

U

THE CONCEPT OF DERECH ERETZ  
in  
AL NAKAWA'S MENORAT HA-MAOR

by  
Albert A. Gordon

\*\*\*

Submitted in partial fulfillment of the  
requirements for the title of Rabbi and the  
degree of Master of Hebrew Letters.

Under the direction of Dr. Samuel S. Cohon.

\*\*\*

February 1, 1941

Dedication

To

My Parents

### Preface

I should like to take this opportunity to express my gratitude to my dear friend and teacher, Dr. Samuel S. Cohon, for his invaluable assistance in the preparation of this work. He has been ever ready with helpful suggestions and counsel.

I am also indebted to Dr. Jacob Z. Lauterbach for his kind assistance.

## TABLE OF CONTENTS

Chapter		Page
I	Origin of the Term Derech Eretz	1
II	Content and Scope of Derech Eretz	7
III	Torah and Derech Eretz	12
IV	Analysis of Material on Derech Eretz in Al-Nakawa's Menorat Ha-Maor	18
V	Analysis of Sources	97

\* \* \*

Notes to Chapter I	1
Notes to Chapter II	11
Notes to Chapter III	iv
Notes to Chapter IV	vi
Notes to Chapter V	xlix
Bibliography	li

\* \* \*



## Chapter I

### Origin of the Term Derech Eretz

#### In the Bible

The expression Derech Eretz is not common in Biblical literature. It does not occur as Derech Eretz but as Derech Kol Ho-oretz. In Gen. 19.31 the daughters of Lot are concerned lest they remain unmarried and the first-born says to the younger: "Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth." דרך כל הארץ Thus here the term definitely means marriage or intercourse. It is used in a specialized sense, and as yet it does not have the general meaning which it came to have in Talmudic times. In Josh. 23.14 and I Ki. 2.2 it has a different meaning, but again it is specialized and not general. In his message to the Israelites, Josh. 23.14, Joshua tells them: "And behold, this day I am going the way of all the earth." דרך כל הארץ It is clear that here the expression means death. Similarly in I Ki. 2.2 it means death. For before his death David tells Solomon that he is about to "go the way of all the earth." דרך כל הארץ Thus we see that in the few verses where this expression occurs in the Bible it has the specialized meaning of marriage and death. It is not until the Talmudic period that the term takes on a wider significance. Although it must be pointed out that in Gen. 6.12 a variation of the term is used in a more general

manner. "...for all flesh had corrupted their way upon the earth."

וְכָל בָּשָׂר הִשְׁחָדָה דֶּרֶךְ אֶרֶץ

# In Talmudic Literature

In the Talmud the term came to have the general meaning of proper conduct and life in the world in contradistinction to the concept of mitzvot.<sup>1</sup> But even in the Talmud there are passages where the term is still employed in a specialized manner. Its Biblical meaning of marriage or intercourse is still retained in the Talmud. For example in Erub 100b R. Johanan says that even if the Torah had not been given we would have learned modesty from the cat, honesty from the ant, morality from the dove and the proper method of intercourse from the chicken which first woos his mate and then has intercourse. The phrase which Johanan uses for the "proper method of intercourse" is Derech Eretz. It is significant to note that Johanan, an Amora of the first generation, does not include modesty<sup>2</sup> under the title of Derech Eretz. In our chapter dealing with Al Nakawa's material we shall see that <sup>3</sup>was an important aspect of Derech Eretz. Johanan seems to use the expression in a specialized sense. Abbaye, a third generation Amora, uses the expression in exactly the same way.<sup>2</sup> He gives a formula for an aphrodisiac to be drunk by those who are not proficient in intercourse,

וְהָיָה כִּי יִשְׁתַּיֵּי בְּיָדוֹ אֶת הַיַּיִן

Similarly, in another statement we are also told that Derech Eretz is one of the eight things which are injurious if engaged in excessively. It is clear that the term here also means intercourse.<sup>3</sup>

In addition, the term Derech Eretz is used in Talmudic literature to mean worldly occupation in contrast to the study of Torah. For example in Aboth 2.2 we find the following statement by Rabban Gamliel: "Study of the Torah along with Derech Eretz is seemly, for labor in the two of them makes sin forgotten." Hereford points out that Derech Eretz here can only be translated "a worldly occupation."<sup>4</sup>

In Aboth 3.17 there is a similar statement by R. Eleazar b. Azariah. "If there is no Torah there is no Derech Eretz, and if there is no Derech Eretz there is no Torah." Here too the translation is "practical life."<sup>5</sup> The term is used also in Aboth 3.5 where again it means preoccupation with the cares of the world. In Mish. Kid. 1.10 the expression occurs again with the same meaning. "He who occupies himself with the study of the written and the oral law and with Derech Eretz will not easily be led to sin." Here too it is evident that the term means preoccupation with one's physical necessities.<sup>6</sup>

In another passage we find that R. Josiah is rebuked by his disciple, R. Mattathia b. Heresh for forsaking the study of the Torah to engage in Derech Eretz.<sup>7</sup> Here too it is clear that the term means worldly pursuits as opposed to Torah.

However, the term came to have even a broader significance. It came to mean proper conduct, i.e., the polite and proper way of acting. The term Derech Eretz covers a wide range of activities in all phases of life. There are several

references to the eating of meat which are included within the scope of Derech Eretz. For example in Yoma 75b it is Derech Eretz to eat meat only at night. In Hull. 84a we are informed that it is Derech Eretz for a father not to habituate his son to the eating of meat and the drinking of wine. In Betzah 25a it is Derech Eretz for a man to eat meat only after it has been flayed and cut. Again in Hull. 84a it is Derech Eretz to abstain from eating meat that has not been adequately prepared. Again in Hull. 84a it is Derech Eretz for a man to eat meat only for the sake of appeasing his hunger. The term is also employed to refer to proper conduct toward other people. For example, in B. Mes. 87a we find that it is Derech Eretz for a guest to inquire after the health of his hostess. In Yoma 4b it is Derech Eretz for a man to address his neighbor before conversing with him. In Ber. 61a it is Derech Eretz for a greater person to be preoccupied with the marriage of a lesser. According to Sabb. 114b it is Derech Eretz not to use the vessel in which one has cooked food for his teacher to mix wine for him. In Sotah 44a it is Derech Eretz for a man to first establish himself economically before he takes a wife. Thus we see that in the Talmud the term includes all types of proper conduct and polite usage. Very broad and general in scope it covers a score of varied activities.

There is an Aramaic expression used in the Talmud which seems to be related to Derech Eretz — כּוּנְסָא דְּפִי. For

example it <sup>occurs</sup> seems in Pes. 113a where Rav says to his son Evo that he has given up hope that he will be a scholar and he therefore will teach him practical matters, <sup>אין ספק</sup>. He then proceeds to counsel him in matters of business. Thus <sup>אין ספק</sup> like Derech Eretz has as one of its meanings a "worldly occupation" as opposed to the study of the Torah. It occurs again in Sabb. 82a. But here it refers to proper conduct in the lavatory.<sup>8.</sup>

The Talmud also uses the expression <sup>אין ספק</sup> which is the Aramaic translation of the words <sup>אין ספק</sup>.

<sup>אין ספק</sup> does not seem to have the same meaning as Derech Eretz. It is used in the sense of accepted usage and custom while Derech Eretz seems to have a stricter and more binding signification, i.e., the proper method of acting. An illustration of this difference is to be found in Betzah 25a. Rame b. Abba and R. Huna disagree as to the necessary preparations before one can eat meat. Rame maintains that flaying and cutting is necessary from the standpoint of Derech Eretz. But R. Huna is of the opinion that after an animal has been ritually slaughtered it may be eaten without any further preparations. The Talmud, however, points out that there is no great difference between the two opinions since Rame uses the term Derech Eretz in the sense of <sup>אין ספק</sup>, i.e., flaying and cutting of the animal is only a custom, and not the proper manner of eating, <sup>אין ספק</sup>.<sup>9.</sup> The expression <sup>אין ספק</sup> occurs in Hull. 83a where we find that it is

the custom for more activity to take place in the house of the groom than in the house of the bride. In Yoma 12a and Meg. 26a it is the custom, *לשאתו*, to leave in an inn an empty pitcher of wine and the hide of a slaughtered animal. In Sabb. 155b the term occurs again. It is the custom to throw a dog a bone.



## Chapter II

### Content and Scope of Derech Eretz

In the tradition of Judaism Derech Eretz has been accorded a most important position. It was regarded as the great foundation which supports the structure of humanity.<sup>1.</sup> Learning which was so important in Jewish Tradition could not exist without Derech Eretz.<sup>2.</sup> Derech Eretz was in the same category as the study of the written law and the study of the oral law.<sup>3.</sup> All three restrained one from sinning.<sup>4.</sup> Similarly there is a statement by Rabban Gamliel that study of the Torah and Derech Eretz causes sin to be forgotten.<sup>5.</sup>

Derech Eretz includes all that pertains to the conduct and life of man in the world. It is the proper and the customary manner of behaving, in all spheres and aspects of life. The term covers a wide range of activities from the proper manner of tending a vineyard<sup>6.</sup> (and the raising of a family).

Derech Eretz can be divided into five categories: (1) customs associated with birth, marriage, and death; (2) proper manner of performing physical functions; (3) regulations governing various classes of men; (4) customs associated with festive occasions in the life of a people; (5) man's control over his inclinations.

(1) Customs Associated With Birth, Marriage, and Death.

These customs are for the most part similar among all peoples, although they vary in detail. These three occasions, birth, marriage, and death were the most important in the life of the individual and it was natural that folk-customs and certain usages should grow up around them. These customs arose from a desire to placate the deity so that good fortune should be the destiny of the individual. At birth the hearts of the parents are full of mingled feelings-joy and concern. Their friends and relatives come to participate in their happiness by means of feasting and drinking. They likewise supplicate the deity with certain rites which they believe will bring good fortune to the new babe. Each people has its own rites and thus there is a variation. But the basic motivation is the same among all peoples. Likewise at the time of marriage the same considerations have produced a body of folk-lore. At death it is the concern over the destiny of the deceased and the desire to comfort the bereaved which has given use to certain customs. Thus all of these customs come under the category of Derech Eretz. Each group deems particular rites suitable and proper in order to achieve the desired effect.<sup>7.</sup>

## (2) Physical Functions.

In this second category are subsumed the proper performance of man's physical functions such as walking, sitting,



standing, lying, eating, drinking, intercourse, defecating, urinating, washing, putting on clothing. The proper performance of these functions distinguishes man from the beast. There must be dignity and etiquette even in the performance of one's most lowly function.<sup>8.</sup>

(3) Rules Governing Conduct of Man to Man.

There are certain rules of conduct which govern one's relationships to his fellow man. Man owes certain obligations and responsibilities to his fellow. These regulations deal with the relationships of the great and the mediocre, old and young, men and women, youth and maiden, scholars and laborers, free men and serfs. There are certain regulations peculiar to each group. The scholar has certain responsibilities while the laborer has others, and so on.<sup>9.</sup>

(4) Customs Associated with Festive Occasions.

In the first category there were the customs associated with certain mileposts in the life of the individual. But in this category is to be found customs associated with the life of the group. These festive occasions are based upon the economy of the group. For example, the Spring Festival, Harvest, Vintage and Fast Days. These rites vary with each different group. The Hebrew prophets reviled those who deviated from the accepted norms associated with these occasions.<sup>10.</sup>

(5) Man's Control Over His Inclinations.

Included in this category is man's control over his spirit and soul. It is necessary that man subdues his passions and behave moderately. To be merciful and not tyrannical, modest and not arrogant, diligent and not indolent, to love and not to hate - all this is part of Derech Eretz. The Rabbinic authorities referred to these qualities as <sup>11.</sup> for to attain them it was necessary that a man measure, and control his spirit.

We have seen that there is no absolute standard for Derech Eretz. It varies with time and locale. Each age and each locality has its own conceptions of what constitutes <sup>12.</sup> Derech Eretz.

The reward for the fulfillment of Derech Eretz is very great. One receives its rewards both in this world and the <sup>13.</sup> supply is stored up also in the next world. There are two rewards which one who observes Derech Eretz will receive. He will behold the salvation and the comfort of God. The latter is based on Ps. 50.23 - "And to him that ordereth his way aright, will I show the salvation of God." <sup>14.</sup> The other reward is a long life. We find that R. Zakkai's disciples asked him why he merited length of days. He answered because he never urinated in the four cubits reserved for prayer, he never called his friend a nickname, - in short, he was careful to engage in Derech Eretz. In response to the same question R. Eleazar b. Shamua gives a similar answer. He never took a short-cut coming from the synagogue, he never

forced his way through his students seated in the Beth Ha-Midrash, and he never lifted his hands without rendering a blessing. Thus he too fulfilled the requirements of Derech Eretz and for this reason he merited longevity. Similarly, R. P'ridah merited the same because he was always the first to enter the synagogue, and he never blessed in the presence of a priest. Similar answers are given by R. Nehemiah b. Hakoneh, R. Nehuniah the great, R. Joshua b. Korcah, and R. Zera. They all merited length of days because they were careful to observe Derech Eretz as well as the mitzvoth. <sup>15.</sup>

See R. Acha  
to Meg. 10

### Chapter III

#### Torah and Derech Eretz

According to the statement of Samuel b. Nahmani Derech Eretz preceded the Torah by twenty six generations. Samuel bases this on Gen. 3.24 - "....to guard the way of the tree of life." "Way" refers to Derech Eretz and "tree of life" which follows refers to the Torah. Thus all the laws and statutes by which men lived before the revelation on Sinai were called Derech Eretz - "the way of the land." These laws and regulations were not the unique possession of one particular people. They belonged to all mankind and thus they were correctly termed - "the way of the land." All men regardless of nationality were obliged to observe them.

The Bible contains several verses which indicate that Derech Eretz was incumbent upon all humanity before the giving of the Torah: Gen. 6.12: "....for all flesh had corrupted their way upon the earth" - and for this reason God saw fit to punish humanity. From this we see that Derech Eretz was the responsibility of "all flesh" and not any particular people. Furthermore, in Gen. 20.9 Abimelech reproves Abraham for his lack of Derech Eretz - "things that are not done, you have done to me." Again when Laban tells Jacob that he must marry Leah before Rachel he speaks to him thus: "It is not done in our place, to give the younger before the first-born." - Gen. 29.26. Laban seems to mean that to do such a

thing was a violation of Derech Eretz. Similarly Moses tells Pharoah, Ex. 8.22, that the Israelites cannot offer sacrifices in Egypt for "it is not meet to do so, for we shall sacrifice the abominations of the Egyptians." From these verses we have definite proof that Derech Eretz existed among all peoples before the giving of the Torah.<sup>2.</sup>

The six commandments which the rabbis attributed to Adam and the seven Noachidian laws were included under the category of Derech Eretz. These laws were not given expressly to Israel but to all mankind and thus they come under Derech Eretz.<sup>3.</sup> The Talmud maintains that a Noachide who failed to take advantage of the opportunity to study Derech Eretz and because of this commits a violation is liable with death.<sup>4.</sup> Thus we see that the requirements of Derech Eretz were obligatory upon all people. Even idolaters were expected to observe Derech Eretz.<sup>5.</sup> We find, for example, that the priests of the Philistines observed Derech Eretz when they told their people: "If ye send away the ark of the God of Israel send it not empty, but in any wise return Him a guilt offering...." - I Sam. 6.<sup>6.</sup> Similarly we find that R. Akiba admired the Medes because they were meticulous about certain practices of Derech Eretz, and Rabban Gamliel admired the Persians for the same thing.<sup>7.</sup>

We have seen that the patriarchs were commanded concerning Derech Eretz. But in addition to this they received several commandments of a religious nature, mitzvoth, which can-

not be included in the category of Derech Eretz. Such religious rites as circumcision and the prohibition against eating the vein of the sinew cannot come within the scope of Derech Eretz. Thus even before the giving of the Torah there was a dichotomy between Derech Eretz and Mitzvot. The mitzvot which were commanded the patriarchs were termed

8.  
נדרים / נדר or פניני מצוות. These are considered more binding and stringent than the requirements of Derech Eretz.<sup>9.</sup>

But with the revelation on Sinai there arose a deep and profound difference between Israel and the other nations of the world. Although Israel is united with the rest of humanity in its obligation to observe Derech Eretz, the Torah represents the factor which separates Israel. The Torah, unlike Derech Eretz, is the unique possession of Israel. Just as the existence of mankind, (Israel included), is based on Derech Eretz, so Israel's separate existence is based on the Torah. The Jew goes along with the rest of mankind in the matter of Derech Eretz, but he diverges when it comes to religion.<sup>10.</sup>

However, even the Torah contains many items that are in the category of Derech Eretz. In some cases the Torah merely repeats what has already been accepted as already known. R. Johanan makes the interesting statement that even if the Torah had not been given, we would have learned modesty from the cat, honesty from the ant, morality from the dove, and the proper manner of intercourse from the chicken.<sup>11.</sup> Thus



regarding these matters the Torah was not indispensable. It merely substantiated what was already known. For example, in Deut. 23.<sup>14f</sup>, there are several regulations as to the proper manner of defecating. According to Johanan's statement we could have learned this from the cat, even if the Torah had not been given. But the Torah goes farther than this. In connection with the three important occasions mentioned in Chap. II, birth, marriage, and death it adds certain rites - mitzvot - which are not in the category of Derech Eretz. Moreover the Torah forbids certain customs of Derech Eretz<sup>12.</sup> such as baldness and self-mutilation as signs of mourning. But in addition to all this the Torah is the source for new ideas about Derech Eretz. In fact the finest type of Derech Eretz<sup>13.</sup> is to be found in the pages of the Torah. There are many examples in the Talmud of how the Torah teaches Derech Eretz. Some of these I shall quote here:

From the fact that God brought Eve to Adam, Gen. 2.22, the Talmud derives that the Torah teaches Derech Eretz in that a greater person should concern himself with the marriage of a lesser.<sup>14.</sup> The Torah teaches Derech Eretz for a man should not eat meat before it is flayed and cut.<sup>15.</sup> The Torah teaches Derech Eretz for a man should not converse with another until he has first addressed him.<sup>16.</sup> The Torah teaches Derech Eretz for a man should eat meat only at night.<sup>17.</sup> The Torah teaches Derech Eretz for a man should inquire concerning the welfare of his hostess.<sup>18.</sup> The Torah teaches

Derech Eretz for a man should build a house and plant a vineyard before he marries.<sup>19.</sup> The Torah teaches Derech Eretz for a man should not develop in his son the habit of drinking wine and eating meat.<sup>20.</sup> From these examples it is evident that the Torah contains much that pertains to Derech Eretz. In fact there is a statement to the effect that God gave the Torah to Israel so he could learn Derech Eretz from it. For if he does this, then his sins will not become numerous.<sup>21.</sup> This statement, although it does seem somewhat hyperbolic, makes the objective of the Torah the knowledge of Derech Eretz. The Torah cannot be fulfilled without the observance of Derech Eretz.<sup>22.</sup> Perhaps this is what Bar Kappara meant when he said that the entire Torah was dependent on the small section of Derech Eretz.<sup>23.</sup> Torah without Derech Eretz is of no value.<sup>24.</sup> Derech Eretz is the necessary complement of Torah.

*1923 258 62  
can't read*

Although we have seen that Mitzvot are more obligatory and binding than Derech Eretz, yet Derech Eretz too has Divine sanction. Derech Eretz is one of the things which causes man to acquire God.<sup>25.</sup> For if one finds favor with men, he will also find favor in the sight of God. But if one is despised by men God will also despise and reject him.<sup>26.</sup> God himself observes the requirements of Derech Eretz and He thus instructs man to do the same. For example we find in Gen. 3.9 that before God speaks to Adam he first addresses him.<sup>27.</sup> Moreover, Derech Eretz is one



of the things which God demands of Israel. Seder Eliahu Rabba p. 143 contains this significant statement: "God spoke thus to Israel: 'My sons have I denied you anything? What do I seek of you? But that you love, honor, and fear one another. And that there shall not be found among you transgression, theft, or any unseemly thing.'"

Thus there are two fields of labor for man - Torah, and Derech Eretz. Both must be cultivated so that one will be beloved by man and by God. Both are extremely important, both are necessary for a man to lead a proper and religious life.  
28.

## Chapter IV

### Analysis of Material on Derech Eretz in Al Nakawa's

#### Menorat Ha-Maor

#### Introduction

Al Nakawa's chapter on Derech Eretz is divided into several sections. First there is a general introduction to the entire problem which is entitled, דרכי ערצ. The first section which our author calls the first gate, deals with Derech Eretz for scholars. The second gate is devoted to a discussion of Derech Eretz for old people, the third to that for the average man, the fourth to that for women. This group of gates is followed by a section on Derech Eretz in general and in particular for all men, דרכי ערצ. At the conclusion of this chapter Al Nakawa appends three supplements, the first of which he calls An Extract from Hupat Eliyahu Rabba. This is divided into 15 chapters, also called gates. The second is a collection of Talmudic statements beginning with the word Le-Olam. Al Nakawa calls this supplement Or Olam. It is divided into twenty chapters. The third supplement contains a collection of statements beginning with the word "great". Like the preceding it also contains twenty chapters and is called Or Godol.<sup>1.</sup> The final section of the third supplement is devoted to a glorification of peace. It con-

tains Talmudic passages dealing with peace that begin with the word "great". All of these supplements, as Al Nakawa himself points out, contain much material on Derech Eretz.

In my discussion I intend to present the material as Al Nakawa has organized it, i.e., a section on Derech Eretz for scholars, a second ~~for~~ that ~~for~~ old people, a third section on that for the average man, and finally a section on Derech Eretz for woman. The material in the supplements I shall include in the above sections.

#### Derech Eretz for Scholars

To be diligent in study was required of the scholar above all. Frequent attendance at the Synagogue and the Beth Ha-Midrash was expected of him.<sup>2.</sup> The Torah was to be studied only for its own sake. We are told that God weeps for the scholar that does not study Torah during the last watch, i.e., early in the morning.<sup>3.</sup> A scholar should always ask pertinent questions and answer questions according to the law.<sup>4.</sup> His answers should not be given hastily. If he is able he should answer every question that is put to him. The scholar is enjoined not to become angry if his students fail to understand the first time. He should repeat several times if necessary.<sup>5.</sup> He should answer the first question first and the second second, etc. He should never hesitate to admit that he

doesn't know a particular matter, lest he give an erroneous opinion.<sup>6.</sup> If he happens to make a mistake, he should re-

peat the particular matter correctly and should not be ashamed to admit that he erred.<sup>7.</sup> He should be ever ready to

impart his knowledge to others.<sup>8.</sup> But never should he

pride himself in his learning.<sup>9.</sup> He who attributes greatness to himself decreases the length of his days.<sup>10.</sup> Thus

modesty was an important characteristic of the scholar.

Before a scholar can read from the Torah when it is presented to him, he must first seek permission from his disciples and certainly from God.<sup>11.</sup> If a man refuses to read from

the Torah when it is presented to him, his days are shortened.<sup>12.</sup>

A scholar should share in the distress of the congregation and be prepared to serve it in time of need.<sup>13.</sup> In

times of drought a scholar should go hungry even if he is rich and has much food in order to share in the distress of the congregation. Those who do this will be delivered from an unnatural death. The latter also applies to all men,

even though they are not scholars.<sup>14.</sup> Even an Am Ha-Aretz is not permitted to separate himself from the congregation in time of need.<sup>15.</sup> At all times a scholar is enjoined to

seek peace for his people.<sup>16.</sup>

The personal life of the scholar is to be characterized by otherworldliness. The major portion of his life was to be devoted to study and the fear of sin. In order

to devote as much time as possible to the study of the Torah, he should not be too preoccupied with business.<sup>17.</sup>

But, on the other hand there is a statement that God weeps for the scholar that has no bread.<sup>18.</sup>

Thus it was expected of the scholar that he earn a living for himself and his household. It was deemed unbecoming for a scholar to be dependent on the public charity box.<sup>19.</sup> A set of rules is prescribed for the scholar<sup>in</sup> conducting his business. He should be a man of his word, and all his promises should be meticulously kept. If a man owes him money he should not press him for it. But if he owes another, he should be very careful to repay the full amount, or even more, on time. But when others are indebted to him, he should not be so strict, for, otherwise, he would be following the principle of Sodom which maintains that what is mine is mine and what is thine is thine.<sup>20.</sup>

A scholar must render honor to his master and must serve him as a slave serves his master. There is one exception to this, however. A scholar should not lace or unlace the shoes of his master, for this was the task of non-Jewish slaves. According to Rabba, this latter exception applies only when the scholar is not well known in the vicinity. But if people know him, they will not mistake him for a slave, and therefore he is permitted to lace and unlace the shoes of his master. A scholar was not permitted to bathe with his master, unless he was needed for

some purpose. He must not call his master by name, but should address him as sir, my teacher, or my lord. He must never take leave of his master, unless he has first sought permission. It is customary for the master to enter a house first and the disciple after him. Rabbi Meir is of the opinion that he who refuses to serve a scholar who is in his city is liable with death.<sup>21.</sup> One should not be overbearing toward those who are greater and wiser.<sup>22.</sup> Honor was also to be accorded to the sons of scholars who had been appointed to the position of Parnas. If they were mature enough in understanding they were to sit directly before their father when he expounded the law. But, if not, they were to sit behind their father, facing the congregation.<sup>23.</sup>

A scholar should hate any type of office.<sup>24</sup> He who accepts a governmental position and acts strictly loses the reward of this world and likewise forfeits the fruit of the world to come.<sup>25.</sup>

In dealing with his fellow men, a scholar should never bear a grudge. He should be slow to anger and quick to be appeased. At all times he should be lugubrious inwardly and mourn for his sins, for the destruction of the Temple, for the dispersion of Israel, and for the profanation of God's name in the presence of non-Jews. This sorrow, however, should never be evident or manifest. In greeting people, he should always be cheerful. He should



seek repentance for his sins. He should know his own defects and limitations. Generosity, contentment with his lot, self control, and high ethical conduct were demanded from the scholar. No falsehood was to be found on his lips and no deceit in his heart. At all times he was to be a man of his word.<sup>26.</sup> There seems to be some disagreement over whether a man should speak the truth even if it means that another is put to shame thereby. The story is told concerning R. Safra who happened to be strolling with his disciples. They chanced upon a pious man, <sup>26.</sup> . He was under the impression that they had come out to meet him, and chided them for going to all that trouble. But R. Safra refused to give this man a false impression and told him that they had gone out only for a stroll. Whereupon the man was chagrined. Safra's disciples rebuked him for embarrassing the man. He answered that he didn't want to prevaricate and if he had remained silent, as they had suggested, then he would have given the man a false impression.<sup>27.</sup>

A scholar must not complain when afflictions befall him. Rather should he be grateful for them.<sup>28.</sup> For example, if he loses his money, he should remember Job who was smitten in body as well as his material possessions. If he should receive physical affliction he should remember Dathan and Abiram who descended alive to Sheol.<sup>29</sup>

A scholar should befriend the downtrodden and the af-

flicted. He should be merciful to the poor, and a support to the needy, a father to the orphan, and a husband to the widow. He should bring joy into the lives of those who are grieved. Such a person will inherit the world to come.

The story is told concerning R. Berokah of Chuza who happened to meet Elijah one day in the market place.<sup>30.</sup> Berokah asks him whether there are any ~~in~~ there who will inherit the world to come. Elijah points to two men, who, Berokah learns, are jesters and their task is to make people happy<sup>31.</sup> and to settle disputes that arise between men. Thus from this story we see the importance that ~~is~~ attached to bringing joy into the lives of others. However, it is improper for the scholar to indulge in excessive frivolity.<sup>32.</sup> He should always bear in his heart the destruction of the Temple and the sorrows of the Jewish people.

Not only was the scholar expected to honor his superiors, but all men, regardless of their station in life. He was never to speak of a man's defects, but only of his fine qualities.<sup>33.</sup> The story is told concerning Simon b. Eleazar who upon meeting a very ugly man insults him. The poor wretch tells the rabbi that he should complain to God and inquire of Him why He created such an ugly countenance. The rabbi realizes his mistake and humbles himself before the man seeking his pardon.<sup>34.</sup> From this story we see that all men are children of God and therefore are not to be insulted.



A scholar was not permitted to keep company with Amehoretz lest he be influenced by them.<sup>35.</sup>

When a scholar comes to a strange city he should seek the hospitality of a scholar. We learn this from the angels who were willing to avail themselves of Abraham's hospitality, but when they came to Lot, who was not considered a scholar, they had to be urged.<sup>36.</sup>

The scholar was required to observe Derech Eretz in eating and drinking. He must set a definite time for his meal, not eating before or after this time, otherwise he would endanger his health. The sixth hour was that prescribed for the meal of the scholar, while other men were to eat at the fifth hour. R. Papa is of the opinion that other men eat at the fourth hour.<sup>37.</sup>

A scholar should never hasten with his meal, but he should eat leisurely. He should not eat or drink while standing. He should not lick his fingers nor wipe his plate. Some food should be left on the plate so that he should not appear to be a glutton.<sup>38.</sup>

The scholar is warned against eating anyplace outside of his home. For the meal was a religious ceremony and all the laws of clean and unclean had to be observed before the scholar could partake of it. The scholar was never permitted to eat a meal that was not of a religious character.<sup>39.</sup>

Thus he could only eat in his own home where he is certain that the laws of purity will be observed. If he happens to be in a strange city, however, he is obliged to find lodging

with another Talmid Chacham, as has been stated above. The following dire consequences result when the scholar eats anyplace. His home is destroyed, his wife becomes a widow, and his children orphans. He forgets his learning. He brings down strife upon himself. His words are not harkened to. He profanes the name of God, the name of his father and his teacher. He brings a bad name upon himself, his children, and his children's children until the end of all generations.<sup>40.</sup>

The scholar was not to make haste while in the lavatory. According to R. Judah, he who prolongs his toilet prolongs his days. Urinating while in a standing position was to be avoided.<sup>41.</sup>

Even in walking certain nicities were to be observed. A scholar could not take wide steps. A wide step, we are told, has a deleterious effect on the eyes and weakens one's strength.<sup>42.</sup> One is not to walk with a proud carriage, for this is an affront against God. It is reported concerning R. Judah, that he never walked four cubits with proud carriage.<sup>43.</sup> Walking with one's head uncovered is not permitted. It is said of R. Huna that he did not walk four cubits with his head uncovered for he said, "the shechinah is above me."<sup>44.</sup>

A scholar should not go out alone at night because of suspicion. But if his regular hour for study is at night, then this is permitted, for people will know that he is go-

ing out for this purpose. <sup>45.</sup>

Proper attire was necessary for the scholar. He was to wear moderate priced clothes. For if he wore expensive clothes he would be conspicuous and people would stare at him. If his clothes were unbecoming then he would be disgraced. Patched shoes were improper for the scholar. Mar Zutra b. R. Nahman tells us that this refers to patches that have been laid one upon the other. Furthermore the prohibition refers to the legging of the shoe and not to the leather, to days when the sun is shining and not rainy days. <sup>46.</sup> To wear clean and neat clothing was essential for the scholar. A great deal of importance was attached to this. We have a statement by Hiyya b. Abba in the name of R. Johanan that if a stain is found on the clothing of a Talmid Chacham he is liable with death. The logic behind the severity of this injunction was this. A scholar who studied God's law came in the eyes of the common people to be God's representative on earth. Thus if he is untidy about himself, he causes God to be hated and therefore is liable with death. <sup>47.</sup>

A scholar is not allowed to go into the market place if he has perfumed himself. This applies to a time when and a locale where men are suspected of homosexuality. According to R. Sheshet this refers only to the perfuming of clothing, but as far as the body is concerned, it is permitted, since it is for the purpose of removing perspiration. There is a difference of opinion regarding the hair.

Derech Eretz for Old People

When a person becomes old he should take care to engage in prayer and good deeds because his time on this earth is limited. He should concern himself with repent- and and other righteous acts. For a man is judged in the next world by the deeds which he performs in the latter period of his life. If he happens to be evil all his days, and repents at the end of his life, then he will inherit the world to come. But if he is right- eous all his days, and becomes evil at the end, he will be judged in gehi<sup>n</sup>nom. Therefore it is extremely impor- tant that a person conduct himself properly in his old age. For old age is the golden opportunity to make amends for any sins that may have been committed in one's youth.<sup>52.</sup>

An old man should not speak much to women, for this will result in adultery; and an adulterous old man is one of the five persons which the Talmud tells us is not to be countenanced, *לדבר אשה / כ, אגא-הא-אס*<sup>53.</sup> ~~sevi-osen.~~ The other four are a poor man who is haughty, a wealthy man who steals, a parnas who lords it over the community, and one who divorces his wife several times and continues to remarry her.

An old person should avoid the company of youth and their practices. He should not imitate them in dress, in speech, or in any other matter. He should not eat with them. In fact he should never sit in their company,

nor in the company of Ame-Ho-oretz. Rather should he constantly be in the company <sup>of</sup> scholars in order to hear from them the words of the Torah and thus become worthy of life in the world to come. <sup>54.</sup>

Eating voraciously is not seemly for old people. Excessive drinking is likewise improper. Such gluttonous practices are a disgrace to youth, and how much more are they so to old people. <sup>55.</sup>

It is important that an old person honor all men, so that he in turn should be honored by them. <sup>56.</sup>

An old person should not quarrel frequently. Even if a wrong has been done him, he should be quick to forgive and thus avoid disputes. For otherwise people will say unkind things about him and in this way he will receive a bad name. <sup>57.</sup>

An old person should have little to say, lest he utter an unseemly word. <sup>58.</sup>

It is necessary that old people observe the Derech Eretz outlined in this section. But in addition it is incumbent upon them to observe also the Derech Eretz prescribed for the average man, and for women. To observe the Derech Eretz for ~~scholars~~ <sup>59.</sup> is praiseworthy, but not necessary.

#### Derech Eretz for the Average Man

Honoring one's fellow man is one of the most impor-



tant aspects of Derech Eretz. The reward for this is a portion in the world to come.<sup>60.</sup> In fact it is of such importance that it nullifies even a negative commandment of the Torah.<sup>61.</sup> Even if the other man is inferior in station it is necessary to honor him and to regard him as though he were superior to you.<sup>62.</sup>

One of the worst offenses is to insult another man in public. One who is guilty of this descends to gehinnom and does not rise again.<sup>63.</sup> Calling one's fellow a nickname and adultery are in the same category. But Rabbah b. Bar Hana is of the opinion that insulting one's fellow man in public is worse even than adultery.<sup>64.</sup> Regarding the latter, the punishment is death through strangulation but the individual nevertheless inherits the world to come. But as for one who insults his fellow in public there is no portion in the world to come. Some rabbis are of the opinion that it is preferable for a man to cast himself into a burning furnace rather than insult his fellow in public.<sup>65.</sup> There is no cure or forgiveness for him who commits adultery, gives nicknames, or insults in public.<sup>66.</sup> Even repentance will not avail.

Loving one's fellow man is of extreme importance. This is a positive command of the Torah, Lev. 19.18. It is the equivalent of the entire Torah. The latter idea is deduced from Hillel who taught the proselyte the entire Torah while standing on one foot, by citing him

Lev. 19.18, "And thou shalt love thy neighbor as thyself." ✓  
One should aid his neighbor in time of distress. His love should not have any ulterior motives. His conversation should always be pleasant, gracious, and humble. He should avoid jesting. For if his neighbor is wise, he will resent this jesting, and his love will turn to hate. If his neighbor is a fool he will dispute with him on those matters which were said in jest. They will then begin to argue, and his neighbor will reveal certain private matters to mar the other's character. Thus their love will have been transformed into hatred and contention. Therefore it is much more sensible to speak seriously at all times and to avoid raillery even if people are intimate with each other.

Gratuitious hatred of one's fellow man was considered a heinous offense. It is one of the three things that causes a man to lose the true enjoyment of life, the other two being an evil eye and an evil inclination.<sup>67.</sup> Jaundice<sup>68.</sup> is a sign that one is guilty of gratuitous hatred. The Second Temple was destroyed only because gratuitous hatred existed among the people. It is the equivalent of idol-<sup>69.</sup>atry, sexual immorality, and the spilling of blood.

At all times a man should <sup>attempt</sup>~~continue~~ to seek the companionship of upright men and he should avoid the company of evil doers.<sup>70</sup>

One should always attempt to greet his neighbor first.  
R. Helbo in the name of R. Huna opines that he who is ac-

customed to greet his fellow first and fails to do this on one occasion violates the command to "Seek peace and pursue it."<sup>71.</sup> If one does not return another's greeting he is called a thief.<sup>72.</sup> It is proper to greet first even a non-Jew in the market place. It is said of Johanan b. Zakkai that no man ever preceded him in his greeting, not even a non-Jew in the market place.<sup>73.</sup> However, there are certain places where one is not supposed to greet another man. These are a bath house, a lavatory, and any unclean place. Since the Hebrew greeting contains the word *shalom*, peace, and one of God's name was *shalom*, it was not fitting to mention this word in the above places.<sup>74.</sup>

In conversing with one's fellow, one should not bring up the following three subjects unless he first obtains the other's permission-- his daughter, his learning, and his wealth.<sup>75.</sup> One should never discuss with his fellow the merits of his wife.<sup>76.</sup> One is not permitted to speak ill of his friend, for this will result also in committing other sins.<sup>77.</sup>

In taking leave of one's companion one should say, "go to peace" and not "go in peace." It seems that the latter form tends to have unfortunate results.<sup>78.</sup>

It is important to honor one's neighbor at all times, i. e., to give him precedence in all matters. For example, he should be allowed to sit in the chief position at the



table, and to wash his hands first. However, on highways and bridges it is not necessary to give him precedence. The same applies to washing one's hands after the meal, *לִשְׁתּוֹת בְּיָדָיו*. The story is related of Rabin and Abbaye who happened to be traveling together. Rabin's ass preceded that of Abbaye, and the latter took offense. But when they came to a synagogue Rabin permits Abbaye to enter first. Abbaye expresses surprise at this apparent change of conduct and asks for an explanation. Rabin quotes him the opinion of Johanan who said that one does not honor his fellow on the highway, on bridges, or where his hands are dirty. But he should accord him honor when they come to a regular entrance which should be subjected to the law of mezuzzah.<sup>79.</sup> However it is not necessary to render honor inside a synagogue, a lavatory, or a bath house.<sup>80.</sup>

If two men enter a synagogue together, one must wait for the other until he has concluded his prayer, else his prayer is rejected. The reward for this waiting is peace and abundant offspring, basing this on Is. 48.18f., "Oh that thou wouldst hearken to My commandments! Then would thy peace be as a river, and thy righteousness as the waves of the sea; Thy seed also would be as the sand and the offspring of thy body like the grains thereof..."<sup>82.</sup>

In entering any dwelling, the greater of the two goes first, but in descending a ladder the lesser goes first.

In blessing the greater has precedence.<sup>83.</sup>

Although it is extremely important to honor one's fellow man, nevertheless too much trust is not to be placed in him unless he has proved himself trustworthy. He is to be honored as though he were Rabban Gamliel and to be feared as though he were a thief. The story is told of R. Joshua who followed this maxim. He provided a stranger with room and board. When the stranger retired to his room in the attic, Joshua removed the ladder by means of which the stranger had ascended. The stranger arose in the middle of the night and attempted to steal the vessels that were on the table. But in descending he fell and broke his legs.<sup>84.</sup> In the morning Joshua finds the stranger, rebukes him, and tells him that he had intentionally removed the ladder.<sup>85.</sup>

The student owes certain obligations of Derech Eretz to his teacher. The student must be at the beck and call of his teacher, always ready to serve him.<sup>86.</sup> According to the opinion of R. Meir, he who fails to serve a Talmid Chacham that dwells in his city is liable with death.<sup>87.</sup>

The student must always look to his teacher for wisdom and learning. He should dwell in the same place as his teacher.<sup>88.</sup> He should never contradict him with the intention of embarrassing him. He should never be ashamed to admit that he doesn't understand a certain problem even

if it has been repeated several times. If he becomes impatient he should not say to his teacher: "You are mistaken in this matter."<sup>89.</sup> A man must never pray opposite or in back of his teacher. There is a Baraita which states that a man who is guilty of this causes the Shecinah to depart from Israel.<sup>90.</sup> One should never be presumptuous in the presence of one who is greater than he.<sup>91.</sup> He who is guilty of this will eventually be afflicted with leprosy.<sup>92.</sup> When walking with one's teacher, it is proper that the teacher be on his right and not on his left. If three are walking together the greater walks in the middle, the inferior on the left, and the one who is mediocre on the right.<sup>93.</sup>

It is necessary to render honor to old men and to heed their counsel. The reward for this is very great. Moreover it represents the fulfillment of a positive command of the Torah, i. e., Lev. 19.32, "Thou shalt rise up before the hoary head and honor the face of the old man." To honor old men is one of the four things that Judah b. B'serah commanded his disciples. He told them not to despise an aged man who forgot his learning, as a result of the force of circumstances. We find that God Himself renders honor to the aged, e.g., Nu. 11.16, Ex. 3.16, Ex 24.1. R. Simon b. Yochai is of the opinion that God honors the aged even in the future world. He derives this from Is. 24.23, "... for the Lord of hosts will reign

56

in mount Zion, and in Jerusalem, and before His elders shall be glory." If this is true of God, how much more should it be true of human beings.<sup>94.</sup>

Special honor was likewise to be accorded officials. When a Nasi entered all the people should stand until the community bids them be seated. When an Ab Beth Din enters, every second person should stand until the Ab is seated.<sup>95.</sup>

If a man has a law suit against the King he should say little, for whether he is guilty or innocent, the King will emerge the victor. The King is regarded as the shadow of God in the world, since he defends all, rich and poor. Thus it is important to be very careful in one's relationship to the monarch. If one attempts to deceive the King, he places himself and his family in jeopardy.<sup>96.</sup>

A man owes his parents special obligations. He should hearken to the counsel and do the will of his father. He should honor him in every way possible. He should speak to him humbly and pleasantly. If his father is in need, the son should come to his assistance cheerfully and he should never remind his father of the good that he has done him. He should give his father food and drink according to his means, as well as clothing. The father and the mother are equal in the matter of rendering honor, and in every other respect.<sup>97.</sup> If a man lacks the means to support his parents it is necessary that he go begging. In this respect God deems the honoring of parents even more important.<sup>98.</sup>

than honoring Himself. For a man is obliged to give  
tithes<sup>99.</sup> to God only if he has possessions, but not so  
with parents. He must support them whether he has the  
means or not.<sup>100.</sup> Revering one's parents is just as im-  
portant as revering God. Likewise, cursing one's parents<sup>101.</sup>  
is the equivalent of cursing God.

Certain regulations should govern a father's relation-  
ship to his son and daughter. It is proper that a father  
always pity his son. He should teach him Torah and lead  
him in proper paths. When the son grows up the father  
should not demand of him more than is necessary. He should  
not smite him<sup>102.</sup> or curse him, lest the son be tempted to  
sin against his father. He should assist his son to do  
his will and he should not be exacting in his requests.  
He should marry him off when he is still a youth.<sup>102.</sup>  
The father should likewise marry off his daughter as soon  
as she reaches maturity. A father should not refuse to  
marry off his daughter because he thinks that the boy's  
family is inferior to his own. Otherwise it is possible  
that the daughter will remain unmarried and when she feels  
that there is no more opportunity for her, she will take  
up evil ways. A father should not put too much trust in  
his daughter and say that it is impossible for her to do<sup>103.</sup>  
an unseemly thing, since women are easily misled.  
A father who marries off his younger daughter before the<sup>104.</sup>  
oldest will not be answered when he cries in distress.



A father should chastise his son when he is young for as a result of this he will be a good person when he grows up. A father must never show favoritism to one child. He should teach his children a clean and easy trade and, as an example, quilting is cited. But he should never be concerned that his son became wealthy, for there is no wealth comparable to that of the Torah. Wealth comes only from God and all a man can do is to hope in God. Although it is very difficult to raise good children, nevertheless a man should not be indolent in this matter. It is of utmost importance and its reward is great. <sup>105.</sup> Al Nakawa cites a father's legacy to his child. He tells his son not to covet the money of others, not to listen to idle words, not to have stolen goods in his possession. He is not to permit his feet to lead him to sin, nor to be guilty of an evil tongue. He should fear the Beth Din of this world and all the more so the heavenly Beth Din. <sup>106.</sup> He should never withhold his hand from charity.

It is necessary that a man marry. A man secures twelve things when he marries-- good-will, a help-mate, a wall, life, wealth, blessing, peace, joy, atonement, <sup>107.</sup> a diadem, honor, and good. One should try to marry a woman who comes from a fine family. She should be modest and good. No disqualification should be found in her. Beauty is not an important consideration, only good deeds. A man should sell all his belongings so that he can marry



the daughter of a scholar. For if he dies or is exiled,<sup>108.</sup>  
then he can be certain that his sons will be scholars.

But he who marries an evil woman is in an unfortunate position. An evil wife is worse than anything else including

the angel of death and <sup>death</sup> itself.<sup>109.</sup> R. Abahu decreed that  
<sup>110.</sup> an evil wife should be divorced. A man who fails to

do this will not be answered when he calls to God in distress,<sup>111.</sup> for he has brought the evil upon himself. If

a man has an evil wife, he will not behold gehinnom, for<sup>112.</sup>  
he has already suffered enough in his lifetime.

In his relationships with his wife a man should be gentle and considerate. However he should impose a minimum of fear upon her. He should never permit his wife<sup>113.</sup>  
to rule over him. One who remains silent when his wife<sup>114.</sup>  
curses him will eventually become impoverished. In his heart, however, there should be only love and affection. At the time of intercourse he must treat her with consideration. If his wife has been menstruating he should have intercourse with her the first night after she has become<sup>115.</sup>  
pure.

It was believed that if a man did not honor his<sup>116.</sup>  
wife, she would be childless. Blessing comes to a man

only because of his wife; therefore he should appreciate<sup>117.</sup>  
her and treat her well. A woman is sensitive and easily

led to tears. Therefore a man should be very careful not<sup>118.</sup>  
to hurt his wife's feelings. He must never disclose to

another what has transpired between himself and his wife.<sup>119.</sup>

Derach Eretz demands that a husband be financially

independent of his family. Even death is to be preferred  
120.  
to dependence upon one's wife and children. He who lives  
121.  
with his father-in-law is considered worthless. It is  
pointed out that dissension comes to a household only  
because of economic difficulties. Therefore it is neces-  
sary that a man provide amply for his household. He should  
123  
give them even more than he can afford.

As for women in general, a man should not have too  
124.  
much conversation with them, for this leads to adultery.  
One is not supposed to look at the beauty of another man's  
125.  
wife, nor at a woman who is dressed in colored garments.  
A man should not pursue a woman in the market place, even  
if she is his wife, so as to be above suspicion. If a  
man happens to meet a woman on a bridge, he should pass  
over to the side. He who follows a woman into a river  
will not escape the judgment of gehinnom, for a woman  
lifts up her dress when crossing a river and a man will  
126.  
be tempted to look at her.

Proper niceties should be observed in eating and  
drinking. It is necessary that a man wash his hands be-  
fore and after the meal. When he sits down at the table,  
he should rejoice in his portion, whether or not his meal  
is elaborate. The tablecloth should not be spread over a  
soft spot in the table, so that the food should not spill.  
127.  
One should eat with his right hand and recline on his left.  
One should not eat voraciously or hastily like an animal,

but moderately and properly. Man's purpose in eating is to maintain good health, so that he can better serve God. Therefore it is not necessary to be a glutton, but to eat adequately. Some food should be left over on the plate. It is improper to wipe the plate clean with food and then eat it. One should not lick his fingers. The food should be broken into small portions. Similarly, the entire contents of a cup should not be swallowed at one time. Food that is dangerous to the health should be avoided. One should not drink from a cup and then pass it to his neighbor, for reasons of health. Eating and drinking should not be engaged in while standing, for this has a deleterious effect on the body.<sup>128.</sup> Excessive drinking of intoxicants is not to be engaged in. We are told that God loves those who refrain from becoming intoxicated.<sup>129.</sup> At all times thanksgiving should be offered to God who has provided man with food, and God should also be petitioned to provide food whenever man has need of it.<sup>130.</sup>

If a man does the following three things, his blood is on his own head. If he eats a bunch of vegetables when they are bound together, if he drinks two cups of wine at the same time, and cleansing oneself with an earthen vessel.<sup>131.</sup>

Meat should be cut on tables. Evidently it was the practice of some people to cut the meat against their bodies, i. e., using their bodies as a support. This resulted in mutilation of the flesh.<sup>132.</sup> Thus we find that R.

Akiba expresses admiration for the Medes because they cut their meat on tables.<sup>133.</sup>

It is improper to utilize the cooking pot of one's neighbor.<sup>134.</sup>

Food should not be treated disrespectfully. No raw flesh should be placed on it, neither should a cup overflowing with wine be passed over it. A plate should not be set over it. Food cannot be thrown about.<sup>135</sup>

Derech Eretz requires that a man be hospitable. The doors of his home must always be open wide to wayfarers. If he refuses to do this, the result will be that he will become needy himself.<sup>136.</sup> It is necessary to spend a long time at one's repast to give the needy an opportunity to come and partake of it. The reward for this is length of days.<sup>137.</sup> Guests must be received pleasantly and cordially.<sup>138.</sup> Receiving guests was considered even more important than receiving the Shecinah. This is derived from Genesis 18.3, where Abraham interrupts his conversation with God and asks Him to wait until he has provided for his guests.<sup>139.</sup> Hospitality is likewise considered of greater importance than early attendance at the House of Study.<sup>140.</sup> If a man, to be courteous, urges his neighbor to be his guest, when in his heart he has not intention of inviting him, he is considered a thief.<sup>141.</sup>

A guest is not supposed to enter the home of his host abruptly without first being requested to enter.<sup>142.</sup> This

is learned from God, for before He entered the Garden of Eden He first called to Adam, as though He were requesting admission, Gen. 3.9.<sup>143.</sup> In fact one should not enter even his own home suddenly.<sup>144.</sup> If the guest and the host are equal in rank the host enters first and the guest after him. But in departing the guest goes first and the host follows him.<sup>145.</sup>

A host should not watch his guests when they are eating, lest he give the impression that he begrudges them his food.<sup>146.</sup> The guest must be fed liberally. The reward for this is length of days.<sup>147.</sup> The host must not give the impression that he is poor, but that he is affluent. The guest is not to be burdened with the troubles and sorrows of the host, but he must be made comfortable and happy.<sup>148.</sup> An interesting story is cited that illustrates this latter point. A prominent man gave a banquet in honor of his son's marriage. When the son went to fetch a barrel of wine he was bitten fatally by a snake and died. When the father saw that the son had not returned he went to see what had befallen him, and found that he had died. But despite his great sorrow he did not inform his guests of it until after they had completed the meal, since he did not want to disturb them. When they had finished he said to them: "You have not come to my son's wedding, but to his funeral."<sup>149.</sup> From this story we derive the importance of not imposing one's



trouble upon guests. A host should be guided in his conduct by putting himself in the position of the guest. How would he want to be treated if he were a guest in the other man's home? The wheel of fortune might some day bring him to the home of his guest, and he should accord him the same treatment that he would expect under similar conditions.<sup>150.</sup>

A guest should not bring along another person if the latter is uninvited.<sup>151.</sup>

It is proper for the host to break bread first. But with regard to the blessing, the guest should say this so that he should include a special benediction for the host. The following is the special benediction that the guest should recite. "May it be Thy will that the master of this house will never be put to shame in this world and in the next." According to Rabbi the following should be added. "May Satan have no dominion over the work of his hands, and the work of our hands, and let there not occur to him or to us any sin or transgression."<sup>152.</sup> No one is allowed to take any food until the one who blesses, i. e., the guest, takes food.<sup>153.</sup> If two are eating together one should wait until the other is served. But if there are three, this is not necessary.<sup>154.</sup>

A guest must do whatever the host demands of him.<sup>155.</sup> The guest should not be extravagant in praise of his host, nor should he speak of his defects.. According to Ben Zoma



a worthy guest says: "How the master of the house has troubled himself because of me! How much food he has served, how many delicacies! And all this he has done for me." An unworthy guest, however, will say: "He has not prepared anything special for me. He has prepared all this for his wife and children."<sup>156.</sup> A guest is not permitted to give food to the son of the host, to his servant, nor to his attendant.<sup>157.</sup> This proves embarrassing to the host. A story is related which illustrates the severity of this offense. There was a drought in the land and a certain man had only three eggs in his possession.<sup>158.</sup> Nevertheless he invited three guests to his home and gave them the three eggs. But when they saw the man's circumstances and that his son was standing by, watching them with hungry eyes, each gave his eggs to the lad. When the father returned and saw what had occurred, he became intensely angry and kicked the boy to the ground, killing him. When the boy's mother saw what had happened she jumped from the roof and was killed. The father in turn, when he realized what had occurred, did the same thing. Thus three people died as a result of this breach of etiquette.<sup>159.</sup>

At all times a man should adjust himself to the particular nature and temperament of the group. He should rejoice when he is among people who are rejoicing, and be sad with people who are lugubrious. He should not laugh

when others cry and should not cry when others laugh. When others are asleep he should not be awake, and when others are awake he should not be asleep. He should not sit when others stand, and stand when others sit. In short, a man should be willing to nullify his particular desire at the moment and conform to the propensities of the group, providing these are for the sake of heaven. 160. A man should also conform to the conventions of his country and milieu. For when Moses went up to Mount Sinai he abstained from food, thus conforming to the procedure in heaven where food is not eaten. But when the angels descend to this world they eat and drink, conforming to our practice. However, it is pointed out that the angels do not actually eat and drink, they merely give the impression of eating and drinking.

Not only the scholar but also the average man was expected to engage in the study of the Torah. Learning was not restricted to some select group. It was to be the possession of all men. One should be ever ready to ask questions about certain laws. 161. A certain procedure had to be followed in asking questions. The wording had to be such that it would not offend. It should not be verbose and ambiguous. It must state precisely what the interrogator has in mind and nothing else. Otherwise the scholar will render an answer that has no relationship to the particular problem. If the scholar answers the

question to the detriment of the interrogator, the latter must not press him, but accept his decision. <sup>162.</sup> Love of the Beth HaMidrash results in a man having children who are well versed in the Torah. <sup>163.</sup> There are three subjects that a man must know particularly well. These are the laws of shecitah and circumcision and the knowledge of penmanship. <sup>164.</sup> For these are used in one's daily life. It was necessary to accord honor to the Torah. Whenever a man beheld a scroll of the Law, it was his duty to rise. Failure to do this causes a man's days to be decreased. <sup>165.</sup> He who has the opportunity and means to study the Torah, to perform charity and righteousness, and neglects them forfeits the reward of this world and also the fruit of the next. <sup>166.</sup>

When a man attended the scholars' session, <sup>167.</sup> in order to study the Torah, it was necessary that he follow certain customs. He should greet all those who are assembled. He should not lie down but should sit on the ground with his feet underneath him. He should sit in his accustomed place or in an inferior place. But he should never take the seat of one who is greater than he. If another takes his seat he should not become angry. He should honor the one who sits next to him, even if he is not as great as he. His demeanor to all present should be pleasant and cordial. He should not be over hasty to answer a question but he should wait until he is urged.



When he departs he should bid all present adieu and then  
167.  
go on his way.

It was improper for a man to associate too much with  
the Ame Ho-Oretz. Though it is a disgrace to sit with  
them, if circumstances compell a man to do so, he should  
engage in little conversation with them. If they speak  
foolishly one must not attempt to correct them, because  
they will not listen. But one should listen to their  
conversation in silence. However, a man must not scoff  
at the ignorance and stupidity of the Ame Ho-Oretz.  
168.  
One should not speak shamefully about them.

A man should not dwell in a city whose head is only  
a Talmid Chacham. For if the head of the city is not a  
practical man who knows how to administrate its affairs,  
the city will not prosper. Together with learning a  
knowledge of practical affairs was also important in the  
169.  
head of a city.

It is preferable that a man dwell in Palestine than  
in another land, even if the city in Palestine consists  
entirely of non-Jews and that outside consists entirely  
170.  
of Jews.

It was part of Derech Eretz for a man to earn a live-  
lihood for himself and his family and be financially in-  
dependent. This made for dignity and self respect while  
171.  
dependence was considered degrading. A man is admon-  
ished against indolence and idling. He should be engaged

172.

in a productive occupation. An empty pocket was deemed  
a greater misfortune than a mortal blow or an evil wife. 173.

A poor man who is compelled to depend on charity is as  
though he were dead. 174.

In fact it is preferable that  
a man die, rather than accept charity. 175.

It was permitted to profane the Sabbath if a man could thereby avoid  
dependence. 176.  
Al Nakawa believed, and correctly so, that  
the acceptance of charity becomes habit-forming. If one  
accepts aid from an important personage like a king,  
which has no degrading effect, he will later degrade  
himself by asking an ordinary person for a mere pittance.  
Thus charity affects the character of the individual--  
which is truly a very modern idea. 177.

From the aspect of Derech Eretz labor was something  
dignified and ennobling. Labor is beloved by God. God  
created the world by fiat, nevertheless, when the Bible  
records the incident, ~~it~~ refers to it as labor-- "and  
on the seventh day God finished His work which He had made." 178.  
The reason for this is that labor is beloved by God. 179.

Benefitting from one's toil is greater even than the  
fear of God. The Shecinah rested upon Moses because he  
was engaged in labor, as a shepherd. Abraham was created  
uncircumcised and therefore incomplete because work was  
beloved. The ability to labor was not granted unto the  
animals. Only man was invested with this, because labor  
was something fine and noble. 180.

The Shecinah did not

rest on Israel until they had labored. It was only until the work on the tabernacle had been completed, that the Divine Spirit came to Israel in the form of a cloud.<sup>181.</sup> Israel was commanded concerning labor at the same time that they were commanded concerning the Sabbath. For Ex. 20.8-9 reads: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work..." Thus labor as well as the Sabbath is a divine command. All the commandments and good deeds are called labor, i. e., holy labor, עֲשֵׂה וְשָׂמַח.<sup>182.</sup> From the above statements, Judaism's high regard for labor is patent. Thus it was an important part of Derech Eretz for a man to engage in labor.

Contentment with one's portion in life was likewise Derech Eretz. Man was enjoined to be satisfied with his lot and put his trust in God.<sup>183.</sup> Even if one is poor he should never lose faith that God will provide for man who was created to serve Him. According to R. Eliezer he who is concerned with tomorrow's bread is of little faith. The table of the righteous who are guilty of this will be humbled in the world to come.<sup>184.</sup> To labor humbly and to be content with one's lot delivers one from many sins-- the sin of jealousy, covetousness, and theft.<sup>185.</sup>

The wealthy were also required to conduct themselves in a certain manner. They should be modest and humble, and not pride themselves on their wealth. At all times they should be grateful to God who has bestowed upon them



affluence and honor. A wealthy man should be gracious and charitable to the poor. He should praise God and say: "This poor man is more worthy to be wealthy than I." He should be beloved and respected by his friends.<sup>186.</sup> Wealth is transitory. It has no permanence. Therefore a man should do good with his money.<sup>187.</sup> There is a wheel<sup>188.</sup> of fortune in the world which constantly rotates.

If a man refuses to love the poor, then his children will become impoverished.<sup>189.</sup> But if a man honors and assists the needy he will be rewarded with children who will be preoccupied with the study of the Torah and will fulfill the commandments.<sup>190.</sup>

There are various types and degrees of almsgiving. First there is actual charity, which is important, but not the highest type. Charity, we are told, is greater than the offering up of sacrifices.<sup>191.</sup> God himself is sanctified as a result of charity. This is derived from Is. 5.19-- "The Lord of Hosts is exalted through justice, and God the Holy One is sanctified through righteousness." Nevertheless, as has been stated above, charity tends to degenerate the recipient, even if it is given secretly, which is most preferable.<sup>192.</sup> The second degree of almsgiving, to make loans to the poor, is superior to mere charity.<sup>193.</sup> For in this way a man does not lose his self-respect. But better than either of these types is to lend money and to receive a share of the profits that the poor man

earns. In the latter case the idea of bestowing assistance is absent. A man merely lends money and profits thereby.<sup>194.</sup>

In the world of business it is important to obey certain principles of Derech Eretz. The first requirement is integrity in all one's business dealings. For honesty in business is the equivalent of fulfilling all the 613 commandments of the Torah.<sup>195.</sup> When a man sells merchandise he should not praise it, and when he is the purchaser he should not belittle the merchandise. After he has agreed to sell certain wares for a stipulated amount, he should not sell it to another even if he is offered more. Similarly, if he has agreed to purchase merchandise at a certain price he must not purchase it from another dealer because the price is less. If he promises to pay a debt at a certain time, this promise must be kept. There should be no quarreling, haggling, or strife under any condition.<sup>196.</sup> The following practices are to be avoided. Fruit must not be hoarded for speculation. Money is not to be lent at an excessive rate of interest. The ephah must not be diminished in size and the shekel increased. One must not artificially create an increase in prices, by giving the impression of an impending scarcity. God will never forget those who refrain from engaging in these practices. If a man is honest in his business dealings his reward will be increased affluence.<sup>197.</sup>

An artisan also has certain obligations of Derech Eretz. If he makes a promise to have a certain vessel completed at a certain time, this promise must be kept. It must be delivered at the stipulated time. If he promises not to undertake another task until he has completed the one on which he is working, this promise must be kept. He must never undertake to do what he is unable to do. He must utilize the best materials in his work so that the finished object will be fine and there will be no complaint. He should avoid taking an oath to do something, even if he intends to do it. <sup>198.</sup>

Those who engage in any of the following practices are considered thieves: a man who opens barrels of wine that are already sold, he who perverts scales and measures, he who binds stalks together and includes those of an inferior quality, and he who permits oils to ferment. <sup>199.</sup>

One must never chaffer over the price of a commodity when he does not possess any money and has no intention of purchasing. <sup>200.</sup>

If a man desired to borrow from his friend he should make his request in a soft spoken and gentle manner. If refused he should not be insistent. The borrowed article must be returned at the designated time. <sup>201.</sup> When a man wishes to borrow money, he should see to it that witnesses are present. Otherwise he has no redress and



when he calls upon God in his distress he will not be answered, for he has brought the trouble upon himself. 202.

A man should dispose of his money in the following ways. One-third of it should be invested in property, one-third in business, and one-third he should have on hand. 203.

A man should not divide his property and wealth as an inheritance during his lifetime. For he who does this will cry to God and will not be answered, i. e., he has no redress. 204.

In selecting a vocation one should eschew those that are of an inferior nature, like tanner, ass-driver, camel-driver, or a sailor. But he should select a vocation that is respectable and clean. 205.

Certain types of wages and money do not contain a blessing. The wages of a scribe or a translator are in this category. He who takes money from orphans, or he who receives money from across the sea are likewise included. The same applies to him who earns money as a miller, or the wages of one's wife. 207. Likewise if one marries for money, there is no blessing in this money. 208.

If one does much good for others he should regard it as little. In fact he should not feel as though he has done good, but that God has done good for him and the other man. 209. If others do you good, let it seem like much, even if it is very little. Don't say that this is because of your good deeds, but that it was done in spite

of your bad deeds. If you do evil to another, even though it be little, let it seem like much. But if others do you evil, let it seem like little even though it is much. 210.

You should feel as though you were desrving of more.

If others treat you disrespectfully, make peace with them. 211.

A man should be submissive when others wrong him. Those who refuse to retaliate when they are wronged are loved by God. The story is cited of R. Huna b. Rav who became ill. He was transported to the other world for several days and nights, but he finally returned to this world. His disciples asked him why he merited this distinction. The rabbi answered, "My sons, happy is the man who refuses to seek retaliation. I vow by the sanctuary that groups of angels came and spoke meritoriously of me, but these were not accepted until one angel came and told them that Huna's merit lies in the fact that he refused to retaliate in his lifetime." For this reason alone 212.

Huna was released from death to life. The prayers of those who do not retaliate are accepted by God. They 213.  
are called chasidim, pious. He who is put to shame 214.  
and does not reply is called onov, and also tamim. 215.

The Jews unlike other nations are not prone to retaliate and take revenge. 216.  
A man should likewise be slow to anger and quick to be pacified. God also loves those who do not become angry. He who is quick to anger will re-

ceive all the punishment of gehinnom.<sup>217.</sup> While he who<sup>218.</sup>  
is slow to anger is saved from the judgment of gehinnom.  
He who tears his garments in his wrath and breaks vessels will eventually become an idolater. For the evil inclination will not stop with anger, but it will lead from one offense to another until the individual becomes an idolater. Those who are guilty of tearing their garments in anger will have no portion in the world to come.<sup>219.</sup> Anger causes one's learning to be forgotten, it multiplies one's foolishness, and results in the individual being called a wicked person.<sup>220.</sup> A man is not permitted to become angry even at his servant.<sup>221.</sup>

The ideal established by Derech Eretz is for a man to be among the persecuted and not the persecutors. The example of doves is cited. They are the most hunted and persecuted beings in the world. Yet they alone and not other fowl are worthy of being offered as sacrifices in the temple.<sup>222.</sup>

Though afflictions befall one, he should rejoice, because afflictions deliver one from the diseases of the nether world.<sup>223.</sup> According to R. Joshua b. Levi he who rejoices when affliction befalls him, brings salvation to the world.<sup>224.</sup> But he who permits afflictions to embitter him, his life is worth naught.<sup>225.</sup> One should be accustomed to say when evil befalls him that all which comes from God is good.<sup>226.</sup> Whatever God does is for man's



advantage and therefore man must not despair even though, at the moment he is afflicted.

Although religious commandments and precepts are outside the scope of Derech Eretz, yet it was part of Derech Eretz to make them part of one's life. Concerning one who occupies himself with mitzvoth, it is written: "Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." His entire life becomes a blessing. But if one refrains from performing a certain commandment, the angel of death goes before him. For him whose life is not ruled by mitzvoth, and lives without the sanction of Divine Authority, the result will be that his wife will die of a plague.

The speedy performance of a minor commandment will result in the performance of a more important one. A man should restrain himself from committing a minor transgression so that he will not commit a graver one.

If a man considers the deleterious effects of sin he will refrain therefrom. A man should not regard himself as a sinner, otherwise he will be induced to engage in sinful practices. If he feels that he is already laden down with sin, one more transgression will not make any difference to him. But if a man regards himself as free from the taint of sin, he will hesitate before committing a sin.

A man is cautioned against opening his mouth to

Satan, i. e., inviting misfortune by ominous words. This was regarded as sin, for his words may be fulfilled. It was the belief that if a man suggested a certain calamity, this would eventually occur. Thus one had to be very careful to avoid any speech that might be so construed. Satan must never have an opportunity to injure man.<sup>234.</sup>

Certain sinners will descend to gehinnom and will be judged there eternally. Those who will receive this punishment are heretics, atheists, those who deny the Torah, those who deny resurrection of the dead, those who profane God's Holy Name, informers, hypocrites, and leaders who impose excessive fear on a community for ulterior reasons.<sup>235.</sup>

It is considered a breach of Derech Eretz if the individual failed to discharge his obligation to the group. He owed certain responsibilities and it was necessary that these be met. When the community was in distress the individual was required to share in this sorrow and render what aid he could.<sup>236.</sup> In times of drought the individual was required to go hungry even if he himself had plenty.<sup>237.</sup>

One who did this would be delivered from an unnatural death.<sup>238.</sup> A man must regard himself as an integral part of the group. He was admonished not to separate himself from the group.<sup>239.</sup> One of the three reasons that people lose their money is that they eat and

drink when they should be occupied with the problems of the community. Personal pleasures had to be subordinated to communal tasks. <sup>240.</sup>

A man should pay his taxes willingly. He was warned not to attempt to evade them, else he will lose all of his possessions. <sup>241.</sup>

There were several regulations regarding prayer that were included within the scope of Derech Eretz. Prayer was considered of great importance. Good deeds without prayer was of little value. <sup>242.</sup> The contrary was also

true. Abundant prayer without good deeds was likewise to be avoided. One should combine his righteous deeds with meaningful prayer. This was the ideal of Derech Eretz. By means of prayer Israel would be saved from the hands of its enemies, from an unnatural death, and from the jaws of wild beasts. <sup>243.</sup>

Prayer was a substitute for sacrifices and was considered even greater than the sacrifices and because of this Israel's sins were forgiven through prayer. <sup>244.</sup> If one prolongs his prayers his days will be lengthened. <sup>245.</sup> But when one importunes

God his conversation should be brief. The latter is based on Ecc. 5.1 -- "Be not rash with thy mouth, and let not thy heart be hasty to utter a word before God; for God is in heaven, and thou upon the earth; therefore let thy words be few." Prayer must not be mere lip service. It requires concentration. The latter results



in affluence. <sup>246.</sup> If a man is unable to concentrate his thoughts and his heart on prayer then it is preferable that he defer his prayer. <sup>247.</sup> A man should attempt to pray together with a congregation, for congregational prayer is more acceptable to God. This is derived from Ps. 69.14 -- "But as for me, let my prayer be unto Thee, oh Lord, in an acceptable time..." The most "acceptable <sup>248.</sup> time" is when the congregation assembles for prayer. Prayer should be offered up from a low place to fulfill the Biblical verse -- "Out of the depths have I called Thee, oh Lord." <sup>249.</sup> The place in which one prays should have windows, for when Daniel prayed the windows of his chamber were open, Dan. 6.11. <sup>250.</sup> One should have a fixed place for prayer. This is derived from Gen. 19.27 -- "And Abraham got up early in the morning to the place where he had stood before the Lord." Thus Abraham had a definite place where he was accustomed to pray. Prayers should be recited three times daily. The latter is based on Ps. 55.18 -- "Evening and morning, and at noon-day, will I complain and moan." <sup>251.</sup> One should petition for his own needs in the middle benedictions, and not in the first three or the three last. These petitions should not be made in Aramaic for the celestial hosts <sup>252.</sup> do not understand this language. One should not sit too close to the entrance of the synagogue lest he give <sup>253.</sup> the impression that he is anxious to leave. One should

not enter a synagogue and then begin to pray immediately. But he should enter and then sit down and then offer up his prayer. And when he concludes he should not hasten to leave, but sit down and then leave. <sup>254.</sup> One should go early to the synagogue ~~that he should~~ <sup>to</sup> be counted among the first ten. Even if one hundred men follow him he will receive a reward equivalent to that which all the one hundred will receive. <sup>255.</sup> Special attention should be given to the Sh'ma and the Shmoneh Esrah. This will result in one's being delivered from the judgment of ge-hinnom. <sup>256.</sup>

It is not proper to depend on miracles. Therefore a man should not go into a place of danger with the expectation that a miracle will occur and he will be saved. This has the effect of reducing one's merits. <sup>257.</sup>

In his personal life a man should be humble. He should never pursue honor, nor desire to sit in the foremost places. But he should be content to sit in the place that has been prepared for him. The latter applies even if the man is prominent, for it is not the place that honors the man, but the man that honors the place. <sup>258.</sup>

If a man humbles and lowers himself before his neighbor, <sup>259.</sup> God will raise him up. Modesty is a quality that all should love. The example of Hillel, the epitome of humility, is to be followed. In his carriage, and his dealings with his neighbors a man must be gentle and humble.

Even one's attire should be characterized by a certain sense of modesty. God has set the example for modesty.

For when he sought a place to reveal Himself to Israel, He selected Sinai, the smallest of the mountains. Just so, must man be humble and modest in all his ways. 260.

This virtue carries with it many rewards. It gives a man length of days. 261. It causes one to merit the world

to come. The Shecinah accompanies a modest man and saves him from evil and disaster. His learning remains with

him. He is delivered from an evil wife. Those who are arrogant, however, are denied these rewards. 262. It is

the opinion of some that poverty is a sign of haughtiness. 263.

Mal. 3.19 is quoted concerning the haughty - "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble."

Concerning the meek it is written, "Thou shalt also decree a thing, and it shall be established unto thee, and light shall shine upon thy ways." Job 22.28. 264. God

weeps every day for him who is arrogant without cause.

Such a one is to be pitied. 265. If a man purchases a horse and rides on it in order to impress other people with his

greatness, he forfeits the reward of this world and also the fruits of the world to come. 266.

A man must be honest and trustworthy in all his ways. 267.

He must never be guilty of any deception. For him who says one thing but in his heart intends to do another, there is 268.



268.  
no forgiveness. But more venal than this is to attempt to create a false impression, 269.

A man's exterior must be a true reflection of his interior. 270.

Time and again man is warned against having an evil tongue, i.e., engaging in calumny. If one guards himself against this, then all his days will be full of peace. 271.

An evil tongue is in the same category as the perversion of justice and adultery. It is a sin that will not be forgiven. Neither the Day of Atonement, nor chastisements, nor death have the power to effect atonement. In reply to a question of his disciples, Johanan b. Zakkai stated that an evil tongue is even a more heinous offense than the perversion of justice and adultery. 272.

In another statement we are told that an evil tongue is more offensive than sexual immorality, the spilling of blood, and idolatry. It causes a man to be punished in both worlds, this and the next. 273.

According to R. Pedath, the punishment for an evil tongue is leprosy or other afflictions. According to Resh Lakish, an evil tongue causes innumerable sins. It is the opinion of R. Hisda that the punishment for calumny should be stoning. R. Hisda said in the name of Ukba that a man who has an evil tongue is punished in the upper world and in the nether world. For God says to gehinnom: "I am in the upper world and you in the lower to judge them." 274. Even if it has been decreed that a man is to receive seventy years of

good, if he engages in calumny, these will be transformed for him into years of evil. The punishment for this sin is so great that even rain is withheld because of it. <sup>275.</sup>

From these statements and these implications we can see how terrible was the crime of calumny from the aspect of Derech Eretz.

All flattery was to be avoided. This was considered hypocritical and dishonest. Even honest praise was not to be engaged in, since in speaking about the merits of one's friends, one might be led to speak of his shame. <sup>276.</sup> The rabbis were very great students of human nature. They realized that if one receives praise, his learning will decrease. For he will say that he is wise and learned enough, since his friends praise him. Thus he will cease to study and his wisdom will decrease. <sup>277.</sup> According to R. Eleazar,

flatterers will descend to gehinnom. Flattery is the equivalent of idolatry, sexual immorality, or the spilling of blood. <sup>278.</sup>

Because of flattery, just as with calumny, rain is withheld. The sin of flattery is so great that it is the equivalent of violating both the written Law and the oral. <sup>279.</sup>

But the man who reproves you is to be loved. For this causes one's learning to be increased. Because one has been called foolish or ignorant he will be induced to further study. <sup>280.</sup>

When a man reproves the public in order to improve them, he must follow certain rules. His eyes must be cast

down, for he is not allowed to assume an arrogant attitude. His words of reproof must be gracious and modest and the rebuke must have no ulterior purpose but must be for the sake of heaven. An individual who is being reproved must also follow certain regulations. He must be attentive to the words of his reprover and take them to heart. He must give some indication that he has accepted the exhortation and that he has repented of his evil ways. He must be determined to correct his mistakes and henceforth lead a noble life. <sup>281.</sup>

Man is cautioned against speaking secretly in a room or house, for the very walls have ears. Thus it is best to speak of these things in open spaces where there is no danger of eavesdroppers. <sup>282.</sup>

R. Akiba admired the Medes because they took council in fields. <sup>283.</sup> Besides calumny

man is warned against scoffing. The punishment for this is also great and there is no healing. <sup>284.</sup> According to

R. Eleazar chastisements befall the scoffer. R. Ketina is of the opinion that this sin causes one's food to be diminished. R. Simon holds that it causes one to descend to gehinnom. <sup>285.</sup>

One of the six precepts that R. Judah commanded his son was not to dwell in the neighborhood of scoffers. <sup>286.</sup>

Rather than use any unseemly language, a man was instructed to employ circumlocutions. <sup>287.</sup> The punishment for obscenity was croup. <sup>288.</sup> The injury perpetrated by means of



words was deemed more severe than financial injury. For the latter only effects one's money, while the former effects one's person. <sup>289.</sup> Concerning those who pervert words,

who spurn with their tongues, and who use smooth language, it is written: "Let their way be dark and slippery, the angel of the Lord pursuing them." <sup>290.</sup> (Ps. 35.6)

Derech Eretz demands that one must not disclose a secret that has been entrusted to him. Even if one has quarreled with his friend, it is imperative that he conceal any secret thing that may have passed between them. The revealing of a secret is as grievous an offense as the spilling of blood. Both of them are in the same category. <sup>291.</sup> Even the secret of one's enemy was to be concealed. <sup>292.</sup>

A man was enjoined to love peace and pursue it. Hillel said that one should be of the disciples of Aaron, loving peace and pursuing it, loving human beings and bringing them near to the Torah. According to Rabban Simon b. Gamliel, the world is established on the threefold foundation of justice, truth, and peace. <sup>293.</sup>

The pursuit of peace has the power to offset even the effects of idolatry. For if one is peaceful and hates contention, even if he is an idolater, the Divine Presence cannot injure him. <sup>294.</sup> According to R. Eleazar, the son of R. Eleazar HaKappar, it is the evil power of Satan that is nullified by peace. Peace must reign in one's household, in one's going out and in one's coming in, and in one's relationships with his

295.  
fellow men. Among nations, war is resorted to only if all possible attempts at solving the problem peacefully have been exhausted. Even at the very last moment, it is necessary to make overtures of peace, and only if these fail can war be waged. This is derived from Deut. 20.10 - "When thou drawest nigh unto a city to fight against it, then proclaim peace unto it." 296.

Even the dead are in need of peace. The following biblical verses attest to this: Gen. 15.15 - "But thou shalt go to thy fathers in peace....." Jer. 34.5 - "Thou shalt die in peace....." Is. 57.2 \* "He entereth into peace, they rest in their beds, each one that walketh in his uprightness." From the latter we see that peace after death is reserved only for the righteous. 297.

In his supplement entitled Godol Hasholom, Al Nakawa has gathered together several significant statements pertaining to peace. These reflect the traditional Jewish attitude toward this problem. Some of the more important I shall quote here. The Torah and Peace are identical in several respects. Both, unlike other qualities that God has created, have no end. They are unlimited in scope. 298.

The reward for those who engage in the study of the Torah is peace, and the reward for those who pursue peace is the acquisition of Torah. According to Rabbi Judah peace is the equivalent of Torah, and Torah the equivalent of peace. 299.  
Both peace and Torah should be equally beloved. When the Messiah will come his opening words shall be concerning



<sup>300.</sup> peace. God's very name is peace. The latter is derived from Jud. 6.24 - "Then Gideon built an altar there unto the

Lord, and called it Adonai-shalom....." Thus the names Adonai and shalom are synonymous. <sup>301.</sup> (It is for this reason

that one does not seek the peace, i.e., greet his fellow in a bath-house, a lavatory, or any unclean place.) Ac-

cording to R. Hanina peace is the equivalent of the entire creation. <sup>302.</sup> All the other commandments depend for their

fulfillment on certain conditions, or contingencies. Not so in the case of peace which must be pursued at all times. <sup>303.</sup>

Bar Kappara maintains that for the sake of peace the Bible has altered certain verses. For example, Sarah is reported to have said: "....After I am waxed old shall I have pleas-

ure, my lord being old also?" <sup>304.</sup> But when God recounts this

episode to Abraham, Sarah's reference to her husband's old age is omitted. "And the Lord said unto Abraham: Where-

fore did Sarah laugh saying: 'Shall I of a surety bear a child, who am old?'" <sup>305.</sup> Thus the Biblical verse was intention-

ally altered to preserve peace and harmony between Abraham

and Sarah. Rabban Simon b. Gamliel cites a similar example in the case of Joseph and his brethren. <sup>306.</sup> Gen. 50.16-17

states: "And they sent a message unto Joseph saying: 'Thy father did command before he died, saying: 'So shall ye say unto Joseph: 'forgive I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil.'" But it is pointed out that there is no record of

Jacob saying this to his sons. Therefore Simon concludes that it was the intention of the Bible to effect peace between Joseph and his brethren. <sup>307.</sup> Aaron, the High Priest, is the epitome of peace. In his daily relationships he constantly attempted to bring harmony and peace into the lives of people. He was the prototype of the pastor. Several examples of how Aaron sowed the seeds of peace are cited. Aaron was accustomed to chat even with sinners. Thus when one of these was tempted to sin he would say: "On the morrow Aaron will come and seek my welfare. How will I be able to face him if I commit this sin." Therefore he would refrain from perpetrating the particular act. When a man insulted his fellow man, Aaron would go to him and inquire of him why he had done this. Then the man would become penitent, he would weep and say: "Woe is me that I have insulted my fellow man." Then Aaron would say to him: "Your friend is in the market place. Go to him and ask his forgiveness." When the two met in the market place, they would embrace and kiss each other. If a man quarreled with his wife, Aaron would go to him and ask him why he had done this. If the man answered that his wife had insulted him, Aaron would reply: "I will be surety that she will not do this in the future." He would also go to the woman and ask her why she had fallen out with her husband. If she answered that it was because he had beaten and cursed her, Aaron would reply: "I will be surety

that he will not beat and curse you any more." In this way Aaron brought peace and harmony to the lives of all men all his days. For this reason Aaron merited the honor of entering the Holy of Holies on the Day of Atonement, something that no other person, not even the angels, was permitted to do, <sup>308.</sup>

There is peace and harmony also in the celestial realm. The firmament is composed of water and the stars of fire. Yet they exist side by side. The stars do not cause the firmament to seethe, and the firmament does not extinguish the stars. The bodies of the angels are composed of congealed water and their heads of fire. Yet they do not interfere with one another. The water does not extinguish the fire, and the fire does not cause the water to seethe. The sun never beholds the defectiveness of the moon. For when the moon decreases in size, it does so from the side that is farthest from the sun. Among the heavenly spheres snow exists above fire, in spite of the fact that one would expect the snow to descend and the fire to ascend. There is a harmonious division between light and darkness, night and day. One does not infringe upon the domain of the other. If the upper world, where there is no envy, hatred, or contention requires peace, how much the more is this true of the earthly realm where these traits are so common. <sup>309.</sup> God revealed Himself to Moses by means of the burning bush which was not consumed. Peace reigned between the fire and the bush.



Thus God revealed Himself through a peaceful agency. <sup>310.</sup>

Peace is so great that it even preceeds the praise of God. For when Jethro and Moses met, they did not speak of the wonders that God wrought for Israel. They did not mention first the deliverance from Egypt, the dividing of the Red Sea, the Ten Commandments, the manna, the quail, or the cloud. Their first words consisted of greeting and peace to one another. Then and only then did Moses recount God's favors to Israel because words of peace make the mind receptive to other things. <sup>311.</sup> Peace is denied the

wicked. They may receive other rewards for commandments which they have performed, like life, children, wealth, property, honor, but not peace. Peace is reserved only for the righteous. <sup>312.</sup> If a man performs many commandments,

but does not conduct himself peacefully, all his goods are nullified. We learn this from Jehu who uprooted idolatry from Israel, destroyed the house of Ahab, and smote Jezebel, yet these were considered of no value because he was not a peaceful man. <sup>313.</sup> The Jews were exiled only because they

rejected peace and yielded to contention and strife. <sup>314.</sup>

From the above statements we can see how important the subject of peace was to Judaism.

It was necessary to follow a certain prescribed procedure while in the bath house. One should go into the innermost part of the cave and wash there. <sup>315.</sup> For it was necessary to be removed from people when one bathes. He should

cover his nakedness and close his eyes that he may not behold the nakedness of his neighbor. There should be little conversation in the bath house and one should not seek the peace of his neighbor, study, or pray in the bath-house.<sup>316.</sup> He should not enter the inner chamber until his body has begun to perspire. The feet should be washed in cool water. One should not tarry in the bath house longer than necessary. When the bath is completed one should cover his head and depart immediately.<sup>317.</sup> It was necessary to follow a certain order in the removal of one's clothing. First one removes his shoes, then his hat, then his tallith, and then his girdle. Next he removes his outer shirt and then his under shirt. After he bathes a towel is brought to him and he wipes his head, and then his limbs. Then he puts on his under shirt, his outer shirt, his girdle, his tallith, his hat and last of all, his shoes. In putting on one's shoes whether in the bath house or in any other place, the right shoe is put on first and then the left. But the left shoe is tied first. Putting the right shoe on the left foot results in loss of memory.<sup>318.</sup> Expectorating on the floor of the bath house is forbidden for sanitary reasons. In fact it is forbidden to expectorate anyplace while in the presence of another.<sup>319.</sup> One should never go immediately to a bath house after a journey.<sup>320.</sup> Perhaps the reason for the last statement, concerning him who comes from his travels, is that he should rest



up before bathing, otherwise his health will be endangered. It is proper that a man take a cold bath after a hot one, otherwise he will be apt to acquire a cold. <sup>321.</sup> One of the three things that R. Judah commanded Rav <sup>322.</sup> was that he should not enter a new bath house, lest it cave in. Resh Lakish maintains that this prohibition holds good for a period of twelve months, but after that he may enter. <sup>323.</sup>

Washing of the hands upon certain occasions was considered of great importance. Poverty is the punishment for one who neglects this. <sup>324,</sup> One should not wash his hands with water that has been poured out by one who has not himself washed. This is one of the three things <sup>325.</sup> that the angel of death told R. Joshua b. Levi. On the following occasions one must wash his hands otherwise his ways will be perverted and his prayer will not be heard. When one departs from the lavatory, after putting on or taking off his own shoes or those of his neighbor, when one kills a flea or examines his garments for vermin, after exposing oneself, after trimming one's finger nails, and after engaging in intercourse. After blood-letting, one must wash his hands and his mouth with salt. <sup>326.</sup>

With regard to attire one must be modest and neat, <sup>327.</sup> like a scholar. Garments should be of average value, not overly expensive and not too cheap. They should not be too long, like those worn by the haughty. Nor should

they be too short, like those worn by the lightheaded and frivolous. One must never wear a garment that is spotted or stained.<sup>328.</sup> Shoes were considered of great importance. A man was instructed to sell the beams of his house in order to purchase shoes for himself.<sup>329.</sup>

At various times it was necessary to search one's garments for vermin. But it was forbidden to do this in public, in order to maintain the respect of people. A problem arose when one found vermin in his clothing on the Sabbath. Was he permitted to kill them? According to the rabbis, the vermin should be squeezed between the fingers and then thrown away. Abba Saul, however, is of the opinion that squeezing is not permitted. It should only be cast away. Rav holds that it should be squeezed and then thrown away even on a week-day because one is not allowed to kill even a vermin.<sup>330.</sup> Regarding in-

sects and beasts, the following may be slain on the Sabbath - an Egyptian fly, the hornet of Nineveh, the scorpion of Adiabena, the Palestinian snake, and a wild dog. These constitute a great danger and therefore the laws of the Sabbath could be violated in order to slay them.<sup>331.</sup>

Not only in the matter of attire, but in every respect a man should be sanitary and neat. His hair should be properly combed. He should never allow his nostrils to drip and he should not be guilty of an offensive

breath. If one is afflicted with halitosis, he should attempt to cure himself of this, so that men should not despise him. His body should always be clean. One's finger nails should be properly manicured. A certain procedure was to be followed in disposing of one's finger nails. The righteous buries them, the pious burns them, and the wicked scatter them.<sup>332.</sup> Perhaps it was considered important to destroy the finger nails because it was believed that there was an intimate connection between demons and finger nails. Finger nails were employed by some for the purpose of divination.<sup>333.</sup>

In kissing certain precautions should be taken for sanitary reasons. It was better to kiss on the palm of the hand than on the lips. It seems that the Medes followed this practice. For we find that Akiba admires the Medes because they kissed on the palm of the hand.<sup>334.</sup>

With regard to urinating and defecating certain modes were to be followed. One should not take hold of his penis when urinating. Simon b. Yochai is of the opinion that one who does this is hated by God.<sup>335.</sup> If one urinates while naked, before his bed, he will become impoverished. This prohibition applies only when the man faces his bed and when the urine falls on the ground and not in a pot.<sup>336.</sup> Excessive urination results in jaundice.<sup>337.</sup> One must ease himself before eating otherwise he will become afflicted with halitosis.<sup>338.</sup> A man should



develop the habit of easing himself in the morning and in the evening. <sup>339.</sup> On entering the lavatory one should say: "Behold, thy way is the way of animals." <sup>340.</sup> It was necessary to be modest in the lavatory. One should not expose his nakedness. This results in length of days, for the evil spirit or death can have no power over a man who is ~~not~~ careful about this. <sup>341.</sup> R. Gamliel loves the Persians because they are modest in the lavatory. <sup>342.</sup> It is necessary to take ample time while defecating. This results in length of days, for it prevents a man from contracting a disease of the bowels. <sup>343.</sup> On three occasions it is necessary for a man to examine his extremities to ascertain whether he should ease himself - on entering a synagogue, a House of Study, and before participating in a banquet. <sup>344.</sup>

One should take care not to vomit in public. <sup>345.</sup>

When engaging in intercourse one must follow certain regulations. It must never be done on the floor, for, it seems, that this endangers one's health. <sup>346.</sup> It must never be engaged in while in a standing position, for this weakens the body. It should not be done in the day time, nor when one is naked - otherwise poverty will result. <sup>347.</sup>

According to Simon b. Yochai, God hates those who have intercourse when uncovered. <sup>348.</sup> One must be modest while

engaged in this. R. Akiba admires the Persians because they are modest when they have intercourse. <sup>349.</sup> It should never be done in the presence of any living being, even a

chicken. The punishment for those who do not obey this, is poverty. <sup>350.</sup> A man should never watch an animal or bird while they are engaged in intercourse. <sup>351.</sup>

It was necessary to take certain precautions during blood-letting. It should never be done in a standing position. For this brings one near to death. <sup>352.</sup> At the time of blood-letting it is necessary to say the following: "Behold thou art but flesh and blood." <sup>353.</sup> It is dangerous to become intoxicated after one has lost blood. <sup>354.</sup> Food must be eaten after blood-letting. <sup>355.</sup> Even though shoes were considered very important, as has been pointed out above, p. 74., nevertheless if one has no food and lacks the means to buy it, he is instructed to sell his shoes that he may eat after blood-letting. <sup>356.</sup> The letting of too much blood below the scrotum causes one's strength to be diminished. <sup>357.</sup>

It was necessary to follow certain regulations in connection with sleep. One must never sleep in a standing position, since this brings death near. <sup>358.</sup> Sleeping on the ground or in a short bed weakens one. <sup>359.</sup> One should not go to sleep on a full stomach, but should wait until the food is properly digested. It is not proper to go to sleep as soon as it becomes dark, but one should study until about 9 o'clock and then retire, for in this way one will sleep better. One should not develop the habit of taking a nap in the day. The day is for work and not for



sleep, and it is important that a man work so that he will not become dependent on others for his sustenance. <sup>360.</sup> One must not use his garments as a pillow. <sup>361.</sup>

Much importance was attributed to dreams. It was felt that dreams were a guide to the future. "It was in dreams that the supernatural world communicated directly with the natural; its knowledge of the future could most readily be transmitted to men through this medium." <sup>362.</sup>

If a man sees a mountain, a bird, or a pot in his dream, he will have peace. <sup>363.</sup>

If a man sees a snake in his dream, it is a good sign. <sup>364.</sup>

If the man kills the snake, he will lose his income. But others are of the opinion that this causes one's income to be doubled, for the man attains mastery over the snake. <sup>365.</sup>

If the snake bites the man, he will have a male child. <sup>366.</sup> It is a very good omen if the snake carries his spittle in back of him. <sup>367.</sup>

If a man dreams that he is riding on an ox, he will achieve greatness. But if he dreams that the ox is riding him, he will die. If he eats from the meat of the ox, he will become wealthy. If the ox gores him, he will have children who will gore, i.e., reject the Torah. If the ox kicks him, he will take a long journey. If the ox bites him, afflictions will befall him. Some are of the opinion that if one sees a healthy ox in his dreams, there will be a year of plenty. But if the ox is weak, there will be a year of scarcity. <sup>368.</sup> If in his dream one sees the book

of Isaiah or learns from it, comfort will befall him. If he sees the book of Jeremiah, disaster will befall him.

If he sees the book of Kings, he will attain to greatness.

369.

If he sees the book of Ezekiel he will be exiled, but finally he will be redeemed.

370.

If R. Pinhas is seen in a dream one will attain wisdom.

371.

If one sees R. Eleazar b. Azariah he will be pious.

372.

If one sees R. Ishmael b. Elisha, he should be concerned for disaster will occur.

373.

If a dream is not fulfilled immediately, one should wait twenty-two years for its realization. After this time it will certainly not be fulfilled.

374.

Night was a dangerous period for men. It was believed that the evil spirits had greater power to attack at night. What was the nature of the belief in evil spirits. The belief in demons and evil-spirits was widespread. The demons give man no end of trouble and therefore he had to take certain precautions against them. It was believed that the demons resembled man in three respects and the angels in three. They resembled man in that they ate and drank, had intercourse and gave birth, and die. They resemble angels in that they possess wings, they traverse the entire world and they know what has transpired and what will take place, what is in the heavens and what is in the earth.

375.

Some are of the opinion that they can turn their faces in any direction like the angels.

376.

Thus it was necessary to take certain precautions before and during sleep. One is

warned not to allow his servant to prepare his bed for him. He should do this himself, even though he has many servants. <sup>377.</sup> Likewise in the morning one should not take his garment from the hands of his servant. It was feared that these people might be the instruments of the evil spirits. <sup>378.</sup> Before one falls asleep he should meditate on Torah and mitzvot. On waking he should praise and thank God that he has awakened from his sleep to life. <sup>379.</sup>

On two nights especially was the danger of evil spirits intensified - the eves of Wednesday and Saturday. On these nights Igrat the daughter of Mahlat roams about with her one hundred and eighty thousand angels of destruction in order to harm human beings. Originally, we are told, Igrat and her hosts had this power every night. But on one occasion she came across Hanina b. Dosa. Igrat said to Hanina: "In heaven they have proclaimed, 'Guard yourself against Hanina b. Dosa'!" When Hanina heard this he replied: "If this is so then I decree that you shall have no power over the world." But Igrat pleaded with him that he allow some power to remain with her, and Hanina allotted to her the eves of Wednesday and Saturday. Therefore it is important for one not to go out alone on these nights, lest some evil befall him. <sup>380.</sup> One should likewise not go out early in the morning, before the cock crows. R. Josiah is of the opinion that the cock must crow two or three times before one should go out. <sup>381.</sup>

against passing between two palm trees, or between a palm



One must never drink from a pool or a river at night, because the waters are contaminated with evil spirits. The demon who is responsible for this is called Shabriri Biriri, and he has the power to cause blindness.<sup>382.</sup> If one should unwittingly happen to drink of such water the power of Shabriri can be nullified if the following incantation is pronounced by his companion: "So and so, your mother has told you to beware of Shabriri Briri when drinking out of a white cup. If he is alone he should say it himself."<sup>383.</sup> One should not drink mixed or uncovered wine which have been left standing over night.<sup>384.</sup> Similarly garlic, or onions, or eggs which have been peeled and left standing over night are not fit for consumption.<sup>385.</sup>

One should not stand before an ox when it is emerging from a pool, for Satan dances between its horns.<sup>386.</sup>

There were certain precautions one had to take with candles. When one is naked he should not stand before a candle for otherwise he will become epileptic. Likewise the children of those who engage in cohabitation before a candle will be similarly stricken. The same fate is in store for one who extinguishes a candle by blowing on it.<sup>387.</sup> One must never sit in the shadow of a candle.

It was believed that demons consort in the shade of trees.<sup>388.</sup> Therefore man is warned not to sleep in the shadow of the palm tree. Special importance seems to be attached to the palm. For there is likewise a prohibition against passing between two palm trees, or between a palm



and a wall. Those who do these things, will cause blood to be on their heads. <sup>389.</sup> The same prohibition and fate applies to sleeping in the shadow of the moon, for the moon was also considered to be the abode of demons. <sup>390.</sup>

There were other objects between which one could not pass. Likewise these objects cannot pass between two men. If two men are sitting together they must not permit a sheep to pass between them. <sup>391.</sup> One must never pass between two camels, two dogs, two women. Similarly a woman, a dog, or a camel cannot pass between two men. <sup>392.</sup>

Passing between two camels or two women results in forgetting one's learning. The same results occur if a woman passes between two men. There were several other actions that produced the same result. Passing underneath the bit of a camel or the camel itself, passing over a bridge under which water has not flown for forty days, eating food that has been scraped from pots, drinking from a pool which passes through a cemetery, looking at a dead person, and some say, reading the inscriptions on grave stones - all of these things causes one to forget his learning. <sup>393.</sup> Likewise the following produce the same effect - eating food on which a mouse has nibbled, eating food which a dog or cat have eaten, <sup>394.</sup> eating an animal's heart, drinking water that has already been used for washing or drinking, washing one's feet while they are on top of one another, and perspiring in a bath house when one

is standing. <sup>395.</sup> The eating of garlic has several bene-

Certain acts had the converse effect, of preserving one's wisdom and learning. Eating food that is well-cooked, <sup>396.</sup> eating a rounded egg, <sup>397.</sup> drinking water which remains from the dough, dipping the fingers in salt two or three times before eating, and the constant use of olive oil. <sup>398.</sup>

It was believed that certain foods and practices had a deleterious effect on one's health, while others were beneficial. To the ancient or medieval mind the demarcation between the realm of medicine and that of magic and superstition was very tenuous. The two aspects overlap and sometimes fuse with one another. Thus these regulations are for the most part grounded in superstition. A man must be cautious not to eat the worm that feeds on mouldy books, <sup>399.</sup> a silk-worm, <sup>400.</sup> a fig-worm, and a spider that is found on grape-vines. All of these are as injurious to the body as a deadly poison. <sup>401.</sup> Eating lentils once a month was regarded as a preventive against croup, but if eaten every day, a foul breath will be the result. Eating mustard once a month was a preventive against disease in general, but if eaten every day, it will prove injurious to the heart. The eating of small fish was believed to be beneficial to the health. It prevents the disease of the bowels and also increases sexual potency. The eating of cumin is an antidote against

heart-ache. <sup>402.</sup> The eating of garlic has several beneficial results. It warms the body, it causes one to be sated, it illumines the face, it increases the sexual powers, and kills the germs in the bowels. <sup>403.</sup> The eating of berries has similar results. It illumines the face and the eyes, it increases the sexual powers, it increases one's strength, and decreases one's tendency to believe in witchcraft. <sup>404.</sup> The imbibing of intoxicants has the opposite effect. It is injurious to the head, to the eyes, to the body, to one's sexual power, and to one's strength in general. <sup>405.</sup> The eating of warm bread or unripe cucumbers leaves one in a weakened condition. <sup>406.</sup> A man should drink after his meal for otherwise he will be afflicted with a bowel disease. The latter applies only to the morning meal. <sup>407.</sup> If a man neglects to walk after his evening meal, his bowels will rot, a condition which will eventually result in a person being possessed with an evil spirit. <sup>408.</sup>

We have referred several times to the disease of the bowels. This must have been rather common for it is mentioned so frequently. It must have caused much pain for we find that he who is afflicted with this, suffers so much that he will not see gehinnom. He is in the same category as one who suffers from excessive poverty, from an evil wife, or from creditors. Perhaps the concept underlying this statement was that because of the intense suffer-



ing of these people, they will expiate their sins in this world and thus will be delivered from the judgments of gehinnom.<sup>409.</sup>

R. Jose cites several antidotes against bowel-diseases.<sup>410.</sup> One should develop the habit of dipping his food in vinegar or wine,<sup>411.</sup> both in the summer and in the winter. One should drink freely after eating. One should not hesitate to ease himself when it is necessary. One should not overeat merely because the food appeals to him.<sup>412.</sup>

The following things cause a man to become afflicted with piles: eating reed-leaves, vine-leaves,<sup>413.</sup> the palate or tongue of an animal,<sup>414.</sup> the back-bone of a fish, salted fish not cooked sufficiently, cleaning the posterior with a rock or stone<sup>415.</sup> that has been used by another person,<sup>416.</sup> and not sitting on a seat when easing oneself.

Unusual powers were attributed to the morning meal. It has numerous beneficial results. It refreshes one so that neither hot nor cold weather trouble him. It delivers one from chastisement, demons, and from the wisdom of fools.<sup>417.</sup> It induces one to study and teach. It preserves one's learning. One's conversation will be acceptable to all.<sup>418.</sup> He will be attached to his wife and will not have any interest in other women. His body will not exude perspiration. The germs in his bowels will be killed.<sup>419.</sup>

Gout of the feet is caused by narrow shoes, sleeping



420.

in a short bed, and excessive intercourse.

One's eyesight is impaired if he looks at a rainbow, a dead person, or the priests when they are blessing the people. <sup>421.</sup>

One should not engage excessively in sitting, standing, or walking. For excessive sitting results in abdominal diseases, excessive standing in heart trouble, and excessive walking affects the eyesight. The proper manner is to devote one-third of one's time to sitting, one-third to standing, and one-third to walking. One

should not sit on a chair that has no support. <sup>422.</sup> One must be careful where he sits. He should not sit on a fur coat because underneath there may be an object which will injure him. <sup>423.</sup>

Excessive exertion weakens one. Thus one should not jump across a river, take long strides or carry a heavy load, for all of these have a debilitating effect. <sup>424.</sup>

People are admonished against using the Divine Name in whispering incantations over the sick. Those who engage in this forfeit their right to the world to come. <sup>425.</sup>

Six things were regarded as beneficial symptoms in the sick - sneezing, perspiring, secreting from the abdomen, nocturnal emission, sleep, and dreaming. But if the patient eats ox-meat, fat, or roasted meat, cress, the flesh of birds, liver, milk, cheese, nuts, or cucumbers he will most certainly have a relapse. Frequenting the bath-house or taking a hair-cut also had a deleterious effect. Per-

haps the idea behind this was the fear of contracting a cold.<sup>426.</sup> When visiting the sick one is cautioned against sitting near the head of the patient, nor at his feet, on the pillow, or the blankets. But he should sit on the ground, for the Shecinah is at the head of the patient and the angel of death at his feet. The implication seems to be that the Shecinah and the angel of death are vying over the disposition of the sick. Therefore when one enters a sick room he must be careful lest some harm befall him.<sup>427.</sup>

It is dangerous to walk in the middle of the road when a plague is rampant. One should try to stay within his house.<sup>428.</sup>

There are certain obligations and responsibilities toward the dead. It was necessary to stand guard over a dying person to ward off evil spirits. If the dying man was wise, one must stand guard over him until his soul has departed this world.<sup>429.</sup> If the man was poor, it is necessary to stand guard over him until the actual funeral. Perhaps the reason for the greater consideration of the poor was that they lack the means of securing proper funeral preparations.<sup>430.</sup> When one stands guard over the dead he should say: "Behold what thy end is."<sup>431.</sup> / "ב ה ה ה

7210 1010 . It was the belief that women should walk apart from men in the funeral procession, because the angel of death dances before women at this time. Thus we find that women must precede the bier.<sup>432.</sup> Furthermore, a

man who meets women returning from a funeral must take certain precautions, because the angel of death still abides with them. In order to avoid them he should pass through a river if there is one in the vicinity. Or if possible he should take another road. Or if there is a wall he should stand behind it until the women have passed, But if none of these alternatives presents itself he should face the women and recite the following words from Zech. 3.2: "The Lord rebuke thee, O Satan." <sup>433.</sup>

Although we have found that magic played a prominent role in the concept of Derech Eretz, yet there were certain types of magic in which the Jew was not permitted to engage. These are subsumed under the heading of Darke Ho-Emori, the Ways of the Amorites. The prohibition to abstain from these practices derived from certain Biblical verses. E. g., Lev. 20.23 - "And ye shall not walk in the customs of the nation, which I am casting out before you; for they did all these things and therefore I abhorred them." Also Lev. 18.3 - "After the doings of the land of Egypt wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their statutes." <sup>434.</sup>

Soothsaying, necromancy, charming, and divination were considered Darke Ho-Emori and were forbidden. Only fear of God and faith in Him could deliver one from the power of evil. If one prognosticates evil as a result of di-



vination, this very evil will befall him. According to  
R. Hiyya<sup>435.</sup> the heavenly partition of him who abstains  
from practicing divination is nearer God than that of the  
angels. The latter are compelled to rely on the former  
for their knowledge of God's accomplishments, for they are  
closer to God's. Furthermore Israel was exiled only because  
of the sin of divination.<sup>436.</sup>

There were various forms of divination, *ענין*,  
that were forbidden. To regard a staff or piece of food  
that has fallen down as a bad omen was considered divination.  
Similarly the following were not to be regarded as evil  
omens: if one is called by his neighbor;<sup>437.</sup> the barking  
of a dog; if a serpent passes on one's left side; or a  
fox growls on one's right;<sup>438.</sup> if a deer blocks the road;<sup>439.</sup>  
if the tax-collector of a friend attempted to collect  
some money at the beginning of the day, the week, the  
month, or the year; or if one sees an ugly man, beast or  
bird on these occasions or hears any unseemly thing like a  
curse. To regard these things as evil omens was divination  
and hence forbidden.<sup>440.</sup>

Similarly certain acts were forbidden because they  
were in the category of conjuring, *שפי'א*.<sup>441.</sup> But the  
general consensus is that *שפי'א* means practicing leger-  
demain.<sup>442.</sup> It is forbidden to so cut one's hair that there  
is a fringe on the forehead and curls hang down on the tem-  
ples. A woman must not drag her/<sup>sick</sup>son to the cemetery in the



belief that this will give him life. One must not wear a piece of clothing around his thigh or tie crimson thread around his finger or hand for the purpose of warding off the evil spirits.<sup>443.</sup> Foretelling the future by counting

pebbles and casting them into the lake was forbidden.

Likewise clapping the hands and dancing before a flame to encourage it to burn was considered Darke Ho-Emori. It is forbidden to regard sparks that fall from a candle as an omen that guests will come to the house. To believe that twisting one's hands behind one's back will interfere with another's work, or that a passer-by will cause love to cease, or that interrupting the movement of a plow will prolong one's labors - is considered Darke Ho-Emori. Likewise turning one's undershirt inside out to prevent dreaming, or clinging to the coffin of one who has died in order to see that person in a dream were forbidden.<sup>444.</sup>

One must not kill a rooster that crows like a raven or a hen that crows like a rooster. Placing chips on the handle of a pot so that it will seethe and boil over was forbidden. But throwing the chip of a mulberry tree or glass into a pot so that the food will boil well was permitted. However glass was forbidden because of the danger involved when the food is eaten. Whispering incantations over lentils when they are in a pot so that they will boil quickly is forbidden, as is reciting an incantation over cakes so that they will bake well. Slapping a candle so

that it will light quickly was forbidden. Setting eggs to hatch with the left hand so that they will not spoil was forbidden. One must not put eggs in a sieve or place bars of iron between the eggs so that the chicks will not die when thunder and lightning occur. One must not plaster eggs or chicks in a wall, and count seven and one, to bring good luck. Determining whether one should or should not do something from the way his staff happens to fall was forbidden. <sup>445.</sup>

There were other superstitious acts which were not considered Darke Ho-Emori and hence were permitted. When baking a woman could pray that her cake would be a blessing. If a man is seized with a fit of yawning or sneezing, people are allowed to frighten him in the hope that he will be cured. If a bone of an animal lodges in the throat one can place a piece of meat of the same animal upon the victim's head. Daubing with red paint a tree which drops its fruit prematurely and loading it down with stones was permitted, for the purpose of this was to single the tree out so that passers-by would pray for it. The custom of sprinkling before the bride and groom was permitted. <sup>446.</sup>

The possessions of kings and princes may be burnt when they die, but not those of ordinary men. It is reported that when Rabban Gamliel died, property worth more than seventy mina were burned in his honor. <sup>447.</sup>

Men are obliged to observe the Derech Eretz prescribed

in this section and also that for women, to be discussed in the following section, which is less stringent. If they observe the Derech Eretz for old people this is praiseworthy and all the more it is commendable if they observe the Derech Eretz prescribed for scholars.<sup>448.</sup>

### Derech Eretz for Women

The woman was the guardian of the household. It was her task to look after the needs of her family and her home. These tasks must be carried out efficiently and with a minimum of delay. Women are admonished never to be indolent, but always to be diligent in their household duties. It is not proper for a woman to be idle, for she may become bored and hence be led to engage in sinful thoughts. Thus, even if she has many servants, she should do her work herself.<sup>449.</sup>

A woman must conduct herself modestly and with dignity. These characteristics make her worthy of marrying a high priest and of bearing children that will be high priests. According to R. Pinhas, a modest woman atones for the sins of her family, as did the altar in the Temple. But a woman who is immodest is unworthy of marrying even an Am-Ho-Oretz.<sup>450.</sup>

The woman is able to exert a deep influence on her husband and children. For this reason we find that Moses



was commanded to go first to the women with his divine revalation, for they would influence their husbands and children. The woman should inculcate in her children a love for the Torah. She should send them to school and stimulate them in their studies. She should teach them to fear sin. <sup>451.</sup>

A woman must pray three times a day -- and at the conclusion of her prayers she should offer up a prayer for her children that they will be God-fearing and will engage in study and righteous deeds. Particularly when she gives charity should she pray for her children, since at this time one's prayer is more acceptable to God. A woman merits the world to come if her children engage in study and mitzvoth. If her children engage in these after her death she will be deemed as though she were among the living, and she will have a more desirable portion in the future world. <sup>452.</sup>

A woman must likewise influence her husband to lead a Godly life. When he returns home after a hard day's labor, she must remind him to engage in study and to give charity. <sup>453.</sup>

A woman must be careful to avoid conflict with her husband. She should be beloved and acceptable to her husband. <sup>454.</sup>

She must be gracious, modest, and obedient toward him. She should be frugal with his money. When he goes on a journey she should pine for him, and look forward to his return. When he is at home, she should be prompt with his meals, and prepare for him the dishes



that he enjoys. She should appease him when he is wroth, converse with him when he is in trouble, and comfort him in his misfortune. She must always be cheerful in his presence. Even if she has certain worries, she must conceal these so as not to make her husband sad. She should always look her best in his presence. She should dress well and neat, although modestly. She should honor his family even if they are despicable. When he gives her a gift she should rejoice and give him the impression that it is of great value, even though it is of small value.<sup>455.</sup> She must never divulge what has transpired between her and her husband.<sup>456.</sup> She should pray for her husband every day, that he be successful in all his undertakings.<sup>457.</sup>

It is proper that a woman never leave her house except for a matter of extreme importance. Otherwise she will sin and cause others to sin. For she may see an attractive man in the market place and she will desire him in her heart and thus be led to evil thoughts. Or she may even have sinful relations with him.<sup>458.</sup> It is improper for a woman to stand even in the door way of her house. For it is possible that while there she may think of some ludicrous incident and laugh just as a man happened to be passing by. Her neighbors will accuse her of flirting. She should not enter her neighbor's house except if it is extremely important. She should have a minimum of conversation with her neighbors.<sup>459.</sup>

If it is absolutely necessary that a woman leave her house, she should not walk in the market places or in crowded streets. Neither should she perfume herself before going out, for the aroma may be wafted to some man and he will be led to engage in sinful thoughts. <sup>460.</sup>

If a woman attends a wedding or a banquet she should attempt to sit with righteous and respectable women, but she should have little conversation with them. She should act modestly and humbly, and her face should be covered with a veil. <sup>461.</sup>

In eating, a woman should not be gluttonous. She should not eat food that is harmful to her milk, such as cucumbers, roughage, little fish, dirt, pumpkin, tender palms, unripe dates, and salty water. <sup>462.</sup> It was believed that the eating of certain foods would effect a woman's children. The eating of mustard will result in a woman bearing gluttonous children, unripe dates in children whose eyes constantly tear, little fish in children whose eyes are bulging, reddish clay in ugly children, the drinking of beer in dark children, the drinking of wine and the eating of meat in healthy children, the eating of eggs in children with beautiful eyes, parsley in beautiful and fine children, coriander in obese children, and ethrog in children who have a pleasant odor. If a pregnant woman steps on the blood of an ass, her children will be afflicted with scurvy. <sup>463.</sup>

A woman must take certain precautions in drinking intoxicants. Beer was regarded as injurious to the milk. She should never drink more than one cup of wine with her meal. For if she drinks two cups she will be unseemly, three cups will cause her to request intercourse, and after four cups she will seek intercourse with even an ass in the market place and she will not be embarrassed. According to Rabba this applies only if she is not in the company of her husband. <sup>464.</sup>

A woman should be cautious as to the place where she engages in cohabitation. For if engaged in near a mill, her children will be epileptic; if on the ground, her children will have elongated necks. <sup>465.</sup>

Women are expected only to observe the requirements of Derech Eretz as has been expressly prescribed for them. However if they desire to observe the Derech Eretz of the other categories of people, including the scholar, this was deemed praiseworthy. <sup>466.</sup>



## Chapter V

### Analysis of Sources

*Babylonian*

Al Nakawa's material on Derech Eretz is for the most part taken from Rabbinic sources. He quotes extensively from Talmudic literature. In most cases the quotation is exactly the same as is found in our Talmudic text. But in several cases there are variations. To determine the cause of these variations would be an impossible task. Suffice it to say, that they are, in all probability, due to the fact that Al Nakawa utilized a different Talmudic text. On the other hand there is the possibility that Al Nakawa deliberately altered the original text in order to convey a desired meaning. A conspicuous example of the latter is to be found at the very beginning of the material. In 393.2ff Al Nakawa quotes from Ber. 63a to prove that the entire Torah is dependent on Derech Eretz, viz.:

א"ל ברשה קטרת עכל  
א"ל התורה תלויה בך, ה"ל אומר בך א"ל, שחומר בך ביינך  
ע"כ אורחיה

But our version of Ber. 63a omits the words *ה"ל אומר בך* and thus the meaning is that the small section on which the entire Torah is dependent is the Biblical verse, Ps. 3.6.

It shall be our purpose in this chapter to draw attention to the various instances and types of variation. This



will be a general analysis. A further and more detailed comparison will be found in the foot-notes to Chapter IV.

# I Analysis of Talmudic Sources

## A. Minor variations with no difference in meaning.

### 1. Minor differences in terminology.

In 405.9 Al Nakawa reads *אין צד א"כ פ"ק א"כ* *א"כ* while B. Mes. 86b has *אין צד א"כ* and omits *א"כ*. In 412.14ff. Al Nakawa states that there are five things which are intolerable, while Pes. 113b has only four but adds the fifth, concerning a man who divorces his wife several times and remarries her, as a *פ"ק א"כ* "there are some who say." Moreover the Talmud appends "without cause" to the parnas who lords it over the community. This is omitted in Al Nakawa. In 531.6 instead of *א"כ*, Kid. 30b has *א"כ*. Instead of *א"כ* in 395.13, Ber. 17a has *א"כ*, but the meaning is the same.

### 2. Differences in rabbis in whose names statements are quoted.

In 394.16f a statement is quoted in the name of R. Johanan by R. Huna. But in Mak. 10b this teaching is quoted by Rabbah bar R. Huna in the name of R. Huna. Some say that it was quoted by R. Huna in the name of R. Eleazar. In 469.12 R. Jose cites a certain teaching, but in Git. 70a it is R. Hiyya who cites it. In 536.15

R. Meir is the teacher but Kid. 82b cites the same teaching in the name of Simon b. Eleazar.

3. Passages where Al Nakawa adds to our version of the Talmud.

Al Nakawa in 469.13 cites drinking after one's meals as one of the methods of avoiding bowel disease. But our version of Git. 70a omits this. In 471.18ff four things are mentioned which prolong one's life. But in Ber. 54b there are only three, omitting "he who prolongs his study."<sup>1.</sup> In 480.7ff Al Nakawa mentions six things which cause one's learning to be forgotten. But in the analagous passage in Hor. 13b several items are omitted, viz., "he who eats food on which a dog has nibbled" and he who causes himself to perspire in a bath house while in a standing position." Among those who are excommunicated by God, cited in 483.5ff, are "he who is not in the habit of attending the synagogue," and "he who eats without washing his hands." But in Pes. 113b both are omitted. 482.17ff gives a description of demons. But the analagous passage in Hag 16a omits the item about "turning their faces like angels."<sup>2.</sup> 510.6ff gives the requirement of a city where one is permitted to dwell. One of the requirements is a good water supply. But in San 17b this item is omitted.

There are several instances where our author seems to append his own explanation to a Talmudic quotation. In 471.18ff several explanations are given which do not occur in Ber. 54b. These explanations are reasons why

one should prolong his prayer, his eating, his toilet, and his study. He should prolong his prayer so that it will be answered-- his eating, so that he will give the poor an opportunity to come and partake of his meal-- his toilet so that he will not become afflicted with bowel disease-- his study so that it will not be forgotten. We cannot say for certain, but it seems likely that these added explanations came from Al Nakawa's own hand. In 403.21 Al Nakawa gives an interpretation of the expression

שכר נזקק . He maintains that נזקק means "that a drunkard becomes impoverished" and שכר "that as a result of his poverty he eats his clothing and remains in his house, since he cannot go out without clothing." Again in 464.10f we find that Al Nakawa adds his own interpretation.

Occasionally Al Nakawa cites Rashi's interpretation of a passage. Only once in our material does he acknowledge Rashi as his source, viz., 403.17f.<sup>3</sup> In other cases he quotes Rashi without acknowledging him in any way. Apparently he attempts to give the impression that these explanations are his own. For example, in the very passage cited above, on p. 403, he gives Rashi's interpretation of שכר 1. 19, and שכר נזקק 1. 20, without giving him credit.<sup>4</sup> The comments found in 454.20 ff appear to be taken from Rashi. But<sup>xx</sup> again there is no acknowledgement. Likewise the comment in 398.6ff is taken

xx) He cites in 6.17 as a reference to the next page where the expression is used.

xx) The comment is general to a reference to the same in the next page where the expression is used.



literally from Rashi, but there is no acknowledgement.

4. Examples of passages where Al Nakawa subtracts from the Talmudic text.

395.15 omits "answer gently." *אָן אַנטוואַרטן*, found found in Ber. 17a. In 480.7ff Al Nakawa lists several things which cause one's learning to be forgotten. He omits "placing one's clothing underneath one's head as a pillow," found in Hor. 13b. In 486.1ff seven things are enumerated which cause one to be afflicted with piles. In the analagous passage in Sabb. 81a, ten things are mentioned. The Talmud adds "sprouts of the grapevine", *אֵשׁוֹת גִּפְתֵּי הַיַּיִן* and eating the palates of animals without salt, *אֲכִילַת שֶׁמֶן אֲנִימָלִים בְּלֹא מֶלַח*. To the articles which cause injury to the rectum when employed for cleansing the Talmud adds "plaster or clay." In connection with 533.17, B. Mes. 58b adds the proof that injuring by means of words is more heinous than through money by stating that with the former, Lev. 25.36 is written, "and thou shalt fear thy God." But it is not written with the latter. Hor. 13b adds to the list of things which cause one's learning to be retained, 476.5ff, "he who is accustomed to use wine and spices." *שֶׁהָיָה עוֹשֶׂה יַיִן וְשֵׁמֶשׁ*. In 426.5 ff we find that if a man does not wait for his friend in the syagogue, his prayer is rejected. Ber 5b-6a adds to this that "he also causes



the Shecinah to depart from Israel. synagogue that is not

permitted. In 327.22 Al Nakawa reads that it is better

5. Examples of the use of Hebrew by Al Nakawa where the  
for a man to commit adultery than to insult his fellow.  
Talmud employs Aramaic.

permitted in public. But in B. San. 34b-39a, where this pas-

In 411.1ff Al Nakawa cites the episode of R. Safra  
and his disciples meeting a certain Chasid. The latter is  
under the impression that R. Safra and his disciples have  
come to meet him. When Safra informs him that such was  
not the case, he is rebuked by his disciples. A similar  
episode is recounted in Hul. 94b. But here the story is in  
Aramaic while in Menorat Ha-Maor it is in Hebrew. In 5.  
517.14ff Al Nakawa cites a passage which warns against

various worms to be found in mouldy substances. The same  
passage is quoted in Sabb. 90a but here it is written in  
Aramaic. One of these is "eating and drinking when they  
should be occupied with communal affairs." But in place of

B. Examples of passages where there is a difference of  
meaning. be lectured in the Beth Ha-Midrash on Saturday."

In 555.5 three persons are enumerated for whom mercy is

1. Due to a slight variation in text. But Ber. 55a

has in place of this, "a good king." In 550.107 we are

In 395.18 Al Nakawa refers to proper respect for  
one's master and father. The analagous passage in Ber. 17a  
maintains that the same respect is also due to one's mother.  
In 401.1ff we find that a man is permitted to have  
intercourse with his wife the first night after she has  
from the synagogue is not permitted. But in Meg. 20b it  
became clean, but in Ber. 12b this is forbidden. In Ber.

is a short cut to and not from the synagogue that is not permitted. In 397.22 Al Nakawa reads that it is better for a man to commit adultery than to insult his fellow man in public. But in B. Mes. 58b-59a, where this passage occurs, the reading is that it is preferable to have intercourse with a woman about whom there is a doubt about whether she is married or not, ע"כ נעק 720.

In 419.23 ff we are told that no food may be eaten by anyone until the one who blesses eats. But in Ber. 47a, it is the one who breaks bread, רבין, and not the one who blesses, רבין, who must eat first. In the same passage, 419.17ff a distinction is drawn between the one who breaks bread, the host, and the one who blesses, the guest. In 454.16ff three reasons are cited for men losing their property. One of these is "eating and drinking when they should be occupied with communal affairs." But in place of this item, Git. 38b has "feasting when they should be listening to the lecture in the Beth Ha-Midrash on Saturday." In 455.5 three persons are enumerated for whom mercy is sought, and among these is a "good parnas." But Ber. 55a has in place of this, "a good king." In 450.10f we are told that looking at a dead person is injurious to the eyesight. But in place of this Hag. 16a has "looking at a Nasi." In 460.1ff we find that a man is permitted to have intercourse with his wife the first night after she has become clean. But in Pes. 112b this is forbidden. In Pes.

11a it is a palm tree and not a camel, as in 464.10, that cannot occupy a middle position. In 472.10ff we are told that if a man dreams that he sees a snake and the snake bites him, he will have a male child. But Ber. 57a states that this causes one's sustenance to be doubled. In 505.16ff Al Nakawa states that Moses' grandchild was an idolatrous priest. But B. Batra 109b is not quite as outspoken in its denunciation of the grandchild of Moses. It does not expressly state that he was an idolator, but merely mentions his name, Jonathan.

2. Examples of passages where the texts are completely different.

In 419.20ff an additional prayer to be said by the guest for the host is mentioned in the name of Rabbi. The prayer reads thus: "May Satan have no power over the work of his hands nor over the work of our hands. And do not cause to befall him or us any sin, transgression, or thought of transgression!" But Ber. 46a contains the following version of this prayer: "May he be successful in all his transactions, and may his property and our property be successful and near to the city." <sup>6.</sup> The remainder of the prayer is the same as is cited in Al Nakawa. 426.3ff states that if one is accustomed to greet his fellow man and neglects one day to do this, he violates the commandment-- "seek peace and pursue it." Ps. 34.15. But in



the analagous passage in Ber. 6b there is an entirely different idea. Here the important thing is to precede one's fellow in greeting.

כִּי אֵל מִלִּפְנֵי הַמֶּלֶךְ  
פִּדְעָה יֵלְךָ פִּדְעָה יֵלְךָ

In 455.1ff those for whom God weeps every day are mentioned: the scholar who has no bread, the scholar who does not study during the last watch, and him who prides himself without cause. But Hag. 5b, the source for this passage, has an entirely different reading: God weeps for the one who finds it possible to study but does not, for the one who finds it impossible, but nevertheless studies, and for the parnas who lords it over the community. Among the things which cause wisdom to be retained, cited in 476.5ff, there is eating food that is well cooked. But in Hor. 13b it is not the food that has this power, but the ashes that are on the food. The Talmud reads thus:

וְהָיָה כִּי יִשְׁתַּחֲוֶה אִישׁ לְאֵלֹהֵי יִשְׂרָאֵל וְלֹא יִשְׁתַּחֲוֶה לְאֵלֹהֵי יִשְׂרָאֵל . In 536.14ff,

Al Nakawa attempts to show that labor is beloved, since it was given only to man and not to animals. But in Kid. 82b an entirely different idea is conveyed. Here labor is not a blessing, but has been imposed on man because of his evil deeds. The animals are considered here also, but in a different manner. Viz., if the animals who were created to serve man support themselves without toil, how much the more should this be true of man who was created to serve God. But man has forfeited this right as a result of his misdeeds.

See. Lank  
Res. 118



## II Analysis of Sources in Masechtoth Derech Eretz.

Many of Al Nakawa's statements are to be traced to the Masechtoth Derech Eretz. As with the regular Talmudic sources, Al Nakawa also follows these quite closely, except for some slight variations.

### A. Minor variations, but no difference in meaning.

#### 1. Minor variations in terminology.

In 417.99ff Al Nakawa cites the story of Akiba who made a banquet for his disciples in order to instruct them in Derech Eretz. The same episode is cited in Mas. D. E., pp.

215ff. But in Mas. D. E. the word מנהל is used instead of מנהל. Instead of מנהל / מנהל, Mas. D. E. reads: מנהל / מנהל.

According to Mas. D. E. the fool took up the dish with two hands and tore it with his hands. But in Al Nakawa he takes it up with one hand and tears it with his teeth. Instead of מנהל, 419.5, Mas. D. E. reads מנהל.

Al Nakawa 419.8f informs us that, in eating, if a lesser person eats before the greater he is considered a glutton - מנהל / מנהל.

But Mas. D. E. 214f reads: מנהל / מנהל. Instead of מנהל, 421.6, Mas. D. E. 232f reads מנהל.

Instead of מנהל, 431.23, Mas. D. E. 134ff reads מנהל. In 433.15ff we are told that if one does much good for

others he should not take credit for this but should say:

ד' יד יצ'גה פ'נע לע. But Mas. D. E. 75f and 83f reads: ד' יצ'גה נ'נ. In 485.6ff we find that Aaron is one of the seven persons with whom God made a covenant, and the verse used to prove this is Mal. 2.5 - "My covenant was with him of life and peace..." But Mas. D. E. 65f uses Nu. 18-19 to prove the same statement - "It is an everlasting covenant of salt...." In describing the scholar Al Nakawa 492.12 employs the expression יצ'גה פ'נע, while Mas. D. E. 93ff employs יצ'גה פ'נע.

## 2. Example of passages where Al Nakawa adds to the text of Masechtoth Derech Eretz.

In describing Simeon b. Eleazar Al Nakawa, 401.15 states that he was haughty because of his great knowledge of Torah. But the analogous passage in Mas. D. E. 166ff is less harsh and omits this item.<sup>7</sup> In 406.9f we find that a scholar should not urinate in a standing position nor eat all the food in his plate. Both of these are omitted in Mas. D. E. p. 112, p. 119. Mas. D. E. p. 115 omits Nak. 16f., viz., פ'נע נ'נ ..... יצ'גה פ'נע פ'נע.

In 434.14ff Al Nakawa mentions several sinners who will descend to Gehinnom. But in the analogous passage in Mas. D. E. pp. 278.ff., the "atheists" and "those who deny the Torah and the resurrection" are omitted.<sup>8</sup> Similarly, the "parnas who imposes excessive dread over the community" is omitted. In connection with money that does not contain a

blessing, 472.15ff includes money earned from orphans, wages of one's wife, and money earned from milling. But Mas. D. E. p. 246 omits these. In 481.1 ff among the things which are a disgrace to the scholar are mentioned patched shoes and a wide step. Both of these are omitted in Mas. D. E. p. 116.

3. Examples of passages where Al Nakawa subtracts from the text of Masechtoth Derech Eretz.

In 419.12f Al Nakawa states that a man is judged by three things - "his pocketbook, his cup, and his wrath." Mas. D. E., p. 114, however, mentions four and appends "by his cloak." It also appends "some say also by his speech." In 424.22f Al Nakawa states that "he who goes out before the cock crows, his blood will be on his head." Mas. D.E. p. 306 adds "he who goes on the highway alone before the cock crows." In 427.13ff Al Nakawa cites several cases where an individual should follow the majority. He omits that an individual should not study the written law when the majority study the oral law, and vice versa, as is found in Mas. D. E., p. 115. In 427.18ff Al Nakawa gives the proper way of acting in a bath-house. He omits, however, the following prayer which Mas. D. E. pp. 295ff. maintains must be recited in entering the bath-house. "May it be thy will O Lord, my God, that thou wilt cause me to enter in peace and to depart in peace and to return in peace. Deliver me from this and from anything similar to



this in the future." In 515.15f. Al Nakawa lists several occasions when a man must know his fellow-man. He omits "dining" which is found in Mas. D. E., p. 113.

B. Passages where there is a difference in meaning due to a slight variation in text. Unlike the regular Talmudic sources there are no passages in Mas. D. E. where the text is completely different.

Al Nakawa, 409.20 states that when one takes leave of his master, he must seek permission. But Mas. D. E., 179f reads instead of master "his friend." In 410.3ff there is Meir's statement that he who has a scholar in his city and does not serve him is liable with death. Mas. D. E., p. 314 reads instead of "in his city" "at his side" - which seems to make better sense. In 417.9f Al Nakawa states that a dish should not be placed on a soft spot of the table but on a hard one so that its contents should not spill. In the analogous passage in Mas. D. E., p. 210f the meaning is much clearer. One should not break off a piece of bread for the blessing from the soft part of the loaf, but from the hard part.

In 420.9ff Al Nakawa states that a guest is not allowed to offer any food to his hosts' children, or servants. In Mas. D. E. p. 234 this is permitted if the guest receives permission from the host. In 431.10ff we are told that men should fear the courts of this world, even though the wit-



nesses love money. But Mas. D. E. pp. 103ff. states that men should not fear those courts because the witnesses love money. In 432.8 Al Nakawa states that the pious, *pi'yon* should be loved. But in Mas. D. E. p. 135ff the reading is that *of* charity, *pi'yon nif'ar*, ~~that~~ it should be loved. 432.15f reads that chastisement delivers one from the afflictions of the lower world, while Mas. D. E., ib., states from the upper world. In 432.17f our author speaks in a general way about occupying oneself with religious commandments. Mas. D. E. p. 140ff is more explicit and states that charity is meant. It is a disgrace for a scholar to be the last one to enter a House of Study according to 481.2. But in Mas. D. E. p. 116 the reading is a synagogue. In 494.4ff we are told that one should give charity "from the midst of his house." But Mas. D. E. p. 140 reads "in the midst of your house." The latter has a different meaning. In Nakawa the meaning seems to be that one should simply give charity, but in Mas. D. E. the meaning is one should give charity privately.

### III Analysis of Sources in Masechtoth Kallah

Al Nakawa utilizes material from Mas. Kal. only infrequently. His variations from this source are of the same type as those from the other sources. Since there are only a few references we shall not organize the material as we

have in connection with the other sources. In 416.14f Al Nakawa states what man's future is - *למנוח*. Mas. Kal. pp. 299f. adds "dust", *אפר*. Instead of R. Simon's statement in 416.15ff. Mas. Kal., 1b. quotes a similar statement by R. Eliezer b. Jacob. In 420.19ff Al Nakawa mentions four things which one is forbidden to do with food. Mas. Kall. p. 334 adds another - one is not allowed to sit on food. Al Nakawa 473.9ff states that there are four things which are called "possessions," *אבות*. Mas. Kal. p. 298 mentions five, adding Abraham.

#### IV Analysis of Sources in Aboth d'R. Nathan.

Al Nakawa quotes several statements from Aboth d'R. Nathan. Most of these are identical with our present version. There are, however, a few passages which differ from our version.

In 465.10ff Al Nakawa states what will happen if certain prophetic books are seen in a dream. Aboth d'R. Nathan, Versions A and B, p. 128, omits mention of Ezekiel, and adds that one who beholds Kings will attain wealth in addition to greatness. In connection with the ten names applied to joy, 490.10f., Aboth Nathan, Version A, p. 103 has *שש* instead of *שש*. In connection with 514.5ff, Aboth Nathan, version A, p. 64 adds that God made this statement in the form of a great oath, i.e., God swore that if man loves his fellow-man, God will reward him.

V Analysis of Sources in the Tosephta.

As with the other sources, most of Al Nakawa's quotations from the Tosephta are similar to our text. There are, however, a few minor variations. In 443.1ff Al Nakawa mentions among those things which must not be considered evil omens - when one's friend calls after him, קרא אחריו. In the Tosef. 118.20ff the reading is different and also makes better sense - קרא א' ע' ס' נ' א' ח' נ'. Furthermore, Al Nakawa states that a fox who calls at one's right hand, and a serpent that passes on the left are not evil omens. However, the Tosef. reads "a serpent passing on the right and a fox on the left." One of the ways of the Amorites, according to Al Nakawa 444.7f, is to cling to the coffin of a dead person in order to see that person in a dream. Instead of "cling", Tosef. 117 has ק' ע' , "kiss." In 445.6ff Al Nakawa states that to frighten a man who has a yawning or sneezing fit is not of the Ways of the Amorites. Tosef. 119. 21-22, however, reads פ' ק' , "one who is afflicted with vertigo" can be frightened. Instead of the reading ע' נ' א' ח' נ' before a bride and groom, Al Nakawa 445.12, Tosef. 118.27 reads more clearly ע' נ' א' ח' נ' / נ' / נ' / נ' . Instead of the reading in Al Nakawa 486.18f ח' א' ח' א' ח' א' ח' א' , Tosef. 358.19 reads ח' א' ח' א' ח' א' ח' א' . The Tosef. adds that one must not overwhelm his guest with offers when he knows that the guest will refuse them.



VI Analysis of Sources in the Jerusalem Talmud.

Occasionally Al Nakawa quotes from the Jerusalem Talmud. A variation occurs in 531.1ff where Al Nakawa enumerates the obligations which man owes God. Yer. Kid. 1.7 adds to this list the Succah, lulav, shofar, tefillin, tsitsis, and the necessity of feeding the hungry and giving drink to the thirsty. Again in 539.3ff Al Nakawa states that as a result of flattery or hypocrisy rain is withheld. But in the analogous passage in Yer. Taan. 3.3 no mention is made of rain being withheld because of flattery. It is withheld according to the Jer. Tal., because of idolatry, spilling of blood, immorality, and the non-payment of pledges to charity.

VII Analysis of Sources in Midrash Rabba.

Al Nakawa quotes the Midrash Rabba quite frequently. In most cases these quotations follow the original quite closely. But there are instances of minor variations. For example, in 393.8ff Al Nakawa cites the story of R. Jannai and his encounter with the man who was not learned but who observed Derech Eretz. At first Jannai reproves the man but when he learns that the man observes Derech Eretz he retracts his reproof. The same story is to be found in Lev. Rabba, ed. Wilna, p. 13b. The two versions are similar. But Lev. Rabba adds that the man seized Jannai and said to him: "The



Torah is not only the inheritance of Jannai, but of all Israel." The passage in Al Nakawa 408.7ff is to be found in Gen. Rabba p. 22d. The two versions are almost identical, except that the Mid. omits the statement in l. 15 - "from this they learn Derech Eretz."<sup>9</sup> Another example of a minor variation is 544.4ff in Al Nakawa compared to Gen. Rabba, 25a-b. Al Nakawa states that all qualities in the world have limitation and finitude, except peace and Torah. But in the Midrash only Torah is mentioned as an exception to this rule.

#### VIII Analysis of Sources in Siphre.

There are a few references to Sifre, and these contain the usual minor variations. An example of these is 399.18ff compared to Sifre, ed. Fr., p.22b. The word  $\text{לִפְנֵי}$ , 399.19, is omitted in Sifre. Likewise the reference to the Persian exile in 400.4 is omitted in Sifre. Another example is 546.19ff compared to Sifre, p. 12b. These two passages contain several ideas concerning peace. They are for the most part similar. However, in place of  $\text{לִפְנֵי}$ , 546.19, Sifre has  $\text{לִפְנֵי}$  - the former means "they planted" and the latter "they pleaded." This difference is obviously due to a metathesis of the teth and nun. Al Nakawa's reading seems to make better sense. In place of  $\text{לִפְנֵי}$ , 546.22, Sifre has  $\text{לִפְנֵי}$ .

#### IX Analysis of Sources in Pesikta R. Kahana.

There is only an occasional quotation from the Pesikta. A good example is 430.16ff, the story about the man who refused to inform his guests of the death of his son until they had finished their feasting. The story is to be found in Pesikta, ed. Buber, p. 169b, with minor variations. Al Nakawa states that the host was of the "great men of K'vul." But the Pesik. reads - "of the great men of the generation who were in Baybylon." The Pesik. adds that the banquet took place on Wednesday. Instead of *ביום ד' אב'ל' ב'כ'ת אב'ל'ק* in Al Nakawa 431.4, Pesik. reads. *ביום ד' אב'ל' ב'כ'ת אב'ל'ק*

#### X Analysis of Sources in Midrash Tanhuma.

There are several quotations from the Tanhuma. The following examples will suffice to indicate the nature of the variations. Al Nakawa 436.17ff discusses the importance of modesty on the part of women. The same idea is expressed in Mid. Tanhuma, ed. Buber, *ד'ע'י* p. 170f. But in Tanhuma the terminology is different. Furthermore Tan. omits the statement that a woman who is modest in her house will be worthy of marrying a High Priest. The Tan. has only that she will bear children who will be High Priests. Instead of R. Jose, the Tan. cites this teaching in the name of R. Levi. Moreover, R. Pinhas b. Hama's statement that a modest woman atones for her household is omitted in Tan. Another example is 516.18ff compared to Mid. Tan. *ד'ע'י* p. 43f. These are very similar. But 516.10 reads differently in Tan., viz., *ד'ע'י / מה שכתב ב'ע'י / זאת ה'ה' / מ'ת' המ'ל'ק, המ'ל'ק ד'ע'*

Al Nakawa's reading is more clear. A further example is 557.17ff compared to Mid. Tan. *Menachem*, p. 80. In Tan. the statement is quoted in the name of *Abay* and not *R. Yohanan*, as in Al Nakawa. Moreover, the first part of the statement, 557.17-558.2 is omitted in Tan. The second half, 558.2ff., has the same idea as the Tan., but the terminology is different.

#### XI Analysis of Sources in Mishnah Torah

Although Al Nakawa never quotes the Mish. Torah directly, he certainly must have utilized its material. For example the material dealing with Derech Eretz of the Scholar in p. 402ff parallels closely Chap. V of Hilkot De'ot.

#### XII Analysis of Sources in Zohar

There is one reference in Al Nakawa to the Zohar. I, p. 182b, viz. 423.20ff. It is significant to note that our author calls the Zohar, Midrash Yehi Or. The two accounts are quite similar. Al Nakawa's version, however, is a Hebrew translation of the Aramaic in the Zohar.

*He is lecturing because the latter always talks about*

*proper conduct in the lavatory, and not Halachic matters.*

*Of Additions to Seder Elisha Zuta, ed. Friedmann, introd.*

*p. 11.*



NOTES TO CHAPTER ONE

1. This dichotomy will be discussed in detail in Chapter III.
2. Git. 70a.
3. Git. 70a.
4. R. Travers Hereford, Pirke Aboth, pp. 41-42.
5. Hereford, p. 91.
6. Cf. Tosef. Kid. 1.16, where *אֶרְבֵּי חַיִּים*, *אֶרְבֵּי חַיִּים*, and *אֶרְבֵּי חַיִּים* constitute the threefold cord which cannot be easily broken, which is referred to in Ecc. 4.12.
7. Aboth d' R. Nathan, ed. Schechter, p. 1. *Version A*
8. R. Huna, however, is of the opinion that this should be called *אֶרְבֵּי חַיִּים*, matter of health. Rabbah, his son, however, refers to these matters as *אֶרְבֵּי חַיִּים*. He tells his father that he doesn't listen to R. Hisda's lectures because the latter always talks about *אֶרְבֵּי חַיִּים*, proper conduct in the lavatory, and not Halachic matters.
9. Cf. Additions to Seder Eliahu Zuta, ed. Friedmann, Introd. p. 4.



NOTES TO CHAPTER TWO

1. Introd. to Seder Eliahu Rabba and Zuta, ed. Fr., p. 104. quoted numerically without mentioning name of book
2. Aboth 3.17.
3. Tosef. Kidd. 1.16.
4. Introd. Seder Eliahu, 104.
5. Aboth 2.2.
6. Introd. Seder Eliahu, 103-104.
7. Add. to Seder Eliahu, Introd. pp. 2-3; Seder Eliahu, Introd. p. 103.
8. Introduction to Additions, p. 3.
9. Add. to Seder Eliahu, p. 3.
10. Add. to Seder Eliahu, p. 3. For some unexplained reason Friedman includes this category with the one preceding which deals with the conduct of men. We have disregarded this seemingly arbitrary connection.
11. Add. to Seder Eliahu, p. 3.
12. Add. to Seder Eliahu, p. 5.

13. Seder El. Rabba p. 54.

NOTES TO CHAPTER THREE

14. Al Nakawa, 393, 5-7; 542, 19-20. (All future references to Al Nakawa's Menorat Ha-Maor, Vol. IV, will be designated numerically without mentioning name of book or author.)

15. 396.10-397.16.

1. S. Ezer 392. Cf. Haski...

2. Introd. to Seder El. p. 102.

3. Seder El. Rabba, p. 53.

4. 396.1-54.

5. The expression ... is to be found in the following places: Gen. 18.19; Ex. 35.13; 34.6;

Deut. 32.4; Gen. 29.11 offers an example of ...

6. Introd. to Add. p. 4.

7. Introd. to Seder El., 106, 109-110, 115.

8. Rab. 100b.

9. Introd. to Add. to Seder El., pp. 2-3.

10. Introd. to Seder p. 103.

11. Gen. 54a.

NOTES TO CHAPTER THREE

1. 394.12-14; 542.15-17.
2. Add. to Seder El., Introd., p. 4.
3. Ibid., p. 3.
4. B. Kama 92a, Cf. Rashi.
5. Introd. to Seder El., p. 104.
6. Seder El. Rabba, p. 58.
7. 463.1-6.
8. The expression אין ארץ is to be found in the following places \* Gen. 18.19; Ex. 33.13; 34.6; Deut. 32.4; Gen. 20.11 offers an example of אין ארץ.
9. Introd. to Add<sup>to Seder El.</sup>, p. 4.
10. Introd. to Seder El., 106, 109-110, 115.
11. Erub. 100b.
12. Introd. to Add. to Seder El., pp. 2-3.
13. Introd. to Seder p. 103.
14. Ber. 61a.



15. Betzah 25a.
16. Yoma 4b.
17. Yoma 75b.
18. B. Mes. 87a.
19. Sotah 44a.
20. Hull. 84a.
21. Seder El Rabba, 56, 79.
22. 407.24.
23. 393.4.
24. 542.9.
25. Seder El Rabba, p. 128.
26. 396.1-5; 543.1-4.
27. 429.7-8.
28. 394.10-12; 499.17-18; 542.13-14; Seder El Rabba, 62.



NOTES TO CHAPTER FOUR

1. Enelow suggests that this name as well as the preceding alludes to the title of the work, Menorath Ha-Maor. Introduction to Al Nakawa's Menorat Ha-Maor, vol. IV, p. 44.
2. 468.13. Ber. 63b adds that a scholar should not be the last to enter the Beth HaMidrash lest people call him a sinner. According to Rashi, sinner means an indolent person. Cf. 403.1-2, where Nakawa quotes this in connection with attendance at the synagogue.
3. 339.1-5; 410.22; 455.1-5; 492.13.
4. 400.16
5. 410.10-12
6. 401.9-13
7. 410.15
8. 449.27
9. 449.26; 410.14; 407.26.
10. 459.5
11. 408.8-10

12. 408.2; 459.4-5
13. 399.4-5 Cf. Hal. 91b where the story is presented
14. 405.21-406.4 in a different version. In the Talmud it is in Ara-  
sais. R. Safra is accompanied by Rabba and it is
15. 399.5-6 who does the reciting and not the disciples.
16. 399.4 The question is Mar Rutra.
17. 400.9ff.
18. 455.1-4
19. 404.11
20. 402.5-10
21. 409. 6-410.6 Mas. D. E. p. 314, ed. Hig. reads  
instead of "a scholar in his city," אַ שְׂכֵן , "a  
scholar who is at his side," אֶתְּכָּהּ . The  
reading of Mas. D. E. is more liberal. For the  
reading "in his city" is very vague and harsh.  
what R. Safra was haughty because of his great knowledge.
22. 407.26-408.8 Hal. p. 319 ff. where it is also o-  
mitted. But Tan. 10a-b includes it and therefore
23. 416.4-7 this must have been R. Safra's source, for he describes
24. 410.13
25. 470.1ff. There also seems to be some confusion as to the place

26. 410.6-25 Simon was journeying. Nakawa, Mas. Kallah  
and Mas. Der. Er. refer to it as ...
27. 411.1-7 Cf. Hul. 94b where the story is presented  
in a different version. In the Talmud it is in Ara-  
maic. R. Safra is accompanied by Rabba and it is  
the latter who does the rebuking and not the disciples.  
The *avon* in question is Mar Zutra.
28. 410.13-14
29. 400.20-22 Item about not eating everything in the
30. Taan. 22a adds that it was the market place of Beh  
Lefet.
31. 411.8-19
32. 430.11-15
33. 410.13; 411.19-20
34. 401.14 ff. Mas. Der. Er. p. 166 ff. omits the fact  
that Simon was haughty because of his great knowledge.  
Cf. also Mas. Kallah p. 310 ff. where it is also o-  
mitted. But Taan. 20a-b includes it and therefore  
this must have been Nakawa's source, for he describes  
Simon as *אמר ר' שמעון תורה גדולה ודבר נסתר*.  
There also seems to be some confusion as to the place



from which Simon was journeying. Nakawa, Mas. Kallah  
and Mas Der. Er. refer to it as  $\text{גמל גמל}$   
but in Talmud it is  $\text{גמל גמל}$  the gimel  
being substituted for the ayin.

35. 450.3; 402.25 ff.; 468.16
36. 405.5-8
37. 404.16-405.4
38. 406.5-12 Item about not eating everything in the  
plate is omitted in Mas. Der. Er. p. 112.
39. 404.3-7
40. 403.9-15
41. 406.5-9
42. 403.2; 481.4 ff.
43. 403.4; 404.9-14; 481.4
44. 404.14-15
45. 402.16-18
46. Rashi to Ber. 43b tells us that on wet days the mud  
will conceal the patches. 402.10-23; 481.2-3
47. 403.6-7



48. 402.12-16; 481.1-2
49. 402.23-25; 468.14-15
50. 407.10-14 transgressions the punishment is Gehinnom,  
but the individual rises again.
51. 439.5-8
52. 412.4; 413.18-414.24  
R. Hama b. R. Huna quotes Rabbi's statement that insulting in  
public is worse than intercourse with a woman consecrated
53. 412.13-16; 475.1 Cf. Pes. 113b Where only four are  
mentioned and the man who persists in divorcing his  
wife is appended as a *pasuk* "some say." More-  
over in the Talmud it is a *parnas* that lords it over  
the community for no good reason that is intolerable.  
Thus, the Talmud implies that the *parnas* may do this,  
if he has good cause.
54. 412.1-6
55. 412.11-12
56. 414.24-25
57. 412.7-10
58. 412.6-7
59. 439.8-11
60. 427.1-5 Cf. Ber. 6b where R. Helbo's statement has a  
somewhat different meaning, viz., if one knows that his

61. 543.7. Ber. is accustomed to greet him, he should greet him first.
62. 543.5ff.
63. For other transgressions the punishment is gehinnom, but the individual rises again.
64. B. Mes. 59a quotes Rabba's statement that insulting in public is worse than intercourse with a woman concerning whom it is doubtful whether she is married or not. Thus the version in Nakawa makes insulting a more heinous offense than does the version of the Talmud. For according to Nakawa it is worse than willfull adultery.
65. 397.16-398.10.
66. 456.17-18.
- 66a. 540.8ff. Ber. 59a states that in addition, this causes the Schoolman to depart from Israel. Thus in the Talmud
67. 462.9-10. is the individual punished for this since his answer is rejected, but also the entire people.
68. 459.9.
69. 540.8-12.
70. 514.11-12. Mas. Ber. Tr. p. 117 adds that in leaving a house the lesser of the two has precedence. On es-
71. Ps. 34.15. ladder, in entering a hall of meeting, the greater has precedence. But in entering a prison the lesser goes first. The man who is walking should greet
72. 426.1-5. Cf. Ber. 6b where R. Helbo's statement has a somewhat different meaning, viz., if one knows that his

neighbor is accustomed to greet him, he should greet him first.

73. 503.16-18. Mas. D. E. says that the man broke his neck. Nakawa's

74. 550.6-9. He broke his legs seems to be more cor-

75. 461.6-7. rect since the text speaks to him the following morning. It would be unlikely that he could have

76. 440.11. him had his neck been broken.

77. 431.21-22.

78. 426.10-13. above, p. 23.

79. 425.15-25.

80. 461.3-6.

81. Ber. 5b-6a states that in addition, this causes the Schecinah to depart from Israel. Thus in the Talmud not only is the individual punished for this since his prayer is rejected, but also the entire people.

82. 426.5-10. Cf. Mas. D. E. p. 175f where are three dif-

83. 426.13-14. Mas. Der. Er. p. 117 adds that in leaving a house the lesser of the two has precedence. On ascending a ladder, in entering a hall of meeting, the greater has precedence. But on entering a prison the lesser goes first. The man who is walking should greet



a man who is sitting.

84. Mas. D. E. says that the man broke his neck. Nakawa's version that he broke his legs seems to be more correct since the host speaks to him the following morning. It would be unlikely that he could have spoken to him had his neck been broken.
85. 425.6-16. Nakawa's procedure for the 30 Beth Din, according to the Tosefta, is employed for a wise man.
86. 450.3.
87. 410.3-5. See above, p. 22.
88. 518.13.
89. 450.4-8.
90. 496.9-11.
91. 433.10-12.
92. 437.19-20.
93. 426.15-16. Cf. Mas. D. E. p. 173f where the three different types of men are great, wise, and inferior. Here the mediocre is displaced by the wise. The wise man walks in the middle, the great on the right, and the inferior on the left. Al Nakawa's version makes better sense - since there seems to be little difference between the  $\text{גדול}$  and the  $\text{חכם}$ , unless the



former is a relative term in comparison with <sup>107</sup> .

94. 414.26-415.16; 515.1-3.
95. 415.17-416.2. Hor. 13b states that when the Ab Beth Din enters people should stand in two rows so that he may pass between them. Cf. also Tosef. Sabb., ed. Zuckerman, p. 426.28ff where the same idea is expressed. Nakawa's procedure for the Ab Beth Din, according to the Tosef., is employed for a wise man.
96. 451.12-16.
97. 446.13-19; 505.5-8.
98. Cf. Kid. 30b where the word "fear", <sup>107</sup> and not "honoring" is used.
99. Cf. Tal. Yer. Kid. 1.7 where in addition to tithes, one owes God the obligation of succah, lulav, shofar, tefillin, tsitsis, feeding the hungry, and giving drink to the thirsty.
100. 531.1-5.
101. 505.3-8; 531.6-10.
102. 446.19-23.
103. 446.23-447.3.
104. 461.2. Nakawa cites as the source for this B. Mes.

75b. But in our edition of the Talmud this particular item is not to be found. The Talmud mentions only the following as those who are not answered when they cry in distress - he who lends money without the presence of witnesses, he who acquires for himself a master, and he who permits his wife to rule over him. In 461.1f only he who acquires a master is mentioned. To this is added he who distributes his property when he is yet alive, and he who marries off his younger daughter first.

105. 507.11-508.9.

106. 431.6-20.

107. 491.6-15; 531.17-532.5. Yeb. 62b adds also Torah as one of the things which a wife brings a man.

108. 505.9-16.

109. In Yeb. 63b no mention is made of Abahu. The decree is cited anonymously.

110. 489.1-15.

111. 460.13-14.

112. 459.16.

113. 459.13-14.

114. 428.9-12; 455.8-9. *only the three.*
115. Pes. 112b has the opposite opinion. It states that a man should not have intercourse with his wife the first night after she has become pure. *who follows a woman*
116. 440.12-16; 432.14-15. *before a man forfeits his portion in the world to come, according to the Talmud. This occurs in place*
117. 506.11-12. *reading - that he will not escape the*
118. 506.6-11. *judgment of Gehinnom.*
119. 477.14-16. *Andi therefore explains as follows: 118f has an entirely different idea. Here it is a question of breaking the bread for the*
120. 481.12. *tion in a hard portion and not a soft one.*
121. 460.4. *to mention is made of spreading a tablecloth in*
122. 506.13-17. *that the food will not spill.*
123. 507.1-2. *and drinking should not be engaged in while*
124. 486.16; 512.3-5. Al Nakawa cites this as one of the seven things which Akiba taught his son, Joshua. *standing. For this has a deleterious effect on the*
125. 482.6-8. Al Nakawa cites this as one of the six things that the angel of death commanded Joshua b. Levi. But in Ber. 51a, the angel of death commands Joshua concerning three things. This particular item *But in Pes. 112a does not mention this point.*



is not included among the three.

126. 519.7-9. Cf. Ber. 61 a where a man is forbidden to follow a woman upon the highway and not the market place as Nakawa indicates. One who follows a woman into a river forfeits his portion in the world to come, according to the Talmud. This occurs in place of Nakawa's reading - that he will not escape the judgment of gehinnom.

127. Mas. D. E., p. 210f has an entirely different idea. Here it is a question of breaking the bread for the benediction in a hard portion and not a soft one.

לא יפרס אדם פרוסתו החיצונית מחקיקת הירך אלא מחקיקת הקטף

No mention is made of spreading a tablecloth in such a way that the food will not spill.

128. Eating and drinking should not be engaged in while standing, for this has a deleterious effect on the body. 457.12.

129. 457.17.

130. 417.1-15; 440.17-26.

131. 467.15-16.

132. 479.5.

133. 463.3.



134. 480.4. *enter his friend's home suddenly. He mentions*  
*is made of waiting until he is asked to enter.*
135. 420.19-421.9; 472.13-15. Mas. D. E., p. 237b. quotes  
this teaching in the name of Rabbi. Five statements  
are made concerning food, the additional one being a  
prohibition against sitting on food. Cf. Mas. Kallah  
p. 334 where there are five also. But Ber. 50b where  
this passage is also found mentions only four. The  
latter is Nakawa's source.
136. 432.12-14. It is necessary to spend a long time at  
one's repast to give the needy an opportunity to  
come and partake of it. The reward for this is length  
of days.
137. 471.17-20.
138. 405.12-14.
139. 520.12-14.
140. 521.1-2.
141. 486.18-19. Tosef. B. Kam., 358.19, and Mekilta,  
Mas. Nezikin, 13. add that one must not overwhelm  
his guest with many offers when he knows that the  
guest will not accept.
142. Mas. D. E. p. 182ff state only that a guest should

not enter his friend's home suddenly. No mention is made of waiting until he is asked to enter.

143. 429.6-8.

144. 480.5. reading from verse.

145. 409.21-410.1. where it is the one who breaks the bread

146. 440.20-21. host who must eat before the others are allowed

147. 458.12-13.

148. 447.3-7.

149. 430.16-431.6.

150. 447.7-11. one slice I have eaten, this one cup I

151. 419.14; 460.4.

152. Cf. Ber. 46a where Rabbi's addition reads differently.

"And may he be most successful in all his transactions and may his business and ours be a success and near a city. And may Satan have no dominion over the work of his hands nor over the work of our hands and may there not occur to him or to us any thought of sin, transgression, or iniquity henceforth and forever." The purpose of praying that one's business should be near the city, according to Rashi, is so that the owner

dwelling in the city would be able to supervise it conveniently. Perhaps this reflects an economic condition which did not exist in Al Nakawa's day. Or it may be that Al Nakawa's text of the Talmud had a different reading from ours.

153. Cf. Ber. 47a where it is the one who breaks the bread i.e. host who must eat before the others are allowed to do so.

154. 419.8-420.3.

155. 418.3-4.

156. Cf. Ber. 58a. Here the bad guest says: "This one morsel and one slice I have eaten, this one cup I have drunk, have not been prepared for me but for his wife and children."

157. Cf. Mas. Der. Er., ed. Hig., p. 234. Here it is permitted to give the food if he has obtained permission of the host. But in Al Nakawa this condition is omitted. Instead of *one*, his servant, Mas. D. E. has *inidc* which means about the same.

158. Cf. Mas. Der. Er. pp. 235f. Here the three wayfarers came to the man. But they were not invited, as Al Nakawa states. Thus Mas. D. E. makes better sense.



For would a man invite guests if he had such a limited quantity of food? How this confusion arose is

159. 420.4-19.

160. 427.12-17. Mas. D. E. p. 115 omits that their intentions must be good and for the sake of heaven.

161. 467.7-10.

162. 446.6-12.

163. 432.6.

164. 467.11.

165. 459.6.

166. 470.1-6.

167. 445.20-446.2.

168. 448.16-22.

169. 479.9-11. Al Nakawa quotes this as one of the six things that Rabbi Judah commanded his sons. But according to Pes. 112b there are only four things that Judah commanded his sons, and the one about dwelling in a city whose head is only a scholar is omitted. However, it is to be found in Pes. 112a where it is

This follows the Biblical account of Adam being forced



cited as one of the seven things that Akiba commanded his son Joshua. How this confusion arose is difficult to determine.

170. 518.14-15. Al Nakawa omits the statement in Ket. 110b that this is tantamount to idolatry. Perhaps in his day such a statement would have seemed too harsh.
171. 417.5-6.
172. 440.10-11.
173. 469.10-11.
174. 471.11-15.
175. 481.10-11.
176. 486.12.
177. 449.12-19.
178. Gen. 2.2.
179. 529.14-18.
180. Cf. Kid. 82b. Here the entire meaning is different. Labor is not a blessing but has been imposed on man because of his evil deeds. It is a punishment. This follows the Biblical account of Adam being forced

183. to labor as a punishment for his sin. The Tal.  
reasons thus. If the animals who were created  
to serve man subsist without the necessity of  
toil - how much the more should this be true of man  
who was created to serve God. But man has forfeit-  
ed this right. In the Tal. this statement is  
quoted in the name of Simon b. Eleazar and not R.  
Meir as in Al Nakawa. 536.15ff.

181. Ex. 39.43; 40.34f.

182. 536.1-537.17.

183. 510.14-511.5.

184. 511.5-14.

185. 537.17-24.

186. 449.5-11.

187. 433.6-8.

188. 493.10.

189. 432.7.

190. 432.22-23.

191. 520.7-8.

192. 494.4-7.

193. 520.9. omitted here.
194. 467.3-6. about wages of wife also omitted here.
195. 508.9-10; 533.6-11.
196. 448.23-449.5.
197. 434.9-11; 461.10-11.
198. 451.5-11. Mas. D. E. pp. 140ff was different reading.  
Instead of "it has" it has "if somebody."
199. 486.19-487.4.
200. 460.2.
201. 446.3-6.
202. 460.13.
203. 508.19-20.
204. 461.1-2. Enelow cites as the source for this statement B. Mes. 75b. But this reference contains a somewhat different statement. No mention is made of not dividing one's property in his lifetime. The statement in B. Mes. reads thus:  
שמה צעקין ואין געניין ואדון הין מי שיש לו מעות ומעלות  
אותן שמה בעצמו, והקומוץ אדון דעלמא ומי שאשתו  
מושלטת עליהן.
205. 508.11-12.
206. Cf. Mas. D. E. p. 246. Item about money from or-



phans omitted here.

207. Ib. Item about wages of wife also omitted here.

208. 472.15-18.

209. 433.15-16.

210. 433.15-21.

211. 433.4-5. Mas. D. E. pp. 140ff has different reading.

Instead of *1877* it has *7187* i.e., if somebody robs you.

212. 457.18-458.6.

213. 538.1-2.

214. 549.12-13.

215. 549.13-15.

216. 503.1-6.

217. 538.5-8.

218. 512.10-13.

219. 485.18; 538.15-18.

220. 538.9-13.

221. 543.4-5.



222. 498.13-15. statement the parras who assumes an arro-  
gant demeanor in his attitude toward the community
223. 432.15-16.  
is taken to task. 475.1. The same may be said for
224. 498.10-11. was prescribed for informers. Nakawa lived  
during the Inquisition when the position of the Jew  
was made more insecure by reason of the system of
225. 459.14.
226. 498.19. engaged in by the tribunals of the Inqui-  
sition. Many of these informers were recruited from  
the ranks of Jews. And thus we can understand why
227. Deut. 28.6.
228. Mas. D. E. pp. 140ff reads instead of *וְכָל הַיִּשְׂרָאֵל יִשְׁכְּחוּ*
229. 432.17-21.
230. 433.13-14.
231. 433.13.
232. 433.14-15.
233. 497.9-13.
234. 429.21-430.10; 498.7-10; 518.2-5.
235. 434.15-18. It is strange that this harsh punishment  
should be meted out to leaders who are guilty of in-  
stilling dread in the community. Evidently in Al  
Nakawa's day leaders of this type were quite common  
and created a difficult problem in the community. In

another statement the parnas who assumes an arrogant demeanor in his attitude toward the community is taken to task. 475.1. The same may be said for the punishment prescribed for informers. Nakawa lived during the Inquisition when the position of the Jew was made more insecure by reason of the system of espionage engaged in by the tribunals of the Inquisition. Many of these informers were recruited from the ranks of Jews. And thus we can understand why informers would be included with atheists, heretics, etc.

236. 515.

237. 405.21-22.

238. 406.1-4.

239. 515.7-8.

240. 454.16-17. Cf. Git. 38b. Passage in Tal. is in Aramaic, meaning is different from that found in Al Nakawa. Instead of those who eat and drink when they should be occupied with communal duties, the Tal. has those who feast when they should be listening to the lecture in the Beth Ha-Midrash on Sabbath.

241. 479.12-13.

242. 521.7-8.

243. 521.15-16.

244. 521.11-19. 49.6-10.

245. 458.12; 471.18-19.

246. 461.10.

247. 495.19-20.

248. 495.1-4. Enclow cites as the source of this statement

249. Ps. 130.1. But there is no mention there of one who is

250. 496.7. arrogant without cause. It speaks only of a person

251. 495.11-12.

252. 496.1-5.

253. 494.16-17.

254. 495.4-6. Ber. 32b adds that a man should sit in the  
synagogue one hour before he prays and one hour after.

255. 494.13-15.

256. 432.11-12.

257. 498.5-6.

258. 427.5-11.

259. 433.3.



260. 499.1-13.
261. 432.7-8; 469.6-10.
262. 487.6-10; 485.14-17. cited for this is Yer. Tann.
263. 459.10. But this source does not mention flattery as a cause for withholding rain. Rain is withheld
264. 435.5-6. of isolation, spilling of blood, sexual immorality, and failure to pay pledges made to
265. 455.4. Enelow cites as the source of this statement Hag. 5b. But there is no mention there of one who is arrogant without cause. It speaks only of a parnas who lords it over the community.
266. 470.1-3.
267. 435.6.
268. 456.15-16.
269. 463.11-12; 486.17-487.4.
270. 513.2-3.
271. 432.19.
272. 457.1-11.
273. 471.6-9; 540.14-20. Hag. 112b reads somewhat differently. Here that Rabbi commanded his son, but
274. 516.8-20. Regarding this particular item the Tal. is more precise than Al Nakawa. Instead of Al Nakawa's indefi-
275. 541.1-9.
276. 514.15-16.



277. 431.22-432.6. ... that the son should not dwell in the neighborhood of scoffers the Tal. reads - Shani-
278. 513.1-15.
279. 538.19-539.10. Source cited for this is Yer. Taan. 111.3. But this source does not mention flattery as a cause for withholding rain. Rain is withheld only because of idolatry, spilling of blood, sexual immorality, and failure to pay pledges made to charity. Al Nakawa uses Jer. 3.2-3 to support his statement that rain is withheld because of flattery. But the Yer. employs this same verse to prove that it is withheld because of immorality.
280. 432.1-3.
281. 450.12-15.
282. 479.6.
283. 463.2.
284. 513.15-20.
285. 513.1-9.
286. 479.9-10. Pes. 112b reads somewhat differently. Here it is not six things that Rabbi commanded his son, but four. Regarding this particular item the Tal. is more precise than Al Nakawa. Instead of Al Nakawa's indefi-

nite version that the son should not dwell in the neighborhood of scoffers the Tal. reads -<sup>he shouldn't dwell in</sup> "Shecniziv, a city of scoffers. *אלוהים יבנה ביתו ויהיה שם ביתו*

*לשם יבנה ביתו ויהיה שם ביתו*

*placed as an exception to the general rule.*

287. 516.1-7.

288. 459.10.

289. 533.17. Cf. B. Mes. 58b. Here the difference between verbal and monetary injury is indicated by the statement that in connection with words it is written "and thou shalt fear thy God." (Lev. 25.36.) But this is not written in connection with monetary injury. The reason cited by Al Nakawa that one is concerned with injury to the body and the other with injury to one's money is recorded in the Tal. in the name of R. Eleazar.

290. 434.20-21.

291. 517.1-10.

292. 541.14-15.

293. 519.12-15; 543.10-11.

294. 540.1-5. Mas. D. E., pp. 147ff. Here the idolater is an Israelite, but in AL Nakawa it is any idolater.

295. 548.8-15.

296. 548.15-16.

297. 548.17-549.3.

298. Cf. Gen. R. 10, 1. where the Torah only is mentioned as an exception to the general rule.

299. 544.5-545.14. See above p. 68. God's name is

300. 547.12.

301. 550.6-9.

302. 550.9-10.

303. 550.11-15.

304. Gen. 18.12.

305. Gen. 18.13. Perhaps the reason for this last state-

306. Gen. 50.16-17.

307. 551.2-11.

308. 551.12-552.9.

309. 552.9-554.14. See that it was R. Isaac b. R. Judah who

310. 555.4-10.

311. Ex. 18.7-8; 556.12-17.

312. 556.17-20.

313. 556.17-17; 556.9. See Ex. 51a 1b is Simeon and not the



313. 556.20-557.4. that tells these things to Joshua.
314. 558.13-15.
315. From this statement we may conclude that the bath houses were located in caves.
316. 428.5; 449.23. See above p. 68. God's name is peace and it would not be seemly to employ this word in an unclean place. It is R. Huna and not Rav who holds the latter opinion.
317. 449.19-25. The covering of the head was a precaution against catching cold.
318. 468.2.
319. 428.3. Freudentberg, Jewish Magic and Superstition, pp. 128, 129, 215.
320. 427.18-428.6. Perhaps the reason for this last statement, concerning him who comes from his travels, is that he should rest up before bathing, otherwise his health will be endangered.
321. 460.9-10.
322. Pes. 112b states that it was R. Jose b. R. Judah who commanded Rabbi.
323. 423.8-11.
324. 428.9-16; 455.7-8.
325. 424.15-17; 463.9. In Ber. 51a it is Suriel and not the



angel of death that tells these things to Joshua.

326. 488.5-11.

327. 499.8.

328. 440.7-9.

329. 462.11; 508.15.

330. 428.19-22. In Sabb. 12a it is R. Huna and not Rav  
who holds the latter opinion.

331. 475.11-14.

332. 455.13-14.

333. Joshua Trachtenberg, Jewish Magic and Superstition,  
1939, pp. 128, 129, 219.

334. 463.2-3.

335. 457.14-17.

336. 428.9-14.

337. 462.18.

338. 460.8-9.

339. 518.7-8.

340. 454.12-13.

341. 458.12-459.3.

342. 463.5.

343. 471.18-472.4.

344. 464.8-9. *ibid.*, p. 232.

345. 428.19.

346. 428.7; 480.12. *ibid.* explicit and states that this

causes a man to make a living easily.

347. 461.8.

348. 457.14-15. *See Bar. 57d.*

349. 463.5. *ibid.* in Bar. 57d there is no mention of the male child.

350. 461.9. *ibid.* the reading is - if the snake bites the man

351. 482.7-8. *ibid.* is doubled, and Rosh Lakish is of the

352. 459.8. *ibid.* opinion that all the more so is this true if the

353. 454.13-14. *ibid.* snake.

354. 428.6-7; 480.12.

355. 428.8. *ibid.* adds that the one who sees Kings will

356. 508.15-18. *ibid.* become wealthy.

357. 490.6. *ibid.* Bar. 57d states that if one sees Ezechiel

358. 459.7. *ibid.* he will attain wisdom. In *ibid.* d'H. Nathan, ed.

359. 490.5. *ibid.* *ibid.*, p. 128 there is no mention of Ezechiel

360. 459.7. *ibid.* ever. Al Hakiwa mentions Ezechiel in a

361. 490.5. *ibid.* "there are some who say." But in Bar. 57d

360. 441.1-10. mentioned along with the other books.
361. 468.1. quoted this in the name of Rabbi.
362. Trachtenberg, p. 232. if one sees Eleazar he will
363. 465.6-10.
364. Ber. 57a is more explicit and states that this causes a man to make a living easily.
365. See Rashi to Ber. 57a. they know the future, because
366. In Ber. 57a there is no mention of the male child. Here the reading is - if the snake bites the man his income is doubled, and Resh Lakish is of the opinion that all the more so is this true if the man kills the snake.
367. 472.10-13.
368. 475.6-11.
369. Ber. 57b adds that the one who sees Kings will also become wealthy.
370. 465.10-13. Ber 57.b states that if one sees Ezekiel he will attain wisdom. In Aboth d'R. Nathan, ed. Shechter, p. 128 there is no mention of Ezekiel whatsoever. Al Nakawa mentions Ezekiel in a e' "there are some who say." But in Ber. 57b



Ezekiel is mentioned along with the other books.

371. Ber. 57b quotes this in the name of Rabbi.

372. Ber. 57b states that if one sees Eleazar he will become rich.

373. 465.13-16. the number of letters, viz., Shabir, briar,

374. 518.10.

375. Hagig. 16a states that they know the future because they stand behind the partition, ארבעה , and overhear what God tells the angels.

376. 482.17-21. Hag. 16a omits the item about turning their faces; Abot d'R. Nathan, A. p.109 adds that they are invisible but have the ability to see.

377. 479.7-8. the name who warns Rabbi. In Al Nakva

378. 424.15-17; 463.10.

379. "Enhancing the fear of demons at night was the realization that man's vigilance is relaxed while he sleeps; even more, the soul having left the body, that both body and soul are peculiarly open to attack." - Trachtenberg, p. 47.

380. 423.8-20.

381. 424.21-425.2.



382. Cf. Targ. Onkeles to Gen. 19.11 where  
is translated ר'ר'ר'ר'ר'ר'ר'ר'ר'ר'ר'ר'ר'ר'ר'ר'r  
ר'ר'ר'ר'ר'ר'r.
383. 423.2-8; 425.4-5; 476.9. In Pes. 112b the most im-  
portant part of the incantation seems to be the pro-  
nouncing of the name of the demon, while progressively  
reducing the number of letters, viz., Shabriri, briri,  
riri, iri, ri.)
384. 425.2-3.
385. 425.3-4; 462.13-14.
386. 479.11-12.
387. 465.5-8; 423.8-11. In Al Nakawa standing naked before  
a candle is one of the three things against which  
R. Judah warned Rav. In Pes. 112b, however, it is  
R. Jose b. R. Judah who warns Rabbi. In Al Nakawa  
4619 the fate of him who stands naked before a candle  
is not epilepsy but poverty. According to Trachtenberg,  
p. 186, the prohibitions regarding candles are related  
to the fear of demons. "The prohibition against co-  
habitation during the day or in an illuminated place  
goes back to the Talmudic apprehension that the de-  
mons who are driven off by the light may also perversely  
be attracted by it."
388. Trachtenberg, p. 34.

389. 476.8-12. Hor. 13b omits item about perspiring.
390. 476.11.
391. 476.10. learning was the most honored pursuit and
392. 464.10-12. Instead of camel, Pes. 111a has palm-tree here. The interpretation that we have accepted is not that of Al Nakawa in 464.10-12, but that of the Rashbam in the Talmud. According to Nakawa the interpretation is that a dog, or a woman, or a camel are never of average character. They either are very good or very bad. But our author seems to disregard the word *יִשְׁנֵנָה*, the Hithpael, which has the meaning of occupying a middle position. Moreover in 422.13ff Rashbam's interpretation is clearly followed by a similar passage, which Al Nakawa cites. It is very difficult to understand how and why Al Nakawa erred in this instance, unless he was not acquainted with Rashbam's commentary. However, as has been pointed out in the chapter on Analysis of Sources, Nakawa used Rashi, and therefore there is no reason to doubt that he also possessed Rashbam's commentary.
393. 422.13-433.2.
394. Hor. 13b omits food eaten by a dog.

395. 480.7-11. Hor. 13b omits item about perspiring in a bath house and adds sleeping on one's clothes. Trachtenberg, p. 190 - "In a community in which learning was the most honored pursuit and a retentive memory the most prized attribute, we must expect to find superstition invading the precincts of scholarship itself."
396. In Hor. 13b this is omitted and instead there is eating food that is burnt to a crisp, and, how much more, the ashes themselves. Thus here it is not food that is the important consideration, but the ashes of food.
397. Hor. 13b has eating a rounded egg without salt.
398. Hor. 13b adds the use of wine and spices also preserves one's wisdom. 476.8-12.
399. Al Nakawa interprets this phrase - *מִי־הָעֵפֶר* - differently. He says that it means the powder that a scribe sprinkled on his manuscript to prevent it from blotting. We have accepted Rashi's interpretation of the phrase in Sabb. 90a. We feel this is more correct since the entire statement deals with various types of worms and *מִי־הָעֵפֶר* also means a worm. Cf. Jastrow p. 832 where the same explanation is given.



400. According to Nakawa this is a salt-worm. But we have accepted Jastrow's explanation, p. 1568, as the more correct, since the word  $\text{קו"ט}$  means silk.
401. 517.14-18. Sabb. 90a adds the pomegranate worm.
402. According to Jastrow, p. 1405,  $\text{אכא פאן}$  means a pain in the stomach; 421.13-19.
403. 475.4-5. In B. Kama 82a there is added - "there are some who say that garlic induces love and dispells hatred."
404. 476.17-18.
405. 476.15-16.
406. 490.4-6.
407. 421.9-10; 460.5-7.
408. 460.6-8.
409. 459.15-17. See Jastrow under  $\text{אכא}$  p. 1499.
410. Git. 70a quotes this in the name of R. Hiyya.
411. See Rashi to Git. 70a.
412. 469.12-15. Git. 70a omits the item about drinking freely after eating. But it is mentioned in Ber. 40a. See above p.84.



413. Sabb. 81a adds-sprouts of the vine.
414. Sabb. 81a adds-if these are eaten without salt.
415. Sabb. 81a adds-with plaster or clay.
416. 486.1-6. Al Nakawa maintains that the sitting on a seat is necessary also in the bath house. But it makes no sense in this connection. This is omitted in Sabb. 81a.
417. According to Rashi to B. Mes. 107b., if a man eats in the morning he will feel well and will thus be inclined to study and teach.
418. According to Rashi, loc. cit., he will be in a mood to speak distinctly.
419. 492.1-5.
420. 455.15-16.
421. 458.10-11; Hag. 16a does not mention a dead person, but instead has a Nasi. Nakawa's different reading may have been due to a different text or possibly to the fact that the office of Nasi was an anachronism in his day. Nakawa 423.1 states that looking at a dead person results in forgetfulness.

422. 429.1-5.

423. 479.10. Pes. 112b has instead - one should not sit on the bed of an Aramaic woman. The two versions have about the same meaning. Since, as the Talmud goes on to explain, this may prove dangerous, as in the case of R. Papa who found a dead child underneath the bed of an Aramaic woman. She had killed the child herself and accused Papa, who was compelled to flee the country. See Rashbam who elaborates on the incident.

424. 490.4-8.

425. 485.18.

426. 422.3-7.

427. 482.4-6. Al Nakawa quotes this as one of the six things that the angel of death commanded Joshua b. Lev. But in Ber. 51a we find that Joshua was commanded only three things and this particular statement is omitted. It is to be found, however, with variations in Sabb. 12b. Here one is cautioned against sitting on the bed or a chair. But he should sit before the patient wrapped in some kind of a covering so as to ward off the effect of the Shecinah which hovers at the head of the patient.

428. 482.1-2.

429. Mas. D. E. p. 144, states that it is necessary to tear one's clothing until the soul of the wise man has departed.

430. 432.23-25.

431. 454.14-15.

432. 519,11.

433. 424.17-22; 482.2-4; Ber. 51a adds another alternative. He can move from his place four cubits, and this will suffice.

434. 442.7-10.

435. T. Y. Sabb. 6 end - the teacher here is R. Aha b. R. Zerah.

436. 441.10-442.7.

437. San. 65b reads - if one's son calls him.

438. Tosef. Sabb. p. 118 reads - if a serpent passes on one's right and a fox on the left. Cf. also San. 65b and Siphre, Deut. ed. Fr., p. 107a., both of which have the same reading as the Tosef.

439. Cf. Siphre op. cit. where it is the tail of the fox that blocks the road.



440. 443.1-8.

441. Cf. Tosef. p. 118.22ff. where this definition is cited by R. Akiba.

442. Cf. Tosef. loc. cit. where this is the opinion of R. Ishmael.

443. Cf. Trachtenberg, p. 133, "As to the thread, red is a color regarded everywhere as anti-demonic and anti-evil eye, and in the Middle Ages we find Jewish children wearing coral necklaces, just as Christian children did, to protect them against the malevolent jettatura."

444. Tosef. 117.17 reads "kissing the coffin."

445. 443.9-444.20; Cf. Hosea 4.12. - "My people asks counsel at their stock and their staff declareth unto them."

446. Cf. Tosef. 118.27 - wine and oil were sprinkled. Cf. Trachtenberg, p. 173. Strewing wine and oil had the effect of driving away the demons.

447. 445.5-20.

448. 439.11-15.

449. 438.19-439.4; 507.4-9.



450. 436.17-437.5. Joseph Breck in Monastich Ha-Moor has  
found its way into Christian literature. The  
451. 435.7-15. Didache, or Teaching of the Twelve Apostles, is  
452. 436.2-10. work of Jewish origin. Its original  
453. 435.15-16. identity has been obscured by many interpolations  
of the hands of later Christian editors. The manu-  
454. 436.1-2. script was discovered by Archbishop Bryennius in  
the library of the Jerusalem monastery of  
455. 447.11-20. the most holy Sepulchre in Constantinople. (C. Tay-  
456. 448.6. The Teaching of the Twelve Apostles, p. 3).  
It has been conclusively proven that Didache was  
457. 448.7. written in the second century. The teaching is  
458. 436.10-16. in two ways, one of life, and one of death.  
The way of life is to love God and also one's  
459. 447.21-448.6. neighbor as himself. The Didache admonishes one  
460. 448.9-13. to follow the precepts of the Deca-  
461. 448.12-15. logue and to avoid anger. Chap. III begins with  
the statement: "My child, flee from evil, and  
462. 437.6-14. that is like to it". This very statement  
occurs frequently in our material on Joseph Breck.  
463. 437.16-438.10. The source of this statement is Abbot d'2. Nathan.  
464. 438.11-19. Version A, p. 8; Version B, p. 9.  
465. 437.14-15. The Didache admonishes against anger, enchan-  
466. 439.15-16. It is interesting and significant to  
note that part of the material included in our

analysis of Derech Eretz in Menorath Ha-Maor has found its way into Christian literature. The Didache, or Teaching of the Twelve Apostles, is an ethical work of Jewish origin. Its original identity has been obscured by many interpolations at the hands of later Christian editors. The manuscript was discovered by Archbishop Bryennios in 1873 in the library of the Jerusalem monastery of the most Holy Sepulchre in Constantinople. (C. Taylor - The Teaching of the Twelve Apostles, p. 3). It has been conclusively proven that Didache was written in the second century. The teaching is based on two ways, one of life, and one of death. The way of life is to love God and also one's neighbor as himself. The Didache admonishes one to give alms, to follow the precepts of the Decalogue, and to avoid anger. Chap. III begins with the statement: "My child, flee from all evil, and from all that is like to it." This very statement occurs frequently in our material on Derech Eretz. The source of this statement is Aboth d'R. Nathan, ed. Shechter, Version A. p. 8; Version B., p. 9.

היחיד מן הכבוד והחן והנחמה  
הוא הדין

The Didache admonishes against augury, enchanting, and astrology for these lead to idolatry. This reminds us of our material on the Darke Ho-Emori.

It urges man to abstain from falsehood and deceit. One should be meek and long-suffering. Arrogance and presumption were unseemly. One should keep company with the lowly and not with the lofty. Man should consider everything that befalls him as good, since God administers only the good. "Thou shalt not incline to division, but shalt set at peace them that strive.....thou shalt not turn aside from him that needeth, but shalt share all things with thy brother, and shalt not say that they are thine own.....thou shalt not take away thine hand from thine son or from thy daughter, but from youth up thou shalt teach them the fear of God.....Thou shalt not give commandment to thy bondman or maidservant, that hope on the same God, in thy bitterness, lest they fear not Him that is God over you both.....Thou shalt hate all hypocrisy." One must be distressed with him that is afflicted. Wayfarers should be received cordially. (Reprinted in Taylor, pp. 121-136). From this brief resume of the contents of the Didache it is patent how much has been borrowed from the material on Derech Eretz. Similarly the Didascalia, or the Apostolic Constitutions, is of Jewish origin and contains material related to Derech Eretz.



Among other things, it deals with rules of modesty, proper dress, the conduct of women, charity, and the proper bringing up of children. (K. Kohler, Origin of Church and Synagogue, pp. 250ff.; Jewish Encyclopedia, Vol. IV, pp. 588ff.)



NOTES TO CHAPTER V

1. But it is of interest to note that in 458.12ff. where Al Nakawa quotes this passage again, he follows our Talmudic version.
2. This passage is also quoted in Abot d'R. Nathan, version A. p. 109. Here this item is included.
3. Cf. Pes. 49a.
4. In addition Al Nakawa gives what seems to be his own explanation of *אין נאמר*, as I have already pointed out. He introduces this explanation with *אין נאמר*.
5. It should be further pointed out that the two accounts have considerable variation. In the Talmud the characters are Rabba and R. Safra who meet Mar Zutra b. R. Nahman. There are also other minor variations, such as the name of the city to which the rabbis were traveling was Sicrah.
6. Rashi points out that the purpose of this was that then the owner would find it more convenient to take care of the property. Perhaps this reflects the economic life of the people in Talmudic times.

7. Mas. Kallah, pp. 310ff also omits this. But in Taan. 20a-20b the item is included.
8. But Mas. D. E. adds "converts."
9. Cf. Yalk. Shimoni, Gen. #13 where this expression is also omitted.

BIBLIOGRAPHY

Aboth d'R. Nathan, ed. Schechter.

Additions to Seder Eliahu Zuta, ed. Friedman.

Bible.

Dictionary, M. Jastrow, 1926.

Jewish Encyclopedia, Vol. IV, Articles on Didache and  
Didascalía.

Kohler, Kaufmann, Origin of Church and Synagogue. (MacMillan  
New York, 1929.)

Masechtoth Derech Eretz, ed. Higger.

Masechtoth Kallah, ed. Higger.

Mechilta.

Menorat Ha-Maor, Al Nakawa, ed. Enelow, Vol. IV.

Midrash Rabba, ed. Wilna.

Midrash Tanhuma, ed. Buber.

Mishneh.

Mishneh Torah, Hilk. De'ot. V., ed. Berlin.

Pesikta R. Kahana, ed. Buber.

Pirke Aboth, ed. Hereford, (Bloch, New York, 1930).

Seder Eliahu Rabba and Zuta, ed. Friedmann.

Siphre, ed. Friedmann.

Talmud Babylonian.

Talmud Palestinian, ed. Zhitomir.

Taylor, Charles, The Teachings of the Twelve Apostles (Bell  
Cambridge, 1886.)



Tosefta, ed. Zuckerman.

Trachtenberg, Joshua, Jewish Magic and Superstition (Behrman, New York, 1939,)

Yalkut Shimoni.

Zohar, Vol. I, ed. Wilna.