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TITLE The Pesikta - Its Form and Content.

The Pesikta — Its Form and Content

~~THE STATE OF THE SERMON IN THE PESIKTA.~~

THE STATE OF THE SERMON IN THE PESIKTA.

A Student Thesis
Respectfully Submitted
For Graduation.

Hebrew Union College.

April 10, 1931

Maurice Goldblatt

FONDLY DEDICATED

TO

TO MY BELOVED WIFE

WHO FIRST INSPIRED ME TO STUDY.

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Introduction.

One cannot but admire the humility with which the truly great judge the work of their hands. It was no small task that Solomon Buber set for himself when he sought to edit for publication a critical text of the Pesikta de Rab Kahana. There can be no question of the fact that his finished product is a masterful piece of work. Nevertheless, one can feel the genuine sincerity of the man from the humble manner in which he calls upon his readers to consider his work gently, with charity. There is something exalting in such humility.

Buber used four manuscripts in his work of editing. For his basic text he used the manuscript of Rabbi Samuel David Luzzatto whose text "was written in Safed and edited in Egypt". The second manuscript used was that of Rabbi Eliakim Carmoly of Fez, Africa. The third he obtained from the Oxford Library and the fourth he borrowed from the collection of de Rossi of Parma (Introd. I). In his very copious notes to the text Buber is careful to point out wherein the texts differ. He notes which of the Pesikta are found in the various manuscripts inasmuch as not all four contain the same Pesikta. He gives the different readings of the four manuscripts as well as parallel readings from other Midrashic and Talmudic works. At times he ventures to correct the text on the basis of material outside the Pesikta; usually, however, he is very conservative in emendations and the like.

Buber's work of editing the Pesikta de Rab Kahana takes on the character of an original work inasmuch as until this edition was published there was none in general circulation. The Pesikta was known to scholars; many of its passages were quoted in the Medieval works including those of Saadya, Nathan of Rome, Rashi and many others. The Yalkut quotes it extensively. For a long time many confused this Pesikta with the Pesikta Rabbathi. Buber contends the Rabbathi was edited centuries after the Kahana edition. To be exact, he places Rabbathi about 847 C.E., whereas the latter was edited about the time of the editing of the Palestinian Talmud, between the years 425-500 C.E. While it is difficult to determine the

exact date of the writing of the Pesikta scholars are agreed it is very old, and stands out as a fundamental work in the whole Midrashic Literature. On the basis of this it follows that the editor of Pesikta Rabbathi borrowed from the older work the following chapters, namely, Nos. 5,6,7,8,18 and the greater part of No. 4.

The similarity in some cases and absolute identity in other cases of parallel passages in the Pesikta de Rab Kahana and other old Midrashic works such as Genesis, Leviticus and Lamentations Rabbah brings up the problem of priority and originality. Buber does not attempt to trace the sources of the Pesikta material. He points out parallel passages in other collections but is not always sure which is the original. Zunz and Theodor had their opinions in the matter, but at best we can recognize this a difficult and disturbing problem.

The Pesikta de Rab Kahana is made up of thirty three chapters, three of which are the second versions of Nos. 22, 28, and 30. Buber has placed them in the collection although in the case of the second version of No. 28, it was found only in the Luzzatto manuscript (Text, 185b, note 1). The second version of No. 30 was found only in the Oxford manuscript (Text, 194b, note 1). The second version of No. 22 is found in the Parma and Carmoly manuscripts but not the other two (Text, 148b, note 1). Indeed, it is from this division into chapters ($\chi\rho\omicron\omicron$ in the singular, and $\chi\rho\rho\omicron\omicron$ in the plural) that it derives its name. The appropriateness of the name lies in the fact that unlike the Sedarim cycle Midrashim such as Genesis Rabbah which has a connecting link throughout the work, in the Pesikta there is no link of connection between chapters. Each is built around a significant occasion in the Jewish calendar, e.g., Shabuoth (No. 12) or Rosh Hashonah (No. 23). Buber points out that we may also understand the title Pesikta to indicate "Haphtarahs". Buber points out that ⁱⁿ Talmud b. Sabbath 116b "Pesikta" is used as a synonym for "Haphtarahs" (Introd. III). Most of the sermons (Nos. 1-6, 8, 13-22 including a second version, 24-26, and 30 with its second version) in the Pesikta are based on Haphtarah sections taken from either the Pentateuch or Prophets. (For complete classification of the chapters, see Appendix).

The work is ascribed to Rab Aba bar Kahana whom Buber identifies as the first of several Rab Kahana's. He says in his introduction: "this first Rab Kahana was a disciple of Rab; while Hiya lived Kahana came to Palestine from Babylon to study with Rab Jochanan ... and there he arranged this Pesikta which is entirely a collection of Palestinian Haggadah. There is not to be found in it a single homily of the Babylonian sages" (IV). Buber goes on to say that the name of Kahana is associated with this Pesikta because in its original state it consisted of the twelve Haphtarahs beginning with No. 13, namely Nos. 13-22, 24, 25. No. 13 has as its first words, *נאם אבא בר קהנא*, "R. Aba b. Kahana opens with the verse", etc. The work comes, thus, to be ascribed to Rab Aba b. Kahana's pen. It was a common thing for the volume to be associated with the opening words or the first speaker, as, e.g., Genesis Rabbah is known as Midrash of Oshaiya and Song of Songs Rabbah is known as Midrash Hazisa, for in both cases these are the opening words. Hence the name, Pesikta de Rab Kahana.

In Buber's edition the order of the chapters follows that of the Oxford and Luzzatto manuscripts. However, in the Carmoly manuscript the opening chapter is Chapter 13 of the Buber edition.

The Pesikta maintains throughout its pages a high standard of homiletic treatment. The inherent interest of the material is heightened by the excellent form in which it is presented. Both the form and the material serve as the basis for this study. We turn now to a consideration of the form or state of the Pesikta sermon, and to a presentation of the outstanding statements shedding light on the rabbinic concepts.

Chapter One.

The State of the Sermon in the Pesikta.

The classic Midrashic literature constitutes a great portion of the homiletic literature of the Jew. Interpretation along homiletic lines is remarkably characteristic of Jewish study. Quite naturally does this seem to grow out of the predominating concept of an ever-developing Torah. In order to develop it, it follows, Torah is constantly being interpreted and reinterpreted with the passing of the generations. From the basic law Torah grew into the large body of oral tradition which in time assumed written form. In the main this tradition developed along two lines: the Halakic or legal, and the Haggadic or ethical, religious and homiletic. The Halakic includes the Mishnaic works, the Talmudim - sections of which are Haggadic - and the Halakic Midrashim. The Haggadic is to be found mainly in the Haggadic Midrashim such as Genesis and Lamentations Rabbah as well as the subject of our study, the Pesikta de Rab Kahana.

The distinction must be drawn at the outset between two types of Haggadic Midrashim, the exegetic and the homiletic. Such a work as Genesis Rabbah is exegetic. Its material is arranged as a running commentary upon the entire text of Genesis. The work is divided into one hundred parashas or paragraphs, each of which is again divided into many sections. The text of Genesis provides the basis for interpretation and discussion.

The homiletic Midrashim do not follow the text of a book as a running commentary. They "deal in separate homilies with certain passages, generally the beginnings of the lessons. These lessons are either the pericopes of the Pentateuch divided according to the three year cycle reading as customary in Palestine... or the Pentateuchal or prophetic sections as assigned in accordance with the Pesikta cycle to the various feast days and special Sabbaths.... These may be called respectively as sederim homilies and as pesikta homilies" (J.E. 8:552-3). The sederim homilies include such works as the Tanchuma Midrashim, Leviticus Rabbah,

Deuteronomy Rabbah, etc. The pesikta homilies include Pesikta de Rab Kahana and Pesikta Rabbathi.

Our problem narrows itself down to a characterization of the homilies developed in the Pesikta. In the modern homily or sermon we have a form in which there are the following elements: introduction or exordium, statement of the text and explanation, thesis or proposition and the divisions of the proposition, the recapitulation, appeal and conclusion. The Pesikta sermons do not present so studied a form as does the modern sermon. But many of the above mentioned elements, if not all of them, are used in the various sermons.

The sermons may be said to have introductions which give a setting for the text if we consider the opening proem as an introduction. Ordinarily, in connection with the basic text some other text is introduced, elaborated upon and finally the discussion is brought around to end with a statement as applied to the Piska text. Strictly speaking the proem is no introduction in our modern use of that term but is itself one of the several homilies that go to make up the Pesikta.

The texts are very much in evidence. Either the basic text, on which the entire Piska rests, or some extraneous text serves to inspire a homily. The text is explained by several devices of exegesis. There is literal exegesis, as for example, *ביום כלל משה*, *ביום שכלו המצות*, "on the day that Moses finished" etc., (which means, interpreting) "on the day when the evil spirits were destroyed out of the world" (Text, 6b). The meaning of the text is at times applied to some individual or incident, e.g., *ר' חנינא פטר קרא בעפרון*, "R. Hanina interprets the verse (Proverbs 28:22) to apply to Ephron" (95a). Another means of explanation commonly used is the analogy by such phrases as *משללך*, "it is comparable to a king", and *משללך* "it is applied to a king". Strictly speaking, the analogy serves usually as both explanation and derived homily. Still another form of explanation is the direct meaning of the text.

Corresponding to the thesis or proposition of the modern sermon there is

a type of proposition in the Pesikta. It is not stated in so many words but it is implied. The fact that many of the Pesikta are not unified as to thought content or ideas necessarily militates against a clearly defined statement of the proposition. In such Pesikta as those dedicated to Rosh Hashonah, Sabbath of Repentance and Yom Kippur there is unity in the contents, yet there is no clearly stated proposition which might stand out as thesis of the chapter. The reader, if he desires, can make a proposition out of the summary statement of the phases of the subject as they are discussed in the particular chapter. Possibly it was this absence of a clearly defined proposition which made for the lack of unity characteristic of most of the chapters.

In the Pesikta there are present the divisions of the thought as seen in the modern sermon. The Piska is made up of several divisions or individual homilies which serve to define, interpret and enlarge upon the subject at hand. The homilies are of two kinds: 1) those built up as interpretations of the basic text of the Piska; and 2) those based on the extraneous texts. The latter serve to enlarge upon the subject of the Piska text, and are linked with it through interpretation. This second group of homilies is known as the proems.

The basic text is usually submitted to direct interpretation; it may be used in connection with an analogy. In one instance we find the story contained in the scriptural text retold in such a way as to supply certain information which clears up the story of the text (113a-b). Again, there is often introduced into the text some incident, the import of which contributes to the discussion at hand. Such incidents are introduced by the formulae, *וְהָיָה* and *כִּי* (137a; 143a-b; 155a-b). Such incidents do not always add to the homiletic content; most of them are Halakic in character. Their usage is common in the Talmudim.

In most of the Pesikta the basic text and its direct interpretation occupy less space when compared with the amount of material based on the proem texts. Strangely enough, the proem material seems to offer greater opportunities for homilization. The editor uses the proem to better advantage as homily than he does the basic text.

The proem is built upon a text extraneous to the text of the individual Piska. It enters quite naturally into the Piska. The text is quoted, interpreted, explained, homilized and in the end linked with the basic text. The proem may be a simple statement in connection with its text or it may be made complex by the addition of quotations and analogies or parables. But however simple or complex, it is always linked up with the basic text.

Of all the formulas used for the introduction of the proemial text, the most common is: חנן ... , "Rabbi.....opens"(with the verse, etc.). Examples of this introduction may be found on almost every page of the Pesikta. Another introduction begins with: שרר... , "Rabbi....interprets" (163b). Other introductory formulae are: ד"ה = דא דא דא דא , "this is like that which is written"; דא דא , "it is written"; and ד"ה = דא דא דא דא , "this is what scripture says". Such proems are anonymously quoted. In many instances the proemial text immediately follows some portion of the basic text without any introductory phrase (10a).

Aside from homilies based on the proemial texts, the proems often draw on other sources for their added contents. Often Tannaitic statements are introduced into proems. Most of these statements base their comments of scriptural proof (54b; 63b; 28b). Mishnaic statements (which Buber identifies in his notes) find a place in the proems. They are introduced by the formula: דא דא or דא דא (40a; 37b). Folkloristic tales and history are used to advantage, as, for example, those of Alexander the Great (74a). In the complex proems a common form of organizing material is under the so-called "second interpretation", דא דא . There are two types of the "second interpretation". 1) It is applied to another individual of the same group, e.g., Job 5:5 is applied in the same interpretation to Nimrod, Pharaoh, Sihon and Og, etc. (70a-b). 2) It is applied to a genuine second interpretation, a different interpretation. Thus, דא דא , is interpreted as meaning the month which is filled with food and provisions; a second interpretation is that it's a month of vows, because Abraham fulfilled his vow

to God, God will be merciful to Israel (154a).

To sum up. The divisions in the thought in the Pesikta are embodied in the homilies based on the Piska texts and the proemial material in the proems.

There is no recapitulation in the Pesikta homilies. It is obvious that the individual Piska is a collection of homilies. To attempt a summary statement would entail too much repetition inasmuch as the style of the homily is unadorned with much amplification as is the modern sermon. Hence there is no need for boiling down the material and recapitulation.

There is no formal appeal; if it appears at all, it is contained in the thought itself. The fact that most of the homilies had been spoken years and even centuries before their editing no doubt accounts for the absence of the formal appeal. The same may be said about a formal conclusion; there is none in the Pesikta.

The sermon in the Pesikta does have a definite form. Its homilies are well put and worthy of imitation for their conciseness, clearness and poignancy. Although it is among the first of the homiletic Midrashim, the Pesikta shows a fine homiletic development. It is well that it continue to serve as a sourcebook for the preacher.

Chapter Two.
Rabbinic Concepts in the Pesikta.

The Pesikta may serve as one of the source books for rabbinic concepts. Along with the other Haggadic writings the Pesikta adds its contribution to what the rabbis were thinking and saying. They wrote no theological dissertations, although they were theologians; they formulated no philosophies of Judaism or Jewish History although they were keen students of Judaism. In short, it is from their collected utterances that we can make out some organization of ideas and concepts. In the Pesikta these statements group themselves under the following topics: God; Israel the Chosen One; Torah, Commandments and Ethical Precepts; the problem of Good and Evil, embracing Righteousness, Evil, Repentance, Prayer, Retribution and the Future World; and, Israel and the nations, Rome. To these topics may be added a summary topic of bits of varied information which the rabbis offer in the course of their homilies.

God.

The person of God offers no difficulties to the rabbis. He is one. Although he appeared in many forms to Israel, as a warrior at the Sea, as teacher in "Daniel", and as scribe at Sinai, yet Israel is to remember that God is one (109b). As a teacher God appears in different moods; when teaching Bible He is angry, He is complacent for Mishna, scintillating for Talmud and light-hearted for Agada. Nevertheless, God is one (110a). Indeed, even at Sinai where each individual thought God spoke to him personally, here also God is one. The analogy is drawn of the manna which tasted differently to the babies, the youths and the old men, yet it was the same manna. So it was the one God who spoke at Sinai (110a). God is everywhere although He is one. He is to be found in the humble thorn-bush or fig or carob trees; even in the backside of ^{the} Parochas His Presence is there (2b). He fills the world, yet His person is not exhausted. Even as the sea fills the cave on the sea shore with its waters and does not miss their bulk, so God fills the "tent of meeting" and the whole world (2b). It is indeed, re-

markable that God who is so great as to fill the world can squeeze His presence into this "tent of meeting" (20a).

God, unlike man, doesn't depend on food and drink for sustenance (57b). Indeed, were Israel to attempt to feed Him by sacrifices, no amount really could satisfy Him; hence, He requires only one animal in the morning and evening (20a). At that He delights only in the odor of the sacrifice (60a).

God's work is without parallel. The task of pairing off the mated couples of the world is an example of his perfect craftsmanship (11b-12a). Because of His great favors to man, man should look to God and draw close to Him. If man gives God an opening with the space of but a needle's eye, God will allow man to enter into His presence through an opening large enough for the "tent of meeting" (46b-47a). As a matter of fact, man needs God for his vine and olive but God doesn't need man (57b). God, in spite of man's forgetting God, looks out for man (26a). In the end, man and God should never forget each other (131b). From such a perfect union only happiness can result. Of all men, those closest to God are the Levite, the stranger, the orphan and the widow (100a). Beloved of God also is one who teaches little children (180a).

Not all men are righteous and God must enter into judgment with them. If He were to be absolutely strict in justice there would be no world for man could not stand up under such rigorous treatment (125a-b). God does become angry with men when they are suspicious of Him (116b), but He doesn't permanently forsake man (134a-b) nor does He punish by a complete and final punishment. As, for example, in the case of the tribes of Israel: first he exiled the ten tribes and later the remaining two so that they might comfort each other (126b). God's mercy is extended to the underdog, to the pursued. Hence, He sided with Joseph against his brothers, and with Israel against the nations (76a-b). God does judge man in His two attributes of justice and mercy. Ordinarily He sits in the seat of justice, but on Rosh Hashonah at the sound of

the Shofar He moves to the seat of mercy (151b). Fundamentally, God is merciful, seeking the repentance of the sinner and not his death.

Israel, the Chosen Nation.

God's favor rests upon Israel, His Chosen One. No other nation has received such favors from God's hands; the use of the strong arm, plagues, a split sea, manna, quail, the Torah; and to Israel alone did God appear arrayed in the clouds of glory (125a). Israel held such a place in God's eyes that He went into exile with His people, both into Egypt (87a) and Babylon (113b; 120b) where He comforted them. He reversed the natural way of the world when leading them from Egypt. He exchanged places with them and let them play master the while He acted as pupil. In this capacity He served Israel by carrying a lantern to light the way, washed and clothed Israel, carried him and watched while he slept (84a-b).

Israel has become unique in the eyes of the world. He is specially marked by circumcision, hair-cutting and the fringes on his talith (2b; 125a). In agriculture, his ways are different: in plowing, sowing, reaping, taking Omer, threshing, on the flailing floor and winepress Israel does things in a special manner (46a). His calendation is by the moon; other people follow the sun (42b). Other nations have no horn like the Shofar which Israel uses to call on God; their horns are used for such evil purposes as war (125a).

Israel's chief merit lay in its acceptance of the Torah. God peddled the Torah around to the nations but they wouldn't take it. Israel didn't hesitate at the offer (186a). One of the rabbi's says Israel was perfect when it received the Torah; all those who had been blind, limping and deaf were made whole before the Torah was given (106b-107a). Elsewhere we are told Israel had to recuperate from the ill effects of Egyptian slavery before they could receive the Torah, so they wait^d until the third month (101b-102a). Lest Israel be suspicious of God's power over the Torah and say that if it hadn't

been for Jethro, Israel would not have had the Torah, therefore we are told God and not Jethro gave the Torah (Ex. 21:1)(104a). We are also told Jethro was sent away by Moses because inasmuch as Jethro had not shared Israel's Egyptian suffering he could not appreciate the Torah (106a).

Israel's reward for accepting the Torah was doubled. R. Simon says it was foreseen that the other nations would not accept it but it was offered to them in order to double Israel's reward (43b).

Sinai marked the fusion of the earthly and spiritual forces. For after the Torah was given God came down to earth and Moses ascended to heaven (105a). The rabbis actually pictured this event as the marriage between God and Israel (173b). It is pointed out by R. Oshaiya that Israel had to wait three months before marriage to God because of the restriction forbidding marriage to a proselyte, who was captured and freed, until three months have passed. So Israel who were "gerim" in Egypt, who were captured and freed, had to wait three months (106a). Another rabbi is of the opinion that God and Israel became twins at Sinai; and just as one twin can feel the headache of the other, so God suffers with Israel (Ps.68:9)(47a).

Israel upholds its end of the contract by honoring God, even to the point of honoring Him with his voice in reciting the Shema, or by preserving his chastity(97a). The Jewish child honors God. At birth he is circumcized, and if he is the first born, he is redeemed; when he grows up he goes to the House of Study and later joins the congregation. Not so the non-Jewish child who wastes his time at the circus and the theatre (190a-b).

The Tabernacle, the Temple and the Synagogue all serve as a meeting place for converse between God and Israel (2a). The Tabernacle was no ordinary house, it took its pattern from heaven (4b) and with its establishment was founded the earth (5b-6a). As for the Synagogue, we are told that so long as Israel's sons enter the House of Assembly and the House of Study, so long will Israel continue

and God's glory stand by them (48b-49a). Israel's righteousness, also, will continue to serve as a redeeming factor (47b). Like an obedient, loving child Israel protests its affection for God, saying, "I am asleep in the Temple, but I am awake in the synagogues and schools; I sleep as regards sacrifices, but I am awake in the commandments and deeds of goodness; I may be unaware of the commandments but my heart is awake to do them; I am unaware of the end of days, but my heart beats for the redemption; I may be asleep as to the redemption, but surely God's heart is awake to redeem us" (46a-b).

It is because of such a faith in Him that God cherishes Israel. As a king cherishes the garment with which he began his rule, so does God cherish Israel (16b). Upon His servants He places the responsibility of looking out for Israel (16a). Even as the famed woman of valor (Prov. 31) seeks things for her household from her husband, so Moses and the prophets approach God in Israel's behalf, and God grants their wishes (101a).

Israel merited to be redeemed from Egypt for four reasons, because they did not change their names or their language, they were not slanderous or gossip and they remained sexually pure (83b). Such righteousness has not always marked Israel's conduct. Indeed, complain the rabbis, Israel often left the Torah and maintained a false distance from God; Israel blames God unwittingly even as a patient criticizes the doctor although he does not follow his advice (118a-b). Certainly Israel has sinned (26b), particularly in that it has denied to God the recognition due Him for His marvelous work for Israel (21b). It was Israel's loss that it gave allegiance to the golden calf. God actually changed things, for He said, "verily like men, ye shall die" (Ps. 82:7) (37a). Israel gained such a bad name that in comparison with the harlot Rehab (Joshua 2), the harlot is far superior (^{III}b). Essentially, Israel's trouble is that it is a nation of complainers. Adam complained after he had his helpmate; Jacob complained after Joseph rose to the rule of Egypt; Israel complained against the manna in the desert; and Zion,

too, complains although God is destined to destroy Rome (131a). R. Aha says that Israel needs poverty to be repentant (117a).

But Israel will not rest in its sinful condition, it will be saved by the ram, symbolice of Abraham's goodness (154b). God will never forsake Israel but will always become reconciled (129b-130a). Moreover, Israel's good deeds re-
d bound to its credit (133b-134a). The essential mercy in God's person will in the end provide Israel with an escape from its sins; for Israel, God changes from the seat of strict justice to the seat of mercy (36b). But whether good or bad, Israel is always God's people. The analogy is drawn of a farmer who rents some of his land on shares. When the tenant brings his master's share, if the wine is good, he speaks of the good wine from "my" vineyard; if it is not good, he speaks of the poor wine from "your" vineyard. So God called Israel "my" people when He brought them out of Egypt, but when they sinned with the calf, he spoke to Moses of "his" people. Moses, however, insists that Israel is always God's people, whether good or bad (128b). It is well that Israel look to God for He is its light. The analogy is given of a traveller on the road at dusk. One passer-by gives him a light but it is extinguished. The same thing happens with a second passerby. The traveller decides to wait for the morning. So with Israel now that it has left Palestine. The lights of Moses and Solomon are extinguished. Israel must wait for the light of the Lord (144a-b). And Israel can rest, assured of God's watchfulness and care.

Israel and the Torah.

The rabbis make no attempt to define the term, Torah. By the time the Pesikta was completed Torah had come to mean the oral and the written law, practice, custom, and tradition. The concept of Torah had taken its place among the primary considerations of Jewish life. In a word, Torah was God's word echoing down through the centuries, recurring in each generation, governing the lives of all Jews. Hence, its importance.

The Torah, it is noted, was given in the wilderness, and like the wilderness its rewards are endless (107a). There can be no such thing as neglect of the Torah, for each day a Bas Kol goes forth and cries, "woe unto those men who disregard Torah" (121a). God pardons idolatry, incest and murder but not neglect of or despising the Torah. (120b-121a). One should study Torah for its own sake, "l'shma", but even if you do not study "l'shma", from your study you will come to study it in this way (121a). The rabbis go so far as to say that you can forsake God but never the Torah; it follows that study will lead back to God (121a). The Torah, hoary with age, should always be as new in your eyes, even as the king's decree (102a).

There are many rewards that follow in the path of study. R. Tanchuma tells of a certain bachelor who paid the cost of hiring scribes and teachers for the young. God said that it was incumbent upon Him to repay such a man. He rewarded him with a son (75a-b). Study brings happiness, say the rabbis (179b). R. Samuel b. Nachman says it serves man as a suit of armor, for it protects you if you find your needs through its use. He goes on to say it is a two edged sword, the oral and the written law (102a-b). Learning lightens the heart and soul of man, it lights up his face (37b-38a). When asked the question, in what walk of life it is to be found, Torah answers, "the way of the righteous". (103a) Torah serves to comfort Israel in its troubles. Rome beckons to Israel to enter into Roman life, to assimilate and thereby to forget its troubles as a landless people. But the promises of the Torah are enough to comfort Israel and to keep it true to God (139b). The practical value of Torah is that among other things it teaches good farming (98b). The greatest value of Torah is that so long as it is studied and revered, Israel will be guarded from destruction. Commenting on the verse from Genesis 27:22, "the voice of Jacob", R. Aha b. Kahana says, "so long as the voice of Jacob chirps in the Houses of Study and Assembly the hands will not be "the hands of Esau" (121a). The rabbis felt that so long as Israel

keeps up its study of Torah, Rome will never wipe out Israel. Such, then, are the rewards for study.

For lack of study or improper study and teaching, there is punishment. A bit of realism is seen in the statement that a certain R. Jacob submitted to stripes for improper teaching, when R. Haggai pointed out his errors. Far more serious, however, is the evil that results from neglect of the law. As the rabbis put it, Israel is paying taxes to Rome without getting any bread in return because it was not satisfied with the bread of the Torah (178a). There is a tradition that Vespasian destroyed four hundred eighty schools that were located in Jerusalem (121b-122a). It was recognized, of course, that persecution prevents proper study. R. Isaac tells us that when the peruta was plentiful men wanted to hear such serious study as Mishna and Talmud, but now that it is not so good inasmuch as the government is responsible for suffering, men care to listen only to a Mikra and Agada (101b). On the whole, in Torah Israel has a helping hand and a guide. If Israel but guards it closely he will be safe, he will prosper.

The Commandments - Mitzvoth.

The practical application of Torah to Jewish life is to be found in the commandments, the Mitzvoth, which have much to do in the regulation of Jewish life. It is out of the body of Torah that these laws, practices and precepts grow.

We learn of the source whence many of the commandments came into being. Thus, for example, we learn that God proved His justice to Israel when they were in Egypt and without commandments by giving them the commands of the Paschal lamb and circumcision (63a-b). The customs and practices man observes are in reality but thanksgiving offers for God's goodness. Thus, man praises God because he has been given a son, and so on for the tzitzit (fringes), the mezuzah, the rail about the roof of the house, the sukkah, setting aside of

"Peah", the tithes and sacrifices. Were it not for God's goodness in giving us these things we should not have the opportunity of showing our appreciation (75b).

The practice of having three men before the ark in the recitation of the Shema is derived from the fact that Moses, Aaron and Hur went up to the top of the hill (Ex. 17:10)(22a). There is nothing difficult about fulfilling the recitation of the Shema, but as we are told in Deuteronomy, "when thou sittest in thy house, when thou walkest by the way" etc. (77a-b). The three priestly tithes were set aside by the three patriarchs; Abraham the Terumah (Gen. 14:22), Isaac the second (Gen 26:12), and Jacob the first (Gen 28:22)(98a).

Rabban Gamliel was asked by a non-Jew if there was not a great deal of magic in the ritual of the Red Heifer (Num 19:2). He put the fellow off with some sort of argument but when his disciples cornered him, and asked for a real explanation, he admitted that the dead do not make unclean, nor do the waters used make clean. But it is a commandment and is to be followed (40a-b).

Israel should observe the commandment to dwell in the sukkah because God's Glory surrounded Israel as a sukkah when Israel came forth from Egypt, because God had Israel dwell in them in the desert, and because it serves as a symbol for going into the Babylonian exile (188b). Many commands have been given in order to offset evil deeds. For haughty eyes, place the phylacteries between the eyes; for murder of the innocent, place the phylacteries on the hand; to offset the lying tongue there is the command to teach God's word to the children; for the gossip, write the ten commands on the heart; to stop their being liars Israel is made God's witnesses; the trouble-maker is told to pursue peace and seek it; a cure for lewdness should be circumcision which serves as a warning (173a).

Development in the body of laws and customs is to be seen in the two following instances. A story is told in illustration of the fact that a divorce may be had after the married couple have lived in wedlock ^{for ten years} without having a child. When this particular couple came to ben Yochai for a divorce, he

told them to celebrate it as they had their marriage. They do, the husband gets drunk and the wife takes him to her father's home inasmuch as he said that she might have anything in the house that she desired. Ben Yochai, on hearing, this, prayed and God sent a child to the wife (147a). We also find a criticism against the ill-repute with which intermarriage is held. The analogy is made of the king who drives his wife out of their home. She is unaccepted at the doors of her neighbors with whom she was not allowed to fraternize by order of the king. So argue the rabbis. God had commanded Israel to have nothing to do with its neighbors and now that it is exiled among them, they will have nothing to do with Israel (138b).

If Israel is wise it will follow the commandments it has been given, for it means prosperity. The necessary things of life will be theirs. We are told that the sacrificial offerings serve as intercessor for rain (191b). So also does circumcision and the Sabbath. "If there remained to Israel these two commands alone, it would be enough to make them merit the rain" (192a). For the same reason does Israel pour libations on Succoth, to insure the rain (193b). If one follows the law of tithing, his crops will be good. Indeed, we are told that failure to tithe will mean that in the end your land will fall into Rome's hands (100a). On the other hand failure to tithe will hold back the necessary rains (5b). If you perform the ceremony of waving the Omer you will be able to make null the destructive winds and the untimely dews (70b-71a). It is to our benefit to keep the commandment of the sukkah because in the future time when the sun is taken out of its sheath out of the second expanse, the wicked will burn but the righteous will be protected by the sukkah which God will make for them (186a-b). For all that we are required to do and to give to God it is but a small return for the multiplicity of favors which God bestows upon us. Says R. Janai: men go to a lot of trouble with a litre of meat before they are ready to cook it; on the other hand, while man sleeps, God blows with His wind, brings on the

clouds, brings down the rain, spreads dew and sends up the shoots and fattens the fruits, and for all this we give God but an Omer as our offering. It is small enough (69a).

There is enough evidence to show that Israel does not keep the ten commandments, much less all the other obligations which have put upon them. Jeremiah complains to God of Israel's negligence in keeping the Decalogue (112b). Although the sacrifices have been abandoned it does not mean that we are to stop studying them (60b). If we fail to obey the commands we are sure to come to grief. For thus says R. Banai in Huna's name: when you see a generation whose measures are false, be sure that the government will punish them and take away their property (24b-25a). Those who are dishonest in that they plate silver coins will find their money buying watered wine (122b). Bribery, although we are commanded not to indulge, was a part of Jewish life. The proverb, "the ass of gold has upset the silver menorah" is descriptive of the practice of giving gifts to judges. The best giver was always the winner (122b-123a). To fulfill the command of obtaining a lulab for Succoth, we are told to buy, not to steal our lulab. A story is told illustrative of the evil consequences that befall such a miscreant. The lulab instead of being our advocate before God, the Judge, will become our accuser (182a-b).

Hence, we may observe that commandments are an important factor in the life of the Jew. They provide him with the material for many of his customs and religious practices; they serve also as moral precepts and ethical doctrine. From the day of birth to the very door of death they are in evidence. It must have been with a great measure of relief that the rabbis said that the Jew is free of Mitzvoth in death (200b).

Ethical Precepts.

The Rabbis have many suggestions to offer for man's proper conduct in addition to the prescribed commands. Their words of wisdom are couched in a

variety of forms. They tell us that when we are trying to separate the good and the bad we can go about it in two ways. When you pick out the bad from the good you discard the bad; but when you pick out the good, you return again to make a second selection of those that are good (46a). Again, we learn that a wicked son or bad pupil causes the eyes of his aged father to grow dim; the example is taken from the case of Isaac and Esau. It may be implied that a good son serves as eyes for his old father (23a). There are three types of wicked men: one who strikes his friend; one who borrows and doesn't repay; and one who is contentious (190b). It is observed that man trains his cow to walk in the right furrow in plowing by using a goad, but he does not train himself, and therefore, God directs man (143a). Man should direct his life as the helmsman guides the ship (176a).

It is said that Egypt cried aloud when they saw how many good soldiers they lost in the Israelites. The analogy is drawn of a lazy fellow who sells his inheritance. When the buyer finds a treasure on the land, the seller goes through the streets, crying, "Woe is me" (84a). R. Ishmael tells a story to illustrate the fact "a reproof enters more into an understanding man than one hundred stripes in a fool" (Prov. 17:10). A servant brought back some rotten fish from the market for his master. The master threatened him with one of three punishments; to eat the fish, get beaten or pay a fine. In the end he got all three because after starting the first two he found each distasteful and went on to the next. So Pharaoh and the plagues, all of which he suffered (81b).

It is most noble to be a brother like Joseph, and not like his brethren (126a-b). There are two types of friendship. Some men form lasting friendships after two or three years of association, while others are friends for years from their very youth on, but they may break off their association at most any time, at the age of twenty, forty, sixty or even eighty (80a-b).

In considering those who pay attention to the heavenly commands, we

find there are four classifications. Some hearken and lose, as Adam who listened to Eve and was driven from Eden. Some hearken and gain, as Abraham who followed Sarah's order to drive out Hagar, and as a result Isaac was born. On the other hand, some do not hearken and gain, as Joseph who did not listen to the wiles of Potiphar's wife and rose to the head of Egypt. Some do not hearken and yet they lose, as Israel who refused to listen to Jeremiah and as a result were exiled (116b).

The rabbis tell us of the qualities that the leaders of men should have. They tell us that Isaiah was not afraid to speak out against the people because he was related to the king, Amaziah; it follows that "the rich answer haughtily" (Prov. 18:23)(117b). One must be humble to rule over men. It was said of Hezekiah that he was very stinting in the amount of food he ate (59b). Saul is said to have been very humble; he was careful in eating to observe the dietary laws in the profane foods that he ate; he was careful to guard the interests of his people by placing their good before his own (44a-b). No wonder he was held up as an ideal monarch. Finally we are told to be wary of the promises of men, however high their positions. A king may promise his people new bath-houses, wash-houses and aqueducts but he seldom fills his promise. God, however, is the one to be trusted; his words are true always (30a-b).

Problem of Good and Evil.

(1) Righteousness.

The righteous man is in a class by himself. There is none like him. Upon his shoulders rests the happiness of mankind. It is his righteousness which keeps equilibrium in the world. Just as the mountains hold down the abysmal depths and preserve the world from a violent upheaval, so righteousness keeps the abyss of evil from overthrowing the world order (73b). It was the righteous among mankind who brought back God's Presence, the Shekinah, to

earth whence it had been removed to the far flung spheres by the sinners (1b). The righteous men in any generation are easy to count. Simon b. Yochai says there are but thirty. In a fashion unbecoming a righteous man, he goes on to say if there was but one righteous man in the world, he would be that man (88a).

Abraham is exalted to a high position as a righteous man. His one act of offering, to sacrifice Isaac, proved his merit. God should remember this when He is about to render justice to Israel's sinning children; for Abraham's righteousness he should deal mercifully (154a-b). The righteous rise early to serve their fellowmen (21b). The righteous suffers when Israel suffers, sharing the burden (71b). The work of the righteous bears fruit, but not the work of the evil (73b). Moreover, the death of the righteous has atoning power, even as does the Day of Atonement (174b). It follows that God should be concerned with the glory of a righteous man. R. Huna in Idi's name says God is more concerned with the glory due a righteous man than with His own (15a). A good lot will befall the righteous men, each one will have an Eden for himself. Such are the rewards of righteousness.

(2) Evil.

Sin and evil are ugly things. They draw man down to the pits of darkness and despair. They destroy his personality and make him an unsocial being. The rabbis say that before Adam and those who came after him sinned they experienced no such thing as fear (44b).

R. Joshua b. Levi is of the opinion that evil is innate and cannot be changed. He says: if you crush an evil fellow in the vise of a carpenter, no good will come of it. You will not be able to reform him (15a-b). In illustration of the fact that both good and evil are innate, R. Pinchas in R. Samuel b. Nachman's name quotes a Haggadic tradition to the effect that Esau fell into the hands of Rachel's children who were righteous, but he remained evil; on the other hand Joseph a righteous man among the evil Egyptians could not be corrupted

(28a-b). God created the good and evil that one might atone for the other (191a). For the same reason Gan Eden and Gehinnom were created. The rabbis were not agreed as to the difference between these two. Jochanan says there is a wall, Hanina says a handbreadth and certain other rabbis say there is no difference between the two.

(3) Repentance.

One broad avenue of escape lies before the sinner; it is Repentance. A repentant heart is an acceptable heart, say the rabbis, and God opens wide His arms to receive such a man. We are told there are three things that annul a heavenly decree; Prayer, Repentance and Charity (191a). At one season of the year is God particularly merciful, from Rosh Hashonah to Yom Kippur. At this time Israel's sins of the past year are annulled and they are given a clean statement of account (182b-183a). Man needs but to approach God to show his willingness for repentance and he will be accepted (156b). We are told there are three classes of men: the righteous, sinners and those in-between. The last class has a chance to repent during the ten days, otherwise they will be classed with the sinners (157b-158a). Repentance is a powerful weapon. The arrow shot into the air travels a short distance, but repentance reaches to Heaven (163b). On Yom Kippur Israel trusts in the power of the High Priest, to atone for Israel (176a). In the prayer of the High Priest, he sought God's favor for Israel's crops, for low prices, for society, for ample commerce and for the avoidance of inner strife within their group (171a-b).

Jerusalem was singularly free from any sinner because the morning and evening offerings served as atonement (55b). Before man can seek forgiveness, he must humble himself (35a). Another remedy for getting sinfulness out of one's makeup is by a washing out process. This is far superior to suppressing sin! Certainly repentance serves to eliminate sin (61b). So valuable is repentance in the eyes of the rabbis that they felt that if all Israel were to truly

repent one day they should be redeemed forever (163b).

(4) Prayer.

It is by prayer on Rosh Hashonah and Yom Kippur that Israel can come into God's grace (150b). But Prayer serves other valuable purposes. Moses' prayer saved the first-born daughter of Pharaoh, Basya (65a). We conquer in life not by the sword and shield but by prayer (70a-b). Prayer brings one under the sheltering wing of God (124a). Although Israel has lost its king and prophet, the priest with his Urim and Tumim, there remains prayer and God will not despise this (181a). Israel is bidden to pray even if it means only silent prayer in one's heart. In times of stress, when public assembly was forbidden and private gatherings a dangerous thing, the Jew might pray alone, whether in the field or on his bed at night, but above all, he is to pray (158a).

(5) Retribution.

In the order of things, there must be retribution for both the righteous and the evil. The question of why the righteous suffer and the evil enjoy things is simply explained. R. Akiba says for the little evil the righteous have done God collects from them in this world in order to pay them a good reward in the time to come; to the wicked He increases peace and quiet in this world in an amount commensurate with the little good they have done in this world in order to exact great punishment later (73a;161b). The wicked are punished in Gehinnam with six months of heat and six months of cold (97b). Israel suffers in this world at Rome's hands in order to escape punishment in the next world (151b).

(6) Future World.

The rabbinic ideas about the Future World are given full expression. There are different speculations as to the time, occasion and character of the Messianic days. Abahu opines that many promises have been made about it, but

none have been fulfilled. Abin says there will be a great destruction and truth will go to the desert. R. Nehorai looks to a time when there will be no respect for parents. Jochanan says scholars will be few; he is also of the opinion that the Messiah will come when men are all good or all evil (51b).

It is agreed the Messiah will usher in the new era, We are told God will be clothed in righteousness when He brings the Messiah whose every act will be peace and good will. Happy the generation that will behold and hear him (149a-b). He will appear and be hidden for three months (49a). Elsewhere we are told the Messiah will be hidden for forty-five days during which his followers will show their faith in him by eating desert plants (49b). The Messiah will come to announce the redemption from exile (47b).

The Future World will bring a variety of blessings. The blind will open their eyes, the deaf will hear, the lame will skip, the dumb will speak, the dead will be raised -- even as all these things have happened in this world (55a;76a). In the new era we shall walk not by the light of the sun and moon but by the light of God (145a). In this world the priest cleanses; God will cleanse in the Future World (41a). The Righteous will enjoy an endless feast on the vast store of Leviathan's delicacies; its skin will provide them with a Sukkah (188a-b). Israel had to eat in haste in this world, but they will have ease in the next world (56b). The only sacrifices which will be required will be a thanksgiving offering (79a).

God is destined to renew six things in the Future World; heaven and earth, heart and soul, the names of the Messiah and of Jerusalem. Jerusalem will be a part of the Future World. The walls of the city will be twelve miles square, someone else says eighteen, and the walls will be filled with precious stones. Israel will be able to help itself (137a-b). The scene may be disturbed by the presence of Gehinnom but this is necessary in order to judge the despoilers of Jerusalem (136b). In the city the Messiah will dispense justice.

In this world the litigants are not always satisfied with the decision, but before the Messiah all the litigants will receive perfect satisfaction (137b). One of the finest features of the Future World will be the absence of death. This last barrier to human happiness will be removed (139b).

Israel and the Nations.

Israel's chief sorrow results from the favor it holds in God's eyes. Because it is the Chosen One, the Nations are anxious to discredit Israel in the eyes of God, and to remove them from His favor. Whenever God reproves Israel, the Nations gloat over the victory. Each time, however, that God observed what was happening, He changed His attitude and what was to have been reproof was turned to Israel's good (76b-77a). Israel's sin turns out to the joy of the Nations for when Israel sins, he is reinslaved (12b). The Nations hesitate and hang back from attacking Israel but the example of Amalek spurred them on (27a).

Israel's enemies all seek his destruction but the methods they employ are different. Esau sought to kill his brother and stop Israel's growth. Pharaoh sought to kill all the babies. Haman wanted to wipe out all Jews. Gog and Magog laughed at all of them and decided to attack God, the source of their strength, but God handled Gog (78b-79a). In the eyes of the world Israel is forsaken (132a). It is this which spurs on Israel's enemies. They malign Israel and weave lies about him to prejudice God. It is said the Ammonites and Moabites took the cherubim from the Holy of Holies and paraded around charging Israel with idolatry. But God saw this and vowed His vengeance. Without God Israel would be a lamb among wolves (138a).

It is not always Israel's fault when sin is ascribed to her sons. The rabbis take the story of the golden calf and give it a thorough whitewashing. They prove Israel's innocence. It was not Israel that made the calf but the proselytes and strangers who came up with them from Egypt (78a). Another

version has it that God has ordered the ox to be used in sacrifices in order that He may disprove to the Nations the notion that He is angry with the ox because the calf sinned. It was the Nations and not Israel who sinned and then pointed to the calf, saying, "Behold, your God, Israel". (77b). Poor Israel, were it not for the Nations, how happy he would be!

Rome.

It was to Israel's lasting sorrow that Rome sprang up as the ruler of the world in its time. The legion brought tears and suffering, the burden of exile and endless wandering. Israel's feeling towards Rome was one of great hate.

Rome, say the rabbis, is like a thorn-bush for if you free yourself from one thorn you are caught in another. So with Rome's taxes (11a-b). One statement has it that Israel pays taxes because it fears to revolt, it had lost faith in itself (157a). Rome is such an evil state that it allows its officers to plunder the people. The officers try to pass as charitable when they use their plunder for charity for the poor, but this is not charity (95b-96a). Rome strips the fields absolutely bare while Israel observes its law to leave a portion for the poor (151b). One of the rabbis interprets part of Numbers 19:5, "its skin, its flesh and its blood he shall burn" to mean the various officers of Rome (41a). There is little doubt that such a silent prayer was a common thing.

The rabbis saw only evil in the public circuses and theatres of the Romans. They warned the students not to attend (168b). Elsewhere we read that Israel protests to God that it does not go to the circus on its holidays as do the non-Jews, but that it goes to its synagogues and sits in silence (119b). Certainly the circuses were no good influence on Jewish life. The rabbis felt the venomous power of Rome in the presence of the informer. Such a person was considered the vilest of creatures (31b-32a). That Israel suffer-

ed at Rome's hands is hinted in a statement in which we learn that many Jews suffered for the "Kiddush Hashem", the Sanctification of God's name (87a).

Rome will fall some day. Israel should not attempt to overthrow her domination until Israel is strong enough (56b). But certainly Rome will be destroyed (57a). The sun rules but when it sets the moon holds sway! Rome's sun will set and then Israel will rule (54a-b). The plagues will befall Edom (Rome) just as they befell Egypt (67b-68a). God has already redeemed Israel from Egypt, Babylon, Media and Greece and He will redeem Israel from Rome. Following that redemption, Israel will never again be reenslaved (110b).

Rabbinic Observations.

In the course of their homilies the rabbis offer many stray facts and bits of information to the reader. Their observations are not meant as formal presentation of facts; their statements occur naturally by way of illustration of their homilies. Their allusions cover a variety of subjects. We shall set forth some of them.

They were concerned with the calendar. We know of the importance of the calendar in the determination of significant events in the religious life. R. Berachiah in Jochanan's name tells us God Himself set Israel the example for calendar determination. There He sat, clothed in a talith with fringes, on one side Moses, on the other Aaron. Michael and Gabriel acted as messengers telling of the new moon. He asked them how did you see the moon? Before sundown or after, to north or south, how high? To what did it incline, how broad was it? Then God told Moses and Aaron: in the manner you have seen, let my children intercalate the year, with elders, witnesses and with the fringed talith (55a). Elsewhere we are told God comes down to see the five elders who sit in council to prevent their making errors (151b-152a). Again, we are told that after the earthly Beth Din has determined the calendar, God acts in accordance. If there is intercalation, He instructs His angels to record the

fact (53b).

In Palestine only one day of "Yom Tov" was observed. The Congregation of Israel says, "why should I be appointed to keep their vineyards when I have not kept my own; to bake two Haloth and keep two days "Yom Tav" in Syria, whereas I did not keep the one in Palestine according to regulation?" (118a).

The rabbis considered Shabuoth as the fiftieth day of Pesach; Succoth could not have such a day to end the festival fifty days after the first day of Succoth because by this time the roads would not permit travel to Jerusalem. For this reason the concluding day was Shmini Atzereth (193a).

There are twelve signs in the Zodiac (126a); of these three are named, the Gemini (107a), Leo (116a) and Libra (154a). These are identified as corresponding respectively to the third, fifth and seventh months of the Hebrew calendar. It is to be noted that Nisan and not Tishri is considered the first month of the calendar year.

The heavens were explained as a series of expanses, seven in number. We are told God put the sun in the second expanse; otherwise it would have burned up mankind. It is interesting to note that the distance between the heavens and the second expanse is estimated at five hundred years (186a-b). No explanation of this measurement is given.

The beauty of the Palestinian weather is marred in winter by the excessive rain (50a). The housewives had great difficulty in drying their clothes (69a).

Along with their many preachments against incorrect coins, weights and measures, the rabbis tell us of ~~the~~ some of these units used (19b; 59b; 71a; 95a). We note especially in this connection that an agoranome was appointed to superintend the market place, and to see that weights and measures were kept correct (96a).

The fear that census-taking leads to disaster calls forth the statement that when there was a reason for Israel's taking a census, Israel lost nothing; but when it was done although unnecessary, they did lose a great number of their population. It was necessary in Moses' time but not David's (18b).

The rabbis have their ideas about physiology. We are told that the ear serves man even as a fumigator does clothes. Once something has entered his ear, it affects his whole life (117a). The heart is pictured as being the focus point for all sensual perception. In addition to being able to hear, see and understand, the heart can rejoice, suffer disappointment and be comforted (124a-b). There are six good signs for the man who is ill; breaking wind, perspiration, night omissions, sleep, dreams and open bowels.

The ten prevailing modes of warfare are described and compared to the ten plagues: 1) shut off the water supply (blood); 2) noise of attackers (frogs); 3) arrows (lice); 4) legions (wild beasts); 5) 'androlepsia', the seizure of men and arbitrary punishment (plague); 6) use of burning naphtha (boils); 7) catapults, battering rams (hail); 8) attackers (locusts); 9) prison (darkness); and 10) killing officers (death of the first-horn) (66b-67a).

Bar Kappara tells us of the mourning customs of the time. Sackcloth was put on the gate, lights in the house were extinguished, no shoes were worn and the mourner sat in silence, the bed was turned over, the clothes rent and great lamenting and mourning took place (119b-120).

The reputed wisdom of Solomon offers an excellent opportunity for comment on the subject. We are told of the popular proverb: "if you have wisdom, what are you lacking? But if you lack wisdom, what can you acquire?" (33b). The wisdom of the East consisted of their knowledge of astrology and augury. R. Simon b. Gamaliel praises the men of the East for three practices: they kiss the hand and not the mouth, they cut bread with a knife instead of tearing it, and they do not take counsel in a public place (33b). There is a story to the effect that Solomon hired artisans from Egypt. Pharaoh sent such men who according to the astrologers were destined to die that year; by this scheme he thought to collect for them. Solomon through the Holy Spirit saw they were to die so he returned them to Egypt with shrouds, saying, "you had no shrouds to bury these men; here are the men and the shrouds" (34a).

The rabbis were an observing group of men. They were in close touch with what was happening in their day. Students, teachers, scholars and preachers, they were all of these. From their lives and from their words we can derive much inspiration and practical suggestion for a happy life.

32.

Appendix.

Summary Outline of the Pesikta Showing:

Page No.	Chap. No.	Text	Occasion	Used as T - Torah Portion H - Haphtarah "
1a	1.	Num 7:1	Chanukah	H.
10a	2.	Ex 30:12	First of 4 Sabbaths - Shekalim	H.
21a	3.	Deut 27:15	Second Zachor	H.
29b	4.	Num 19:2	Third Parah	H.
41b	5.	Ex 12:2	Fourth Hahodesh	H.
57a	6.	Num 28:2	Rosh Hodesh	(?)
62a	7.	Ex 12:29	Pesach	T.
68b	8.	Lev 23:10	16th of Nisan (Sefirah)	H.
73a	9.	Lev 22:27	Pesach	T.
79b	10.	Ex 13:17	7th day of Pesach	T.
95a	11.	Deut 14:22	When 2nd Day Shabuoth on Sabbath	T.
100b	12.	Ex 19:1	Shabuoth	T.
110b	13.	Jer 1:1	First of 3 Haph. preceding 9th Ab.	H.
116b	14.	Jer 2:4	Second	H.
119a	15.	Is 1:21	Third	H.
123b	16.	Is 40:1	First of 7 Comforting Haphtarahs	H.
129b	17.	Is 49:14	Second	H.
134a	18.	Is 54:11	Third	H.
137b	19.	Is 51:12	Fourth	H.
140a	20.	Is 54:1	Fifth	H.
143b	21.	Is 60:1	Sixth	H.
146a	22.	Is 61:10	Seventh	H.
148b	Second version of Chapter 22.			
149b	23.	Lev 23:24	Rosh Hashonah	T.
156a	24.	Is 55:6	Fast Gedaliah	H.
157a	25.	Hos 14:2	Sabbath of Repentance	H.
166a	26.	Selichos, of which opening text is Job 17:9: no special day.		
167b	27.	Lev 16:1	Yom Kippur	T.
178a	28.	Lev 23:40	Succoth	T.
185a	29.	Second version of Chapter 28.		
189b	30.	Num 29:35	Shmini Atzereth	H.
194b	Unnumbered second version of Chapter 30.			
196a	32.	Deut 33:1	Simchas Torah	T.