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שלום

IN THE TALMUD

by

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for the Master of Hebrew Letters degree.

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Précis

This thesis is a study of the concepts expressed by the word **שלום**, "Peace," as it appears in the Talmud. Original sources have been used. Where scientifically edited texts are available they have been accepted as the preferred text. Because of the nature of the subject, a systematic, rather than a chronological, presentation has been made. The thesis reveals the concern of the rabbis with the preservation of peace. It evidences the concrete methods which they used to establish harmony among men. They made use of practical devices in order to keep the word and thought of "peace" in the conscious minds of their contemporaries. Cognizant of the importance of the legal aspect of any Talmudic study, the writer has stressed that phase of this subject. A large body of legislative material, intended to achieve the goal indicated by this thesis, is incorporated in the text and in noted references. There is evidence that human relations are regulated to preserve peace; that, for this purpose, special consideration is given, legally, to those unable to help themselves; that fulfillment of ritual law is less important than the maintenance of concord in the home. Even the etiquette of greeting is regulated by law to insure peaceful human relations. And, it must be pointed out, the use of the word of greeting, **שלום**, "Peace," cannot be considered an accidental choice. It reflects the rabbis' ambition to

keep peace on the tongues and in the ears and in the hearts of men.

This study has its theological aspect, too. The Talmud phrases beautifully the Jewish desire for Peace with God, and the encouraging hope of peace after death and peace that will be proclaimed on the lips of the Messiah.

There is no evidence of an evolving concept; only the steadfast pursuit of a holy goal. For this reason the chronological aspect has been treated only in the notes wherein the type of source is indicated wherever possible.

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PREFACE

An ancient tradition tells us that stored away in one of the firmaments of heaven are the treasures of peace.(1) Many anxious generations have sought those treasures here on earth. But the search has been a blind stumbling. Everything in life that is worthwhile has been offered upon the altar of war, futilely, because nations cannot preserve peace between themselves. Communities are ridden with irrational prejudices which blight the lives of subject and object, and deny both the blessings of concord. A host of factors attack the solidarity of the family group undermining, and frequently destroying, the harmony required for healthy-minded social growth. The individual personality is plagued with conflicts and problems toward the solution of which science is diverting more and more attention. Superficially, mankind appears engaged in a gigantic effort to establish the reign of peace. As yet there is little promise of success. Peace remains a dream for the optimist, an opiate for the lazy; but the realist fears the immanence of war and recognizes the awful consequences of strife in any arena. There are refugees and rubble, graveyards of men and machines, headlines of murder and theft, and by-lines of divorce. There is little to give him hope. Tenaciously, he clings to his concept of a ideal, prays for it, contributes to a cause which may promote^{it}, but finds little in his daily life that he can do in its behalf.

Man's need and longing for peace was recognized and considered by the sages of the Talmud. "Great is peace," said R. Joshua b. Levi, "for peace is as important to the world as is leaven to the dough." (2) This view is maintained consistently throughout the many tractates of the Talmud in which a way of life is presented to the Jew. But the rabbis did more than laud and commend it. Through legislation as well as exhortation they proposed a way to attain it. Theirs was not a complex way involving massive organizations and technical charters. They brought the effort and the hope into the life of every man. Through simple devices they made men conscious of the importance of peace and gave them possible ways of aiding to establish it.

Modern efforts for peace are negatively stimulated. They are derived from a fear of war. The Talmud knows no such motivation. Peace from war was not even a major consideration in its pages. Rather, its prescriptions are aimed at bringing more goodness and happiness into the lives of men. It is not a sacrifice to be made in the interest of self-preservation, but an exalted goal worthy to be attained through justice and mercy, humility and restraint. Peace is the great reward of this life and of the hereafter. It is the good tidings on the lips of the Messiah. It is that, per se, for which a man must strive diligently, not only for himself, but for Israel and all mankind as well.

While the Rabbis of the Talmud were greatly concerned with the maintenance of peaceful human relationships, their concepts of peace had its theological aspects. It is hardly surprising to find that these God inspired men were vitally interested in the preservation of peace between God and man, especially between God and Israel. This relationship is obviously involved in their conceptions of the hereafter and their messianic speculations. Recognizing the life of which they approved as God-centered, the importance of peace with God could not be over-emphasized, from their point of view.

What and how does the Talmud teach concerning peace? The answers to these questions lead one through a fascinating series of pertinent passages. The Hebrew שָׁלוֹם , and the Aramaic שְׁלָמָא , meaning "Peace" appear in a variety of settings in the Talmud. Sometimes specific action is required or prohibited; sometimes it is recommended or discouraged. Occasionally the lesson is implied in a story or a favorite saying; and very often it is subtly concealed beneath the veneer of etiquette in inter-personal relations. To the investigation of these passages do we now turn.

Part I - HUMAN RELATIONS
Chapter 1. LEGAL ASPECTS

The sages of the Talmud were not idle dreamers. They were practical realists. Understanding the frailties of man they used the authority of law to attain and maintain peace. This was necessary for there were many areas of potential conflict in which friendly relations had to be maintained. A man should be at peace with his neighbor. His home should be undisturbed by quarrels. He had everything to gain by keeping on good terms with the gentiles among whom he lived, not to mention the ruling power, Rome, which had dominion over his life. And so there are many Halachic passages designed to serve these ends. Frequently they are justified by one of the following commonly found expressions: "Because of the ways of peace." \square מפני דרכי שלום "For the sake of peace." \square על דבר שלום ; "To keep peace between a man and his fellow." \square $\text{לעשות שלום בין אדם לחבירו}$; "For the peace of mankind." \square מפני שלום הבריות ; and "For the sake of peace with the ruling power." \square מפני שלום המלכות . Other passages, less obvious in their intent, work toward the same goal through the use of the word \square שלום . It can hardly be considered accidental that the acceptable terms of salutation and leave-taking employ the word, \square שלום . We shall see that the implication of the greeting goes far beyond the extension of a courtesy, and that the use of the term \square שלום , is quite appropriate. Furthermore,

although there can be no positive proof to support it, legal emphasis on the greeting, hence on the use of the word shalom, seems to involve the dual purpose of maintaining friendly relations among men and keeping "peace" on the tongues and in the hearts of the people. But first, let us consider legislation specifically aimed at the preservation of peace.

In spite of Biblical and Talmudical emphasis on truth and integrity, permission is given to falsify in order to maintain peace. וא"כ' כל השקרים אסורין ומותר לשקר בשביל להטיל שלום בין אדם לחברו. Rabbi said: "All lies are forbidden, but it is permitted to lie in order to bring peace between a man and his fellow." (3) This unusual liberty is confirmed in another statement spoken by R. Illa'i in the name of R. Eleazar who quoted R. Simeon. (4)

To maintain peace in the community we find the following legislation:

"These things have they enjoined in the interests of peace. A priest reads first, and after him a levite, and after him an Israelite -- in the interests of peace. They put the "Erub" in the wonted house...in the interests of peace. The cistern nearest to a water channel is filled first...

in the interests of peace. The law of theft applies in part to what is caught in traps set for wild animals, birds or fishes...in the interests of peace. R. Jose says that the law of theft applies ^{IN EVERY RESPECT. THE LAW OF THEFT APPLIES} in part to what is found by a deaf-mute, an imbecile, or a minor...in the interest of peace. R. Jose says: "The law of theft applies in every respect. When a poor man beats the top of an olive tree, the law of theft applies to what is beneath him...in the interest of peace." R. Jose says that the law of theft applies in every respect. They do not try to prevent the poor among the gentiles from gathering gleanings, the Forgotten Sheaf and 'Peah', in the interest of peace." (5)

Similarly, the next Mishnah continues: *מאכלת אשה לחבורת השוקה ולא
הסבצית גבה וכברה ורחיק ותער אהל לא תבור ולא תטחן צמה. אשת חגר
מאכלת פלגת עץ הארץ גבה וכברה ובוררת וטוחנת ומרקחת צמה. אהל מ'
שתטיל הטיק לא תלע צמה אב' אבן מחזיקין י' צורה צהירה. וכוונן לא
אמנו אהל מנ' נר' שוק. ומחזיקין י' צורה כובק' בסבצית אהל לא
י' יראל וואל'ן הסחון מנ' נר' שוק.*

"A woman may lend a sifter, a sieve, a handmill, or an oven to her neighbor that is suspected of transgressing the Seventh Year law, but she may not winnow or grind corn with her. The wife of an Associate may lend a sifter or sieve to the wife of an 'Am ha-Aretz', and may winnow, grind, or sift corn with her; but when she pours water over the flour, she may not draw near her, since help may not be given to them that commit transgression. All these have they enjoined in the interests of peace.

Gentiles may be encouraged (when tending their fields) in the Seventh Year, but not Israelites. Moreover, greetings may be offered to Gentiles in the interests of peace." (6)

Special care was taken to avoid communal conflict after the execution of a capital punishment judgement.

וְהָיָה כִּשְׁלֹשׁ יָמִים אַחֲרֵי הַמִּשְׁפָּט וְהָיוּ הַיֹּדְעִים לָקוּם וְלִקְבֹּץ אֶת הָעֲצָמוֹת
וְהָיוּ הַיֹּדְעִים לָקוּם וְלִקְבֹּץ אֶת הָעֲצָמוֹת וְהָיוּ הַיֹּדְעִים לָקוּם
וְלִקְבֹּץ אֶת הָעֲצָמוֹת וְהָיוּ הַיֹּדְעִים לָקוּם וְלִקְבֹּץ
אֶת הָעֲצָמוֹת וְהָיוּ הַיֹּדְעִים לָקוּם וְלִקְבֹּץ אֶת הָעֲצָמוֹת.

"When the flesh (of the victim) had wasted away they gathered together the bones and buried them in their own place. The kinsman came, and greeted the judges with 'Peace', and the witnesses with 'Peace' as if to say, "We have naught against you in our hearts, for ye have judged the judgement of truth." And they used not to make (open) lamentation, but they went mourning, for mourning has a place in the heart alone. " (7)

When, on the 25th day of Adar, they began to exact unpaid pledges of the Shekel dues in the Temple, money was taken only from levites, Israelites, proselytes, and freed slaves. Pledges were not exacted from women, slaves, or minors, in accord with the usual legal policy of placing them in separate categories. But, in addition to them, priests were tax-exempt, perhaps out of respect to their position in the community, and certainly, as stated, to keep harmony therein. The exact wording of the Mishna is:

אין מעבירין את הבהמה שבה זכר וזכר.

"They did not exact pledges from the priests, in the interests of peace." (8) Further special consideration is given to the priest in the light of his required duties in the following passage from the Tosephta. The context is such that a priest is the object of vow made by a man who wants to derive no benefit from him. Since the vow cannot be disregarded, the following legislation adjusts the situation:

...ואם אדם נשבע ואין לו כסף
והוא צריך לפרנס את ביתו ואת
בית אשתו ואת בניו ואת בנותיו
ועתה יאמר לפני ה' אלהיו
אני נתתי את ראשי ליהוה
לעולם לא יקח ממנו שום דבר
כי אני נתתי את ראשי ליהוה
לעולם

"He that is forbidden by vow to have any benefit from his fellow)...should not greet him, but, if he were a priest, he sprinkles in his behalf the blood of his sin offering, and the blood of his guilt offering, in the interests of peace."(9)

Recognizing the plight of the poor, and the difficulty of restraining their efforts to supply the needs of their families, the Tosephta includes this liberal enactment aimed at maintaining the peace of the community:

היו שם צני'ק שאין באוין עלקט אס יבול גדל
הגית אמתות ב'צק מחמא ב'צן ואס לאו מיתון
מפני צרכי שוק.

"If there were poor persons there who were not qualified to glean, the owner may prevent them if he can, but if he cannot, he leaves them alone for the sake of peace." (10)

Some of the passages already dealt with indicate that Talmudic law took into consideration the presence of gentiles in the community and sought to maintain

peace with them. Additional references show the remarkable liberality of the rabbis and the strength of their

desire for peace. Thus: חוכרין כרית מן הצורה' כוכב'ק
האמצית אלהם לא מ'שראל' ו'חלוקין' 'די צורה' כוכב'ק
האמצית אלהם לא די ישראל. ו'אכל' האמון חב'ק
זכ'י ע'ק.

"Newly ploughed land may be hired in the Seventh Year from a gentile but not from an Israelite: and gentiles may be helped (when labouring in the fields) in the Seventh Year, but not Israelites. Moreover, greetings may be offered to gentiles in the interests of peace." (11)

ע'א'ק האמון הא'צ'ק'ן חב'ק זכ'י ע'ק.

"One may greet gentiles on their festival days, in the interests of peace." (12)

Gentile poverty and distress cannot be ignored.

ז'ר חסד'ק'ק ע'ר' צכ'ק'ק ע'ק ע'ר' ישראל
ו'חב'ק'ק חול' צכ'ק'ק ע'ק חול' ישראל ו'קוב'ק'ק
חול' צכ'ק'ק ע'ק חול' ישראל חב'ק'ק זכ'י ע'ק.

"The Rabbis taught: We support the gentile poor together with the poor of Israel, and we bury the gentile dead along with the dead of Israel, and we visit the gentile sick along with the sick of Israel in the interests of peace." (13)

ע'ר ע'ר חב'ק'ק חול' צכ'ק'ק ע'ק חול' ישראל ו'קוב'ק'ק
חול' צכ'ק'ק ע'ק חול' ישראל חב'ק'ק זכ'י ע'ק.

"In a city where Israelites and gentiles dwell, the officers collect (charity) from Israelite and gentile alike, in the interests of peace. The poor of the gentiles are supported, in the interests of peace." (14)

וְנִסְמָךְ הַגֵּוֹלִים וְנִסְמָךְ הַגֵּוֹלִים
וְנִסְמָךְ הַגֵּוֹלִים וְנִסְמָךְ הַגֵּוֹלִים

"We eulogize the gentile dead, and comfort the gentile mourners, and bury the gentile dead, in the interests of peace." (15)

The desire for peace extended beyond the local scene. Peace with the ruling power, Rome, was also highly valued. Under peaceful conditions there were no persecutions and harsh decrees. Therefore, when necessary, concessions were made and the strictness of the law relaxed, in order to maintain friendly relations.

וְנִסְמָךְ הַגֵּוֹלִים וְנִסְמָךְ הַגֵּוֹלִים

"Ulla said: Why was it decreed that the (year of the) reign of the government be stated in a 'Get'. For the sake of peace with the ruling power." (16)

An historically interesting passage gives further indication of the same spirit. It informs us that the destruction of Jerusalem came through a certain Bar Kamza. He was the enemy of an Israelite, and in his anger he went to the Emperor and said that the Jews were rebelling against him. To prove his point, he had the Emperor send a fine calf to the Temple to be sacrificed as an offering. On the way, Bar Kamza made a blemish on the animal in a place which rendered it unacceptable ritually to the Jews but not to the Romans. Had the offering come from a Jew, it would have been rejected

at once; but, the Talmud says:

סבור רבנן לקרובה מוכן מידה נמכרת

"The Rabbis were inclined to offer it for the sake of peace with the government." (17) Although the final decision was against this action, and perhaps led to the war during which Jerusalem was destroyed, it is clear that a minority favored modification of the ritual law."

The Rabbis loved peace and hated war. Their feelings in this regard were so strong that they affected their interpretation of the way in which prescribed holidays were to be observed. This is shown in a passage taken from tractate Rosh Hashonoh:

מא' זכתי (זכריה ח) כה אמר ה' צבאות צום חג' ע'
וצום החמישי וצום השביעי יהיה עב'ר יהודה צום
ולאמחה וא' קר' ע' צום קר' ע' צום ואמחה
אלא לאו הכי קאמר רבנן ש' צום יהיה צום ולאמחה
אין ע' צום. אמר ר' עב'ר הכי קאמר רבנן ש' צום
ע' צום יהיה צום ולאמחה. י' צום צום אין צום
אין ע' צום ר' צום ר' צום אין צום.

"What is the meaning of the verse (Zech. 8) 'Thus saith the Lord of Hosts: The fast of the fourth and the fast of the fifth, and the fast of the seventh, and the fast of the tenth (months) shall be for the joy and gladness of the House of Judah...' It is spoken of as both 'fast' and 'joy' and 'gladness'. But should it not be thus: In a time of peace let it be for joy and gladness. When there is no peace, it is a fast. R. Pappa said: It

should be interpreted in this way: In a time of peace it shall be for joy and gladness. When there is persecution, it is a fast. When there is neither persecution nor peace those who wish to fast, may fast, and those who do not want to, do not fast. " (18)

According to the Rabbinic view only one war may be viewed as a mitzvoh, the conquest of Canaan. Every effort must be made to avoid war. Before the forces engage in battle and offer of peace must be made.

ר' יוסי הגלילי אומר בזמן המלחמה
מלחמה אין פירוש אלא בשלום
ב' תורה אל צד המלחמה של יקרא אל'ה שלום

"R. Jose the Gallilean said: Great is peace for in the hour of war the opening gesture must be the offer of peace (lit. one does not open except with peace), as it is said: "When you draw near to the city to wage war with it, you shall call unto it 'Peace.'" (19)

Wartime conditions also affected the law, as may be seen by laws concerning a woman whose husband has died.

The situation is clearly defined in Mishna Yebamoth.

האשה שהלכה היא והצלה שמציתת היא שלום ב'נו לבנה
ואם היא נצולה. והאשה ואמה את הצלה. תנא -
את הצלה תת'הק. שלום ב'נו לבנה ומלחמה נצולה.
קט'ה ב'נו לבנה ואם היא נצולה. והאשה ואמה את הצלה.
א'נה נאמרת. ר' יהודה אומר שצולה א'נה נאמרת
אלא אם כן האשה הוכה והצלה קרו'ק.
אמרו לו אחת זו ואחת זו תנא.

"If a woman and her husband went beyond the sea, and there was peace between him and her and peace in the world,

Now we turn to a more subtle effort. The use of the greeting 'Peace', regulated by Talmudic law, is a calculated attempt to maintain peace. Beginning with simple inter-personal relationships where it appears to be a common courtesy it expands in significance to the stature of a diplomatic gesture. Let us examine the development.

R. Mathia b. Heresh instructs:

וה' מתיבא בן חורש אומר הו' מקצ'ק בעדן כל אדם.

"Be first to greet every man with 'Peace.'" (22)

Naturally, the party thus greeted is expected to return the greeting of 'Peace.' (23) He is even instructed to attempt to extend the greeting first on future meetings.

וא"כ חלבו אמר רב הונא כל שיוצא בחבורו עמו (א"ל)
 ע"תן לו עדים יקצ'ק לו עדים, שנאמר (למח'ס-38)
 "הקטן עדים ורצוהו" ואין נתיב לו ולא החזיר
 נקרא שם שנאמר "ואתה העריתם הכרם
 ששם הוצ'ק הבח'בן."

"R. Helbo said in the name of R. Huma: Whoever knows that is is his neighbors wont to greet him should extend greetings to him first, as Scripture states: 'Seek peace and pursue it.' And if he (the neighbor) greeted him and he failed to reply, he is called robber, as it is said: 'It is ye that have eaten up the vineyard; the spoil of the poor is in your houses.'" (24)

One also is instructed in the use of the word 'Peace' in the leave-taking ritual:

ואמר ר' אבין הלוי הנבטל מחתנו אלם יאמר לו דף השלום
אלא דף שלום שהרי יתרו אמר לו שלום דף שלום
דבר ושלום. וזו אמר לו שלום דף שלום
הדף ושלום.

"R. Abin the Levite said: He who is parting from his fellow shall not say unto him: 'Go in peace,' but 'Go to peace.' For behold when Jethro said to Moses, 'Go to peace,' he went up and prospered. But when David said to Absalom, 'Go in peace,' he went and was hung." (25)

Similar instructions are given to him who leaves the presence of the dead:

ואמר ר' אבין הלוי הנבטל מן המת אלם יאמר לו
דף שלום אלא דף שלום שהרי אמר (הנאש-ט)
ואתה ותמות אלם אמרת דף שלום:

"R. Abin the Levite said: He who is parting from a dead body shall not say to it: 'Go to peace,' but 'Go in peace,' as it is said (Gen 16) 'And you shall come unto your fathers in peace.'" (26)

A further regulation specifies the greeting to be extended to a king:

ומתא דף זכרם לך שלום אמר דבר ושלום
כ' יהונתן אמר ר' חנניא מן שבושין שלום דבר
שלום (ז' ה-א) וזו דבר את דבר שלום
דף ושלום דף שלום דף שלום...

"And whence do you know that we say 'Peace' twice to a king? He answered according to R. Judah in the name of R. Mona: Whence do we know that we say 'Peace' twice to a king? As it is said (II Chron. 12) "Then the spirit clothed Amasai, who was chief of the captains: Thine are we, David, and on thy side, thou son of Jesse; Peace, Peace be unto thee...." (27)

An interesting Mishnaic passage tells us of the institution of using the Holy Name as a part of the ritual of greeting:

והתקינו שיהא אדם אומר אלהי אבותינו שלום עליהם
 "והנה הענין הוא מהותי לחק וימנעו מקורבנות כי צמח וימנעו
 לו ימנעו ה' וימנעו ה' צמח וימנעו ה' וימנעו ה' וימנעו ה'
 כי צמח וימנעו ה' וימנעו ה' צמח וימנעו ה' וימנעו ה'
 כי צמח וימנעו ה' וימנעו ה' צמח וימנעו ה' וימנעו ה'

"And it was ordained that a man should salute his fellow with (the use of) the Name (of God); for it is written (Ruth 2:4) 'And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.' And it is written (Ju 6:12), 'The Lord is with thee, thou mighty man of valour.' And it is written (Prov 23:22), 'And despise not thy mother when she is old.' And it is written (Ps 119,12+6), 'It is time to work for the Lord; they have made void thy Law.' R. Nathan says: They have made void thy law because it was a time to work for the Lord." (28) Although this custom seems to have been an emergency measure, a later Talmudic passage stamps it with the seal of approval of the *ה'ית צ'ן של מלכה*, the heavenly court. (29)

Restrictions of the use of the greeting 'Peace' supply convincing testimony of its importance, Only in the proper setting could the greeting be extended:

אמר ר' אבהו בר אבהו אדם אומר שלום עליהם
 המהותי. מ'ית צ'ן של מלכה וימנעו מקורבנות כי צמח וימנעו
 צמח וימנעו ה' וימנעו ה' צמח וימנעו ה' וימנעו ה'
 צמח וימנעו ה' וימנעו ה' צמח וימנעו ה' וימנעו ה'

ערומו'ק אין עס א'ד'ה ע'ד'ק וא'ן צ'ר'ן
דומ'ר מקרא ו'ת'ל'ה:

"R. Adda b. Ahava said: One may recite prayers at the baths. An objection is raised: If one enters the baths in the place where people stand dressed, both reading (the Shema) and prayer (Amidah) are permitted, and a greeting of 'Peace' goes without saying...In the place where people stand undressed, a greeting of 'Peace' is not permissible there, and reading and praying goes without saying." (30) The same proscription is echoed in the following passage from Perek HaSholom:

א"ר יהושע צדוק הוא בעל פסוק ע'ד'ה ע'ד'ק וא'ן צ'ר'ן
ע'ד'ה ע'ד'ק וא'ן צ'ר'ן ע'ד'ה ע'ד'ק וא'ן צ'ר'ן
ה' אבא מ'כאן א'סור ע'ד'ה ע'ד'ק וא'ן צ'ר'ן
מ'טור'ק. א'ה ט'ע'ק. (ע'ס) ו'י'הן ע'ס ע'ד'ה ע'ד'ק וא'ן צ'ר'ן
ע'ד'ה ע'ד'ק וא'ן צ'ר'ן ו'א'ה מ'טור'ק ע'ד'ה ע'ד'ק וא'ן צ'ר'ן
ו'א'ה מ'טור'ק ע'ד'ה ע'ד'ק וא'ן צ'ר'ן ע'ד'ה ע'ד'ק וא'ן צ'ר'ן
ע'ד'ה ע'ד'ק וא'ן צ'ר'ן ע'ד'ה ע'ד'ק וא'ן צ'ר'ן
ע'ד'ה ע'ד'ק וא'ן צ'ר'ן ע'ד'ה ע'ד'ק וא'ן צ'ר'ן
ע'ד'ה ע'ד'ק וא'ן צ'ר'ן ע'ד'ה ע'ד'ק וא'ן צ'ר'ן

"R. Joshua said: Great is peace for the name of the Holy One, Blessed be He, is called peace, as it is said (Ju 6:24), 'And he called it (the altar) 'The Lord is Peace.' R. Hiyya b. Abba said: From this we derive that one must not greet his fellow with 'Peace' in a filthy place, for it is written, (ibid) 'And he called it 'The Lord is Peace.' If the altar which did not eat, drink, nor smell, and was built only for the atonement of Israel, was called 'Peace', how much more fitting that man should be called 'Peace' who loves peace, pursues peace, offers a salutation, returns a salutation, and makes peace between

that, (while his creditor) he is forbidden to greet him with 'Peace' first? Scripture states (Deut 23), "Usury of any word which may be usury." (34) Here is an indication that the greeting 'Peace' conveyed more than a casual salutation as its message.

Another example of Talmudic consideration of feelings is discernable in the case of a man who has taken a vow not to derive benefit from a certain party, who, unless restrained, may extend a greeting to him.

חל ה נכנס ומתקרו. היה לו חוליה.
אין נכנס ומתקרו ולא שאף בעלמנו.

"If he fell sick, he may enter and visit him, If he had a patient, he may not enter and visit him nor extend a greeting of 'Peace.'" (35) This, too, would indicate the presence of a deeper significance to the salutation than appears on the surface. The greeting conveys a message of friendship, is an expression of interest in one's welfare and a prayer on his behalf."

While a man is occupied with his prayers, his attention should not be diverted from them. Therefore, the Talmud specifies the intervals at which greetings may properly be given and reciprocated.

היה קורא בתורה והשיז זמן התקרא אק כיון דבו יבא
ואק דאו דא יבא. הפסקין שאל מנני הכבוד ומנני
והאמצע שאל מנני היכאכ ומנני. דבריו "מא"י.
נ" יחזיק אומר האמצע שאל מנני היכא ומנני מנני
הכבוד. הפסקין שאל מנני הכבוד ומנני שאל דכל אק.

"If a man was reading (the verses of the Shema) in the Law and the time came to recite the Shema, if he directed his heart (intentionally reading to fulfill his duty), he has fulfilled his obligation; otherwise he has not fulfilled his obligation. Between the sections he may salute a man out of respect and return a greeting; but in the middle (of a section) he may salute a man (only) out of fear of him, and return a greeting. So R. Meir, R. Judah says: In the middle he may salute a man out of fear of him and return a greeting out of respect; between the sections he may salute a man out of respect and return the greeting of any man." (36)

In the ritual of the Temple, the greeting had a specific function. Since, under normal conditions, anyone to whom a greeting was extended could be expected to reply, the wakefulness of the members of the Watch was tested by one who extended 'Peace' unto them.

א"ע הוּ הַגִּיט הַיָּה מַחֲזִיק עַל דָּם מִנֶּחֱמֵי וְאֶחָדָם מִן הַכֹּהֲנִים
לִפְנֵי וְכֵן מִנֶּחֱמֵי עֲלֵה עֲלֵה לוֹ אֵל הוּ הַגִּיט הַיָּה מַחֲזִיק עַל דָּם
נִכְנֵי עֲלֵה אֵן חֲזָקָה מִקִּדְּשׁוֹ וְכֵן הוּ הַגִּיט הַיָּה מַחֲזִיק עַל דָּם כֹּסֶתוֹ.

"The officer of the Temple Mount used to go round to every watch with lighted torches before him. To any watch who was not standing the officer of the Temple Mount would say: 'Peace be unto you,' (and if he did not reply) it was manifest that he was asleep, and he would beat him with his staff, and he had the right to burn his raiment." (37)

In the following situation, the extension of the greeting also assumes a technical importance, and is regulated by law. If the first of Kislev came and no rain had fallen, three days of fasting and limited activity were proclaimed. If necessary this was extended for three more days. If this was to no avail, still more restrictions were applied for seven days more. If, by this time, no rainⁿ has fallen it is attributed to God's displeasure and the people must behave appropriately. The limitations are increased and they include among them . 172bhf p3k j'a p1de h1d'ke "the exchange of greetings between a man and his fellow." (38)

Again, the extension of greetings is prescribed by law in the case of he who has been excommunicated in a

אמר ר' יוסף וצונו האלוך צריך יי' את אלקים
אחרינו ונחמנו ונחמנו ונחמנו ונחמנו ונחמנו
אין צונו האלוך אפילו אחרנו ונחמנו ונחמנו
ואחריהם אפילו צריך וי'הם אפילו צריך
צריך צריך צריך צריך צריך צריך צריך צריך

"R. Joseph said: He who has been excommunicated in a dream requires ten men to release him. This is permissible when they (the ten) have studied Halacha, but if they have studied Mishna and not Halacha, it is not. And if there are none (available who meet the requirement) he must go and sit at the cross-roads and extend a greeting of 'Peace' to ten men until he finds ten who have studied Halacha." (39)

Chapter 2. SOCIAL ASPECTS

We have seen how, by means of Halacha, the Rabbis of the Talmud sought to establish the reign of Peace. Nearly all the material dealt with in the preceeding chapter has social implications. (41) Few references are not concerned with human relations. (42) We have already discerned the realms of society in which the Rabbis acted to preserve harmony. But legislation never gives a complete picture of social thought. While the legal passages give us splendid insight into the application of the term *shalom*, examination of many more pertinent statements is necessary to round out the full social concept. We find an abundance of Aggadic material skillfully used to convey an important message to the people. Through precept and example, through fable and exposition of the Torah, the Rabbis plied their task. Their assembled statements are a mine of inspiration for the modern reader.

The great importance attributed to peace in the home is reflected in the words of R. Simeon b. Gamaliel;

כִּי אֵין שָׁלוֹם בְּבֵית אִישׁ אֲדָמָה כִּי שָׁלוֹם בְּבֵיתוֹ
וְכִי אֵין שָׁלוֹם בְּבֵיתוֹ כִּי שָׁלוֹם בְּבֵיתוֹ

"R. Simeon b. Gamaliel said: Whoever establishes peace in the midst of his household, to him Scripture attributes it as if he had established peace among each member of Israel." (43) No such peace can exist, says Raba B. Ulla without the presence of a wife.

אמר ר' תנחום א"ר חנינא כל אדם שאין לו אשה שוה
 מאה נפשו הורגה בלילה... כהא דר' עזריאל אמר אף בלילה
 פסוק בכת"ב (א'וה-ה) "וידעת כי עמך אהלך ואו..."

R. Tanhum said in the name of R. Hanila'i: Any man
 without a wife exists without Joy, without blessing,
 without good....Raba b. 'Ulla said: Even without peace,
 as it is written (Job 5:24): "And thou shalt know that
 thy tent is peace." (44)

But the mere presence of a wife is not sufficient
 to insure harmony. The attitude of the husband to his
 mate is crucial. Splendid advice is offered in this
 anonymous passage:

ח"ר האיהא אה אהו כשיו והמכנה יותר מאו
 והמניק נני והנולו נזרק יסרה והמאן סוין סניקן
 ע"פ הכתוב אומר "וידעת כי עמך אהלך".
 "Our Rabbis taught: He who loves his wife as himself
 and honors her more than himself, and leads his sons
 and his daughters in an upright path and arranges their
 marriage near to puberty, of him Scripture says: (Job 5:24)
 "And thou shalt know that thy tent is in peace." (45)

Modern family counsellors emphasize the importance of
 the example set by parents in the home. The child of a
 strife-torn home is not a "sound marriage-bet," and
 the Rabbis believed in encouraging children to find their
 peace in a happy, youthful marriage. Further stress on
 peaceful husband-wife relationships is seen in the words
 of R. Ishmael:

א"ר יאחזקאל שזול הוא העוסק שמזיו סוית"ר הקה"ה
 על שם שכתב הקדמה ע"ה חז"ל אמר כ"ז עשה
 פסוק ב"ן א"י עשהו.

"R. Ishmael said: Great is peace for we find that the Holy One, Blessed be He, permitted His Name, which was written in holiness, to be blotted out by the waters in order to bring peace between a man and his wife." (46)
This divine example is often repeated to show the importance of sacrifice in the name of family concord. (47)

The Rabbis also had a great deal to say about peace with one's fellow man. Here is the Talmudic explanation of the creation of only one man:

לפיכך נברא אדם יחיד עלמך שכל המאכל נפש אחת מהם
אדם אחד עש' הכתוב כא' א' א' א' א' א' א' א' א' א' א'
נפש אחת מהם אדם אחד עש' הכתוב כא' א' א' א' א' א'
אדם אחד מהם אדם אחד עש' הכתוב כא' א' א' א' א' א'
אדם אחד מהם אדם אחד עש' הכתוב כא' א' א' א' א' א'

"Therefore but a single man was created in the world, to teach that if any man has caused a single soul to perish from mankind, Scripture imputes it to him as if he had caused a whole world to perish; and if any man saves alive a single soul from mankind, Scripture imputes it to him as if he had saved alive a whole world. And also, for the sake of peace among mankind, that none should say to his fellow: My father was greater than thy father." (48)

Great was the reward promised for bringing peace between a man and his fellow:

אדם זכרין א' א' א' א' א' א' א' א' א' א'
ואם" ח. ואלמך ח' ח' ח' ח' ח' ח' ח' ח' ח' ח'
העולם הזה והקב"ה קיימת לו א' א' א' א' א' א'
ואם" ח' ח' ח' ח' ח' ח' ח' ח' ח' ח'

"These are things for which no measure is prescribed: 'Peah', first-fruits, the Festal-Offering, deeds of lovingkindness and the study of the Law. These are things whose fruits a man enjoys in this world while the capital is laid up for him in the world to come: honoring father and mother, deeds of loving kindness, making peace between a man and his fellow: and the study of the Law is equal to them all." (49)

R. Joshua b. Levi tells the following story to illustrate why the 'Erub' had to be placed in a courtyard:

אמר רבי יוחנן בן לוי אמר רבי אבהו חזרתי לומר חסדי
 זרבי סדוק. מעשה באשה אחת שהיתה ציונה
 עתה ורואה. וסמכה ציונה היו ברה. וסמכה סמכה
 ונסקתה. אחת ואמר קוח' אוח'. אמר הכין מוח
 רחמא ע' ולא הוינא יצנא. מתוך כך עשו סדוק
 הוצא זכר' (חש' - ע) "זכר' זכר' נוסק
 וכל נח' הוינא סדוק."

"R. Joshua b. Levi said: "Why do we set the 'Erub' in courtyards? Because of the ways of peace. Once there was a woman who was despised by her neighbor, and she sent her 'Erub' to her by her son. The latter woman lifted him, embraced him and kissed him. He went and told his mother. She said: Surely she felt friendly toward me and I did not know it. As a result, they made peace with each other. Is this not as Scripture states: 'Its ways are ways of pleasantness and all its paths are peace.'" (50)

A mythical tale depicts the reward of the peace

maker. R. Beroka met Elijah in the market place. The Rabbi asked if, in this throng of people, there are any who will inherit the world to come. First he is shown a jailor who is good to his Jewish charges; then--

אז קהל ורבי אהרן חזי' אהרן' א"ל ה' נח
ה' עמא זאח' נ'כו. אג' עמ'הו א"ל נח
עובדי'כו. א"ל אנש' גזי' אן כ' חז'נן א'נש
ז'ז'נא ז'ז'נא אהז'נן ע'ה. א"ל ל' חז'נן
ה' חז'נן ז'ז'נא ע'ה חז'נא אהז'נן חז'נן
ז'ז'נן ע'ה חז'נא אהז'נן חז'נן.

"Meanwhile two ^{or} ~~other~~ men came along. He (Elijah) said to him (R. Beroka): These men will also inherit the world to come. He went up to them and asked: What is your occupation? We are jesters, they replied. When we see two men quarreling with each other, we try to make peace between them." (51)

R. Meir, too, received the plaudits of his colleagues for bringing peace between two men whom Satan stirred to strife every Friday. (52)

R. Nahman b. Isaac lauded a Tanna who solved a difficult problem in these words:

עלך אתה ועמך מנחתך עמך עמך ה' חז'נן.

"Thou art Peace, and thy teaching is perfect, for thou hast established peace among the students." (53)

R. Joshua b. Korha approved of arbitration because through it peace was established:

ר' יוסי בן קורחא אומר חז'נא עמך עמך עמך
עמך עמך עמך עמך עמך עמך עמך עמך
עמך עמך עמך עמך עמך עמך עמך עמך
עמך עמך עמך עמך עמך עמך עמך עמך

"R. Joshua b. Korha says: It is a 'Mitzvoh' to arbitrate, as it is said: 'Truth and the judgement of peace, judge ye in your gates.' Is it not so that in a place where there is peace there is no judgement? But where is that judgement that has in it peace? This, he says, is arbitration." (54)

The value of unity and cooperation were frequently stressed:

חזקיה אמר מצד הוא השקים אהבם המסעות כח'ה
 "ו'עם ו'חננו" נוסעים המחלוקת וחונק המחלוקת. הנותן אהב
 עמי' חנו חנ'ה אלה. "ו'חנן עק ישראל" (מחול-יט) אמר הקב"ה
 הוא'ם נשאו ישראל אלה המחלוקת ה'ה' השם שיתן.
 להק את נזרת'. (ואהבו את השקים)

"Hezekia said: Great is peace, for whereas in connection with the journeys (of Israel in the desert) Scripture says 'they journeyed;' 'They pitched;' meaning journeying in strife and pitching in strife: When they came to Sinai, they made one encampment: "And Israel encamped there." (Ex 19:2)

The Holy one, Blessed be He, said: Since the people of Israel hate strife and love peace, and have become one encampment, now is the time for me to give them my Law." (55)

מצד השקים אהבם עומד ע"א ו' שקים ה'הק
 נביבוב אן עבנה יבוב' אהבם ה'הן עמאח' (החול-יט)
 "חננו עבב'ק אכר'ק הנח'לו" אק י' ה'הק מחלוקת
 אה נאמר ה'הן (עק-י) חלק'ם עתה 'אמנו."

"Great is peace for even when they practice idolatry and there is peace between them it is as if the Shekinah cannot touch them, as it is said (Hosea 4:17) 'Ephraim is 'joined to idols; let him alone.' If there is strife between them, what is said of them: (ibid 10:2) 'Their heart is divided; now shall they bear their guilt.'" (56)

Aaron is frequently singled out as the classic exponent of peace among men. Stories, like the following, were preached to inspire others to following in his footsteps.

רש"י אומר חזק הוא בשלום שהרי אהרן הכהן לא נאחזק
אלא בשלום ושלום. שבי' אינה שלום ונוסף שלום וחזק
שלום ומש' שלום שנאמר (מלאכי-ה) "שלום ורחמי-שלום
הולך אחר". מה כתיב הגל'ה "ורחמי' שלום מעון".
מלמד שבשבי' הוא שני אצל שני' שני' זה אהרן זה
הולך אצל אהרן ומה שני' אצל שני' שני' אצל שני'
בשר בן אהרן שני' ושני' אצל שני' ואהרן שני'
אצל שני'. אצל שני' שני' ושני' אצל שני' אצל שני'
ואומר שני' אצל שני' ושני' אצל שני' ושני' אצל שני'
ורחמי' שני' אצל שני' ושני' אצל שני' ושני' אצל שני'
שני' מעון.

"R. Simeon b. Gamaliel says: Great is peace, for Aaron the priest is praised only because of his peacefulness for he used to love peace, pursue peace, offer a greeting and return a greeting, as it is said (Mal 2:6): 'He walked with me in truth and uprightness,' What is written after this? 'And did turn many away from iniquity.' This teaches that when he would see two men hating each other,

he would go to one of them and say: Why do you hate that man? He has already come to me, in my home, and prostrated himself before me, and said: 'I have sinned against that man.' Go and appease his anger against me.' Then he would leave this man and go to the second and say to him what he said to the first, and he would establish peace and love and friendship between them; and concerning this it is said; 'And he did turn many away from iniquity.'" (57)

The use of the greeting of 'Peace' is commonplace in the Talmud. Frequently it is nothing more than a courteous gesture. (58) But on the lips of Aaron it assumed a wider significance and a truer interpretation of the term *shalom*. This is demonstrated by the following:

אברהם שלום כ"ב. מלמד שיהא אדם אברהם שלום
הן כל אדם ואדם כדכ"ב שיהא אברהם שלום [השואל]
בין כל אדם ואדם שואל "היה אדם היתה חפזו וצדקה
לא נחבא בשבטו השלום והחיים הלאה. וזהו ה"א
מצוה." (מלמד-ג) כ"ב מלמד שיהא אברהם שלום
הוא מלמד "כשהיה אדם מלמד כדכ"ב פסוק [א]ו האדם
האדם וכל ונתן לו שלום. למלמד בקט אברהם הלאה
לעמוד עמו. אברהם אברהם אברהם אברהם אברהם
למלמד אברהם אברהם אברהם אברהם אברהם
למלמד אברהם אברהם אברהם אברהם אברהם.

"'Loving peace.' How? This teaches that a man should love peace among the members of Israel just as Aaron loved peace in Israel, as it is said (Mal 2:6) 'The law of truth was in his mouth, and iniquity was not found on his lips; in peace and in uprightness he walked with me, and did turn away many from iniquity.' R. Meir says; What does Scripture mean, 'He did turn away many from iniquity?' When Aaron was walking along he met an evil man and gave him a greeting of 'Peace.' On the next day the very same man sought to commit a transgression. He said: Woe is me! How shall I lift up my eyes after this when I see Aaron? I am ashamed because of him, for he extended 'Peace' unto me. And it was found that that man restrained himself from transgression." (59) As he gave the greeting, as it were, Aaron offered his friendship. The greeting, as here interpreted, a manifests the state of relations between the parties exchanging salutations. Thus the appropriateness of the Hebrew term *shalom* is demonstrated.

Absence of the greeting, or improper use of it, is clearly indicated as a breach of etiquette.

ואמר ר' יהושע בן לוי המצא שאלה חסדי אחרים
 אבקנוס הרוק הוא שיה קושר כחור'ק אחריות. א"ל:
 חסדי א"ל שוקן העירק. אמר א"ל: כלום י' ערב
 אחרת שוקן ערב. א"ל: היה עק אחרת. אמר א"ל:
 (באחרת) וצ"ל א"ל נא כח ה' באשר צדקת.

He replied: 'They would have cut off my head with a sword.' May we not infer, then, 'a fortiori' that if you who were standing before a mortal kind, who is here today and in the grave tomorrow (they would decapitate), how much the more so I who was standing before the King of Kings, the Holy One, blessed be He.' Immediately the officer was appeased and the pious man departed for his home in peace." (64)

The answer formulated by the pious man in the preceeding passage measures up to the requirements stated by Abbaye:

מחמדים כבודיה זאב"י לעולם יהא כלל עמו
 ויהא מצוה נק' משה ויהא עמו עמו עמו
 ויהא עמו עמו עמו עמו עמו עמו עמו עמו
 ויהא עמו עמו עמו עמו עמו עמו עמו עמו
 ויהא עמו עמו עמו עמו עמו עמו עמו עמו
 ויהא עמו עמו עמו עמו עמו עמו עמו עמו

"A favorite saying of Abbaye: Aman should always be cunning in reverence, giving the soft anwere that turneth away wrath, and increasing peace with his brothers, His relatives and all ^{MA}ankind, even the gentile in the street so that he may be loved in heaven and cherished on earth and acceptable to his fellow creatures. They say of R. Jochanan b. Zakkai that no one ever greeted him first, not even the gentile on the street." (65)

So highly did R. Hanina value peace with the Roman government that he asked for prayers on its behalf:

ויהא עמו עמו עמו עמו עמו עמו עמו עמו
 ויהא עמו עמו עמו עמו עמו עמו עמו עמו

"his fate, as it is said (II Chro 35:21): 'But he sent ambassadors to him saying,: What have I to do with thee, thou King of Judah? I come not against thee this day, but against the house wherewith I have war; and God hath given command to speed me; forbear thee with meddling with God who is with me, that destroy thee not.'" (71)

The words of the Talmud speak for themselves. The Rabbis love of peace is comparable only to their love of Torah and of God. Their words and their intentions are clearly expressed,

Chapter 3. ETHICAL ASPECTS

The Rabbis found ethical behavior a worthy instrument for the establishment of peace. Many of their recommendations have a decided ethical leaning and are worthy of individual scrutiny. No one can deny the importance of ethical behavior as a constituent of peace. This, the Rabbinic viewpoint, is clearly discernible in the following selections.

Helping others to do the good is held more meritorious than the simple performance of the right.

אמר רבי אלעזר אציל המעשה יותר מן המעשה שאלו
(יבמות 16א) "והיה מעשה הצדקה שלום."

"R. Eleazar said: He who causes others to do good is greater than the doer thereof, as it is ^Ssaid (Isa 32: 17): 'And the causing of righteousness shall be peace.' (72) Peace is attained through the helpful guidance of others.

In large part, the task of the Rabbis was causing others to do good. Their teachings were conveyed by their words and deeds alike. The example set by the schools of Hillel and Shammai, between whom there was great rivalry in interpretation of the Law, manifests their high ethical standards and the honesty of their concern for the welfare of Israel.

ה"ע אר"ב שחלקו בית שמאי ובי"ט ... דא
נאמרו ה"ע מ"ע אר"ב נא"ק מ"ט ודא ה"ע
מ"ט מ"ט דמחזק ש"ה ובי"ט נא"ק דא
ה"ע דק"ק מ"ט שחלקו ה"ע ובי"ט אה"ט (נבמות 16א)

"Come and hear: Even though the School of Shammai and the School of Hillel differed in opinion on....(certain matters) Shammaites did not refuse to marry women of the School of Hillel, and Hillelites (did not refuse to marry women) of the School of Shammai, in order to teach you that they manifested love and friendship for each other to fulfill the teaching of Scripture: (Zech 8:9) 'Love ye peace and truth.'" (73)

Ethical principles applied to the student-teacher relationship, as may be seen in the following Baraita.

תנא - כ"א' עזר אומר המעבד אומר רבו והיותך עדין עמו
והמחזיר עדין עמו והיותך עם 'ישראל' רבו והיותך עם
עם ארץ חב' רבו אורן לבינה שבתלם מ' ישראל.

"A Baraita - R. Eliezar says: He who prays behind his master, or greets his master or returns his salutation (improperly), or opposes (the opinions taught by) his masters school, or reports a teaching (in his master's name) which he did not hear from his master's lips, causes the Shekina to depart from Israel." (74)

A more general statement holds the guarding of one's tongue from evil is prerequisite to peace.

אם אחת פ'ק מלפון ה' וזו תהא כל ימ'ך עדין.

"If you keep your mouth from bearing tales, all your days will be peaceful." (75)

Another path to peace is proper care for the poor and the otherwise unfortunate. Hillel said:

הוא היה אומר... מורה צדקה מורה עדין.

"He (Hillel) used to say:...He who increases charity, increases peace." (76)

We have already seen how the Talmud insured the rights of the poor through legislation in their behalf. (77) We have noted, likewise, the legal protection afforded the deaf-mute, the imbecile, and the minor. (78) and that the rights of women, slaves and minors were not neglected. (79)

The dead, too, were not to be neglected. One might earn the peace of a good reputation in the following manner:

אלו דאית חכמא דאית חכמא דאית חכמא דאית חכמא דאית חכמא
דאית חכמא דאית חכמא דאית חכמא דאית חכמא דאית חכמא

"If you see a wise man who has died, do not turn aside from him until you have brought him to a grave, for upon your return they will speak of your peace as the peace of Pinhas b. Eleazar." (80) That is, you will have earned the reputation of goodness held by that sage.

That the Rabbis stressed the importance of truthfulness, there can be no doubt. He who taught: "Do not speak with your mouth what you do not mean in your heart," (81) can have had little use of falsification. And yet, for the sake of peace, the Rabbis permitted deviation from the truth as we have already seen. This indicates no deviation from the high ethical standards they proposed and exemplified, but it stresses their high evaluation of peace and symbolizes the extent to which they were willing to go to establish it among men. Their words

R. Jochanan presents a stricter view, it is obvious that in the beginning of the passage the emphasis was reversed.

Ethical behavior was another link in the chain of causes the Rabbis believed would bring peace to mankind. No clearer demonstration can be sought than the preceeding passages. The sages of the Talmud presented a way of life for Israel. It is an ethical way.

PART II - THEOLOGICAL ASPECTS

Chapter 4 - GOD, MAN, AND THE UNIVERSE

There are passages in the Talmud in which the term *שָׁלוֹם*, 'Peace', has theological implications. They deal with the relations between God and Israel, God and the Universe, the life after death, and the message and purpose of the Messiah. Analysis of them broadens the view of the Talmudic concept of 'Peace.'

The greatest blessing God could bestow on Israel was peace.

אמר ר' שמעון בן חלפתא דא חזא קב"ה כל מחש' ברכה ד'עמאל אלא השלום. עמאל (תהי'ם-ט)
ה" עז עמאל יתן. ה" יחזק אה עמל השלום.

"R. Simeon b. Halapta said: The Holy One, Blessed be He, found no vessel that could hold Israel's blessing excepting peace, for it is written: 'The Lord will give strength unto His people; the Lord will bless his people with peace.'" (Ps 29:11) (84)

Good relationships with God had to be maintained in order to earn the blessed reward. A Baraita says:

תניא א"ר אלעזר ב' יוסי כל צדקה וחסד ישראל עושים גמולין
הנה שלום עולם וברק ל'טין עזובין בין ישראל לאהבן עמאל.

"It is taught in a Baraita that R. Eleazar b. Jose said: All the deeds of Righteousness and lovingkindness that Israelites do in this world make for great peace and powerful intercessors between Israel and their Father in heaven." (85)

Fulfillment of the Law leads to peace.

א"ר יושע ברנא הוא השלום שמענו עמנו ישראל
ואמר "כל אשר צונו ה' נעשה ונשמע" (שמות-כג) אמר ה' הן
הקב"ה ונתן להם חוקים וברכך השלום שגמר
בתה"ש (כ"ה) עו עמנו יתן ה' יברך את עמו השלום.

"R. Joshua said: Great is peace, for when Israel stood and said: (Ex 24: 7) "All that the Lord hath said we will do and we will obey," The Holy One, Blessed be He, rejoiced in them and gave them his Law and blessed them with peace, as it is said: (Ps. 29: //) 'The Lord will give strength to his people; the Lord will bless his people with peace.'" (86)

Even the study of Torah is sufficient to bring peace.

א"ר אלכסנדרא כל העוסק בתורה לשמה מביא שלום
בממלכתא דאמרי ובהמלכא דאמרי שגמר (ישעיה-כג)
אלו יחזק המצוה יצא שלום ד' שלום יצא ד'.

"R. Alexandri said: Whoever works in the Torah for its own sake establishes peace in the heavenly family and peace among the earthly family, as it is said: (Isa 27:5) 'Or let him take hold of my strength, (the Torah) that he may make peace with me; and he shall make peace with me.'" (87)

God has ordained peace in nature, as the following passages indicate.

תנ' רש"י א"ל שחוק' דאמרי ובהמלכא דאמרי שגמר
זה עק זה ואין חזקין זה את זה א"ל (א"ל-כג)
עושה שלום המרוחא..."

"R. Simeon b. Yohai taught: For the firmament consists of water and the stars of fire, and they dwell side by side and do no damage to each other, Therefore (Scripture says): (Job 25:2) 'He maketh peace in His high places.'" (88) The comment of R. Jochanan is along the same lines:

א"ר יוחנן מא' זנח'ה (א"ר - ב"ר) החדש ופחז עמו צוה ע"ס
המנוח'ה. מו"ק לא נאח'ה חמה פ'מחל'ה ע' דבנה ודא
פ'מחל'ה ע' קה. פ'מחל'ה ע' דבנה נחל'ה נחל'ה פ'מחל'ה
ע' קה ודא פ'מחל'ה ע' חמה א"ר קא מנח'ה.

"R. Jochanan said: What is meant by the verse (Job 25:2) 'Dominion and fear are with him; He maketh peace in his high places.' Never did the sun behold the concavity of the new moon nor the concavity of the rainbow. It never sees the concavity of the moon so that she should not feel humiliated. It never sees the concavity of the rainbow so that the worshippers of the sun may not say: He is shooting arrows (at those who do not worship him)." (89)

Rabbi points out that the sun gives homage to its maker:

אמר ע"ה אנטונינוס לר' מנח' מה חמה יוצא ממנו וסוקר ממנו
א"ר א' וזה א"ר מנח' ה' הוד אחר' ע' א"ר ה' קאמ' נא
ע' מנח' מה סוקר ממנו. אמר ע"ה כנ' ע' ע' סוקר ממנו
נאמר (נחמ'ה - ט) "וצהא השמים ע' מחל'ה ק'."

"Antoninus said to Rabbi: Why does the sun rise in the east and set in the west? He answered: If the situation

"were reversed you still would have asked. He said:
What I mean is: Why does it set in the west? He
replied: In order to extend a greeting of peace to its
maker, as it is said: (Neh 9:6) 'And the host of the
heaven: make obeisance to Thee.'" (90)

Chapter 5. PEACE AFTER DEATH

The great emphasis placed on peace by the sages of the Talmud is visible also in passages characterizing peace as the reward after death. This adds a certain indefinable sanctity to their concept of peace, for it is thereby lifted above material, this-worldly aspirations to a sphere of greater, eternal value.

Again, the words of R. Joshua:

א"כ ינוח עולמו הוה השקט עתה' קק"ה' למנוח' צדק' פ'ן
השקט עתה' (י"ע-כו) יב' מנוח' חזר' עדים

"R. Joshua said: Great is peace, for in the future (life) the Holy One, Blessed be He, will support the righteous in peace, as it is said: (Isa 26:3) "The mind stayed on thee, thou keepest in peace." (91)

It was for such peace that Rabbi beseeched his maker:

השקט עתה' של רבי' וק"ל עשר אצבעותיו כלם' מנוחה
אמר רב"ז ע"ה ו'צו' לפני' י"מ עשר אצבעותיו הנוחה
ולן נהיה' אפילו באצבע קטנה. י"ה רבין מלפני' ע"ה
עדים המנוחה' יב'ה' ה"ק ואמרה. "הא' עדים
נוחה' על מכוונתך. (י"ע-כ)

"As he was about to die, Rabbi stretched his ten fingers toward heaven. He said: O Master of the Universe, it is revealed and known unto you that I have labored in the Law with my ten fingers, and I have derived no (material) benefit from even the little finger. May it be pleasing to thee that there be peace when I rest. A heavenly voice went forth and proclaimed: (Isa 57: 2) 'Peace will come; they will rest upon their beds.'" (92)

Surely this request lends support to the theses
of R. Joshua:

על שום דבר שיש בו חיים ושלום
והוא דבר שיש בו חיים ושלום
דבר שיש בו חיים ושלום (3-חיים)
דבר שיש בו חיים ושלום (חיים-16)

"R. Joshua said: Great is peace, for the living and the
dead depend on it. How do we know that the living do?
(Ex 4:18) 'And Jethro said to Moses: Go to peace.' How
do we know that the dead do? (Gen 15:15) 'But thou shalt
go to thy fathers in peace.'" (93)

Though centuries have passed, and generations have
come and gone, the prayer for peace in the life beyond
the grave is still upon the lips of many. Few if any,
concepts of the 'world to come' do not include a setting
of blessed peace.

Chapter 6. PEACE AND THE MESSIAH

The Messiah is the messenger of peace, par excellence, in the viewpoint of the Rabbis in the Talmud. Elijah, whom they believed would appear before him, would have as his mission the establishment of peace. Though others stressed different aspects of his mission, the wise men said he would come to make peace:

לחבטין מוטעין און ארצות ואלא דקריה אלא דעוהו פרידע גוהא
שנאמר (מלאכי ג') הנה אנכי שלח אלהים את אלהיו הנביא ואמר ואלה
אבות עמך ואלה בניך עמך אלהיו.

"And the wise men said: Neither to remove afar, nor to bring nigh, but to make peace in the world, as it is written: (Mal 4:5ff) "Behold, I will send you Elijah the prophet...and he shall turn the heart of the fathers to the children and the heart of the children to their fathers." (94)

So strong was the hope for peace in the breast of R. Jose the Gallilean that he found the term 'Peace' used in a biblical name for the Messiah:

אמר ר' יוסי הגלילי שמעתי אומר ד' שלח אלהים אלהיו הנביא ואמר ואלה
אבות עמך ואלה בניך עמך אלהיו.

"R. Jose the Gallilean says: Even the name of the Messiah was called 'Peace', as it is said: (Isa 9:5) "For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called...' Abi-ad-sar-shalom, the everlasting father, the ruler of peace.'" (95)

The first words upon his lips were expected to be the anxiously awaited tidings of peace:

ה' יושב שבת שלום ושלום יהיה בין ישראל ויהיה שלום
(א-י-י-י) ויהיה שלום בין ישראל ויהיה שלום
"ה' יושב שבת שלום ושלום יהיה בין ישראל ויהיה שלום"

"R. Jose the Gallilean says: Great is peace, for when the

Messiah shall be revealed to Israel, his mouth will open

with a message of peace, as it is said: (Isa 52:7)

'How beautiful upon the mountains are the feet of the

messenger of good tidings, he who proclaimeth Peace.'"(96)

PART III * GENERAL

Chapter B. OTHER ASPECTS

There are many passages in the Talmud which employ the term *shalom*, 'Peace,' but which could not be considered under any of the categories dealt with in the preceding pages. In some instances, as we shall see, the connotation of the word was such that it did not fit gracefully into the limited scope of the designated heading. In others, it is but the symbol of a vague ideal for which men hope and pray and toward the attainment of which teachers exhort their pupils. Passages of these kinds we now consider.

In Mishna Abot, the sage Hillel urged his pupils to strive for peace:

— *הושיעו את ישראל מכל ידא. ר' הילל אומר שלום גד עמו של ישראל*
 — *הושיעו את ישראל מכל ידא. ר' שמאי אומר שלום גד עמו של ישראל*

"Hillel and Shammai received (the tradition) from them. Hillel says: Love peace and pursue it, love mankind and bring them close to the Law. (97)

There is similar intent in the words of Hezekiah:

אמר חזקיהו עזיז הוא שלום גד עמו של ישראל. ר' חזקיהו אומר שלום גד עמו של ישראל
"וְהָיָה שְׁלָוִם בְּיָמָיו" (יחזקאל 34:20) "וְהָיָה שְׁלָוִם בְּיָמָיו" (יחזקאל 34:20)
"וְהָיָה שְׁלָוִם בְּיָמָיו" (יחזקאל 34:20) "וְהָיָה שְׁלָוִם בְּיָמָיו" (יחזקאל 34:20)

"Hezekiah said: Great is peace, for whereas in connection with all other commandments it is written 'if', - as

(Ex 23:5) 'If thou see;' (ibid 23:4) 'If thou meet;'

"A peaceful life, a good life, a life of blessing, a life of sustenance, a life of vigor, a life in which there is a fear of sin, a life without shame or reproach, a life of wealth and honor, a life wherein we have a love of the Law and a fear of Heaven, a life wherein you will fulfill all the requests of our heart for good." (101)

תחת חמשת דברים אלו על ע' דברים המצויים ק"פ
 על הדין ועל האמת ועל השלום. א"כ מונח
 השלום דבר אחר. דבר השלום דבר אחר (נכונה-ה)
 דבר השלום. השלום דבר אחר. דבר השלום (נכונה-ה)
 דבר השלום דבר אחר. דבר השלום דבר אחר (נכונה-ה)
 דבר השלום דבר אחר. דבר השלום דבר אחר (נכונה-ה)

"We read: R. Simeon b. Gamaliel says: The world is preserved by three things: Justice, Truth, and Peace. R. Mona says: All three of these are really one, for when judgement is executed, truth is attained and peace is brought about. All three are mentioned in the verse: (Zech 8:16) 'Execute the judgement of truth and peace in your gates.' Wherever there is judgement there is peace; and whenever there is peace there is judgement." (102)

א"כ דבר אחר. דבר השלום דבר אחר. דבר השלום דבר אחר (נכונה-ה)
 דבר השלום דבר אחר. דבר השלום דבר אחר (נכונה-ה)

"R. Joshua said: Great is peace for the priestly covenant was made with peace, as it is said: (Nu 25:12)

'Behold I give unto him my covenant of peace.'" (103)

א"כ דבר אחר. דבר השלום דבר אחר. דבר השלום דבר אחר (נכונה-ה)
 דבר השלום דבר אחר. דבר השלום דבר אחר (נכונה-ה)

"Until, Blessed Art Thou O Lord, Who hast redeemed Israel." (107)

The term *pide* is given a connotation of 'safe,' 'free from harm,' in another group of passages.

וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה
וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה
וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה

"And they went with him to his house. And he made a feast for his friends for that he was come forth safely from the sanctuary." (108)

וַיַּעַל מֹשֶׁה מִן הַמִּצְדָּה
וַיַּעַל מֹשֶׁה מִן הַמִּצְדָּה
וַיַּעַל מֹשֶׁה מִן הַמִּצְדָּה

"It once happened that the son of Queen Helena went to war and she said: 'If my son returns in peace (safety) from war, I shall be a Nazirite for seven years.' And her son returned from the war and she was a Nazirite for seven years." (109)

וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה
וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה
וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה
וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה
וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה
וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה
וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִן הַמִּצְדָּה

"If a man took a heave-offering from the cistern and said: 'Let this be a heave-offering provided that it comes up in peace (safety), peace means safe from breakage or from spilling, but not from contracting uncleanness. R. Simeon says: 'Peace also means safe from contracting

paper in a mighty chorus exalting the glorious ideal -
'Peace.'

NOTES

1. Hag. 12b.
2. The Treatises Derek Eretz, ed. Michael Higger, "Perek Sholom," p. 248. All further references to "Perek Sholom" are to this edition; P.A.1.
3. ibid., pp. 253-255, 259; T. 4.
4. Yeb. 65b; T. 3.
5. Git. 5:8; T. 3; also, Erub. 7:11; Tos. Git. 5:8, Zuckermann ed., p. 328; (all further Tosephta references are to this edition; also, Hul. 10:13.
6. Git. 5:9.
7. Sanh. 6:6.
8. Shek. 1:12 3.
9. Tos. Ned. 1:7, p. 277.
10. Tos. Peah 3:1, p. 20.
11. Sheb. 4:3.
12. A.Z. 1:3.
13. Git. 61a.
14. Tos. Git. 5:5, p. 328.
15. Tos. Git. 5:5, p. 328.
16. Git. 30a; T.A. 3.
17. Git. 35b-36a.
18. R.H. 18b; B.A. 3; also A.Z. 4:6; 5:6.
19. Perek Sholom, p. 233.
20. Yeb. 15:1; T. 3.
21. Shab. 22b; B.A. 4.
22. Ab. 4:18; T. 2; also, Sanh. 82b.
23. Ab. 5:8; also, Ta'an. 23b.
24. Ber. 6b; P.A. 4.
25. Ber. 64a.
26. Ber. 64a.

27. Git. 62a; P.A. 2.
28. Ber. 9:5; T. 4.
29. Makkoth 23b.
30. Shab. 10a; B.A. 2.
31. Perek Sholom, p. 256-7.; T. 2.
32. Meg. 3a; P.A. 1.
33. Kid. 70b; B.A. 1; also, B.M. B7a.
34. B.M. 75b; T. 3.
35. see note 9.
36. Ber. 2:1; T. 3; also, Ber. 5:1.
37. Midoth 1:2; also, Bik. 3:3; Ber. 12b.
38. Ta'an. 1:7.
39. Ned. 8a; B.A. 3.
40. B.M. 73b; T. 3.
41. see notes 3-17, 20-27, 33-36, 38.
42. see notes 2, 18, 30-32, 39-40.
43. Aboth de Rabbi Nathan, ed. Schechter, Var. A, p.85; T. 1;
all further references are to this edition.
44. Yeb. 62b; B.A. 4. The words "tent," "house," etc., frequently
mean "wife."
45. Yeb. 62b.
46. Perek Sholom, p. 256; T. 2.
47. Ned. 66b; also, Suk. 53a.
48. Sanh. 4:5.
49. Pesh 1:1; also, Kid. 40a; Ket. 50a; Yeb. 109a; J.Pesh, ch. .
50. J. Erub. ch. 5.
51. Ta'an. 22a.
52. Git. 52a; T. 3.
53. Ber. 39b; B.A. 4.

54. Sanh. 6b; T. 3.
55. Perek Sholom, p.252; P.A. 5.
56. Derek Eretz Zuta, ch. 9(d); also, ibid., ch. 9(c); Ab. 6:6.
57. Perek Sholom, p. 260; also, Ab. de R. Nathan, pp. 48-9.
58. Ber. 3a,9b; R.H. 2:9; Shab. 12b; Ket. 17a; Sanh. 96a; Ta'an.21b,24b; J. Shab. ch. 10.
59. Ab. de R. Nathan, pp. 48-9, Variants ~~11~~ 1 and 2.
60. Shab. 89a; P.A. 1.
61. J. Ber. ch. 2; Although the term "Babylonian" is occasionally used to convey contempt, it is here used to explain the behavior of R. Eleazar who was born in Babylonia. The practice described was intended to avoid bothering the teacher. See *החילוקין שבין אנשי* *מקמי מרשב"ה* *על מנהג ונשי אר"ה*, p.85, par. 33.
62. Yoma 71b; also, Ket. 69a; Ber. 27b.
63. Ber. 14a; B.A. 1.
64. Ber. 32b.
65. Ber. ~~25~~ 16a; B.A. 4.
66. Ab. 3:2; T. 1.
67. B.B. 10b.
68. Git. 56a; Shab. 56a; Sanh. 26a; 105a; Ta'an. 22b.
69. see note 2.
70. Sanh. 105a.
71. Ta'an. 22b.
72. B.B. 9a; T. 3.
73. Yeb. 12b.
74. Ber. 27b; T. 2.
75. Derek Eretz Zuta, ch. 9(a).
76. Ab. 2:7; also Tos. Git. 5:3,5; p. 328; Git. 61a; Tos. Peah 3:1, r.20.
77. Git. 5:8; Tos. Git. 5:4, p. 328.
78. Git. 5:8.
79. see note 8.

80. Derek Eretz Zuta, ch. 9(b).
81. B.M. 4:2.
- 82a. See notes 3 and 4.
82. Sanh. 7a; B.A. 1.
83. Sanh. 99a; B.A. 2.
84. Uktzin 3:12; T. 5.
85. B.B. 10a.
86. Perek Sholom, p. 251-2; T. 2.
87. Sanh. 99b; P.A. 2.
88. J. R.H., ch. 2; T. 3.
89. R.H. 23b; P.A. 2.
90. Sanh. 91b; T. 4.
91. Perek Sholom, p. 258; T. 2.
92. Ket. 104a; T. 4.
93. Perek Sholom, pp. 258-9; T. 2.
94. Edvy. 8:7.
95. Perek Sholom, p. 257; T. 2.
96. ibid., pp. 257-8; T. 2.
97. Ab. 1:12.
98. Perek Sholom, p. 252; P.A. 5.
99. Ab. 1:12; T. 1.
100. Ber. 8a; B.A. 4.
101. Ber. 16b; B.A. 1; also, Ber. 17a.
102. Perek Sholom, p. 250; T. 3.
103. ibid., p. 256; T. 2.
104. ibid., p. 257; T. 2.
105. ibid., pp. 261-2; P.A. 4.
106. Tamid 1:3.

107. Pes. 10:6.
108. Yoma 7:4.
109. Nazir 3:6.
110. Tebul Yom 4:7; T. 3.
111. Hag. 15b.
112. Yoma 66b; T. 2.
113. Perek Sholom, pp. 263-4; P.A. 1.
114. Sanh. 98a; B.A. 1; This is taken from a context ~~XXXXX~~ in which the Rabbis have a difference of opinion concerning the predestined dates and signs of redemption. Before the passage quoted, R. Eleazar stated his view that the period before the redemption was described by the verse: "For before these days there was no hire for man, nor any hire for beast; neither was there any peace for him that went out or came in because of the affliction." (Zech. 8:12.) Rashi gives little assistance. He offers two possible interpretations: (a) No peace until all prices are the same; (b) No peace until all prices are uniformly high.
115. Hag. 15a; B.A. 1.

EXPLANATION OF TERMS AND ABBREVIATIONS

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|------------------------|---------------------------|
| 1. Ab. - Aboth | 13. Ket. - Methuboth |
| 2. A.Z. - Abodah Zarah | 14. Kid. - Kiddushin |
| 3. B.B. - Baba Bathra | 15. Meg. - Megillah |
| 4. Ber. - Berachoth | 16. Ned. - Nedarim |
| 5. Bik. - Bikkurim | 17. Pes. - Pesachim |
| 6. B.K. - Baba Kamma | 18. R.H. - Rosh Hashannah |
| 7. B.M. - Baba Mazi'a | 19. Sanh. - Sanhedrin |
| 8. Eduy. - Eduyyoth | 20. Shab. - Shabbath |
| 9. Erub. - Erubin | 21. Sheb. - Shebi'ith |
| 10. Git. - Gittin | 22. Shek. - Shekalim |
| 11. Hag. - Haggigah | 23. Ta'an. - Ta'anith |
| 12. Hul. - Hullin | 24. Tos. - Tosephta |
| 25. Yeb. - Yebamoth | |

The following terms have been used at the end of notes, wherever possible, to indicate the stratum of the last authority cited in the quotation.

- 1.) B.A. - Babylonian Amora
- 2.) P.A. - Palestinian Amora
- 3.) T. - Tanna
- 4.) 1,2,3,4,5. - Generation to which the authority belongs.

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