

Translation

Rabbi Elazar of Moda'in says: The one who profanes the sacred things, and the one who shames the festivals, and the one who whitens the face of his friend/peer in public, and the one who breaks the covenant of Abraham our father, may peace be upon him, and the one who reveals faces in the Torah not according to *halakhah*, even though s/he possesses in her/his hand Torah and good deeds, does not have a portion in the World to Come.

Maimonides

Puts his fellow to shame in public means he who embarrasses his fellow. *Interprets the Torah ...* means he who transgresses the precepts of the Torah in public, and it is the

ultimate of denial [of the existence of God], as the Lord, may He be blessed, said, "The soul who acts high-handedly ... [blasphemes the Lord]" (Nm 15:30). The meaning of "*m'galleh panim* - interprets" - he will interpret and be brazen. This is the terminology regarding denial and it is explained thusly in the Talmud to Peah (Yerushalmi Peah 1:1, 16a) - they said: One who interprets the Torah at variance with the *Halachah* [means] one who transgresses the teachings of the Torah in public as Jehoiakim, the son of Josiah. Abrogates the covenant is to be taken literally." There it stated with reference to all

the matters concerning which the sages said that one who does them has no share in The World To Come: (Yerushalmi Peah 1:1): How are we to understand this? If he had repented, there is nothing that stands before the repentant." Rather, it refers to when he did not repent and died in chastisement, meaning to say that the weightiness of the sins - they are the ones concerning which they noted *he has no share in The World To Come* - is greater than other sins, for chastisement with death will not atone for them.

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"One who shames his fellow in public" needs no explanation. Religion aside, one who publicly humiliates another has little or no soul of his own. The Talmud writes that publicly embarrassing someone is tantamount to murdering him. When one Talmudic sage stated this, a second one concurred,

רְבִי אֶלְעָזָר הַמּוֹדְעֵי אוֹמֵר,
הַמְחַלֵּל אֶת הַקְּדוּשִׁים,
וְהַמְבִזֶה אֶת הַמוֹעֲדוֹת,
וְהַמְלַבֵּין פְּנֵי חֲבֵרוֹ בְּרַבִּים,
וְהַמְפַּר בְּרִיתוֹ שֶׁל אֲבִרְהָם
אָבִינוּ עָלָיו הַשְּׁלוֹם, וְהַמְגַלֶּה
פְּנִים בַּתּוֹרָה שְׁלֹא כַהֲלָכָה, אִף
עַל פִּי שֵׁשׁ בִּידוֹ תּוֹרָה
וּמַעֲשֵׂים טוֹבִים, אֵין לוֹ חֵלֶק
לְעוֹלָם הַבָּא :

saying that when a person turns pale, "the red leaves and the white comes" (Bava Metzia 58b). Causing another's blood to rush from his face is no less an act of bloodshed. (d) "*One who annuls the covenant of our forefather Abraham*" refers to one who refuses to be circumcised or who hides the fact that he is. (Circumcision was a mitzvah (commandment) given specifically to Abraham -- the first mitzvah commanded upon the nascent Jewish nation -- and through which G-d sealed His covenant with Abraham and his descendants. Thus, the terminology here and in many places -- "the covenant of Abraham."