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Talmudic

Education

by
Emil William Leipziger

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H. V. C.

Cincinnati 1900

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Prefatory Remarks.

In offering this thesis for consideration, a few words as to its significance will not be amiss. When "Talmudic Education" was suggested to me, as a subject, I had but a hazy notion of just what work was involved in it. I am frank to confess, that the task seemed to me impossible for one who is a mere amateur in scientific research, and limited as

to time. The work would, indeed, have been so had I been forced to go for material to other than secondary sources. I have been content with such sources, justly, I hope, and have utilized the Talmud itself only in corroboration of such references as have fallen under my suspicion.

I can lay but a small claim to originality. So little difference in the arrangement of material

is shown by those more competent who have given thought and work to this matter, that it is safe to say the subject is one that does not lend itself to originality. Still in this I have followed no special authority, but have arranged my material logically according to subjects. So much holds as true for the treatment of the practical side of Talmudic Education. In the Introduction and the First and

Second chapters, which deal with the theoretical side of the subject, there is some little originality of treatment. The spirit of these chapters however and many of the thoughts have been caught from my studies in Jewish Ethics, and Pedagogics.

This subject, as far as I have been able to determine has never been presented in English with any degree of completeness.

For me, however, the work has more than an intrinsic value. It has given me a view of the vast treasures of Talmudic culture, it has allowed me a glimpse at an earnestness of Talmudic life, and the spirit that I may have imbibed cannot fail to enrich my future life and thought.

In conclusion to these remarks, I wish to acknowledge my indebtedness to your Honorable Faculty,

not only for material aid in
this work, but for the higher
spiritual assistance which
I have gained from you for
eight years during which I
sat at your feet. I wish
especially to express my
thanks to Dr. Grossman for
his kind loan of literature
on the subject, and for
many valuable suggestions
which relieved my work of
much of its difficulty.

The following are the references
from which I have culled
my material:

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Introduction

The attitude of the Jewish
People to Culture.

The literature of a people is the reflex of its conscience. The forces that have gone to make it what it is, the hopes, the aims, the strivings of its existence are mirrored on the written page.

To the unscientific observer the material may seem altogether too meager to reconstruct therefrom an intelligible view of the mind, and conscience of the nation; yet the historian can build his structure with greater accuracy if not with more completeness than the geologist can construct

an antedeluvian mammal
out of a few newly discovered
bones.

From the Iliad and Odyssey
alone we may gain a fair
view not only of the inner
spiritual existence of the Greeks
of the Heroic Epoch but may
acquire some knowledge even
as to their practical life. From
the products of the Roman
pen, we can present before
us with a great degree of
precision the drama of Roman
life. Therefore, if we are to

seek a knowledge of the aims and the significance of the Hebrew people, if we are to inquire as to its attitude toward culture and its place in the spiritual history of mankind, we have but to turn to its literature.

The analogy between Classical and Jewish literature holds, nevertheless there is one striking phenomenon which manifests itself in both with such a marked degree of difference that a clear-cut distinction may be

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safely predicated between the Hebrew and Classical mind.

It was this phenomenon, so pronounced in Jewish Literature, which gave and still gives character to Jewish life. A few words may make this clear.

Among no other people was its early literature so vitally related to the highest and deepest concerns of life or so profoundly influential upon its subsequent life and literature - nay upon the life and literature of all civilization.

To be sure, the genius of the Greeks was not suspended in air. It did reflect Greek life and did enter into it. It did exert a deep influence not only upon subsequent Greek but also Latin literature. It was the exponent of a culture whose temporary loss cast the darkness of ignorance over the face of the earth, whose re-discovery prepared for the dawn of modern culture. But while the service of the Classical genius was in the field of

intellectual advancement, the influence of the Hebrew genius was in the higher realm of spiritual life. This influence has lived on, and has done much to mold man's life according to the ideal expressed in the keynote of its literature:

"And ye shall be to me a kingdom of priests and a holy people". (Ex. 19⁶).

The first century of the second Hebrew commonwealth was marked by a wonderful spiritual and

intellectual activity. After a long period of restlessness and uncertainty in finding a stable equilibrium under new conditions, the energies of the representatives of the people were spent in conserving what survived of the nation's literature. At the same time, Athens was living through one of the most marvelous intellectual periods of the world's history - a period distinguished for its originality and freedom of abstract thought.

However, while out of the intellectual activity of the

Golden Age of Athens there grew a pernicious intellectualism with its schools of sophistry, out of the Age of Ezra arose the institution of "The Men of the Great Synod" (אנשי כנסת הגדולה) and its application to life of the highest ideals expressed in Jewish literature.

It is this conception of an ideal peculiarly the property of the Hebrew mind which gives coloring to Jewish intellectual history and marks the peculiar attitude of the Jewish

people to culture.

So then, an ideal was not something apart from themselves that could be worshiped and longed-for, but could not be made useful. To them, an ideal was a spontaneous creation out of their own souls, the expression of something which they lacked but which it was in the power of their spiritual organism to acquire.

The classic mind was concrete. The Greek fostered aesthetic ideals, but he was

prone to express them by the pen, brush or chisel. The Roman was even less creative, and busied himself steadily not with the ideal, but with the real.

This idea finds corroboration in the classic conception of deity. Mythology tells us of a whole family of gods, moved by aims and passions identical with those of mortals. In bold contrast to such a theogony is the Hebrew conception of One-God, and of man created

in His image. The classic mind makes the gods human while it is in the longing of the Hebrew soul to make man god-like.

The ideal of the Jew, in accordance with what has been said, was to be God-like.

לַעֲשֶׂה אָדָם בְּצַלְמִינוּ כְּדִמּוּתֵנוּ (Gen. 1²⁶)

assumes now a significance more vital than heretofore. Man was created with possibilities of Godliness. The intellectual organism of man was made receptive to all the attributes

which have crystallized about the word קדוש holy.

In recognition of this conception Dr. Lewit (Darst. p. 13) has said:

"Das Princip biblisch-talmudischer Ethik ist die Verwirklichung der Gottähnlichkeit. (cf. Gn. 17' והיה תמים לפני ה' יהיך)

Are we ready to accept the thought of Dr. Lewit, it need not be a source of perplexity that he mentions Ethics only, for it is the morality of a nation which determines its attitude

toward culture - its aims in literature and education.

If then the question were asked: "What was the character of the Jewish attitude to culture?", the answer should be that theirs was wholly a religious and moral view. That the pages of their history cannot boast of as grand achievements in the arts as other ancient peoples, finds its justification in the simple agricultural life by which alone their ideal

could be fully realized and in which, only such facts of life found a place as conformed to that ideal. As a significant example, we need only to quote:

לא תעשה כך פסל וכל תמונה אשר
בשמים כממעל ואשר בארץ מתחת וג' (Ex. 20⁴)

Thus far we have spoken of Jewish literature without any limitations. We have had in mind not only that which makes up the Old Testament Canon, but also the literature which followed

it up to the close of the Talmud.

But this thesis, as has been intimated, confines itself to the Education of the Talmudic Period only. Though the restriction was merely expedient, still the choice would have been natural for the epoch is most characteristic in Jewish History, and such as to allow a complete application of the Jewish ideal of culture.

The change which

took place in the Jewish people during the Babylonian exile has been the subject of much wonder and conjecture. In the words of Emanuel Deutsch (p. 19): "One of the most mysterious and momentous periods in the history of humanity is that brief space of the exile. What were the influences brought to bear upon captives during that time we know not. But this we know, that from a reckless, lawless, godless

populace, they returned transformed into a band of Puritans. The religion of Zerdusht, though it had left its traces in Judaism, fails to account for that change. Nor does the exile itself account for it.....the change is there palpable and unmistakable - a change which we may regard as almost miraculous."

In accordance with a view of the history of Jewish culture which takes into vital consideration its

its continuity we cannot accept in full the characterisation of Dr. Deutsch. The change can be accounted for as natural rather than "almost miraculous". That the whole populace that went into exile were "reckless", "lawless" and "godless" may be taken *cum grano salis*! The changes of history do not work themselves out like the stages of a Greek drama by means of a "deus ex machina". In the populace that composed

the exiled there must have been a remnant who had not forgotten the God of Israel, in whose souls the ideal of "Gott-Ähnlichkeit" had entered even more deeply in spite of, nay even because of, the bitterness of exile. It was this pious band and their influenced adherents whose pulse quickened at the decree of Cyrus, and who carried back to the waste-places of Jerusalem the seeds of a regenerated national and religious life.

By what power these seeds flourished - how the mighty growth, into which they developed, withstood the storm of internal political disturbance and external hatred, and even the final catastrophe of the second exile the Talmud alone - our only record of that intense life - can tell.

It was this life with its grand ideal of culture that gave rise to the educational activities which it is our purpose to discuss in the following chapters.

I. Talmudic conception of Education.

Most nations that have occupied a significant place in the history of civilization have passed through two distinctive stages of development. The first may be called the creative stage. In this, the nation has not yet attained its adult growth. Its aims and strivings are all toward an ideal which seems to be inbred. The second stage may be called the stage of conservation. In this, every

energy is expended to preserve that material which through a severe experience has been stamped with the approval of the nation. Now from the pedagogic view, this classification has a special significance. In the first stage - which is characterised by the life and energy which accompanies fresh nerves and pure blood - a nation has no need of organized system of instruction. Education is confined to the home. The children imbibe the national spirit

with the mother's milk. In the second stage a different condition exists. The nation has matured, its experience has evolved judgments which have become its heritage. These must be preserved by means of an organized system of education.

Through these two stages of development the Jewish people passed. During the administrations of Moses, of Samuel and of Ezra, there was no need for any but home training. In the words of Dr. Samuel

Marcus (Zur Gesch.-Ped. d. Ital. p. 7)

"Under such conditions, youth needed neither schools nor institutions of learning. Instruction took place in the home! Every father, who had at heart the welfare of his child, strove to bring him up according to the measure of his strength and intelligence and by such hints as had from time to time been given him. Moreover, the youth lived in the midst of the people with whose

development his growth kept
apace". In the period of the
Talmud, education assumed
a systematic form. To be sure,
education in the home was
still necessary, for the Jewish
ideal developed with the process
of time. Still in this period
education in the home held
to the background. The racial
spirit had already burned it-
self into Jewish soul and the
child was sensitively recep-
tive to all that had come to
be considered as Jewish. The

activities of the epoch were spent in preserving the traditions and promulgating study of the Mosaic Law. The work was done with remarkable spirit and the reason lies in the approving voice of the Law itself. Throughout its pages was reiterated again and again (דע וידע) "and thou shalt know."

It has been well said that "if we wish to form a correct estimate of the educational system of a people, we shall find it useful to begin

by inquiring what the objects were which that people desired to gain by means of education". (Clark: Education of children at Rome p. 1). In the Talmudic period, we have said, the energies of the nation were spent in preserving the traditions of the past and of promulgating the study of the Mosaic law. Those traditions must have reflected the inner spirit of the nation, they must have crystallized about a central fact which gave rise to

system of education almost elaborate with an object of deep religious significance.

Already long before the people saw Jerusalem - the center of their national life - fall before the Roman legions, had they entered upon ~~their~~ second stage of their educational history. At just what time the change took place it is impossible to know. The most natural division would be made at the beginning of the Babylonian exile, yet as

late as Ezra, the new period did not stand out clearly against the old. The old ideals were just beginning to shape themselves to new conditions. The key to the situation may be found in Nehemiah 8' :

וַיֹּאמְרוּ לְעֶזְרָא הַסֵּפֶר לְהֵבִיא אֶת סֵפֶר
תּוֹרַת מֹשֶׁה אֲשֶׁר צִוָּה יְהוָה אֶת יִשְׂרָאֵל

"And the (people) asked ~~to~~ Ezra to bring the book of the Law of Moses which the Lord commanded Israel." As a result, the Temple service was reorganized, the holy writings

were collected, and a system of popular exposition of Scriptures was instituted.

It is in connection with the last mentioned institution that the transition state of the nation reveals itself. The object of the representative men of the period was to inculcate the old ideals by means of the literature in which they were implicit. A two-fold duty was before them. They must begin their work with the adult generation. In recognition

of this fact, the popular expositions were held. They had also the most important duty of impressing their ideals upon the rising and other future generations. This could be done only by a system of school organization. [cf. Talmud Baba Bathra 21a]

במקל דרוזקי דלא מצי מעכב דאמר יידי רב קניי

מר עזרא תיקן לון לישראל שיהו

מושיבין סופר בצד סופר וניחש דיכמה

אתי לא יתושלי..... קנאת סופרים

תרבה חכמה

"Ezra decreed that a teacher

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should never be hindered from an appointment, so that many may be appointed in the same city, a safe-guard against negligence on the part of the teachers, for the rivalry of teachers increases wisdom."

We may now speak more specifically of the object of education of the Talmudic period of Jewish history: There is one phrase which goes to the very heart of the matter - the moralization of life in all its activities and relations.

Therefore (Midrash Ber. Rabba 65 cf. Marcus 7 - Strass 33) it is that elementary and not philosophic schools were instituted, in which the rising generation were imbued with a love of Right. In this connection, Bileam and Emonoz, two noted heathen thinkers, said to their contemporaries, "Go to Jewish schools where the children are taught to observe the laws of morality! These are the source of Israel's strength, these form the

secret of his endurance. If you wish to conquer him, you must seize them. The sages themselves put a value on the schools quite as high. Rabbi Jehudah says:

אין העולם מתקיים אלא בשביל הבל

תנוקות של בית רבן (Sabb 117b)

"The world lives on by the breath of the school-children only". Even the former disasters were, in the times of organized schools, considered due to lack of education.

"Jerusalem was destroyed only because the school-children

לא חרבה were neglected."

ירושלם אלא בשביל שבטלובה

תיטקות של בית רבן (Sabb. 119b)

But the moralizing spirit of education reveals itself in all aspects of life. The educated young man of the Talmudic period should never have had his ardor dampened by the taunt of impracticability. The sages themselves would not countenance a one-sided development.

העוסק בתורה בלבד דומה

כמי שאין לו אכלוה (Sheb. 17b)

"He who engages in the study of the Law alone is like one who has no God".

For them, education was but a means of enriching the soul with piety. It is natural then, that we find them putting no great value on knowledge per se.

cf. (ל"א המדרש עקר אלא מעשה 17:17)

(גדולה שמושה יותר מלמודה 47:4 Ber.)

(אפילו קרא ושנה ולא שמע תלמיד also)

חכם הרי זה עם הארץ (Sot. 22a)

"Study and knowledge of the law without practice

was not in the Talmudic
conception. Moreover, the sages
did not respect a learned
man who could or did
not impart his knowledge,
but kept it rather as an
ornament. They were fond
of comparing such a man
to a beautiful flower growing
in the wilderness (Rosh. Hash. 23a).

Deprecating oneness
of education as they did
we would be surprised had
the sages confined the
material of education to

the study of the Law itself.
The truth is: that they did
not, but in accordance with
their high aim of education
all extraneous subjects were
made to subserve to the ~~One~~
all-important one.

תקופות גמטריאות פרפראות לחכמה
Ab. III "Astronomy and geome-
try serve only as dessert
to Wisdom" and also תלמוד

תורה כנגד כלם

"The study of the Law is
the weightiest duty" (Misch. Pea I').
Still study itself was not

made the only activity of life, for we find that the greatest of the sages were tradesmen of some sort. Indeed, Kidd. 30a. has two decisive precepts as to this matter. It was regarded as the duty of every father to teach his son a trade.

כשם חייב אדם ללמד את בנו תורה כך
חייב ללמדו אומנות, ^{כל}כל שאינו מלמדו
אומנת מלמדו לסטות

The true spirit of the
Talmudic educational system
is found in the

following quotation from
Joma 86b. "Abaya said, the
scriptural verse: וְאִהְיֶינָה אֶת

יְהוָה אֱלֹהֵינוּ

means If thou lovest thy
God, studieth and hast in-
tercourse with wise men, art
honest in all actions, - art
of gentle disposition, then
shall the world say 'Happy
is he who has studied. Happy
his teacher! Happy his
father! Alas for him who
has not studied'. But if
thou hast studied, hast had

intercourse with the wise, yet
art not honest in all actions,
nor gentle, then people will
say 'Alas for him who has
studied. Alas for his teacher
and his father. See how corrupt
are the deeds of the learned. Of
him it is written: □ ל אִם יְהוּה אֵלָה

וְכִי אֵלֹהִים יִשְׂרָאֵל

This quotation reflects the moralizing aim of education of the Talmudic period. Yet this epoch was not anomalous, but was a direct development from earlier periods. Jules

Simon, a student of Jewish Pedagogy, recognized this fact and made a most general statement as to the source of the peculiarly Hebrew education. In conclusion I quote him (Compayrés - Payne Hist. of Ped. p. 7 note): "Among all nations the direction impressed on education depends on the idea which they form of the perfect man. Among the Romans, it is the brave soldier, invulnerable to fatigue and readily yielding

to discipline; among the Athenians it is the man who unites in himself the happy harmony of moral and physical perfection; among the Hebrews the perfect man is the pious virtuous man who is capable of attaining the ideal traced by God Himself in these words: 'Ye shall be holy for I the Lord your God am holy.'

II Abstract Educational Principles.

Under this title, we begin a new chapter with the intention of pointing out the most important conceptions which colored the school organization of the Talmudic age. The first of these is the conception of childhood.

1. Conception of Childhood.

There were two ideas which held sway in the minds of the Talmudic sages regarding children. These combined into a forceful motive for regarding

the child—the younger the more highly esteemed—as a superior sort of being. The one idea was, that since Israel was a nation of priests every child was, like Samuel of Scriptures, consecrated to God's work. The other was a mystic notion which connects itself with the belief in the pre-existence of the soul. It undoubtedly is of Greek origin (cf. Marcus. Z.S.P. p. 9 note I) הילד במעי

אמו מלמדן אותו כל התורה כלה
(Chul 9a) "The child is taught the whole law in the mother's

womb". The passage in Aboda
Zara 3b. is also generally taken
to refer to this mystic conception

בשעה רביעית מה עושה ה"ק"ב יושב ומלמד

תנוקות של בית רבן

"What does God do in the fourth
house~~x~~? He sits and teaches
children." Dr. Schechter quotes
(without reference) a beautiful
legend which bears directly up
on this matter. We quote him
(Studies in Judaism - Essay on
the child) "When God created
the world, He produced on the
second day the angels with

γ

their natural inclinations to do good, and the absolute inability to sin. On the following days again He created the beasts with their exclusively animal desires. But He was pleased with neither of these extremes. If the angels follow my will, said God, it is only on account of their impotence to act in the opposite direction. I shall therefore create man who will be able to follow either the good or evil inclination. His evil deeds will

place him beneath the level of animals, whilst his noble aspirations will enable him to obtain a higher position than the angels." "Care is therefore taken" the Doctor goes on to say, "to make the child forget all it has seen and heard in these upper regions! Before it enters the world an angel strikes it on the upper lip, and all his knowledge and wisdom disappear at once".

This legend gives us a hint at a bit of primitive

Psychology. The mind of the newly born child was a blank. Yet that before birth it had been in possession of the wisdom of the תורה was a fact that may have had as much significance for Talmudic pedagogy as the theory of the apperceptive fund has for the modern science. It explains the various degrees of capability among different students on a hypothesis other than those of innate faculties.

הלומד ילד למה הוא דומה לדיו כתובה

על נייר חדש (Ab. 4)

"What is learned in youth
is like writing on fresh paper."
Further that pupils of different
powers of apprehension were
recognized, we observe from the
classifications that were made
of them. (cf. Ab. 5¹⁸)

ארבע מדות ביושבים לפני חכמים ספוג
ומשפך משמרת ונפה ספוג שהוא סופג
את הכל משפך שמכניס בזו ומוציא
בזו משמרת שמוציא את היין וקולטת את
השמרים ונפה שמוציאה את הקטח וקולטת
את הסלת

"There are four kinds of

students. One kind is like a sponge, another, a funnel, a third like a strainer, a fourth a sieve. The sponge absorbs everything, a funnel loses from one side what it has gained from the other, a strainer lets out the wine and retains the dregs, the sieve extracts the coarse flour and leaves the fine". In the example just quoted the quality of apprehended matter is classified. In the following it is the power of apprehension

and retention which is under discussion: Ab. 5¹³

ארבע מדות בתלמידים מהיר לשמוע
ומהיר לאבד יצא שכרו בהפסדו וקשה
לשמוע וקשה לאבד יצא הפסדו בשכרו
מהיר לשמוע וקשה לאבד זו חלק טוב
קשה לשמוע ומהיר לאבד זו חלק רע

"There are four classes of students; one is quick to learn and quick to forget, his gain is counterbalanced by his loss; one has difficulty in learning and difficulty in forgetting, his loss is compensated by his gain; one, quick to learn

and has difficulty in forgetting, that is excellency; one has difficulty in learning and is quick to forget, this is an evil."

Whether in Megilla 6b we have only an individual dissenting opinion or the generally accepted view is impossible to say. The passage does with certainty point to a conception of mind which accords with that of modern Psychology.

(cf Wiesen p. 39) ^{לֹא יִשְׁכַּח וְיִשְׁכַּח אֶל תַּחֲתֵי}
 בֶּה אִמְרוֹן אֵלָּא לְחֻדוֹדֵי לְדַבַּר תִּיגֵר
 אֵבֶל לְאֻקְמוֹלֵי גִירָא מִיַּעֲתָא כֵּן שְׂמִיָּא

"They said this only to develop the intellect, but it is through divine ordinance that matter is retained in the memory".

Another principle, which reflects a conception of the child, of great importance pedagogically, is found in Ab. 4¹⁵

וְהָיָה כְּבוֹד תַּלְמוּדְךָ אֵלַי כְּכָבוֹד עַצְמְךָ

"Let the honor of thy pupil be as dear to thee as thine own."

Compared with the spirit of some of the methods which have been in vogue in practical education even till

to-day, the recognition of an intuitive feeling of honor in the child on the part of the sages of the Talmud stands in bold and pleasing contrast. In more than one point Talmudic education seems to have anticipated modern school of pedagogy. In general, they have certainly the modern attitude toward the child. A principle which seems to be fundamental is that the teacher should conform himself to the child and not the child to the teacher. The

latter recognized that in the class-room he had before him minds that were fresh; that the children who sat at his feet possessed capabilities of varying degree, and at the same time that it was his duty to keep as pure as it came to him the tender souls before him. When, therefore, the question is asked, (Vayikrah Rab. 7)

מפני מה מתחילין בתורת כהנים ואין

מתחילין בראשית)

"Why does instruction begin with the Scriptural portion

and not with the portion בראשית כהנים?" The answer reveals the principle of responding to the needs of the child.

מפני שהתנוקות טהורים והקרבת

טהורים ויתעסקו בטהורים

"Because the subject of the portion - sacrifice - is pure and children are pure. The pure should busy themselves with pure things."

2. The Conception of Development in Adult Life.

In a future chapter, we

shall treat of the principles involved in the method of instruction. At present however we may derive from those principles certain conceptions as regards to the physical and psychical development of the adult. Up to a certain age, a watchful and solicitous care was lavished on the boy. That age was accepted as twelve in certain localities for at his twelfth year the male child, it was shown by experience, began to manifest

a developed spiritual individuality (cf. 16th 50a) :

בְּאוֹשֵׁיט הַתְּקִינוּ שִׁיהִי אָדָם מִגִּלְגַּל עִם

בְּנוֹ עַד י"ב שָׁנָה מִכֵּאן וְאֵלֶךְ יוֹרֵד עִמּוֹ

לְחַיִּיו : f. Rashi לְרֵדוֹתָיו בְּרִצּוֹעָה וּבַחֲסָר לְחַם

"In Ushait was decreed that up to his twelfth year a son should be treated with consideration, but after that with severity".

Generally, the age of majority was placed at thirteen with males, although the religious ceremony in this connection was delayed as late as the 19th year, if puberty were not

reached at thirteen (cf. Dr. Lewit p. 38). After that ceremony, the boy, no longer a (107) minor became a 'Son of the Law' (בן מצוה) and was responsible for all the religious duties incumbent upon man.

The play of children usually furnishes important data as to the development. In this regard the Talmud gives us but meager information. It is however interesting to note that some stress was put upon

physical as well as mental development, for we have a record of ball playing among not only boys but also girls (Jerus. Sanhed. I). In this connection may also be mentioned the duty of every father to teach his son how to swim, cf. Kidd. 29a. האב

חייב בבנו ול' ויש אומרים אף להשיט בנהר

General gymnastics were also advocated. Indeed, Rabbon Simeon ben Gamliel developed it into quite an art (cf. Succa 53a). What seems to be the most

interesting record is found in Zebachim 88b which tells us that the children played at being soldiers. Among a people whose ideals allowed no place for martial sentiments, and whose political condition demanded no military organization, such play would seem an anomaly. We cannot, however, be certain of the historical setting of the quotation. It may have been caused by the presence of Roman soldiery. On the

other hand, while it cannot be the anticipation of a need on the part of the physical organism, it may be explained as the survival in the organism of the time when Israel was a nation.

The Talmudic conception of psychical development is even more clearly reflected in the literature. It must be remembered that the school life was divided into three periods, according to the development of the child. When the boy

reached his majority, he was already launched in the study of the Mishna. For this, the prime requisite was a good memory, and the fully developed student had this fostered in him by ingenious means which will be pointed out in one of the following chapters. By the time the Gemara period of study was reached, the memory was considered completely under control, and a mental development was sought which was more

creative. One of the means employed was the change of schools, in order that the individuality of one teacher might not impress itself too deeply upon the pupil:

ממטיין ינוקא מבי כנסתא לבי כנסתא
(Baba Bath. 21a.). Another means was disputation (cf. 17b. 6, 7

התורה נקנית בפלפול התלמידים)
to the value of which Rabbi Chanina gives his testimony in no uncertain terms,
"Much have I learned" says he,
"from my teachers, but more

from my companions (cf.

הרבה למדתי מרבותי ומחברי Taanith 7a

יותר מרבותי

In conclusion to the present discussion, we may permit ourselves a few words as to the difficulty of attaining the highest development. Those who succeeded in passing through the third and highest division of schools were few. A Midrashic report has it that each of the three kinds of schools, graduated only ten per cent of its pupils

אלף בני (Levit. Rabba 2 beginning)

אדם נכנסין למקרא יוצא מן טאה

טאה למשנה יוצאין מן עשרה עשרה לחלמוד

"יוצא מן אחד

"Four men", says the Talmud, "entered (פרדס) Paradise. One beheld and died. One beheld and lost his senses. One destroyed young plants. One entered in peace and came out in peace". When, accepting the explanation of Emanuel Deutsch (The Talmud p. 21 f.), it is clear that פרדס is only a mnemonic for four of the methods of exposition

found in the Talmud - תנ"ך, גמרא

תנ"ך, גמרא

one learns at what a price
the full development of the
intellect was bought.

3. The Significance of Culture.

It has been stated in
a foregoing chapter, that the
object of Talmudic education
was the moralization of life.
It now behooves us to speak of
the significance which the
application of such a conception
had for the Talmudic epoch

itself and also for epochs subsequent to that. History seldom furnishes a more striking bit of fine dramatic irony than the incident between Titus and Rabbi Jochanan ben Zaccai. The Roman general is encamped before the very walls of the besieged capital of Judea. Within the city, starvation and lack of unity have weakened the power of resistance. Without, the discipline of the Roman legions, and the terrible engines of war make a final

victory a certainty. Yet on the very eve of success in the plan of annihilation of the Jews, the Roman leader grants to the patriot Rabbi a request which made it possible for the Jewish people to survive the might of Rome. It was only a matter of time before the glory of the Second Temple with its elaborate priestly organization and the Second Hebrew Commonwealth was a thing of the past, but the little band of learned men, who heroically turned

their backs upon the scene of destruction and ruin, carried to gabre the true spirit of Jewish life, and there laid the foundations to a culture which was above the kingdom and above the priesthood. "The Torah" say the sages - (Ab. 6^e) "is greater than the priesthood and the kingdom, for as regards the kingdom there are only thirty precepts, as regards the priesthood, only twenty-four, while the Torah is acquired by a response to no less than

forty-eight duties". Among these, quoted at length, are included all of those virtues which tend to a moral life of the highest level, which even to-day could be weighed in the balance and would not be found wanting. In a word, the significance of the culture to the Jews of the Talmudic period was the conformation of old ideals to new conditions. In this sense the period was regenerative. The Kingdom with its tendency to a

mere materialistic existence, the priesthood with its threatening formalism gave way to a spiritual life in which the passions and shortcomings of men were reduced to a minimum, "He who studies the Torah needs no sacrifices" is one of the dicta of the sages.

כל העוסק בתורה (Menachoth 11a)

אינו צריך לא עולה ולא כנסה ולא (השאת) ולא אשם;

110

השאת

In the subsequent history of the Jews, the Talmudic education had a vast significance. The pedagogical principles of

all the Jewish schools of the Middle ages have their source in Talmudic epoch, and even in modern times, children of many a locality, especially of Polish communities are taught by the same methods as the Jewish children of Babylon (cf. Lewit p. 21 f.).

The continuance of a certain spirit in a nation for generations cannot fail to leave unmistakable traces upon its psychical life. The spirit of Talmudic education

was an intense one. The method of free discussion, developed a remarkable acuteness of mind, the extensiveness of material produced a great power of retentiveness; the application in every activity of life of the innumerable religious precepts developed an exclusive spirit. These are the traits that have been branded upon the Jewish soul. In this connection, Leroy-Beaulieu has written some decisive words: "This fore-father" says he after

speaking of the moneylenders as one of the ancestors of the Jew, "the oldest and most beloved by Israel is the Rabbi, the sage, the Talmudist----- it was not the publican nor the financier whom the sons of Israel honored and aspired to emulate; it was the Rabbi, the interpreter of the law, the scribe, the scholar, the Hakham-----

Under the guidance of the Rabbi, the Hakham, he acquired the habit of theoretical speculation, of intellectual study,

of scientific abstraction". (Israel among the Nations ch. VIII p. 183).

The debt which the Jew of to-day owes to the culture of the Talmudic sages is inestimable. His intellect^{ual} standing in the communities which modern liberalism has opened to him, may be traced to ~~the~~^{his} suppleness of mind, and his ready wit which has been evolved by a selective process of many generations. His moral integrity has been kept almost intact by his observance for

hundreds of decades of minute hygienic regulations which were largely a product of Talmudic culture. We quote again from "Israel among the Nations" (ch. VIII p. 190). "The cumbersome treatises of the Talmud and the old Rabbinical schools have prepared the Jew for ^{our} two of ~~our~~ most modern studies; they have fitted him for modern criticism, through the discussion of learned texts, and for physics and the natural sciences through

the study of life and organic culture. Viewed as a nation, Israel is, we repeat the most ancient and perhaps the most gifted of all those which the Germans call *Culturvölker*!. The breath and antiquity of her culture have won for her a sort of aristocracy of birth among the nations."

Relation of the Learned to Life ^{and} Culture.

In the child we see the material which a people is to

mould by the influence of its highest educational aims. The soul of the child is a sensitive plate upon which is shed the light of a people's ideals. In the man we see a realization of those ideals. So the sage of the Talmud represents all intellectual and moral qualities implicit in the Talmudic conception of education. We may be prepared to behold in him the scholar and the man of God. Bearing in mind the earnestness with which the Talmudic ideals were fostered

and the vital significances of its educational aims, it is but natural that the man who attained those aims and ideals should be held in the highest estimation. Moreover, the struggle for existence in the Talmudic period, though it was purely a religious and intellectual epoch, was no less severe than that of any epoch of the world's history in which the aims of existence were less ideal and more material. We have already heard that only one of a

thousand succeeded in fully realizing the high ideals of Talmudic education (Midr. Levit Rab. 2).

The figures may be exaggerated but the facts remain that the demands of that system were great, and to those who succeeded, ⁱⁿadequately responding to them, correspondingly great honors were accorded. No less respect was due to the sage than to God.

* (את הוא אלהיך תירא) [לרבות תלמיד חכם] Even royalty was not vested with a dignity equal to his

* According to the hermeneutical rule known as רבויי, the את of the phrase את יי אלהיך תירא was taken to include the sage. (תלמיד חכם)

(Horagoth 13a למהלך קודם למלך.)

Withholding these honors was considered an irreparable wrong;

(Sabb. 119b למכורו לרפואה חכם אין לו רפואה)

and had been at least one of the causes of the destruction of the Jewish State. (Sabb. 119b. לא

חרבה ירושלם אלא מפני שבזו תלמיד חכם)

On the other hand, the principle of noblesse oblige was applied to the sages. He was expected to comport himself according to the demands of a rigid public opinion. He was not allowed to appear

performed in the heart of the city*. He must go abroad unaccompanied at night. His shoes must be spotless. He was allowed to hold no converse with women in public, and must not sit at table with unlearned men. It was also his duty to be punctual in his duty (cf. Ber. 43b). Some regulations are recorded for even his place of residence. He was expected to choose a place which had a court of justice, with power to

not

ch. 7

*Cosmetics were probably used as a luxurious article of toilet.

punish misdemeanors; a charitable organization, a synagogue, a bath house, a physician and surgeon, a scribe, and teacher of children (Sanhed. 17a)

In the respect which was accorded to the man of learning there would seem to lurk the danger of hero worship. This might probably have been the result had the sages themselves been responsive to such sentiments. But, on the contrary, they were the very ones who deprecated conceit. From their lips came

לֹא תִמְצָא בְּמִי שֶׁמִּגְבִּיהַּ ^{ד"ה} עָלֶיהָ ^א ^{58a} Erub-58a

כַּשְׁמַיִם וְלֹא בְּמִי שֶׁמִּרְחַב דַּעְתּוֹ עָלֶיהָ כִּים

Another quotation shows that only the humble was worthy of learning. A comparison is made between water and learning. "Just as water on a height seeks a lower level, so knowledge is found in him alone who is humble" / Taanith 7a

מֵה מַיִם מִנַּחִין מְקוֹם גָּבוֹה וְהוֹלְכִין לְמְקוֹם

נָמוֹךְ אִף דְּבַר תּוֹרָה ^א מִתְקַיֵּימִין אֲלֵא בְּמִי

שֶׁדַּעְתּוֹ שְׁפֹלָה

A beautiful story is told in the Talmud of a daughter

of a certain Roman emperor who could not understand how a pure and strong intellect could exist in a mean, even ugly body as it did in that of Rabbi Joshua b. Chanania. By way of disposing of her perplexity Rabbi Joshua asked her: "In what sort of vessels is your father, the emperor's, best wine stored?" "Earthen vessels", she answered. "I am astonished" said Rabbi Joshua. "Should not the Emperor's wine be stored in vessels of gold and

silver!" Her pride was touched. She went immediately and ordered vessels of gold and silver to be made for the Emperor's wine. As a result it turned sour. At all events, her question was answered (Taanith 7a).

The Position of the Uncultured.

There is not much said in Talmudic sources concerning the uncultured man, and even of the stray references that we find, there is some controversy as to their

significance. It is safe to assert, nevertheless, that there was no class distinction between the learned (תלמידי חכמים) and the uncultured (אמרי ארץ). The very name - rustic - throws some light on the matter. Like the English words "pagan" and "heathen" the original significance of "אמרי ארץ" was applied to a man whose occupation called him away from the activities of culture. Among the Jews, where culture was almost general, and

opportunities of learning were offered to all, the wholly uncultured man was an anomaly. The term may here be used only relatively. On the other hand we have already learned that only a few could attain to the mental suppleness of the best. Still ignorance was considered a great evil in life. "There is no poverty except in knowledge" is a characteristic dictum of the Talmud. (לֹא עֲנִי נִלְמָד נִלְמָד נִלְמָד Nedar. 41a). There was no pity for the unlettered.

(כל אדם שאין בו דעה אסור לרחם עליו San. 92a)

while wisdom covered a multitude of defects. "Even the learned bastard is higher than the ignorant priest (Misch. Horayoth III³).

As we have said above, no class distinction existed as a fact in society. It is well known that Rabbi Akiba, one of the greatest men of the period ^{א.ת.ת.ק.א} was an ^{א.ת.ת.ק.א} עמ הארץ, -and yet by dint of severe application rose to fame. A clear expression of the relation between the learned and the uncultured

is found in the following: "I am a creature of God, so is my neighbor. He may prefer to labour in the country; I prefer a calling in the city. I rise early for my personal benefit; he rises early to advance his own interest. As he does not seek to supplant me, I should be careful to do nought to injure his business. Shall I imagine I am nearer to God because my profession advances the cause of learning, and his does not? No. Whether we

accomplish good or little, the Almighty will reward us according to our good intentions."

(Berach. 17⁹). The inconsistency between the passage just quoted, and the quotation from Pesachim 49a (vid page 874) has been a matter of controversy. The inconsistency is only apparent however. Because the sages regarded the life of the uncultured as worthy before God as their own lives, is no reason why they should emulate them, and surely

need not deter them from adhering to their own high ideals. There is one maxim quoted of Rabbi, which seems to put a barrier between the עם הארץ and the learned. Says Rabbi: "The uncultured may not eat meat, for it is written in the Torah לֹא תֵאָכַל בְּשַׁר חַיָּה וְעוֹף and he who does not busy himself with the Torah may not eat the flesh of beast or bird." To explain this, we follow Prof. Lazarus, who asks rhetorically whether any one

could possibly imagine that Rabbi Jehuda Hanassi really prohibited the unlearned from eating meat! That dicta of a kind with this ever came to be taken in earnest must be due to a dull sense of humor (Lazarus-Ethics p. 374).

III Practical Educational Principles.

The aim of this division of our work is to give an exposition of the purely practical side of education, and to speak specifically of the elementary school arrangements. The period of time during which those arrangements were instituted, has an extent of almost six hundred years—from the time elementary schools were established up to the close of the Babylonian Talmud. It will here not be amiss to speak

briefly of the beginnings of these schools, and of their development. The locus classicus for information on this subject is Baba Bathra 21a. An unexampled compliment is paid to Joshua b. Gamala. "This man should only be mentioned with honor, for had he not lived, the Torah would have been forgotten in Israel".
 ברם זכור אותו האיש לטוב ויהושע

בן גמלא שמו שאלמלא הוא נשתכח תורה מישראל

The same passage goes on to give an extended account of the establishment of schools. "Before

Joshua ben Gamala, the father was the teacher of his children, so that the fatherless received no instruction. To obviate this difficulty elementary schools were established in Jerusalem. Nevertheless, this was not sufficient to mend matters, for only those received instruction who could come to Jerusalem. Thereupon it was decreed that each district should have a teacher of children, but even this proved insufficient. Then, the High priest, Joshua ben Gamala ordained that every

town should have its teacher and that children of six and seven years should be sent to school" (Marcus p. 15th ed. Levit p. 40).

After this, the decree was put into force, as may be seen from the following quotation: "Since the decree of Joshua ben Gamala it was not permitted to send children to school from town to town" (Baba Bath. 21a. בתקנת רבי

יושע ואכל לא מטיין ינוקא מבתא לבתא)

It was also forbidden to live in a town in which there was no school. (-cf. Sanhed 17a

* Because each town was expected to have a teacher.

אסור לדור בעיר שאן שם מלמד תינוקות)
גיר שאן בה תינוקות של בית ג 119 (also)
רבן מחרבין איכא דאמרי מחרמיין)

About the time of the Bar Kochba rebellion, the schools must have prospered. For with the destruction of the populous city of Bethar, there were destroyed several hundred schools (Jer. IV⁸), and the Patriarch Rabbi Simon ben Gamliel has recorded that his father taught a thousand children. A further development took place in the third century when Rabbi Chija, while

journeying through Babylon, made educational provisions in those communities where they were lacking (cf. Kethub 103, Jer. Megil 156). Finally, a regular service was instituted for inspection of schools. In the fourth century Ani and Assi were delegated to this service (Jalkut to Jerem 5282).

1. School Administration.

As soon as school-instruction had become general, buildings specially constructed for the purpose were erected. In the

early part of the Talmudic period, it had been customary to teach in open air. From a purely pedagogic point of view this was most desirable, but must have caused many an inconvenience. Even up to the time of Rabbi did children receive their instruction under the open sky. It was he, however, who decreed that schools should no longer be conducted in that manner, (Talb. 127a רבי גר שם יסנו כתב-ידים בשוק)

For names of schools, there are various references!

We have to distinguish between high and elementary schools. There seems also to have been many metaphoric names which were applied to both of them. (cf. כרם, עלייה, תרביצא). Children's schools were called:

1. בית ספרא (Ammaic).

Here the elements were taught. The chief activity lay in the study of the Pentateuch or perhaps even the whole Bible (-cf. Jer. Maasroth III 50 d and Lev. Rab. 9).

2. בית רב (= The House of the Master). This was the general

name for elementary schools. Everywhere we meet the phrase
בית רבן (Sabb. 33 b et al.)

3. בית הכנסת (Heb. כנסת) This name points to the fact that small communities who were not able to put up special school-houses taught their children in the synagogue. Even to this day the Synagogue is called the "Schule" (cf. Baba Bath. 21 a, Gittin 58 a, Ber. 17 a et al.)

4. Other names that are used are: ישיבה a general name for academy, סדרה,

מבית אולפנה, מתיבה, are Hamaic names, while even the Greek $\chi\omicron\lambda\delta\gamma$ = אסכולה¹ is found.

אסכולה

5. High schools were generally called, בית המדרש (בית מדרשא) in which Mishnah and Talmud were taught and בי רבין, the larger academies (Megilla 28b).

Those small communities in which the children received their instruction at the synagogue, appointed an officer who was to be both reader in the synagogue, and a teacher of

children. This office was that
of the *חזן* (ראה היכן *Misch. Sabb. 1²*)

(*תניוקות קורין*)

These men occupied a place in
culture much similar to the
county and school-master of
the early history of America,
conspicuous for their strength
rather than their learning. In

Maccoth 22 b and *23 a*, it was
recommended that the standard
of choice be elevated (*אין מעמידין*)

חזנים אלא חסרי כח ויתרו מדע

In the regular schools for chil-
dren, which existed in the

חזן - מן
הוא לא יתן לזה
הוא לא יתן לזה
הוא לא יתן לזה
of the Court -

larger towns, the teachers were
called *מקרי דרדקי* or *מקרי יוקא*;
במלמד תינוקות or רב תינוקות.

Up to the time of Rabbon
Gamliel, the pupils were
taught standing, but after his
death, the pupils sat around
the teacher upon either the
ground (*Meg. 21a* על גבי קרקע),
on chairs (*על כסאות*), on benches
(*Meg. 21a* על הכסאות), or on cushions
(*Ber. 28a subsellium* על ספסלי)
מימיו משה עד רבן גמליאל לא (*Meg. 21a*)
היו למדין תורה אלא מעמד כשמו ר"ג
ירד חולי לעולם והיו למדין תורה מישוב

It was desirable that the pupils be so seated that each one may have a view of the teacher's face. Rabbi said that he would have learned more from Rabbi Meir, had his seat not been behind his teacher (Emb. § 6). The seats were arranged in four to six rows and in these the pupils sat according to rank (cf. the phrase $\text{אסורין שו"ת} =$ first of the bench). 13

The limitation of the number in a class is a question in education which

2 R. ...
distinct teacher, is
to a platform.

even to-day is under earnest discussion. The sages of the Talmud had a regulation in this matter which approaches nearer to pedagogic virtue than that of our system. The maximum of pupils for one teacher was twenty five. If the numbers reached to forty, the head master was aided by his most advanced pupil (מִנְיָן שֶׁל חֹדֶם). As soon, however, as the class-room was crowded with fifty pupils, the master had the authority to appoint

another teacher (cf. Baba Bath 21a

סך מקרי דרזקי עשרין וחמשה יוקי ואי
איכא חמשין מותבין תר ואי איכא ארבעין
מוקמין ריש דוכנא ומסייען ליה ממתא).

Some difficulty must have been encountered by the teachers of the early Talmudic period as regards the time of study. The ideal is expressed in Jos. 1⁸ "And thou shalt meditate in it day and night. The attempt to realize this ideal in accord with the laws of physical health, may have resulted in many purely

subjective opinions as to the time. It is this point which Rabba strove against, when he advised to fix the time for study. (רבא אמר עשה מועדים לתורה)

קבעו עתים לתלמידים שידעו על לבוא ולשנות

ל

We have no assurance. (Eub. 54b as to the exact hours of study.

The children were, however, expected to spend several hours in the school very early and also late in the evening (Ber. 11b. and 14b).

During the day, exclusive of the time just mentioned, five hours were

required (Pes. 7b). That the ideal expressed in the biblical phrase still lived with the educators of the Talmudic epochs, may be seen from the injunction: "One should remain away from the school house not one hour."

One of the vital principles of instruction was that education brooked no interruption.

אין מבטלין תעניות של בית דין אפילו

לבבין בית המדרש 1196 (Sabb.)

Therefore they were averse to vacations. Periods of partial recess were given from 17 of

Tamuz to the 9th of Ab. Though these were the dog days, it is not on account of the heat that instruction was interrupted, but rather because these were days filled with sad memories of Jerusalem's destruction (cf. Yalkut Dt. 945). On fast days no school was held, because instruction and learning was considered a pleasure (cf. $\psi 199$) (Ta'anith 30 a). On the Sabbath day, no new work was taken up but the hours of instruction were given over to review. תיבוקות לא קורין בתחלה.

בשבת אלא שוקן 372 נח

1. The Age for Instruction.

We have seen that according to Talmudic Psychology birth was "but a sleep and a forgetting". All the knowledge which the child possessed in the pre-natal world was dissipated at the angel's stroke (Nidda 30b). The mind of the newly born was a tabula rasa. Therefore one of the dictas of the fathers has it "What one learns as a child is like ink written on fresh paper (Ab. 4²⁰).

Because of this conception,

also the question-much mooted
to-day-arose as to the proper
age of beginning instruction.

In the home the decision was
made in accordance with the
high ideal of education which
was held by every parent. The
child was taught religious
truths when he could barely
lisp the words of. Succa 42 b.

קטן הידע לדבר אביו לו מיד" תורה
זוה לנו משה מורשה ופסוק שמע ישראל וגו'
קטן הידע לדבר אביו לומדו תורה סו
מאימתי מתחיל ללמוד משהתחיל לדבר

When the child grew

out of the period of complete helplessness, and reached the state at which education in the home was considered somewhat inadequate, the question became a graver one - and was not to be disposed of in such a peremptory even if characteristic manner. For the pedagogues of Talmudic times, culture meant not only the development of the intellect but also of the moral self. Therefore both the mental and physical health must be

guarded. The one dared not
be purchased at the price of
the other. Aboth II²⁶ places the
age of acceptance into the
school at five (אֶרְבָּע וְחֵמֶשׁ)

Whether this decision was ever
carried out, we have no
means of knowing. There is
moreover a symmetry of
numbers in the passages
which casts a suspicion upon
its exactness. This would
not be the only instance
where round-numbers pos-
sessed a charm over and

above that of Truth. At all events, a passage in Kethiboth points to the fact that it was considered dangerous to the developing child to subject him to school discipline before the age of six (Keth. 50a).

Joshua b. Gamala a high priest of 65 C.E. is known as the first to set the age of acceptance at six. of Baba Bath. 21a.

יהושע בן גמלא ותיקן שיהו מושיבין מלמדי
תיטקות בכל מדינה ומדינה ובכל עיר
ועיר ומכניסין אתן כבן שש כבן שבע;
Joshua b. Gamala decreed that

every province and every city
should appoint teachers to
whom children of about
six or seven should be sent.

In the course of time, this
decree must have been but
loosely adhered to, for in the
third century, it is repeated

by Rab. cf. Hekh. 50 אמר לי רב

שמעל בר שלם בציר מבר שית לא תקבל

בר שית קביל וספיה ליה כתורא

"you may not receive a child
under six, at six you may
receive him, and teach him
at your will".

2. Periods.

As will be seen when we come to consider the subject matter for instruction, Talmudic education had a range of material which was both extensive and heterogeneous. It is only natural therefore that the Rabbis should have found it expedient to make well defined divisions of the years of education. As support of this opinion we must rely upon that dictum which has already been considered as

under suspicion (Ab. 5²⁶). But
Slidd 30a also speaks of the
three divisions - Bible, Mischna,
and Gemara.

Another fact which points
to such division is the dif-
ferent names of the schools.
Bible was taught in the ס'ג
 תנא , Mischna and Talmud in
the תלמוד ס'ג (Baba Bath. 21a). There
was a pedagogic reason for
this successive method of in-
struction. It hints at the
recognition and respect for
the still developing mind of

the child. Though brevity was considered the requisite of proper teaching (Pesach 3אם 3

ישנה אדם לתלמידו דרך קצרה)
yet haste was not a pedagogic virtue. There is a Talmudic maxim parallel to the Roman non multa sed multum (Rosh. Hash. 46). תפסת מרובה לא תפסת

The training of the first period of instruction, awoke the latent capacities of the child, directed and developed them. By the time the age was reached at

which the pupil was ripe for the severer studies of the higher schools, he was not allowed to cast aside altogether his former studies. The whole subject matter of instruction was a unit:

לעולם ישלש אדם שנותיו שליש במקרא
שליש בחשנה ושליש בגמרא מי ידע

אנוש כמה חיים כי קאמריין ביומיה

"We are accustomed to divide our life into three periods of study; one third of our life we spend in the study of Bible, one third in the

study of Mischna, and one third in the study of Gemara. But who knows how long he is to live.¹ This passage is generally taken to deprecate the practicability of carrying out the tripartite educational life, and to advocate that each day be spent in the study not only of Gemara but also of Bible and Mischna.

4. The Curriculum.

Every activity of the Talmudic epoch had its source in the traditional literature, and

such additions to it as had grown out of new conditions. The first need, therefore, from the pedagogic point of view, was instruction in the language of the national literature. It is here that a peculiar difficulty was met with. The language of Scriptures was foreign both to the Babylonians and Palestinians. In Babylon, the vernacular was Aramaic, in Palestine it was Syriac. The rest of the literature was not so difficult in point of

language, because the language corresponded more with the vernacular, and the student was already mature when he undertook the study of the Mishna.

After the Alphabet had been mastered, test-rolls were used which had been specially prepared by pupils whose orthography was above the average (Gittin 24b). When this custom was first introduced mistakes crept in to these scrolls (Keth. 50a). Therefore,

their use was prohibited, for there was a great danger in teaching the young from an imperfect manuscript. "When you teach, use a correct scroll" is a warning of the Talmud.

כְּשֶׁאַתָּה מְלַמֵּד אֶת בֶּן לִמְדוֹ בְּסֵפֶר טוֹב

It is a most worthy (Pirach. 112a)

fact that only certain passages were utilized in the text-rolls, and these were selected with a view to developing the moral and religious sense of the child. The following are the passages commonly selected:

(cf. Sopherim V⁹, Jer. Megil. III¹, Jebam.
37 b. and Gitt. 60a)

1. Leviticus I to VIII (תורת כהנים)
2. Genesis I to VI (Creation)
3. Dent. VI⁴⁻⁹ (Unity of God)
4. Psalm CXXX to CXVIII (Concerning to
Exodus).
5. Numbers I-XI (Census, Priestly
Blessing etc.).

As soon as the child had mastered reading, a systematic training in the whole scriptural literature was begun. This is set forth as follows: "How is instruction of the Torah

carried on? At first the pupil reads the text-rolls, then Pentateuch, next the Prophets then the "Hagiography" (-cf. Midr. Sh. Rabba

8). הָיָא אָדָם לִמְדָה תּוֹרָה תַּחֲלָה אוֹמְרִין (8).
לו תַּחֲלָה קוֹרָא בַּמִּגֵּלָה וְאַחֲרַיִךְ כֵּן בַּסֵּפֶר
וְאַחֲרַיִךְ כֵּן בְּנִבְיָאִים וְאַחֲרַיִךְ כֵּן בְּכַתּוּבִים:

Much of the Bible was learned by heart. It was required to learn at least one scriptural verse a day (Chag. 15a). It is noteworthy that certain passages were generally omitted for moral reasons e.g. Gen. 30¹⁴⁻¹⁶, Num. 6²²⁻²⁷, II S. 11-13, Ezek. 16

though much was left to the discretion of the teacher: 791071

(Meg. 25a) 1077 7757

Languages.

There is one maxim which expresses a radical principle of Talmudic education: "Turn the law over and over, for in it is everything contained (Hb. 524

777 777 777 777 777)

This principle was assiduously applied. For every innovation in thought and action, the Scripture is made either the terminus ex quo or ad quem

In the matter of language, this was no less the case. The learned were undoubtedly acquainted with several languages; and if instruction in these did not find a place in the curriculum, they at least have some educational significance. The tolerance of the sages to various languages differs with the times, and with varying political influences. The very fact that the Talmud is replete with Greek and Latin terms would show

that to some extent Hellenistic
 and Roman influence was
 felt, and in general this in-
 fluence was not thought to be
 harmful. All languages were
 a part of divine creation (Pe-
 sikta derab Kah. to Is. 57⁹). Four
 were regarded with special favor
 "Four languages which are spok-
 en in Palestine are useful.
 Greek for poetry, Latin for dis-
 putation*, Syriac for lamenta-
 tion, the Hebrew for conversa-
 tion." (ארבעה לשונות נאים שיסתמש
 בהן העולם ^{ואלו} לקד לומר רומי לקרב

* cf. לקרב is generally taken to mean -
 "on the battle field" (Shasburger-p 74; Lewit
 p. 51, Marcus p. 31) but it seems to me to
 be used metaphorically for "disputation"

סורסי לאיליא עברי לדבר (Jer. Meg. 18)
Greek was held in highest es-
teem. It was the only language
into which the Thorah might
be translated. (Jer. Meg. 18), in fact
was fit to be put to any use.
(Meg. 18a. ככל כשר ללמד). Rabbon
Simion ben Gamliel was said
to have five hundred students
of the Greek language (Baba K. 82 b).

It justification was easily
found for the use of Hramae
for did not God deem it
worthy of a place in the
Thorah, the Prophets and Haggiographs?

אל תהי לשון ארמית קלה בעיניך שמינינו בתורה

בנביאים ובכתובים (Beresh. Rab. 42)

In the same manner, Coptic (גפסית) was justified. In the first of the ten commandments, God reveals himself as אֵלֹהִים, which happens to be the Coptic word for the pronoun of the first person (אמר ה'קב"ה הריני מדבר עמהם מוצרי אנכי אנוך ^{galkafish})

& Sciences— In the history of culture necessity has been a most potent force. The inundations of the Nile, gave the first impetus to a system of earth measurements which was the germ of the

15-
mathematical science. The periodicity of this phenomenon and its coincidence with certain aspects of the heavens gave rise to theories which developed into the phantasy of astrology and the science of astronomy. So also developed the scientific culture of the Talmudic period. The sage of this epoch went through life with his beloved Torah and his cherished oral tradition in his bosom. What matter if new conditions faced him? His traditional law must meet

all emergencies and all possibilities. The discussion of agrarian laws reveal a knowledge of botany (Zeroin. Kilaim). Application of the restrictive Shabbath laws made necessary the use of geometry (Erubin). The need for setting the time for the festivals brought astronomy into prominence. The laws of slaughtering (nizuk) were discussed with a great display of anatomical knowledge (Chulin). Some sages made special studies of these sciences. Rabbon

Gamliel had astronomical charts from which he studied and no doubt taught (Misch. Rosh-Hash II³)

דמות צורות לבנות היו לר' בסבא ובכתל בעליו

Samuel (~~known as the younger~~)

boasted of knowing the paths of the heavens as well as the streets of his native city. שמואל הקטן אמר

נהיה לי שביל דוקיע כשבילי דהירדעק (Ber. 58b)

Instruction in the various sciences were probably not begun before the pupil had reached the Mishna school.

c. Gymnastic.

Gymnastics have already been

The Mishna
Ber. 58b
Ber. 58b
Ber. 58b
Ber. 58b

spoken of in discussing the development of the child. Here it behooves us to mention that at the time of Antiochus Epiphanes, Greek games were becoming general in Palestine. These were frequented freely but in later times of Roman supremacy, the games led to irreligious practices, therefore it was forbidden to attend them.

אין הילכין... *קרקסיות כיפי שמדבלין שם

לעבדה זרה (Abrodatare) *.

5. Method of Treatment.

Some of the methods of

*קרקסיות = a Circus.

Talmudic education are of high pedagogic value. On the other hand, the character of the material led to certain principles which would be at once rejected to-day. Of the former, we may mention that the individuality of the pupil was ever a consideration, while the burdening of the memory is an example of the other.

The investigations of modern Psychology have led to some positive statements as to the relation of the memory

to the intellect. A purely mechanical memory is seldom if ever found united with a creative mind. Yet in the methods of Talmudic education, the tendency was to foster both. The mind of the sages was educated to an inordinate power of retentiveness, and yet could deal with its content with a remarkable vivacity of spirit. We shall now see by what methods this result was reached.

The cultivation of the memory was especially

striven for during the first ten years of school instruction. The mass of material, of which Scriptures and the Mishna was made up, must be mastered, before a special effort was made to sharpen the intellect.

"First perceive then understand" is a maxim which had weight.

(Sabb. 63a-20b מראשית דעת)

This did not mean that the memory should be burdened with unuseful material, but the object was to have in possession knowledge that could

be re-presented clearly. "The words of the law should come fluently, so that you may not stutter when a question is presented."

(ושנעם שיהיו דברי תורה מחדדים בפיו שאם

ישאל כך אדם אל תגמגם בדברג Kidd 30a)

Memory was cultivated by the following methods:

a] Repetition. b) Viva Vox. c] Mnemonics.

a] It was a custom of Jehuda ben Jechezkiel to review all of his knowledge every month, so also did Rab Shescheth of Schilki (Rosh Hash. 35a) Rabbi Eliezer bases this method on Scriptural

grounds. "As Moses repeated the law four times, a teacher must review at least as many times," but Rabbi Akiba goes farther, and advises repetition not only four times but until the subject is thoroughly mastered (עד שתהא

סדורה בפיהם (Eub. 54b)

Rabbi Pereda, an exemplar of patience, had a stupid pupil with whom he repeated work four hundred times. (רבי פרידן)

הוי כי הווא תלמידא דהוי תני ליה ד' מאות זמנא

(Eub. 54b). b) The s.c. method of of viva vox, or studying aloud

was common. The receptivity of the mind seemed to be for a dramatic teaching. "Open your mouth," say the sages, "that you may retain your learning, and that it may live in you."

(פתי פומך כי היכי דתיקום בידך ותורך חיי⁵⁴ עוב)

There is one quotation on this matter, which though it is manifestly a jest, nevertheless expresses the earnest thought of its author. "Rabbi Eliezer had a pupil who forgot in three years all that he had learned, because he did not study

aloud: [תלמיד אחד היה ללא שהיה

שונה בלחש לאחר ג' שנים שבה תלמוד 53^b]

In the same connection *Berura* the wife of Rabbi Meir is reported as having advised a student, who was studying quietly, to change his method. It is in place to mention chanting as an aid to the cultivation of the memory.

"Of him who reads and teaches without chanting, Scripture says, 'I have given them statutes, which are not good' (Megill. 32a.). c] Memories —

One of the maxims of Rabbi

Chisdai has it: The Thorah can be acquired only by means of mnemonics. [אמר רב חסדא אין]

[Eub. 54b תורה נקנית אלא בסימנים]

The method is a natural one for those who are compelled much to burden their memory. The principle was to produce some association of ideas, by which the whole may be recalled by the part. Sometimes the initial letters of the material to be learned were formed into an articulate word (ר"ל ח"ל Chulin 42 a). Again association

was produced by a Scriptural
verse or proverb containing
the catch word. A whole pas-
sage might have been called
to mind by remembering a
single proper name. (פס'ב פס'ו
פס'י Jaanith 14a). The method
was applied early in the ed-
ucation of the child. The al-
phabet was taught in a
manner which commonly
combined the pedagogic quali-
ties of moral instruction and
ease for the memory. We cite
for example the treatment

of the first two letters. "Why", asked the teacher, "does the letter (ז) follow (א) Aleph which means 'learn'? Because it is the initial letter of חכמה (wisdom), therefore א ז חכמה learn wisdom." The rest of the alphabet is treated in a similar manner. (cf. Sabb. 104a). Another mnemonic method for teaching the Alphabet is its combination with arithmetic. For example, combinations of letters were placed before the pupil which had the numerical value

of ten [10-ו"ן, ח"ב, ט"א, י"ד, י"ה Succ. 52 b].

Although the memory played an important role in the psychological life of the pupil, instruction was not so much extensive as it was intensive. The Law of God itself was not given at once but in intervals (Mid. Levi. Rab. viii). Human instruction may safely imitate the divine method. "It is better to learn one Tractate thoroughly than to stuff the memory with Halachoth only to appear

learned" (Midr. Rab. Lev. 3). Non multa sed multum is a maxim that applies well to Talmudic pedagogy [Rook. Hasch. 4^e

תפסת מרובה לא תפסת

We have thus far spoken of methods of memory training. The mature Jewish mind, however, was more than a storehouse of facts. There was a vivacity of spirit in the discussions of the higher classes which was the result of a lively mind training. With ~~true~~ pedagogic instinct the Talmudic

teachers made it a principle to gain the confidence and good will of the pupil by introducing their lesson with an interesting story (Pes. 117a). They kept the minds before them ever on the alert with catch and cross-questions [לא אמרה] רבי עקיבא אלא לחדד בה פלמידים [Eub. 13^a]. The students themselves were invited to question the teacher (Chul. 43b). One who was timid in this respect was not considered a good student (Ab. 2^a לא בישן למד). So anxious were

the teachers to arouse the mental activities of the pupil, that a change of schools was advised to him who failed to respond to the method of his particular teacher. [Taam. 8a

תלמיד שתכלה ללמוד קשה כבוד ירבה בישיבה]

To infuse a greater interest into instruction, a method known to modern students of Pedagogy as the Bell-Lancaster was put into operation. The students were ranked according to the standard of scholarship. Among these

the Resch Duchissa was the highest. It was his duty to act as monitor and to aid those who fell behind the class in their work. To the youngest children dainties and sweet-meats formed in the shape of letters were given as prizes (Tearith 24a).

Such were the methods by which were trained some of the most acute and well-balanced minds of ancient culture.

6. The Teacher.

Fostering as it did a high moral ideal, ~~the~~ Talmudic Judaism gave an exalted position to the teachers of children, and likewise placed a grave responsibility upon him. He must be a man of strict morality, "like an angel of God" a poetic mind puts it. (Moed Katan 17a). In order to rigorously preserve the school-room from even the shadow of immorality certain restrictions were put upon the choice of the teacher.

1.] He must be a married man.

2.] Women were not permitted to teach. 3] Divorced men were not chosen. 4] Old men were preferred. The first three of these restrictions were made clearly for moral reasons. Mothers were accustomed to accompany the children to school and in some cases this was done by the father. It is for these reasons respectively that teachers must not be chosen from unmarried or divorced men, and from among women.

(לא ילמד רווק סופרים ולא תלמיד אשה)

סופרים רווק מי שאין לו אשה מפני

אבותיהם הבאות אצל בערן אשר חפני

אבותיהם הבאים אצל בניהם (Kidd. 82b)

also, * (Kidd. 82b) מי שיש לו ואנה שרויה מכל

Old men were preferred because
by a long experience, they have
become riper in knowledge. "Learn-
ing from a young teacher is
like eating sour grapes, ^{sipping} or ^{new}
wine" says one of the Fathers.

(הלומר מן הקטנים למה הוא דומה לאוכל ענבים)

קהות ושתה יין כגתו (Ab. 4²⁶)

Other moral qualities
which determined the choice of
a teacher were piety and patience.

"Woe to him who does not infuse

* Concerning divorced men.

1. וכן 1787 דברי ר' יוחנן דברי ר' יוחנן
2. a man whose wife is divorced

into his instruction the fear of God" (Joma 72b). The teacher who stands cold and impassive before his class, indifferent to everything, but the dry-as-dust information of books, realizes no very high ideal of education. The Talmudic protest against such a guide for children gives the Talmud a high educational value. The virtue of patience need hardly be commented upon. Its necessity is acknowledged in all systems of education. The Talmud says

"an impatient man cannot teach" (Tobias 17:9 נבי 17:27).

There were also intellectual qualities which determined the choice of the teacher. He must be a man of deep learning. "The man to whom the threshold of the Law is wholly open is worthy of teaching children" (Mak. 10a). His knowledge must be at his tongue's end, so that he may have a ready answer for any question (Sabb. 114²). Regarding the choice between a teacher who uses the extensive

method, and one who prefers the intensive method because it allows of greater thoroughness, there was a dispute between Rava and Rab Dimi. The latter method was in general preferred. (Baba Bath 21a). Teachers were never allowed to interfere with one another in a community, even though the last comer was more competent. There is a moral reason for this seeming inconsistency. In commenting upon the passage (Baba Bathra 21a) Rashi

says: "The preferred teacher would become conceited, and also negligent thinking his position is assured under any circumstances." [יתפאר בלבו שאין כמוהו]

[ויתרשל מן התינוקות ולא ירא שטא יסלקוהו]

1. Tenure of Office - A remarkable feature of Talmudic education is found in the fact that teaching brought no pecuniary recompence. The Jewish people socialized knowledge, to a degree never equalled before or after them. God's Word belonged to all. As He taught without recom-

pense, so must mortal teachers

(Nedar 37^a Bera 29^f כִּי יִתְבַּח אִתּוֹ אֶת הַקָּדוֹשׁ בְּרַחֲמֵי שָׁמַיִם)

It became necessary therefore
for the teachers to maintain them-
selves by other means than by
their cherished vocation. We hear
of Hillel as a day-laborer (Joma
35a), of Rabbi Hilba as a Shep-
herd; of Rabbi Mechunia as a
well-digger (Jebam¹²¹ 21^b); of Rabbi
Joseph ben Chalafta as a tan-
ner (Sabb. 49a). Many of the sages
followed other trades. Merely a
scanty sustenance was derived
from this work, and perhaps

Hilba was
a teacher
Hillel was
a teacher

there is a bit of pathos in the saying: "What is the manner of studying: a salty morsel, a sup of water, a hard bed, living in want, but studying industriously. It seems however that teachers were exempt from certain levies and taxes. "He who assumes the yoke of the law is exempt from the yoke of government. כל המקבל עליו עול תורה מעבירין.

ממנו עול מלכות]

A distinction seems to have been made between old and young children, for it

appears that some recompense was received by teachers of the youngest children. The money, however, was received not for teaching of the child but for caring for him. It was called $\text{נִסְכָּן הַיָּלְדִים}$. (The recompense of teachers is called $\text{נִסְכָּן הַיָּלְדִים}$ Ned 37a.)

7. The Pupil.

The life of the pupil stands in close relation to that of the teacher. But we have preferred to treat of that relation in a separate division which will follow. Moreover, in the

discussion of child-development, much has been said of the pupil which need not here be repeated. In fact, in almost every division of our work, some reference is made to him. There is, therefore, very little to be said.

A few words may be permitted as to the relation of pupil to pupil. The sages of the Talmud recognized the danger of admitting an unworthy disciple. The contamination of the children under

the teacher's care would be charged to him. Therefore it is advised that "one should not teach an unworthy pupil."

(Mak. 10^a לא ישנה אדם לתלמיד הגון)

Rabbon Gamaliel used an expressive characterisation of the unworthy disciple [כל תלמיד]

[Ber. 28^b שאין נאמן כבודו אל יכנס לבית המדרש]

"Let not a pupil whose appearance belies his character enter the school-house."

On the other hand, a pupil may wield an influence for good over his fellows.

"Just as a small piece of wood
can set fire to a log, so a
young pupil may help his
older class mate." [מה עץ קטן

מדליק את הגזל אף תלמידים קטנים מחדדים

את הגדולים. גאון. 7א

We have seen this idea put in-
to practical use in the case of
the חכם דוכנא (monitor) (cf. page 110).

Ethics of the school-room made
its demands upon the pupil,
most of them, demands in ac-
cord with a proper discipline.
We cite several of them:

1. A certain seat must be kept

(cf. Baba Bathra 21a. ריש דוכנה).

2. The seat must not be left without permission. (cf. Marcus

11.49) [Sabb. 13a. אבל החזן רואה היכן

תנוקות קוראין אבל הוא לא יקרא]

3. The pupil should not begin the work, but the teacher (Sabb. 3^b)

4. Questions must be relevant.

[כי קא רבי בהאי מסכתא לא תשייליה]

[Sabb. 3^b במסכתא אחריתיא דלמא לאו אדעתיה]

5. Only one at a time may ask a question. (cf. Maim. יד החזקה

H. d. T. II⁶)

6. The pupil must be punctual.

[קבעו אתם לתלמידים שידעו עת לבוא ולסנות]

These are words of Shammai

8 Relation between Pupil and Teacher.

The close relation which existed between the pupil and teacher grew out of the very root of Talmudic education. The influence of a teacher was not limited by the four walls of the school-room. He entered into the life of the child more deeply even than the parent. The Spartan mother sacrificed her son for the material well-being of the state. The Jewish mother made as great a sacrifice, but in a higher

and spiritual cause. As a result, Spartan life found its highest expression in the warrior-king, and Jewish life had its center of influence in the teacher. The parent fitted the child for his trials in the mundane sphere, while the teacher moulded his soul which is immortal. [אביו הביאו לעולם הזה]

רבו שלמדו תורה מביאו לחיי העולם הבא^{33a} [Baba Mez.]

Therefore a reverence for a teacher was enjoined which was like reverence of God [Jhb. 4⁵]

מורא רבן כמורא שמים]

The distinction was not only theoretical but real, so that its application was made even in practical matters. For instance in a case where a choice is necessary, the pupil was commanded to aid his teacher in preference to his father (Baba Mej. 33^b).

There were few things which a pupil would not do for his spiritual guide, even to all the little acts which a servant does for his master [כל

מלאכות שהעבד עשה לרבו תלמיד

עושה לרב חוץ מהתרת מעצלו והנעלת מעצלו⁹⁶ [Ber. 7b.]

Only the lowest menial service was not permitted to him. This relation (called שמושה) had a vital significance, and an importance which was considered greater than the more intellectual relation between pupil and teacher. [Ber. 7b. גדול שמושה מלמודה.]

Wherever among men a principle is at work, its effect manifests itself in certain concrete forms. Though such forms are extended to a degree that tends to

artificiality, they are the accurate index of the principle at work. So it was that the spirit of reverence which characterized the relation of the pupil to the teacher, gave rise to various ethical precepts. The following are fair examples:

I. The pupil must not give expression to an opinion which he holds contrary to his teacher such a procedure would have lowered the dignity of the latter.

[המורה הלכה בפני רבו מורידין אותו מגדולתו ^{63a} Eul.]

2. The teacher must not be

הכי דמי אפיקורוס . called by name .

[Sab. 119a.
~~San. 110a~~ אמר לנחמן זה הקורא לרבו בשמו

He was called either Mar (מר)
or Rabbi (רבי) [cf. San. 110a]

3. A pupil must not walk
at the side of his teacher, nor
at all to the right of him.

[המהלך לימין רבו או כנגד רבו הרי זה בולא דמיה]

4. The pupil was not permitted
to sit in the teacher's seat (Chul. 18a)

5. The pupil should bow
himself out of his teacher's
presence with his face still
partly turned toward the latter.
An abrupt departure was to

be avoided. [תלמיד שנפטר מרבו לא

יחזור פנ וילך אלא מצדד פניו והולך ⁵³ma53]

The intense feeling between the pupil and teacher was mutual. The Talmudic teacher realized - if he did not consciously recognize - the pedagogic virtue of fostering the character as well as the intellect. "Let the honor of thy pupil be as dear to thee as thine own" says the Talmud.

[יהי כבוד תלמידך חביב עליך כשכלך ⁴¹⁵Ab.415]

This principle at once regulated the bearing of the teacher. It put him on his guard

against his own weaknesses,
and at the same time led him
to keep a watchful care that no
evil passion should deform the
character of the child. In this
connection, partiality may be
mentioned as one of the vices
which, if indulged in, would
injure the dignity of the teacher
and the self-respect of the
pupil. The Talmud expressly
states in its epigram^matical
manner, that the serfdom in
Egypt was due to Jacob's partiality
to Joseph (Sabb. 10 b).

Therefore the precept is put before the teachers: "Pay attention to the poor pupils for from them cometh the Law" [זהירו

בבני עניים שמהם תצא תורה Mid. 81a]

It would seem from the sources that the boy of Talmudic times was ~~often~~ all a boy, and that he often fell short of the ideal which we have pictured. There is a record even that he "played truant" [משל לשני

תינוקות שברחו מבית הספר Mid. Rab. 48a]

Therefore certain punishments were necessary, but even these

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reflect the more-than-parental
love which was mutual between
the teacher and pupil. A most
beautiful characterisation of the
principle of punishment is
this: "Reject him with your left
hand, but with your right lead
him toward you." [לעולם תהא]

[Sota 47a שומא דזוה וימן מקרבא]

Still the sages did not advise
too great leniency. "Throw gale
before your pupils" says Rabbi.

(Keth. 103b) i.e. ¹/₇ חוק מרה בתלמידים

be strict. Practically the disci-
pline of the sages was in accord

with modern methods. If corporeal punishment had to be resorted to, a soft shoe lace was used. [כי טחית ליעוקא לא תטחי אלא]

[Baba Bath. 21^a בערוקתא] - 1027

In this connection it is remarked that the punishment was as much an example to the class as to the pupil concerned. [דכסת דקרי קארי דלא קארי]

ליווי צותא לחבריה ^{id.}

"If the pupil will then (after the punishment) learn, let him do so; if not, the punishment still serves as an

example to his classmates".

Punishment was always meted out according to the age and individuality of the child. Older pupils never suffered corporal punishment (Moed Kat. 17a). On the other hand, two pupils may suffer different punishments though both of them have been guilty of a similar misdemeanor (Midr. Rob. Gen ch. 48). This system was based on wisdom of Proverbs, where a distinctive classification of pupils is found:

the בִּינָה, בִּינָה, פֶּתִי, וְכֹחַ and כֹּחַ.

According to Solomon, the בִּינָה, בִּינָה and פֶּתִי receive corporal punishment (Pr. 22¹⁷, 26³⁰, 19²⁵) while וְכֹחַ (19²⁵) is corrected by example.

7. Instruction of Girls.

The highest religious duties of women centered about the home. In order that she might give adequate response to the demands of these, woman was exempt from compliance with all those duties which are limited by a fixed time. This

lofty conception of woman's proper sphere appears again in regard to education. The girl must be trained in the sacred duties of home. To instruct her in public would therefore be to defeat the religious aim of Talmudic education. It was woman's grand privilege, notwithstanding that the intellectual side of education was withheld from her, to have the largest share in the making of the child's character. "It is enough", says the

Talmud, "that she brings up our children and keeps them from sin." (Jebam. 63a).

The feeling in regard to female instruction was not only negative, but in no uncertain terms, is woman discouraged from at least the severer studies. "Woman's place is at the distaff, ~~rather~~ let the Torah be burned rather than delivered to woman." [אין חכמה]

של אשה אלא בפילכה ישרפו דברי תורה

[ואל ימסרו לנשים Sota 19a]

and again: "He who teaches

his daughter the law, teaches
her heresy^{*}. Notwithstanding
such severe expressions as
these there must have been
some private instruction of
girls, for the Talmud mentions
learned women. Beruria the
daughter of a learned man
and the wife of Rabbi Meir has
come down to us as one in
whom were combined deep
learning and the virtues of a
wife and mother (Galkut to P. 5763).
In the best families a conces-
sion was made in respect to

Greek. That language, which enjoyed a high distinction among the educators of the Talmudic epoch became a criterion of womanly culture. "A man may teach his daughter Greek, because it becomes an ornament to her". [מותר

אדם ללמד את בתו יוונית מפני

שתבשיט הוא לה [Jer. Bea. 36]

This permission was not general however and there was always some reproach upon those who indulged in it. Even Abbahu, a sage

of the third and fourth century, suffered from public opinion because he allowed his daughter to study Greek. (cf. Jer. Sabb. 3a. Sota 40a).

In general, the girl of the Talmud was trained to the grand duties of home, and in some cases, education was given a finish by instruction of dancing, music, and Greek.

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