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AUTHOR Lyons, Maurice

TITLE Rashi's Commentary on the Book of Proverbs

RASHI'S COMMENTARY ON THE BOOK OF PROVERBS

by

Maurice Lyons

Submitted in partial fulfillment of the

requirements for the degree of Rabbi.

March, 1936.

Referee,
Dr. Henry Englander

place this card before their

Rashi as Exegete, with Special
Reference to his Commentary on
Proverbs.

Hebrew Union College

March 15, 1936

Maurice Lyons

Dedicated in esteem and friendship

to

Dr. Henry Englander

Professor of Medieval Jewish Exegesis,

Hebrew Union College.

Beloved teacher and guide

Typist's indications:

- () Explanation of preceding word or words
- () Writer's fill-ins to render smoother reading
- * Notes

RASHI, HIS LIFE AND WORK

Solomon b. Isaac, or, as he is better known, Rashi (רש"י) is the commentator par excellence of the Bible and the Talmud. He was born in Troyes in 1040, and died there on July 13, 1105. He is often erroneously referred to as "ר"ח" ; this is due to a confusion of his name with one Solomon de Lunel. This also gave rise to the claim that Lunel was the city of his birth.

There was much confusion regarding the early life of R., until Zunz, in 1823, published his essay on R. (1) Other scholars who have contributed to our knowledge of R. are: Geiger (2), Weiss (3), Berliner (4), Liber (5), etc.

R's mother was the sister of Rabbi Simon ben Isaac, disciple of Gershom, and known for his activities in the Mayence community, and for his liturgical poems. R's father was a Talmudic scholar.

R. left home at a tender age to study in the school of Worms, and then in Mayence. R. speaks of himself during those Yeshivah years, as being "in want of bread, denuded of clothing and fettered by matrimony". (6) (He had married, in accordance with the Talmudic doctrine, at 18)

His teachers were Jacob b. Yakar who, upon his death was succeeded by Isaac b. Eliezer ha-Levi, the devoted disciple of Eliezer the Great, as head of the Worms academy. Both teachers lavished high praise upon R. Isaac b. Eliezer ha-Levi wrote to him: "We owe it to you that this age is not orphaned, and may many like unto you rise in Israel." (7)

In Mayence, R. studied under Isaac b. Judah, disciple of Gershom b. Judah. R. regarded him as his teacher par excellence. (8)

R's close friends at the Worms and Mayence academies, and who continued in his companionship for years, included: "Azriel b. Nathan, his kinsman Eliakim ha-Levi ben Meshullam, of Speyer (b. about 1030), Solomon ben Simson, Nathan b. Machir and his brothers Menahem and Yakar, Meir ha-Cohen and his son Abraham, Samuel ha-Levi, and chief of all, his brother David, Nathan ben Jehiel and his brothers Daniel and Abraham, Joseph ben Judah Ezra, Durbal and Meir ben Isaac ben Samuel," author of Akdomus Millin. (9)

At the age of twenty-five, R. felt himself sufficiently equipped in learning and so settled down in Troyes, and became its spiritual head. He did not, however, support himself through rabbinical emoluments, but rather through viticulture.

About 1070, following the death of R's teachers, R. founded a school at Troyes, to which many French and German students flocked, to be near the man whose gentle presence and speech blended so well with his incisive and lucid teaching.

Though respectful of the teaching of his masters, he was not subservient to them; but often differed with them, and with Rabbinical teaching in general. On one occasion when R. thought his masters' decision erroneous, he remarked, "I am sure they did not cause irremediable harm, but they will do well in the future to abstain from such action." (11)

R. was always modest, was never dogmatic, and was

amenable to correction even by his pupils. With reference to his modesty and frankness we read of such confessions as, "I do not know its interpretation," "I do not know what it is." (12) In one of his Responsa he wrote, "The same question has already been put to me, and I gave a faulty answer. But now I am convinced of my mistake, and I am prepared to give a decision better based on reason. I am grateful to you for having drawn my attention to the question; thanks to you, I now see the truth." (13)

His grandson Samuel ben Meir writes that once in a conversation with his grandfather, R., he confessed to him that had he the ^{ei} ^ν ^Λ liesure he would have reworked his Biblical commentary according to the literal interpretation. (14)

R. was poor in his knowledge of geography, and knew but little of the secular sciences. He only knew French and German; and when he quoted Arabic, it was that which he gleaned from secondary sources. It must be said, however, that R's knowledge of the secular was less defective than is popularly believed. "Of 127 or 128 French glosses bearing upon the names of plants, 62 are absolutely correct." (15)

As if to compensate for his weakness in the secular fields, R. was master of the Biblical and Talmudic literature, the Geonic Responsa whom he often cites, the Targumim (Onkeles to the Pentateuch, and Jonathan ben Uzziel to the Prophets), and all the Hebrew books. (16)

He only knew of the grammarian Judah Ibn Kureish through his citations; but knew well the works of the two Spanish gram-

marians and lexicographers: Menahem ben Saruk and Drunash
 ben Labrat, and the works of Moses ha-Darshan of Narbonne whom
 R. often quotes. But he knew nothing of the great work of Jud-
 ah ben David Hayyuj, the discoverer of the tri-literality of ^{Heb.}
 roots. (17) It must further be added that R. only knew the
 Biblical commentaries of Saadia Gaon, but knew nothing of his
 philosophical works. It is for these reasons that the reader
 often finds R's grammatical terminology clumsy and obscure.

R's commentaries are noted for their brevity,--at
 times he employs but a word to carry his idea, and often parts
 of the Biblical verse under discussion (eg. Proverbs)--clear-
 ness, simplicity, keenness, and charming intimacy. He lacked
 an aesthetic, "literary" sense, or appreciation of poetic lang-
 uage; and his commentaries are void of grace of "style".

On one occasion, his grandson Samuel ben Meir called
 his attention to a certain form of Biblical parallelism ~~in~~
 (Ps. XCII), but R. seems to have remained unconvinced. For
 whenever R. came across a verse with a similar construction, he
 would remark; "Here is a verse for my Samuel." (18) His comment-
 ary to the book of Proverbs, our subject, clearly shows that he
 was not sensitive to parallelism.

In his effort to render the subject treated clear and
 understandable, R. inserted in his commentaries many glosses,
 known as leazim (singular, laaz); these were French words,
 written in Hebrew letters. Concerning this practice, however,
 R. was no innovator; for his masters, and, before that, the
 Christian commentators had employed vernacular words and expres-

sions in their writings. R's disciples likewise continued to employ leazim in their commentaries.

*before him
his list of
all his list of
and of his
Ed. of Rashi
on Part*

Liber estimates (19) that there are 3157 leazim in R's Biblical and Talmudic commentaries, 967 occurring in the Biblical, and 2190 in the Talmudic commentary. His commentary to Proverbs contains about 25. The Biblical leazim concern themselves mostly with the grammatical form of words, whereas those of the Talmud merely aim at the translation of words. From the above-mentioned 3157 leazim, the student of old French can obtain a good knowledge of the French of the 11th century. Because of the mistakes which have crept into the leazim in the course of the years, many scholars have attempted to restore the leazim, but unsuccessfully. These scholars included Mendelssohn, Neumann, Löwe, Jeitteles, Laudau, Bondi brothers, Landau, etc. *and the moderns?*

With reference to the משפ and שדר interpretations, R. employed them both, and skillfully wove them into his commentary. In voicing his opinion concerning R's משפ treatment, Dr. Englander writes at the end of his incisive paper: "Unquestionably we must give to R. a high place in the history of the development of the פישט type of exegesis, in that he was certainly the first outstanding exegete of northern France to give impetus toward the simple or primary interpretation of the text." (20) The משפ interpretation preponderates. R. often questioned and rejected many midrashic interpretations when he found them untenable logically or grammatically, or when he believed them to be in opposition to the context. The outstanding exceptions to this statement are (part of)

the Song of Songs and the book of Proverbs. While R. may be excused for having yielded to the Midrashic style in his interpretation of the former, because of the halo with which tradition had wreathed it about, the same, however, cannot be said with reference to the common, practical book of Proverbs. So that the only reason why, it seems to me, R. did treat this book allegorically is because of the use of such words as **זרה** , **אשת נכרית** , **זונה** , and the profane subject-matter treated therein; and against the finding of such words in a canonical book, R's sensibilities must have rebelled. He, therefore, felt compelled to interpret Midrashically. It must also be noted that the time and place in which R. lived was conducive to such interpretation; for the Jews in France of R's time, in contrast to the Spanish Jews, were unscientific, unphilosophical, traditional and naive.

R. was a keen observer and student of the Hebrew language, and distinguished between Biblical and Talmudic Hebrew. He formulated empirical rules concerning nouns, verbs, vowels, accents, etc. It is also interesting to note that R. believed that the **עבר יהוה** passages of Deutero-Isaiah refer to all of Israel. His wonderful memory allowed him to quote correctly from any Jewish source. (21)

R's reverence of Scripture rendered any thought of an error in Scripture--outside of a missing or superfluous letter, or the rearranging of an unsystematized verse (**מסורס**)--an impossibility. He may be said to have been quite the opposite

in temperament and thought of the scientifically-trained, restless, doubting, and caustic Ibn Ezra. Nor did any historical difficulties present themselves to R.; for he lacked an historical perspective.

A word concerning his Talmudic commentary. This differs from the Biblical one, in that the Biblical one, especially that of the Pentateuch, was written more for devotional, rather than for scholarly purposes. It was written for the masses to aid them in the translation of the Bible, and so had to be written in clear, pithy, popular style, and seasoned with Midrash. The Talmudic commentary, however, was obviously written for students, scholars, for its purpose is mainly to convey thought, rather than translation; it is deep, scholarly. And as in the case of the Biblical commentary, here, too, we find variant readings, which show that R. revised many of his notes and changed his opinions. Also, the Talmudic commentary has less defects than does the Biblical one, and is more valuable historically.

So exact, concise, and masterful is his work in the Talmudic commentary--as in his Biblical commentary--that were it not for R. the "sea of Talmud" would have been waded only by a select few. Or, as Bezabel Ashkenazi (who lived in Egypt, *during* 15th-16th centuries), quoting Isaac ben Sheshea (1336-1408), wrote, "The greatest light that has come to us from France is Rashi. Without his commentary, the Talmud would be a closed book." (22)

R. not only busied himself with teaching, and writing his commentaries, but engaged, as well, in much Responsa correspondence. To his favor be it said that he always showed a

liberal spirit. Samuel b. Meir, his grandson, among others, testifies to his grandfather's tolerant attitude. During the Crusades when many Jews embraced Christianity in order to escape death, and who later, when the danger was passed, recanted, were permitted to reenter the Jewish fold. Not only did R. rule in the favor of the forced converts, but also urged the Jewish community to receive them graciously. Maimonides, in a similar case, likewise showed a liberal attitude.

R. was likewise opposed to overpiety, calling those overpious individuals "crazy saints".

He was also very exacting of those who disturbed the peace of the community.

And thus R. worked zealously, joyously to the end of his days, a life full of the sweetness of charity in its broadest sense, surrounded by his eager and admiring disciples, who carried on his glorious work to greater and finer heights.

NOTES

1. Zunz, L. Solomon ben Isaac, genannt Raschi, in Zunz's Zeitschrift für die Wissenschaft des Judenthums, 1823, pp. 299-384. Tr. into Hebrew by Zunz, and bearing the title תולדות רא"י.
2. Geiger, A. Nite Naamanim, oder Sammlung aus alten schatzbaren Manuscripten, Berlin, 1847.
3. Weiss, I.H. Dor Dor un-Dorshaw, IV and V.
4. Berliner, A. Zur Charakteristik Raschi's in Gedenkbuch zur Erinnerung on D. Kaufmann (Breslau, 1900).

5. Liber, M. Rashi, J.P.S. 1906.
6. Graetz, H. History of the Jews, III, p.m.
7. ibid. 287
8. Liber, p. 51.
9. ibid. p. 52.
10. מלא תפנים .א.ג.י.ג.ר , Berlin, 1840, pp. 33-36.
11. Liber, p. 77.
12. To cite only from the Pentateuch: Gen. 28:5; 35:13; Ex. 22:28; Levit. 8:11; 13:4; 27:3; Nu. 21:11; Dt. 33:24; etc.
13. Liber, p. 79.
14. Commentary to Gen. 37:1.
15. Liber, p. 85.
16. ibid. p. 83.
17. Englander, Henry, R's View of the Weak, ו"ו, and /פ roots, Cincinnati, 1930, H.U.C. Annual, Vol. VII, p. 399.
- Abrahams, I. Jewish Literature, Phil. J.P.S. 1898, p. 120.
- Zunz, L. Zur Geschichte, p. 62-64.
18. Liber, p. 60.
19. ibid. p. 99.
20. Englander, H. R's View, etc. p. 437.
21. Liber, p. 129.
22. ibid. p. 255, note 122.

BOOK OF PROVERBS

1:1 **משלי** . All of his (Solomon's) words are similar as and comparisons; he likened the Torah to a good woman and compared idolatry to a harlot.

a
emulation in unnecessary
ש = compare
to speak metaphorically
of the Torah
משל 2
of Cant Rob 4
15 also
of Nid 47a
משל חכמים
10X2.

*Read: **הַמְשִׁילָה תּוֹרָה לַאֲשֶׁת טוֹבָה וְהַמְשִׁילָה חַכְמוֹת לַאֲשֶׁת זֹנָה** . He said these proverbs

1:2 **לְדַעַת חִכְמָה וּמוֹסֵר** . He said these proverbs to cause people to know (wisdom and instruction) that they should toil in the Torah which is wisdom, instruction and understanding.

1:3 **עֲרֹךְ וּמִשְׁפָּט וּמִיִּשְׁרִים** . The word **עֲרֹךְ** (refers to) charitableness of his money. "**מִשְׁפָּט**" --to judge truthfully; "**מִיִּשְׁרִים**" that is a compromise by way of portion and equity, the same (amount) to this person and that.

1:4 **לֹא תֵלֵךְ לִפְתָּאִים עִרְמָה** . Koheleth said these proverbs, wherewith the ^{*simple-minded*} **fools** may acquire shrewdness. **לֹא תֵלֵךְ דַּעַת** . And also to the youth who is void of all learning, who has, as yet, learned nothing. **מִזְמִינָה** . Thought of counsel.

1:5 **יִשְׁמַע חִכְמָה** . These proverbs. **וַיִּוֹסֶף** . Upon his wisdom. **לִתְּנָה** . Learning. **חִכְמָה** . This is he who knows tradition. **נִבּוֹן** . He adds upon ^{*h*} the knowledge of a **חִכְמָה** , for he (**נִבּוֹן**) understands one thing from another and adds to his traditional knowledge.

1:6 **לִהְיוֹת מִשְׁלַל וּמִלִּיצָה** . That they should pay attention to understand in Scriptural verses ^{*in*} the two ways (of expression): the **מִשְׁלַל** and the **מִלִּיצָה** , that they should understand that which he likened (figuratively) to the ordinary interpret-

ation; and also from the ordinary (literal) meaning, should they not remove their thought for it, too, is necessary to understand: When he (Solomon) ^{Solomon} (Koheleth, or Script.) said, "To save you from ^{that is} **אשת זרה ונכרית**" he refers to idolatry: behold, the ^{likening to the woman in the text} **משל**; and also the **מליצה** which he expressed, he likened

it in language referring to a woman, that is, reflect therein and guard yourself from a harlot (^{woman who is} **זונה** , in preference to same reading which has it " **זרה** "). **זברי חכמים ותידיהם.** ^{allegorically, 2}

Those (the wise men) who expound the signs of Scripture: (if) ^{namely, word} a verse is written fully or incompletely, a hint, a likeness, ^{in suggests} and, a riddle (hidden meaning).

1: **יראת יהוה ראשית חכמה**: Until now he explained for what need (purpose) Solomon made this book: and now he begins the book. ^{פרשן} **יראת יהוה ראשית דעת**. ^{Fear is the first step to the knowledge} (This is the separation of the main part) of understanding, and this should be the first ^{make fear precede knowledge} for you to know; before your (secular) wisdom precede to fear your Creator; and this will give you a desire to occupy yourself with wisdom and knowledge; for the fools who fear not the Lord do despise wisdom and instruction.

*See: **אבות פיג מ' יא**

1:8 **שמעבני מוסר אביו**. That which God gave to Moses, written and oral. **אמר**. Thy mother, the Congregation of Israel as **מת אמר** ^{לביא} (Ezek. 19:2); and they are the words of the Scribes who innovated and made "fences" around the Torah.

1:9 **לויית חן**. A garland of grace. **הם לראשך**. That is, the Torah and the instruction shall be for your head

אס זרר 1
כפ פרו. 7.5
כפ סאלי.
104
מפרש
מפרש
מפרש
מפרש
מפרש

a chaplet of grace, and shall be like strings of gold jewels.

לגדרותיך . For your neck; and because the esophagus is made up of a series of rings, therefore does Scripture designate the throat as plural.

*See R's comment to Gen. 45:14.

1:10 **חוטאים** . Sinners (**חוטאים**). *probably only in Berachot to equate these terms*

*Rashi makes this comment because of the spelling of the word,

a different form **חטאים** without the ² . He makes a similar comment on Ps. 104:35;

and, in his predilection for the **פשט** , refuses to give his comment a homiletical twist such as is found in the Talmud:

Talmud (Grok)
to mean "sinners"
but not to mean the same thing
מי כתיב חוטאים חטאים כתיב (Ber. 10a). As we go further into R's commentary, however, we shall find that the reverse of this becomes the rule. This, I believe, is due to such profane words as **אנבים, נכריה, לונה** and other erotic words and expressions, so that R. found himself compelled to interpret **נקיה נקיה**, namely, Midrashically. The same applies to his introduction to **שיר השירים**.

passive willing, or consent
אל תבא . Do not desire them.

אבות
אבות = תבא
*Rashi here employs the root **אול** as synonymous with **אבת** .

אבות = תבא
This is not quite correct for **אול** has a stronger meaning (eg. Gen. 3:6) than does **אבת** which has a passive connotation and may be translated as "incline", "consent", "be willing", (See Gesenius Grammar, 68b, 76d.). Furthermore, if Rashi means to interpret **תבא** as passive, i.e. be persuaded, the verb **תאול** would have to be vocalised **תאול** but this form is non-existent.

1:11 **נאובה לדם** . To spill blood.

*Rashi makes this comment because the a part seems incomplete, and so the reader might interpret לָדֹם as if it were in the construct state, with the subject אִישׁ omitted. It may well be that R's text vocalized the word thus: לָדֹם. Merely to cite one example in proof of the fact that R's text differed in vocalization from ours, see his comment to Ex. 2:20. *no justification for the suppression of a different reading making me Ex 2:20 to justify a different reading*

נִלְפֶנֶת. Meaning, "to lie in ambush".

*It seems to me that there is a printer's error here and that the מ of מֵאֵרֶב should go with the ל and read thus

מֵל' אֵרֶב, meaning "from the root אֵרֶב". *not correct. מֵאֵרֶב means to say that it has the idea of "ambush"*

נִלְפֶנֶת לְנֶקִי חַיִּים. Scripture says that their hiding (or lying in ambush for the innocent, is in vain.

*Rashi's division of the sentence is strange, in consideration of v.17, etc., wherein Scripture speaks of the folly of such evil plotting; whereas according to R. there is a break between v. 11 and 12, but vvs. 12-16 continue in the conversation of the evil plotters.

1:12 נִבְלָעִים. (Reference is to) the innocent, when they are alive.

*Rashi makes this comment to balance, to their hurt, the evil of these plotters; for whereas Sheol only swallows the dead, they, however, would swallow the living.

וְאֶחָדֵיהֶם. Which swallows the entire body complete.

כְּשֹׁאֵל. This does not have meaning of "righteous" (See Gen. 25:27) but has the meaning of שֹׁאֵל, i.e. sound; *complete (in sound)* that is, we shall swallow them when they are sound, like a man who descends into the pit when he is sound, that is, when they

are still in possession of their wealth shall we kill them and inherit their possessions.

*R. does not quote,--as he does later in abundance,--the various Midrashim, which interpret this section as referring to Joseph, who was lowered into the pit and later sold to the Ishmaelites for twenty silver.

1:14 גורלך תפיל בתוכנו . If you wish you may divide (by lot) (בגורל); or if you wish, let it be in partnership. כים אחד יהיה לכלנו . In common.

1:16 לרצ ירוצו . To their own hurt do they run; and they do not know to pay heed to the matter.

1:17 . For the fowls who see wheat and peas spread upon the net, ^{it is if were nothing} (as folly does it appear) in their eyes; for they do not recognize why it is spread, and they descend on it and eat.

1:18 והם לרמם יארבו כי חנם מלורה הרשת . And the fowlers lurk for the blood of the birds.

1:19 כן ארחות כל בצע בצע . He who commits a robbery, it (booty) is pleasant and desirable to him-^{but it is of no avail} ~~(without him)~~ ^{for} (cost has it come to him); and the end thereof? את נפש בצליו יקח, that is, he will take his own soul, for he has now become owner of the money that he had robbed from his fellow being.

^{not correct} The ו of וחנם seems to be a dittography of the ו of לו preceding.

*Read: את נפש בצליו יקח. כלומר, יקח נפש עצמו, וכו. R. does not interpret בצליו as referring to the גזל

(בגב קמא, ק"ט, ע"א), but according to the חכמים who claim it refers to the גזלן (ibid). R's comment there is

likewise to this effect, namely, גוזל נפש גוזל-יהם .

1:20 חכמות בחוץ תרונה . Behold, the wisdom (facets) of the Torah cry out in her streets to warn you to turn to them; and what are its (wisdom's) streets? Houses of study.

ברחובות . In the place where it is widened; thus expounded Rabbi Tanhuma.

*Rashi, most likely, reads ^{לסור עליהם} לתהורכם ^{לסור עליהם} referring to the parts (facets) of wisdom, rather than ^{לסור עליהם} ^{לסור עליהם} referring to פתי, לצון . Rashi, apparently, agrees with him for he raises no objection to it as he does, for example, in his comment to Ex. 6:11 ^{ואין המדרש מתישב אחר המקרא} , and goes on there to say ^{לכן אני אומר יתישב המקרא על פשוטו דבר דבור על אופניו והמדרש תדרש}.

1:21 ברצש הנומיות תקרא . In the place where ^{is evident} it (wisdom) is heard and read, there does it cry and say the infra matter, ^{על מה פתים, וגו} .

בפתחי שערים . They are the places where the elders sit.

1:22 פתים . Those who persuade through seducers and heretics.

תאהבו פתי . הסתה ^{Seducing} (deducting) ^{as} כלי, קרי, שפי . ^{is the gerundive of} ^{in form is like} ^{is a noun equivalent to}

1:24 ונטיתי ידי . To hint to them to turn to me; like a man who motions to his neighbor with his hand and inclines his hand to him to turn to him.

1:25 וחפרצו . כל עצתי . And ye did annul. Which I counselled (in order) to make you great in the world,

my reason of
(did you annul) through persuaders and heretics.

1:27 בבא כשואת . Like a cloud which ascends suddenly.

יאתה . With it came. *Equivalent to יבא in some*

1:28 יִשְׁחַרְוּנִי . They will seek me.

1:31 מִפְּרֵי דֶרֶכָם . The fruit which they eat during their lives, ⁱⁿ the troubles which find them; and the principle is preserved for them in Gehenna.

*Read שמורה rather than שמורים . *subject is שמורה!*

1:32 משובת פתים . That in which their heart is wayward.

ושלות כסילים . Because the wicked see that they prosper, they cleave in their evil and do not repent.

1:33 ישכן במה . In this world. ישאנן . In the world-to-come.

מפחד דצה . From the judgment of Gehenna.

ושאנן . And he shall be at peace and in quiet; *ישאנן* represents future tense, and is therefore vocalised with a patach (under the נ).

2.

2:1 בני אם תקח אמרי . My son will you be if you will receive my words.

*See דברים רבה פ' for R's probable source.

2:2 להקשיב לחכמה . To busy oneself with the Torah.

2:5 אז תבין יראה יהוה . This has reference to the subject matter above (v.3) כי אם לבינה תקרא .

2:6 *כי יהיה יתן חכמה*. Behold, you learn that it (wisdom) is a great thing for it has been given from the Holy one, blessed be He; therefore need ^{you} ~~we~~ acquire it.

2:7 *יעפן לישראל תושיה*. The Holy one, blessed be He hid it by Him for twenty-six generations, until He gave it to the generation of the wilderness.

מגן הוא להוליכי תם. That is, and it shall be to you for a shield.

*Read *שְׁנֵתָנָה* rather than *שְׁנֵתָנָה*. *The latter is correct also*

2:8 *לנצור ארחות משפט*. For through it will the ways of justice be guarded, and that is (what is meant by) *דרכי חסידיו ישמור*, that they should not stumble.

2:11 *מזימה תשמור עליך*. The Torah shall guard over you.

2:12 *מאיש מדבר תהפוכות*. Who perverts the words of the Torah after his own erring mind.

2:15 *ונלוצים במצלותם*. Wherever *נלוצ* is found it means crookedness, for everywhere is it near (the word)

עקש, and *עקש* means crooked, as it is said, *למישור ומעקשים* (Is. 42:16).

*See also R's comment to 3:32.

2:16 *מאשה זרה*. From a gathering place of idolatry; and that is heresy. But it isn't correct (seemly, logical) to say that Scripture did not speak ^{only} ~~except~~ concerning the harlot ^{literally speaking} specifically; for what praise is it for the Torah that the verse says here *להצילך מאשה זרה*, (if it were

comment, I don't believe

to limit it only to a harlot) and not from another sin; but it (**זרת**) means the removal of the yoke of all the commandments.

*R., though usually stressing **ישיב המקרא על פשוטו**, is logical--following his **ולא יתכן לאמר** comment--in his Midrashic claim of interpretation, to this word.

2:18 **כישחה אל מות ביתה**. This has reference to **להצילך, וכו'** (v. 16); for he who comes to her house sinks and slides down like a slope which descends to death; and the Torah will guard you from this fall; behold, this is a great thing for you. **רפאים**. They are lax from the good path, and forsaken, ^{they are} from lack of support, ^{+ without} until they fall into Gehenna.

*I fail to see why R. should foist upon **רפאים**, the meaning of **נרפים** (Ex. 5:8) rather than the usual meaning "shades" assigned to it; In interpreting Prov. 21:16, R. says: **בקהל רפאים, בצדת גיהנם**.

2:19 **לא ישובון**. It will be difficult in their eyes to separate themselves from it and to repent them.

2:20 **למען תלך**. This reference to the verse above, **להצילך מדרך רעה** (v. 12) in order to lead you **בדרך טובים**.

2:21 **כי ישרים ישכנו ארץ**. In the (days of the) world-to-come. **יותרו בה**. When the wicked will descend to Gehenna.

*In a similar context, Ps. 37:9-12, Rashi does not interpret as referring **לעולם הבא**.

2
3:1 אֶרֶךְ יָמִים וְגו'. וְשָׁלוֹם יוֹסִיפוּ לָךְ. My teaching and commandments.

*The only justification, it seems to me, for this comment, is that the nearest antecedent to יוֹסִיפוּ is מִצְוֹתֵי which is plural, so that the verb יוֹסִיפוּ may, therefore, be interpreted as referring only to וּמִצְוֹתֵי .

3:5 בַּמָּחַ אַל יִהְיֶה . Scatter your money in order to seek for yourself a Rabbi (teacher) from whom to learn; and on your own understanding do not rely.

3:7 אַל תְּהִי חֹכֵם בְּעֵינֶיךָ . To be a despiser in the words of your chastiser. *very despising*

3:8 רִפְּאוּת . Wisdom. לְשֶׁרֶךְ (has the same meaning) as (Song of Songs 7:3) שֶׁרֶךְ , and that is , "thy navel".

וְשֶׁקֶי לְעֲצָמוֹתֶיךָ . That is, the marrow, as it is said וּמוֹחַ עֲצָמוֹתֶיךָ יִשְׁקֶהָ (Job 21:24).

*Rashi realized that a ך has dropped out. According to Ibn Ezra, the navel is mentioned because it is the center of the sinews, and in which the blood enters to course through the mother's belly.

מִהוֹנֵךְ . From all with which He has graced you, even from a sweet voice.

*The Midrashic twist may be an insertion. The source for this is Pesik. R.I.C.

וּמִרְצִישֵׁי . This refers to the תְּרוּמוֹת and מַעֲשָׂרוֹת .

*See: R. to Dt. 18:4; 14:22.

3:11 מוסר יהוה בני אל תמאם . If pains come upon you, let them be beloved upon you. ^{לך} ואל תקניץ . From the expression קצתי בחיי (Gen. 27:46).

3:12 ונאב את בן ירצה . Who delights in his son to do him good, and who wins him over after he smites him with a rod, so will the good be pleasant to you after the smiting.

*See יסורין , צ"א ברכות פ"א, ה' for a discussion of including the above.

3:13 אשרי אדם מצא חכמה ואדם יפיק תבונה . Who learns wisdom until it is fluent to bring it forth from his mouth.

*Here Rashi does not quite save the parallelism--which he would, were he to translate יפיק "to obtain",--by treating the b part of the verse as a continuation of part a. His translation of the verse is: "Happy is the man that finds wisdom so that he can bring it forth fluently." Ibn Ezra, however, does save the parallelism, by translating יפיק as "obtains"; in order, however, to include the other meaning of יפיק, namely, "to cause to go forth" Ibn Ezra adds וילמדנה , "and does teach it."

3:14 כי טוב סחרה מסחר כסף . All exchanges which a man exchanges in goods, this one takes this and this one takes this; but he who says to his fellow-man repeat to me your chapter (of learning) and I shall repeat to you my chapter, it is thus found that both (original chps.) are with each of them.

חרוץ . It is a certain kind of gold.

*Rashi's comment seems to be based on the duplication מסחר מסחר .

R. is vague in his interpretation of the b part of the verse for his מין זהב הזה may be interpreted to mean a geographical-ly-unique gold, i.e. gold coming from a certain region or country rather than a uniquely-processed gold. It may well be that R. did take חרוץ to mean a geographically-unique gold. See R. to I K. 10:17, where he translates שחוט as יך (soft gold) rather than "beaten gold"; also to מופז (v.18) R. comments מבהיק כמרגלית "sparkles like a pearl" rather than "fine gold". R., therefore, seems to have been hazy in his knowledge of the kinds of gold.

3:15 הפציר . All your desired things.

לא ישוו בה . They shall not be equal (in value) with its values, nor their money with its money.

*The latter half of R's interpretation, namely, ודמיהן בדמיהן , seems to be superfluous, unless it be explained as an attempted parallelism by R. to match the parallelism of the verse which hardly seems to be the case; or it may be that R. used a popular business expression of his day with a slight variation, and which ran something like this שוין בשוין ודמים בדמים .

3:16 בימינה . To those who go rightly in it and busy themselves in it for its own sake, (there will be) length of days, and especially wealth and honor; and to those who go in left fashion therein, who busy themselves therein not for its own sake, nevertheless, there is wealth and honor.

3:18 למחזיקים בה . To those that lay hold of it, as וישלק ידו ויחזק בו . (Ex. 4:4)

*R's comment is to obviate the error of interpreting **למחזיקים** as meaning "to strengthen" i.e. either themselves or others, through its teaching.

ותומכיה מאושר . Those who ^{are bringing themselves right} near it; and

thus every expression of **תמיכה** which occurs in this book,

R. does not comment on this word (**מאוישר** . For he lays hold of it.) *means to take hold of*

wrong *Read **מאוישר** **זה שבספר** **יה תמיכה** **כל לשון** **תמיכה** **לה וכן** **המתקרבים** **בה** **שהוא** **אוחז** **בה**

This gives us a smooth reading. See his similar interpretation of **יתמכו** of 5:5.

3:19 **יהיה בחכמה יסד ארץ** . Through the Torah; and it is the **חכמה** , and it is the **תבונה** , and it is **דעת** ; and since the entire world was created in them, therefore, etc.

*I have changed the word **תורה** to **חכמה** for the second **תורה** is an obvious erroneous repetition, for it does not fit in with **תבונה** and **דעת** , which correspond **בתבונה** (v.19) and **בדעתו** (v.20). Also verse 21 should follow, in Rashi, to complete the unfinished **לכך** .

3:20 **ירצפו** . As ^{is a synonym} (if it were written) **ישיפלו** "drop down".

*Rashi makes the same comment to Dt. 32:2.

3:21 **יהיו חיים לנפך** . Let them not be distorted before your eyes, to turn them away from your eyes.

3:22 **אל ילזו מפניך** . For behold, it is a tree of life (v.18). **ומן לגרורותיך** . For behold that is its praise which is mentioned above **וגנקים לגרורותיך** (v.19).

3:23 **לא תגור** . It is an expression of stumb-

ling, and so (Ps. 91:12) **פן תהוף בצבן**, and likewise (Jer. 13:16) **בטרם יתנופון רגליכם**, and so (Ex. 21:22) **ונגפון אשה הלה**.

3:24 **ושכבת וצובה שנותן**. And sweet will be your sleep, for you will not fear **מפחד פתאום**.

*R. combines v.25 with v.24. Omit **כשתישן**, for it is superfluous. The idea of the verse is again repeated in 6:22, only there R. interprets it Midrashically.

3:25 **ומשאת רשעים**. When it will come upon the wicked.

*R. comments thus to obviate the following error of translation of these two words, namely, "and from the destruction of (brought about by) the wicked, etc. I have likewise preceded R's comment with both biblical words, for **ומשאת** being in the construct state cannot stand alone. Nor can we, justifiably, amend the biblical word **ומשאת** to **ומשצה** (absolute).

3:26 **כי יהיה בכם סלף**. In your trust; another interpretation; in the things wherein you are a fool. Thus did I find in the Yerushalmi (**פצה פ'צ, ה'ס**).

3:27 **אל תמנע טוב מבעליו**. If you see your friend desiring to do good to the poor, do not withhold him.

בהיות לאל ידך. To cause him to stop. Another interpretation (of) **אל תמנע טוב מבעליו**, withhold not charity from the poor, where you have the power to do charity, lest there come a day when there is no power in your hand, **וכן** (v.28).

*R. connects vvs. 27 and 28.

3:28

אל תאמר לרעך

To the poor man, וכן, וישב

ויש אתך

What to give to him. And our

Rabbis have interpreted (ב"מ ק"י ע"ב) (that) לך ושוב (has reference to) the pay of a hired man, (don't have him come back to-morrow to receive his pay when you have it with you).

*R. comments similarly in Levit. 19:13, to which, most likely, this verse has reference.

3:29

אל תחרוש על רעך

Devise not. And this is

not from the meaning of חרישה, "ploughing", (i.e.) just as

the plougher prepares a place for the time of sowing, so he who devises evil prepares a place of evil counsels in his heart, how he should stand and execute them.

3:30

אל תריב עם אדם

To murmur against him.

צם לא גמלך רע

For you transgress the commandment which is written in the Torah, namely, ואהבת לרעך כמוך (Levit. 19:18); and (but), he who is a wicked person, him are you permitted to hate..

*Read: שעבר אתה, וכו'.

3:31

אל תקנא באיש חמם

To do according to

his deeds should you see him prosper.

3:32

כי תועבת יהיה נלוצ

Perverse in his ways.

ואת ישרים מודו

And with the righteous is His coun-

el.

*R. merely tells us the meaning here of את is "with", rather than indicating an object. For another such use of את, see, e.g. Gen. 6:13, and note the b part of R's comment.

3:24

אם ללצים

If a man is drawn after

(5)

As says
he does not
depart from
the meaning
of חרישה
ploughing

והוא

them, at the end he, too, will be a scoffer with them.

וילצנויים יתן חן. If he will join himself to the humble, his end
(will be) that they will render his works pleasing in the eyes

of people.

*Read

סופו שיתנו, וכן. and, a bit later, read *אם אדם נמשך*

3:35 *כבוד חכמים ינחלו וכסילים מרים קלון.* For himself,

that is, he sets aside shame for his portion.

*Read *לעצמו כבוד מפרש קלון לחלקו.* *and he sets aside for himself shame.*

4.

4:1 *שמעו בני מוסר אב.* The Holy One, blessed

be He.

4:2 *נתתי לכם.* The prophet prophecies and speaks
concerning his mission of the Holy One, blessed be He; and,
behold, he is like His Mouth (mouth-piece).

*Concerning the prophet being a *פה*, see, e.g. Ex. 4:15,16.

4:3 *כי בן הייתי לאבי.* Lest you should say,

Solomon was a misanthrope for he warned them concerning robbery and incestuous relationship, things which the soul of
man desires, therefore is it said. *ויחיד, וגו'.*

בן הייתי לאבי. For he loved him (Solomon) particularly
(above his other sons). *לך ויחיד לפני אמי.* Before my
people am I the choicest and most beloved, like a tender and
only son, therefore *ויורני אבי.* 4.4

*The suggested changes give us a more balanced and logical reading. The name mentioned in R. is Joseph b. Simon Kara (approximately 1060-1070 to 1130-1140), who was a nephew and disciple

of Menahem b. Helbo. Kara was the friend, and perhaps, the disciple of R.; he quotes him occasionally. Kara not only made additions to R's commentary; but he likewise, on the advice of R. wrote a part of R's biblical commentaries. In some manuscripts Kara's commentary is found alongside of R's and at times replace those of R. See: Liber p. 197.

4:4 ויירני . Concerning this, and did reprove me.
 ויאמר לי יתמך דברי לך. And because he reprov'd me with these words, therefore do I warn you concerning this. (רבי יוסף קל"א)

Another interpretation (of) כי בן הייתי לאבי ; the prophet says, "I was a son to the Holy One, blessed be He, who caused His spirit to rest on me." And we find that the Holy One, blessed be He, called Solomon בן , for it says,

אני אהיה לו לאב והוא יהיה לי לבן (II S. 7:14).

4:6 אהבה . Love her. אהב אותה .
may be connected with the former *similarly connected with the former*

*R. comments thus because nowhere else in the Bible is it found.

4:7 ונאשית חכמה קנה חכמה . The beginning of your wisdom--learn from others, and acquire tradition from the Rabbi (teacher), and then, ובכל קנייך קנה בינה , you should peruse it by yourself to ascertain the reasons for each thing.

4:8 סלסלה . Search it; be returning upon it to be exact concerning it, as (Jer. 6:9) כבוצר על סלסלות ; and in the language of the Rabbis בשערן סלסלה "He curled his hair" (Yalkut Kings 232).

*While R's translation of סלסלה as חפשה , etc. is correct; but סלסלה should preferably be rendered, שובחה ,

אשר נאמרה . רוממה , הללה , פארה . A verse applying this as R. means only, to take heed of it even concerning it.

meaning is Ps. 68:5, where R. comments

לשון שבך.

4:9 תתן לראשך לזית חן . A necklace of grace,
as לזית חן הם לראשך (Prov. 1:9).

4:12 בלכתך לא יצר צעדך . He who does not broad-
en his feet (steps) is near (prone) to fall.

*See Ps. 18:37 for the same thought.

4:13 החזק במוסר אל תרך . Take hold of the
Torah, as והחזיקי את ידך בו (Gen. 21:18)

וישליך ידו ויחזק בו (Ex. 4:4)

4:14 בארץ רשעים אל תבא ואל תאשר רגלי . And do not
tread, as באשרו אחזה רגלי (Job 23:11), and so (Prov.
14:15) וערום יבין לאשרו .

*R. comments similarly on Ps. 40:3.

4:15 שטה מצליו . Abolish it. פרעוהו . Turn
from it.

*Read: סור ממנו . Not necessary. acc R means that שט = שטו

4:16 כי לא ישנו . They cannot sleep.

4:18 וארח צדיקים כאור נגה . That continues to in-
crease in its shedding of light, from dawn, עד נכון היום ,
until mid-day; for it is the clearness of the day.

4:19 דרך רשעים כאפלה לא ידעו במה יקשלו . Suddenly
will come to them a stumbling; and they will not know to warn
themselves from it.

4:22 למציהם . (It has) the meaning of מציאה .

*R. makes this comment because nowhere else in Scripture is it
thus spelled.

prob. why because some one might take it
from XYZ.

4:23 מכלל משמר . From everything about which the Torah said רשע (means) נצור לבך (from transgressing it) whether it be a minor or severe transgression. כי ממנו תוצאות חיים . For from that which is insignificant there shall be to you life and great reward, if you will keep it. Thus expounded Rabbi Tanhuma, (פ' ראה).

4:24 הסר ממך עקשות פה . You should not do anything for which people will mock and derisively contort their mouths upon you. עקשות פה . (It has) the meaning of עקוש (crooked), as (Job 9:20), תם אני ויעקשני ; and in the Mishneh (we have both words used as synonyms עקומות ועקושות) שיניה עקומות ועקושות (מגילה, 24b).

*R. comments similarly on Prov. 8:6.

ולזות שפתים . Crookedness (curling) of the lips, that people should not open wide their mouth upon you (in derision).

4:25 עינך לנוכח יביטו . Let them look sharply to truth and integrity. יישירו נגדך . Let them look to make straight thy way before you.

4:26 פלס מעגל רגלך . Weigh your way: the loss of a command went against its reward, and the reward of a transgression against its loss; then will all your ways be established.

אל תט ימין ושמאל . From the good balance. (מדרש משלי) *The same idea is expressed in Prov. 5:21; 16:11.

5.

5:3 כי נפת תטפנה, וגו'. (It has) the meaning of

sweetness. שפתי זרה, Heresy.

*R. again interprets Midrashically even as he does e.g. 2:16.

הכך את חיקי . וחלק משמן חבה . (It has) the meaning of "smite"
5:5 יתמכו . It means "to come close".

*See his similar comment to 3:18; in 31:19 he interprets it to mean "support".

5:6 ארז חיים פן תפלים . So did the Wise Men expound it: God hid the reward of the commandments and did not state them explicitly so that a man should not see a commandment whose reward is great and will cling to it and forsake the other commandments. And this is its interpretation: so that you should not weigh the paths of the Torah, which one to take and which one to forsake; therefore נצו מעגליתיה ; God caused her ways to wander and did not make them known.

This is (the interpretation of) Midrash Aggadah. ילקוט רמז תתקל"ז as found in ספר משלי p. 23; see also תנחומא פ' עקב.

*But according to the arrangement of the verses--for it is written afterward הירחק מעליה דרכך --it seems that Scripture did not stop in the matter dealing with the subject of the harlot woman; and so it is possible to interpret ארז חיים פן תפלים (as meaning) take no path of life by that harlot, to say, "which to do, this or this?" For the steps of the harlot wander to Sheol and you will not know how to take heed, until you will wander (go astray) and fall.

5:9 פן תתן לאחרים הודך . Lest you turn your heart to other Gods to give to them the beauty of your thanks and praise. ושנותיך לגבורי . To the prince of Gehinnom.

*R. interprets **אחרים** as if it were written **אחרים** (Dt. 11:16, 28).

פן ישבעו זרים כחך. The prophets of Baal

who collect money with their falsehoods and wantonness. **ועצבך**. And your sorrows and toils in which you did sorrow and labor **בבית נכרי**. In the house of idolatry.

*R's interpretation of this, and other similar verses, the a and b parts of which do not agree either as to content, number, or gender, nor which seem to fit in to the general context of verses in whose midst they have been placed, disturb R., and, not willing to dismember or extract verses or parts of verses, he finds himself obliged to interpret, (in addition to the reason given in the note to 1:10) Midrashically.

5:11 **ונהמת באחריתך**. Your end (will be) that you will moan in your latter days.

R.
ep 3.34
R. says, see
אחרים
cf. also 5.15
*The word **מיר** as it is cannot very well stand alone; either a **ה** or, preferably, a **ל**, must begin the word, or else **דבר** to follow it, as e.g. Ecclesiastes 12:13, and to be translated, as there, "the conclusion of the matter." The reading **מופר** is more in consonance with R's writing; see R's use of the word, e.g. Gen 45:14.

5:14 **כמעט הייתי בכל רע**. As a step between me and Gehinnom (that is, because of an insignificant⁺ thing am I now in all evil, because I did not hearken to the voice of my teachers; for if I had listened to them, such would not have happened to me **וְר' יוסף קרא**).

*See 4:4 and Gen. 26:10; also R's comment to I S. 20:3.

5:15 **שתה מים מבורך**. From the well which the Holy One, blessed be He, has given you for your portion, that

and he brought proof, as for example **לבקש שגיה** (is interpreted to mean) **לבקש צמק**, "to seek occupation". And (but) I don't know where it is taught (found); our Rabbis have interpreted it **לשון משגה**, as it sounds (literally), because of her love will you be ^{neglecting} **guiltless** (in) the rest of your affairs, for it is a safeguard for ^{you} your possessions. It was said concerning Rabbi Elazar, the son of Pedat, that he used to expound in the lower-market and his under-garment was in the upper-market. Once a man came and found a snake wrapped up on it (**צירובין גד, צ"ב**). *why not look up and give the rest of the talmudic passage, or omit it entirely*

*The Rashi text, as we have it, is obviously corrupt. M. Ginsburger, H.U.C. Annual VII, p. ⁴422 L'Exegese Biblique Des Juives D'Allemagne, cites a manuscript of Rashi which reads:

which is referred to as corrupt **תשגה והוא לא צמק והביא ראיה שהגוייה**

Ginsburger takes the following to be the original: **והוא ל' ערבי; והביא ראיה כמו לבקש שגיה והוא לא צמק (=ל' ערבי).**

Concerning **ר' משה** of Narbonne. He was a great scholar and prolific writer of the first half of the 11th century.

He was not only thoroughly versed in Jewish literature but possessed, as well, secular knowledge. He commented on the Hagio-

grapha in Arabic, and is credited with having written such works as **ברים רבה, ממדבר רבה, בראשית רבה, הגדול, מדרש תנאים, יסוד** **גלה, פירושם על התלמוד והפיוטים.**

That R. greatly respected him, is shown by the many quotations of this great Rabbi in R. (See Epstein, Abraham, **ר' משה הדרשן**, Vienna, 1891, p. 30.

כי נוכח צני יהוה דרכי איש, וגו. מפל 5:210 He weighs

his ways and knows how many sins and how many merits he has in his possession.

5:22 **עוונותיו ילכדנו**. As (if it were written) **ילכדוהו**.

ובחבלי חטאתו יתמך. Will he be hung; for he who is hung is supported by the rope upon which he hangs.
*Read, preferably, **ובחבל** ^{do good things need.} **ונסמך**. See R. to Prov. 3:18; 31:19.

5:23 **הוא ימות באין מוסר**. Because he did not receive instruction.

6.

6:1 **בני אדם ערבת**. Our Rabbis ^{in according with the literal (or in accordance with the meaning)} have interpreted (to mean) a pledge of money, as ~~it sounds~~ (literally).

*R's statement needs revamping and should read as follows:

פרשו רבותינו ערבות ממון, כמשמעו. ^{not necessary; put a comma after מון}
6:3 **לך התרפס**. Open to him the palm of the hand ⁱⁿ to pay him his money (**ימא פ"ז, ע"א**).

*Rashi comments similarly on Ps. 68:31.

6:3 **ויהב רעי**. And if he have no money with you but that you were ^{by} ensnared in the words of your mouth (to speak ⁱⁿ to him harshly, increase upon him friends to ask him that he should forgive you. And another interpretation of **בני אדם** **לרעך** (is) after you have become surety to the Holy One, blessed be He, for He is your Friend, as it is written **זה דודי** **וזה רעי** (Song of Songs 5:16), and you took upon yourself at Sinai and in the plains of Moab with malediction and oath to

keep His commandments, (yet) **תִּקַּעַת לְזֹר כַּפִּיךָ** [†]That you will turn and depart from His ways and cleave to heretics, to go in their ways.

*Again, R. departs from the peshat and interprets **רַהֲב** as if it were spelled **הִרְבָּה** "increase". The reason for this may be due to the fact that **לְרַעֲךָ** of the b part of the verse is plural and therefore not agreeing with the a part; also, in some cases e.g. Is. 3:5; 30:7; Ps. 40:5; 90:10; Song of Songs 6:5, Rashi interprets **רַהֲב** in the sense of boastfulness, and dominion; (and in others, as a noun, e.g. Is. 51:9; Ps. 89:11; Job 9:13; 26:12, R. translates **רַהֲב** as "Egypt"). Our present ^{context} does not, of course, allow for either of these translations, and, therefore, together with the above-mentioned plurality-reason,--and it may be that R. was ignorant of any other meaning for **רַהֲב** --R. either saw fit, or was forced to his strange interpretation. *his he found in Mid Tshellim, as you note below.*

6:2 **וַיִּקְשֹׁת בְּאַמְרֵי פִיךָ** . For you struck an agreement to cleave to the strange (gods).

6:3 **עָשִׂיתָ זֵאת אֶפְרָא בְּנִי וְהִנָּצַלְתָּ** . Since you came into the palm (agreement) of your Friend at Sinai and have received His divinity upon you, (therefore) **לִךְ הִתְרַפַּם** , humble yourself before Him like a threshold which is trampled and stamped upon. **וַיִּרְהַב לְרַעֲךָ** . Increase friends who shall pray for you before Him; and so it is expounded in Midrash Tillim. (M. Mishli; see **מִפְּרֵי מִשְׁלֵי** , p. 27).

*As noticed, R. interprets vvs. 1-3 both secularly and divinely,

according to the first interpretation two mortals are involved in an ordinary business transaction and pledge. But according to R's second interpretation, reference is to Israel taking upon itself the promise of obedience to God, but which then pledges itself to idolatry. Also, according to R's first interpretation **התרפם** is given the meaning of "payment"; in the second interpretation **התרפם** is given the meaning of "humbling oneself". If we assume that both interpretations are R's and that **וכן נדרש וכו'** is merely to support his second interpretation,--and in this case the **ו** of **וכן נדרש וכו'** is not a dittography of the preceding word **לפניו**--then according to R's interpretations of Proverbs, which have been, wherever possible **קדש**, his second interpretation should have been given priority. And if we say that the entire second interpretation, beginning with **דבר אחר**, is taken from Midrash Tillim, the **ו** of **וכן נדרש במדרש תלים** should be omitted as a dittography of the preceding word.

6:5 **הנצל כצבי מיד**. Quickly, and slip away from there like a deer which escapes from a man.
 *R. first translates **מיד** as "quickly" (adverbially) and then interprets **מיד** as if vocalised in construct state, with the word **האדם** to be understood (in our biblical verse).
 Though grammatically correct (see e.g. Gen. 9:5), it would be better if the **ה** of **האדם** were omitted in this case as it would then balance better with **יקיש** which lacks the **ה' הידיעה** (definite article).
 6:6 **לך אל נמלה עצל וגו' וחכם**. And became

wise. *all the R. means is that חכם is equivalent in force to* *חכמים*

*R. means to say that *חכם* in this case is to be translated not "be wise", i.e. the wisdom already obtains, but rather "become wise" i.e. acquire something (wisdom) which you at present do not possess. I don't believe R's comment is due to the fact that this form occurs nowhere else in Scripture.

6:7 *אשר אין לה קצין* . Who should reprove it and shall stimulate it (to work) and ^{away} ~~take out of~~ its hand (power) should it rob something from its neighbor, and nevertheless (v.8).

6:8 *תכין בקיץ לחמה אגדה בקציר מאכלה* . Its food each and every one, and does not rob of its neighbor.

*If we were to translate, "every one robs not of its neighbor", we then are subject (or forcing R. to be subject) to a logic fallacy; for it may then be said "every one"--no, but "some"--yes. If, however, we add *ל* to *אין* and read *ואינה* , giving us the above translation--this difficulty is obviated, and a smooth reading results.

Read: *מאכלה מזונה כל אחת ואחת, ואינה גוזלת מחברתה*

6:10 *חבוק ידים* . The sleeper folds his hands.

*According to R's interpretation, any one who sleeps folds his hands. This is, obviously, incorrect. It may therefore be that *פנמי* should precede *הישן חבוק ידיו* . Ibn Ezra interprets correctly when he treats *חבוק ידים* as an expression for "idleness".

6:11 *ובא כמהלך ראשך* . If you will do so,

your need will come, and the thing of which you are bereft will come to you immediately, like a man who walks rapidly, that is, your need will come and be fulfilled.

כאיש מוגן. Who comes quickly to protect his master. These verses, their essence, is a figurative expression concerning those who idle to occupy themselves in the Torah. (ספר משלי , p. 29), מדרש משלי

...מהר, כלומר, מחסורך יבא ויתבטל *Read:

6:12 הולך עקשות פה . He who goes with crooked lips.

6:13 קירץ בעיניו . A hint of falsehood. מולל ברגליו . That is, he scrapes one upon the other.

All of them (קירץ, מולל, מורה), have the meaning of hints, this one (קירץ) is connected with the eye, and this one (מולל) is connected with the foot, and this one (מורה) is connected with the fingers; and the essence (of it all): he speaks about the heretics who entice the people to idolatry. *R. should end with את הבריות לעיג ; some texts have this ending.

6:14 מדינים ישלח . Between man and his Creator.

6:15 פתאים ופתע . It is an expression of suddenness, that is, he will not know the ruin which is near to fall upon him.

6:16 שש הנה שבע יהיה ושבע תוצבת נפש . That is, also the seventh is reckoned with them.

*R. wishes to obviate a seeming incongruity between a and b of the verse. His remark, however, seems superfluous, as the

number of bad things enumerated immediately following is seven.

בש"ן דבור

6:19 יפיה . It is an expression of speech; for

every speech is through the breath of the mouth.

*R's comment does not explain the meaning of יפיה proper.

Something like the following should have concluded his comment

(Is. 54:14) יפיה, מלשון נופח באש פחם (B. Mets. 60b)

וכן הגופה כלי זכויות (Y. Sabb., 10d) צין נופחין בקרבניים
(Gem. 2:7) זיפה באפיו.

6:21 ענדם . (It has the meaning of "binding", as

אענדהו עטרת לי (Job 31:36).

6:22 תנחה אותך . In your lifetime.

As (if it were written) בשכבר . תנהיגך . In the grave.
והקיצות . In the revival of the dead, to stand in judgment.
היא תשיחך . It will intercede in your behalf.

*R. again prefers the Midrashic interpretation (מסכת סוטה),
(פג, כז, ע"ז). See R's interpretation to a similar statement,
Dt. 6:7.

6:23 כי נר מצות ותורה אור . Just as the light brightens the world continually, so the merit of the Torah endures forever to man; and the merit of a Mitzvah is for the time being, like the light of a candle. And the interpretation (of) כי נר מצוה, ונר (is) the commandment of the father is as a light (נר); whoever fulfills the commands of his father is as if he takes a lamp in his hand to make light in a dark place; and if he lost anything there, he finds it by his light, and the same (concerning him) who fulfills the teach-

6:25 ואל תתחך . And let her not take your wisdom from you. בעפעפיה , Through her eye-lids with which she winks toward you.

*As will be noticed, I have seen fit to divide the biblical prefix ואל תתחך בעפעפיה . *don't temptations your friend. It is as R. says*

6:26 כי בעד אשה זונה על ככר לחם . He comes to poverty, and lacking all good. (מסכת סוטה, ד', ע"א)

נפש יקרה תצור . A soul which was precious before this, she (זונה) came and ensnared for Gehenna.

6:27 היחתה איש . Can a man draw (scoop) glowing coals in the lower ends of his garments and they be not burned? Wherever the expression תחית גחלים occurs, it means a drawing up, as it sounds (literally) when he (any one) fills the vessel in a woodpile.

*See e.g. Is. 30:14, where R. comments similarly.

6:29 אל אשת רעהו . As it sounds (literally); and also with reference to idolatry may it (אשת רעהו) be expounded, for it is set aside not for you.

*The Warsaw edition (1875) כתובים וצורבצה חלק, כותבני , omits the words *very necessary* שהיא מיוחדת ללצ לצ . These words are, however, necessary, for they explain the preceding words, namely, ואף על צ"ה יש לדורשה .

6:32 נואף אשה וגו' . The three of them (expressions) are united in one statement. If the thief commits a theft, he is not to be despised as much as the adulterer; why? For to satisfy the hunger of his soul does he do (commit) (his deed); and perhaps he has not what to eat; and when he is

found, he has a remedy in the repayments; and, at most, will he pay sevenfold, that is, many times the paying of double, and even fifty for one. And there are commentators who interpret **שבעתים**, as (for example) one who steals an ox and its belongings, and slaughters it, who pays five cattle, and the paying of double for the vessels: behold, it is seven.

*The **נוסף אשה (2) לגב** of R. refers to (1) **משחית גפשו**. R's comment to this verse is linked to the next few verses.

6:30 **לא יבזזו לגב**. And our Rabbis expounded (**מכילתא משפטים, ט, י"ג**) **לא יבזזו לגב**: this refers to him who steals from behind his neighbor and goes to the House of Study, and busies himself with the Torah, **ונמצע** **ישלם שבעתים**, his end (shall be) that he will be appointed (**שיתמנה**) judge and teacher; for **שבעתים** can only mean Torah, as it is said **מזיקת שבעתים** (Ps. 12:7).

*This comment on **לא יבזזו לגב** obviously does not belong to v. 35.

6:31 **את כל הון ביתו יתן**. And even if he must sell all of his possessions because of this (sin), nevertheless, he has a remedy; and originally, because of hunger did he do (that which he did), but--.

6:32 **נוסף אשה חסר לב**. (Is) he, for not because of hunger did he do (that which he did). **משחית גפשו הוא יעשה**. The adultery.

6:33 **נגע וקלון ימצע**. Because of idolatry and incestuous relationships do wounds come.

*See Gen. 12:17

6:34 **כי קנאה** . He is jealous of him to exact punishment from him, namely, the wrath of the Holy One, blessed be He, Who is mighty over all, and Who will not show pity on the day of vengeance.

6:35 **לא ישל פנים** . For no amount to atone for him who has denied Him and cleaved to idolatry.

7

7:2 **ותורתי כאישון עיניך** . The dark (pupil) of the eye; for it is like the darkness, as **באישון לילה** , (ibid v.9).

7:4 **אחותי את** . Bring it near to you, (that is, bring it near to you always.) **ומודע** . A kinsman, as **בועז מודעתנו** (Ruth 3:2).

*As will be noted, I have felt it necessary to revamp the comment.

7:7 **אבינה** . I have tested and have seen.

7:8 **אצל פנה** . The corner of a harlot, and idolatry.

7:10 **והנה אשה** . Its literal meaning. Another interpretation, one of the heretics. **שית לונה** . As

שתותיהם (II S. 10:4) that is, the shame of a harlot.

ונצלת לב . As **עיר נצורה** (Isaiah 1:8) which is surrounded by a siege; and so the heart of this one (harlot) is surrounded by incest and folly.

7:11 **למוללת** . She departs from the (correct)

way.

*Here R. confuses the verb סר "to be refractory", with סור "to turn away". In his comment to סור (Dt. 21:18) R. likewise errs in the same way when he interprets it to mean

כי . On the other hand in commenting on סר מן הדרך כתורא דתפטיס (Hos. 4:16) R. quotes the Targum ושתיה סר ישראל מרוב אכילה, and adds ובעיני

7:14 יבחי שלמים עלי. That is, a big feast have I prepared, for today have I sacrificed my vows and peace-offerings.

7:15 ואמצאך. So that I should find you.

*R. is in error in his rendition of ואמצאך as כדי שאמצאך. Can it be that R. did not realize the ו conversive?

7:16 מלבדים. Flowing garments and beauty.

And its likeness is found at the end of the book, as it is said רבדתי ערשי מרבדים עשתה לה (Prov. 31:22).

I have ornamented. המנובות אטון מצרים. Praised precious flax-cloth that comes from Egypt; for flax is prevalent there as it is written in the book of Isaiah (19:9) ובושו עובדי

פשתים; אטון? Like the Targumic rendering of אטוניהון (Ex. 35:18) (namely) מיתריהם

*R. should read as follows:

אטון? כתרגומו של

7:17 נפתי משכבי. I caused the perfume to circulate,

as one who waves with a cloth in a perfumed house in order to bring the scent from up, down. And Dunash (ibn Labrat) interpreted it as meaning burning of incense; and he said that

there is no similar expression.

7:19 **כי אין האיש בביתו**. **ע**. have seen that the Holy One, blessed be He, has removed His presence from the Temple and all of His goodness did He give to the nations. (**סנהדרין צו, ע"ב**)
 *As seen from above, R. should read **ראיתם שסילק הקב"ה שכינתו**.
מביתו and **לעמים**. The word **מביתו** has

don't that is OK as it follows
 been inserted in order to complete the first half of R's comment, namely, **ראיתם שסילק הקב"ה שכינתו**; and also to serve as an interpretation for **בביתו**. The **ו** has been added to **טוב** in order to balance it with **שכינתו**. To note again, concerning R's mystical interpretation. He must have been repelled by so much **חול** in a canonical book and, therefore, whenever possible, interpreted Midrashically. I merely wish to add here concerning the sources of many of R's comments. It may be that R. did give his sources in his original text, but that these in time dropped out. Considering the question of R's sources, it may well be, e.g. in the case of **משה הדרשן** of Narbonne that R., who revered him greatly, quoted him much more than he is credited. (See Epstein, **ר' משה הדרשן**)

we may care this here
 Thus, it may be that such an expression as **כך דרש משה הדרשן** followed many of R's statements, but that this expression was later abbreviated to **כדמ'ה**; later, to **כדמה** (often read **כְּדָמָה**); and was finally completely omitted. At any rate, **תולדות אהרן**, among others, offers us much assistance in tracing sources. I have singled out **תולדות אהרן**, because it often is found near the R. commentary.

R. Must have sensed the unnatural interpretation that he is giving to so many verses and therefore felt it necessary, in

order to forestall scholars' disagreements with his mystical or figurative interpretations, to state at the beginning of his commentary to Proverbs **כל דבריו דוגמות ומשלים**.

It must be said, however, that the **למבין** likewise interprets such words as **נכריה, זונה, זרה** (allegorically)--and for the above reason, perhaps--(see his introduction to **מורה נבוכים**).

7:20 **צורר הכסף**. The best of them He killed. חולין.

*R's Midrashic interpretation of this phrase here is in contradistinction to his **פשט** interpretation of **צורר כספו**

(Gen. 42:35) which he renders there as **"הקשר כספו"** the knot of his money"; also his comment to **והמשתכר אל צורר נקוב** (Haggai 1:6) reads **שאתם עושים הולך וכלה כנותן מצותיו בקשר**

Further his comment to **חתום בצורר** (Job 14:17) reads:

חתום ומשומר בצורר בגד ככסף ומרגליות שלף תאבד; similarly his comment to **צורר המור** (Song of Songs 1:13) reads: **דודי נעשה לי כמי שיש לו צורר המור בחיקו**.

ליום הכסא. At the holiday time, which is fixed, and so **בכסא ליום חגיגו** (Ps. 81:4).

*R. makes a similar comment to Ps. 81:4 and refers the reader to Proverbs. In Ps. 81:4 the word ends with a **ה**, while in our text the word ends with an **ס**; this, however, makes but little difference as **ס** and **ה** are often interchangeable without affecting the meaning of the word. R. does not state here which holiday is meant by **בכסא**; however, in his comments to (Ps. 81:6) **נדות ביהוסף שמו**, R. says: **בראש השנה יצא יוסף מבית האסורים**.

It must be said, however, that it is not known definitely just

what ^{לח} בכסא means. The Targum to Ps. 81:4 reads: ^{לח} ירחא דמתנח. שד"ל, for example, in his

(p. 116) says that כסא is the day of the slaughtering of the קרבן פסח, and interprets בכסא (Ps. 81:4) as coming from the expression נפשות תבסו על השם (Ex. 12:4). Ibn Ezra interprets it as: שיתכסא בו הירח

משה of Trieste, in his book, (Leghorn, '80) writes that the root of בכסא may also be said to be נכס which may also mean "slaughtering" i.e. a day on which much slaughtering is done.

7:21 הטתו. The one void of understanding, to herself. בוחב לקחה. For she is versed to habitualize therewith people (to sin). בחלק שפתיה. With smooth speech does she thrust him from the (correct) path.

*For another example that לקח may likewise be translated "speech" see Dt. 32:2.

7:22 וכעכס. This is poison of a snake.

אל מוסר צויל. Like a snake which hurries to run in the errand of the Holy One, blessed be He, to chastise the fool who is guilty to the Holy One, blessed be He, so this fellow runs after her until he stumbles because of her, and an arrow strikes through his liver.

*R. makes a similar translation for עכס in Is. 3:16; in commenting there on וברגליהם תעכסנה (with reference to the Israelitish women who entice the men to sin), כדי להבעיר בו יצר הרע כעכס של נחש. עכס הוא ארס של נחש.

According to Mandelkern's V.T. Concordance (p. 851), Targum

Jonathan and the Septuagint read (מאמר) , וכצויל יפלה וגו'.

וכנלב אל מוסר . The Syriac reads וכנבש instead of וכצויל אל . Some revamp the sentence and read וכנבש . Some revamp the sentence and read וכנבש ; and according to the מלבי"ם ; and according to the מוסר עכס is הנחש המצלצל ("rattler"). The Midrash and Talmud likewise translate עכס as "snake"; see Jastrow Dictionary עכנ , עכנא , עכנא' , and עכס (these words have similar meanings.) The word עכס is found nowhere else in the Bible.

For R's translation of יפלה , which he renders "to split", see his comment to Ps. 141:7. Elsewhere (II K. 4:39) he renders it "to place". The J.P.S.' rendering to II K. 4:39 is "to shred". According to משה יצחק אשכנזי, הוצ"ל משה (p. 102)

עכס means a "chain", and that that the root of the word is רבי יוסף ברבי יוסף פ' נחמיאש פירוש , כפ , onomatopoeia; עכס (rope). We thus see the various meanings attached to this word, because of its rarity.

7:23 כמהר צפור . To run to the snare, and it does not know that the snare is spread there for the life of the bird.

* בנפשו is a better reading. We may read בנפשו if we translate as follows: To run to the snare, and he does not know that the snare is spread there--at the cost of the life of the bird. This reading, however, is forced.

proclaim to you the words said below in the matter?

8:3 לפי קרת . ^{under cross bar} The ceiling which is placed upon

the gate, and they sit on it. תרונה . She does call, and what does she say?

*R. interprets תרת as if it were spelled תקרה .

*I don't
get
your
point
here*
He did this, most likely, in order to avoid, what seemed to him a duplication of the a part of the sentence. It may well be, as stated before, that he failed to see the poetic parallelism of the verses. Or else he did not deem the parallelism a sufficiently strong reason for duplication, and so interpreted the a part differently. To show that R. did not notice poetic parallelism, see, e.g. his comments to Dt. 32 where the parallelism is especially conspicuous; there is no inkling as to his apprehension of it.

8:4 אליכם אישים אקרא .

*Although R. does not comment on this, he means to say that this is the beginning of the exhortation of חכמה .

8:6 שמנו כי נגידים אנו . Words of excellence and worth.

*R. translates נגידים of Ps. 76:13, as נדיבים , and of II Chr. 11:11, as שלים ונציבים , so that the meaning given here by R., and all the other commentaries, is a derived meaning, from the root נגיד for the נגיד is the most praiseworthy among the people; see e.g. II S. 5:2. Another such word--although R. translates it "thirds"--is שלשים (Proverbs 22:20) whose root is שליש ; see, e.g. Ex. 14:7. There (Ex. 14:7) R. translates שרי צבאות .

8:8 נפתל ועקש . Crookedness.

8:10 מחרוץ . It is of the kinds of gold.

*He comments similarly on 3:14.

8:11 לא ישוו בה . מפנינים . Pearls.

They will not be equal to her worth.

8:12 שכנתי צרמה . Near prudence. For as soon as a man learns Torah, there enters into him prudence of everything.

*This interpretation is like that of Rabbi Elazar; see מוטה פ"ג, כ"א, ע"ב

8:13 ידאצת יהוה שנאצת רע . This is the instruction which wisdom proclaims to people.

8:15 בי מלכים ימלוכו . For the judges and officers, I teach them.

*Read, preferably, שהדיינים והמשפטים .

8:17 אהבי . It is written אהביה ; said the Holy One, blessed be He, I, the lovers of the Torah do I love; this have I heard from Rabbi Aaron in the name of Rabbi Nathan. אגדת תילים פ' סב, ע"ל סג. ספר משלי, referred to in אגדה. As if (it were written) אהבה. אהב. p. 41./ ימנאני. One nun is superfluous; fifty gates of understanding will I give to him.

*As is to be noted, I have placed revamped R's comment in order to accord with the word-order in the biblical verse.

8:21 להנחיל אהבי יש . There is with Me much inheritance.

*R., apparently, revamps the order of the words and arranges them as follows: יש (אתי) להנחיל אהבי . He revamps the

sentence because of its rareness, according to our textual reading. There are only three places in the Bible (I S. 21:5; Is. 43:8; Jer. 37:17) where **יש** is found in pause, but even these have but slight relation to the **יש** as is found in our text (Prov. 8:21). So that we may well say that the use of **יש** as here, (standing by itself), is unique, and hence, perhaps, justifies R's revamping of the words as indicated by his comment on the verse. See also Nedarim, ch. 4, 39 b where 7 things are enumerated to have been created prior to the world, Torah being one of them; this verse (Prov. 8:22) is quoted there as proof.

8:22 **ראשית דרכו** . Prior to the creation of the world.

*See R's comment to Gen. 1:1 where he quotes the interpretation of **חולל** on **ראשית**. Liber, quotes and translates this verse (1:1), p112-113. Prov. 8:22 links up with the thought expressed in 3:19.

8:23 **נמכתי מראש** . (As the) expression of **מכיר אדם** (Micah 5:4).

8:24 **חוללתי** . I was created.

*R. interprets the word **יחולל** (Ps 29:9) primarily as **יפחיד ויחיל**; although in his comment to Dt. 32:15, he interprets **מחללך** as **מוציאך מרחם** and continues by saying **חיל כיולדה** (Ps. 48:6). So that R. is seen to have been confused as to the primary and secondary meanings of **יחיל** and **יחולל**.

8:25 **בטרם הרים הטבוע** . In the water.

*R's comment may be based on (מדרש תהי"ז, ע' (Baber, edition)

קצו ב. which comments on the fact that one verse (Ps. 90:2) has it בטרם הרים יולדו and another (our) verse has it בטרם הרים הטבעו; (but) they were gliding like the water fowl; and wherever God saw a deep place, He would place therein a big mountain, etc.

8:26 ארץ וחוצות. The Land of Israel, and other lands,

ולאש עפרות תבל. The first man (Adam).

* חוץ לארץ-חוצות; ארץ is singular, therefore, Palestine; i.e. the diaspora lands.

8:27 בחקו חוג על פני תהום. When He spread the circle of the earth upon the water, a statutory boundary that it may not be crossed. חוג. Means to surround, as (Is. 44:13). ובמחוגה יתארתו.

*For other verses containing the same thought concerning the boundary set for the water, see, e.g. Jer. 5:22; Job 38:10, 11.

8:28 בעוז. When He made strong the fountains of the deep.

8:29 בַּיָּם בְּשֹׁמוֹ לַיָּם חֻקוֹ. And commanded the Red Sea, when He created it, to be split before Moses.

בחוקו מוסדי ארץ. בחוקו is from the word חקו, as (Is. 49:16) and so על כפיים חקותיך. ומחיק הארץ (Ezek. 43:14).

*I have shortened the word בחקות, as found at the beginning of R's comment to the verse, for בחקות does not fit in here. R. quotes Ezekiel 43:14 as analogy to בחוקו, which, of course, is erroneous, as חיק only means "lap,"

bosom, womb, bag".

8:30 **אמין** . A great joy to Him, (as) the expression **האמונים עלי תולע** (Lam. 4:5).

*I have seen fit to insert **שמחה גדולה** before **האמונים**.

יום יום . Two thousand years.

*This is in accordance with the Talmudic statement **יום לשנה** ; see R's comment to Ps. 90:4 for this thought. According to R. Shmuel bar Nachmani, the Torah preceded the world by 2000 years (**ספר בשל** , p. 43)

8:31 **משחקת בתבל ארצו** . All the generations of the wicked who were from Adam to Noah and from Noah to Abraham, I laughed continually at them. **ושעשועי** . I looked (with hope) until the coming of the generation of the wilderness; and they accepted Me.

8:33 **ואל תפרעו** . And do not annul My instruction.

8:34 **לשקד** . To watch. **על דלתותי** . To enter first the House of Study and the Synagogue, and to leave last.

*For similar comments, see **ברכות ה' ע"א, ס"ג, ע"ב** . The source of R's comment is, most likely found in **ברכות כ"ז, ע"א** ; in the words of **ר' פרידא** , who was asked **במה הארכת ימים** ; to which he replied, **מימי לא קדמני אדם לבית הכנסת, וכו'** .

9.

9:1 **חכמות בנתה ביתה** . With wisdom God built the world.

חצבה עמודיה שבעה . Seven days of creation

Another interpretation, seven books which are in the Torah;

וּיִקְרָא רֶבֶה פִּי' is a separate book (מסכת שבת קמ"ז, ע"ב).
 וְיִתִּי בְנוֹסֵה הָאֲרוֹן

9:2 טַבַּחַה טַבַּחַה מַסְכָּה יִינָה. She mingled with water, as strong wine, which is not fit to drink full strength.

9:2 אֶף עֲרֵכָה שֶׁלֹּחֶנָה. Every creation, moist and dry.

9:3 שְׁלֹחַה נְעֻרֹתֶיהָ. Adam and Eve; another interpretation, Moses and Aaron (וּיִקְרָא רֶבֶה, פִּי').

9:4 מִי פָתִי יִסּוּר הִנֵּה. And learn me and become wise.

9:5 לָכוּ לַחֲמוּ בִלְחָמִי וְשִׁתּוֹ בִּי' מַסְכָּתִי. In the wine which I have mingled (poured).

9:6 עֲזִיבוּ פִתְאִים. The way of folly, יוֹחִי.
 יֹאשִׁעִי. Meaning "step", as בְּעֲשׂוֹרֵי אֲחִיזָה רַגְלִי (Job 23:11).

9:7 וּמֹכִיחַ לְרָשָׁע מֹכֹחַ. It is a defect to the reprover, for this (wicked one) shames him and does not hearken to him; that is a warning that it is forbidden to speak with those who entice to idolatry, and even to chastise them and to bring them near (to wisdom).

*So the מוֹמָא הוּא לִי renders it, namely, תְּרַגְּמוּ

9:9 תֵּן לַחֲכָם וְיַחֲכֶם עוֹד. To a worthy student. And the Midrash Aggadah (תַּנְחוּמָא פִּי וִיקְהַל) has it: It was said to Noah, מַכֵּל הַבְּהֵמָה הַטְּהוֹרָה, וְגו' (Gen. 7:2), and when he went out, וִיקַח מַכֵּל הַבְּהֵמָה, וְגו' (Gen. 8:20); he (Noah) said, 'Wherefore did God increase in these

(the clean)? But because He desired that I should sacrifice to Him of them.

והוא יוסיף לקח . הידע לצדיק . Wisdom.

From his understanding on His hearing (tradition).

9:10 ולעת קדושים . That is the essence of understanding.

*This thought is voiced in פקד' אבות פ"ג מ' י"א . See also Is. 33:6; Jer. 9:23.

9:11 שנות חיים . ויוסיפו לך שנות חיים means a life of sustenance and wealth.

*Read: שנות חיים שנות חיים הם חיים של פרנסה ועושר .
not necessary at all
 A similar thought was expressed in 3:16.

9:16 אמר לב ואמרה לו . These things. What does she say to him?

9:17 מים לגובים ימתקו . The pleasure of the permitted (coming upon an unmarried woman) is not (as great) as the pleasure of the forbidden (coming upon a married woman); so also concerning things heretical, מים לגובים ימתקו ; for they feared to do in the open and (so) do secretly.

*The reading should be תמצות (לענין) rather than המיצות .

10

10:1 משלי שלמה בן חכם ישמה אב . This is the Holy One, blessed be He. Another interpretation (is) his father, literally. ובין כסיל תוגת אמו . Always is he with his mother at home; and she sees his foolishness, and he grieves her. And according to the derived meaning, -- בן כסיל

as Jeroboam, the son of Nebat (who sinned and caused Israel to sin, I K. 12-14).

תוגת אמו . The grief of his congregation.

10:2 לא יצילו אוצרות רשע . That he praises

himself with his wealth, as it is said ^{אך} ויאמר אפרים

וצדקה תציל ממות . עשרתי, וגו' (Hosea 12:9).

And you will say, "A righteous man who will lavish his possessions for charity, from where will he be sustained?"

*Read:

שהוא משתבח בעשרו כמו, וכנ'

So we say שואגך

10:3 לא ירציב יהוה נפש צדיק. והות רשעים יהדוק. He

will thrust it (the desire) away and it will fall.

*The reading should be ^{אותה} rather than ^{אותם} . The same thought about the righteous is expressed in 11:24; and note R. there. See also Ps. 37:25; Is. 65:13. R. interprets

תות not "desire", (J.P.S.; Amer. R. Version) but rather "evil". This he does not here but in his comment to Ps. 92:9; 97:2. In Ex. 9:3 he is indefinite. Ibn Ezra translates, "misfortune"; רלב"ג is more definite and translates, "destruction".

10:4 ראש עשה כף רמיה . He who is poor in the Torah teaches false teachings. כף רמיה . Scales of deceit; and according to its plain meaning, it means (refers) to merchants (proper).

*i.e. כף (hand) of the merchants proper, referring either to their תקיעת כף (striking a bargain), or else, false dextrous hand-movements. As will be noted, I have inserted a waw (ו) before לפי, for the b part of R's comment is in

10.4 Kaul. showed that the Poor were the ones who
make false weights in order to receive

contrast to the a part wherein R. interprets כף not כפשוטו but referring rather to כף מאונים .

^{refers to the subject} ^{accusative} ויד חלוצים . Righteous, who execute

a thing in truth and judgment, without iniquity.

*R. mistranslates or, rather, gives a derived meaning to כף רמיה . in his attempt to establish a contrast to

10:6 ופי רשעים יכסה חמם . The violence will cover over their mouths, and will kill them.

10:7 זכר צדיק לברכה . He who mentions a righteous individual, blesses him. ושם רשעים ירקב . A

rotting ascends in their names; for no man wishes to mention his name, and he becomes forgotten of himself. (יומא ל"ה ע"ב)

10:8 אהם לב יקה מצות . This is Moses our teacher; for all of Israel were occupied in the spoliation of Egypt, and he occupied himself in mitzvos, for it is said,

סוכה פ"ג, ע"א (Ex. 13:19) ויקח משה את עצמות יוסף, וגו' ואזיל שפתים ילבם . It is an expression of "weariness", and there is in ספרי in the section ויהי העם

אמרו כמה נתלבטנו בדרך (Numbers 11:1) כמתעוונים .

10:9 ומעקש דרכיו יודע . Will be broken and be punished, as ויודע בהם את אגשי סכות (Judges 8:16).

10:10 קורץ עין יתן עצבת . He who entices a man in (through) his winking, for evil.

10:11 מקור חיים פי צדיק ופי רשעים, וגו' . Their mouth is accustomed to cover the violence which is in their heart; for they make smooth their speech and hatred is hidden in their heart. And the interpretation of this verse is not like the interpretation of above (v.6); and the context will show (or,

shows) concerning them (as to their interpretation).

10:12 **שנאה תעורר מדנים**. Even a sin which has been forgotten is remembered through increase of sins; there comes the last hate and awakens them; for so did Ezekiel chastise Israel concerning the sins of Egypt, and he said to them, **איש שקוצי עיניו השליכו, וגו'** (Ezekiel 20:7): How many years was this hatred subdued, and the Holy One, blessed be He, did not mention it to them until now; for they increased transgressions upon their sins. **ועל כל פשעים תכסה אהבה**. When Israel better their deeds, the Holy One, blessed be He, covers over (up) their transgressions. (**ויקרא רבה פ"ז**).

10:13 **בשפתי נבון תמצא חכמה**. When a man reproves an understanding one, he replies " **חטאתי** ", as David, who said to Nathan, " **חטאתי** ", (II S. 12:13).

ושבט לגו חסר לב. But the one void of understanding does not hearken until he be smitten, as Pharaoh.

10:14 **חכמים יצפנו דעת**. They will guard it in their heart so that they should not forget it.

*A similar thought is expressed in **ויקרא רבה פ"ג, י"א**, in commenting on **חנה מטתו של שלמה ששים גבורים סביב לה, וכו'**.

10:15 **קנית עיון**. In the Torah. **היון עשיר**. It is for him. **מחתת דלים רישם**. Their poverty, that they did not busy themselves with the Torah, that is their ruin.

10:16 **פעלת צדיק לחיים**. ^{to be taken} As-it-sounds (literally); and the Midrash Aggadah (says) **שלמה עשה פעולת**. **תבואת רשע חטאת. המקדש לחייהם של ישראל לכפרתן**. The fruit (or, the bringing in (**תבאתו**) of Manasseh, who

brought therein the image, that made for a sin.

*The above Midrash should rather be assigned to **דברים רבה**

פ"ב, י"ג . There are two main versions of R's text as shown by the parenthesis. The reason for this is found in the fact that different halves of the Midrash have been utilized for the various R. texts. The Midrash reads as follows: **ד"א פעולת צדיק לחיים כל מה שפעל דוד ושלמה בנו לחיים של ישראל; מהו ותבואת רשע לחטאת. בב"א צאת שנכנס משה לבית קושי הקדשים היתה חטייה לישראל, שנשה צלם והכניסו להיכל. מנין שנאמר (יהונתן ה' ה') והנה מצפון לשער המבח מסל הקנאה חזה בביאה.**

10:17 **אזה חיים** . He who guards instruction, ^{מתעלה} **ונוצב תוכחת מופל** . Himself and others. he walks to life.

*As is to be noted I have punctuated **מידק** to read actively, **מידק** ; this gives R's comment a better contrast between the ^{a and b} a/part of the biblical verse; this seems to have been R's desire.

10:18 **מכמה שנאה שפתי שקר** . He who flatters with his lips falsehood, covers hatred in his heart,

ומוציא דבא . He speaks slanderously, that people used to speak evil to him concerning his fellow-man.

*Read **בשפתי** ; also the word **שיחי** should be changed to **שהיו** .

For the above use of **דבה** see Gen. 37:2; Nu. 13:32; but not, e.g. Song^s of Songs 7:10.

10:19 **ברוב דברים לא יחל פשע** . He who increases words brings sin. **והושק שפתי** . He is the understanding one. (**פירי אבות, פ"א, י"ז**)

*For other expressions in tribute of silence, see *מַעֲלֵב יָא, עֲלֵה*,

קִדְשֵׁן דָּא, עֲלֵה, etc.

10:20

(how) to reprove.

כִּסְף נִבְחַר לְשׁוֹן צִדִּיק. For he knows

לֹא יִשְׁמָע בְּעֵינָיו. For he does not hearken

unto the reproof of the righteous. And *מִדְּבַר דִּבְרֵי הַנְּחֻמִּים*

says, Scripture has reference to *עֲדֹנָא*, the prophet, who

called on the altar at Bethel; and Jeroboam, even though his hand withered, did not receive reproof, for it is said *חַל נָא*

יְהוָה, (I K. 13:6), and not *יְהוָה*,

and it says

וְגַם יִבְחַר אֱלֹהִים (yet) he served and burn-

ed incense to idolatry, and even in the end (did he do) so.

(*סִפּוּר מַעֲלֵב*, referred to in *פְּסִקְטָא דְּרַב יוֹחָנָן*, p. 52).

10:21

מַעֲלֵב צִדִּיק יֵדֵא דְבִי. For many eat in

(because of) his merit and in (because of) his prayer.

*Perhaps reference here is to Jos. 41:40.

10:22

דִּיבְחָא יֵהוּב הוּא מְשַׁיִל אֱלָא יִסְרִי נִצְר דְּמַר. It isn't

necessary to weary oneself to become enriched, for it is sufficient in the blessing which He blesses him.

*This thought is expressed in *פִּיקִי אֲדוּרָא פִּי, אֵל*, *ibid.*

קִדְשֵׁן דָּא.

10:23

בְּשִׁחוּקָא רַבִּינָא דְּמַר. The counsel of

the sinners. *יֵהוּבָא*. As laughter to a man of understand-

ing; that is, it is easy in his eyes to do it.

10:24

מִדְּבַר יֵשׁ. That which he fears, will

come to him; the generation of the dispersion feared and said

(Gen. 11:4), " *פֶּן נִכְחָד* "; and the end thereof? It is

written, *וְהָיָה כְּכֹחַ יָמָיו* (ibid. 9). *וְהָיָה כְּכֹחַ יָמָיו*.

He who has it in His power to give.

*R. should read *וְכִי*. The sentiment of a part of R. is expressed in Ezekiel 11:8; Is. 66:4 (R. there); also in the reference to the a part of R's comment, perhaps it continued with further references, e.g. the generation of the wilderness pro-
tested to Moses *הִמָּלֵךְ אֶתְּכֶם מִיָּדָיו דְּמִצְרַיִם לְמֹשֶׁה דְּמִצְרַיִם*
(Ex. 14:11) with the dire result shown in Nu. 14:28-29; or, R's comment may have ended with *וְכִי*.

10:25 *בְּעֵדוּ סוּרָה וְאֵין יָלֵךְ*. Suddenly comes the wrath of the storm-wind; and the wicked is cut off from his place.

*R. puns on *דְּבָרָא* and treats it as if it were written *דְּבָרָא*.

10:28 *וְהָיָה כְּכֹחַ יָמָיו*. The end of it shall be that it will endure, and they are rendered happy.

וְהָיָה כְּכֹחַ יָמָיו. For it will not come.

See Ps. 1:6. Also, the word *מִתְקַיֵּם* should read *יִתְקַיֵּם*.

10:29 *מִתְקַיֵּם דִּרְךָ יְבוֹד וְהָיָה כְּכֹחַ יָמָיו*. For they do not go therein; and it exacts punishment from them.

10:30 *כִּי יִזְדָּק לֵב יָמֻס*. When he is moved, his moving is not an eternal moving, for he will fall and rise again. *(נִשְׁכָּח)* *הוּא יִפֹּל וְיָקֻם*

*R. gives a Midrashic twist to the interpretation of *יָמֻס*.

This interpretation was given rise to by the word *יָמֻס* which should, more correctly, be placed after *יָמֻס* to give it a meaning of "never". The placing of *יָמֻס* where it is, is only due to poetic license, and need not be interpreted, as

11:9

כפף חנף

A flatterer who entices his fellow-being in an evil way, destroys him with his mouth.

וידבר צדיקים יחצלו

And the righteous is saved from him in the knowledge of the Torah which warned him concerning him,

לא יאמא אלו, וכן (Dt. 13:9).

11:11

גג בית קריה

The ceiling of the house shall endure on high, from falling; when the kings of Judah were still righteous, their prayers ^{presented} raised up the Temple.

11:12

ואלו תבונה יחסי

When he despises him (namely) the man void of understanding, as (in the case of) Saul, for it is written, ^{ויהי כהניו} ויהי כהניו ^{אחרי} אחרי ^{אחרי} אחרי (I S. 10:27).

11:14

באין תבונה

When trouble comes upon Israel and they do not consider to understand, to afflict themselves (fast), and to do penance, (then) ^{על דם} על דם.

*See 1:5; and R. to 11:8.

11:15

כד יכרש

The wicked one will be crushed, who pledged his heart to idolatry. ^{ושניא תוקדים} ושניא תוקדים. Who strike a palm (in agreement) with their enticers and to go in their counsel. And our Rabbis expounded it in surety of money.

*See R's comment to Ps. 2:9 where he also translates ^{תבונה} תבונה as ^{תבונה} תבונה.

11:16

תתאון כבוד

The congregation of Israel will always come near to the honor of the Holy One, blessed be He, and His Torah. ^{וידריגים יתאנו דרי} וידריגים יתאנו דרי. The sons of Edom come near to theft of money, and robbery.

*Not all texts have this last comment, which reads: *בני אדם*

מלך רד"ק אצל ג' נידה ממך, ונלך

11:17 *ג' אמת עמו*. He who does good to his relations, (is) *א"ל חסיד*. *ואדבר איתו עכ"ל*. And the cruel one, he troubles his relations.

*Read *הג' אמת טודק, וכו'*. For *ג' אמת* see, e.g. Prov. 31:12; Ps. 13:6; 103:10; 116:7; Is. 24:18. R. does not comment on these.

11:18 *הוא עשה פדולת שקר*. The work of the wicked deceives him; he thinks that his prosperity will endure by him, and (but) all is lost. *ואומר צדקה עבר אמת*.

And he who sows righteousness, that is a work of truth, for surely is he assured that his work shall in the end be accepted. *ג' אמת*. Like a man who dams up a body of water in order to collect fish; and he is sure that he will find there many fish; and a similar example is *ע' דוד' אבר אמת נפ* (Is. 19:10).

*Insert *ד' א'* before *אבר*.

11:19 *הוא עשה פדולת שקר*. The truth of righteousness will end in life, as *בן כמות צדקה דודק* (Numbers 27:7).

*R. confuses *כ* as constructively used here, and which he translates *אמת*, and as used absolutely in Nu. 27:7 which is to be translated "correctly", or "justifiably". R., in his comment to Nu. 27:7 also translates so: *י' א' ט' א'*. It is clear what R. means; his comment, however, to 11:19 is open to the above objection.

11:21 *ד' א'*. That is, from the Hand of God

no
all that R
means is
that *כ*
means *correctly*
or *justifiably*

to his hand will come to him the reward of his work, and he will not be rendered clean (go unpunished) from the evil which he did.

*See R. to Ex. 9:3 which perhaps explains R's interpretation of **וְ** ; see also 34:7; and for the rabbinical discussion of this verse (34:7) see **וְאֵלָּא כִּי** .

11:22 **וְנָשָׂא נֶגֶד דָּאֵל חֲזִיר** . Who dirties it in the dung-heaps, so (is) a scholar who turns from the good way. **וּסְרַח טַעַם** . He removes (himself) from the Torah.

11:23 **תְּקוּיָא דְּרַבִּי** . They are assured and established for Gehinnom.

11:24 **יֵשׁ מַעֲלִי** . His money, as for charity, and he has (money) added. **וְהוֹשֵׁק** . Himself from righteousness -
ness, **אִין לִמְחִסּוֹר** will there be to him.

*The meaning of 8:21 is similar to this.

11:25 **וְהוּא דְּרַבִּי** . Who is generous with his money; (and so the expression of blessing is **וְהוּא**)
.
וְהוּא דְּרַבִּי . Who satisfies the poor. **וְהוּא דְּרַבִּי** . Shall be sated with good.

11:26 **מִן תּוֹרַת דִּר** . From teaching Torah.

*See **פִּיךָ חֵלֶק צִי, עֵלָּא**

11:27 **אִישׁוֹר טַיִב** . He who desires to cause people to go in the good way and instructs and reproves them.

וְיִבְרַח יִצְחָק . He desires that the Holy One, blessed be He, should be pleased with them and be persuaded to them.

*

וְהוּא דְּרַבִּי should be changed to **וְהוּא דְּרַבִּי** .

11:29 *דובר בלא יטל רוח*. A lazy man who inherits wind continually and does not labor in the Torah, nor in physical labor, (at the) end he will trouble his household for they have not what to eat.

*R's text should read either *סוף מדובר*, or *סוף דובר*; the first is preferable, as it calls for the lesser change and is yet grammatically and logically sound.

11:30 *פי צדיק*. The reward of the fruits of the doing of the righteous (is) a tree of life are they to the world. *ואורח נפשות חסד*. He who is wise acquires for himself souls to whom he teaches the good way; and they are to him as if he made (created) them, as in the matter which is said

ואמר ה' אל' עשו דבר (Gen. 12:5).

*Read *באלו עמם*; read also *באלו עמם*.

11:31 *הן צדיק בארץ יושם*. Why should the wicked feel confident at the time of good fortune; does he not see that the righteous is paid the reward of the sin which is in his hand, when he is still on the earth, alive?

אל' כי נשד וחטא. And especially that the end of the wicked (shall be) to be paid to him, either in his life-time or in his death.

12.

12:2 *טוב ע'ק*. He brings forth from the Holy One, blessed be He, pleasure, to bring good to the world.

ואל' מנחם ירש. A bearer of evil reports *ירש*, (meaning) he renders people guilty, to bring evil; and so does

he say

(kohel-

eth 9:19).

12:3

לא יבון אדם בראש. He shall not be found-

ed.

12:4

וכרק. A worm which enters into the bones

and grinds them, so is a women acting shamefully, and an evil one; for her deeds are shameful.

12:6

דבר' רשעים דבר דם. They counsel to murder

with their hands or through false witness.

ו' רשעים

When they hear their counsel, they will save the pursued, for they reveal their counsel; or, if witnesses, they prove them perjurers.

12:7

הפוך רשעים. As if (it were written)

הפוך; as in the turning over of a second, are they turned over.

ואינם

They end, for example Sodom (Gen. 19:25).

וביא צדיקים ידמו. Shall endure.

12:8

אם אדם יחול איש. Whether wise a little

or much, everything according to his intelligence shall he receive his reward.

והוא לא. Who inclined away his

heart completely from the Torah, he shall be for shame.

As

בן נשוא המדות (Is. 21:3), and so

(Is. 20:30). And it is possible to say, נשוא (means)

he whose heart wanders, (and is derived) from the phrase נשוא

(Gen. 4:12), as it is said (that) נשוא is (derived) from the

root נש.

*R. here shows his belief, at least in some verbs, in bi-lateral-

ity of roots.

12:9 טוֹד נֶקְחָה . In his eyes and is made a slave to himself. מֵחַת כְּבֹדָה . In his eyes and says, 'It is a shame for me to labor in (physical) work, for I am of great men'; and his end--to be lacking of bread.

*See דָּבָר בְּחַיָּה, קִי, עֲלֵה; אֶמְלֹךְ עָלָיו, מִי . פְּסָחִים קִי, עֲלֵה ;

12:10 וְנָדָה צִיָּה בְּבֵיתוֹ . What his cattle and his household members need.

*The concluding words of R's comment, namely, וְכֵן גִּיּוֹר צִיָּה , are both superfluous and weakening of the contrast between the צִיָּה and the חֲסִידִים ; for surely if the צִיָּה knows (and supplies) the needs of his cattle, then surely he knows (and supplies) the needs of the members of his household. R. hears back, in his concluding remarks, to 11:29, or the sense thereof, but unnecessarily and deleteriously, so. See:

וְכֵן גִּיּוֹר, עֲלֵה which tells that a man should first feed his cattle before partaking himself. (Dt. 11:15).

12:11 עֲדָה אֶמְלֹךְ יִשְׂרָאֵל . According (to) its (sound) (literal meaning). And, according to its figurative interpretation, (this refers to one) who repeats continually his learning, so that it should not be forgotten.

12:12 חֲמֹד רֶשֶׁת . To be sustained and fed from the catch of the wicked who ensnare people with robbery and violence. וְשִׁוְיָהּ צִיָּה יָדָה . That which is worthy to give, and that is the fruit.

12:13 בְּפֶהֶם שֶׁחַיָּה . In the sin of the lips of the generation of the flood, who said, 'What is the Almighty, that we should serve Him?' (Job 21:15); there comes to them

an evil stumbling, and Noah, the righteous, went out of the trouble.

*See his comment to Gen.

12:14 *לִפְנֵי כֹהֵן* . From the reward of the mouths of they who busy themselves in the Torah; they eat good in this world, and the principle is established for them for the world-to-come.

*See his comment to Gen. 37:2.

12:16 *אֵלֶּיךָ יָרָא* . On the day when he is angry, on that day did he make known his anger, for he tantalizes and villifies his fellow-being in public; and there is no suppression of his spirit, but the prudent man conceals shame, and does not hurry to quarrel. And the Midrash Aggadah (has it): On the day when first man was created, his sin was known; and God who is wise did not wish to destroy his creatures; he (therefore) concealed his shame, and thrust away His decree, from a day of mortal (reckoning), to His day which is a thousand years.

*R's text should read either *וְאֵלֶּיךָ יָרָא*, or else *וְאֵלֶּיךָ יָרָא*; the first is a stronger reading, for it states a fixed, unchangeable fact of the fool's nature.

12:17 *עֵד אֱמִינִי* . He who speaks truth, tells in judgment righteous testimony, to justify the innocent.

12:18 *לִפְנֵי כֹהֵן* . Speaks, as *לִפְנֵי כֹהֵן* (Levit. 5:4). *כַּמְדָּקוֹת חֶרֶב* . For he causes people to quarrel with each other, and causes them to kill. *וְשָׁלוֹם חֲבָתִים* . Which brings peace between man and his fellow-being, heals that

speaker.

12:19 *שפת אמת תבון לעד* . It shall be founded and established. *ועד אינ' עדי* . Almost a moment, it ends and departs; for falsehood has no feet (on which to stand).

*See also R. to Jer. 49:9.

12:20 *מיהא בלח חרט' יד* . And since they are occupied in thoughts of deceit, they have no joy; and to those who counsel peace--joy.

12:21 *לא 'אונח' לצדיק* . It shall not befall; there shall not meet him a transgression, unwittingly.

12:23 *אדם צדוק כוסה דעת* . Even with his wisdom is he shy; and especially concerning folly, does he conceal. But *ואל כפילים יקרא אולת* ; he proclaims folly in a loud voice.

12:24 *יד חרופים* . Righteous. *תמשל* . Shall become wealthy.

*R. erroneously translates *חרופים* as *ישרים* .

12:25 *באנה בלח אש יאנה* . Will remove him from his rational thought. *ודבר טוב יאנה* . He will busy himself with the Torah, and it shall rejoice the care which is in his heart, and save him from it. And according to him who says *אנה* refers to others, this is the end of the verse (namely), *ודבר טוב יאנה* (means) that he should comfort his fellow-being and rejoice the care.

*I have made a slight change in R's text, as noted. See also Prov. 15:30.

12:26 *יתר מרדו צדיק* . The righteous is gen-

erous concerning his virtues, and passes over them.

). *וידר רשעים*. Which is trained to do evil, it shall lead them astray.

12:27 *לא יחרוק*. This is connected to the previous verse, that is, the way of the wicked shall lead him astray, and *לא יחרק* his prey of falsehood.

He will not succeed in his falsehood; and because the verse speaks in a language of hunting, it is therefore applicable the word *חריב*, for the hunter who succeeds, captures the fowls and roasts them in fire *ובין אדם יקר חרות*.

It is an unsystematic verse (and should read *ובין אדם חרות*) *יקר הוא*, (meaning) the money of a righteous person, it is precious. *חרות*. Who acts truthfully, as

יד חרוצים (Prov. 10:4).

*I have seen fit to omit the *ובין אדם שהוא* of *שהוא*, as it is superfluous in the light of R's following comment *ממון אדם כסר יקר הוא*. Once more, R. errs in the word *חרוטים*. See R. to Gen. 32:25.

12:28 *באורה צדקה חיים ודור נחידה*. Of righteousness. *אלא מות*. There is no death.

*I have seen fit to omit the ' of *לא ימות*, for R. merely means to explain the *אל*; furthermore, the omission of the ' makes for a better parallelism.

13

13:1 *בן חכם מוסר אב*. It is an abbreviated verse (and means to say) a wise son asks for and loves the

instruction of his father. And some say, because of the instruction of the father is he wise. . אף לא אהרע עמו

For he does not heed rebuke.

*See: I S. 23-25; I K. 1:6.

13:2 . מפני פ' א"ל אכל טוב From the reward of his Torah, will he eat good in this world, and ^{the} principle endures for the world-to-come. . ופש בנפלים חסם And the

desire of the faithless is violence, as אם יאמר נבלם (Gen. 23:8), אל תתנו בנפ צדי (Ps. 27:12).

13:3 . נוצר פיו ממה נפיו פקד שפיו He opens his mouth to speak continually all of his vehement desire, from . ורפסתי את יצחק (Ezekiel 16:25), an expression of wideness.

13:4 . מחאוד טון נפיו ער His heart desires all good things, and there isn't anything. . ופש חרופים חסן Righteous who eat the toil of their hands,--this is its sense according to its literal interpretation. But, according to its allegorical interpretation, (it refers) to the future (life), (meaning) he will see the honor of the scholar, and desire, and will not attain it.

13:5 . ידיר שקר טנא צדיק The righteous hates a thing of falsehood, but the wicked accepts it. . יבאש ויפקיר People thereby.

13:6 . וישדד חסלף חטא As if it were written חטא; and because he is a complete sinner, Scripture calls him חטא; and the meaning of it is, the sinner shall his wickedness pervert, that is, it will spoil him and lower

him. Every (use of) סוף means spoiling, and stumbling, as אֵלֶּיךָ אָנֹכִי תִסָּלֵף דִּבְרוֹ (Prov. 19:3), and evil shall come upon him.

13:7 ה' מַתְּרֵם וְאֵין לֵ. He shows himself as a rich man. Another interpretation, there is a man who becomes rich in his end and who hasn't ^{d. nothing} anything in his beginning. And there is a man, who comes to poverty, from ^{after having had} (following) much wealth. Another interpretation, he becomes rich through exploitation of the poor, but his end--that he has nothing. And there is one who becomes poor because he scattered and gave to the poor; and (but) much wealth is prepared for him (in the world-to-come).

*R's text should be emended to read וְאֵין לֵ וְאֵין לֵ, or else וְאֵין לֵ וְאֵין לֵ; the former emendation is preferable since it is more vigorous.

13:8 כִּי נָקַם אֵלֵי עָרְוֹ. The wealth of a man that is the ransom of his soul, for he made of it charity.

וְלֹא יִשְׁמֶה עָרְוֹ. And only that he should not cause to hear a rebuke to the poor to whom he gives, and does not shame him. Another interpretation (of) כִּי נָקַם אֵלֵי עָרְוֹ (refers to) his Torah; וְלֹא in the words of the Torah, does not hear a rebuke, (meaning) he does not know (how) to turn from evil, since he was not warned. And the Midrash Aggadah (says) concerning the half-shekel does Scripture speak, which the verse obligated all of Israel, and made equal therein the poor and the rich, for the poor does not hear a rebuke and a shaming from the rich, to say to him, "My portion is greater

no
see.
previous
mss. with
ref. to 910

than your portion in the communal sacrifices".

*See: **ז'ט, כ"ב** for a similar sentiment.

13:9 **יִדְעַק** . (It is) an expression of jumping, for the flame leaps and is cut off.

13:10 **יִקְ בִּידֻן יָמֵן מְצָה** . A quarrel.
מֵאֵל מְצָיִם . And with those who take counsel, shall wisdom dwell.

13:11 **הוּא מְבַלְּל מִדָּעָה** . He who makes his learning bundles, (too many subjects at a time) (then) **יִמָּדַע** , for it will be forgotten from him bit by bit. **ז'ט, כ"ב** .
*R's comment should begin with **קְצוּלָה** .

13:12 **הִלָּחֵף מֵחֵפֶז** . He promises himself on his fellow-being and does not do. **מֵחֵפֶז** . It brings sickness to the heart. But this **מֵחֵפֶז** is not a certain noun, as **וּבְסִיּוּנָא מֵחֵפֶז מְקִיבָא** (Ex. 23:25), but like **וּמִלֵּךְ דְּרִים חֵפֶז בָּאָר** (Levit. 11:4). **מֵחֵפֶז** **גְּרָה** . It is unsystematic, that is, a fulfilled desire, behold, it is like a tree of life; **חֵפֶז הוֹאֵלֵה** the hope which God hoped concerning Israel, and hoped that they would return,--and they did not return--at the end there came to them as a sickness of the heart; and when His desire was fulfilled that they do His will, it is a tree of life to them.

*Read **לֹא יִסְתָּף בָּאָר לְדָבָר, וְכֵן** .

13:13 **כִּי לִדְרֵי יִחַף לֹא** . He who despises one of the things (or, words) of the Torah, at the end does it become a pledge upon him. **וְיָרָא מְצָוָה דִּכְוָא יִשְׁלָם** . He

will receive reward. And the Midrash Tehillim expounds

בְּלִבְדָּוִד יִהְיֶה בּוֹ refers to David, who said before the Holy One, blessed be He, "Master of the World, what pleasure (dost Thou have) in the fools which Thou didst create?" He said to him, "By your life, your end (will be) that you will need to resort to foolishness;" when he came before Achesh he had to simulate insanity:

וַיִּדְבֹּר רִירוֹ אֵלַי בְּקִנּוּ (1 S. 21:14).

(**סִפְרֵי מִשְׁלֵי** quoted in **מִדְרַשׁ חֲבִירִים פ' ל"ד**).

*I have emended the first **סִפְרֵי** to **לִסְפֹּר**; and the second one to **סִפְרֵי** .

13:14 **תּוֹרַת חַיִּים מִקּוֹר חַיִּים** . For it teaches him to turn from the snares of death.

13:15 **וַיִּרְקֶה בְּעֵינָיו אֵת** . It is harsh for him and for others.

13:16 **כֹּל עֲמָלָה בְּעֵצָה** . His work, as David

יִבְקֹשׁוּ עַמָּלוֹתָיָהּ בְּעֵצָה בְּחָלָהּ וּבֹה (1 K. 1:2)
וּבִסֵּף יִפְרֹץ אֶת־הָאֵלֶּה . This is Anseurus,

(Esther 2:3); they knew that he wouldn't marry them all; and he who had a daughter, hid her. (**מִשְׁלֵי מְלִיכָה י"ג, י"ד**).

13:17 **מִלֵּאכָה יִשָּׁר יְהוָה דִּבֶּר־הָ** . For example Balam, to whom God said **לֹא כִּי עִם בָּלָק עָמַד בְּאֵינִים** (Nu. 22:35), and he acted wickedly to entice Balak with an evil counsel; therefore did he fall by the sword. **וְזִכְרֵי אֲמוֹנִים מִרְפֵּה** . This is Moses, our teacher (Nu. 12:7).

13:18 **רֵשׁ וְקִלְיוֹן** . Poverty and shame come upon him who refuses instruction.

13:19 **תִּשְׁבֶּה לְרָצוֹן** . When his desire comes

(fulfilled) to a man, it is sweet to his soul, and therefore, the abomination of fools is to turn from evil, since it was sweet to them to fulfill their desires. *נִרְיָה*. (This is) present (tense). Another interpretation (of) *נִרְיָה*, God desires that Israel should do His will; and when His desire is fulfilled, it is pleasant to Him; and the abomination of the wicked (is) that they should turn from their evil, to fulfill their desire.

13:20 *הַזֹּאֵךְ אֶת הַכֹּהֲנִים יַחְבֵּם וְרוּחָם כְּסִילִים*. He who unites to himself fools to be companions to him. *יִרְדֵּם*. Shall be shattered.

*For *רָדַד* see Ps. 2:9.

13:21 *חַטָּאִים תִּרְדֶּךָ רָדָה*. A wicked man, his wickedness pursues him until his destruction.

13:22 *טוֹב יִנְחֵל*. His merit and his money to his childrens' children; but a sinner does not cause to inherit his children, for hidden is his wealth and money for the righteous, as it is written *וַיִּלָּח אֶל־אֶחָד אֶת־מִדְּבַר אֵל כִּי־הוּא* (Esther 8:2).

13:23 *רָב אֵלֶּה עַיִן רֹאשִׁים*. I saw in the

(*מִסְקָה רַבָּחָא*) (namely) *מִסְקָה הַעֲדוּתָה* (

רָב (is found) thirty-three times (and) *רָב* being vocalized with Kemotzim (*רָב*), but this one (Prov. 13:23) is vocalized with a chatef-kometz, (*רָבֿ*), and is connected to *אֵלֶּה* with a makef, and *אֵלֶּה* have I seen there vocalized (with) a pasach koton (segol) and the accent is milayé (ante-penult) as *אֵלֶּה הָיוּ אֵלֶּה הַשְּׂנִים הַטּוֹבוֹת* (Gen. 41:35);

in context
R. merely says
that he found
מִסְקָה רַבָּחָא
מִסְקָה הַעֲדוּתָה
which gives
all occurrences
of רָב (33 times)

and according to its vocalization, this is its meaning: much grain comes into the world because of the tillage of poor people, that is, much Torah goes out through disciples whose teachers learn from them from the midst of (because of) their pilpul which they pilpulize in the Law. וְלִי יִפְּלוּ . And there

are many of them who pass from the earth for want of judgment, who do not behave properly. And concerning the grain: there is grain which is smitten because of its owner, who does not remove the tithes and gifts of the poor according to the law. And our Rabbis interpreted in מִסְכָּה חֲנֻכָּה ז', (that)

וְלִי יִפְּלוּ (added) to the errand of the angel of death, i.e. who substitutes a name for a name, and so (the angel of death) kills him whose time had not yet come. But (says R.) if it is so, (then) the matter of the end of the verse has no connection to its beginning.

*R., thus, is shown to differ with Rabbinic interpretation.

13:24 חֹלֵק עֵטָו . His end will be that he will hate his son, for he will see him, in the end, going forth to evil deeds. אֵלֶּיךָ מִסֵּר . Always, in the mornings, does he chasten him.

13:25 יֵשׁוּעַ . He believes that he is sated. אֵלֶּיךָ . He does not believe that he is sated.

*R's text should read as follows: דְּמִיָּה לְדָבָר אֵלֶּיךָ מִסֵּר .

אֵלֶּיךָ . The sense of R's comment is that the righteous believes that he has enough, and is satisfied; the wicked, however, never feels that he has enough, and is constantly dissatisfied. R. must have noticed the apparent

contradiction found in this verse which speaks of a material prosperity for the righteous and the lacking thereof for the wicked, whereas in many previous verses which speak of the need of the righteous and the prosperity of the wicked. He therefore interpreted *ללא איל* *דומה* i.e. he believes himself sated i.e. he is always satisfied, even with his little, the wicked, vice-versa.

14.

14:1 *חכמות* . *חכמות נשים בניה דומה* is vocalized with a pasach, for it is not a name, but the (meaning is that) the wise among the women build their houses, for they are established through them, as (in the case of) the wife of

פירק חלק סנהדרין ק", *דא* , *און בן פלים* , as is explained in *ואלוה* . And a foolish woman.

גידיב חרסון . Will pluck down her house, this the wife of Korach.

14:2 *הולך בישור ירא יבוב* . He who walks up-rightly fears the Lord; and he who is a *תלוי דרכיו* , that is, a perverter of his ways. *קוצר* . (Despises) the holy One, blessed be He.

*R's text should ^{preferably} read, for the a part; *מי יבוב מי יראה* . This, in order to balance it with the b part of R.

14:3 *בפ איל חטור גאון* . A rod of pride, for example, Pharaoh who said, *מי יבוב אשר אמר בקולו* (Ex. 5:2). *תשמור* . As if (it were spelled) *תשמור* , that is, it will preserve the wise.

*Read כְּלוֹמַר תִּשְׁמְרוּ אֶת הַחֲכָמִים

14:4 בְּאֵין אֶלְרִי' עֲדִים דִּר . Where there are no oxen, the crib is empty, for even straw is not found in the house. דִּר . Clean and empty, that is, in a place where there are no scholars, there is no teaching according to the Hallacha.

14:5 וְיִפִּי כִזְבִּים . And always does he speak deceitfully, the false witness.

*R. means to tell us here that יִפִּי' as employed in this verse is not to be translated in the imperfect, but in the present tense, since it here denotes continuous action. See ר' ע. 15:1.

14:6 בְּקִלְסָף חֲכָמָה . When he needs wisdom, he does not find it in his heart.

14:7 לֹא תִשְׁכַּח עִמָּךְ . From uniting always (ever) with him. וְכֵן יִדְעָה . Your end (will be) that you will not have known wisdom.

14:8 חֲכָמִים עֲדִים . He who is wise, יִבְיָן דִּבְרוֹ : to make even his ways. וְאֵלֶּיךָ כִּסְיוֹ . That deceit which is in their heart, its end (will be) that it will bring them to folly.

14:9 אֲנִינִים יִתִּיף אֶשֶׁר . For they sin; for they must give money to him to whom they sinned, and that their guilt-offering make amends for them; for they bring their money to him (idol) as the Philistines, for it is written קִחוּ לָכֶם

ה' שְׁמוֹרֵי צִיד וְה' עֲבָדֵי צִיד, וְנִתְּנָה לָאֱלֹהִים יִשְׂרָאֵל בְּכֶדֶד אֱלֹהֵי יִקְרָה
אֵלֶּיךָ יְדֵי מִדְּבָרֶיךָ

(I S. 6:5).

וְיִבְיָן יְשִׁים רַצוֹן. The Holy One, blessed

be He, is persuaded to them.

14:10 *לֹא יִצְדַּק אִתּוֹ נֶפֶשׁ*. His trouble and
toil that he labored in the Torah, therefore *בְּמַחֲלֵוֹ לֵאמֹר*
בְּ, when he will receive his reward in the future
(life). Another interpretation (of) *לֹא יִצְדַּק אִתּוֹ נֶפֶשׁ*
(refers to) Israel who are bitter-hearted in the Diaspora and who
are killed for the sanctification of God's name; *בְּמַחֲלֵוֹ לֵאמֹר*
בְּ in the future (life).

* *לֹא יִצְדַּק אִתּוֹ נֶפֶשׁ* should, more correctly, be added to *לֹא יִצְדַּק אִתּוֹ נֶפֶשׁ*,
and so in all cases where *לֹא יִצְדַּק אִתּוֹ נֶפֶשׁ* alone is found.

14:11 *בֵּית אֲרָם*. The house of Aram shall be
destroyed.

14:12 *וְיִשְׂרָאֵל יִשְׂרָאֵל*. He commits a
transgression, and says, "There is no transgression therein".
Another interpretation (of) *וְיִשְׂרָאֵל יִשְׂרָאֵל* :
the way of the scotful was acceptable in the eyes of Esau for
he was a "man of the field", (Gen. 25:27) (but) *אִישׁ שֵׂדֶה*, etc.
*As will be noted I revamped the R. text which is obviously
corrupt.

14:13 *עַל מַחֲלֵוֹ*. Which the Holy One, blessed
be He, laughs with them in this world, *יִבְאֵר לָבָב* in the
world-to-come; and so Scripture says *וְיִבְרָכֶם מִכָּאֵל*
(Is. 65:14). Another interpretation of *עַל מַחֲלֵוֹ* (is)
עַל מַחֲלֵוֹ (10:23), and the end
thereof (shall be) *יִבְאֵר לָבָב*.

*The latter half of R's comment had been erroneously shifted to
v. 15.

14:14

. וערכו יגד סג Esau.

And above the wicked shall be the righteous,
this is Jacob. . סג . The wicked, as כסף סג
(26:23); סג is the name of the dross, סג is the sil-
ver which is mixed with the dross.

*A revamping of R's text.

14:15

. פת יאמין . To tale-bearers, to their

words, and is enticed after them. . ודרג יבין לאאורו . To
his steps, that is to say, he will look away from quarreling
and wait until it be made known to him correctly.

*R's text should read: פת יאמין . לאנשי רב, לנבדריהם, ונסת אהריבם

14:16

. וסר מרע . From punishment. . חבם ירע .

From evil. . ובסל מתדבר . Strengthens himself to trans-
gress strongly. . וקוטה . And slips and falls in the
earth, as . בארץ לאום אגרה קוטה (Jer. 12:5). And Targum
Jonathan (renders it) . אגה מתטה ונפיל ; and some there
are who interpret . גסחון literally, (faith) that is, the
evil will not come upon me.

14:17

. קצר אפיס . He who hurries to avenge his ang-

er. . ואלי מציח . The thoughts of an evil counsel.

14:18,19

. יבתינו דרג . They will make him a

crown to their head, and in the end . שמו רשעים רכע סובים ,
in the future (life).

* . אלבסור should be emended to

14:20

. גם ארדו יאני רע . Even to his comrades

and close friends. The word . גם means here . אפילו (even).

. יאני רע . An ignoramus for he does not know how to be-

have properly.

*R. should read *לְעוֹלָם כְּזֶה* , for otherwise this comment would be redundant, since in the first part of his comment he translates *לְעוֹלָם* with *לְעוֹלָם* . Also *לְעוֹלָם* should either be followed by *אֵל עֲצוּמָה* , or, better still, should be spelled *לְעוֹלָם* .

14:23 *בְּכָל עֲצָה* . In all the toils of work there shall be gain, but words of vanity tend only to need.

*R. should read *וְעֵצָה מְאֹדָה* .

14:24 *עֲשֵׂתִי חֲכָמִים עֲשֵׂתִי* . For they are rich in the Torah. *וְאֵלֶּיךָ בְּסִלִּים אֵלֶּיךָ* . The ruination of fools is the folly, that he was indolent from (learning) wisdom.

14:26 *בִּיְיָ אֱבֹרָה מְבֹרָךְ עוֹלָם* . It is said by (concerning) Abraham *כִּי דָוָה יְדַעְתִּי כִּי יֵאָדָה אֱלֹהִים אֵתִי* , and He promised him *כִּי בְרַק אֶדְרֹךְ* (Gen. 22:17). *וְאֵלֶּיךָ יְיָ* . He (Abraham) *מֵחֶסֶד* . For they will take refuge and hide in the shade of his merit.

14:28 *בְּרַק עַם* . That the congregation is innocent, that is the glory of the Holy One, blessed be He.

וְיִבְרָכֶם לְאֻמִּים . When they do not cleave to him. *מֵחֶסֶד מְבֹרָךְ* . It is the lack (defect) of His *מֵחֶסֶד* ; God, as it were, gives of His glory to foreign Gods, and causes the nations to rule over His children. (*סֵפֶר מֵשִׁי* , p. 78) .

*R. should read: *חֲסִדוֹ רַבְרָבָה דְּבֵרָה בְּכִבּוּל נֹתֵן מְבֹרָךְ לְאֵלֵי עַם וְאֵתֵת אֵתִי* .

14:29 *מֵרִיב אֵלֶּיךָ* . He sets it apart for his portion.

*See 16:32, and 29:11 for similar sentiments.

14:30 ח"י בשרים לא מניא . A heart of flesh ("good heart") which heals the evil and is forgiving of hurts, is the life of God's creatures who are flesh and blood (kindly). ורק עצמות קנא . A man of temper, he is rottenness of the bones to all. (אבות פ"ד, ט"ז, כ"א ; שבת קנ"ב, י"ד)

14:32 וחוסה בחור צדיק . When he will die, he is confident that he will come to the Garden of Eden.

*See Ps. 9:14; 34:23 for similar statements.

14:33 ב"ה נכון חננה חכמה . It will rest and be quiet in serenity; meaning rest and surcease. ובקרב בסו"ס חננה . The little wisdom that is in his heart proclaims, (as)

(ב"מ פ"ה, ע"ב) . אלוס חננה קט קט קט

14:34 וחסו לאומים חטאת . Israel. צדקה חממה ע"ו . For they used to rob from this one and give to that one.

14:35 וצדקה חממה . To a servant dealing shamefully.

15

15:4 וסוף בה ארז ברוח . When he will pervert, in the meaning of a storm, to bring upon him destruction which comes in an easterly wind that is prepared to exact punishment from the wicked, as it is written ברוח קדים צד (Ex. 14:21), ברוח קדים חסד אנוח חסד, א ברוח קדים אפי"ם (Ps. 48:8).

15:6 בית צדיק חסד רב . The Temple which David, the righteous, built, is much treasure and a tower of strength to Israel. ובהקדמה רשד נדכרה . And in the bringing

of the image which Manasseh brought; Therein is it destroyed.

(ספרי מנשי , p. 80) , quoted in מנשי מנשי

15:7 שפתי חכמים יצרו דעת . Disperse knowledge.

is connected in thought with
15:7 As (Ex. 37:2). לא כן . It

is not true.

*I have seen fit to break up R's comment. חלילה לנו

15:8 לבח רעים חודבר . Balak and Balaam. (Nu.

23:2). ומהלך ימים . This is Moses and Aaron.

*I have seen fit to add ואברון both because of the plural subject, balance of sentence, and factual correctness of it.

See: Ps. 99:6.

15:10 מוסר רד אפוג אורח . Heavy pains are prepared for him who crosses the path of the Holy One, blessed be He.

15:11 שאלו ואדון עד יבוב . It is revealed before Him everything which is in it. אלה כ . This is a קל וחומר (a conclusion a minori ad majus).

15:13 לא שמח יסיד פטם . If you will rejoice the Heart of God by your going in His ways, He will show you cheerful countenance, to do all your desire; and if you will sadden Him, He will show you a sad spirit, as Scripture says, ויהצב אל ערו ואמר יבוב אלהים אלך באדם. (Gen. 6:6-7).

5 רוח לבוא , a spirit of dejection.

15:16 כל ימי עני רעים . And even Sabbaths and Holydays; for Samuel said, שמי וסל חלולת חולל מדי . He whose heart (ג"ב, קמח, קמח; ספריין ק"א) is happy. משנה חמי . All of his years are to him as

feast-days, to teach you that a man should rejoice with his portion; and our Rabbis expounded that which they expounded in

פ' האק.

*R. should read *וְהוֹחֵל לוֹ בִּמְאֵל מֵאֵלֶּה*

15:16 *שִׁוּי מִצֵּט בִּירוּאֵה יְהוֹה מֵאוֹצֵר רָד וּמִיָּהוּה קו*. The voice of people cries that the treasure has been made from robbery and violence as *וְהָיוּ מִיָּהוּה רְדוּת קְרוֹבָה וּצְלוּקִים קָרִידָה* (Amos 3:9).

15:17 *שִׁוּי אִירוּאֵה יֵקֶן*. To give to the poor, *וְאִידָה אֵם*, to show him a pleasant countenance. *מֵשֶׁן אִידוֹם*. To feed him fat meat, and to show him a dejected countenance.

מֵשֶׁן אִידוֹם. For they thrust the food in his mouth against his will in order to stuff him, and so *קִרְבָּנִים אִידוֹמִים* (I K. 5:3). It is possible to liken it (*אִירוּאֵה יֵקֶן*), as corresponding to the mite of a poor man, which is more beloved than an ox guilt-offering of the wicked. Another interpretation (of *שִׁוּי אִירוּאֵה יֵקֶן*) (is) to give to the poor and love is there, to show him a pleasant countenance *מֵשֶׁן אִידוֹם*, to give him to eat fat meat, and show him displeased countenance.

15:18 *אִישׁ חַמֵּד עֲרֵב מְדוֹן*. A man who has no control over his spirit to lengthen his anger (to be long-suffering), stirs up strife. *וְאִירָק אִפְסִים*. Who does not hurry to be avenged and to quarrel. *יִשְׁקֵט רֵיב*. For it ends and subsides from him (or, by itself).

15:19 *נִיָּק עֲצָל כְּמֵשֶׁן חֶזֶק*. It appears to him

as if the ways are fenced in before him with a fence of thorns.

חֲבֵק . A fence, as פֶּסֶל מְאֻבָּר (Is. 5:5). מְאֻבָּר .
Thorns. מְאֻבָּר . יְרִים מְאֻבָּר . Prepared and cleared. And
the Midrash Aggadah (has it) the way of Esau is like this thorn
which has become untangled in some shorn wool; if you take it
from this side, it becomes entangled here, so can not a man
fulfill the obligations of his evil reports, without money.

15:20 בֵּן חֲכָם יִשְׁמַח אֶלְכָּ וּבִשְׁלֵשׁ אֲבִים בְּעֵינֵי אִמּוֹ . He caus-
es his mother to be put to shame.

15:21 מְאֻבָּר . It is a joy to him who lacks un-
derstanding.

*R. simply tells us that מְאֻבָּר is in the absolute and not
constructive state, and that we should not translate "The fol-
ly of joy, that is for one who lacks understanding."

15:22 בֶּטֶר מִלְּשִׁקוֹל בְּלִין כֹּחַ . Without counsel
thought cannot be established.

15:23 שֶׁמֶחַ לֵאמֹר דְּמִתִּיבִי . According to its
literal interpretation; through a soft answer and pleasant
speech people love him. And our Rabbis expounded it concerning
people of learning; if people find in their mouth an answer
(to questions of learning), then shall it persist in them; and
they will rejoice. וְכִי דִבְּרוּ מִפִּי טוֹב . They ask concern-
ing the laws of Passover, and Succos, in its time. (סְנִיפִידִין,
(ק"א, ט"א).

15:24 מְאֻבָּר מִלִּפְנֵי חֲכָם . As מְאֻבָּר מִלִּפְנֵי חֲכָם .
(Is. 6:2), that is, before the wise man, the way of life is
in quiet and prepared.

15:26 *רוכז בילו* . For he is greedy of unjust gain.
וּסְנֵא אֶת־נֶגְעוֹ יְהוָה . Since he hates gifts, especially does he
 hate robbery.

15:28 *אֵלֶּה צְדִיק יַחֲזִיק לְעֵצוֹ* . He will think and
 understand what he should answer before he will answer some-
 thing.

15:30 *יִשְׁאַל לֹא* . In the Torah. *מֵאִיז צִיָּק* .
 For they ask of him something and he knows what to answer.
 And according to its literal interpretation, as it is heard,
 a thing which is desirous to the sight of the eyes; it rejoices
 the heart and brightens the sadness of the heart, for example,
 a garden of vegetables and flowing rivers.

15:33 *וְאֶפְשָׁה כְּבוֹד עֲלֵיהֶם* . Humility causes that
 honor comes.

16

16:1 *לֹא אֶרְבֵּא מַצְבֵּי לִי* . He arranges his counsel and
 his words in his heart. *וְהָאֵלֹהִים מַצְבֵּה לִּי* . When he comes
 to answer God, He renders him wise in his words; or if he is
 meritorious, He prepares for him a good answer.

16:2 *וְהַטֵּן כִּי־יָדוּעַ יֵשׁוּעַ* . And who counts the hearts,
 who is the good and who is the evil.

16:3 *גִּזְלֵךְ אֵל יְהוָה מִדְּשִׁיךָ* . Roll and cast upon Him your
 needs, *וְיִכְנוּ מִלְּשִׁבְתְּךָ* . Another interpretation (of)
גִּזְלֵךְ אֵל יְהוָה מִדְּשִׁיךָ (is) pray before Him for all your needs.
וְיִכְנוּ . They will be founded and established.

16:4 *כֹּל קָעַל יְהוָה לְחֻמְדָּהוּ* . Everything
 He made for His praise, as *עָשָׂה לְיְהוָה כְּתוּבָה* (Ps. 147:7);

another interpretation (is) *להעיד עליו*, that is to say, his work testifies on Him, concerning His mighty acts; both of them are in *ספרי שמ"א*, (quoted in *אגדת יהושע* פ' קמ"א, p. 86). *ועל ידו*. He (God) made to leave him (live) for an evil day; and all of this is His praise.

16:5 *יבא אל ידו*. From hand to hand there comes to him the payment of the haughtiness of his heart.

16:6 *וביראתו יפנה פניו*. Through the fear of the Lord will he turn from evil.

16:7 *כי ירצה יפנה פניו אליו*. He will be desirous to him that they (his enemies) should be whole heartedly with him.

*We should, preferably, read *יפנה פניו*.

16:9 *לך אלך ישלך דרכו*. To go in a straight way.

עבד קדש. As we have learned (*יבין*) *הבא לטהר מסידין לו*.

*Read *אלהם קדיק ישר*.

16:10 *קם על שפי מלך*. Upon the lips of the wise man who sits in judgment.

*I do not know why Rashi is forced, or sees fit, to translate

מלך as *בין*; this he does again in v. 12.

16:11 *לפי מאזני משקל*. To pay to man according to his work.

משקל. The payment of the sins of man in a measure and scale.

מאזני כבד. Just as there are in the weights of the bag, big and small measures, so everything according to the work of the man.

16:12 *חללה מלכות עולמית*. It is an abominable

18.
see 62 ויפנה
מנע לך זרבה
איקרו מלכים

thing to the judges, and it is not worthy for them to do wickedness.

*See note to v. 10.

16:14 *חַמֵּשׁ מַלְאָכִים* . It is like the messengers of death, like those sent [to (announce) death].

וְאֵלֵי חָכָם יִבְרִיחַ . Will pacify it.

16:15 *בְּאֵיךְ פָּנֵי מַלְאָכֵי חַיִּים* . He to whom the Holy One, blessed be He, shows a pleasant face, it is life for him; therefore must a person make straight his way before him.

וְכִצְוֹנוֹ בְּכַד מְלָקִוֶּה . He to whom he (the king) is pleasant, his favor is good to him like a cloud which brings the rain.

16:19 *טוֹב שֶׁפָּל רֹחַ* . It is better to unite oneself to the humble and to be with lowly of spirit, than to be *מַחֲלֵק אֶל אֶחָד גְּאִיִּם* .

16:20 *מַשְׁכִּיל יֵלֶךְ דְּבַר יִמְצֹא טוֹב* . He who gives heed to understand His words, to make level his ways, *יִמְצֹא טוֹב* .

וְקוֹטֵחַ דְּבִירָה אֲשֶׁרֵינוּ . When he makes level his ways and sees therein a commandment in which there is danger, or loss of money, and trusts in the Holy One, blessed be He, and does the good-- *אֲשֶׁרֵינוּ* . They are his (meritorious) steps.

16:21 *לְחָכָם לָדַע* . For he learned wisdom from his teacher. *יִקְרָא נֶגֶן* . His end--that he will be understanding in words, intricate in his wisdom, and they will call him *נֶגֶן* . *וְהָיָה שֶׁבִּרְיָם יוֹסִיף לִקְרָא* . When a man makes tasty his words to his disciple and sweetens his words with reasons, he increases learning.

*R. should read *לְחָכָם לְדַבֵּר דְּבָרִים אֲשֶׁרֵינוּ* ; the / of *אֲשֶׁרֵינוּ*

not necessary

quires of him food, then does his labor stand (up) for him,
for he eats what he labored already.

16:27 כרה רצה . In his heart does he devise
the evil. ואש שקטלו באש צרבה . The evil, like a fire does
it burn upon his lips until he brings it out with his mouth
and completes it. יצרבו בה . באש צרבה . Burning, as
(Ezek. 21:3). ט פנים .

16:28 ונפרד מקרבו אלוף . And because of his
whispering and vexation he separates from himself the Friend of
the world.

16:30 דצה דינו . Meaning "shutting", and so
As טה רצה . (Ps. 32:8). איצרה עליך ציע
(Esther 7:7) and causes evil to come to
the world. כי טהר אלוו הרה, וגו'

16:31 בדרכ צדקה תמצאו . By means of the charity
they lengthen their days.

16:32 ומושל דניו . He conquers his evil in-
clination.

16:33 בחיך יושל את הצור . By himself a man
casts a lot. ומינה ט משלו . To choose for every-
one his portion.

17

17:1 טוב פה חריקה ואלהיה קה . It was better for
the Holy One, blessed be He, to destroy His house and His city
and to be at quiet from the sins of Israel.

מקרי מלא קריב . For they used to offer sacrifices of content-

ion in His house.

*Read in R. והיות בשלום .

17:2 דבר מלכא נח . Because Nebuchadnezzar acted wisely to step three steps for the honor of the Holy One, blessed be He, he ascended to greatness and ruled Israel who made odious their deeds, and divided their portion before their eyes. Another interpretation, a righteous proselyte is better than a wicked native, and in the future-to-come will he divide spoil and inheritance in the midst of the house of Israel, as it is said, (Ez. 47:23) והיה בשקט אשר ער הער, וגו' .

17:3 מצרף אכסף . A vessel in which they refine silver and it is made from calcined ashes upon an earthen vessel, is called מצרף . וכור אצרה . A vessel in which they refine the gold, like a broken pot, is called כור .

מצרף אכסף וכור אצרה . The מצרף is made to refine silver for its work, and so the כור , to smelt the gold. But the hearts, God smelts them and tests them and knows their thoughts.

17:4 מקריב ער . A wicked person מקריב ער . He receives evil reports and false witnesses. (As if it were written) מנין . מאינין ; he who lies gives ear to destructive speech.

17:6 עשרת זקנים . When they see their grand-children go in the good way. ורבותיהם בנין אדומים . When their fathers are righteous, that is the glory of the sons.

* בדיק טובה should, preferably, be changed to unnecessary בדיק הטובה .

17:7 שֹׁפָה יָרֵךְ . Words of pride. אֵלֶּךָ כִּי לַנְּדִיב .

And, especially to a prince is false speech not becoming.

17:8 אֶלֶּךָ / אֶלֶּךָ . When a man comes before the Holy

One, blessed be He, and pacifies Him with words and returns to Him, a precious stone and pearl is it in His eyes. אֵלֶּךָ כִּי יִשְׁכַּח

שְׂכָרֵךְ . In everything which he will seek from

Him, will He cause him to prosper.

*Read וְהִנֵּה יָרֵךְ (sing.)

17:9 מִכֵּסֶה פֶּסַד מִיָּדֶךָ אִם־כֵּסֶה . If a man sins

to a man, and this covers upon him; and he does not remind him of his sin and does not show him an angry countenance, he causes him that he should love him. וְשֹׁמֵר בְּדָדֶךָ . Who guards

hatred and reminds him, "So and so have you done to me", immediately מִפְּרִיטֵי אֵלֶיךָ ; then does he estrange from

himself the familiar Friend of the world, who is the Holy One, blessed be He, Who warned him לֹא תִקְרָא לֹא תִשָּׁר (Levit. 19:18).

17:10 תִּהְיֶה לְעֵדָה בְּמִין . This תִּהְיֶה , The

accent thereof is above, on the ה , which is found thus nowhere else in all of Scripture. Therefore do I say that it is a noun, as תִּהְיֶה ; and so is its interpretation: the humiliation of a rebuke is recognized in the case of an understanding individual more than one hundred stripes which they flog the fool.

*R. is in error in saying that תִּהְיֶה (17:10) is a noun, for it is a verb. So is the J.P.S. rendering, likewise חֻשָּׁל מֵלֶה , p. 125, also כִּי־יִשְׁכַּח מֵלֶה , p. 93.

17:11 אִלֵּךְ מִי יִדְקֶךָ רָע . That is, he whose entire words are rebelliousness and persistence (in a bad way), he will always seek evil.

17:12 כֵּלֵי צֶדֶק לִבֵּי דָלִים . It is better for a man that there meet him a bear robbed of her whelps, and let there not meet him one of the fools who entice him to turn from God and His Torah.

*R's text should, preferably, read: מִפְּעֵי דָ . *not necessary*

17:14 כֹּסֶטֶר אִיךָ רֵטִיחַ מִדֹּן . He who begins in a quarrel is like one who opens a hole in the dikes of stones of bodies of water; and the waters go out through it, and the hole continues to expand. So the strife continues to grow always. אֶתְּנֶה בִּישְׁמִי . Before your shame bursts forth, forsake the quarrel.

*It may well be that R's text read אֶתְּנֶה , *no! he practically uses the identical word* as see his comment to 18:1; but the implication should not be made that R. confused עָלָה with עָלָה , although the meanings of these two verbs approximate each other. *see*

17:16 לִמּוּד . To learn Torah. אֵלֶּכְךָ אֵלֶּכְךָ . And he has no intentions to establish it; and he does not learn (but) only to acquire a name.

17:17 בָּרַךְ חֵן אֶלֶּכְךָ חֵן . Always be a lover of friends (so as) to acquire friends.

וְאֵלֶּכְךָ יוֹדֵךָ . At the time of trouble will be born to you the friend (who will be) like a brother, to help you and to become a partner in your trouble.

*R. is concise and omits the word כִּי following יוֹדֵךָ

either because it is understood, or, most likely there may have been a common saying among the French Jews which ran "ה"

אוהב רעים אקנוהו אלהים; or perhaps R., being the lovable character that he was, preached this, his saying. R's optional employing of כד' in his comment to the next verse strengthens my "common saying" conjecture. R's conciseness is again shown in his omission of the words following

17:18 אדם חסר לא תתקד בך. The pledging of money. Another interpretation (of) תתקד ל to heretics in order to go in their ways; and already דונה ערבב אפ"ה. רצהו, he already pledged to the Holy One, blessed be He, to keep His commandments.

17:19 אוהב פלד. To sin against his friend. מעגיד מתגאו. אוהב מציח. He speaks with pride, as

שמור פתח פיך (Micah 7:5).

17:22 לא שמח יטיב צדו. When a man rejoices with his portion, his face lights up.

17:23 שומע מחק רשע יקח. The Holy One, blessed be He, receives words of submission and persuasion from the bosom of the wicked, that is to say, in secret, between Him and them. אבטוח ארחוק משפט. To reverse His judgment, from evil to good.

17:24 אור פני מדין חכמה. Wisdom, before him who has understanding, is it.

וצע בסל קרבה האור. To say, "Wisdom does not obtain before me, for it is far from me. How can I

learn Order נזיקין which is thirty chapters, Tractate בליק

which is thirty chapters, Tractate *אבות* which is twenty-four chapters?" But to the wise one it is an easy thing: to-day he learns two chapters, and tomorrow two, and says, "So they did, those who preceded me, of always."

*If the a part of R's comment portrays a "fool", it must be said, "what wise 'fools' lived in those days?"

17:25 *כעס לאריו דן במל*. For example, Jero-boam; he is a vexation to the Holy One, blessed be He.

ומהר לאורבחו. To the congregation of Israel, for he caused them to sin.

17:26 *גם ענוש ארביק לא טוב*. The Holy One, Blessed be He, did not say (intend) to erase the name of Israel from the land; for it is not good in His Eyes to punish them all.

לכבות נבידים אי ישר. To smite the good among them who were noble in uprightness, for it is said,

והשארתי לעמך שבת ארבים על הרבים אשר לא כדעו אבם (I K. 19:18).

נבידים אי ישר. Similar to that which is said in another place

ומצב נבידו ישר וטו אל נבידו יקום (Is. 32:8); it is thus found, a noble man is in (connection with) noble deeds.

17:27 *חושק אמרו*. Whoever knows knowledge, does not multiply words.

וקר רוח. Witholds words, is a man of discernment.

*אם יקום
הוא*

18:1

. אלהים יקרי לבדו . He who separates him-

self from the Holy One, blessed be He, not to keep His command-
^{an order to pursue his reason}ments--to the desire of his heart and his evil inclination does
 he pursue; and at the end **בט חושי יתגלד** , amongst

wise men shall his shame be revealed. And our Rabbis expounded
 it with reference to Lot who separated himself from Abraham

because of the desire of his heart, as it is said **ויבחר לו לוט את**

כבר הידן (Gen. 13:11). This entire verse (Prov. 18:1)

because of adultery is it said; and his end: his shame is re-
 vealed in the synagogues, and houses of study, as it is said

לא יבא דמיו ומוקד' (Dt. 23:4).

*In conformity with R's style, I deemed it best to insert

not necessary **כמו שזאת** following **אמר**. I believe these

words were in the original, for R., concise as he is, usually

introduces a Biblical quotation with a **כמו שזאת** , **שזאת** ,

כדכתיב , **כדכתיב** , etc.

18:2

. **כאם דחשלוהו לבו** . Unless in the laying

bare of his heart; he desires to reveal that which is in his
 heart.

18:3

. **ואם קלן** . Shall come shame; he who chooses

ignominy and adultery, it is a shame to him.

18:4

. **מקור חכמה** . As a flowing brook and as

deep waters (are) the words of the mouth of a man; every **איש**
 of Scripture means a mighty man; great in the Torah is he.

*R's text should, I believe, read as follows: **מקור חכמה כחל** .
נובד וכחם דמקום דדדי פי איש; ש איש שמקרא לשון גזר, גזר דגוריה דוא.

This reading is given in R's text of

p. 39; **בבלי קוטל עמי וארבעה חלקי מיני** ; I have, how-

ever, seen fit to change *הוא* *לגדול בקדוה* is
לגדול בקדוה *הוא*, for the reason that *לגדול בקדוה* merely
 makes for repetition of *לגדול*, and adds nothing. Further-
 more, the final *הוא* has an explanatory sense to it, namely,
 the *לגדול* mentioned before means great in Torah. The lat-
 ter interpretation is in agreement with the spirit of R's com-
 mentary to Proverbs.

18:5 *אשר פני ישר לא טוב*. As our Rabbis in-
 terpreted: it isn't good for them for the wicked, for people
 respect their persons in this world; and they (the powers that
 be) exact punishment from them in the world-to-come.

אשר טוב צדיק במשפט. It is good for them for the righteous
 that they overbalance for them the scale to render them guilty
 in this world; and punishment is exacted from them during their
 life; and they merit in the world-to-come. And according to
 its literal meaning, as it sounds. (*ימא, יפ"ז, ע"א*).

18:6 *שפתי כחל קמלו בדי*. All of his words
 come in an expression of dispute.

ופיו אמרמוח יקרא. It calls for suf-
 fering, to bring them upon him.

18:8 *צדקי נגן כחלמוח*. Strokes.

18:9 *לך מרחק מלמדה*. He separates himself
 from the Torah, and he is a scholar. *לכח משיח*. To
 Satan.

18:10 *מחזק ידיו קו ידיו צדיק ושלם*. And he streng-
 thens himself.

18:11 *וכחמוח נגדה*. His wealth is (hidden)
 for him in the rooms of his strong stone *נגדה*; because the

house is paved with stone paving which cover over the earth,
it is called *אֶלֶן מַלְאִי*.

18:14 *רוּחַ אֱלֹהִים*. The spirit of a man^{שֶׁ} is a mighty
man and places no worry in his heart, and receives everything
which comes upon him with joy and love. *יָסַד מַלְאָכָו*.
His strength does not depart from him.

18:16 *מִן־הַיָּד יִרְחֹק*. According to its literal
meaning; and its Midrashic interpretation: Scripture speaks
concerning those who give charity; for it broadens for him his
portion in the future-to-come, and also in his life.

אֵלֶיךָ יָבִיאוּ. And they say concerning him that he is im-
portant.

18:18 *וְגִין עֲצוּמִים יִפְרִי*. These are the litigants,
as *כִּי־יִשָּׂא עֲצוּמִיכֶם* (Is. 43:21) and in the Mishna,

(סִגְרֵדִין אֵלֶּיךָ, עֲנִים שֶׁנֶּחֱדָצְמוּ בְּדִין). Because
their quarrels are mighty, they are called *עֲצוּמִים*; (it is)
either an expression of strength, or (it has) the meaning of
"shutting up" as *עֲצָמָה דִּינָה* (Is. 33:15).

18:19 *אֵלֶּה נִפְסְדוּ מִקְרֵי־דָוָם*. There is a brother
who is faithless to his brothers and loses in his rebellion a
strong city, for example Lot (who was faithless) to Abraham,
Esau to Jacob. *וּמִדּוֹנֵי כְּבִיָּא אִירָחוּן*. And the quarrels
which were among them separates them forever, like this bar with
which they lock gates of a palace that they should not enter
therein.

*Read in R. *נִפְסְדוּ קִלְכֵּי*, e.g. II K. 1:1.

18:21 *וְאִישׁ יֹאכֵל פִּי־רֵיחַ*. He who loves his tongue
and accustoms it to Torah, eats the reward thereof in this

in this world.

*Read in R. האלוקה אגללוט ומתילד .

18:22 מצא אדם מצא טוב . He found Torah; and according to its literal interpretation, (it means) a good woman. ויפק רבון . And he brought forth (obtained) his desire; this is the literal meaning. Another interpretation, a man who found a woman and found good (then) ויפק רבון , that man brings forth (obtains) favour from the Holy One, blessed be He. Rabbi Joseph Kara.

*R's text should read ויפא רבון, גמול פאטו ; and a bit later, ויפק רבון , and not רבון , for the Midrashic interpretation of this phrase follows.

18:23 האלוקה ידד ר . The way of this one is so, and the way of this one is so; Scripture teaches you good conduct, for even though the rich man answers impudently, the poor speaks entreaties; and so the matter of the rabbi to the disciple.

*Read: וכן זמן הרד להאמיר

18:24 איש רדים להחידוד . A man who acquires for himself friends, there will yet come a day when he will need them; and they will bring him near. And if you will say, "What of it?" יש אלה דבר מאה , who brings him closer more than relations and brothers.

*Read דבר מאה איך יקרהו not necessary
he will find need of them and (as bread)
they, when brings them etc
19

19:2 עס דאס נאט ערשטא טוב . It isn't good to

a man that he is without Torah.

ואלף דבריאל חוטא . The

sinner tramples and stamps the sins with his heels and says,

"This one is light; I shall transgress it." And our Rabbis in-

terpreted

גם בלא דבר concerning him who forces his

wife to sexual intercourse against her will. ואלף דבריאל חוטא .

This is one who has sexual intercourse, and repeats. Another interpretation, this is one who goes upon grasses on the Sabbath.

*For a discussion of this see:

בוסר חטאי, דבריאל ק', ד"ר

19:2

אולג אבם חטאל דבר . Through his sin

there came to him the evil; for in his folly did he pervert his

way and committed transgressions; and they (powers that be)

exact punishment from him. And when the trouble comes to him,

his heart is angry with the Holy One, blessed be He, and thinks

evil concerning the attribute of judgment, for example, the

brothers of Joseph who said,

אב זאת עשר אלהים אלו

(Gen. 42:28).

*See

אולג , חטאל פ"א, ט', ד"ר

19:4

הון יוסף רדים רבים . Many friends. And

it is possible to interpret it concerning he who studies Torah.

*R., in commenting on רדים as אולגים means to tell us

that רדים is not to be translated in a bad sense, as meaning "worthless friends".

19:6

רבים יהיו בני נביא וכל חיד . All become

friends. לאלי אמן . It is possible to interpret it

(concerning) those who give charity; and it is possible to in-

terpret it (concerning) those who spread Torah.

19:7 **ס' אלהי יד** . His relatives, and especially
 his friends, companions, and lovers. **מכרף אחים לא האה** .
 He says So-and-so, so-and-so are my relatives, and so-and-so,
 and so-and-so are my friends; and all (of it) are words of vanity.
 And it is possible to interpret it with (reference to) one who
 is poor in the Torah and in good deeds. **מכרף אחים לא האה** .
 He turns about to teach halachos and there is no learning with
 him. And the Midrash interprets it concerning Joseph who used
 to bring forth on his brothers evil reports, and said to his father
 that they are under suspicion concerning (eating) a limb from
 the live animal; therefore did they hate him. And he is called
ל because he used to bring forth false reports about
 them, and followed after words **לא האה** ; we read **ל** ,
 and who pursues words to his benefit. And concerning Joseph
לא האה , for upon him returned his evil reports. He used
 to say that they used to eat **אמר מן בהי** ; and Scripture
 bears testimony concerning them that even in the hour of sin-
 ning they used to slaughter a he-goat, as it is said, **וישחטו**
עזי עזים (Gen. 37:31). He said that they used to demean
 the sons of the maid-servants; therefore was Joseph sold for
 a slave. Said the Holy One, blessed be He, "By My life, I will
 provoke upon you the bear," therefore **וישחטו אשחט אשחט**
 (Gen. 39:7). (**בראשית יד, פ"ד**).
 19:10 **לא האה אשחט אשחט אשחט אשחט** . It is a con-
 clusion a minori ad majus that it isn't seemly that a servant
 should rule over princes.
 19:11 **לא האה אשחט אשחט אשחט אשחט** . As if (it were

written) אבאיריג . If he did so he has discretion.

ומפואריו . It is that he should pass over his (own) virtues (feelings).

19:12 נהם בכפ'ר גז'ף מלך . The Holy One, blessed be He.

19:13 ונזף טורד . Dripping of rain which descends in the house and bothers and troubles the dwellers of the house, so the contentions of an evil woman.

19:15 זרוב'ה ית'ף גרוב'ה . Slothfulness brings (causes) one to sleep; this is the ordinary meaning. But the derived meaning is concerning he who is lazy in his learning; his end (will be) that they will ask something of wisdom from him and he is as asleep. ואל' רמ'ה גרוב'ה . His end, that he will be poor, and as the one who is a liar in his learning (namely) to make his learning bundles (many subjects), his end (will be) that he will forget.

*Read סע'ן ל'ט'א; and, a bit later, ס'יכ'ו ל'ט'א, also מ'ט'ו ד'ו'ג , as this is taken from ו'ט'א כ'ר'ד'ק

19:16 ק'ו'ב י'ה'ב ח'ו'ק ד' ו'ט'א'ו י'א'ם לו . For he does not consider to take (or, weigh) them.

19:17 א'מ'ר מ'ר'ב'ו ש'מ'ר נ'פ'ש ד'ר'ב'ו ד'ר'ב'ו י'מ'ו' . When he will become sick and incline to die, his righteousness intercede for him before the attribute of judgment, to say, "The poor man, his soul was struggling to pass out in hunger, but this sustained it and returned it to its body." "Even I, shall return to him his soul." (ו'י'ק'ר'א ר'ב'ד, ו'פ'ל'א'ר'י, ו'ד' .)

19:18 י'ס'ר ע'ק כ' י' ת'ק'ו'ד ו'א'ל כ'מ'י'ו א'ל ג'ט' ע'פ'ק . Do not

smite him a mortal smiting.

19:19 *עליו חסדו וחסדו* . If you will pass over your anger and will save your enemy, if you do see evil coming to him, you will yet add to yourself days and goodness.

*R. should read *זאת תהיה שכר*, namely, this will be your reward.

19:22 *הוא אדם טוב* . The basic reason that people desire a man is because of his kindness. *אדם רע* . And if he is a liar, and promises and does not do good, (then) a poor man is better than he.

*See: 20:6. R. takes *הוא* in its finer sense, as does e.g. Ibn Ezra, and Saadia, Amer. R. Version, and as do not, e.g.

הוא, J.P.S., Letteris, M.H.

19:23 *והוא יירא* . He who fears the Lord, will not be visited by any evil.

*Read: *הוא לא יירא* instead of *הוא יירא* .

19:24 *הוא חם* . A heated pot, when they remove it from the fire, and emptied it, he warms his hands therein; and a likeness to it (is) *הוא חם* .

הוא חם (II Chr. 35:13). And in the name of Rabbenu Isaac Halevi have I heard (that) *הוא חם* (comes) from the Targum of *והוא חם* as *והוא חם*; in the time of cold and freezing because the cold and the freezing split and chap the hands. And I have heard (that) *הוא חם* (means) the tear of the shirt, (which they call *הוא חם*), that is to say, he hides it in his bosom (other books say).

19:25 *הוא חכם* . Because of the plagues of Pharaoh, and the war of Amalek, Jethro became wise and was

converted. (*הַיְהוּדִים שֶׁיָּמְרוּ*).

19:26 *מֵעַתָּה יִפְרֹחַ אִם* . He causes a (his) mother to flee. *בְּ / מֵדֵי וּמֵחֵי* . His ways; because Sarah saw the son of Hagar the Egyptian worshipping idols, and engaging in incestuous relationship, this fellow caused that his mother was sent away, as it is written, *וַיִּרְצַח בְּדָדָר מֵחֵי* (Gen. 21:11).

*Read *וְדוֹסָן קִיְלֹי דְרִיּוֹל* following *אֶדְרִיּוֹל עֲלֹלִים* ; and insert *כִּמּוֹ שְׁמֵאֵר* before *וַיִּרְצַח בְּדָדָר* , as the Biblical citation lacks an introduction.

19:27 *הֲלֹא זֶה לֵאמֹר, וְנִי* . It is an abbreviated verse, and this is its interpretation: Cease, my son, to err from words of knowledge, so as to hear instruction. *חֲלֹל מִלְּמִיד* , as if it were written *וְחֲלֹל מִלְּמִיד* , and so *וְחֲלֹל מִלְּמִיד* (Nu. 9:13), and so *כִּי חֲלֹל לִמְדִּיר* (Gen. 41:49).

19:28 *וְזֶה דִּינָה יִלְיָא מִשְׁכָּה* . He will bear testimony to a man, a statement of the judgments of suffering and death. *וְכִי לִמְדִּיר יִלְיָא אֵלֶּיךָ* . The iniquity will swallow him.

*In the a part of R's comment, he means to say that the godless witness will bear false testimony which results for his fellow-man either in suffering or death.

19:29 *נְבוֹט לְאֵלִים* . The Holy One, blessed be He, prepared for him judgments of leprosy, to this scorner who tells slander.

20:2 מַה־עָצָר . Who angers Him.

20:3 כְּבוֹד לֹאֵלֶּיךָ מִיָּד . To rest from strife; and every fool who does not cease from from strife, his shame shall be revealed.

20:4 מִיֵּשֶׁב עִיר וְלֹא עֹמֵל . Because of the cold, the sluggard sits and doesn't do work, and doesn't occupy himself in the Torah.

20:5 הַחֹלֶמֶת לֵבָיִת . The halacha in the heart of a wise man is stopped up. וְהַיֹּדֵעַ יוֹצֵא . And an understanding disciple comes and draws it out of his bowels.

20:6 רַב אֱלֹפִים יִקְרָא אִילַן חַסֵּד . Many people there are who trust in their friends who promise them kindness; and they call them in time of their distress. אִילַן חַסֵּד . Who promises him to do kindness. וְהַיֹּדֵעַ יוֹצֵא . Who promises and does.

*See: 19:22.

20:8 הָאֵלֹהִים יוֹשֵׁב עַל כִּסֵּא דִין . It is possible to interpret it as referring to the Holy One, blessed be He; and it is possible to interpret it as referring to the Judges of truth.

20:12 הַיָּדִים הֵן הַעֲשִׂיָּה וְהָאָז הֵן הַשְׁמָע . That is to say, the doings of his hands are they, and He desires an ear hearing instruction, and an eye which sees the future.

20:13 אֵלֶּיךָ יָבֹא . For you will be made poor.

*R's interpretation here of יָבֹא as בָּ is strange.

he merely mean this you will be impoverished.
without saying יָבֹא R gives a strange statement this (under) you etc.

20:14

. כַּעַשׂ יֵצֵא יְהוֹשֻׁעַ . He who acquires Torah

under stress and pains of hunger, says, "Woe is me concerning this evil, and this trouble," and when he goes, full of wisdom, then does he praise himself concerning the pain which he suffered. וְאֵלֶּיךָ . And goes away.

*Read, preferably,

. אֵלֶיךָ יֵצֵא יְהוֹשֻׁעַ

20:17

. דִּבֵּק לְאִשׁ אֲחֵיךָ . Committing adultery

with a married woman.

. וְאֵלֶיךָ יֵצֵא יְהוֹשֻׁעַ . Thin stones,

and so

וְיָצֵא יְהוֹשֻׁעַ (Lam. 3:16).

*Read

. וְאֵלֶיךָ יֵצֵא יְהוֹשֻׁעַ

20:18

. מִלְּשָׂנוֹת דְּרָכֶיךָ . If you

have come to fight against the Satan come with good advice of repentance, and prayer, and fasting.

*See: 24:6.

20:19

. שֹׁמֵר סִגְרֵי בֹלֵק יִכְבֹּל . He who

speaks smooth things to persuade and entice you.

20:20

. מִקֵּץ אֲדִיבִי וְאֵלֶיךָ יֵצֵא יְהוֹשֻׁעַ . When

the darkness becomes evening and night; that is, when the evil comes.

20:21

. נֶחֱסֵם מִקְדֻּשָּׁתוֹ דְּרִימֵי . Who was impetuous to

haste and to take first, for example, the children of God and the children of Reuben who hurried to take their portion across the Jordan; and they spoke in impetuosity, as it is said,

וְיָצֵא יְהוֹשֻׁעַ (Nu. 32:16). They made

the primary thing secondary, for they preceded their cattle to their little ones.

. וְאֵלֶיךָ יֵצֵא יְהוֹשֻׁעַ . For they were

exiled some years before the rest of the tribes, as is explain-

ed in *ספר דברים*, and in *מנשה רבי הנחמיה*; *כאשר שנים*; *למלך ויזר ידוע את כולם*, and the rest of the tribes were exiled in the sixth year of Hezekiah, that is the ninth (year) to Hosea, son of Elah (*ח' , כ"ב , ח' (המשנה רב, ח' , כ"ב , ח')*).

20:25 *מקל אדם ילד קולל*. When a man is entrapped and ensnared in transgressions, he spoils his holiness, as *ויאמר נביא אדרי* (Obadiah 1:16).
A man must turn after sacrifices to vow and to bring and to pray for his soul.

20:26 *מנשה רבי*. Pharaoh and his host.
וישם אלהים איש. The Holy One, blessed be He.
The wheel of their measure he turned upon them, *וישם אלהים ככרם* (Ex. 14:25), corresponding to *ויכבד את אלהים* (Ex. 8:11).

20:27 *נשמה נשמה אדם*. The soul which is in him testifies concerning him in judgment.

20:29 *תפארת דאורייתא בואם*. Just as the glory of young men is their strength, so the beauty of old men is the hoary head.

20:30 *אדרי רבי רבי רבי*. Our Rabbis expounded, he who cleanses himself for a transgression, at the end he comes to wounds and stripes. *ויאמר אדם חסד*. This is dropsy.

*Read *אדם חסד*.

21.

21:2 *כל פקד אלהים ישר קדושתו ומנוח*. And counts.

21:4 *רוח צינים*. Haughtiness of spirit. *ויאמר אדם*.

He desires to fulfill the desire of his heart, that is the *נשמה*

of the wicked, that is, their telling and thoughts that is their sin.

*Insert **בְּחַיָּתָם** before **אֲחֵיהֶם**. See Is. 10:12.

21:5 **אִישׁ צְדִיק**. A righteous man who goes in truth and with clear-cut judgment. **אֵין שְׂמֵחַ**. To prosperity and to gain do they come. **אֵין לוֹ**. He pushes the hour (hasty).

21:6 **כִּי יִרְבֶּה**. To increase wealth.

קִשְׁיוֹת שֶׁיִּהְיוּ בְּיָדוֹ. Snares of death are they to him.

21:7 **אֵין**. Shall dwell with them. **אֵין**

*Perhaps R. should read: **כִּי אֵין לוֹ**; we would then translate: as if it were written.

R. confuses the root **גִּיר** (to drag) with **גִּיר** (to dwell).

21:8 **כִּי יִרְבֶּה**. As if it were written

אִישׁ צְדִיק, who turns from the commandments, his way is froward. **אֵין** "R. writes the **אֵין** as an adjective "perverted" which is the opposite of **יָשָׁר** (1.0 you have a twist diff. from me)

*Begin R's comment with **כִּי**; and, later a bit, change

כִּי to **כִּי** (pl.).

21:9 **וְהָיָה**. Who entered to the house of his friend to speak with his wife. And the Midrash Aggadah (has it), he (Solomon) prophesied that the end of the Shechinah (will be) to be removed from Israel for they are like a contentious woman. **וְהָיָה**. A house wherein they group companions to the Holy One, blessed be He, for example, the images which Manasseh raised up in the Temple of God. (מִדְּבַר הַיְּהוָה)

21:11 **וְהָיָה**. Through the suffering of the mockers, the fools become wise and return in repentance.

21:12 *הַיָּשׁוּרִים* . The righteous One of the world, that is, the Holy One, blessed be He; He gives heed to cut off the house of a wicked one, for example, the memory of Analek. (Dt. 25:19).

21:14 *חַסְדֵּי* . Charity. *וְעֵצָה* . This, too, is charity. *וְעֵצָה* . Strong wrath. (*וְעֵצָה, וְעֵצָה, וְעֵצָה*)

21:15 *וְעֵצָה לַיָּשׁוּרִים* . A joy to the Holy One, blessed be He, to do judgment with the righteous so as to cause them to merit to the life of the world-to-come; and it is a joy to the righteous, that the Holy One, blessed be He, brings chastisement upon them, so that they may merit the world-to-come. So is expounded in *וְעֵצָה לַיָּשׁוּרִים* . Since they give no heed to repent, and the sufferings do not help them, and they trouble themselves and to no avail.

21:16 *וְעֵצָה לַיָּשׁוּרִים* . He separates himself from the Torah. *וְעֵצָה לַיָּשׁוּרִים* . In the congregation of Gehinnom.

*See:9:18.

21:17 *וְעֵצָה לַיָּשׁוּרִים* . He who loves the joy of a feast continuously.

21:18 *וְעֵצָה לַיָּשׁוּרִים* . A righteous man is delivered, and a wicked man comes in his place, for example, Mordecai and Haman.

*See: 11:8.

21:19 *וְעֵצָה לַיָּשׁוּרִים* . This, too, concerning the departure of the Shechinah is it said.

21:20 וְכִסְיֹוֹ אִשָּׁפ . And the folly of a man.

*R. comments on וְכִסְיֹוֹ אִשָּׁפ , as if it were written
וְכִסְיֹוֹ אִשָּׁפ i.e. construct, perhaps because he
noticed the superfluity of אִשָּׁפ in the biblical verse.
If this be so then the אִשָּׁפ is superfluous in R's comment;
it would have been sufficient for R. to have commented

וְכִסְיֹוֹ אִשָּׁפ . *Not correct! כִּסְיֹוֹ is also in the absolute state here 54*

21:22 צִיָּק גְּדוּלֵּי חֵם . This is Moses,

our Teacher, who ascended amongst the angels, mighty of strength.

וְיִרְכָּז . Torah. (מִיָּד מֵעַל).

*See also וִירְכָּא רַבָּה , אֶלָּא , הֵן where Ex. 19:3 is the verse
quoted in support.

21:24 בִּיָּר . (He who is) haughty of spirit, his
end to be a scorner who cares not to hear instruction.

21:26 וְכִלְכִּיל יִמֵּי . All the necessities of his
house; for the Holy One, blessed be He, prepares for him.

21:27 אִלּוּ כִּי דַמַּת יִדְיָא . And especially when
he brings it to cause one to be wicked with an evil counsel,
for example, the sacrifices of Balaam and Balak; for they only
brought in order to curse Israel.

21:28 וְאִשָּׁא שֹׂמֵר . Who accepted that which is
written in the Torah, אִלּוּ חֲמִשָּׁה דִּרְצִין (Ex. 20:16).
לְעוֹלָם . Forever.

21:29 דִּמְצָא אִיל רַעַד קִפְּטוֹ . The wicked shows
his hardness at the time of his anger. קִפְּטוֹ . From
the meaning of אִל .

21:30 אֵין חִכְמָה , וְאֵין . There is no wise, and un-
derstanding one of value to God, that is, wherever there is

desecration of God, they do not give honor to a Rabbi (or elder). (*זיכרון, ע"י, ז'.*) *Colossians of this page*

*Insert *למנוח* before *למנוח*.

22.

22:1 *למנוח* . A good name.

אמנוח . Is good grace choicer.

*See R. to *למנוח* . See also *למנוח* .

22:2 *למנוח* . When a poor man says

to a rich man, "Sustain me"; and he answers harshly, then

למנוח , the Holy One, blessed be He, makes them anew, this one poor and this one rich.

*R. should preferably read *למנוח* .

22:3 *למנוח* . The punishment of a transgression and hid himself and did not commit a transgression.

22:4 *למנוח* . Because of the humility, the fear of the Lord comes. Another interpretation: humility is (the main) primary, and the fear is additional (secondary), and the heel is to it a treading place to its feet.

22:5 *למנוח* . As *למנוח* (Nu. 33:55), *למנוח* (Ezek. 23:24), meaning bands and robbers. *למנוח* . They are snares hidden in the

ways of him who perverts his ways, that is, sufferings are prepared for him. *למנוח* . He who makes straight his deeds will be saved from them.

*Read, preferably, *למנוח* .

his statement unexplained seemed strange to
the readers. ~~It~~ Citing the Talmud again showed
how made error the situation there describes
namely that Rabina who was sitting before
R. Ashi saw a man tying his ass to a
palm-tree; He cries out to the man (means the
ass) but who paid no attention to him,
whereupon Rabina cries out "that man
ought to be excommunicated" But R. Ashi
remonstrated that was not his way, &
handlissing such a violation of the Sabbath.
whereupon the other said: וְהָיָה כִּי יִשְׁכַּח

22:6 חנוך לנפח . According to what you
will teach the child and train him in things, whether for good
or for evil,

22:7 עמי כדשם ימלא . An ignoramus needs
the scholar always.

22:8 בויז עולה יקצר און . According to his
sowing, his reaping; according to his work shall be the receiv-
ing of his wage. ונט ענה יבא . The reed of oats
ends and passes away, for it loses its strength.

22:10 ערש נא . The evil inclination.

22:11 אלהי שם לך חן אלהי . He whose
lips are grace. רעיון חלק . The Holy One, blessed be
He, loves and cherishes him.

22:13 אמר ענין אלהי ברוך . How shall I go
out to learn Torah?

22:14 אלהי עמוק ע' ליה . The mouth of idol-
ators. נא . He whom the Holy One, blessed be He,
hates, falls and stumbles therein. נא . Rebuked from
before Him.

*One text reads: אלהי עמוק ע' ליה . עמוק כוכבים . Another
one reads: אלהי עמוק ע' ליה . ע' עמוק ע' ליה . The dif-
ference, however, is inconsequential.

22:16 עמך ע' ליה . Wealth. עמך ע' ליה .
His end (will be) that he will give his money to the rich idol-
worshipping; and only to need does he come.

*One text reads: עמך ע' ליה ; but the עמך
seems unnecessary.

Read 1210 in place of 910.

22:17 *הט חכם ויאלץ צדיק חכמה* . To learn Torah
from any wise man. *ואלץ צדיק חכמה* . And if your teach-
er is wicked, do not learn from his deeds.

22:18 פ'ו כ' . Will it be to you after a time
if you will guard them and hide them within you so that you
shouldn't forget them; and when will they be kept in your heart?
At the time when they will be established upon your lips, when
you will bring them forth in your mouth. (, יצא מפיך כ'
(כ' , יצא) as quoted in פ'ו כ' , (p. 124).

22:19 *למה אעזב עבודתי* . I let you know
that you should trust in the Lord and busy yourself in the
Torah; and do not say, "How shall I stop from my work? And
how shall I be sustained?"

22:20 תורה ונביאים וכתובים . Torah (Pentateuch),
Prophets, and Hagiographa. (ספרים קדשים).
*Omit the / of ספרים קדשים , as it usually appears without
it whenever the three parts of the Bible are enumerated togeth-
er.

22:21 *שלושית*. Threefold have I written
to you so that you should understand from their midst (content),
אני אומר *שלוש* *שאלות*. To answer words in truth. *אשר*.
To him who asks you a teaching.

*Read ^{לֹא תִשָּׁבֵחַ} [לֹא תִשָּׁבֵחַ] שְׂוֹאֵל קוֹרֵךְ . Do . ^{לֹא תִשָּׁבֵחַ} לֹא תִשָּׁבֵחַ אֶת הַיָּתוֹם .
22:22 אַל תִּגְבֹּל בּוֹ . Do not rob him, when you
see him poor, because he is poor and has no power to stand against
you.

22:23

. כי יסוף יריק ריגס וקדד . And will

rob (take) the soul.

קודדים

. Those who rob them;

and in Aramaic

קדיד

is (rendered)

גנב

tractate Rosh Hashanah (26a): A man came to Levi and said

, קדדן פלגא, וכו', "that man is a Kab'an," and he (Levi)

did not know what it meant; (on asking at college, he was told)

, גנבן פלגא, וכו', it means, that man is a robber, etc.

(ref. to Mal. 3:8, דיקדד).

22:24

אל תדור

. It is an expression of דור ,

that is, don't unite with.

*Read:

זמן דור, בואר, אל תדור

No

מש R gives synonyme of
+ תתחבר = תדור
then lest some one
might confuse the
meaning of תדור
he says it means
friends

22:25

. לך תלמד

. Lest you learn.

22:26

. אל תהיה כדורדור מאלו

as

מאלו מאלו (Dt. 24:10).

*Read:

בואר .

22:28

. אל תסב גזל דור

backwards the custom of your fathers; and our Rabbis, their

memory be for blessing, said, "He who leaves a basket under

the vine at the time of cutting so that the single grapes shall

fall therein,--concerning this it is said, אל תסב גזל דור, וכו' .

as

(Ps. 129:5) (יושבי)

, see , פ"ה, ד"ה , p. 127).

23.

23:1

. כי תלמד אליו . To eat. ק"ן רבין

Pay attention to know who he is, if his eye is hostile, or
friendly.

23:2 *ואם סנין בלויך*. In your cheek, if you see his eye is hostile, do not eat of his. *אם דא נבל אדם*. If you are a man of appetite and desirous to eat, it is better to thrust a knife between your teeth. And our Rabbis expounded with reference to a disciple who sits before his teacher if he knows concerning his teacher that he will answer him on everything that he will ask him let him be exact and ask his thought and if not, let him be silent. (*חולין, פ"ט, ד"ג*).

23:3 *אל תהא לטעמא*. But separate yourself from him and go before a worthy teacher, and do not put him to shame with questions since he does not know how to answer.

23:4 *אל תגזר לצדיק*. To make your learning bunches, bunches, (too many subjects) for their end (will be) that they will be forgotten. (*ירושלם, נ"ג, ד"ג*)

*See R. to 13:11. Read:

סוף שיעור.

23:5 *הגדל דעתך*. At the moment when you will fold your eyes (the skin over the eye-ball) to close them, and that teaching is not found in you. *הגדל*. As

וכן ומה.

23:7 *כי כמו אל קמץ*. This *אל* is vocalized half patach and half kametz, and the accent is on the penult; therefore is it a verb and not a noun, for if it were a noun, then the kametz and its accent would be on the antepenult as every *אל* in Scripture. ^(that is in pause) And its interpretation, ^{is} as if this eater poured gall in the soul of this begrudging individual, so is he. *אל*, as ^{is} from the phrase

כְּהֵאֲלֵם הַצַּדִּיקִים, וְכֵן (Jer. 29:17), the bitter ones.

23:8 פֶּהְךָ . Which you ate in his house, its end (will be) that you will vomit because of the shame.

וְהָיָה בְּדַבְרְךָ בְּנִצְיָאִים . In vain that you have taken hold of and spoken to him soft words; everything have you lost.

*Read חֶסֶד שֶׁבְּחֶסֶד ; סוּפֵה שֶׁבְּחֶסֶד :

23:10 וְקִצְצֵי יִירוּשָׁלַם . In gleanings, forgotten sheafs, and corners of field which is due them (מִסְבָּרָה . פֶּהְךָ) .

*See: 22:28.

23:11 דַּדְרִי שֶׁבְּחֶסֶד מִלֵּים . Because your heart has become wise.

23:17 אֵל קִנְיָא לִדְךָ דְּחֶסֶד אִים . In their prosperity, to be wicked as they are.

23:18 כִּי אִם יֵא אֲחֵרִים . This אִם serves in a sense of אֵלֶּר , that is, because of this there is a future and hope for you.

*Omit the אֵלֶּר before דַּדְרִי זֶה , for it is superfluous; a bit later read וְיִקְרָא אֵלֶּר .

23:19 שֶׁמֶץ אֲמֵרָה דִּן וְחֶסֶד וְאֵלֶּר דַּדְרִי לִדְךָ . Since you will become wise, you will be able to go in the ways of your heart, for a wise heart will not beguile you to transgression.

*It is also possible to read אֵלֶּר יִשְׂרָאֵל , in which case we should translate: For the heart of a wise man will not beguile him to sin. ^{why change when it means the same thing}

28:21 כִּי סוּבֵה וְכֵן יִרְאֶה . Shall be rendered

uncorrect
by repetition
probably
otherwise he would
have said
אם
בְּכֵן
אֵלֶּר

poor. *וְהָיָה כְּעֹרֹת הַחֲמִישִׁית* . Slothfulness and slumber shall clothe you with torn garments.

*Read, preferably, no! cb bibliothek heros in 1777
23:23 And if you can't find to learn

23:23 *27-11/16*. And if you can't find to learn without pay, learn for pay; and do not say afterwards, "Just as I learned for pay so will I now teach for pay." (11/12)

(८४, ६५, ७३ आ ९)।

*Read *וְהָיָה כִּי יִשְׁמַע יִשְׂרָאֵל*. It may well be that

γ π/c was abbreviated thus π/c , and, in time, was dropped. Certainly the insertion of γ π/c leads to the intelligibility of R's comment.

23.26

23:27 *Sho ho he.* Suddenly.

9014 2367 P132171. She increases in Israel faithless to God; and with reference to heresy does Scripture speak.

23:28 *17/c 145 17/c 145*. An expression of a

cry and a wail. *הוֹי הַיְּהוּדִים הַזֵּה*. To him who has contentions with people and a superabundance of speech, woe and alas! for in superabundance of words there is much sin.

From much wine his eyes become red, and
it is a disgrace for him.

23:30 *פון גוט וויין* . For they search and
examine where they sell good wine. *פון* . A pouring out;
and it is a noun, as *נאך* .

*I have seen fit to reverse R's text, as this arrangement follows the Biblical words. Also, read 2^{IN} instead of 2^{INN}; the N has been erroneously duplicated.

23:31 *אל גרמא ין כי יראנא*. Place not your eyes thereon. *כי יתן דכוס דיינו יתבין במשינא*. He who increases drunkenness, all transgressions appear to him to be all right (virtuous); all the ways are straight in his eyes. *כביס*. It is written *כביס*; that is, he who drinks looks into the cup, and the storekeeper in this fellow's pocket.

*R., who was a wine merchant, must have chuckled as he penned his comment to this verse, especially the pun on *כביס*.

ה', ע, מריה גמולא (Baber, ed.).

23:32 *יפריט*. Meaning "sting", (or prick). *גמולא דדיקרי* (Ju. 3:31). The Targum renders *גמולא דגמולא*; and in the *גמולא*, *גמולא* (*גמולא, י"א*) *גמולא פריטא*. And there are those who interpret it (as) he separates him from the living (*ויקרא רבה ע"ב, י"ג*).

*I have seen fit to emend R's rendering of the Aramaic to

גמולא דדיקרי.

23:33 *דיניק יכאן לכוז*. When you will become drunk, the wine (will) burn in you and beguile you to look at harlots.

*Assuming that *דלונא* is original, it is strange that R., who has throughout Proverbs preferred the Midrashic interpretation,--and especially with regard to *ל* he had translated as *לכיד, לונא, ליד*,--should suddenly translate literally.

23:34 *כאכד ברק יא ונכבד דריא חלל*. Crazy. The mast of the ship, it is easy to fall off from it.

*Jonah ibn Janach interprets *חבל* as something which is made from ropes and floats on the water when they tie the ships to the dock; and reference of the verse is to the place to which the ship is tied; or else it refers to the chief sailor. (הערה)

חבל *חבל*, *חבל*, *חבל*.

23:35 *יבנות בן חלית, וזי* . When he will awake from his wine, he does not feel (aware) concerning all the evils that passed over him, and returns (resumes) to drink.

24.

24:5 *חזק חזק חזק* . A wise man is always in strength of the fear of the Lord.

*R. should, preferably, read: *חזק חזק חזק* *חזק חזק חזק* .
I have placed *חזק* after *חזק* for greater emphasis; and have added *חזק חזק חזק* for, in consonance with R's comments on the Book of Proverbs, this conclusion would, most likely, follow. Perhaps R. had originally placed *חזק חזק חזק* at the end of his comment, but his was later abbreviated to *חזק*, and in time dropped.

24:7 *חזק חזק חזק* . (It is) a certain kind of precious stone which is non-extant, as it is said

חזק חזק חזק (Job 28:18), that is, every wisdom appears to the fool like a precious stone and pearl to acquire, to say, (saying), "How can I busy myself with the Torah? When will I have the opportunity?" But the wise man learns today a little, and tomorrow a little.

*The insertion of the two Aramaic words *חזק חזק* leads

Not necessary
to change
R's text
no ref. to God
we place
furthermore
the abbr. in
new text
there.

me to believe, (that some Talmudic or Aramaic statement followed).
 R. usually precedes a biblical statement with *באם ענין* ,
 or *כדכתיב* .

24:8 *מחשבת רע* . He digs evil thoughts.

זו דא מניחא יקראו . He causes harm to himself, for people
 call him " *דא מניחא* ", " *דא מניחא* ".

24:9 *במא מלל* . Counsel of folly is a sin to
 its masters. *והודגה אוריף* . Scorn is what abomin-
 ates the man to the Holy One, blessed be He, and to people.

24:10 *דגבב* . From the Torah. *דגבב* .
זי בהק . The angels will not harden your strength: this
 is the expounding of the Wise. And according to its literal
 meaning, if you are faint in the day of the trouble of your
 friend to stand oppositely (not aiding). *זי בהק* . In
 the day of your punishment, as it is written *אם יהיה חרש, וזו*
 (Esther 4:14) (*דגבב אוריף*).

24:11 *דבא לקוחים, וזו* . To save those who are
 taken to death, and those who incline (approach) to be killed,
 should you withhold from saving them, concerning this have I
 said, *זי בהק* .

24:12 *כי חלמא* . Lest you should say; (this)

זי serves in the sense of *דלמא* (lest, perhaps).

24:13 *אלא טב דא* . That is to say, it is the
 custom of people to eat honey because it is good, so--

24:14 *כן דא חכמה ארבע* . And just as you pur-
 sue after to eat honey, so should you pursue to know wisdom.

אם מלא . It, then there is a future.

24:19 אל כד תהיו . To be like they, as

כי אתם מהלכים, ואין תהיו כאלו (Jer. 12:5)

דאורי (Jer. 22:15).

24:21 יראו את ידיו של המלך . Fear God and

fear the king, but only that he should not turn you from the fear of God; and always the fear of God takes precedence.

דע אונק אל גמדי . Who say, "There are two powers (deities)".

*Ibn Ezra and רש"י likewise interpret the verse so.

24:22 יפוי שטח . The ruin of idola-

try, and the ruin of its worshippers.

24:23 כל אליו חכמים . All the things of the

matter which is (treated) below, are said to the wise men who sit in judgment that they should not show favoritism in judgment, for it is not good.

24:26 רפיא יק . All lips are deserving to kiss

him.

24:27 הן דאורי . This is Scripture.

ודגרי דלד . This is Mishneh.

אלו וקטרי דיר .

This is Gemarrah. Another interpretation, as it sounds: first buy fields and vinyards, and then ודגרי , (having the) meaning of דמיון (Gen. 31:12); place cattle in the field, and then וקטרי דיר , that is, shall you take a wife.

*R. combines in ודגרי two meanings, namely "future", and "he-goats". R's comment agrees with Dt. 20:5, rather than with Dt. 28:30. That דיר refers to the wife, see רש

ק"ו, ד"ב . For the a part of R., see רש"י, ד"ב .

24:28 וּפְתִיחַ דְּלִפְתִּיךָ . You should be persuaded to your brother in your speech.

24:30 אֵיזְדַּרְזַר . Who does not repeat the reading matter of his learning.

24:31 קְמָעוּנִים . Thorns. כְּסוֹ . As if it were written לְכָסוֹ . חֲרָדִים . Bigger than קְמָעוּנִים ; and, behold, they are sharp as thorns. וְצִי אֲכָלֵן עֲרִיסָה . So he who does not repeat his learning from the beginning forgets the heads of chapters, and at the end, he changes the words of the Wise from this one to this one; for he says concerning that which is טְבוֹנִי , (he says) טְמֵא , and concerning the טְמֵא (he says) טְבוֹנִי ; and he destroys the world.

24:34 מַהֲרִיךְ רִישָׁן . The things because of which you are rendered poor (bereft) will come to you on the run (quickly).

*See R. to 6:11.

25.

25:1 הָאֵל אֱלֹהֵי מַלְאֲכֵי אֲשֶׁר בְּדַמְיָן . He returned to expound them when Hezekiah was appointed king; and he placed disciples in every city, as we say in פֶּרֶק חֲלָק צִי"ד , דְּבִרְתָּן מִן וְדָבָר עָבָד וְלֹא מִצְוָה עִם הָאֱלֹהִים . They strengthened.

25:2 כְּדוּם אֱלֹהִים יִסְתַּר דְּבָר . For example, the mystic speculation on the divine chariot, and Creation.

וּבְדוּם אֱלֹהִים חֲלָקִי דְּדִר . When you explore the honor of

Kings or the honor of Wise Men who made fences to the Torah, and in the fences (decrees) that they decreed therein, you may search, expound and ask the reason for the thing. But when you will search in *מִדְּבַר מִלְכָּה* and *מִדְּבַר דִּינִי*, and in *חֻקִּים* (statutes) which are written in the Torah, for example, statutes and things concerning which Satan militates and refutes them, as the eating of pig, the forbidden junction of heterogenous plants in the same field, and a web mixed of wool and linen, you should not search, (but) only to hide and say, "It is a decree of the King". (*חֻקֵּי הַמֶּלֶךְ* .) *חֻקֵּי הַמֶּלֶךְ*; see also *חֻקֵּי הַמֶּלֶךְ* .)

25:3 *אֵין חֵקֶר* . To the height of the heaven and to the depth of the earth; and the heart of kings is unsearchable, for how many laws come before them and how many wars; and they have to pay attention to all of them. And if they speak all the languages; and write all scripts; and (yet) they cannot write (describe) the depth of God's power.
*(*פִּי הַמֶּלֶךְ* , *יְהוָה*); our *תְּפִלּוֹת* prayers (*תְּפִלּוֹת*) run in this vein.

25:4 *כִּדְרָה* . Drawn forth, as *כִּדְרָה* (II S. 20:13); just as the silver vessel does not go out from the work of the refiner until they remove from it the dross of copper, so the congregation is not freed from punishment until they remove from their midst the wicked and make of them a judgment.

25:6 *לִפְנֵי מֶלֶךְ* . To show your honor and to pride yourself before a king or to stand before whomever is

greater than you, for it is better that they should say to you, "Come up here" than that you should come without his permission, and they shall say to you, "Get out". (ויקרא רבה, פ"א, ב')

25:7 אלג יאן צינק . That this thing is true.

25:8 פן מה גרע . Lest it will come to you, and you will not know what to do in the end thereof.

*Read: ואלא גרע . and איזק

25:9 ויבדק בך את ריבך . And if against your will you have to quarrel and chastise your neighbor, nevertheless, מוס איתר אל גרע , you shouldn't mention to him the disgrace of his forefathers who died; for not all know it and you reveal it. (מ"ס סנהדרין, מ"ד, ד')

25:10 פן יחסיק חסידא דמצינא . (Joshua 5:9) we render in Aramaic פן יחסיק . חסידא דמצינא . He who hears, and call you "A bringer-out of evil reports."

25:11 גפתי זבב . Like buds fashioned on משיבוי; משיבוי are vessels overlaid with silver, as משיבוי זבב' (Ex. 33:22). On its aptness (correctness), and its likeness למאלי איתקן משיבוי (Ps. 88:16), founded and settled in my midst. But this is not from the meaning of איתקן; וילצל' (Is. 28:27, 28), for if it were so, there would have been a pasach under the פ as פאסאכ (Ezek. 1:19) and there cannot be applicable to it the vowel chatef kametz (short kametz).

*That גרע , גרע does not necessarily mean "root", but has many connotations, is amply proven in Englander's, "R's View", etc. p. 407 top, and ff.

25:12 *כסף וזהב יהיו כדמים*. Jewels of a gathering
of gold. *חלף*. As *והדבר נמשך ונמשך* (Hos. 2:15),
as *חלפים* (Song of Songs 7:2). *כדמים*. Means a
golden adornment, and so *כדמים* (Song of Songs 5:11).

25:13 *כדמים*. Like the cold of the days
of snow which a man desires in the days of harvest; but not
snow proper, for the snow is not good at the time of harvest.

25:14 *גשמים ורעמים*. Just as there will be a
false hope that when the heavens knot themselves with clouds,
and the wind blows, and man hopes that rain will come, and
it does not come; and they are pained and look longingly, so is
a man who boasts of himself to say, "So much and so much chari-
ty will I give to the charity-collector"; and he lies; and the
eyes of the poor long for his gift, and it does not come.

25:15 *כי ארוך ימים יצא*. Since the Holy
One, blessed be He, is long suffering and does not exact punish-
ment, the sinners will then take heed to persuade Him with re-
pentance and prayer. *אלהן יבנה*. In prayer and pleading.

העצם הקשה. The bone of the hardness of the decree.

25:16 *כי אם תאכל מן העצם הקשה* (17) *ביתך יעלה*.
Just as, if you found honey and it is sweet to your palate, it
is necessary for you that you should not eat much of it, lest
you be sated thereof and you vomit it, so *ביתך יעלה*;
even though he brings you near to him, refrain from coming there
daily, lest he be sated of you and hate you. And concerning
its Midrashic interpretation: Be not used to sin unwittingly
and to bring always sin-offerings and guilt-offerings to the

house of God Who is called כדא ישיאל, as it is written
 ten שם ברוך ואלה כדא (Song of Songs 5:16).

*R. seems to elaborate on משה חזקיהו, ש"ס. Verse
 27 repeats the idea of this verse.

25:18 מביא ואיר . Names of weapons.

*Read אמור .

25:19 שן רצח . Shattered. מוציא . As

שליח משה ברוך (Ps. 18:37). משה חזקיהו . He

lies to him on the day of his trouble, like a shattered and
 out-of-joint tooth.

25:20 משה חזקיהו דיוק קרב . From the meaning

of אבדן דיוק (Is. 64:5), a cloak handed down and worn

out, as we interpret סוס כדא (Gen. 41:42) (Aramaic-
 ally) אבדן כדא ; and this is the interpretation there-

of: a worn out cloak, behold it is, on a day of coldness,

כחולת ארץ . ארץ is a type of soft earth,

for example, (our earth which is called קר"ה), and they
 used to inscribe it and make vessels; and if there falls there-
 in vinegar, it melts it and it is destroyed. So משה חזקיהו

אבדן דיוק is like them both. And what is

שם דיוק . This is one who teaches Torah to an evil
 disciple who has no intention to keep it (אבדן דיוק).

25:21 אבדן דיוק . As it sounds (literally).

And our Rabbis interpreted it concerning the evil inclination,
 if he is hungry, and tells you to satisfy him with sins, draw
 yourself to the House of Study and cause him to eat from the
 bread of the Torah; and so משה חזקיהו , cause him to drink

the waters of the Torah (*מַי חַיִּים*).

25:22 *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* . They are to him which you scrape and draw from the pile of wood to place upon his head. *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* . Every drawing of coals from the heating is called *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* , as Scripture says, *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* (Is. 30:14).

וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה . He (God) will him be at peace with you, so that he should not become mighty over you.

25:23 *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* . Will give birth and create the rain. *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* . Brings forth

וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה (that is) slander causes that the Face of God should be wrathful, and so is the appearance of (seems) the interpretation of the verse: a northern wind is made to bring forth rain, and a back-biting tongue causes a face to be wrathful.

*Most likely R. should read *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* , although it may well read *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* . Read further: ...

וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה .

25:24 *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* . For the departure of the Shechinah is it said. *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* . The congregation of Israel, who made wicked their ways, and angered God.

וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה . A house in which they united idolatry with the Shechinah.

*See R. to 21:9.

25:25 *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* . They are made to revive a faint soul. *וְהָיָה כִּי יִשְׁחָטוּ אֶת הַעֹלָה* . This, too, is equal to them; and so in the case of Jacob (Gen. 45:27).

25:26 מדין נכס . Made muddy with the feet (so)
 3 צדיק מה אפני ילד . When the righteous gives way before the
 wicked and fears to chastize him directly, his way is hated;
 the case is like a muddied well and a corrupted spring.

25:27 אל נדע . To eat honey more than enough;
 the matter hints to him who expounds in מלך מלך
 and מלך מלך , to reveal publicly; and the ignorant
 mock the things and ask, "What is above?" "What is below?"

ואיך כדנפ כדנפ . And where is the searching prop-
 er to be? In the words of the wise whose glory is glory; ^{what} in
^{questioned} their decrees there may be asked, "(For) what reason did they
 decree this?" And, "Why did they set up a fence in every de-
 cree and decree?"

*Read

לומר, כדנפ חכמים

unnecessary; it is understood
 and is a common
 construction in R's text.

26.

26:1 כאלך דקף . At the time when they spread
 the figs in the sun to dry them and to make figcakes, as Scrip-
 ture says, דלחם ודקף לאכול בנדיים (11 S. 16:2).

26:2 כצביר למד . For he wanders, and as a
 קוף חנם לא גמול , for it returns to its nest, so קוף חנם
 but to him who brought it forth with his mouth. (קוף חנם is
 a bird which is called קוף חנם), and is called קוף חנם for
 it dwells in a house as in a field.

26:4 אל געזן כול . In the words of quarrel and
 contention, lest you be like him.

26:3 (Should precede 26:4; typist's error) עטף סוס
 Is it made, also a rod is prepared for the back of fools, suf-

ferings are prepared for the wicked.

26:5 *כִּי יִשְׁמַח בְּכִסְיוֹ* . Who comes to entice you to idolatry, and cause him to know his folly. *וְיִשְׁמַח בְּכִסְיוֹ* . The meaning of these two verses is explained in their midst (content), that is, *כִּי יִשְׁמַח* in a word that you will be like him if you will answer him (but) *כִּי יִשְׁמַח* in a word which if you will not answer him, he will be a wise man in his eyes.

26:6 *וְיִשְׁמַח בְּכִסְיוֹ* . He who sends things ^{by} in the hand of a fool, he cuts off the feet of many messengers, to return and to send and to correct that which the first perverted whom he sent at first and *וְיִשְׁמַח בְּכִסְיוֹ* , for his fellow-being is angry at him because of the sending of the fool.

*I have seen to transpose the order of *וְיִשְׁמַח בְּכִסְיוֹ* to *וְיִשְׁמַח בְּכִסְיוֹ* in order to be like the biblical verse. R., as shown above, again and again, inserts in his comments, all or part of the biblical verse.

26:7 *וְיִשְׁמַח בְּכִסְיוֹ* . The proverb says: *וְיִשְׁמַח בְּכִסְיוֹ* . They are higher, as *וְיִשְׁמַח בְּכִסְיוֹ* (Is. 38:14), the thighs of every man seem to the lance higher than his. And this thing is a proverb in the mouth of a fool, who says it concerning the learning of wisdom, "How are we to come to learn wisdom; too wonderful and high is it for us." *As will be noticed, I have seen fit to revamp R's comment.

26:8 *וְיִשְׁמַח בְּכִסְיוֹ* , for a stone which you enclose therein, not for endurance is it there;

that is there for

for it is about to be thrown; so he who give honor to a fool, it is not of endurance. And our Rabbis, their memory be for blessing, expounded concerning him who teaches Torah to a pupil who is unworthy, that he is like one who throws a stone ^{to} on

(statue of) Mercurius (²⁴הו"א, ק"ט, י"ד). (by way of worship (Sanch. VII, 6)

26:9 ^{הו"א ק"ט י"ד} . Like a thorn which clings

to the hand of a drunkard, so the proverb, which is said below, clings to the mouth of the fool, to be to him for a thorn and painful briar, and what is the proverb?

26:10 ^{ב שיהא} . The Holy One, blessed be

He, created everything and sustains everything, the fool as well as the wise man, (therefore) we need no wisdom. ^{שם} ^{שם} ^{שם} .

Not like flesh and blood who will only hire expert workmen, and will only hire those who occupy themselves with work, but the Holy One, blessed be He, brings forth all, and hires the fools, and hires tramps, who are shiftless of all work. And the Midrash Aggadah: ^{שם} ^{שם} ^{שם} (comes) from the sentence of

^{שם} ^{שם} ^{שם} (Gen. 8:2), and the expression

^{שם} ^{שם} (Is. 19:10). The Holy One, blessed be He,

hires the constellation Orion which serves in the days of the sun, from Tishri and on; and from then He prevents and closes ^{שם} all ocean-travellers from going on it until Passover. And in the words of Rabbi Moses (the expounder) have I seen (that)

^{שם} ^{שם} (means) a rich man has many works, and

if he hires a fool in his work, behold, it is as if he hired all the passers of the road; for ^{שם} they see the spoiling of the work, to teach how he should fix, and how he should work.

meaningless
(And it is only a remark, and it is not a matter for here (no connection)).

*R. should read at the end

although I am not sure that R. added these last six words.

Rather am I inclined to regard them as an insertion by one who failed to see the connection of Rabbi Moses' interpretation of the biblical verse. What strengthens me in this assumption is the fact that the R. text reads *וְכִי יִבְרַח יָדָיו*, and may have been meant to be vocalized *יָבֵרָה*, meaning, an idle, empty remark. R. who held Rabbi Moses in great respect,--as shown by his many quotations which R. inserted in his commentary,--would hardly have used such strong language with reference to this man. Also, the language of these ending words is both crude and incomplete.

26:15 *כַּדָּחַר* . A hot (empty) pot; he places his

hand (there) because of the cold.

X *Read: *כְּכִי יִבְרַח חֶסֶד* . *יִבְרַח חֶסֶד* = Kettle *יִבְרַח חֶסֶד* Hull. 108

26:16 *חֲכָמִים* . (The) Wise.

26:17 *מִי שֶׁיִּבְרַח עַל* . Which crosses. To be-

come angry over a quarrel which is not his, behold, he is as one who takes hold of the ears of a dog, who causes that it should bite him, for no good reason.

26:18 *כִּי יִבְרַח* . As one who wearies to cast fire-

brands, as *יִבְרַח* (Is. 50:11), from the expression *יִבְרַח* ; another interpretation,

from the expression

יִבְרַח (Zechariah 9:15), and

so the Gemarrah

יִבְרַח (sharp-shooters)

have ceased for us) (B. Metx. 94a), and who shoots arrows and death (19) *בן אדם דמיה* . He persuades and entices his fellow-being from the ways of life to the ways of death; and when his fellow-being senses that he causes him to go astray, he says, "I am jesting."

26:20 *קאנס דצדק* . That is, these two things are alike; just as when *קאנס דצדק גבבא* , so of slander which stirs up contending parties, contention will cease.

26:21 *בזמא קאנס דצדק ודצדק* . Coals of a fire are made to kindle dead coals, and wood is made to heat up fire, and a contentious man to kindle strife.

26:22 *במאסא* . Meaning "stripes". And our Rabbis, their memory be for blessing, interpreted *במאסא* (as if it were written) *במאסא* , (meaning) the words of the spies were to them death. *אורי דט* . This is the death caused by dropsy.

*R. should read *אורי דט* ; see his comment to 18:8.

26:23 *מאסא דאורי* . Like the dross of silver which clings to the pot in which they purify it, and it brightens the vessel as if it were silver, and there is no use of it, so *רעבא דאורי* ; those who pursue people to entice them with smooth speech, and who speak hypocritically. *אורי דאורי* . They appear as friends, and they are enemies.

אורי דאורי . As *אורי דאורי* (Gen. 31:36).

26:24 *אורי דאורי* . In his speech does the enemy dissemble, so that they shouldn't recognize that he is an enemy.

no! on 18:8
R. gives his own
interpretation;
here he gives
the interpretation
of the rabbis

26:26 *הַרְבֵּה אֵלֶּיךָ* . He who does his deeds in darkness and hides himself *הַמַּלְאָכִים* , which is darkness, the thing which is hateful to the Holy One, blessed be He; his end (will be) that the Holy One, blessed be He, will reveal his evil, in the congregation, that they should recognize him that he is wicked.

*R. should read as follows: *וְהַמַּלְאָכִים הַמַּלְאָכִים וְהַמַּלְאָכִים* and then either *פֶּה* or *פֶּה* . No R *אֵלֶּיךָ* again *אֵלֶּיךָ* as already noted.

26:27 *כִּדְבַר הַמֶּלֶךְ* . For example Balaam, who enticed Balak with counsel, to cause Israel to sin, and caused to fall of them twenty-four thousand; and he came to Midian to claim his reward, and was killed by the hand of Israel. *וְהַמַּלְאָכִים* . That is, the end of him who raises up a stumbling, that he will stumble thereon. *וְהַמַּלְאָכִים* . He rolls it from place to place so that people should stumble therewith. And an Aggadah interprets it (with reference) to Abimelech who killed his seventy brothers on one stone, and his end (was) that he died through a stone, as it is said, *וְהַמַּלְאָכִים* (Jud. 9:53) *וְהַמַּלְאָכִים* .

26:28 *וְהַמַּלְאָכִים* . He who received slander hates those who are crushed under him. For so because of slander did Saul pursue David and killed the priest of Nob. *וְהַמַּלְאָכִים* . A mouth of flattery. *וְהַמַּלְאָכִים* . He makes a thrusting away, for he thrusts away from him who receives (accepts) flattery from the Holy One, blessed be He.

27:1 *אל גבולא* . Do not glorify yourself now with something which is scheduled to be tomorrow.

כילא גרוד מיל יול . Perhaps today will be born some evil which will annul the thoughts of (concerning) tomorrow.

27:3 *אנטל* . A load. *וידעס אלף* . Which the fool angers the Holy One, blessed be He, causes to bring anger to the world.

27:4 *ווי ידמואלעס קנא* . Who can stand before the jealousy of *קנא ונקם* (God)?

27:6 *והדריו* . An expression of muchness, as *דזגרגא* (Ezekiel 35:13).

*R. comments similarly on Gen. 25:21.

27:7 *גדוס נכח* . Will trample with the foot, as *ידוס קמא* (Ps. 60:14). *כל מר מתוק* . Every bitter thing is sweet unto her; and it is possible to interpret it (with reference) to a disciple of the Torah who shows himself as sated, that he does not desire very much words of Torah, *גדוס נכח* (meaning) even the reasons which are acceptable to one's heart (understanding) are not worth much to him. And he who does desire it (then) even things which come to him in bitterness and fail, are sweet to him. *סביה*

סביה מאי , quoted in *פיקא, מאי, ע"ב, כ"א* (p. 157).

*Read *למאנא גרוד* rather than *למאנא גרוד* : See, e.g. his comment to 19:4.

27:8 *לעצמא מן קנא* . Which goes and moves itself about, so is the man who wanders from his place, that is, a scholar who wanders from the learning, from returning (re-

peating) upon his study.

*Apparently a וְכִי, preceding אֵל, has dropped out.

27:9 וְהָיָה רִיחַ הָעֹשֶׂה. The odor of balsam oil and the odor of incense, rejoice the heart. וְהָיָה רִיחַ הָעֹשֶׂה.

He whom his friend brings near and makes sweet to him with his words, that is better than that which his soul counsels him.

Another interpretation (of) וְהָיָה רִיחַ הָעֹשֶׂה (is) he who makes proper his deeds that they are sweet to the Holy One, blessed be He, it is better for him than that he fulfills the desire of his heart.

27:10 וְהָיָה רִיחַ הָעֹשֶׂה. The Holy One, blessed be He, Who is called וְהָיָה רִיחַ הָעֹשֶׂה; and וְהָיָה רִיחַ הָעֹשֶׂה, for He loved your fathers. וְהָיָה רִיחַ הָעֹשֶׂה. And if you did forsake, there will come upon you punishment. וְהָיָה רִיחַ הָעֹשֶׂה. Do not trust in the sons of Esau and Ishmael when they will bring you near (befriend you); we have found, that when Israel was exiled to Babylon, they used to say to those who led them in the neck-iron, "If you please, lead us by the way of our brethren, the sons of Esau and Ishmael." And the children of Ishmael would go out toward them and meet them with divers salty edibles, and inflated leather bottles. וְהָיָה רִיחַ הָעֹשֶׂה. It is better that He should dwell in your midst, Who is near to them that call upon Him, than that you should come (by) a brother who has distanced himself, saying, וְהָיָה רִיחַ הָעֹשֶׂה (Gen. 27:41).

*I have seen fit to divide וְהָיָה רִיחַ הָעֹשֶׂה into two parts; this follows more logically R's comments. I have likewise omitted the preceding וְ of וְהָיָה רִיחַ הָעֹשֶׂה as it is superfluous.

וְהָיָה רִיחַ הָעֹשֶׂה is in place

Read *למה צדיק יסור*. Not necessary; "do not trust (your own) strength" (See: 23:15). *Ischmael that they will come to you (to help you)*

27:11 *אדם חכם* . Render yourself wise.
למה . And My heart will rejoice with you.

27:12 *אדם רואה עונות* . He sees the punishment which comes upon the earth and is hidden from it; for he withdrew his hand from the transgression; and fools were not hidden but crossed in an evil way. *אדם* . Were lost.

27:13 *אדם כי ערף* . A man who became surety causes that the Judge says to the creditor, "Take his suit."

27:14 *אדם מדין* . There is one who praises his fellow-being daily and the blessing is turned into a curse, for they say about him that he is generous with his money and rich; and all come and borrow from him, and the wicked strive against him to collect money. So is expounded in *אדם מדין* (*למה, 5"ט*). And there is more, in *אדם מדין* (*למה, 5"ט*) (it is expounded) with reference to Balaam who blessed Israel with a loud voice, as it is said, *אדם מדין* (*למה, 5"ט*). 23:7, 18; 24:3, 15), an expression of the raising of the voice; and at the end he counselled to cause them to sin.

27:15 *אדם מדין* . Rain which drips from the roof into the house and inconveniences the household members.

אדם מדין . A day of rain, in which all are shut in their houses. *אדם מדין* . Both are alike.

*See: Koheleth 10:18 where R. interprets Midrashically.

27:16 *אדם חכם* . He who thinks to guard her from her harlotry, it is a hiding of wind; just as it is

*This biblical verse is rather in contradiction to 19:25.

27:23 *וְלֹא יִבְזוּם* . Let them not be despised in your ideas, to look after them always, what they need.

*Liber, p. 77 brings the following statement of R. which seems to link up with his comment to our verse: "If, during the prayer after a meal, one interrupts oneself to feed an animal, one does not commit a reprehensible act, for one should feed one's beasts before taking nourishment, as it is written: And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."

27:24 *כִּי־אִתְּךָ כֶּסֶף וְזָהָב* . For if you are rich in silver and gold, perhaps it will not last forever; therefore, do not despise small things which belong to you.

27:25 *וְהָעֵשֶׂה יִגְלֵה* . When the hay reveals itself in the days of Nissan, and the tender grass shows itself, and herbs are gathered to grow, then: will it be good to you for the shearing of sheep shall be for your garment.

27:26 *וְהָאֵימָה יִשָּׁוּ* . Shall the he-goats be equal to you, for you will eat the meat and will sell the skins.

* *וְהָאֵימָה יִשָּׁוּ* , quoted in *שְׁוֵי עָרָה* , p. 162.

27:27 *וְהָאֵימָה יִשָּׁוּ* . Of your sustenance for your bread and the bread of your household; you will have sufficient in the milk of the goats,--behold its *שְׁוֵי עָרָה* (ordinary interpretation); and the *שְׁוֵי עָרָה* (symbolic or figurative interpretation) is thus: *וְהָאֵימָה יִשָּׁוּ* (refers to) the Rabbi who is appointed over the congregation, should carry them (the people) in his bosom and lead them slowly, for not always (with) strength

(quickness), and thus shall he eat fruit, and the principle endures; *וְהָיָה כְּעֵץ*, when reports of him will spread, and learning will become greater through him, then will the sheep be for his garment, (meaning) the disciples will be to him for a name, and a garment of beauty and splendor.

28

28:1 *וְהָיָה כְּעֵץ* . The wicked will flee when their destruction will come, and they will fall through a light thing, without there being a pursuer. *וְהָיָה כְּעֵץ* . Strengthen their heart in the Holy One, blessed be He, like a leopard who trusts in his strength.

*Read: *וְהָיָה כְּעֵץ* and *וְהָיָה כְּעֵץ*

28:2 *וְהָיָה כְּעֵץ* . For this is a punishment to the earth, when its rulers are many, and ^{they may not} who pursue ^{lead to more} after their gain. *וְהָיָה כְּעֵץ* . And because of an understanding man the punishment shall be delayed from coming.

*Read *וְהָיָה כְּעֵץ* ? ^{cannot understand what you mean by this the text is OK}

28:3 *וְהָיָה כְּעֵץ* . An ignoramus judge, a despoiler of the poor, in judgment because he is not versed in the law, behold, he is like rain which floods the fields and produces no fruit. *וְהָיָה כְּעֵץ* . Floods, and in the Mishna (we read)

וְהָיָה כְּעֵץ (Keth. 1, 6 (12b)), and so *וְהָיָה כְּעֵץ* (Jeremiah 46:15), they were flooded, and tottered and stumbled.

28:5 *וְהָיָה כְּעֵץ* . They do not consider concerning the future punishments, that they should consider them and return from their way and be saved.

וְהָיָה כְּעֵץ . Good and bad. So did *וְהָיָה כְּעֵץ* ex-

pound concerning the generation of the flood.

*Read *אֶת־כֹּסֶם מִי־יָדָיו מִי־יָדָיו מִי־יָדָיו* *אֶת־כֹּסֶם מִי־יָדָיו*

28:6 *טוב רל*. Even one who is poor in the Torah.

אֶת־כֹּסֶם מִי־יָדָיו. In good deeds, than one who is perverse

ו in his ways, though he is rich in the Torah.

*Read *אֶת־כֹּסֶם מִי־יָדָיו מִי־יָדָיו מִי־יָדָיו* *אֶת־כֹּסֶם מִי־יָדָיו*

R. would then be including the biblical verse, as he often does, and both logically and fully. I felt it imperative to add the

' to *אֶת־כֹּסֶם מִי־יָדָיו* as this changes the biblical text but slightly and adds much to fluency of R's comment. And, of course,

ו in order to complete the thought of the comment, I felt it

necessary to add *אֶת־כֹּסֶם מִי־יָדָיו*. Most likely R. had ended his comment with, *אֶת־כֹּסֶם מִי־יָדָיו*, referring to *אֶת־כֹּסֶם מִי־יָדָיו*

אֶת־כֹּסֶם מִי־יָדָיו, but which, in time, dropped off.

28:7 *אֶת־כֹּסֶם מִי־יָדָיו*. A friend of gluttons; and *אֶת־כֹּסֶם מִי־יָדָיו*

that has the meaning of *אֶת־כֹּסֶם מִי־יָדָיו* (that is a friend)

*Read *אֶת־כֹּסֶם מִי־יָדָיו* (the *אֶת־כֹּסֶם מִי־יָדָיו* is a metathesis

of *אֶת־כֹּסֶם מִי־יָדָיו*); this reading is preferable to such a reading

as *אֶת־כֹּסֶם מִי־יָדָיו* (1874, Warsaw, *אֶת־כֹּסֶם מִי־יָדָיו*), because the suggested reading harmonizes with R's concise style.

I believe it is also a bit better than the possible reading,

אֶת־כֹּסֶם מִי־יָדָיו, and for the above-mentioned reasons.

28:8 *אֶת־כֹּסֶם מִי־יָדָיו*. The govern-

ment hears concerning him that he is becoming wealthy; and they

take his money and build therewith bridges, and fix with it

the roads; and that is *אֶת־כֹּסֶם מִי־יָדָיו*. So did *אֶת־כֹּסֶם מִי־יָדָיו*

expound it. (*כִּלְיָא דְּעִלְיָא*).

28:10 *מִלְּהָא* . From the meaning of *לֵה* (pit).

28:11 *אִלּוּ דְּלִי וְרַב אֲמִין* . With reference to a Rabbi (teacher) and a disciple does Scripture speak; for the disciple investigates, and through him the Rabbi becomes wise. *According to *פִּיטָא סְפִירָא מִשְׁנֵי* by *ר' חֲמַאי* p. 166; but a similar Midrash to this is found, and that in

יְבֻשָּׁתַי בִּרְיָא פִּיטָא וְרַבִּי מִשְׁנֵי, וְקָבִילָא רַבִּי דְּלִי. As so often the case, R., either in his desire for brevity, omitted his source; or, the sources,--except those deemed by the editors or printers to be important--were omitted, or dropped off.

28:12 *אִלּוּ דְּלִי* . He (the righteous) will be sought with all kinds of accusations.

28:13 *דְּלִי וְרַבִּי דְּלִי* . He confesses his faults and leaves them from returning to them again.

28:14 *מִלְּהָא דְּלִי* . He worries regarding punishment, and thus distances himself from transgression.

28:15 *אִלּוּ דְּלִי וְרַבִּי דְּלִי* . Is he to them.

לִי, with reference to a lion, and *לִי* with reference to a bear; both mean a cry.

*I have seen fit to combine *אִלּוּ דְּלִי וְרַבִּי דְּלִי* because this is according to Scripture; also there is no logical reason to divide them.

28:16 *לִי דְּלִי* . Because he is lacking of understanding is he *לִי דְּלִי* for he does not consider his life (behavior) and increases robbing; for, behold, he who hates evil gain will prolong his days.

28:17 *אִישׁ אֶחָד מֵהֶם* . Who has upon him robbery blood, he (it is) who causes his fellow-being to sin; and a soul is lost through him. *וְהָיָה כִּי יָמוּת* . Until the day of his death will he flee for help that it should be forgiven him. *מִן הַשָּׁמַיִם* . From heaven to give him sufficient opportunity to repent, so that he should not be in the Garden of Eden and his disciples in Gehinnom. So is expounded in (*וְהָיָה כִּי יָמוּת*) *מִן הַשָּׁמַיִם* .

28:18 *וְהָיָה כִּי יָמוּת* . In one evil, and there is no rising to his fall.

*This harks back to 24:16.

28:19 *וְהָיָה כִּי יָמוּת* . Poverty.

28:20 *וְהָיָה כִּי יָמוּת* . Who gives his tithes in faith, that there is no witness in the matter except the Holy One, blessed be He, sees, and increases to him blessing.

וְהָיָה כִּי יָמוּת . He hurries the time, in order to become wealthy from the poor, *וְהָיָה כִּי יָמוּת*.

*According to *וְהָיָה כִּי יָמוּת* , p. 169, reference of the a part of R's comment/^{is} to Malachi 3:10. I have seen fit to add the words *וְהָיָה כִּי יָמוּת* to R's text, for otherwise the comment lacks a conclusion. *I cannot see your point; the conclusion is in this text which R omits here as he does elsewhere*

28:21 *וְהָיָה כִּי יָמוּת* . Who perverts judgment.

28:22 *וְהָיָה כִּי יָמוּת* . He hurries to increase wealth, and robs his *וְהָיָה כִּי יָמוּת* and *וְהָיָה כִּי יָמוּת* .

וְהָיָה כִּי יָמוּת . A lack will come to him, for a curse is sent in the work of his hands.

28:23 *וְהָיָה כִּי יָמוּת* . Concerning his transgres-

sions and separates him from them. אלהי בן . After a time he will find favor in his eyes, more than from him who flatters. (גמול כח, ד"א). We have found in

כדאליהו רבך , any place where it is said אלהי , it is an absolute, אלהי , a construct. In גמוליהו on אלהי , (it is said that) מוכיח אלהי this is Moses who reproved Israel (to follow) after God, for they were called אלהי , as it is said (Ezekiel 34:31); and it is said with reference to Moses כי מלאך הן קדש (Ex. 33:17).

מלאך ששן . This is Balaam who says to Israel מה טעם אלהי יצחק (Nu. 24:5); Moses proclaims בלאם אלהי פן יפסד (Dt. 11:16), and Balaam proclaims and deceives, "Do your desire", and He does not object."

אלהי אלהי אלהי (Nu. 23:19) with reference to the nations; but with reference to you, Scripture says אלהי יצחק ? And Solomon cries out concerning them both (Moses and Balaam)

אלהי אלהי אלהי אלהי אלהי אלהי (Prov. 27:6). See R. to Gen. li.

28:24 אלהי אלהי . The Holy One, blessed be He.

אלהי . The congregation of Israel. He who causes many to sin robs the Holy One, blessed be He, for he separates His children from Him, and robs them of good. מלאך . Jero-boam (I K. 12:25f).

28:25 ראה נבואה . To attain all his desire.

אלהי אלהי . Stirs up upon him the attribute of judgment.

28:27 אלהי אלהי . Charity. אלהי אלהי .

To him to increase charity (his wealth will not be diminished because of the increase in charity); and so the Rabbi who does

not withhold Torah from the mouth of his disciple.

29.

29:1 מְהֵרָה יִשָּׁרֵף . From listening. פֶּה שֶׁל טֵלֵם .
Quickly will he be broken.

29:3 וְיִלְכֹךְ . He links to himself harlots; as
Oct. mean it sounds (literally). And our Rabbis said, "He who says, 'This traditional law is appealing. I shall repeat it, and this one is not appealing, I shall not repeat it, ^{יִלְכֹךְ} יִן'." And a help (for this rabbinical statement is found) in Scripture; for no where in Scripture is ^{בְּכָל} found in full (spelling), only this (case) alone.

29:4 יִדְמֶה אֶרֶץ . If he is a truthful Judge, he
will cause the land to stand (exist). וְאִם יִדְמֶה . A
haughty man, who does not care to be deliberate in judgment.
And our Rabbis said, "If the Judge is like the king who doesn't
have to asquire friends and to take bribes, he shall cause the
land to stand; and if he is like a priest who asks for
on the granaries, he will destroy it." (בְּמִסְכָּן קֹדֶשׁ, דִּזֵּר).

29:5 מְחַלֵּץ . He speaks smooth things.

29:6 יִשָּׁרֵף . Shall come a snare.

31, דִּזֵּר . Who did not go in his ways shall sing and rejoice.

29:7 יִן וְיִן . The pains of the poor and what
they need, and pays heed to them.

29:8 אֵשׁ בָּרָח . They flare up like a flame of fire
which is blown in the wind.

29:9 מְדַבֵּר . He debates with the fool.

The Targum agrees substantially with R., it comments

...סנין תמימותא ובריבי דזין סנין.

I personally agree with R. and claim that the implication of

דקשר נפש may be translated either "seeking to kill" or "seeking the pleasure, desire, or will", unless, of course, this expression is followed by the verb יקרא, e.g. יקרא

אלה נפשי ארקה (I K. 19:10). In support for my claim, I cite, for example, אלם יאמר נפסם (Gen. 23:7).

Usually, however, דקשר נפש is to be translated as "seeking to kill".

29:11 קאחור יסדחיה . When the fool gives vent to all of his spirit, the wise man comes and humbles it in the answer of his tongue, and a comparison to it מדיח סאון ימיה (Ps. 65:8), קאחור גליו איה גלדחם (Ps. 89:10).

29:13 ואליה תבכים . A man of thoughts, a scholar. And our Rabbis interpreted (it with reference to a) disciple who said to his Rabbi, "Teach me one chapter"; and he teaches him (then) (ויקרא רבה, פ"ד) . מאליה דין שניהם יבוס

*In גמורה ט"ז the same thought is expressed in a different reading, thus קאחור גליו איה גלדחם דקשר נפשו מאליה דין שניהם יבוס ואליה דין שניהם יבוס דקשר נפשו מאליה דין שניהם יבוס .

R. in his comment has mixed or confused the two versions.

For other interpretations of see מאליה תבכים, וכו' .

גמורה ט"ז and דקשר נפש .

29:15 ושר מלחיה . Whom his father sent to go in the ways of his heart (inclinations), his end (will be that)

he will cause shame to his mother; Ishmael, because he was wicked, caused Sarah to say to Abraham, *וְיֵשׁ אֵלַי בְּיָמַי כְּאֵלֶיךָ אֲבֹרָה* (Gen. 21:10).

29:18 *וְהָיָה כִּי יִשְׁמַח בְּיָמָיו* . When the Israelites cause that the prophecy departs from them because they mock the prophets breaches will break in them, and they (will) go into lawlessness.

29:19 *כִּי יִדְּוֶה אֶת אֲדֹנָיו* . Since he (the slave) sees him that he only reproves him, he is silent, and repeats and acts perversely; therefore must he correct him with smittings and punishments. And Scripture did not speak specifically concerning a slave, but with reference to all who violate the words of the judges.

*Read *כִּי יִשְׁמַח בְּיָמָיו* . He hurries and is impetuous to answer. *וְהָיָה כִּי יִשְׁמַח בְּיָמָיו* . There is to a fool (more hope) than for him.

*R. comments thus in order to avoid a complimentary misinterpretation of the verse, and render the b part as follows: There is hope to a fool from him, i.e. to glean wisdom from him.

29:21 *מִכֶּנֶף מַטֵּה צַדִּיק* . The evil inclination. (*כִּי יִשְׁמַח בְּיָמָיו*) . A ruler, and so *וְהָיָה כִּי יִשְׁמַח בְּיָמָיו* (Ps. 72:17), and so every *וְהָיָה כִּי יִשְׁמַח בְּיָמָיו* of Scripture; for the nephew rises up in place of his father to rule over his possessions.

29:22 *כִּי יִשְׁמַח בְּיָמָיו* . As it sounds,

יִמְצֵא (a combination these two words).

29:23 יִמְצֵא כְּכֹד . He will come near to honor,
and it holds him always.

29:24 אֵלֶּיךָ יִשְׁבֹּר . For they cause him to swear
if he saw Mr. X. steal for himself so much and so much; and
since he divides with him, he does not divulge.

29:25 חֲדָשָׁה אֵלֶיךָ מִן הַקֶּלֶס . The verse is dis-
arranged (and should read): מִן הַקֶּלֶס חֲדָשָׁה אֵלֶיךָ .
Another interpretation (is) literally: Since a man is envious
and trembles whether he should charity, he will become depend-
ent upon people; this trembling shall give (make for) a snare
to him. And (but) the first (interpretation) appeals more to
me.

*Because of the word דְּדִירָה which is found in R's suggest-
ed rearrangement of the biblical verse, and which does not be-
long in the verse proper, but was perhaps inserted by R. to com-
bine the arranged verse with the explanation of מִן הַקֶּלֶס ,
I have therefore deemed it advisable to insert a בְּחִינָה
after מִן הַקֶּלֶס ; otherwise דְּדִירָה will have to be drop-
ped--and perhaps this should be done--from R's rearranged bibli-
cal verse. R's rearranged biblical verse, as we have it, reads
מִן הַקֶּלֶס . But since this is in disagreement with
the biblical verse, and is ungrammatical, I have therefore
omitted the וְ .

29:26 כִּי מִשְׁפָּט . To judge before him.
אֵלֶּיךָ מִשְׁפָּט . Whether he should merit or whether he should
be declared guilty; and Scripture speaks concerning the gen-

tile rulers.

29:27

יָשָׁר . A man who is straight in his

ways.

30.

30:1

אֵלֶּיךָ . The words of Solomon who gathered

the understanding and issued it forth. So did the Rabbis interpret it. כִּמְעַל . This prophecy did he say because

of נִשְׁמַע בְּיָדֵי אֱלֹהִים . "The גִּבּוֹר said," this is Solomon, this prophecy concerning himself because of אֵלֶּיךָ , because he relied on his wisdom to increase gold, and horses and women which he warned against increasing; and so he said, " אֵלֶּיךָ אֵלֶּיךָ ", that is, "I will increase wives and they will

not turn aside my heart; I will increase gold and I shall not turn aside (from the straight path); I will increase horses and I shall not return the people to Egypt." אֵלֶּיךָ אֵלֶּיךָ .

Because he said, "God is with me, and I shall prevail, and shall not stumble." אֵלֶּיךָ אֵלֶּיךָ . Concerning אֵלֶּיךָ ,

as (Ex. 14:3) וְאֵלֶּיךָ פָּנִיךָ יִשְׂרָאֵל ... , (meaning) concerning Israel. (אֵלֶּיךָ אֵלֶּיךָ) .

*I have omitted the first mention of אֵלֶּיךָ in R. as this does not correspond with the biblical text. I have felt it advisable to insert a אֵלֶּיךָ after the first אֵלֶּיךָ .

30:2

כִּי גִבּוֹר אֵלֶּיךָ . Because I relied on my wis-

dom in a thing concerning which the Holy One, blessed be He, worries lest it make for transgression. V. 3. אֵלֶּיךָ אֵלֶּיךָ .

*Read יָשָׁר .

30:3b. *וידע קדושים אלה* . I know that I have
lessened or added to the words of Moses. (*עֲשִׂיתִי וְלֹא כִדְבָרָא*,
וְלֹא כִדְבָרָא).

*R's text is corrupt. I believe, however, that the b part of
the verse does not go with the uncommented-on a part which,
if anywhere, belongs to 30:2.

30:4 *אֵשׁ מִן הַכִּיּוֹן* . Like Moses. *מִן הַכִּיּוֹן* .
Ashes of the furnace. *אֵשׁ מִן הַכִּיּוֹן* .
אֵשׁ מִן הַכִּיּוֹן (Ex. 15:8). *מִן הַכִּיּוֹן* . The Taber-

nacle? (I have reversed and combined the separated parts of
the same verse. The words *אֵשׁ מִן הַכִּיּוֹן* i believe to
be an insertion.) For in its raising up, all the ends of
the earth were founded. So is expounded in the *עֲשִׂיתִי וְלֹא כִדְבָרָא* .

אֵשׁ מִן הַכִּיּוֹן . If you should say, "There was al-
ready his likeness"; say, (tell us) "what is the name of his
son? Which family issued from him, and let us know who he is?"

אֵשׁ מִן הַכִּיּוֹן . If you should know who he is; and how did
you not fear to transgress his words? (*עֲשִׂיתִי וְלֹא כִדְבָרָא*,
וְלֹא כִדְבָרָא)

30:5 *אֵשׁ מִן הַכִּיּוֹן* . Purified; and he
did not write anything that was not necessary; and I should
have watched myself.

30:6 *אֵשׁ מִן הַכִּיּוֹן* . He will reprove you
to your face, for on account of your addition do you come to
transgression, and, especially, if you will detract. (*עֲשִׂיתִי וְלֹא כִדְבָרָא*,
וְלֹא כִדְבָרָא)

30:7 *אֵשׁ מִן הַכִּיּוֹן* . Now he speaks be-
fore the Holy One, blessed be He.

30:15 *אֶלְעָזָר*. Menahem (ben Saruk) interpreted *אֶלְעָזָר* literally (leech); he taught us that it is Arabic, and the interpreters (commentators) say that it is an expression of Sheol and declivity. And so in *מִדְּבַר הַיָּם* have we learned so, that he interprets *אֶלְעָזָר* (as meaning): *לֵךְ / יָד* and *זִיכָרֹנִים*; this one says, "Give me the righteous", and this one says, "Give me the wicked".

אֶלְעָזָר אֵל אֲמַרְנוּ דָּוִן. "We have much."

* *אֶלְעָזָר* says: p. 184, in commenting on *סֵפֶר מִשְׁלֵי* יב"י סד"ב ז' פ' אֶלְעָזָר מִשְׁלֵן רַבִּי מִכְּנֵי סִנְתָא מִלִּיקָה (ע"ז, י"ז, ע"ד) וְכִינָא אֶלְעָזָר מִגְדָּבִי בְּגִימִי בְּתַקְוָתָא בְּלֹאן זִידִי מִלִּיקָה.

30:16 *אֶלְעָזָר* (refers to the) kingdom of Babylon for it is said concerning Nebuchadnezzar *וְזִכְרֵי רַחֵם* (Hab. 2:5). *פִּרְאִיָּה כְּאֵלֶּה נִבְּאָה*

This is Media, for in their days mercies ceased from Israel, for it is said *אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר* (Esther 3:13).

זִכְרֵי רַחֵם. Literally, sexual intercourse.

אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר This is Greece, for she was not sated from decreeing decrees on Israel. *וְאֵלֶּה אֶלְעָזָר הֵן*

With reference to Haman who performed with burning wrath on Israel, for he said *אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר* (Esther 3:13). *אֶלְעָזָר אֶלְעָזָר אֶלְעָזָר*

*Because of the obvious corruptness of R. text, I was forced both to revamp and correct the text beginning with this verse. I am of the opinion that much, if not most of the text beginning with 30:16 to the end is not the work of R. Although I have reconstructed and corrected the text, I do not claim cer-

This comment is missing from most texts except of wooding's

tainty in the matter, for such work is inevitably--unless originals are discovered--linked with a question mark.

30:17 *אִתְּךָ אֵל*. To wrinkles which gather and collect on his mother's face, from the expression *יָקָרָה שְׂמֵיךְ* (Gen. 49:10), that is, a gathering of people. And the (yod) is integral, as *יָקָרָה . יָפֵסָה וְאָגַר חַן*. Meaning *גְּנִיבָה , גְּנִיבָה*, as (Ex. 33:22) *גְּנִיבָה קָרוֹי*; the raven, who is cruel (even)

with his young, will come and pick it out, and (but) will not cause it to be eaten, nor have pleasure thereof. And the eagle who is merciful with his children, will come and cause it to be eaten and have pleasure thereof. (*גְּנִיבָה שֶׁ יָקָרָה*) The raven is a cruel one (bird), as it is said, *כִּמְתַּחַשׁ צִוִּיב אֵינִי* (Ps. 147:9); and the eagle is a merciful one, as it is said, *יֵאָכֵל אֶת אֲדָמָה* (Dt. 32:11).

*I have inserted *בְּאוֹר* after *יָקָרָה שְׂמֵיךְ*. Read *יָקָרָה* rather than *יָקָרָה*, as R. speaks of the singular (*צִוִּיב*), as he also does of the *גְּנִיבָה*; read also *וְיֵאָכֵל* or *וְיֵאָכֵל*, rather than *וְיֵאָכֵל*.

30:18 *נִכְסֵי עֵינַי*. They are covered as soon as they have passed from my eyes; and I do not know where they went; for they hurry to hide themselves from the eye.
*Read *רַב־עֵינַי* rather than *רַב־עֵינַי*, as some texts have it.

30:19 *זֶה בָּבֶל*. This is Babylon, as it is written *זֶה הָיָה בָּבֶל*. This is Persia. *זֶה הָיָה בָּבֶל*. This is Greece? which

This is Persia
 from the
 text 30:18

was quick in her decrees. *וירק עלי בלמה*. This is Edom (Rome), for she said, "Forever will I be mistress."

30:20 *ואחריה*. She wipes off her vagina, as it is written *באשר ימחה אור כבצורה אחת ויכרך א פניה* (II K. 21:13). *אברה*. Euphemistically did the verse speak.

*That *אברה* is euphemism for *המקדש* see *במקדש*. Elsewhere (Dt. 28:30) R. uses *כנסו אברה* for a similar meaning.

30:20 *בן ייק אשה מניאכר*. This evil that she committed adultery with idolatry caused the congregation of Israel to be exiled; and deserved is the punishment to (have) come upon her.

ואשר לא פלגא אין. As Scripture has it, *הינה נאפסא א אורכא אלו אטולא*. *אז תדעם אטאכא דג'ג' קדמא אב אכנסה ושרא אלאור ונבי היא דפנידמא אדא אביד*. *Read

30:21 *דגנדי ארץ*. The Land of Israel.

30:22 *גלגל דדד*. This is Nebuchadnezzar who was the servant to Merodach-Baladan, and a writer of his letters; as we learn in *דאולין*. *והא כ' יקד אהא*. This is Ahaseurus who made a feast (of) one hundred and eighty days (Esther 1:4).

30:23 *אטאכא כי אדא*. Reference to Greece.

אטאכא גריל דדדד. This is Esau who was to have served Jacob; and the case was reversed.

30:25 *הנאליז א אור דד*. This is Babylon, for it is said, *הן ארץ כסדין אב דדד אלו סיה* (Is. 23:13). *ויפילו דקד אהא*. Nebuchadnezzar paid one

*read in some Ms. 15
אברה, אברה, אברה*

שם אמרנו חזקינו, שם אפרה, בירושלם, שם אלאהן רבא

and Nebuchadnezzar was the writer of his letters; and he was not there that day. And when he came and they told him that which they did, he said, "You called him *h-n h-n/c*, and wrote it at the end!" He ran after the messenger and returned him. And because of that running, he merited the kingdom. Behold, he prepared in the summer his bread, like the ant.

30:26 *אִיזָה לִפְנֵי הַיְיָ*. This is Media and Persia.
אִיזָה לִפְנֵי הַיְיָ. For they built (gave permission to build) the Temple.

30:28 *בנין מלך* .
It holds to the hands and cleaves to the walls. This is accord-
ing to its literal meaning. And its Midrash: This is Esau,
for it is said *וַיֵּשֶׁב עֵשָׂו בְּאֶרֶץ עֵדְוָן* (Gen. 27:22). *בְּבֵית מֶלֶךְ* .
For he entered the palace of a king and destroyed it.

*Read: חידושים ופירושים על ספר שמואל ב' וספר דברי הימים ב'

30:29 33'16N. They go and prosper in their strength.

30:30 כְּשֶׁ עָלָה הָעִיר . This is Nebuchad-
nezzar, as it is said, מֶלֶךְ אַרְיֵה (Jer. 4:7).

30:31 *פְּלִיטָה* . I do not know what it is;
and according to the sound (of it); it is an animal fleet of

30:32

אם נחל. If you were degraded through

your fellow-being, in that he reviled you, נחלך ,

your end (will be) to be exalted in the matter. מלך פני .

In your heart to quarrel, place your hand upon your mouth, and be silent.

*Another reading has it , נחלך דברך אף מלך אף נחלך דברך דברך

אף נחלך דברך אף נחלך דברך אף נחלך דברך I YAN to see the logic

of it. To deem oneself lowly and unworthy may have been deemed virtuous and thus worthy of findal vindication. But to revile and blaspheme oneself (strong verbs) should hardly, logically, be encouraged, and with a promised future exaltation!

30:33

כאשר יחלך

. For just as butter will come

out through the churning of milk, and blood through the wringing of the nose more than is necessary, so will there come forth strife through the forcing of wrath. חלך . Squeezing,

, as , as חלך (Judges 6:38).

And our Rabbis explained: If you degraded yourself over words of Torah, to search and to ask your doubts of your Rabbi, and even if you appear to him like a fool without understanding, your end (will be) that you will be exalted; מלך פני , if you placed a muzzle on your mouth, and closed it, and you did not ask him everything, your end (will be that) when he will ask you an halacha, you will place a hand to the mouth and be speechless, for you will not know to answer anything. For, just as חלך חלך חלך , so חלך חלך , which your Rabbi is angry with you that you did not understand quickly, and you are degraded over it, at the end, he will bring forth

it to him." וְכָל נְשֵׁי אָבִיךָ . All the women of your father, as soon as they become pregnant did not return for sexual intercourse. And I pushed and entered so that I should have a son, white and quick; for sexual intercourse is good all the six last months. וְכָל נְשֵׁי . All the wives of your father used to vow so that there should be to them a son worthy of the Kingdom; and I vowed that there should be to me a son (who will be) clear in the Torah.

31:3 לֹא תִּשְׁכַּח Do not weaken. וְעֹז . Your strength.

31:4 לֹא כִּדְמוּת מַלְכִּים . This is not a worthy thing for kings, for they belong to the Holy One, blessed be He. וְאַתָּה . As וְאַתָּה (Job 40:4) וְאַתָּה . It isn't seemly for them to become drunk.

וְאַתָּה . As if (it were written) וְאַתָּה . 31:5 וְאַתָּה . What is written in the Torah, and especially that which is studied (without text).

31:6 וְאַתָּה . To him who is destined to perish, (namely) to the wicked. וְאַתָּה . Who are pained over their poverty and mourning.

*Read וְאַתָּה rather than וְאַתָּה , to be in agreement with וְאַתָּה .

31:8 וְאַתָּה . These are the orphans, for their help has passed and gone its way.

31:10 וְאַתָּה . That is the Torah. וְאַתָּה . Happy is he who merits to find it. וְאַתָּה . Pearls.

31:11 וְאַתָּה . That is, there will

not lack good, according to its literal interpretation. And its Midrash, he eats the fruit in this world and in the world-to-come.

*I have combined and added.

31:13 *כי היא ופניה* . Since Scripture likened it (Torah) to a woman, it spoke according to the figurative meaning, (namely) with the needs of women's work. And the figurative interpretation is thus: She expounds (or seeks out) the (welfare of the) Torah *מקריא , מננה , מלמדת* , and she follows after them (zealously repeats her holy work) for they are the needs of the disciples.

31:14 *ביתא כוונתא מוהר* . It (Torah) to its learners blessing and food.

31:15 *ומקריא קדמו ליל* . They (Rabbi and disciples) rise early in the night-watches.

ומקריא קדמו ליל . The Rabbi teaches the disciples the portion which has been limited (assigned) to them.

31:16 *מזמזא* . It (Torah) muzzled with a muzzle and with a bridle Esau the man of the field (Gen. 25:27).

ומקריא . From the world, to cause him to perish.

מפני כבוד . Israel, to establish him for life of the world-to-come.

31:18 *מנחה* . Deborah. *לא יבנה בלילה* . It is written *בלילה* , lacking a *ב* , that is, on the watch-night when the Egyptians were plagued, it made light for Israel, and protected them.

not in
some R. texts

31:19 (Which they call *כבול*), which prepares the spindle to spin according to its literal interpretation. And its Midrashic interpretation: in the rectitude of its deeds. *גמול פלג*. A support and leaning, as *מחשך פלג* (II S. 3:29).

*I have combined two versions and have added the words

כבול, and, immediately following it, *ומיד*.

31:20 *כפי פניו*. To him who makes himself as a beggar, through him does it (Torah) endure.

31:21 *לא תירא אדירה*. For her household members.

משל. From cold and its Midrashic interpretation,

משל, for they judge therewith the wicked, from fire to snow. *משל* Multi-colored garments, according to its literal interpretation. And according to its Midrash, the covenant of the blood of circumcision. Another interpretation: They are dressed in double garments, as it is written, *כמות גבם* (Dt. 15:8), *הצטק והצטק* (ibid. 10) *הצטק והצטק* (ibid. 14). All of these save them from the snow of Gehinnom; so is it expounded in *הנחומא*.

*Read *אז תירא אדירה. אזני דירה. משל. מלכא, ומידעו משל שנים זו פירוש, איהו משל. חזקי צדדונים, כפססו; ומידעו, קריה דם מלך, מלודים כפסל פתח תפוח (ס: 15:15), נחמן, נחמן (מלודים), הצטק והצטק (14:14). ס' אלו מלודים אורח משל ג' ידעו. כך הוא נרדף דגמולא.*

31:22 *מנדדים*. Beautiful coverlets for the bed, as *מנדדים דדד* (Prov. 7:15).

31:29 *1172 1177* . So do they praise her, her husband and her children.

31:29 *ḥayyā ḥayyā* . So do they praise her, her
and her children.

31:30 *ḥayyā ḥayyā* . A woman of grace and beauty,

31:30 *אשה* . A woman of grace and beauty,
they do not praise her but all is vanity and falsehood, but a
woman that fears the Lord, she alone shall be praised. This is
according to its literal meaning. And its Midrash: *אשה* ,
which is by idolatry, *אשה* , their greatness and beauty.

שבת חן ויפה, ואין מכללן אורה, אלא יפה הן ושקרה, אלה אשר יהיה יפה: *Read:
היה אדם גמולו. כפאילו, ועיניו, שקרה חן שדכרופ. ובהל. גמולא ויפיה.

As will be noted, here too have I combined several versions, and have added the words, ၂၀၆၁၁ , and ၂၀၆၁၂ .

31:31 *על מה* . In life-to-come. *על מה* .

Splendor, and greatness, strength, beauty, and kingdom.

ה'ע"ט. The rectitude of her deeds bears testimony for her to praise her in the gate of the city, everyone that goes out and comes in. This the the ה'ע"ט (literal sense) which I have explained; but according to the figurative interpretation (with reference to) the Torah and its learners is the section explained.

תנו אב, לדגור אקדא, מבי יצא, רחמיך דזו פאר וממלכ, ממליה, *Read:
בשרון מעשים מציד אלם אלהיך עשירי הדין א יוציא ופלא, זו המליכה שריטה
אלו אב, המלך, לא הגירה ואומיה תפלה מהקדורת.

I merely wish to add that R's final statement, ^{especially,} justifies my having combined several textual versions concerning EN and 60 and my having divided and labeled each accordingly. Whatever changes I have made, have been rendered only

after painstaking scrutiny, study of style, balance, sentence structure, and biblical background.

SPECIAL WORDS, EXPRESSIONS, AND SOURCES QUOTED BY
RASHI IN HIS COMMENTARIES TO PROVERBS

רמ "proverb, mystical or figurative interpretation"

(synonymous with רמ)--1:1, 2, 4, 5; 19:15;

26:7, 9; 27:27; 31:1, 13, 31.

רמ"ל "it can be interpreted figuratively"--15:7.

רמ"ל "ordinary, literal meaning"--

רמ"ל, רמ contrasted--19:15; 27:27; 31:13, 31.

רמ"ל "ordinary, literal meaning" (sometimes there is a

combination of " רמ"ל " and " רמ"ל)--

10:4; 13:4; 15:30 (combination); 18:15 (combination)-

24:10; 30:31; 31:19, 27.

(רמ"ל) רמ"ל , רמ"ל , רמ"ל , רמ"ל "as it sounds, liter-

ally" (synonymous with רמ"ל ; sometimes

there is a combination of רמ"ל and

רמ"ל)--5:19; 6:1; 7:10; 10:16; 12:11;

15:23, 30 (combination); 18:5 (combination), 22;

24:27; 25:21; 29:3, 22; 30:15, 31.

(רמ"ל) רמ"ל "meaning, sense"--3:29; 10:4; 16:22.

R. shows a predilection for,--2:1, 16; 3:14; 5:3.

רמ"ל "and its Midrash"--18:16.

רמ"ל "and according to its Midrash"--30:31.

רמ"ל "and according to (the context of) its Midrash"--

25:17.

רמ"ל "Midrash Aggadah"--12:16; 13:8; 15:19; 21:9; 30:31.

Midrash Chachomim"--24:10. מדרש חכמים

Midrash Tehillim"--13:13; 21:15; 30:15. מדרש תהלים

Haggadas Tehillim"--16:4. הגדה תהלים

Midrash of Rabbi Tanhuma"--20:21; 27:14; 28:5;
28:23. מדרש רבי תנחומא

so expounded Rabbi Tanhuma"--4:23. כך דרש רבי תנחומא

is expounded in Tanhuma"--31:21. נדרש בתנחומא

and the Midrash interprets it"--19:7. ומדרש פירש

our Rabbis expounded"--20:30. דרשו רבנא

and our Rabbis expounded it"--15:23; 18:1; 23:2;
26:8. ודרשו רבנא

is expounded in Tractate דיכין"--27:14. נדרש דאמסנת דרכין

as found in the Pesikta"--31:1. כדאיתא בפסיקתא

we render in Aramaic"--25:10. מתרגמין

explained"--7:17 (דונא). פירש

and so is its explanation"--17:10. וכן פירושו

our Rabbis explained"--3:28; 6:1; 18:5; 19:2;
25:21; 29:13. פירשו רבנא

and this is its explanation"--19:27. וזה פירושו

and our Rabbis explained"--26:22. ודרשו רבנא

R. disagrees with--13:23; 15:15. ר. דרש

Menahem (ben Saruk) interpreted"--30:15. מנחם בן סרוק

it is possible to interpret it"--19:4, 6, 7; 27:7. וייתכן שיתפרש

and its interpretation"--23:7. ופירושו

the interpretation of the verse"--16:22. פירושו דהפסוק

וְכֵן בָּאֵין פִּתְיוֹן הַתְּרִיב "and so is the appearance of the interpretation of the verse"--25:23.

מְקִיב קצ"י "a concise verse"--13:1; 19:27.

מְקִיב מְסוּרָה (or "מְסוּרָה" alone)--"an unsystematized verse"--12:27; 13:12; 29:25.

מְקִיב מְקִיב "it is connected with a preceding verse"--12:27.

מְקִיב מְקִיב "it refers to the matter above"--2:1, 18, 20.

מְקִיב "lacking"--3:18.

מְקִיב "meaning, sense, expression"--1:11, 12, 33; 2:15;
3:11, 18, 23; 4:18, 22, 24; 5:3; 6:13, 15, 19, 21;
7:17; 8:23; 9:6; 10:31; 13:39; 14:19; 16:30; 18:
4, 18; 22:5; 23:7, 18, 29; 25:12; 26:18, 22; 27:
14; 28:7, 15; 29:10; 30:8, 17, 20.

מְקִיב דְּרָבִי "Arabic"--5:19; 30:15.

מְקִיב נְקִיב "a euphemistic expression"--30:20.

מְקִיב "meaning, root, class"--12:8; 25:11.

מְקִיב "meaning"--26:4, 5.

מְקִיב "essential, integral" (but not a root letter)--
30:17.

מְקִיב אַחֵר "another interpretation" (usually follows a מְקִיב
interpretation)--3:26, 27; 4:4; 7:10; 12:7, 8;
14:12; 15:17; 16:3, 4; 17:2, 18; 19:2; 22:4; 24:
27; 26:18; 27:9; 29:25; 31:21.

מְקִיב מְקִיב "similar cases"--1:1.

מְקִיב מְקִיב "similar to that which is said"--17:26; 25:11.

מְקִיב מְקִיב "and similar to it" (followed by a biblical verse)--
11:18; 29:11.

כִּי "for example" (usually followed by biblical sources)--11:25 (not biblical); 12:7; 13:16, 17; 14:3; 15:30 (not biblical); 17:25; 18:19; 19:21; 21:9; 21:12; 26:27.

וְכֵן has various meanings:--

(1) וְכֵן "as, for example" (sometimes followed by *וְכֵן*, but always introducing a biblical verse)--2:15 (*וְכֵן*); 3:8, 18, 20; 4:8, 13, 14; 7:10; 11:19; 12:8; 13:12; 14:2, 13; 15:7, 17, 19, 24; 16:4, 27; 17:19; 18:18; 20:25; 22:5, 26, 28; 24:19; 25:4, 11, 12; 26:7, 18, 23; 27:7; 30:17 (*וְכֵן*) 33; 31:1, 22.

(2) וְכֵן "as if it were written"--6:22; 8:17; 19:11, 27; 31:4.

(3) וְכֵן "like the meaning of"--3:20; 6:22.

(4) וְכֵן "just as" (an explanation)--20:29.

וְכֵן "and so" (and is followed by a biblical verse)--3:22; 12:8; 15:17; 16:30; 19:27; 29:21; 30:8.

כִּי כֵן "for it is written" (and is followed by a biblical verse)--25:17.

כִּי כֵן "as it (verse, or Scripture) says (and is followed by a biblical verse)--26:1.

כִּי כֵן "like that which is said (and is followed by a biblical verse)--24:7.

כִּי כֵן "like the matter which is said (and is followed by a biblical verse)--3:8.

וְכֵן "that is" (an explanation)--1:9, 12, 19; 2:7;

3:5; 5:15; 6:13, 16; 7:4, 14; 10:23; 11:21; 13:
12; 14:2, 4; 15:24; 16:4; 17:23, 11; 19:24; 20:
13, 20; 22:5; 23:18, 31; 24:7, 13; 26:20, 27;
27:8; 30:1, 17; 31:1, 11.

is often omitted by R.--1:12, 19; 3:35; 27:8; 30:1.

יְדָע "for"--20:13.

וְעַתָּה same meaning as וְעַתָּה, "even"--14:20.

וְעַתָּה וְעַתָּה "and I have heard" (with reference to....that it
means.....)--19:24.

וְעַתָּה וְעַתָּה "I do not know what it is, (means)"--5:19; 30:31.

Tense-- present for continuous action--14:5.

State--

1) Construct (*פִּינֹה*), overlooked by R.--3:25; 14:2 (this latter, however, is open to question).

2) Absolute (*עֲשֵׂה*), and construct state commented on by
R.--28:23.

Verbs-- Biliterality of roots--12:8.

Confusion of roots--1:19; 3:18; 7:11; 8:24; 10:
3, 4; 17:14; 20:3; 21:7.

Parallelism-- R. did not appreciate, or perhaps, realize.--1:11;
3:13, 16; 5:9, 15; 8:3.

Divisions-- Sometimes it is uncertain whether the divisions
of sentences as found in our R. texts are original.
In such a category would fall the following following verses: 12:8, 23; 13:4, 16; 14:15, 18, 19;
15:21; 16:20; 17:4, 18; 21:26.

Words-- Mistranslated--10:4.

Verses, biblical. R. often utilizes the biblical verses proper, weaving them into his commentary. 2:20; 3:27, 28; 4:8; 5:6; 6:3, 7, 8, 31, 32; 7:4; 9:16, 17; 10:2, 3, 18; 11:24; 12:9, 16; 22:1, 6, 18; 23:3; 24:10, 13-14; 25:22; 26:2, 9-10, 16, 17, 20, 23; 27:19, 20, 26; 28:6, 16, 20; 29:13; 30:2, 3, 15, 33; 31:16, 25, 27.

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