeremiah 3:22) For He does beyond the line of justice and what is deserved, healing one who transgresses deliberately, rebelliously, perfidiously, in order to anger his Master. But He, may He

be blessed and exalted, forgives sin and offers him peace, as is written, "peace, peace, to he who is far and to he who is near." (Isaiah 57:19) And, on the contrary, He watches and hopes for [the time] when he will repent, in order to benefit him, as is written, "Therefore the Lord waits to be gracious to you ...(ibid. 30:18)

THE PENITENT MUST BE HUMBLE AND BROKENHEARTED

...The correction required of penitents is to be humble and sincerely brokenhearted. Humility is as great as bringing all the sacrifices. It is a vehicle for the Divine Presence and prevents a person's prayer from being rejected. The Sages, of blessed memory, said that if death was decreed upon a person or upon his children, humility causes the decree to be nullified and his sins to be forgiven. And in any case he gains that it also atones for him the transgression of blemishing the covenant. Instead of being rejected, loathed, and abhorred, now, if he will be sincerely humble, he will become a vehicle for the Divine Presence and will increase the Divine outpouring. Indeed, he will become a conduit to draw forth the Divine outpouring. For the outpouring is brought about by the righteous person, who is a conduit and a path for the life force of the world. This is the meaning of the statement (Taanit 24b), "The whole world is sustained for the sake of [bishvi~ My son Chanina." For Rabbi Chanina was a path [shvin] and a conduit for bringing down the Divine outpouring [of blessings] to the world.

NEVER FEAR ANYTHING EXCEPT G-D

You should never fear anything except G-d. If ever you begin to feel afraid of anything, remember the great fear which is due to G-d. Throughout the day, fill your entire consciousness with this sense of awe. It will help you to pray with all your strength - to utter the words with such force that they are like thunderbolts! Then you will hear the words which are on your lips. This is the way to achieve true joy, and to perform the mitzvot with a joy derived from the mitzvot themselves. Then you will attain the understanding of how to nullify all harsh decrees even after the decrees have been made, G-d forbid

(Likutei Etzot 5:5)

THROUGH SERVING HASHEM WITH FEAR, HE WILL SHOW US COMPASSION AND WILL LET US BEHOLD THE GOOD HE HAS IN STORE FOR THE JEWS

It is written in the commentary of the Raavad to Massechet Eduyot and also it is brought in the Midrash: That also in the future there will be a plague of darkness like there was in Egypt and there will be people that are not fit to behold the great good [that Hashem will do to the Jewish people] and this time also the people of Israel will be taken into the wilderness and there will be the selection and he who is not fit will be blotted out, G-d save us. Therefore everyone of the Jews must think to himself in his soul in what situation he really is, for in reality every one of us is full of sins and we don't know which of them is worse before the Holy one Blessed be He and everyone must FEAR, who knows if he will be meritorious and will be among the ones who remain alive when G-d willing the time of the complete redemption arrives and we will go to receive our righteous Mashiach when all the consolations written in our Holy Torah and through our Holy Rabbanim, z'l will materialize. Therefore we must take it upon our selves to serve the Holy One blessed be He with fear and to increase in Mitzvot, And Hashem will have compassion on us that we may be among those who will be meritorious, among those who will have the merit to receive Mashiach Tzidkenu, and we must strive to correct everything and do complete Teshuvah now before the redemption. (Chidushe Torah TSHTZ, page 150)

THE STRENGTH DERIVED FROM FEARING NOTHING EXCEPT HASHEM

It is well known from all the works of our holy Sages that a man must fear nothing but only he must fear Hashem Creator of all the worlds, therefore once he fears Hashem he doesn't fear anything else, for all types of fear that are found in the world serve only to awaken man to fear the Creator therefore when a man possesses already fear of the Greatness of Hashem, he doesn't fear anything in the world, for none of the things that cause fear down in the earth is given power to rule over this person and scare him, and it is also well known that he who has the aspect of fear in his character brings upon himself the Keddusha of Hashem Yitbarach, and he comes to great closeness to Hashem, for he is detached from material things given that he doesn't fear them and he becomes attached to nothingness [AYIN] meaning the AYIN SOF Blessed be He who is called in the Zohar the aspect of nothingness [AYIN] and from there the person draws great Keddusha as it is written ME AYIN YAVO EZRI From AYIN my aid will come (Psalms 121:2) (Maor va Shemesh 187)

ANYONE WHO HAS NO FEAR HAS REALLY NOTHING ON HIS HANDS

Rabbi Hoshaya said: Anyone who has knowledge but doesn't possess fear of sin, doesn't really possess anything, any carpenter without his tools is not a carpenter and why? Because the keys to the Torah lie in fear of heaven as it is written: "The fear of G-d that is his treasure" (Isaiah 33).

(Midrash Rabba Shemot)

He who is wealthy (in Mitzvot) and wise and has knowledge if he has no fear of sin, has really nothing (Aggadat Bereshit, Chap. 33)

If you don't possess fear of sin you possess nothing. (Midrash Zuta, Shir ha Shirim, Chap 1)

NO BEAUTY AND NO WEALTH ONLY FEAR OF SIN

The Holy One blessed be He doesn't ask for beauty nor wealth but only fear of sin

(Midrash Shocher Tov, Chap. 112)

THE TALMIDE CHACHAMIM WHO DON'T DEFEND THE FEAR OF HASHEM

Why do Talmide Chachamim die before their time, Because they bring shame on themselves for they do not guard and defend like serpents the words of the Torah and the fear of Hashem.

(Avot de Rabi Natan, Chapter 28)

A MAN MUST ALWAYS BE IN FEAR OF SIN

A man must always be in fear of his sins and pray before the holy one blessed be He (Zohar ha Kadosh I, 168)

Any man who doesn't fear for the consequence of his sins has no permission to enter through the door leading to the place of faith [EMUNAH] (Zohar Chadash, Ki Tissa)

How careful must a man be not to sin before the Holy One blessed be He , and if he says, who will testify against me? The walls and the stones of his house will give testimony against him (Zohar ha Kadosh II, 28)

HEARING LEADS TO FEAR OF HASHEM

Chabakuk chap 3:2

2 O Lord, I have heard your report, and I feared; O Lord, revive your work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

When one makes his Yetzer ha Tov prevail over his Yetzer ha Ra and therefore he comes to the level of fearing Hashem, he accomplishes many mitzvot, because fear is repeated 52 times in the Torah, therefore hearing is also repeated 52 times in the Torah because the two are on the same level hearing and fearing as it is written (Job 28:22): “Avaddon and death say, We have heard of its fame with our ears” because fear comes from the effects of hearing.

THOSE WHO FEAR HASHEM MUST STRENGTHEN ONE ANOTHER

The prophet Malachi already spoke about the great hiding of the face of Hashem and the great confusion of minds and ideas before the arrival of Mashiach because the evildoers and the actions of the Satan will be successful and the trials and the strength needed will be great, and there will be no possibility of talking about the truth and about faith in front of the multitudes...Therefore the prophet said: “Then those who fear Hashem spoke each one to his fellow” that those who fear Hashem will have to strengthen themselves that they should not err and go after the mistaken people and after the majority, and one should help his fellow man and strengthen him and tell him: “Be strong” and the Holy One blessed is He who searches the heart and kidneys, will test their words. (Maskil el Dal)

IF THE IDOLATERS SPEND MONEY TO SPREAD THEIR LIES HOW MUCH MORE MUST WE DO THE SAME FOR THE TRUTH FOR THE TORAH

This is what we read in the book Sefer ha Yashar written by Rabbenu Tam zt'l (Shaar Ha Avoda, 4): We have to envy those idol worshippers who give their souls and go to the farthest corners of the earth and spend their money in vanity and emptiness, and if these simpletons and fools who

worship idols do such things, how much more the one who serves the Master of the World has to do double redoubled.

These missionaries spend millions on books and give them for free, books that spread the honor of lies and falsehood. How much more must we strive for every Jewish household to possess books as these that increase the honor of the Master of all the Worlds so that every one, men and women, young and old will acquire the truthful knowledge of divine Reward and Punishment which will lead them to the fear of G-d and the proper observance of all the Mitzvot.

We present here a part of the introduction of the Sefer, Eit Laasot by the famous tzaddik, Rabbi Hillel Lichtenstein of Kalamaye, Hungary, o.b.m. which we deem appropriate for our book.

"My dear sefer (book), that has cost me so much time from learning Torah and so many tears, I send you out into the world, and I exhort you to avoid neither large cities not small towns. Do not say or even think, that in the brazen, impudent world of today, "Who will look at me? Who will take heed of my message? Where will I be able to accomplish anything? On the contrary, I will cause people to commit more sins, since they will regard me with disdain and mock me." "I say to you, dear sefer, that even according to your view, your mission will not be fruitless, for even if you are unsuccessful in your attempts to influence men, you may influence women, whose hearts are softer and who are more impressionable. Should you fail to influence the youth, you may influence elderly persons; if you fail to impress healthy people, you may impress those sick and wracked with pain, as well as those whose fortunes have taken a turn for the worse.

**THE TIME IS COMING WHEN PEOPLE
WILL RECOGNIZE THE TRUTH**

"I, however, am convinced that you will succeed in all your travels. Fear not! Don't worry! Do not be frightened off! Remember Abraham, concerning whom the Torah writes, " And he believed in G-d". His belief was as strong as the Rock of Gibraltar. That faith is deeply rooted in his descendants as an inheritance, so that their name is always "*Maaminim b'ney maaminim*" (believers, the children of believers). I, therefore, am convinced that you will be very successful. Many Jewish children will kiss you, and many will shed tears while reading you. Even if certain elements cast you to the ground and trample upon you, there will come a time when they themselves will pick you up and love you, because the time is drawing closer and closer when people will come to their senses and recognize the pure, unadulterated truth. Today, we find many who deviate from the teachings of the Torah, some completely and some partially. The

morning of the redemption is at hand, when *the ruach hatumah*, the spirit of impurity, will be removed from the world, i.e. the yetzer hara will be completely eradicated, and the earth will be full of knowledge of the Lord, i.e. the people will come to recognize the complete unadulterated truth. Then everyone will strive to follow all the teachings of both the written and oral Torah, the Bible and the Talmud with neither alterations nor abbreviations, but in the precise manner that they were observed from time immemorial, not as some groups claim, that their "rabbis" have the power to alter or disregard the Shulchan Aruch.

Then, people will not allow themselves to be misled by various types of misleaders, or to be enslaved to such leaders who mean only their own monetary gain and their own glory. The time will come when the Almighty will fulfill His promise to "circumcise" our hearts, to remove the obstructions that clog our hearts spiritually. As the Bible teaches us, falsity lasts but a moment, whereas the true tongue will be established forever. I, therefore, assure you that you have no need to fear. You will surely succeed in disseminating and expanding the truth."

