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ABOTH
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THESIS

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The Relationship of the Aboth D'Rabbi Nathan
to the Pirke Aboth

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Introduction

I. The Purposiveness of Jewish Writings:

Anyone who becomes even a bit familiar with the literatures of the Jewish people- the Bible, the Talmuds, the post Talmudic writings, the Midrashim, the Ethical Wills, notices a fundamental fact, that the purpose underlying all this rich and varied literature was to disclose the "way of God" and the methods whereby man (the Jew especially) could reach the ultimate stage in self development; to attain the noblest relationship to God and to his fellowmen. Thus Jewish literary creativity was incidental to the "purpose" which is summed up in the phrase "character training". The significance of life to the Jews who produced this literary heritage was not merely to exist- and take the world as it was and accept experience as it came; but rather to fit the world and all experience into an ultimate goal and purpose. This goal was set in the "Divinely revealed word of God"-in the Torah "Ye shall be unto me a holy people". "Thus and thus shall ye do"; "Thus and so shall ye not do". From the very beginnings of the Jewish people there were standards. The life of the Jew was not epicurean-not for mere vegetation; nor for mere enjoyment but primarily purposive. This fact will explain much as to the emphasis which was continually placed on the motives and actions of leaders and followers. Those men who were known to have mastered the "word of God"; who knew His hidden meanings; who lived up to the purpose and standards set by the Torah were looked up to as masters, scholars, and teachers. If a Jew wished to achieve the good life he had but to listen and follow the teacher of the Law who truly understood the "word of God". Thus every word of the master; every interpretation he gave to the Law; every one of his actions became important and holy.

II. The Approach to Early Jewish Texts:-

The student who approaches with a 20th Century mind the earlier writings of the Jewish people must put himself into the mentality of the authors. He must view the world and life of their time with the mind of the authors of those days. In approaching the writings which make up the Aboth d'Rabbi Nathan and the Pirke Aboth the student must realize that these writings were based on two assumptions:

1. That there was, at one time, revealed to the Jewish people at a certain place, a Divinely dictated work called the Torah. Every word recorded therein has meaning. It must be scrupulously studied to be understood. Its commands and ordinances and regulations are the key to the perfect and blessed life required of man (the Jew especially) by God. Only those men who dedicated their minds and hearts to the mastery of the Torah- in knowledge and action, truly understood its contents. Only certain scholars and inspired men could fully grasp the inner significance of the Torah's requirements.

2. The scholars and sages who studied and interpreted the Torah were correct in their interpretations; and although often vehemently disagreeing in their views, they always expressed the "will of God" in their final conclusions.

With these two assumptions in mind, we can more clearly understand why the statements and stories and quotations of the scholars and teachers (rabbis) were so important. We can more clearly understand why their every word was collected, memorized, and orally transmitted until, becoming too much for the memory, were collated and finally written down.

III. The Importance of Authority in Jewish Writings.

Every teacher and sage when he prepared his interpretations of the Torah, the revealed and hence revered laws of God, would try to

link his views and interpretations to some word or hidden thought concealed or implied in the Torah text. The further away, in time, a scholar was to the earlier teachers and sages, the more anxious he was to show that his newer interpretation was based or confirmed by an earlier, greater scholar who based his interpretation directly on the Torah text. Thus if the Torah text is fundamental and an earlier rabbi gave his interpretation based on the Bible, the later rabbi by showing that his interpretation was linked to the earlier teacher and thence directly to the Torah, the revealed word of God, his interpretation gained authority and prestige. If any rabbi could show a link however strong or weak, to a previously accepted interpretation based on the Torah text he forged his link to the chain of Jewish tradition- the Jewish "way of life"- The Halachah - the way a Jew should walk- should live- to carry out the truest requests of God as stated in his revealed Law - The Torah. The method of interpretation was original with every scholar. Some interpreted allegorical; some literal; some homiletical; some mystical. Each method resulted in a distinct literary creation called Midrash. Thus in a Midrash one finds the (1) Biblical text or word which is basic; (2) the general law which became the accepted tradition or norm of living (the Mishnah); (3) the interpretation (or Midrash) of either the Mishnah (general law deduced from the Biblical text) or of Bible text itself.

The fascination of the work known as the Aboth d Rabbi Nathan is that it contains bits of every one of the three types of Jewish writings. It has Biblical quotations; many Mishnaic references which come from the larger collection of Jewish "traditions" or "norms" called the Mishnah; and a large amount of Midrashic material giving multitudinous and ingenious interpretations in the names of later teachers and rabbis (and many anonymously) of both the Bible text and the Mishnah. In addition there ~~are~~ interpolated many stories and Extraneous material.

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Through the "chain of Jewish tradition", custom and teaching which had its roots in the Torah there emerged Jewish authority. This effort to show an "unbroken chain" from God through Moses to the latest teacher, was intended to throw the full weight of authority on every interpretation of the Torah. But as men differ in their mentalities and outlook on life, the interpretations and teachings differed radically even though based on the same source- the Torah. Thus it becomes a mental adventure to study the various writings which make up the "Jewish Treasure Chest".

IV. On the Study of Jewish Writings.

Twice fascinating is the study of that phase of Jewish literature which deals with a specific part of the Torah- its morals, etiquette and ethics. These terms are quite intertwined in their meanings but generally reflect the term "character". What the Torah taught regarding "character", and how a person could develop a "fine character" and avoid a "bad character" was of more particular interest to some Jewish scholars and teachers than to others. Some rabbis were primarily concerned with what the Torah taught about "laws of purity and impurity", others with "laws of damages", "laws of ritual and temple service," "laws regarding women", "laws regarding Holy Days and Seasons." But other sages concentrated their interests and study on ethics and morals and on human nature. Even though at the bottom of all Jewish laws there was the ultimate purpose of producing a God-revering; good hearted, upright Jew- a perfect character who lived loyal to God's teachings and at peace with his fellowman, there remained the intricate problem of how to achieve that goal. To this task the rabbis brought their concentrated studies to bear on human nature, ethics, morals, and the society in which the Jews dwelt at various times in differing climes. In the Pirke Aboth we have some of the nuggets of Jewish wisdom touching on the above mentioned studies. In the Aboth d Rabbi Nathan we have, in more elaborate detail, examples of

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Jewish wisdom touching on the problem of character development. How did certain teachers interpret ethical references in the Bible? How did great rabbis react to praise and flattery? How do we learn of Moses and Aaron's characteristics? Whence can we deduce the characteristics and reactions to moral problems on the part of our patriarchs and later Jewish teachers and scholars?

Answers to these interesting queries are given by various rabbis in the work known as the Aboth d Rabbi Nathan.

V. The Rabbis' Study of Human Nature

When those rabbis and sages, who concerned themselves primarily with the study of human nature in the realm of ethics and morals, discovered some general rules, they would state them in a story or anecdote. They would try to forewarn not by a law coldly stated. "Do this or that!" Instead they brought to bear their experiences in daily life and endeavored to show by a story or saying that certain consequences invariably follow certain acts. At all times the teachers tried (through many ways including recollections of another person who suffered the consequences of such and such an act; through examples in history; through examples in business and family relationships; through relating the experiences of other rabbis) to forewarn and control without external authority but inward control of human nature. What did the rabbis do when they noticed the shortcomings and failures in human nature? Did they condemn and disillusion? Sometimes. But most often they realized (and showed how God Himself realized) that man is sometimes weak and makes mistakes. He misses (leah) the mark (goal) set by the Torah. Thus grew up a great body of teachings regarding error, forgiveness, mercy, fair judgment, consideration for fellowman, love of God for the repentant who realized he erred and wanted to make atonement. For all shortcomings in human nature Jewish teachers sought (and usually found) Torah references and

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suggestions for improvement. For all noble motives and fine actions disclosed in human nature the rabbis found Torah sanctions. To study and note how the rabbis deduced their various views and diverse conclusions from the same Torah text is a mentally arousing experience. Ofttimes the rabbis reached desired conclusions through ingenious manipulations of phrases, words, and even letters of the Torah text. This process of manipulation presents a curious phenomenon of mental agility and word dissection. This phenomenon is observable in all legal systems but is especially pronounced in Jewish literature where for centuries, in varying lands under changing conditions an entire people, through its acutest minds concentrated on one text and found every answer to life's ever changing problems and struggles.

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VI. Our Texts - The Pirke Aboth and the Aboth of Rabbi Nathan

1. The Pirke Aboth:-

In the last Tractate of the fourth order (Damages) of the Babylonian Talmud is a collection of sayings of outstanding Jewish sages and teachers. The sayings refer to teachings of the Torah; how to best master the Torah teachings; ethical teachings and duties which are tied up with the study of the Torah. There are stories of the habits of the teachers and their ways of life; their relationship to their pupils, relationship of the teachers to the general folk whose leaders and judges and mentors they were.

The contents of the Pirke Aboth can be generally summarized as follows:

1. Suggestions for study and teaching. Traditions and Laws. Ethics of learning, duties and values for a Jew.
2. Relationship of teachers and pupils.
3. Etiquette of teachers; rules for judges and pupils.
4. Parties and Schools.

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included throughout these divisions are many general moral maxims. Whereas most of the tractates of the Talmud have ^{Gemara} ~~Gemarah~~ (Discussion) on the text, there are a number which have no Gemorah. The Pirke Aboth is such a text. Originally there were five chapters to the tractate. But a sixth, known as a Boraita (an external text) was appended later and is at present included in the tractate.

It is interesting to note that parts of the Aboth d Rabbi Nathan appears to be a sort of Gemarah (discussion) of parts of the Pirke Aboth. Another interesting contrast between the Pirke Aboth and the Aboth d Rabbi Nathan is that there is more order and consecutiveness in the former. In the Pirke Aboth we discern the following order. First come the "links" in the "chain of Jewish Tradition". Then a more specific listing of the various individual teachers, especially beginning with Hillel and Shammai. Then of Rabbi Jochanan ben Zaccai until Rabbi Tarphon. Then a general listing of various authorities and their sayings- from Simon the Just to the close of the Mishnah. (For dates see Danby's "The Mishnah").

This order is not present in the Aboth d Rabbi Nathan.

VII. The Importance of the Pirke Aboth:-

In the Pirke Aboth there is generally a stress on Love of Humanity; love of the Torah, and Justice. It was a work already known in Talmudic times. In Baba Kama 30A we note the reference "that only he who studied and made part of himself the Pirke Aboth would find grace in God and Man." This work exercised great influence on the character and actions of Jews. It influenced Jewish life in the Diaspora and was known by non-Jews. It became popular enough to be included in the daily prayer book and was zealously read weekly after the Mincha prayers on Shabbat. It has been translated into many languages and during the Middle Ages was studied by the Church in Latin.

There have been many commentators on the Pirke Aboth, chief among whom were Maimonides, Bartenoro, Lippman Heller, Joseph ibn

Bartenoro

Aknin and more recently in English by Professor Herford.

Mary M. Herford
The Aboth d'Rabbi Nathan (AbRN)

The AbRN is a composite work based on parts of the Pirke Aboth. Not all of the Pirke Aboth are referred to in the AdRN. This may be due to the fact that despite the two rescensions which have come down to us of the AbRN only part of the original work has either survived or turned up. Whether the AbRN preceded in a fuller and more detailed manner the Pirke Aboth (which may have been a later abstract) is unknown. There is no doubt that the AbRN is at present in a very corrupt state. Both rescensions are incomplete, interpolated, and mixed with extraneous material and stray sentences and Biblical references. Parts of it are like the Mishnah especially in the parts parallel to the Pirke Aboth. Parts are like the Midrash — mostly aggadic rather than halachic. Parts are like the Gemorah in the method of biblical exegesis. There are many repetitions and interpolations. The texts of both rescensions are corrupt and have been corrected wherever possible by Dr. Schechter in his edition of the AbRN. But despite all of these apparent shortcomings characteristic of an ancient Jewish work, its contents are clear and its teachings lofty.

The Two Rescensions Known

The AbRN is a small tractate printed in the order of Nezikin (Damages). This tractate is known as Rescension A. Dr. Solomon Schechter discovered another text of the AbRN which differs in many places from Rescension A. and does not appear in the Talmud at all. The two rescensions often explain each other and fill in parts missing. Rescension A was called by the rabbis a Boraita; Tosephta; Aggada De Rabbi Nathan and Perusch Rabbi Nathan. Each title is somewhat justified depending on which part of the tractate one refers to. Rescension A has 41 parts. Rescension B has 48 parts.

Opinions of Scholars re: AbRN

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Chayim Horowitz says RA is Spanish; RB is French.

Dr. Schedter who made a thorough study of both texts believes that the shorter text (RA) is older than the longer (RB) which is more recent. And that the shorter text (RA) is Palestinian and the longer (RB) of Babylonian origin. Both texts are related by constant reference to the Pirke Aboth- but a different text than we now have. In the RB text is most of the material of RA but both texts badly mix much of an original text not known to us yet. Each mention authors but their sayings are missing. This is like the Pirke d Rabbi Eliezar in this respect. Amoraim and Sages who lived after the close of the Mishnah are mentioned which would prove that the work is either post Mishnaic or has post Mishnaic interpolations. If the Pirke Aboth are Mishnaic then much of the AbRN is Mishnaic. Whether the author of the AbRN included post Mishnaic scholars is not known. It may have been done by a later Redactor.

Each text has generally two parts. In the first are given the "chain" of scholars and their sayings. In the second part there is biblical exegesis on basis of numbers 10, 7, 6, 4, 3. This smacks of mystical or gnostic influence. ?

Rapaport believes, "The Pirke Aboth is a shortened text of the AbRN written in style of the Mishnah. Pirke Aboth may have been a synopsis or summary of the larger work known as AbRN."

Zachariah Frankel believes, "AbRN is a tosefta (additional discussion) to the Pirke Aboth."

Weiss believes, "The work was redacted very late." (How did Weiss overlook the mention of Rabbi Jose ha Gelili who was an early teacher?)

Hoffman agrees with Rapaport.

Dr. Schechter believes, "Nothing definitely known regarding the Redaction."

AbRN is referred to in the Talmud and hence may have been redacted before the Talmud and someone made later interpolations. The Talmud refers to לפי ר' עקיבא. This reference also in AbRN.

The third generation Amoraim knew of the work AbRN. Hence the work must have been in existence earlier than the 3rd Century. It may have been written by the Tana Rabbi Nathan, the Babylonian, as a commentary to the Pirke Aboth. Just as the writings of Midrash Tanchumah of Rabbi Tanchumah and Genesis Rabba of Rabbi Hoschaya. It is apparent that the compiler of AbRN or the author or redactor must have had a different text of the Pirke Aboth than our present one.

When the AbRN quotes from the Pirke Aboth the quotations are given under different headings than those in Pirke Aboth and accredited to different authors.

In the Pirke Aboth the reference to Abtalion (Ch 1 Line 2) is much shorter than in AbRN. Others are Aboth III 2 referring to Rabbi Chanina Segan ha Kohanim; and Aboth IV 2 re: Ben Azai.

In both the Pirke Aboth and AbRN we have chronological listings of scholars. They agree with a few exceptions. The two lists are appended.

In both the Pirke Aboth and AbRN we have many sayings and stories of moral and ethical import.

In the 12th Century two recensions of the AbRN were known. In the commentary of Rashi on the Pirke Aboth he refers to a French text and a Palestinian text.

Commentaries on the AbRN

There have been many commentaries on RA of the AbRN. Chief among them are:

1. Aboth ha Rosch by Rabbi Rochamin Nissin Isaac Polaga (Salonika in 1860)
2. Ababat Chesed by Rabbi Ob. b Simson 1777.
3. Esor Elyahu by Elijah ha Kohen-Salonika 1847.
4. Chayim Pollak-1905- Ethik and Moral- AdRN.

RELATIONSHIP OF AbRN to the Pirke Aboth

Zachariah Frankel says in his Darke ha Mishnah (Pg.261) that the purpose of the composition of the Pirke Aboth was to give the order of

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leaders in the Sanhedrin. Dr. Schechter believed it was written to give the sayings and maxims rather than the authorities. The underlying purpose must have been to give actual guidance for ethical and religious living. Giving of the authorities was incidental to giving the traditions. Many of the sayings and teachings are no doubt lost. Many are spread about not only in the Pirke Aboth but are contained in other Mishnayos, in the Tosephtas; in the Midrashim. In fact these moral maxims, sayings and stories are spread over the entire Jewish traditional literature and contained in the Sifra, Sifre, Mechilta, the two Talmuds and in all the Midrashim.

The basis of the AbRN is original Mishnah. Many of the sayings are closer to Mishnaic sources.

Conclusion as to the Date of AbRN

It is known that during Tanaitic times every tradition or saying of a scholar was memorized and treasured. Teachers used stories to illustrate teachings. Many of the sayings in AbRN were probably material for sermonettes or short talks by rabbis collected either by a Tana Rabbi Nathan or by an anonymous collector. We have in the AbRN homilies, legal maxims, descriptions of rabbis, their habits, interpretations of Biblical verses, and stories. All of this material was valued by some collector, as it showed how the teachers tried to direct Jewish life through homily, exhortation and recollection of personal example shown by earlier teachers. The time of writing such material must have been after the Mishnah of Rabbi was compiled or about the same time when interest in traditional sayings was at its height and every saying of a sage was treasured and recorded.

Due to the mixed composition of the AbRN in both rescensions it is impossible to fix exact date. The texts we now have, have been worked over and over, and every generation of scholars must have added and interpolated the text. The kernel of the AbRN is Mishnaic but the elaboration and additions are Midrashic. Most of the RA text and most of RB dates

from the last generation of the Tanaim.

Despite the many commentaries on the texts it is best to read the simple meaning of the text. Wherever there is confusion, it is due to corrupt text and textual confusion and one man's guess is as good as another until further manuscripts or ancient texts are found. RA and RB must have had a common source. RA more full of error, RB as we now have it is not complete. The original rescension is not yet in our hands, hence we cannot yet determine the relationship between the present two texts. We can suppose that our Rescension B was part of the original work and was built further on an original Mishnah of a Rabbi Nathan. Similarly we know of a Mishnah Rabbi Akiba and Mishnah Rabbi Meyer earlier.

Relationship of AbRN to the Tosephta and Boraita.

No treatise representing the "external Mishnah" has come down to us, but many hundreds of quotations from such external Mishnahs are scattered over the two Talmuds, mostly introduced by such phrases as *Tonu Rabbanan* (Our Masters taught) or *Tona* (it is taught) or *Tonu* (he taught). But we possess a work bearing the name Tosephta, corresponding with the arrangement of the Mishnah, and dealing with the same subjects. It shows marks of different ages; and whilst it embodies portions coming from collections preceding the Mishnah, it presupposes the knowledge of the latter, whilst in some places it even affords comments and explanations taken from the Gemorah and recast in the new Hebrew style of the Mishnah.

It is thus safe to assume that the date of its final redaction falls in the later age of the Amoraim, though its composition may have been initiated by Rab Hiyya and Rab Hoshaya the disciples of Rabbi Judah, to whom tradition attributes such a work undertaken in imitation of the Tosephta of Rabbi Nehemiah, who is credited with having collected "additions" to the Mishnah of Rabbi Akiba.

"To this class of works also belongs the so called Minor Tractates, bearing the following titles ----- Aboth d'Rabbi Nathan, a sort of Tosephta and Midrash to the tractate Pirke Aboth. The AbRN exist in two recensions," (From Schechter's Essays, 3rd Series "The Talmud" pg. 209-210).

Apparently AdRN is in part "External" material of Mishnah. Much of it is halachic material which is of the nature of explanation, illustration, Scriptural interpretation or discussion bearing on rules, which, in the Mishnah, were recorded without comment.

The Tosephta which has come down to us, which ^{is} Boraita, is minus the tractates on Aboth, Tamid and Kinim.

Could it be that parts of AdRN is the Tosephta to Aboth? Possibly, with additions and interpolations by later hands?

The Tosephta is an authority of great value for the interpretation of the Mishnah providing a background of discussion, Scriptural hermeneutics and illustrative narrative belonging to that same world of ideas from which Rabbi Judah drew. Its relation to the present Mishnah is difficult to determine exactly. Verbal similarity sometimes extends over complete paragraphs; generally where the one gives scanty details, the other is diffuse; the Tosephta does not cover the ground as systematically as the Mishnah, and if we lacked the Mishnah, the Tosephta's treatment would often be obscure. Haggadic elements, scarce in the Mishnah, are comparatively abundant in the Tosephta. Hence, we can surmise that parts of the AdRN is a sort of Tosephta (addition) to Pirke Aboth. It contains homiletic expositions, based upon the Mishnaic text of that tractate; as well as a number of independent maxims and narratives. In the AdRN there is much Midrash. There are primarily two kinds of Midrash - halachic (legal) and aggadic (homiletical). There are traces of Midrash in the Mishnah, indicating that the Midrash method of interpreting the Bible preceded the Mishnah. Of the two types of Midrash, the halachic is comparatively simple and curt and legalistic;

the aggadic more unrestrained and imaginary. In the Tractate AdRN we have-a miniature Mishnah; references to a multiplicity of schools, teachers and systems; much Midrash; Exegeses of Bible.

To disentangle the various skeins or threads of Midrash, the methods of interpretation of the Bible and interpolation is a most fascinating task but at best guess work. We do get a drift or color or pattern of the ethical maxims and moral sayings, deducible from Scripture, by various scholars and schools.

There is therefore in both rescensions of the AdRN parts like the Mishnah; much Midrash; interpolations; unfinished sentences; unfinished quotations; corrupt text; Greek words; Aramaic; some Latin and Greek names and much simple Hebrew.

Even if we were to assume that AdRN is a Tosephta to Aboth nevertheless we must admit that there is much in AdRN which is very late; and some references which are very old, from Midrashim which disclose lesspure Hebrew than the Language of the Mishnah and Tosephta. AdRN has indications that its author was probably from Eretz Israel living in Babylonia because wherever the author can he praises Eretz Israel.

Opinions of Scholars re: AdRN *

Great Scholars have referred to AdRN in their commentaries and writings.

1. Rabbenu Nissim Gaon
2. Rashi
3. Rabbenu Nissim bal H'aruch.

Nathan b. Jehiel

Dr. Alexander Marx:

Some parts go back to Tannaitic times. AdRN like the "Small Treatises" at end of Nezikin in the Talmud received their present form in the early Gaonic period. They were printed after Aboth. One of them is the Aboth of Rabbi Nathan. It is a collection of very interesting

* See Schechter's "*Nezikh*" for pg. references.

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material; stories, sayings etc. If the authorship is correct, then it is Tannaitic. A 12 C scholar calls it Tannaitic but does not know why it is called by the name Aboth d. Rabbi Nathan. Modern Scholars are also very doubtful about the Tannaitic authorship of the treatise.

Dr. Louis Ginsburg:

Gaonic period. The Masektoth Ketanoth originated then. Foundation for most of them in Tannaitic period.

The AbRN is in the main a Midrashic commentary on Aboth. Much parallel material is introduced. There is evidence of two versions. Shows much amplification. Difficult to set date.

Gunz:- Gottesdiensliche Vortrage:- "3 sources for AdRN.

1. Fragments of external Mishnah to Aboth compiled by a Rabbi Nathan.
2. Fragments of 49 Rules of Rabbi Nathan.
3. Fragments and additions of a later time interpolated by others living after Talmudic times.

Abraham Geiger:

AdRN written by a rabbi at a late time - a Palestinian. Related to late Midrashim. He wonders if the author was the Tana Rabbi Nathan or a later sage by that name.

Graetz:

AdRN written after the close of the Talmud.

Isaac Hirsch Weiss :-

In Dor Dor V'Dorshov states that there is similarity in Aggadas of the Tosephta and in Aggadas of AdRN. "It is clear" Weiss states, "that the Tosephta are additions to our Mishnah and even goes in order of our Mishnah. Hence the Tosephta to Aboth is this work AdRN."

Dr. Schechter:-

AdRN resembles more one of the late Midrashim. This book might be related to Rabbi Nathan h bavli. Dr. Schechter divides the

book into four parts as follows:

1. An exposition on Pirke Aboth.
2. Ch. 12 to 18. Interpretation of chapters in Aboth. Follows the older order of the tract. Has Jochanan after Hillel down to Akiba.
3. Ch. 10-20 follows the form of the Mishnah. The arrangement is confused.
4. Ch. 31-41 Arranged according to numbers, as in Pirke Aboth. This is an indication of two versions of this - The new version was known.

Conclusions of Dr. Schechter: (R- Rescension)

1. That R "B" is closer to the original work.
2. Pt. 3 of AdRN is composed of two Tosephtas - many who studied one, did not study the other.
3. R "A" and R "B" really one R originally, but R "A" more full of error.
4. R. "B" as we have it is not complete and in it we find additions and changes. It is only closer to author.
5. The original rescension is not yet in our hands; hence we cannot yet determine the relationship between our documents and Rabbi Nathan. We can suppose that our Rescension B was the part of the original and was built on an original Mishnah of Rabbi Nathan.

Rapaport, Chajes, Weiss ~~et al~~ have different opinions as to its date and authorship.

Rabbi S. L. Rapaport believes that the Aboth we have in the Mishnah is a Synopsis of the AdRN. Rabbi Hirsch Chajes in the responsum "Imre Binah" agrees.

Some scholars think that AdRN pre Mishnaic and that Pirke Aboth were abbreviated version of AdRN.

Rashi believed AdRN written by scholar from Eretz Yisroel.

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Rashi in referring to AdRN says,"

הנה מנהל המלך שכתב את חז"ל"

A number of scholars (Rashi-Kimchi-Rabbenu Jonah Duran, Rambam) make reference to AdRN. From their quotations, especially their references to the interpretations of הנה מנהל המלך שכתב את חז"ל we note that they used R "A" of AdRN. There are two different quotations. Some refer to הנה generally. Some specifically refer to הנה מנהל המלך. The Pirke Aboth has the general term הנה. French version referred to "הנה". The Eretz Yisrael version refers to הנה מנהל המלך.

Danby in his Mishnah (Oxford) says that AdRN is a "parallel" work with Pirke Aboth. What he means by "parallel" is puzzling. Does he mean parallel in content, in compilation; in time? Probably in content. He points out many quotations in Pirke Aboth given in name of one scholar are quoted in name of another scholar in the AdRN.
(See Ab.Pg.458 note 11).

The Two Rescension of AdRN (See pg.9)

In the Talmud we have what is known as R "A". In Dr. Schechter's edition of the AdRN (1887) we have both RA and RB. Rashi only knew of Rescension A of French version. Some scholars knew of Rescension B. The Spanish rabbis especially. However, some Spanish rabbis (Ibn Aknin) knew of French version Rescension A also. Hence, we cannot establish definitely that A is French or B is Spanish. Schechter merely calls them R A and R B. Dr. Schechter believed there is no doubt that R A is earlier than B. B. is later but both formed a single book at one time. However, R B is purer, less tampered with than A and more as it came from author's original hand. It is better in text than the text appearing in the Talmud. Because A is older it was used more and hence contains more additions and interpolations and changes. Difficult to disentangle original. One needs R B to understand R A for in many places R B explains and clears up mixed material which is puzzling in R A (See R A Ch. 1 54: Ch 4. 16 and 74.)

In the Hrke Aboth (Rappaport long ago pointed out) the list of successions to Rabbi Gamliel stops short. In AdRN we have the completer list. In fact much of the efforts of Frankel and Hoffman to correct lists is impossible without R B.

Note: In most places we have יחנה דא before דא דא (in Edyos) but in AdRN we have יחנה דא. (See R A Pt. 2 and beginning Pt. 3)

Is it possible that Rabbi Jehudah Hanasi condensed Mishnayos from the Rabbi Nathan who was his teacher? He may have taken his teacher's detailed notes and abstracted them. Thus AdRN may have preceded Mishnah. (From Sepher Yuchsan Hascholem (Pg. 47.)

והיה נראה כי קודם לזה היה
במקום הזה ר' יהודה
הנסי וזהו שכתבנו
במקום הזה ר' יהודה
הנסי וזהו שכתבנו

Translations of AdRN

In German:- By Kaim Pollak - Budapest 1905.

Rabbi Nathan's System der Ethik und Moral - "At close of Talmud Age the scholars wanted to provide inspiring literature - interesting and arranged to explain the tradition, and to enliven the biographies and views of rabbis - hence works like AdRN."

Aimed as much at spirit of Torah and Jewish tradition as knowledge of content.

Commentaries on the Biblical books were forthcoming as were explanations and horticultural writings. Hence growth of Midrash. One of the early such writers was our Rabbi Nathan.

Pollak believes he came from Babylon. During these Tannaitic times intensive study and Jewish learning done in Babylon rather than in Palestine and was the teacher of Rabbi Simon b Gamliel and his son Rabbi Jehudah Hanasi, the Redactor of Mishna.

In Wuchsin Hasholem (Pg. 47 A) he is mentioned as having served on court staff.

In Talmud Sabbath 56 B he is mentioned as miracle worker. In Horoyos 13 b, Rabbi Nathan and Rabbi Meir mentioned as planning to embarrass Rabbi Simon Gamliel by asking difficult questions on Tractate Ukzin. In the Talmud where phrase ר' נתן refers to Rabbi Nathan; ר' מר refers to Rabbi Meir.

In Talmud b Bathra (131 A) the compiler Rabbi Jehudah Hanasi mentions " ר' נתן / מר / ר' יהודה / ר' שמעון / ר' עקיבא / ר' הלל ".
(Note: The handwritten text in the original image is: ר' נתן / מר / ר' יהודה / ר' שמעון / ר' עקיבא / ר' הלל)

In Yuchsin Hasholom (Pg. 47) the author states that Rabbi Nathan was editor of many mishnas called by his ^{name -} AdRN. In Machsor Vitri (pg.463) Rabbi Simcha states that Rabbi Natan Hababli was editor of AdRN. He also states there that AdRN may be Boraita upon which worked Rabbi Jose the Galilean, Rabbi Akiba and then Rabbi Nathan.

In English:- A. Rodkinson in his translation of the Talmud. He only translated Re~~p~~ension A. His translation used for R A in this thesis.

What is the Meaning of the Word Aboth?

There are a number of meanings to the word Aboth. In the Mishnah the implied meaning (taken from subject matter called Aboth) is "sayings". Herford translates "Pirke Aboth" as "Sayings of the Fathers".

In Maimonides Commentary to the Mishnah (Aboth 1 17) we read

" וְהַיְיבוּת בְּלִשְׁוֹן הַדָּבָר מֵעֵת הַבְּרִיָּה עַד הַיּוֹם "

"Sparingness of words," the Rabbis intimated, "indicates one's ethical and moral character," "Hence word "Aboth" has meaning of "character".

Other uses of word Aboth include,

1. Category (מִדְּבַר אֶחָד) מִדְּבַר אֶחָד - מִדְּבַר אֶחָד
2. Class (אֶחָד מֵעֵת)
3. Distinction - מִדְּבַר אֶחָד
4. Sources - Fathers. מִדְּבַר אֶחָד - מִדְּבַר אֶחָד

The apparent meaning is "What the Fathers (מִדְּבַר אֶחָד) Taught", AdRN probably a collection by a Rabbi Nathan of sayings, stories, interpretations given by great scholars who lived before him. He collected and preserved them. To live rightly and Jewishly according to the Torah was the summum bonum. Hence the best way was to follow the great teachers and rabbis. Do what they did. Learn what they said. How can you find out? Collect and follow their teachings, their experiences and interpretations. What the Aboth (Fathers) stated, Rabbi Nathan collected. This is the kernel of our work known as AbRN.

Order in the Texts.

Although the texts in both rescensions A and B start out differently, there is after the first few paragraphs a quotation from the Pirke Aboth. Then for a few pages there is a midrashic commentary on the Pirke Aboth text which is interpolated by extraneous Biblical references; stories having nothing to do with quotations of Pirke Aboth. This discloses a corrupt and mixed text.

We find parts which comment on and explain other parts. The parts bear relationship to each other as Midrash does to Bible and Gemorah to Mishnah. Some parts not like Mishnah, not like Boraita; not like Tosephta. More like Midrash. Explanation on explanation. A tana makes statement and then come various comments. Then comment on comment interwoven with stories. Then back to statements of Rabbis. Some parts are distinguishable as follows:-

Rescension A

Pt. 1 Chapter 1 - 12
Pt. 2 Chapter 12 to end Chapter 18.
Pt. 3 Chapter 20 to end Chapter 30
Pt. 4 Chapter 31 to end of Book
(Ch. 19 not listed)

Rescension B.

Chapter 1 - 23 Mixture
Chapter 23 to end 30 Like
Mishnah
Chapter 31 to end 35 Midrash
Chapter 36 to 48 (end of book)
is a mixture of both.

The Pirke Aboth are a mere peg to hang string of references. In Chapter 20 the Mishnah begins with Rabbi Chananiah the Segan of the high-priests who said, "Pray always for the welfare of the Gov't. Were it not for the fear of it, men would swallow each other alive." But instead of the AdRN commenting on this statement of Rabbi Chananiah, it merely gives in its opening sentence another saying of Rabbi Chananiah, "whoever takes the words of the Torah to his heart, all thoughts of the sword and hunger, of foolishness and fornication, evil thoughts in general and thoughts of adultery, thoughts of nonsense and thoughts of human care are destroyed for him etc." Thus we note either a break in text or parts missing.

List in R "B"

- | | |
|---|--|
| 1. R. Jochanan b. Zaki | 30. R. Elazar bar Zadik |
| 2. R. Jehudah | 31. R. Chalafta |
| 3. R. Hillel | 32. R. |
| 4. R. Nechunya Sgan ha Kohanim(pr.31) | 33. R. Masya b. Cheresh |
| 5. R. Nechunya bar Kahana | 34. R. Chananya b. Chachinawee |
| 6. R. Yose | 35. R. Russo () hababli |
| 7. R. Yishmael | 36. Rabbi |
| 8. R. Jehuda | 37. R. Eliezer b. Azariah |
| 9. R. Yishmael bno shel R. Yeduah b. Brokey | 38. R. Shimon b. Elazar |
| 10. R. Yochanan b. Brokah | 39. R. Natan |
| 11. R. Ghanina b. Dosa | 40. R. Elazar |
| 12. R. Akavya b. Mhalel | 41. R. Elazar b'no (34) |
| 13. R. Rabban Gamliel I | 42. Elisha b. Abuya |
| 14. Shimon bno | 43. T. Tubon |
| 15. Rabban Gamliel II | 44. R. Chanina b. Chachilawee |
| 16. Rebbi | 45. R. Eliezer b. Yakob |
| 17. Rabban Gamliel III | 46. R. Yose ha babli |
| 18. Rabban Gamliel IV | 47. R. Yakob |
| 19. Rabbi Yehudah ha Nosi (32) | 48. R. Yonathan b. rab Yose |
| 20. R. Akiba - teacher AD 50 - 135 | 49. R. Yehudah b. Nuree |
| 21. Ben Zoma | 50. R. Elazar b. Chasma |
| 22. Ben Azi | 51. R. Yose |
| 23. R. Nehuree | 52. R. Tarphon |
| 24. R. Yanai | 53. R. Akiba |
| 25. R. Yakob | 54. R. Elazar b Yakob-lived during
Temple times |
| 26. R. Shimon ben Elazar | 55. R. Elazar ha Mudai |
| 27. R. Meir (34) | 56. R. Yehudah |
| 28. R. Dosa b. Hyrcanus | 57. R. Jose |
| 29. R. Chanina b. Teradyon | 58. R. Yehudah (35) |

Century:

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2nd-80 AD 120

2nd-80 AD 120

2nd

1st

1st

3rd 120-140 C E

5th-165-200 A D

2nd 80 120

6- 200-220A.D.

3 120-140 A. D.

3

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3

4th-140 165 A.D.

5

3

3

4th

5th

5th

1st

1st

6 - 200-220

Pre Tannaitic

4th

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4th

?

5

1. R. Yochanah b. Zakkai
2. His pupils
3. Akabya b. M'halel (19)
4. R. Chanina S'gan ha Kohanim
5. R. Dosa b. Hyrcanus (20)
6. R. Chanina b. Dosa
7. R. Elazar b. Azariah
8. R. Gamliel I (Elder) (Rabban)
9. Shimon bno VI (Rabban)
10. Ben Zoma (22) (Simeon b. Zoma)
11. R. Nehorai
12. R. Elazar b. Yakob I lived during Temple times 70 A.D.
13. R. Shimon b. Gamliel III
14. Elisha b. Abuya (23)
15. Ben Azai (24) (25) (Mentioned in many places)
16. R. Akiba
17. R. Shimon b. Elazar
18. R. Elazar ha Mudai (of Modium)
19. R. Akiba
20. R. Yehudah b. Elawee
21. R. Elazar b Kappara (26)
22. R. Yose
23. R. Yishmael
24. R. Yehudah b. Nuree (Should it be 120-149 Jochanan b.Nuri A D)
25. R. Elazar b. Chisma
26. R. Yehudah b. D'havawee
27. R. Tarphon
28. R. Elazar b. Shammual (27) teacher of Rabbi
29. R. Natan (The Babylonia)
30. R. Shimon b. Elazar
31. R. Shimon b. Gamliel I
32. R. Gamliel - Elder
33. R. Yehudah ha Nasi - born 135 A D(Patriarch)
34. Hillel the Elder
35. R. Elazar b. Shumai -teacher of Rabbi 20
36. R. Yehudah b. Elawee (28)
37. R. Shimon b. Elazar
38. Abba Shaul ben Nanes
39. R. Chanina b. Yakob
40. R. Elazar ha Kaffor
41. Issi b Yehudah
42. R. Yehudah b Pinchos (29)
43. R. Natan b Yosef
44. R. Meir
45. R. Akiba
46. R. Shimon
47. R. Achawee b Yoshya (30)

List of Rabbis Mentioned Pirke Aboth (Mishnah)

1. R. Jochanan b. Zakai
2. His pupils
3. Akabya b. M'halel
4. R. Chanina S'gan hakohanim (Prefect of the Priests)
5. R. Chanina b. Teradyon
6. R. Shimon
7. R. Chanina b. Chachinawee
8. R. Natan b. ha Kanah
9. R. Chalafta
10. R. Elazar ish Bartubaw ()
11. R. Yakah (?)
12. R. Dustowee b. Yanai
13. R. Chanina b. Dosa
14. R. Dosa b. Hyrcanus
15. R. Elazar ha Mudai
16. R. Yishmael
17. R. Akiba - killed A. D. 135
18. R. Elazar b. Azariah
19. R. Elazar b. Chasma
20. Ben Zoma
21. Ben Azai
22. Lutes () of Yabne
23. R. Yehudah b. Brokaw
24. R. Yishmael (?)
25. R. Yose
26. R. Zadook
27. R. Yose
28. R. Yehudah bno
29. R. Yonathan
30. R. Meir
31. R. Elazar b. Yakob & lived during Temple - Times 70 A. D.
32. R. Yochanan ha Sandler
33. R. Elazar b. Shmual - Teacher of Rebbe Ze
34. R. Yehudah
35. R. Shimon
36. R. Nehuree
37. R. Yanai
38. R. Masya b. Cheresh
39. R. Yakob
40. T. Shimon b. Elazar
41. Samuel ha Koton
42. Elisha b. Abuyal
43. R. Yose b. R. Yehudah
44. Rebbe - born A. D. 135
45. R. El. ha Kfor
46. R. Yehudah b. Temah

25.

Topics Referred to in Aboth d Rabbi Nathan

Moses
Worldly Affairs
Torah
Judgment
Deliberation
Safeguards
Speech
Law:
Sex:
Satiety
Adam
Fear
Husband and Wife
Suspicion
Habit
The Wicked
Life and Death
Promises
Smiles
Teacher Pupil
Relationship
Patience
Jealousy
Circumcision
Prophets
Charity
The Poor - Poverty
Attitudes
Toward Students
Toward Scholars
Study and Learning
The Bride
Worship
Temple
Kindness and
Good Deeds
Prayer

Mankind and Israel
World to Come
Modesty
On Forgetting
Marriage
Palestine
Jerusalem
Humility
Forgiveness
R. Akiba (Study)
Hospitality
Concentration
Friendship
Suspicion
Neighbors and Companions
Slanderers - Slander
Talking Behind One's Back
Haughtiness
Work - Labor
Praise
Silence
Peace
Urge to Sin
Envy
Evil Thoughts
Israel
Punishment
Wisdom
Wasting Time
Bad Companions
Respect
Nature
Repentance
Character
Dreams
Physiology

THE CHAIN OF JEWISH TRADITION

From Chapter 1 Verse 1

All Israel have a portion in the world to come, as it is said (Isaiah IX 21) And thy people shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Moses received the Torah on Sinai, and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Synagogue. They said three things: Be deliberate in judgment; raise up many disciples, and make a fence round the Torah.

From Aboth d Rabbi Nathan - Recension B.
The Chain of Jewish Tradition.

Moses received the Torah direct from God. Moses received the Torah on Mt. Sinaw - not from an Angel, not from a Seraph, but from the King of Kings, Blessed be He; as it is written, "These are the rules and judgments and the Laws (Lev. 26-46). Moses handed it to Joshua as it is written, "And Joshua son of Nun was full of spirit, of wisdom because Moses (depended upon Joshuah) rested his hands upon him (Deut. 34-9).

Joshua handed it to the Elders as it is written, "And the people served God (Judges 2-7) all the days of Joshua and all the days of the Elders that outlived Joshua, who had seen all the great work of God that he had wrought for Israel."

The Elders handed it to the Judges, "as it is written, "When the Lord appointed for them Judges" (Judges 18).

Judges handed it to Eli, "as it is written, "And Eli the Priest sat on the chair (Samuel 1 1-9) And Eli handed it to Samuel, as it says, "And the boy Samuel grew up (Samuel 11 26).

Samuel handed it to the Prophets, as it says, "For the Lord God did nothing without revealing his secret to his servants the Prophets". (Amos 2 (7-18) 2/ 2-18.

BE DELIBERATE IN JUDGMENT

Another interpretation--"Be deliberate in judgment"-- for thus we find among the people of Hezekiah King of Judah who were deliberate in judgment and considered the judgment as it says, "Also these are the Proverbs of SOLOMON (Proverbs 25:1) (These also are the proverbs of Solomon, which the men of Hezekiah, king of Judah copies out). What is meant by "and these also"? It is meant those who are deliberate in judgment and consider the judgment--correctness. (by deciding that "these also are Proverbs of Solomon" we note that they compared these proverbs "which are in Ch. 25ff.) with other known Proverbs of Solomon--hence we see they were deliberate and they considered the matter.) Certain writings were kept "hidden" until after careful deliberation.

"Which the Elders of Hezekiah, King of Judah copies out"--Why does "These" imply? "These Proverbs and Song of Songs, Koheleth were hidden writings until included in the Hagiographa.

Another interpretation. "Be deliberate in judgment."

In order that a man be not excitable; and not interrupt another. For he who is excitable, eventually he will forget what he had to say. Thus we found happened with Moses, the Lord (Father) of the Prophets, when he became angry on a certain occasion, he forgot his words and Elazar son of Aaron was put in Moses' place. As it is said "And Elazar, the Priest, said to the men of war who came to battle" (Numbers 31:21). "This is the law of the Torah which God commanded Moses."-- He commanded Moses--not me. Thus you can deduce--"If Moses, the Father of the Prophets ~~who~~ forgot his words because he became angry at a certain occasion--how much more so an average person (Moses had to be replaced by Elazar).

Ben Azzai says. If you insist on your idea (words) without being careful to deliberate, they are in vain. One should not refuse to be deliberate, otherwise the judgment will come to naught.

"And raise up many disciples."

Beth Shammi says, "Do not teach except to those who are fit; to the

MAKE "A FENCE"*ABOUT THINGS

* "a fence" or restriction is for caution and prevention.
In the following quotations and stories we note the
value of caution and prevention and the evil consequences
which come from disregarding the "fence" or warnings.

children of elders, and to children of the children of the elders. Beth Hillel says, "Teach to all men. Example-- A woman who set a chicken on eggs. From many she pulled out a few but from a few she got nothing. (Compared to ^{disciples}disciples--raise up many and you'll get a few good ones. From a few you may get nothing.)

Rabbi Elazar says. "In the morning sow the seeds (Koheleth 11:16) As is well known. If you sow the first layer which is not well settled and say "It will be enough" sow also in the second layer. Maybe it will not rain and the first layer seeds will be lost; or maybe the blast may come and destroy the latter or maybe both will be good. One cannot know which will be good--this or the other. Hence, so with disciples. Raise up as many as you can for one never knows how many will remain.

Rabbi Akiba says, "If you raised up many disciples while you are young say not "Enough for me". But raise up also disciples in your old age and increase the study of the Torah for you do not know how many will remain.

"And make a fence about the Torah."

28.

This injunction of the rabbis was intended for a safeguard to breaking the laws of the Torah. In the following quotations many examples are brought showing the importance of cautions and safeguards and fences to prevent error and breaking the Law.

"And make a fence about the Torah."

One cannot compare a vineyard which is surrounded by a fence to a vineyard not surrounded by a fence. For a man will not make a fence greater in value than the vineyard itself therein. If the fence collapsed, then the roots will be plucked. Thus we find occurred with Adam the First. A fence was made which was greater in value than the roots (or growths therein), when the fence fell then the roots therein were cut. The fence is a protection to the valued growths in the vineyard. (Fence-- God's warning. Vineyard-- live forever. He broke fence rule - lost vineyard.)

rather more likely

The Holy One, Blessed be He made a fence to His words. Also Adam the first; also Job; also Moses; also the Torah; also the Prophets; also the Writings; also the Sages; made a fence to their words.

How do we know that the Holy One Blessed be He made a fence to his words? As it is said, "And all the nations asked, "Why did God do this to this land? Why this great burning anger? (Deut.29:23) They began now to say to Moses. "Because God is the ruler in His world He kills whom He wishes and ~~consoles~~ (leaves alone, causes to rest) him who He wishes. God warned Jews to keep the commandments (Deut.28) and He listed the consequences in case of disobedience. They disobeyed. The nations wondered at such anger shown by God to His people. The answer is "God made a fence to His words and when people broke fence(warnings) God punished.

The people of the flood, what did they do to Him that He caused them to swim (float) as leather bottles full of water. The people of the generation of the Deluge--What did they do to Him that He spread them over the entire world? (They broke His laws- broke the fence. The deluge came in punishment.

The people of Sodom. What did they do to Him that He caused them to die by fire and salt(sulphur)? They broke the laws - the fence which God made.

Israel Exiled because it broke the "fence."

His People. What did they do to Him that He exiled them from His land? (regarding this it was said to Moses, written after it in Deut.29:24) And He said, "Because they left the covenant of God, the Gods of their fathers, which He established with them, when He Brought them from the land of Egypt." (Broke the Laws.)

Therefore it is said, "And the Lord rooted them out of their land in anger, and in wrath and in great indignation and cast them into another land as it is to this day. "Deut.29.29:23:29).

What is meant by "In anger": That means with sword. As it is said" 30

And my anger burned and I killed them with the sword. (Exodus 22:23)

What is meant by "with Wrath": - This means Famine. As it is said, And he that remaineth and he that is besieged shall die of famine (Ezekiel 16:12)

What is meant by "And in great indignation": - That means the pestilence. As it is said "The pestilence went out before the Lord". (Numbers 14:11)

Adam The First Made a Fence to His Words.

And how do we know that Adam the First made a fence to his words? The holy one, Blessed Be He, said to him, "From every tree ~~of~~ the garden you may surely eat but from the tree of knowledge and of good and evil thou shall not eat. (Gen. II:17). Thus we learn from the very words of Eve that Adam the First made a fence to his own words. It was the serpent who enticed and reasoned with himself and said "if I will go to the man Adam and talk to him, I know that he will not listen to me because he has made a fence-more steadfast-Adam refused to be enticed. Rather will I go to Eve, for I know that women listen to every man. So he went to Eve and said to her "Is it true that God said, "Do not eat from any tree in the garden?" (Gen. 3:1). He said to the serpent "Yes, from the fruits of the garden we may eat, and from the fruits of the tree which is in the midst of the Garden (God said "do not eat of it and do not touch (approach) it lest ye die." (Gen. Ch. 2) Soon as the serpent heard the words of Eve, he found an opening to enter. (From the way she spoke he discovered opening wedge to begin his arguments to seduce her.) He had not "fence to her words."

The Effect of Curse on Serpent.

Rebbi says: If the serpent had not been cursed it would have been beneficial to the world. Man would have been able to employ him instead of the horse; instead of the mule; instead of the donkey; and he could be used to bring manure for gardens and parks.

R. Shimon b. Elazar says; "If the serpent had not been cursed he would have been very beneficial in the world to man. A man would be able to

31

purchase two serpents and drive (send) one to the North (in business ventures); one to the South. And within thirty days he would bring to the owner silver and gold, precious stones and jewels (pearls).

Breaking the Laws caused Trouble.

Ten Tribes

And thus you will find the Ten Tribes exiled were not exiled except for sin; neglect of Torah, as it is said "Therefore my people are exiled for want of knowledge (Isaiah 5:13 & 24) . Thus also "as the tongue of fire devoureth the stubble, and as the chaff is consumed in the flame, so the root shall be as rottenness, and their blossom shall go up as dust; Because they have rejected the law of the Lord of Hosts; and condemned the word of the Holy One of Israel."

Judah & Israel Exiled.

And thus you will find that the tribes of Judah and Benjamin were not exiled except for sin, neglect of Torah, as it is said, "Thus saith the Lord, for three transgresses of Israel (Judah), Yea for four I will not pardon them (Amos 2:4) because they have rejected the law of the Lord, and have not kept his statutes; and their lies have caused them to err, after which their fathers did walk. And thus it says further (Amos 2:5) "I will send a fire upon Judah and it will devour the Palaces of Jerusalem."

Jerusalem Destroyed

Thus you will find that Jerusalem was not destroyed except for sin, neglect of Torah as it is said, "Who gave Jacob for a spoil and Israel to the robbers? And why? "Because Israel sinned against the Lord; "And in whose ways they would not walk, neither were they obedient unto His law. Therefore He poured upon him the fury of his anger, and the strength of battle.

Eretz Misroel Exiled

Thus you will find that the land was not exiled except for sin, neglect of Torah, as it is said, "Therefore listen Oh Nations and know (Jeremiah 6:18:19) Chap.9:11 & 12) O congregation what is against them, Hear, O Earth; Behold, I will bring evil upon this people, Even the fruit of their thoughts; because they have not attended to my words; And as for

Temptations to Break the Fence(Warning)

So the serpent went and said to Eve. "Behold I touched the tree and I did not die. So if you were to touch it you also would not die." She pushed herself up to the tree and touched it and did not die - so he said to her. "Know ye, this is nothing but a scare. For if when you eat of it, and if God can create the world itself (with knowledge) so also you will be able to create a world. Just as God is able to Kill and make alive so also you will be able to kill and make alive. As it is said, "The God knoweth that on the day that ye eat of it, yea(Gen.3:5) then your eyes will be opened and ye shall be as God, knowing good and evil."

Feeling of Guilt

There are those who say, "When Eve ate of the fruit of the tree she saw the Angel of Death who stood before her. She said "I feel like one abolished from the world. Adam the First instead of me will be in my place. What shall I do? I caused him that he should eat with me. As it is said, "She took of its fruit and she ate and she gave also to her husband with her and they ate. "Gen.3:6)

Man Suffers Because Adam Sinned

There are those who say "Since Adam the First ate from the fruits of the tree his eyes began to open (he came to be wise) and his teeth became heavy (set on edge-blunt) in his mouth. So he said to Eve. "What is this that you gave me to eat?" "It is from the tree which was commanded not to be eaten! "If you ate and gave to me thus my eyes are open and my teeth are set on edge in my mouth." So he said to her. "Just as you made my teeth blunt thus will the teeth of all human being be."

Breaking of Fence Should be Followed by Punishment.

There are those who say, "When Eve ate of the fruit of the tree, and she saw that she was not injured, she said "All that my master (teacher) Adam told me is a lie." We learn from this also that Eve called Adam

master (teacher). (Even when one learns lie or deception from another, one is still incumbent to acknowledge the teacher.)

R. Shimon b. Elazar says, "Why was Eve likened at that time to one who married a proselyte woman and said to her. "Do not eat of this bread until you will wash your hands, and not from these fruits until you will give tithes." But she went and ate of the bread and did not wash her hands, and from the fruits and did not give tithes and he found an entrance to enter it. (He wanted her, she disobeyed; and nothing happened. Hence, she found herself safer in further breaking cautions.)

What Causes Breaking of Fence? Curiosity.

Rabbi says: "How was Eve compared at the time? A king who married a woman and he gave her power over his silver and gold and all his possessions, and he said, "Behold, all that I have is within your power except this jug (keg) which is full of scorpions (). There came to her an old woman to borrow some flour. She asked the Queen. "Well, how does the King treat you?" "Oh, she answered, "The King is very good to me. He has given me power over the silver, over the gold, and all that he has. He said to me. "Here all that I possess is given to you except this keg which is full of scorpions." The old woman said to the Queen, "Maybe all of his jewels are in the keg and maybe he expects to marry another and give her the jewels. Her jealousy and curiosity aroused, she put her hand to the jug and opened it and was bitten by the scorpions and died.

Breaking the Fence Caused Trouble Safeguard of God (Caution)

The man in this story was Adam the First. The woman was Eve. The woman who asked for the flour was the subtle snake as it is written. The serpent was the most subtle of all the beasts of the field (Gen.3:1) And why for all this? We see the reason. Because Adam wasn't able to keep the simple rule which God established.

Moses Made Safeguards.

Moses adds a Day to God's Order.

Whence do we know that Moses made a safeguard to his words. God said to him, "go to the people and sanctify them this day and tomorrow (Exodus 19:10). During the two days Moses thought and reasoned to himself saying. "Lest a woman shall come before Mt. Sinai, and there escape from her some seed and it occur that the people of Israel will receive the Torah in impunity." What did Moses do? He added another day, as it is said "Be ready on the third day--do not approach a woman (Gen.15) "hence do we know that God praised Moses for this? As it is said, "Be prepared on the third day (Gen.11)(God agreed with Moses).

Moses is Careful of Pollution.

Moses made a resolution and separated himself from a woman and said, "If Israel which is not a designated (dedicated) vessel (or instrument) and He does not speak with them personally except on momentous occasions and God said "separate thyself from a woman", I who am a designated (dedicated) instrument and God speaks to me all the time and I never knew when he will speak to me, is it not logical that I should separate myself from a woman? Whence, do we know that God approves his views? As it is said, "Go tell them, return to your God (Deut.5:27). Even Moses was included in this release and we see from this."And you stand with me (Deut.28) From then on Israel was released but MOSES was still under orders from God.

MOSES Is Careful to Safeguard Israel

MOSES resolved and broke the tablets. He said, "The tablets were given for no other reason than for Israel to keep the Torah and now I resolve to smash them. This is to be compared to a king who said to his servant, "Go and sanctify unto me that certain woman. The servant went and discovered she was with another. This servant was learned in the law and said, "If I give this woman this document of marriage, it will be discovered, she deserves death. What did he do? He took the document and tore it. Thus Moses said to Israel, "If I give the tablets to Israel, it will be discovered they deserve to be annihilated, as it is said, "Slaughter them to God--uproot them" (Exo.12:19) What did Moses do? He grasped the two tablets and broke them, as it is said, "I grasped the two tablets

and threw them from my two hands and broke them before your eyes.

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The Torah Set Safeguards

Whence do we know that the Torah made safeguards to its words. As it is said "Let no man approach anyone near of kin to uncover their nakedness." "What does this intend to teach us? (Lev.18:6). That a man should not live with his mother-in-law, nor with his daughter-in-law, but if he live with them for a while there is nothing wrong.

And it is commanded, "Do not approach a woman at a time of her menstruation (Lev.18:19) to uncover her nakedness.

What means should Man take to safeguard (warn) himself - as it is said, "Do not approach. You might think you could sport (play) with her while she is menstruating --the text lets us know, "Do not approach her to uncover her nakedness (Lev.18). In what manner is she warned? The text says, "Do not approach." You might think she would adorn herself in faithlessness (pretend and be false) and sleep near him while being menstruous so the text says, "Do not approach." (Thus we see the fence and safeguard as a caution.)

God Put Safeguard to His Words.

It is written elsewhere: -"Beloved, the glory of the God of Israel comes by the way of the east and his voice was like a voice of many waters (Ezekiel 43:2). You might question. Who gave a voice to the waters? Is it not God? Nevertheless God is compared to his creatures-- in order that the human ear hear and the ear not be strained. (Certainly God's voice is greater than his creation-- the mighty waters. Yet God puts a safeguard to his words and is minimal and does not exceed the voice of mighty waters but attunes His voice to the human ear.)

SAFEGUARD

Whence do we know that the prophets made a safeguard (were careful-minimal) in their words? As it is said, The lion hath roared who will not fear? (Amos 3:8). The Lord God hath spoken who will not prophesy? Is then the voice of the Lord equal to but one lion's roar? You might

say "Who put the voice in the lions? Is it not God? He is compared to His creatures -- in order that the ear will hear and one would be able to listen. (The Lord's voice is naturally more powerful than a single lion's roar but God puts a safeguard and does the minimal, speaks through the prophets so that a person will be able to hear and the human ear not be strained).

The Holy Writings Set Fences (Warnings)

Where do we know that the Holy Writings made safeguards to its words? As it says, (Proverb 5:8) "remove thy way from her (do not lust after her beauty in your heart). (Refers to a harlot).

A man is told not to go into this market place and not to enter into this acquaintanship (in this habitation) for a harlot was within and the woman was beautiful and she makes everyone swim (float) after her because of her beauty. But he replies: "I have confidence in myself that even if I go, I will not look after her and will not lust after her beauty. And he is told, "Even if you have confidence in yourself--Do not go." Held the warning.

Another interpretation of Proverbs 5:8--"Remove thy way from her" R. Joshua b. KARCHA says, "This refers to the way of the meenus() A man is told not to go near the meenim() and not to listen to their words in order to avoid stumbling after their doings. He replies. "I have confidence that the way I go I will not listen to their words and will not stumble into their doings." They answer him. "Even though you are confident," "Do not go."

God Set Fence (Limit) to Number of Wives

R. Judah b. Bethayra said, "Job used to reason with himself. What is the portion allotted by God on High (the inheritance of the Almighty of the High places? If it were fitting to Adam the First that he have ten wives He would have been given them. It were not fitting to give him more than one -- Thus likewise only one wife is enough for me as my portion."

Whence do we know that Job put a safeguard (fence) to his words?

As it is said "A perfect and righteous man, who feared the Lord and avoided evil (Job 1:1) And thus Job said, "Keep aloof from hideousness and anything like ugliness. And thus he said, "A covenant I made with mine eyes, how then should I look upon a virgin (Job Ch.31:1). "hat is meant by a "virgin" one who is permitted in marriage to a man, his son, his grandson, his nephew. And she is permitted in marriage to anyone she wishes. I did not permit myself to look at a virgin, how much more so not at a married woman.

Another interpretation: "A covenant I made with mine eyes," Where-as a virgin who is permitted to marry anyone whom she wishes-- if I was found looking at her it would be as if I found myself looking at a married woman.

The Sages Made Safeguards

Whence do we know that the Sages made a safeguard to their words? The Sages said regarding the reading of the Shema that it might be read until midnight. R. GAMLIEL says, "Until men arise in the morning." In order that a man should not say since I am permitted to read the Shema all night I will take a little nap and when I will get up I will read the Shema. But sleep gets hold of him and he oversleeps and breaks the law and obligates his soul (is guilty), Thus the Sages said, "As soon as man gets into bed let him read the Shema. If he is a Sage, let him read the Shema at once and if he wishes to sleep let him sleep. And anyone who trespasses on the words of the Sages, he is guilty, as it says in Koheleth 10:8. "He that diggeth a pit shall fall into it; And whoso breaketh through a fence, a serpent shall bite him."

Another interpretation: "He that diggeth a pit shall fall into it." This refers to Dinah, daughter of Leah, when her brother and the house of her father wer sitting and learning in the house of Study and she went out to see the daughters of the land. As it is said, "And Dinah daughter of Leah went out (Gen.34:1). Who was the snake which bit her? He was Shechem son of Hamor.

Another interpretation: "He that diggeth a pit shall fall into it."

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This refers to the blasphemer. As it is said, (Lev.24:11) And the son of the Isrealitish woman blasphemed the name." Who was the serpent who bit the blasphemer? He was MOSES as it is said, "And Moses spoke to the children of Isreal and they brought forth him that caused it, out of the camp, and stoned him with stones.

"THE TEMPLE SERVICE" -

The phrase in the Pirke Aboth about the Temple Service suggests many stories referring to the days before the Destruction of the Temple and to the times "looked forward to" when the Temple would be restored.

From Chapter 1. Verse 2.

(2) Simon the Just was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world is based: upon the Torah, upon the Temple Service, and upon the practice of Charity.

From Abot d Rabbi Nathan Recension B:

At this point in the tractate one would expect to find comments on "the Torah" but these are missing. The text takes up the "Temple Service" and continues as follows.

Before the Destruction Were "Grand Old Days"

"On The Temple Service" - This refers to the Service in the Temple. Thus you will find that all during the time that the Temple Service was in existence there was blessing in the world; and things ~~4~~ 3 were cheap and the corn was great; and the wine was great, children of men ate and were satisfied; animals ate and were satisfied as it is said, "I gave grass for your field and your animals (Deut.11:15). But when the Temple was destroyed blessing stopped from the world. As it is said, "Beware, lest you go after the desires of your heart and ye turn aside, and serve other gods, and worship them (Deut.11:16-17) and the anger of the Lord be kindled against you."

"Things Went Bad After Destruction"

And it says further: (Haggai 1:11) "And I called for a drought upon the land, and upon the mountains; and upon the corn, and upon the wine; and upon the oil; and upon that which the ground bringeth forth, and upon the men, and upon the cattle, and upon all the labor of the hands."

And it says further; (Haggai Ch.2:16) "through all that time when one came to a heap of twenty measures, there were but ten; when one came to the wine vat to draw out fifty press-measures, there were but twenty.

Why was the wine more meager than the corn? It was sort of a curse.

R. Meir said, "Not for that reason but because it can more easily be made impure than wheat!"

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It says further: - "Ye have sown much and reaped little" This was due to neglect of the Omer. (Ch.15 Haggai).

"You eat, but ye have not enough." (Haggai 1:6) This is due to neglect of shew bread (2 loaves offered in Temple.) "You drink, but ye are not filled with drink," This is due to neglect of the libations (offered in temple.) "Ye clothes you, but there is none warm," Due to neglect of the robes of the priesthood.

And he that earns wages earneth wages for a bag with holes," Due to neglect of giving the Shekalim (tithes due for Temple). And thus the Prophet says (Habbakkuk Ch.3:17) "For the fig tree shall not blossom." Due to neglect of offering the First Fruits. "Neither shall fruit be in the vines." Neglect of the libations of wine. "The labor of the olive shall fail. Neglect of the Oil or the Lamp and oil for the anointing. "And the fields shall yield no food. "Neglect of the Wave Offerings. "And the flock shall be cut off from the fold." Neglect of the meal and additional offerings. "And there shall be no herd in the stalls"- neglect of the Peace or whole offerings.

(Thus we see, from Scripture, how wonderful things were when the Temple was in existence and how terrible things became after the destruction."

But in the future what will be?

Tomorrow, when the Temple will be build up what does it say in scripture?

"The city will be build (Jeremiah 30-18-19) on its own mound; and the palace shall be inhabited upon its wonted place, and out of them shall proceed thanksgiving and the voice of them that make merry."

And in Habbakuk Ch.3:19 "I will exult in the God of my salvation. God, the Lord, is my strength."-

When Vespasian came and surrounded Jerusalem and encamped opposite the walls of Jerusalem and said to the people of Jerusalem, "Break a bow and arrow and I will leave you and depart in Peace!" (bow and arrow indicated accepting rule of Rom). He said further to them, "I've asked you and I've asked you twice and you have not accepted! So Rabbi Jochanan B. Zakkai said to them. Do you wish () to cause this city to be destroyed and this House to be burned?" They said to him "Just as we went out against the first prices and the (rebels) thus will we go out against these and kill them,"

Everything that Rabbi Jochanan ben Zakkai said to them the spies wrote on documents and tied them to arrows and shot (threw) them out of the walls. They said, "Rabbi Jochanan ben Zakkai is a lover of the King." -(hence a traitor to the Jews).

"My companions, rise and bring me forth from here." They put him in a coffin of wood. R. Eliezer grabbed him at the head and R. Jehoshua (R. Jehudah) at his feet. They led him and walked him until they came to the exit of the city. When they arrived at the exit of the city, they said to the officials. "Rise up and open for us the gates that we can go out and buy him. The officials said to them, "We will not open until we first pierce him through with the sword." They said to them. "Do you wish to cause a scandal to break out hurriedly against your government? Do you wish it circulated than even Rabbi Jochanan was lanced?" Finally they arose and opened the gates for them. When Rabbi Jochanan ben Zakkai got outside of the gate of Jerusalem, he went and asked about the welfare of Vespasian, as one asks regarding the welfare of a government. He said to him. "Are you the Lord Imperator?"- He said to him "Are you the one Ben Zakkai?" - He replied, "Yes". So Vespasian said to him "Approach me."

R. Zakkai said to him "Do you not know about what is written in our writings that this temple will not be destroyed except by the hand of a

king as it is said, "(Is.10:34) "Lebanon will fall by a (King) mighty one. (Lebanon refers to the Temple - mighty one refers to King) They handed him over to two officials. After three days, letters (Messages) arrived from Rome. It said, "King Nero is dead and you are the ruler over the Romans." He sent and called for Rabban Jochanan. He said to him "Ask what you wish." He replied, "I asked of you Yabneh and I will teach there Torah and will carry out the Laws of the Fringes (minutest details) and will carry out all the mizvos." He said to him, "It is given to you as a gift?"

Defending the Temple

The following story tells of the remarkable resistance of the Jewish warriors at the time of the destruction of the Temple. For want of food the Jewish fighters were forced to boil straw. When Vespasian happened upon their peculiar excrement he was forced to realize that despite starvation the Jews put up a remarkable struggle. "How much fiercer would the defense have been had the Jewish men had food!"

Stories Jews Mighty Fighters

When Vespasian came and surrounded Jerusalem he encamped opposite the east of Jerusalem. All the terrorists arose and burnt all the treasures (Provision stores) which were in Jerusalem and boiled straw and drank its water and went out and fought in battle with the terrorists and killed them. When Vaspasion saw the excrement faeces of the people of Jerusalem that it was only composed of mixture of straw he called together his warriors. He said to them. Come here! And see. These men were hungry and thirsty and they went out and made battle against you and they killed among you. Had they eaten and drunk how much more would they have accomplished?"

Destruction of Jerusalem

They brought Titus, sawed trees; made them as an entangled wood; type of beams; they made two battering projectiles (battering rams) and they would batter against the wall until it caved (breakhed) in. They made a bow of wreathes and put in the center the head of pigs and spread it

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about and led it around until they put it among the offerings which were on the altar and defiled it.

Entire Jerusalem was destroyed before they came to the Holy of Holies. When they reached the Holy of Holies one said to the other, "Who shall enter first?" There was an evil man there- Titus - son of his sister (wife of Vespasian); haughty and bold and he entered to test the Scripture, (Prov.21:29) a wicked man hardeneth his face") And moreover when he grasped the threshold and fence and the Ark curtain which bears out the verse, Job.15:26) as it is said, "He runneth upon him with a stiff neck; with the thick bosses of his buckles."

Titus Challenges God

And moreover Titus led a prostitute and brought her into the Holy of Holies and he began to blaspheme, curse and deride and to spit all around, and said, "This is he whom you say killed Sisera and Sennacherib. Behold, I am in his house and in his domain. If he has strength let him appear and stand against me and prove what it says (Deut.32:37) "where are their Gods, the rock in whom they trusted; who do eat the fat of their sacrifices."

ABBA CHANON says; Lord God of Hosts, who is a mighty one like unto thee. Oh Lord? "Psalm 89:9) You are mighty, you are able to listen to blasphemy, derision and cursing of this evil doer and You keep silent. Tomorrow when his measure will be filled up you will bring on him punishment (retribution) to prove what it says (Job 20:22) "In the fullness of his sufficiency he shall be in straits."

He made an enclosure and put therein the Menorahs and he collected the vessels of the Temple and he filled three boatloads of men and women and children to be led to slaughter in across the sea, as it is said, "I saw the wicked buried (Kohaleth 8:10) and they entered into their rest."

When he got into the boat a gale arose which almost drowned him. He stood up on the boat and began to blaspheme, curse and deride and spit (all around) and say, "When I was in His house and his domain He did not

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have the strength to stand against me; and now here it appears to me He, the God of the Jews, has no strength except by the waters." The generation of the flood was not disturbed except by water. Just as He did to Pharaoh so He wants to do to me." God signaled to the sea and it became calm.

"The Holy One, Blessed be He, said to him, "You Evil Doer, spittle, stinking, putrid drop, dust, worm and maggot. Shall I make war with you? (I should fight you!) There is none among all my creatures which I created in my world more lowly (insignificant) than this mosquito. He will make war with you!

When he went down from the boat to Rome the Romans went out to meet him, they began to praise him and said to him, "Conqueror of the Barbarians"--

When he entered the bathhouse and when he went out they placed before him (Diplai)(Ditorin) two cups of wine (or drink of some kind). While he was drinking a mosquito entered his nostril and ate its way up into his brain. They called physicians who opened his head and found therein a mosquito, like a small dove of a day old weighing about two 'litters) (Tarim Litrin).

Rabbi Eleazar said: "I was in Rome and noticed this mosquito of two litters. They put it into a dish. While it was in Titus' brain he was still alive.; When the mosquito was taken out Titus died.

As it is said, (psalms 34:23) "Evil shall kill the wicked and they that hate the righteous shall be held guilty."

On the Temple Service

Rabbi Jochanan was sitting and peering towards the walls of Jerusalem to know what is being done there--as it is said, "Samuel I 4:13) re: Eli, Eli was sitting upon his seat by the wayside watching.

When Rabbi Jochanan b. Zakkai saw that the Temple was destroyed and the tent was burnt he got up and tore his clothes and took off his Tephilin and sat down and cried, and his pupils with him.

And there are those who say, "Even Abraham, Isaac and Jacob were with them, as it is said (Zech.11:2) "wail oh cypress tree, for the cedar is fallen because the glorious ones are spoiled. "Wail, O Ye Oaks of Bashan; Cypress tree-- Abraham who carried out the Commandments first. (Play on words 022 cypress, and 21022 first).

"The Cedar is Fallen"--Zedekiah King of Judah.

"Because the glorious ones are spoiled"--These are Abraham, Isaac and Jacob.

"Wail Ye Oaks of Bashan" - These are the free men of Judah and Benjamin.

"For the strong forest is come down (Zech.11:3) --this is the priest.

"Because the glorious ones are spoiled" These are Abraham, Isaac and Jacob.

"Wail, O Ye Oaks of Bashan" these are the great ones of Judah and Benjamin.

"For the strong forest is come down"--This refers to Exile of Jerusalem. (Note how above is mixed up. Repetitions.)

Rabbi Chanina, Chief of the Priests, says: "Forty years before the Holy Temple was destroyed, (the Holy of Holies burned) did the people of Jerusalem lock up the doors. As it says, (Zech.11:1) "Open thy doors, O Lebanon". (This probably indicates that in good days doors were opened in morning and locked at night.

When the sons of the High Priest saw that the Temple was destroyed and the Holy of Holies burned they took the keys and went up on the top of the Temple and threw the keys up in the air and said "Here are the keys which you gave us. We are no longer faithful (trusted) guardians to eat from the hidden treasures of the king. They grabbed one the other and threw them into the fire and they were burned.

"On Acts of Charity "

What does the Scriptures say? Kindness I want. Not sacrifices (of animals) and the knowledge of God rather than fast offerings (Hosea 6:6) Compare the light with the light and the heavy with the heavy. (logically) and you will find that the words of the Torah are heavier than heavy offerings; and giving of charity which is lighter than light sacrifices.

"UPON ACTS OF CHARITY"

"The World depends upon three things" a great Rabbi taught.
It depends upon Torah; upon Temple Service and upon Charity.

And thus the Scripture(Torah) says (Samuel I.Ch.15:22) "Hath the Lord as great delight in burnt offerings and sacrifices as in hearkening to the voice of the Lord?

Rabbi Shimon says, "More endeared to me are the words of the words of the Torah than offerings and sacrifices."

Whence do we know that the giving of charity(acts of kindness) fill the earth? As it says, "Kindness of God fills the earth (Ps.35:5)

Whence do we know that it extends from the earth to the ends of the firmament? As it says, "For it is great until heaven your kindness (Psalm 57:11)

Whence do we know it is beyond even the firmament? As it says, "for your kindness is greater beyond the heaven --(Ps.108:5)

Whence do we know it is even from one end of the earth to the other? As it is said, (Psalms 103:17) "The mercy(kindness)of the Lord is from everlasting to everlasting upon them that fear Him."

Kindness Replaces Sacrifices

A Story is told of Rabbi Jochanan b. Zakkai. He was walking on the road and R. Joshua ran after him and said to him, "Woe is it that our House of our Life is lost, the place where our sins were forgiven. So he said to him, "Do not fear we have another method of forgiveness to take its place.- So he asked, "What is it?" So R. Jochanan replied "Kindness; I want- not sacrifices (of animals) (Hosea 6:6) (What a remarkable advance in religious thinking this statement discloses).

From Ethics of the Fathers - Ch. 1. Verse 31

Antigonos of Socho received (the tradition from Shimon the Righteous. He used to teach, "Do not be like the servants who serve the *Master in order to receive pay, but rather be like the servants who serve the* TEACHER on condition that they will not receive pay. And may the fear of heaven be upon you. And you will receive the merit(pay)as if you made this world and the coming world.

From AdRN-Recension B

He had two pupils. Zadak and Boetus. When they heard the above

teaching they immediately taught it to their pupils. And their pupils taught this teaching from the mouth of Rabban, but did not teach his explanation. They said to them. "If you knew that Resurrection of the dead was the reward of the righteous in the world to come you should teach so. So they went and explained to them and there came from them two families. The Zaddukim and Bittusim. Zaddukim in name of Zadak and Bittusim in name of Biteus.

"Do not be like servants who serve the master on condition of receiving a reward. According to the law they taught some reward is given to the righteous in this world but because faith was lacking (to encourage faithless-those lacking faith); as it is said, (Song of Songs 6.5) "Turn away thine eyes from me, for they have overcome me." They caused me to say "Part of the reward of the Righteous shall be in the coming world."

"Rather be like the servants who serve the master not on the condition of receiving a reward and may the fear of heaven be upon you."

This is like the man who does the will of his master; and his heart was haughty at the will of his master. A man who does the will of his father and his heart is haughty against the will of his father.

There is no comparison of this one who does (work) from love of the other who does (work) with fear and anxiety. This one who works out of love inherits the life of the coming world; the other who works out of fear and trembling he inherits life of this world and does not inherit life of the world to come. Thus we find was true with the First Fathers (Patriarchs) who worked with fear and trembling and they inherited this world and the next world.

What do we notice by Abraham? (Gen.22:12) "For now I know that thou art a God-fearing man."

Re: Joseph what does it say? (Gen.42.48) "God I fear."

Re: Jonah what does it say? (Jonah 1.9) "And I fear the Lord."

From Ethics of the Fathers-Ch.I. Verse 4.

Jose Ben Moezer of Zredah; and Joseph son of Jochanan of Jerusalem received the tradition from them. Jose B. Yoezer of Zredah said, "Let

"LET YOUR HOUSE BE A GATHERING PLACE FOR THE
WISE: AND SIT IN THE DUST AT THEIR FEET AND
DRINK IN THEIR WORDS WITH THIRST"

In the following quotations we see reflected the Jewish
love of learning and respect for the learned.

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your house be a gathering place for the wise and sit in the dust of their
feet and drink their words with thirst.

From AdRN - Recension B.

"Let your house be a meeting place for the wise because while the wise and their pupils enter into a man's house the house is blessed by their merit. Thus we found re: Jacob our father! When Jacob entered the house of Laban was blessed by his merit as it says. (Gen.30.30) "For it was little which thou hadst before I came and it hath increased abundantly." And thus the Lord hath blessed thee witherever I turned. And thus Laban said "Gen.30.27) "If now I have found favor in thine eyes-I have observed the signs and the Lord Blessed me for thy sake."

And thus you will find re: Joseph. At the time he entered the house of Potiphar, the house was blessed by his merit as it is said, "And the Lord blessed the house of the Egyptian." (Gen.39.5) And further it says, "And the blessing of God was in all that he had in his house and in the field." And thus you will find (Samuel II 6.12) in the Ark of God when it entered its house - the house of Obed-Edom - the house was blessed by his merit as it is said, "God blessed the house of Obed Edom."

Here we can deduce the following:-

Whereas the Ark of God in which there was nothing more than the two tablets and the house was blessed by its merit, the wise men and their pupils when they enter a house of a person how much more should such a house be blessed, because of their merit?

Another interpretation:- "Let your house be a gathering place for the Wise" When a wise man comes into your house do not treat him disrespectfully, do not sit with him, not on a bed, not on a bench but sit at his feet (on the ground) and receive his words with fear and trembling just as you listen to him the House of Study.

Thus we found re: Joshua who waited for Moses our Teacher 40 days and 40 nights under the mountain. Why did he do this? Because he learned from him a single chapter of the Torah.

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Another interpretation:- When a wise man says to his friend, "'here did you come from" From a certain place. Behold I precede you to the certain place; behold I will wait for you in that certain place. (Show deference to wise).

Another interpretation. "Let your house be a meeting place for the wise. If a wise man say to his friend "thus and thus give me to eat; thus and thus give me to drink; thus and thus support me, thus and thus give me a gift. One should do so.

And thus it says (Prov.13.20) "He that walketh with wise men shall be wise." This is to be compared to the case of a man who enters a store selling spices(perfumes). Even though the man does not sell him nor does he take from him, he goes out exuding perfume from himself and his clothes. The aroma sticks to him all day long. Thus it is said, "He that walketh with wise men shall be wise" (He that keeps good company even if not so good gets good *reputation* ~~respect~~ *because of the company he keeps*).

(Prov.13.20) - But the companion of fools shall smart for it." This is to be compared to a man who enters a store of a tanner. Even though he sell him nothing or -nor he take anything from him, he goes out smelling terribly and the odor on his clothes is bad and it sticks with him all day long; thus is it said, "But the companion of fools shall smart for it."

And it is written elsewhere.(Zech.3.8) "Listen now, O Joshua the high priest thou and thy fellows that sit before thee, for they are men that are a sign for behold I will bring forth my servant the shoot." - One might think that they were like other men, just ordinary common people, so he lets us know, "for they are men that are a sign." For they saw that there rested upon them the Holy Spirit.

"Sit in the dust of their feet" as it is said, (Lament.3.28) "Let him put his mouth in the dust maybe there may yet be hope." Another interpretation "If you will toil- labor in the Torah in this world eventually your lips will kiss in the coming world. As it is said, Proverbs 24.26. He kisseth the lips; that give the right answer."

HOSPITALITY --- POVERTY --- GOSSIP WITH WOMEN

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Another interpretation: "Sit in the dust of their feet." This refers to R. Akiba who wished to learn Torah. He went, sat down on a well in Iudd and he saw that segments of the well were ground away. He asked, "Who ground away this part?" They answered him, "The rope," He said to them "Is that possible? Really?" They said to him, "Really, Because it is constantly rubbing it and wears it away." They said to him, "thus you will find is the desolation of water (erosion). As it is said, Job 14.19 "The waters wear the stones, the overflowings thereof wash away the dust of the earth."

He said, "Verily my heart is heavier than a stone. I will go and study one chapter of the Torah. (I'll get started little by little). He went to the school house to join in study, he and his son. He studied Torah, translation of Onkeles (Targum); midrash; halachos aggados; riddles and parables, everything they studies.

Rabbi Shimon son of Manasseh says, "To what can this be compared? To a stone cutter who was sitting at the side of the mountain. They said to him. "What are you doing here?" He said to them, "I want to uproot this mountain." They said to him. "Are you able to do that? - He said to them "Yes". The stonecutter began to chip away small stones and threw them into the Jordan. He saw other stones larger ones. He put a crow bar under it and overthrew it into the Jordan. He saw another stone larger than that. He put a crowbar under it and threw it into the Jordan and then he said "Oh Jordan "Hear You! This is not your place." as it is said, (Job 28.9) He putteth forth his hand upon the flinty rock. He overturneth the mountain by the roots."

AKIBA

Rabbi Akiba reasoned with himself and said, "I will study this, I will investigate this." As it is written, (Job.28.10) "He cutteth out channels among the rocks. And his eye seeth every precious thing."

R. Eliezar said to him "Akiba - regarding you it is said, (Job 28.11) "He bindeth the streams that they trickle not, and the thing that is hid bringeth he forth to light." Things which were bound up and hidden

from mankind R. Akiba brought forth to light.

When he was 40 years old he went to the school house.

When he was 40 years old he learned everything.

When he was 40 years old he taught Israel.

There were 12 thousand pairs of pupils found under R. Akiba, in the Synagogues, Houses of Study, they sat and learned from the ringlets-locks of forehead to the face."

They say re: Akiba he did not work like a laborer all his life (to work all day because he avoided missing opportunity for study of Torah). But every day he brought two kinds of wood and sold one in the market place and one with which to keep warm.

His neighbors said to him "Akiba, you make us feel badly on account of the smoke, sell us this wood and buy oil instead. He said to them " I will not listen to you. I have 2 good uses of it. One is that I warm myself by it. The second is I use it for light." They said, Akiba will not die until he will sleep on beds of gold." Until he will afford a golden crown for his wife, until he will afford golden sandals for his wife.

His sons said to him. "Our fellowmen are all laughing at us," He said to them, "I do not listen to them. They brought me much pain in the study of the Torah."

They (in the coming world) will say to every man. Why didn't you study Torah in the present world? Should he say, "I was poor." Why R. Akiba was also poor." I was rich (and had much to do). "Even R. Akiba (was rich and yet found time to study Torah.) "I was burdened by a large family and no means of support." Even R. Akiba was burdened by a family and no support (dependent).

"Lest your fathers (ancestors) did not give you their merit of blessing. Even R. Akiba did not merit his father's blessings or favor merit.

Thus the wise men said, may their memory be a blessing. In the future R. Akiba will be able to embarrass many (who seek excuses) for not having studied Torah in the Present World.

"And drink with thirst their words." As long as the words of the Torah enter and go out of the rooms of the heart they are clean. They enter and protect within it and the Evil inclination has no power does not rule therein and no man is able to tear them from the heart.

This can be compared to the case of a king who was walking on the road who found there a room and an empty storeroom or reception room. He entered and hid therein and no one could take him from there. Thus it is then the words of the Torah enter and are found in the rooms of the heart. They are pure and clean. They enter and protect therein and the evil inclination has no power therein and no man is able to take them out from there.

Another interpretation. "And drink their words with "thirst"-

Stories Relating to R. Eliezer They said to R. Eleazar son of Hyrcanas when he requested to learn Torah. His father owned great thickets. He used to plough () in the stony ground. He sat down and began to weep. His father said to him. "My son, why are you weeping? Maybe you are unhappy because you must plough in the quarry. Tomorrow go and plough in the furrows (?)." He sat down by the furrows and cried. His father said to him. "Why are you crying? " He answered. "I want to study Torah." His father said to him: "You are already a son of 28 yrs. and now you want to study Torah; rather go and take a wife and have children and lead them to school." He grieved for three weeks until Elijah appeared before him. He said to him. "Go up to Ben Zakai to Jerusalem." He went there. He sat down and wept. He said to him (R. Joch. b. Zakkai) to R. Eliezar). "Whose son are you?" He did not answer him. "Why are you crying? What do you want?" He answered. "To learn Torah." He asked him "All your life didn't you go to school, didn't you learn the Reading of the Shema and no prayer, and no prayer, and no Blessing after Meals? He

replied "No."

He arose and taught him all these three, He said to him "What do you want better to learn to read (prayers) or to learn (study). He answered "To learn." He taught him two laws during the week and on Shabbos reviewed and examined him. Hyrcanus did this for eight days and tasted nothing until he developed halitosis and everyone avoided him. He sat down and cried. He said to him "Why you are crying?" He replied. "You make me stand before you as a man before whom stands one full of boils. He said to him. "Whose son are you?" "I am the son of Hyrcanus" he answered. He said to him. "Are you not the son of one of the great in the world and you didn't even let me know. Today you will dine with me." He said to him "I already ate at the inn where I'M staying, "So Rabbi Jochanan sent to inquire at the inn. He said to them. "Did Rabbi Eliezer eat at your place today? They replied, "No. It is already eight days that he has not tasted a thing." Rabbi Yehoshua son of Chananya and R. Jose the priest and R. Shimon son of Nathaniel went and said to R. Jochanan, "It is already eight days that he has not tasted a thing." When R. Jochanan b. Zakkai heard this he arose and tore his clothes. He said to him. "Woe unto you R. Eliezar that you were sent to be among us but I say unto you just as there arose an offensive odor from your mouths the time will come when from your mouth will come learning which will issue from one end of the earth to the other. I call upon the verse (Exodus 18:5) "the name of that one is Eliezar."

The sons of Hyrcanus said to their father. "Go and disinherit Eleazar from your property.(?) He went up to Jerusalem to disinherit him from his property and found there a celebration for Rabbi Jochanan son of Zakkai and all of the renowned of the vicinity sitting hear him. They included Ben Zizis Hakeseth; Nakdimon ben Gurion and Ben Kalba Shabua. Why was his name called Ben Zizis Hakesef? Because he used to deal with all the rich (nobility) of the vicinity. (Play on word "Kese" meaning money).

Rabbi Yehoshuah (ben Chananyah): Rabbi Shimon Ben Nathaniel went and said to Rabbi Jochanan ben Zakkai, "Behold the father of Rabbi Eliezar came. He said to them, "Make a place for him. And they made a place for him and sat him among themselves. Rabbi Jochanan ben Zakkai said to him. "Eliezar teach one word. Tell us something of the Torah." He said to them "I will give you a parable. To what am I to be compared? To this well (hole) from which one cannot draw forth more water than has entered therein." He said to him. "I will give you a parable. "You are to be compared to this well which pours forth and sends forth water of itself (geyser) thus are you able to teach Torah more than what is said," of Moses on Sinaw"l They told him this two or three times but he didn't receive this reference to himself, Rabbi Jochanan, Ben Zakkai went out and went to him. Rabbi Eleazar was sitting and expounding words of the Torah more than is said of Moses on Sinawi, and his face lit like the light of the sun. Rays went forth as the rays of Moses and no one was able to know when it was day or night. (continuous illumination).

Rabbi Yehoshuah and R. Shimon son of Nathaniel went and said to R. Yochanan son of Zakkai come and see Rabbi Eliezer sit and expound words more than is said of Moses on Sinaw and his face was lit up like the light of the sun and rays went forth like the rays of Moses and no man knew whether it was day or night. R. Jochanan son Zakkai came in back of him and kissed him on his head and said, "Happy are you Abraham Isaac and Jacob that this one went forth from your loins. It is not necessary to say "How happy am I that this one went forth from my loins."

R. Eliezar was sitting and expounding while his father was standing up. He said to him. "Father I cannot sit and expound and teach words of Torah while you stand up. (Eliezar) stood up and brought his father close to him. He said to him. "My son I did not come to praise this one; I came rather to disinherit you from my property, and now that I came and saw and was pleased with the learning of your Torah: (?) (not finished in text.) Thus your brethern will be disinherited and theirs will be

given to you as a gift."

(?) He said to him "I will be roasted before I will be compared to any one of them." (To deserve or take of your property) "He said to him "If I would have requested from before the Lord silver and gold he would have given me, as it is said, "To me is the silver; to me is the gold (Haggai 2 8) If I would have asked of him land, He would have given it to me as it is said, "To God is the Earth and its fullness(Psalms 24 1) I asked for nothing more from Him except that I merit the Torah, as it is said, (Psalm 119-127-8) "Therefore I esteem all Thy precepts conceiving all things to be right; Every false way I hate," Joseph some of Jochanan, of Jerusalem says, "Let your house be open wide and let the poor be part of your household. And do not lengthen your conversation WITH WOMAN."

From Ethics of the Fathers . Chap I. Verse 5.

(5.) Jose, the son of Jochanan, of Jerusalem, said, Let thy house be open wide; let the poor be the members of thy household, and engage not in much gossip with women. This applies even to one's own wife; how much more than to the wife of one's neighbour. Hence the sages say, Whoso engages in much gossip with women brings evil upon himself, neglects the study of the Torah, and will in the end inherit Gehinnom.

From AdRN - Recension B. Hospitality

"Let your house be open wide"- in the manner of the house of Job, which was open toward the north, south, east and west. Thus did Job say, From any place where man comes, there he can enter." As it is said, "My doors I opened to the roadside."

Job began to say, I do not as do others. Others, they eat of a piece of pure bread (white bread) and give the poor to eat coarse black bread. Others wear thick-warm good clothes and give the poor dirty dilapidated clothes. I do not do thus, but what I eat myself I give the poor to eat; that what I wear myself I give the poor to wear as it is said, (Job 31-20) (If his loins havenot blessed me, and if he were not warmed with the fleece of my sheep."-

"From the fleece which I would shear I used to clothe the Poor." Job began to praise himself and he said, "What did Abraham our father do that I have not done?"

He said to him, "Job, how much longer are you going to praise yourself. If the poor would not come into your house you would not have the chance to have mercy on him. But Abraham did not do so, but from the third day (of his circumcision) he went and sat down at the entrance of his tent as it is said, "He sat at the entrance of the tent in the heat of the day (Gen.18-1).

"Let the poor be part of your household." -- This refers not actually to the poor, but to one who is humble; and whose wife is humble; and his sons and the people of his house are humble-even his dogs do not damage (are not rough) And when he is wicked and haughty all do damage.

Every man whose wife is humble, it occurs that when he goes out to his work happy and his heart is at rest regarding her, when he comes home he finds peace in house.

Any man whose wife is impetuous irritable, when a man comes to ask for her husband and says, "Is my master in?" She replied, "No!" She rebukes him with vehemence! And he whose wife is humble when a man comes to arbitrate a matter and says to her "Is my master in?" She replies "Yes. He is eating now. He comes in to him. He gives him a slice (of bread) and a glass of wine. He says the blessings and eats.

On these the Bible says (Isaiah 58-7) "Is it not to deal thy bread to the hungry, And that thou bring the poor that are cast out to thy house?"

Causes of Poverty

Who caused that one should be poor? Because he rebelled at the words of the Lord.

(?) Another interpretation "And the poor that are cast out." This refers to the owners of houses who left them.

(7) Another interpretation "The poor that are cast out." They are the ⁵⁷ mourners Bitter of soul.

Another interpretation: "The poor that are cast out". They are the wise men and their pupils who are the teachers to Israel - regarding profane and holy; between prohibited and permitted.

Helping the Poor.

And he who does not give a slice of bread to the poor, before God he will bring upon himself many curses as it is said, "(Psalm 109-6-20) "Set Thou a wicked man over him; and let an adversary stand at his right hand. When he is judged, let him go forth condemned. And let his prayer be turned into sin; Let his days be few; Let another take his charge; Let his children be fatherless; And his wife a widow, Let his children be vagabonds, and beg; and let them seek their bread out of their desolate places. Let the creditor distrain all that he hath; and let strangers make spoil his labor, Let there be none to extend kindness unto him. Neither let there be any to be gracious unto his fatherless children. Let his posterity be cut off; In the generation following let their name be blotted out.

Let the iniquity of his fathers be brought to remembrance into the Lord. And let not the sin of his mothers be blotted out. Let them be before the Lord continually. That He may cut off the memory of them from the earth. Because that he remembered not to do kindness. But persecuted the poor and needy man; And the broken in heart he was ready to stay.

Yea, he loved cursing and it came unto him. And he delighted not in blessing, and it is far from him. He clothed himself also with cursins as with his raiment. And it is come into his inward parts like water, And like oil into his bones. Let it be unto him as the garment which he putteth on; And for the girdle wherewith he is girded continually."

What caused him that all these curses be brought upon him? Because he did not give a slice of bread to a poor man. And everyone who gives a slice (Piece of bread to the poor) God brings upon him many blessings

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As it is said, "(Isaiah 58 8-14) "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord will answer; Thou shalt cry and He will say: 'Here I am.' If thou take away from the midst of thee the yoke, The putting forth of the finger, and speaking wickedness; And if thou draw out thy soul to the hungry, And satisfy the afflicted soul; Then shall thy light rise in darkness, And thy gloom be as the noonday; And the Lord will guide the continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places, Thou shalt raise up the foundations of many generations; And thou shalt be called The reparer of the breach, The restorer of paths to dwell in. If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; and call the sabbath a delight, And the holy of the Lord honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof; Then shalt thou delight thyself in the Lord, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the Lord hath spoken it." Who merits all these blessings? He who gives a slice of break to a poor man.

"Do not talk too much with woman." "Analogy of a man who does not stop to chat with women. He is going to the House of Study and says "I was first in the House of Study". - But the other man who stops to chat with women will see that. If he is a wise man he will discover he has wasted time of his work which is his wisdom. If he is a worker he will discover that he wasted time from his work. If he is a Ben Torah (student of the Torah) he will find that he neglected his study.

He who eats and drinks without humility, greedily he is not a Ben Torah (disciple of the Torah.)

Another interpretation "If you toiled in the Torah in this world you will have much reward - the coming world. If you did not toil in the Torah in this world you will not have much reward in the coming world as it is said. "Since Thou has forgotten the law of thy God, I will also forget thy soul." (Hosea 4 6)

Another interpretation. "Do not talk too much with women"- In what way does he despise his wife? He speaks with his friend (about her). The other goes home and tells his wife. His wife hears from him. She goes out into the market place and she meets the wife of his friend. She says to her. "Thus and thus does your husband do. "Thus and Thus does he provoke! Thus and thus does he embarrass. They begin to argue and each gets the other provoked. They begin to insult each other. People who pass by begin to argue with them (get into the argument.)

Who caused him to insult (despise) his wife? He did himself by talking too much (about) with her. (Schechter couldn't make head or tail of this, I tried to make some sense of it.)

Another interpretation: Do not talk too much with women .

In what manner does one despise himself? On the Sabbath she is the first to come into him. She hears his voice enter the court yard. She enters to come into him. She hears his voice enter the court yard. She enters from room to room to the vestibule (dining room). He goes after her and disarranges (uncovers) her hair before him and prolongs his conversation with her. She causes him to despise himself-because he prolonged his talk with her. (Is this a sex reference re: intercourse and menstruation?)

Another interpretation: "Do not talk too much with woman". This refers especially to the wife of your friend; hence with ones own wife certainly. Thus we find re: the wife of Samson. Who cause that persecutions should come upon him because he talked too much with her.

ON CHOICE OF COMPANIONS AND NEIGHBORS

(6) Joshua, the son of Perachyah, and Nittai, the Arbelite, received the tradition from the preceding. Joshua, the son of Perachyah, said, Provide thyself a teacher and get thee a companion, and judge all men in the scale of merit.

Avoid Evil Neighbors (Companions)

Rabbi Yehoshuah son of Prachya says "avoid an evil neighbor;"

From AdRN Recension B: Do not associate with an evil doer; do not forsake the belief in Retribution. "Avoid an evil neighbor"-all the time that plagues uncleanness) Come to the house of the evil doer they tear down the wall of Righteous Who caused that the wall of the Righteous should be torn down? The sins of the evil doer caused this to him. (Thus we see that the righteous suffer by proximity to the evil doer).

(7) Nittai, the Arbelite, said Keep thee far from a bad neighbour, and associate not with the wicked, and abandon not the belief in retribution.

Another interpretation: "Avoid an evil neighbor"-This refers to the proximity of Korach as it is said, (Numbers 18-26) "Depart, I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be swept away in all their sins."

Rabbi Shimon says: "The plagues do not come except for slander; leprosy comes only because of haughtiness, as it is said. (Chron.Ch.2 16-21)"But when he was strong, his heart was lifted up so that he did corruptly he trespassed against the Lord his God, for he went into the Temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valient men; and they withstood Uzziah, the king and said unto him: 'It pertaineth not unto thee, Uzziah, to burn incense unto the Lord; but to the priests the sons of Aaron that are consecrated it pertaineth to burn incense; go out of the sanctuary; for thou hast trespassed; neither shall it be for thy honour from the Lord God.' Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy broke forth in his forehead before the priests in the house of the Lord, beside the altar of incense.

And Azariah the chief priest, and all the priests, looked upon him, and behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself made haste also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a house set apart, being a leper; for he was cut off from the house of the Lord; and Jotham his son was over the King's house, judging the people of the land.

It is found that Uzziah the King was leprous (ruled 25 years.) He was haughty.

(?) "Do not associate with an evil doer for Everyone who associates with an evil doer his end will be that there will issue from small talk (bad rumors) as it is said (Job 4 12) "Now a word was secretly brought to me. And mine ear received a whisper thereof."

Another interpretation. "Do not associate with an evil doer" This refers to the evil inclination which sits at the entrance of the heart. When it wants to commit a sin it bows all of the limbs(organs) over which it rules as it is said (Koheleth 5 8) "But the profit of a land every way is a king that maketh himself servant to the field."

The good inclination is like one imprisoned in a jail. "hen it is bored, it desires to do good-surrounds all the limbs to carry out the will of its father in heaven in order to lead straight to their father in heaven. Regarding them the Scripture sayd, (Koheleth 4 13) "Better is a poor and wise child than an old and foolish king, who knoweth not how to receive admonition anymore."

"better is a poor and wise child" is the good inclination.

"an old and foolish king" is the evil inclination.

Do not give up the believe in Retribution"-for everyone who gives up the belief in retribution his heart is fearful all day long as it is said, (Proverbs 28 14) "Happy is the man that feareth always but he that hardeneth his heart shall fall into evil.

Another interpretation: "Do not tive up the belief in Retribution.

"This refers to Jehoachim King of Judah who was imprisoned in jail and

was not remembered, recalled until after 37 years. As it is said, Kings Ch. 2 25 27) "And it came to pass in the seven and thirtieth year of the Captivity of Jehoachim King of Judah in the twelfth month, on the seven and twentieth day of the month that Evil Merodoch, King of Babylon, in the year that he began to reign did lift up the head of Jehoachim king of Judah out of prison."

Another passage says, (Jerem Ch 52 31) "In the twenty fifth day of the month, that Evil-Merodach king of Babylon, in the first year of his reign lifted up the head of Jehoiachim king of Judah, and brought him forth out of prison." But when the 25th month came the accuser of Jehoiachim King of Judah died and in the 26th month he was buried.

In the 27th month Evil Merodach entered the jail he found there imprisoned kings; and he said to them "What is the nature of your crime? Why are you here?" " They said to him "Because they rebelled at the words of the King." And this one, why is he imprisoned? (Referring to Jehoiachim) They replied. "For nothing". So he said to them "I see that the father must have been a fool. Those who rebelled against him he imprisoned; those who did not rebel against him he also imprisoned. Is it not the manner of kings to sit on their thrones and the other kings sit at his right and at his left? (As in Babylon" (See Jerem. Ch. 52:32).

"He requested that they take his father out of his grave. He said "One king cannot annul the decree of another king. However, in this case take him out and drag him out." As it is said, (Isaiah 14:18-20) "All the kings of the nations; all of them sleep in glory; Every one in his own house. But thou art cast forth away from thy grave like an abhorred offshoot; in the raiment of the slain, that are thrust through with the sword; that go down to the pavement of the pit; as a carcass trodden under foot. Thou shalt not be joined with them in burial because thou hast destroyed thy land; thou hast slain thy people; the seed of evil doers shall not be named forever."

All that are in good favor: Who do not forsake retribution. This refers to Zedekiah King of Judah. And all who do not forsake retribution

CHOOSING A PROPER TEACHER --- ON JUDGING OTHERS

In the following quotations is reflected the Jewish caution against pre-judging or blaming another before knowing all of the facts and circumstances of a case.

are in favor. One is Jehoiachim King of Judah As it is said (Kings Ch.2 25:29) "And he spoke kindly to him". What are the kind words he spoke to him? He said to him "Do not fear you were not imprisoned by a common man but by a king such as you. Even though your father offended you, Even so I offended him. "He took him out and dragged him forth."

He changed his prison clothes and dressed him in kingly robes, as it is said, (Kings Ch 2 25:39) "And he changed his prison garments. There was with him eat and drink to teach that the government grants him an annual pension, that Jehoiachim had an annual grant every year. As it is said (Kings Ch 2 25 29)) And for his allowance, there was a continual allowance given him of the king, every day a portion, all the days of his life.

From Ethics of the Fathers Chap. I. Verse 7

Nittai, the Arbelite says, "Get a teacher for learning; procure a friend for Mishnah; and judge every man on his merit.

From AdRN Recension B.

"Get a teacher for wisdom"- It is incumbent for a man to get himself a teacher for wisdom in order that he may learn Midrash, Halochos Aggados. As it is said.(Proverbs 27 18) "Who so keepeth the fig-tree shall eat the fruit thereof; And he that waiteth on his master shall be honored."

Another interpretation: "Get a teacher for wisdom" Refers to Yehoshua son of Nun, as it is said, (Deut.34 9) And Yehoshua son of Nun was full of spirit of wisdom.

He who learns from one teacher to what is he like? To one who has in his house a measure of wheat seed in one place and barley(corn) in another place. He finds that this (House) one is full of blessings. He who learns from many teachers to what is he like? To one who has a khor full of wheat seed and barley in one place and grapes and dates and figs in another place it is found that this one spreads all over the world. Regarding them Scripture sayd, (Proverbs 8 34) "Happy is the man that hearkeneth to me; Watching daily at my gates, waiting at the posts of my doors."

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Who is meant by "the doors?" Rabbi Eleazar and R. Yehoshuah and Rabbi Tarphon, R. Akiba said, "If you learn from one teacher, it will be found that all his teachings that you do not agree with them, and you will say "Enough for me". But go to another and learn from him Midrash, Halachos Aggados, As it is said, (Prov. 31 14) "She is like the merchant ships; she bringeth her food from afar! One might think that one should go to learn from afar and then learn from near" the verse lets us know (Prov. 5 15) "Drink waters out of thine own cistern and running waters out of thine own well."

"And acquire a companion for yourself to learn (Mishnah)." One might think that it is necessary to get a teacher for wisdom but to acquire a companion for learning (Mishnah) is not necessary. Hence the request specifically to get a companion for Mishnah.

Who is a companion? One with whom scholars converse everywhere. Anyone whose mind is collected. Both eat and drink together as one. They converse together. One explains the other's mysteries-confides to him his secrets-Regarding these scriptures says, "Two are better than one (Koheleth 4 9)

Another interpretation:- "Two are better than one" refers to this world and the coming world.

Another interpretation: "Two are better than one" refers to man and wife.

"Because they have a good reward for their labor (Koheleth 4 9) This refers to the scholars who sit and learn. If one should be perusing a chapter or a Halachah and he misinterpret and say that what is holy is profane and what is profane is holy. If there be one to correct him then the verse applies in Scripture "If one fall, the other will raise him up." (Koheleth 4 10) But one scholar who sits and learns alone and inperusing a chapter and perusing a halochah and he misinterprets and says that what is holy is profane and on profane holy, if there is no other to set him right (correct him" The Scripture says (Koheleth 4 10)

"But woe to him that is alone when he falleth, and hath not another

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to lift him up."

When scholars sit and learn the Holy Presence hovers between them and blesses them. As it is said. (Lev. 26 12) "And I will walk among you." This is true when there are many scholars. But whence do we know that the Holy Presence is also among only ten scholars? As it is said. (Psalms 82) "God standeth in the congregation of God (a congregation is ten)". This is true when there are many scholars. But whence do we know that the Holy Presence is also among only ten scholars? As it is said (Psalms 82) "God standeth in the congregation of God (A congregation is ten.)"

This is true when there are ten scholars. But whence do we know that the Holy Presence is also among five scholars? As it is said, "In the midst of the judges he judgeth." (Midst of Judges are five)

This is true when there are five, But whence do we know that the Holy Presence is also among three scholars when they are sitting and studying? As it said, (Amos 9 6) "And has founded his vault upon the earth."

This is true when there are three. Whence do we know if there are two scholars? As it is said, (Malachi 3 16) "Then they that feared God spoke one with the other."

"They who feared God" (Malachi 3 16) They are the Proselytes, "and that thought upon His name" (Malachi 3 16) Any one who intends to do a good deed but does not actually do it God considers it as if he had done it. As it said, "When (Psalm 40 8-10) I said I delight to do Thy will O my God, Yea Thy law is in my inmost parts," But if one who sits and studies alone the Lord Blessed be he hovers above him and blessed him As it is said, (Exod 20 21) "I will come to thee and bless thee."

Compare this to the man who left his son in his house and went out to the market place. And when he returned he found him busy in study (Torah). In his happiness he called to everyone and said to them. "Come and see, how fitting of my son. I just left him in the house and went out to the market and when I came back I found him busy in study (Torah)

He said to him, "My son of such as you Scripture says, (Proverbs 27 11)

"My son be wise and make my heart glad, that I may answer him that

taunteth me"--(Proverbs 23 16-17) "My son, if thy heart be wise, my

heart will be glad, even mine; yea, my reins will rejoice when thy lips

speak right things, let not thy heart envy sinners, but be in the fear

of the Lord all the day (Proverbs 23 24) "The father of the righteous

will greatly rejoice and he that begetteth a wise child will have joy

of him (Proverbs 23 25) "Let thy father and thy mother be glad, and let

her that bore thee rejoice."

"Judge all men in the scale of merit" There is a story of a man who sent his son to his friend. He said to him "Go and tell him my father says to loan him a measure of wheat." He went and found the man measuring wheat and the boy told him what his father requested. The man refused to loan the wheat. "He said "This wheat I do not own." When the boy told his father, the father said, "May be this wheat was dedicated as tithes (Masser Sheni) and he couldn't loan it to me". Another time he sent his son to borrow some money. He went and said, "My father said lend me one coin" He saw the man counting money. The man told the boy "I haven't a penny to lend you." The boy returned to his father and told him "Father, Father I found your friend counting money and he said to me he didn't have a penny." The father answered "Maybe this money was not his, but he was merely entrusted with it."

When the two men met each other in the market place the friend said to the man. "When your son came to me and saw me measuring wheat and I refused to give him any what did you think (say) about me?" He replied, "I said maybe this wheat was dedicated as tithes (Masser sheni)" "And regarding the money what did you say about me?" "I said maybe it was merely entrusted to you."

So the friend said to the man "You were really absolutely right (You did not err in your judgment neither to the right or left. Regarding men like you it is said, "Judges every man in the scale of merit."

There is a story of Rabbi Yehoshuah (Who went out among the captors to redeem Jewish captives.) When he returned he went down to the water and dipped himself. He said to his pupils "My colleagues. What were your suspicions regarding me?" They said to him, "What are we to say regarding you?" "Is there anyone else among Israel like you? Is there anything holy or profane customary among Israel which is not decided by your mouth? He said to them "Nevertheless, tell me what did you say regarding me?" They said to him "We said about you that when you were among the impure nations the uncircumcised you had to eat swines flesh but when you came among Israel you said, "I will go down and dip myself and I will be like they-holy- purified." He said to them "You are absolutely correct. You have not erred to the right or left." Of you it is said, "Judge every man in the scale of merit.

There is a story of a woman in Ashkelon. Her way of living was not favorable. So R. Yehoshuah went to speak with her. When he approached her door, he lifted up the receptacle for the Tephilin and took off his Tephilin. (?) When he entered he shut the door between himself and her and when he came out he went down to the water and dipped himself (to purify himself from profanation). He said to his pupils "My colleagues What did you say regarding me?" They said to him "Rabbi what can we say about you? Is there anyone like you in Israel whose decision on anything profane is not from your mouth" He said to them "But tell me frankly what did you say about me?" They said to him "We said regarding you that you would not enter a pure thing in midst of an impure lest no one recognize you as a Jew(?) (You would not mix - is this a sex reference?) "And when I entered and shut the door between me and her what did you say regarding me?" They replied "We said regarding you that all the time that the door was open the permission was given to go out or come in. When you said "I will close the door between me and her until I will speak with her as it is necessary." When I went forth and down to the water and dipped myself, what did you say of me?" They replied "We said of you maybe she

expectorated upon you and you said, "I will go down and dip and I will be like they-pure clean." He said to them, "You are absolutely right. You have not erred neither to the right or left. Of you it is said. Judge all men in the scale of merit." (Do not doubt the motives of a man.)

From Ethics of the Fathers Chap. I. Verse 8.

Judah son of Tabbai and Sheinon son of Shettach received the tradition from them. Judah son of Tabbai says, "Investigate the witnesses thoroughly; and be careful of your words (before those who are listening) lest from your very words they learn to lie.

Thus you will find in case of Rabshekeh (Kings Ch 2 12 32) as it is said "until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive trees and of honey That ye may live, and not die, and hearken not unto Hezekiah When he persuadeth you, saying The Lord will deliver us". They said to him, "If our land isn't nice enough for you, get out of our place."

He said to them "Before I entered the high office I shied away from it. But now that I entered ~~your~~ authority anyone who desires to take me out of it; I go down to him reluctantly _____ (?), Thus you will find regarding Saul ("Samuel I 10 22) Before he entered his high office he he would run away from it. As it is said, "and God spoke, "Behold, he hath hid himself among the baggage. And they ran and fetched him thence and when he stood, among the people he was higher than any of the people from his shoulders and upward." But when he entered his (high office) authority he fell upon David and on his men to capture them.

Shimon son of Shetach says, (In the judges office) "Do not make yourself as one of the council when litigants stand before you. Let them be in your eyes as guilty; but when freed from before you let them be in your eyes as guiltless in order that they submit to the decision; and receive the verdict and guard the law. If one is innocent and the other guilty, do not say that the words of a guilty person are false and the words of the innocent true.

ON THE LOVE OF WORK

In the following selections we note the exaltation by rabbis and Jewish sages of work and labor.

"Equality) If one is poor and the other rich do not say that the words of the poor man are true and the words of the rich are false but just as you listen to the poor man so shall you listen to the rich; and just as you listen to the rich man so shall you listen to the poor, As it is said "Do not be partial to persons in judgment" (Deut.1.17).

From Ethics of the Fathers Chap. I. Verse

Shemayah and Abtalion received the tradition from them. Shemayah says, "Love work and hate lordship; and seek no intimacy with the ruling power (do not make yourself obvious to the government.)

From AdRN Recension B. On Labor

("Work) "Love work" It is incumbent upon man to love work and to busy himself with work. Is not this a logical deduction from the Bible? Whereas the Holy One Blessed Be He, who created the world and its fullness by the use of a command as it is said, "By the word of God was the Heaven made (psalm 33 6) and the Bible calls this "Work" as it is said "From the work which he did "Gen 2 2) how much more so should man do work.

R. Eliezar says, "Work is noble, Adam the First himself did not taste a thing until he did some work. As it is said, (Geb 2 15) "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it."

(?) Which is incumbent upon man "to work" or "to watch". Rather to keep his word, As it is said (Deut. 6 13) "Thou shalt fear the Lord thy God and Him shalt thou serve, and by His name shalt thou swear". This is also work. And thus the Bible says (Deut. 5 1) "that ye may learn them, and observe to do them" This is watching.

And moreover Rabbi Eliezar says, "Great is work" Just as Israel was commanded regarding the Sabbath thus was Israel commanded regarding work, as it is said, "Six days shalt thou labor and do all thy work (Exodus 20 9). In the same verse is the order of keeping the Sabbath and working - both very important - hence coupled together.

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Rabbi says: "Great is work. Anyone who does not busy himself with work; others talk about him.

(If a man doesn't work) whence will he eat? Whence will he drink?

Compare this to a woman who has no husband and she adorns herself and goes to the market place and people talk about her. Thus with everyone who does not engage in work people talk about him.

Moreover Rabbi says: "Great is work, Everyone who engages in work, he never lacks money."

Rabbi Jose says, "Great is Work" For the Divine Presence did not rest upon Israel until Israel did some work. As it is said. "Make for me a Tabernacle and I will dwell among you (Ex 25-5).

Moreover R. Jose said, "Great is work" for anyone who does not engage in work endangers his life. How is that? He doesn't work on Sunday and not on Monday and hence he has no wherewithal to eat. He is then tempted to use dedicated money to eat therewith and thus endangers his life, who cause him to endanger his life? Because he did no work.

Rabbi Meyer says "Great is Work" For everyone who does not work during the week will be forced to work on the Sabbath. How is this? He does not work on Sunday or Monday so he has nothing to eat. He is forced to go and steal. He is caught and handed over to the police and they force him work on the Sabbath. What caused him to have to work on Sabbath. Because he did not work during the week.

Rabbi Jehudah says: "Great is work" Not working can cause a man's death. How so? He goes up on his roof and he falls down and dies. Had he not been idle he would not have been free to go up on the roof and fall down and die.

They said to him, "There was one man who was standing beside a furrow and he fell over and died. Had he not been idle he would not have died."

(?) He said to them: The old Sages, may their memory be a blessing) did not teach this except if a man be sick two or three days.

He would not have died had he not been idle.

R. Eliezar says, "Great is work" - For any man who steals from his friend even a penny should go after him even to Media (to return it from his own earnings.)

(?) A worker who is working making with his master _____ even if One of them is worth a dinar, let him eat and is not embarrassed. (Does this mean that a worker when working with his master should eat while on the job?)

Moreover Rabbi Eliezar says "Great is Work"-Anyone who enjoys (Takes for his own use) even a penny's worth from the Sanctuary is guilty of the unlawful use of sacred property.

Workers who are employed at the Sanctuary take their pay from the sanctuary.

(Prize work and skill) Rabbi Elazar son of Azariah says "Great is Work" For every artist goes out and prides himself on his own talent. In what manner? The artistic weaver in metallic thread (bronze worker) goes out with his shuttle staff in his ear and is proud of his talent. The dyer goes out with undyed wool on his ear and prides himself on his talent. The copyist (clerk) goes out with his pen in his ear and prides himself on his skill. The Holy One Blessed Be He prided himself on his skill. The Holy One Blessed be He prided himself on his Work. As it is said "His work which he did"(Gen 2 2) If God was proud how much more so man.

(2) Rabbi says, "Great is Work" - Even if a man have two myriad thousands he should not go out to the market place until he cover himself. (Indicating his trade). In what manner should he go out? With his bathing apparel ש.ב.ש. tied on his thigh and his jug on his shoulder and he thus prides himself on his skill. (A Menial bathhouse worker should be proud of his work.)

The Holy One Blessed Be He calls this His work. As it is said, "His work which he did" (Gen 2 2) If God was proud how much more so man.

DO NOT BECOME TOO FAMILIAR WITH THE RULING POWER
DO NOT SEEK SUPERIORITY

In the following quotations is reflected the state of mind of many Jews who lost faith in ruling powers. From past experiences the Jew learned that governments always have ulterior motives in their relationships with peoples.

We also note the Jews' hautions against superiority and making oneself great.

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(Labor) Moreover Rebbi says, "Great is Work" - Even if there is to man a court yard or garden (Chaldaic —/d) which is dried up let him go out and busy himself with them in order to be occupied with some work and not be idle.

There is a story of Rabbi Yehoshuah who was cleaning his vessels (moved his furniture) from the eve of the Sabbath toward dark from house to house and from corner to the other corner. They said to him, Rabbi, why do you do this? He said to them in order that the Sabbath pass over to us, as it is said (9 x 31 17) And ceased his work and rested" He ceased from his work," and rested". He worked to fell the difference of work week and the Sabbath day and rest.

Hate Lordship (Or Superiority) Man should not seek greatness to himself; rather let others consider him great. As it is said (Prov 27 2) "Let a stranger praise you and not your own."

Ben Azzai says "Thou hast done foolishly in lifting up thyself" He who lowers himself (exposes his ignorance) for the sake of learning the Torah, shall finally be raised."

(Lordship - Superiority)- Rabbi Akiba says (Prov 30 32) "If thou hast done foolishly in lifting thyself up" - If a man will lower himself for the study of the Torah he will in the end be raised up.

If a man raise himself with word of Torah his end will be that he will be lowered after all. For example this carcass which is three days old and no one can stand its odor (stench).

Rabbi Jose says "Go Down" to go up. Go up to go down. If a man will make himself lowly and lower himself he will be raised up. If he raises himself on high he will be brought low.

"Do not make thyself known to the government" Anyone who makes himself known to the government he is looked upon and they set their faces upon him. In what manner? People pass by - the market place. They see that this man has many desires (intentions) He desires to do this; and he desires (intends) to give this, etc. Robbers hear him;

SET A TIME FOR STUDY

SAY LITTLE AND DO MUCH

RECEIVE ALL MEN WITH A CHEERFUL COUNTENANCE

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they enter his place by night and kill him and take his money. What brought this upon him? His intentions expressed out loud (with a loud voice) as it is said, (Prov. 27 14) "He that blesseth (salutes-greets) his friend with a loud voice, rising early in the morning, It shall be counted a curse to him.

Another interpretation:-Do not make yourself obvious or too personal with the ruling power. They do not cleave to one except for their own needs; they appear as loved ones at the time they can get a benefit but they do not stand by him when he is in need.

Abtalion says: "Wise men be heedful of your words, lest you will become liable to the punishment of Exile and you be exiled to a place of evil waters. And the students who will come after you will drink of the evil waters and die and it will be found that the name of Heaven is profaned. "Evil waters" these are the nations, as it is said "And they will mix with the nations and will learn their doings" (Psalm 105 35) And there are those who say "Evil waters" means exile; to hard labor.)

Shammi says: Get a time for study: say little and do much and receive all men with a cheerful countenance.

"Set a time for study" So that it will not be easy for you and difficult for others. Or easy for others and difficult for yourself. Rather just as you make it easy for yourself thus it should be easy for others and just as it is difficult for yourself thus it should be difficult for others. As it is said (Ezra 7 10) "For Ezra had set his heart(a time) to seek the law of the Lord and to do it, and to teach in Israel statutes and ordinances."

"Say little and do much" The righteous say little and do much. Thus we find with Abraham our Father (may peace be upon him) when the messenger (Angels) came to him what did he say (Gen 18 4-5) "Let now a little water be fetched, and wash your feet and recline yourselves under the tree, and I will fetch a morsel of bread, and stay ye your heart; after that he shall pass on; for as much as ye are come to your servant "Teaches that he made for them three different kind of honey cakes.

Whence do we know that he killed for them three cattle as it is said (Gen 18-7) And Abraham ran into the herd, and fetched a calf tender and good, and gave it unto the servant and he hastened to dress it "A calf of three years - tender of two years and food for one year. "And he gave it to the lad" Refers to Ishmael to accustom him to the commandments.

The evil men say much and do little. Thus you will find regarding Balak who said to Bilaam (Numbers 22 16) "Thus saith Balak the son of Zippor: Let nothing I pray thee hinder thee from coming unto me, for I will promote thee unto very great honor, and what soever thou sayest unto me I will do, "And it says further (Numbers 22 40) "And Balak sacrificed oxen and sheep."

What did he sacrifice in his name? The worst of the flock and the worst of the herd. "And he sent to Balaam and to the princes that were with him (Numbers 22 40) What did he send in his name. The length side (thigh) of the calf but not the entire calf. The thigh of the sheep but not the entire sheep."

At the end he returned and cursed him, as it is said "And now flee thou to thy place: I thought (Numbers 24 11) to promote thee unto great honor, but lo, the Lord hath kept thee back from honor."

"Receive every man with a cheerful countenance." Compare to case where a man gives his friend a lot of money and his face is disagreeable it is as if he gave him nothing. But if a man gives his friend nothing but his face is cheerful it is as if he gave his friend a lot of money. Thus it says "Receive every man with a cheerful countenance."

• LOVE AND PURSUE PEACE

LOVE ALL CREATURES

DRAW THEM NEAR TO THE TORAH (LEARNING)

MISCELLANEOUS REFERENCES BASED ON BIBLICAL VERSES

MOSES

ADAM

WOMEN

THE EXILE

Hillel says: "Be of the disciples of Aaron, love peace, pursue peace; love all creatures and draw them near to the Torah.

From AdRN: "Be of the disciples of Aaron" Be humble as was the way of Aaron, as it is said (Zephaniah 2 3) "Seek ye the Lord, all ye humble of the earth!" It is written elsewhere (Proverbs 22 4) "The reward of humility is the fear of the Lord; even riches, and honor and life."- And it says in Psalms 37 11 "The Humble shall inherit the Earth." Another interpretation "Love peace; pursue peace".- To teach you that all who bring peace in the land deserves the statement in the Scripture (Job 25 2) "Dominion and fear are with him; He maketh peace in His high places."

If there is a quarrel in heaven (from above) it is to teach you that all who bring peace in the land as if he did it on High deserves the statement in Job 25 2 "Dominion and fear are with him; He maketh peace in His high places."

And it is written elsewhere "The Holy One Blessed be He did not create a hundred Michaels or a hundred Gabriels but rather one Michael and one Gabriel. And every time He calls, he comes running and does His command (errand).

And thus it says (Exodus 9 24) "So there was hail, and fire flashing up amidst the hail very grievous" The fire did not damage the hail and angels of hail and each did not damage the other.

Another interpretation "Love Peace and Pursue it" Even if you must pursue him from city to city and from capitol to capitol and from country to country do not relax from establishing peace for it is equivalent to all the commandments of the Torah.

Avinomus the Gardi asked Rabban Gamliel "What is the Glory of the World?" He replied, "Peace." He said to him "How do we know this?" - He answered "Scriptures He formed the light and created darkness, makes peace and created everything else."

And thus Scripture says (Psalms 34 15) "Depart from evil and do good, Seek peace and pursue it."

Rabbi Jose says "If a man sits in his house and does not go out to the market place how will he establish peace between a man and his friend? Not unless he go out to the market place, he sees men striving, he enters between them and separates them."

What does it say regarding all the commandments of the Torah (Deut 22 6) "If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young". In Exodus 23 5 "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again."

A command (duty) which comes to your hand you are obligated to perform it.

On Making Peace

Another interpretation 2 Be of the disciples of Aaron ". This teaches that Aaron used to inquire regarding the welfare of the aggressive Israelites. If one of them would contemplate doing an evil deed he would reflect "I Better not!" Tomorrow Aaron will come and ask regarding me how will I be able to answer him." He could become ashamed and would not offend.

Thus with the man who was angry with his friend. Aaron would go up to him and say to him, "My son, are you angry at your friend? He just now came to me crying and is sorry and says "Woe is me that I quarrelled (am angry) with my friend who is greater than I am." Aaron said, "Behold he is now standing in the marketplace, go and make up with him." Then Aaron left this man and went to the other man and said the same thing as to the first. When the two men went out into the market place and met they embraced and kissed each other. Thus did Aaron do all his life until there existed peace between man and his friend.

Marital Peace Making

And thus was the case with the man who was angry with his wife and sent her from his house. Aaron went to him and said to him, "My son, why are you angry with your wife?" The replied "Because she acted offensively towards me." Aaron said to him "I assure you of her(guarantee) that she will no longer offend you from now on." Then he went to the man's wife and said to her, "My daughter, why are you angry with your husband?" She answered "Because he hit me and cursed me." He said to her "Verily, I assure you of him (guarantee) that he will no longer strike you nor curse you from now on." Thus did Aaron do all his days until contentment entered the house of this couple and she became pregnant and bore a son and she said, "This son was born due to the merit of Aaron." There are those who say that more than three thousand Israelites were named Aaron.

When Aaron died there were more than twenty four thousand sons and sons of sons who were about (surrounded) his bier. Thus it says, "They mourned Aaron thirty days, all the house of Israel"(Numbers 20 29).

Moses

Regarding Moses what does the Scripture say? "And the children of Israel mourned Moses" (Deut. 34 8)

Regarding Aaron what does it say? (Numbers 20 29) "And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel. Why is it that regarding Aaron, Scripture says "All the children of Israel wept" but regarding Mosos "Only half or part of them wept." It is because Moses was a judge. And it is impossible for a judge to treat two litigants as one but he must decide in favor of one and against the other. But Aaron was not a judge but a purveyor of peace between man and his friend therefore for Aaron "The entire congregation wept" but for Moses "Only part of the people mourned."

When Aaron died Moses took off Aaron's clothes and put them on Eleazar his son, as it is said, (Numbers 20 28) "And Moses stripped Aaron of garments, and put them on Eleazar his son, Therefore for Aaron all

Israel wept but for Moses only part wept."

(?) Why ~~for~~ Aaron did the entire congregation weep and for Moses only part? When Aaron died Moses and Eleazar went down from the mountain crying and weeping and their clothes torn, everyone mourned, _____
When Moses died, some mourned, _____.

(?) When Aaron died the clouds of Glory were lifted up and all the peoples of the world saw Israel encamped by their tribes as it is said

(Numbers 20 29) "And when all the congregation saw that Aaron was dead, when Israel saw the bier of Aaron brought out in all the glory of the world, and the ministering angels were standing and weeping and their clothes torn at that time, all the children of Israel knew that Aaron died."

When Moses saw the bier of Aaron brought out and the ministering angels standing and weeping, he coveted such a death, as it is said

(Deut. 32 50) "And die in the mount whither thou goest up. And be gathered into thy people. As aaron thy brother died in Mount (Hor), and was gathered unto his people," Like the death which you desired, and when the time came for Moses to die and pass out of the world, the Angel of Death came and stood opposite him and Moses rose in wrath and vehemence. He said "You were not able to be my messengers, how do you expect me to hand over to you my soul? I had more power than you. Why should I yield my soul to an inferior?"

"Why at the time when I was sitting (and judging) You were not able to (had no power) to stand, how do you expect me to hand over to you my soul?" So the Angel of Death went back to God (The Great Power* and said to Him "Master of the Universe, Moses your servant does not wish to hand over to me his soul." Then Moses went to God (The Power) and said "Master of the World" Tell what manner of death will be mine. Will it be of the first type already decreed for me - the decree that I will not, Heaven forbid, enter the Land for my having sinned?" The Holy Spirit answered him and said to him, "Moses you have been successful, You are not guilty of sin." You will die only because of the decree regarding Adam the First

As it is said (Isaiah 43 37) "Your first father sinned." (Thus Moses died for the same reason as all mortals die and not because of his sin.) God brought good tidings to Moses that He would take his soul in this world and return it to Moses in the World to Come. So the Holy One Blessed Be He took the soul of Moses and put it with the souls of the righteous under the Throne of Glory to be to Him thanks (So that they could thank) and praise us it is said. (Psalm 149 5-8) Let the Saints exult in the glory; Let them sing for joy upon their beds; Let the High praises of God be in their mouths; And a two edged sword in their hand to execute vengeance upon the nations, And Chastisements upon the peoples, to bind their Kings with chains, And their nobles with fetters of iron, To execute upon them the judgment writ, He is the glory of all His saints.

When Israel saw the bier of Moses being taken out with all the glory of the world on the wings of the Holy Spirit for four miles from the habitation of the children of Reuben until the children of Gad, as it is said (Deut.32-49) "Get thee up into this mountain of Ararim unto Mt. Nebo!"

Whence do we know that he died in the inheritance (possession-land) of Reuben as it is said "And the children of Reuben built Cheshbon and Mt. Nebo and Baal Meon" (Indicates inheritance of Reuben-Numbers 37/38).

Where is the Soul of Moses

(?) Whence do we know that Moses was buried in the inheritance of the children of Gad as it is said "And of Gad be said Blessed be he that enlargeth Gad (Deut.33-20) And he chose a first part for himself, for there a portion of a ruler was reserved (Deut.33 20-21) (The ruler was Moses reserved for Moses) The Angel of Death began to return and ask for the soul of Moses and he said "I know that God said to Moses "Go up to me unto the Mount (Ex 24-12) " So the Angel of Death went to Mt. Sinai. He said "Maybe the soul of Moses is here?" The Mount answered and said: "The Torah which came from me restoreth the soul as it is said, (Psalm 19 -8)" The Law of the Lord is perfect restoring the soul." (Thus the Mount did not have the soul of Moses.

He said "I know that the Holy One Blessed be He said to him (Exodus 14 15) "And lift thou up thy rod." So he went to him near the sea and said, "Maybe the soul of Moses is here?" The sea answered, "No" As it is said (Psalm 78 13) "He cleaved the sea, and caused Him to pass through." (Thus the soul of Moses is not in the Sea).

He said, "I know that Moses stands and asks forgiveness to enter the Land of Israel, as it is said (Deut. 3 23) "And I besought God at that time" "Let me pass over and see the good land (Deut. 3 25) that is beyond the Jordan, that goodly hill-country and the Lebanon." The good land is Eretz Ysrael. "The good Mt." is the mountain of the King. "The Lebanon" refers to the Holy Temple. Why is it called Lebanon? Because it whitens the sins of Israel. (Pray on Hebrew word "White")

So the Angel of Death sent to Eretz Ysrael to claim the soul of Moses. He said to her, "Maybe (perchance) the soul of Moses is here." She said to him "No", as it is said "You will not find in the land of the living (Job 28 13) (Hence the soul of Moses not in Eretz Ysrael) He went to the Clouds of Glory. He said to them, "Perchance is the soul of Moses here?" They said to him (Job 28 21) It is hidden from the eyes of all living. He went next to the ministering angels. They said to him (Job 28 21) Is it not said "And kept closed from the fowls of the air." He went to the ddep. The ddep said to him "Is it not said (Job 28 14) "It is not in me." He went to Sheol and Abdon "Destruction and Death) and said to them (Perchance the soul of Moses is here?" They replied "No."

Abba used to interpret in the name of Rabbi Shimon, son of Jose and said, "Destruction and Death said "We have heard a rumor thereof with our ears (Job 28 22) We heard with our ears but we did not see."

Thus the final resting place of Moses is unknown.

Miscellaneous References

There are many stories, sayings, verses, and references interspersed in the text which have interesting material but seem to be interpolations which have no relevancy to the verses in the Ethics of the Fathers nor to the comments of the AdRn. I append a few.

Bible Exegesis.

Another interpretation "Thou hast hemmed me in behind and before" (Psalm 1395). This teaches us when the Holy One Blessed Be He created Adam the First there stretch a golem (robot of unformed matter) from one end of the world to the other, as it is said, (Deut. 4 32) for ask now of the days past, which were before thee, since the day that God created man upon the earth, and from one end of the heaven unto the other." You might think before the covenant of the world (); so it teaches us "From the end of the heaven to the end of the heaven (Deut. 4.33). You inquire what is above, and what is beneath and what will be.

Another interpretation: "Thou hast hemmed me in behind and before (Psalm 139 5) (and you put upon me your hands.) This teaches us that when the Holy One Blessed Be He created Adam the First, the ministering Angels requested to make him of fire. But God stretched out his hand upon him, and watched him and made peace between them, as it is said, (Job 25-2) "Dominion and fear are with him, he maketh peace in His high places."

Adam Names Living Creatures and God

God caused to pass before him in order animals, beasts and fowl. As it is said, "And the Lord God formed from the ground all the beasts of the field and all the fowl of heaven and brought them to Adam to see what he would call them; and this was his name (Gen 2 19) Whatsoever the man would call every living creature that was to be the name thereof. To the animals he called "Animals" and then he returned and called named to each and every one. He called the beasts, "beast" and then he returned and called names to each and every one of them. He called the fowl - fowl and then he gave names to each specific one. He called the ministering angels

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"winged ones" and returned and called names to each of them.

And there are those who say: "Even to the Holy One blessed Be He he gave a name as it is said "Whatsoever the man would call every living creature that was to be the name thereof (Gen.2 19) He called His name Adonoi. And it is written further, "The Lord is a man of War. Adonoi is his name" (Exodus 15 3).

Adam Wants A Mate

Adam the First began to complain before the Holy One Blessed be He, and he said before Him, "Lord of the Universe, to every creature which you created in your world, you created a partner. But I have no partner. As it is said, "And to man there was no helpmate with him (Gen.2 20).

When Adam the First saw Eve, he exclaimed, "This is my partner." As it is said, "And Adam said, "This is bone of my bone (Gen 2 23) and flesh of my flesh" Now woman was created from man. From this time forth and hereafter a man marries a daughter of his friend and is commanded regarding the law of Procreation. At this time God was made the "best man" to adam and Eve. Afterwards, Adam acquired a "best man" for himself.

God Did Not Steal

A matron asked this question of R. Jehoshua. She said to him "Rebbi, was there not at the beginning of creation a robbery? When the King (God) stole from himself?" He said to her, "Heaven forbid, God stole nothing!" He said to her "I will give you an example. Compare the king who built a large palace and surrounded it with an iron wall and he issued an ordinance (Diyutgemoh) And Said, "Anyone who is caught stealing let him know that I have ordained a law." The king arose at night and took off the bricks of clay and put in their place gold ones and issued an edict and said, "He who will be found saving (the bricks) should know that I ordained a law." Everyone who saw the bricks, praised it. Thus it was when Adam saw Eve. Adam said, "This is now bone of my bone and flesh of my flesh" (Gen 2 23) This story to illustrate that God took a

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rib but left a more valuable thing in its place - a woman. Hence this is not stealing.)

And I will give you another example. This is to be compared to a man who took a litter of meat from the butcher. There was among it a bone. He said to the butcher, "Here, take this bone and give me meat instead." Did he steal anything? She replied, "No". So he said to her, "Thus did God do with Adam the First. He took from him a bone and gave him meat instead," as it is said "And he took one of his ribs (Gen 2 22)

On Sex - Woman

Why does a woman adorn herself and a man does not adorn himself? Because a woman was created from the man and the man from the earth. Just as with this meat, if you will not fix it up (preserve it) or ("Spice it"); it will disintegrate or stink, thus with the woman if she doesn't "fix herself up" - decorate herself, she will become loathsome(stink). But earth does not stink or disintegrate - thus is true with the man.

Why is it that the woman's voice is resonant (and shrill -light) but the man's voice is not resonant. Compare this to the following. To a pot which is full of meat and no one knows what is in it. If it would contain bone its sound would be heard and people would know what is in it. Thus with a woman, her voice (like bone) is shrill and high pitched(her voice indicates what is in her - not solid but boney).

Why does the man give into the hand (pour seed) of a woman and the woman does not give into the hand of a man? (Why must a man give the seed to a woman, not required for a man?) This can be compared to the example of a man who has in his hand a valuable article(pledge)and a man asked him to give it to him. (The man has the valuable pledge(spermatozoa)from God and the woman needs must try to get it.

Why does the man search(gratification-more aggressive) the woman; but the woman does not search after the man? Because the man searches his lost object (the rib) but the woman does not seek anything lose.

Why does the woman look or reflect upon the man and the man reflect upon the earth? Because the woman reflects upon her origin(a bone-the man)

and the man reflects upon his origin, earth.

Why does the woman cover her head and the man does not cover his head? This can be compared to the example of the woman who disgraces herself by her actions and she is embarrassed before her fellow creatures that she did wrong. Thus was the disgrace of Eve who was the cause that her daughters must cover their heads. (In disgrace for her sin.)

Why do women go out first before the Bier-hearse.? Because they say, "We are the cause that all in the world came here and must die."

Women die for three reasons (transgressions) at childbirth; when they are not careful of menstruation; of giving tithe of new baked bread and lighting of the candles for Sabbath.

Why was the regulations (commandments) re: menstruation given to woman and not to man? Because Adam the First was the blood of the Holy One Blessed be He. Eve came and spilled him. Therefore, He gave her the command of menstruation in order that it should atone for the blood which she spilled.

And moreover whenever a man sees a woman full of blood he will not be so quick to marry her because his heart feels nauseous. (repulsive to him.) He will consider and take his time. And Moreover whenever a woman grows up with a man he will not be so anxious to marry her for she appears to him as his sister. She answered "Rebbim you have convinced me. I too grew up with the son of my father's brother (a cousin) and because I grew up he did not want to marry me but married another woman uglier than I am."

Woman not the Weaker Sex.

"Bone of my Bone" - because (of being from bone-hard-unbending). It is difficult to appease a woman. A man is easy to appease. Because a woman was created from a bone and the man from the earth. Just as a bone even if you put it in water does not fall apart, (lacerate) thus is the woman, created out of bone. And man created out of the earth. Just as earth soon as you put upon it a drop of water and it breaks apart, so

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the man can be easily softened.

Why was the command of Challah (bread) given to woman and not to man. Because Adam the First was the first tithe of the Holy One Blessed be He. He was pure and she (Eve) profanes him. Therefore, He gave her the command of Challah (giving first tithe) in order that she atone through the Challah which profaned him.

Why was the command of lighting of the candles (on Sabbath) given to the woman and not to the man. Because Adam the First was the light (candle) of the Holy One Blessed be He. He would lighten the entire world with him. And she put him out (the light). Therefore, He gave her the command of the candle and made her responsible for the candle in order that she atone by the candle which she put out. (caused him to die and not live eternally.)

Adam was the blood of the world. Because she caused him to be spilled she was obligated by menstruation. Adam was the first tithe of the world. Since she caused him to be profaned she was obligated to give first tithe (Challah.). Adam was the candle of the World. Since she caused it to be put out, she was obligated to light the candle. From this the sages said, "Because of three transgressions women die in childbirth: for not being cautious in 1. Menstruation, 2. Challah, 3. Lighting of the candles on Sabbath.

On The Exile

Thus we found re: the people of Jerusalem when they came to study part of Ezekiel. What does it say? "And it was in the seventh year in the fifteenth month (Ezekial 20.1) people came of the elders of Isbael to seek God and they sat before me." They said to him. "Rabbi, he who sells his servant to the Gentiles or outside of Eretz Yisrael is he not a free man? (Does he not become a freed man, thereby?). He answered them, "Yes". So they said to him, "Well God sold us to all the nations and to all the families of the earth. (We should be free from his commandments.)

Come and see what God answered them, "On my word," answered the Lord God, "I will not be inquired of by you, and that which cometh into your mind shall not be at all; in that ye say: We will be as the nations, as the families of the countries, to serve wood and stone. (Ezekiel 20-31-33). "As I live saith the Lord God, surely with a mighty hand, and with an outstretched arm, and with fury poured out, will I be king over you and I will bring you out from the pepples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm and with fury poured out, and I will bring you into the wilderness of the peoples and there will I plead with you face to face.

"With a strong arm" This refers to the text (Exodus 9- 3)

"Behold, the hand of the Lord is upon thy cattle."

"With an outstretched arm" This refers to the sword. As it is said and David lifted his eyes (Chronicles 21.16), and saw the angel of the Lord standing between the earth and the heaven having a drawn sword in his hand stretched out over Jerusalem," "And with fury poured out" - This means famine as it is said (Ezek.Ch.6.12) And he that remaineth and is besieged shall die by the famine, thus will I spend my fury upon them."

On Learning & Kindness

Wise men who are sitting and learning and there pass before them a funeral or a bride--if there be enough people for the religious need they need not interrupt their study; but if not they must interrupt their study.

A story is told of the pupils of R. Jehudah b. Ilawee who were sitting and studying and a bride passed before them. So Rabbi Jehudah said to them. "My friends, Rise up and busy yourselves with the bride for thus were we commanded. For the Holy One blessed be He busied himself with a bride from the very first, As it is said, "And the Lord God built the rib"(Gen.2:22).

R. Shimon son Mannasyah says from the verse "The Lord God built the rib - we learn that God made Eve and gave her as bride to Adam." There are places where a bride is called "daughter."

And the Scriptures says, (Psalm 139:5) "Thou hast hemmed me in behind and before and laid Thy hand upon me." This teaches us that when the Holy One Blessed Be He Created Adam the First, He stretched out a Golem (robot-unformed substance) from one end of the world to the other, As it is said, "Thine eyes did see mine unformed substance (Psalm 139:16). "You might say that you did not see until the Golem was placed, as it is said, (Psalm 139:17) "And in thy book they were all written." Which book is yours? This is the book of Adam the First, As it is said, "This is the book of the generations of Adam (Gen.5:1)

Another interpretation "Thou hast hemmed me in behind and before (Psalm 139:5) This teaches us--When the Holy One Blessed Be He created Adam the First there stretched a Golem(robot of unformed matter) from one end of the world to the other, As it is said, (Deut.4:32) For ask now of the days, which were before thee, since the day that God created man upon the earth, and from one end of the heaven unto the other". You might think before the covenant of the world, so it teaches us "From the end of the heaven to the end of the heaven (Deut 4:33). You inquire what is beneath and what will be."

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Moses Sanctified

MOSES was sanctified with a cloud for an entire week, As it is said, "Moses went up to the mountain and the cloud covered the mountain and the glory of God dwelt on Mount Sinai (Ex.24-15). How do we know this? From the verse, "The Glory returned upon it for the entire seven days and hallowed it." This is according to the teachings of R. Jose the Galilean.

Mt. Sinai Sanctified

R. Akiba says: The Glory of God dwelt on Mount Sinai on Rosh Chodesh (New Moon), The cloud covered it six days, and He called to Moses on the seventh day from in midst of the cloud. The seventh day after the giving of the Ten Commandments.

MOSES was sanctified by the cloud an entire week; and sanctified Aaron and his sons an entire week. As it is written, "And MOSES took from the oil of anointment and from the blood which was on the Altar (Lev.8-30)

ELAZAR burned the heifer and waved of it over all Israel every year. R. Jose says: This was the purification ceremony which was traditional from generation to generation. We note that regarding a man who has a discharge (פ) he waits seven days for purification; a menstrual woman waits seven days; a leper; one impure; at death; mourning.

ש' א. יאדן

ועל קרבן / מן הנדבן מן העד
- וכן על קרבן / מן הנדבן מן העד

And Moses took of the anointing oil and from the blood which was upon the altar and sprinkled it on Aaron and on his garments, and on his sons and on his sons' garments with him, and sanctified Aaron and his garments and his sons and his sons' garments with him.

ויקרא ט"ו - ו'

וְכָל בְּשָׂמָה וְכָל בָּשָׂר אֲשֶׁר עָלֶיהָ יֵשֶׁת זֶרַע

And every garment and every skin which has on it the seed of copulation, shall be bathed with water and be unclean until the evening.

ויקרא ט"ו - ו'

וְכָל בְּשָׂמָה וְכָל בָּשָׁר אֲשֶׁר עָלֶיהָ יֵשֶׁת זֶרַע
וְכָל בְּשָׂמָה וְכָל בָּשָׁר אֲשֶׁר עָלֶיהָ יֵשֶׁת זֶרַע

And if a woman have an issue and her issue in her flesh be blood, she shall be impure for seven days and all that touch her shall be unclean until the evening.

ויקרא ט"ו - ז'

וְכָל בְּשָׂמָה וְכָל בָּשָׁר אֲשֶׁר עָלֶיהָ יֵשֶׁת זֶרַע
וְכָל בְּשָׂמָה וְכָל בָּשָׁר אֲשֶׁר עָלֶיהָ יֵשֶׁת זֶרַע

And he that is to be cleansed shall wash his clothes and shave off all his hair and bathe in water, and he shall be clean: and after that he shall come into the camp but shall dwell outside his tent seven days.

ויקרא ט"ו - ז'

וְכָל בְּשָׂמָה וְכָל בָּשָׁר אֲשֶׁר עָלֶיהָ יֵשֶׁת זֶרַע
וְכָל בְּשָׂמָה וְכָל בָּשָׁר אֲשֶׁר עָלֶיהָ יֵשֶׁת זֶרַע

And whoever douches anyone in the field that is slain with a sword or a dead body, or a bone of a man or a grave shall be unclean seven days.

Rabbi Jose says: A righteous man; it is good with him. A righteous man and it is evil with him. An evil man; it is good with him; a wicked man and it is bad with him.

"A righteous man and it is well with him - Zadik son of Zadik whose deeds are good and the deeds of his father are good. His father merits for him to eat in this world and he merits for himself to eat in the coming world. A righteous man and it is evil with him. A righteous man the son of an evil man whose own deeds are good but the deeds of his father were not good. His father did not merit for him that he should eat in this world and he merited for himself that he should eat in the world to come.

An evil man and it is good with him. This is an evil man the son of a righteous man whose own deeds were not good; the deeds of his father were good. His father merited for him that he should eat in this world; but he for himself did not merit to eat of the life of the coming world.

A wicked man and it is bad with him-he is a bad man the son of a bad man. His father did not merit for him to eat in this world and he did not merit for himself to eat of the life of the coming world.

Paradoxes in the World

Rabbi Akiba says. "A righteous man and it is bad with him; a righteous man and it is good with him; A wicked man it is good with him; a wicked man and it is bad with him.

Nature Revolts at Wickedness

He went and took from the fruit and he ate"---There are those who say, "when the tree saw the Serpent approaching it said to him, "You wicked one, do not touch me. Let not the foot of pride overtake me, and let not the hand of the wicked drive me away workers of iniquity fallen" (Psalm 36:13).

From whence do we know that He wrote them for Moses? It is written, "And He wrote them on the tablets of stone." (Deut.4-13-16)

Order of Creation

The Wise Man said: That on a certain day was Adam created, On a certain day he commanded him (not to eat of tree of knowledge etc.) On a certain day he ate (the apple); On a certain day he was driven (from the garden).

During the first hour his dust was gathered, during the second he advised with the Angels on High. During the third he was exiled. On the fourth he shaped him. On the fifth the soul was breathed into him. On the sixth he stood upon his legs. On the seventh he entered the Garden of Eden. On the eighth he was warned. On the ninth he sinned. On the tenth he broke his orders. On the eleventh he was judged. On the twelfth he was made to flee, as it is said, "And he drove Adam from thence" (Gen.26).

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Whence do we know regarding when she is anxious for intercourse? The text says, "Do not approach to uncover her nakedness." From this the sages said, "any woman who adorns herself to attract while she is menstruous, the rabbis frown upon her actions, As it is said, (Song of Songs Ch.7:3) "Thy navel is like a round goblet wherein no mingled wine is wanting." Thy belly is like a heap of wheat set about with lilies." This refers to Israel. "Set about with lilies" this refers to the righteous. They safeguard Israel.

Another interpretation. "Thy belly is like a heap of wheat" this refers to Israel, "surrounded by lilies" refers to the Wise men and students who surround Israel with (prayer) so that there never come upon Israel divine punishment. Then why does it say, "surrounded by lilies"-- These refer to a menstruous woman in the house with him. Lest he go in unto her and no one will know the difference? (Warning to prevent deception.)

"Surrounded by lilies"-Fruits in his house from which tithes have not been given and he eat of it. No one would know the difference? Hence the warning and safeguard.

Moses

Whence do we know that God praised Moses? As it is said, "At that time God said to me, "Inscribe for yourself two tablets of stone as the first." (Deut.10:1). Thus God approved the breaking of the first tablets.

God resolved as He annointed and spread out from the Tent of meeting and said, "Whereas Mt. Sinai which in itself was not Holy but in a Holy hour (occasion) I would not inter until I would Call the Tent of meeting for its holiness is eternal, is it not logical that I should not enter into it until there be present a "minyon" to give them which God approved as it is said, "And God called to Moses."

Anyone who makes himself great is not great unless there be someone else greater than he to make him great. The King of Kings, the Holy One Blessed Be He, made MOSES great, and sanctified him. How do we know this? "Moses my servant was not so. In all my house he was faithful. Everywhere I spoke with him. (Deut.12-7-8)." Thus we learn that the King of Kings Blessed be He made Moses great and the King of Kings hallowed him.

They said re: Ben Kalba Shabuah that he had food for each person in Jerusalem for three years. When the vandals () burned the treasures in Jerusalem they measured all that he had and found food for three years for every inhabitant of Jerusalem.

Akiba used to say, "If a poor man come to you in the morning and you give him a coin (Issur) and he go away and another man come in the evening, do not say, "I already gave it to the first man. Rather it is better that you give to the latter for you know not the consequences.

Rabbi Jehoshua, B Karcha says, "If you marry a woman in your youth and she bare you sons and die, do not say to yourself "Enough." But even in your age continue to propagate for you never know how many will survive.

He used to say, "He who secretly intends (hopes) that when his wife dies he will inherit her possessions or if she dies he will take another wife, such a one will end by his wife burying him. The same with a woman who secretly hopes that her husband will die and she will inherit his possessions or will take another husband, the end will be that he will busy her.

It was that the reward, kindness and truth and I will do as a worker so as not to say he is poor. At the end he will need for his fellowmen. (Incomplete). (Probably implies that a man would rather work and not be poor so as not to need charity from his fellowmen.)

"He who throws his money and tears his bread at his mother-in law's will in the end need of his fellow creatures.)

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He who breaks his vessel or who tears his clothes is as if he was serving Idolatry. For on one day his inclination (evil) says to him, "Break your vessels, tear your cloak, and on the next day it says to him, "Go and serve Idolatry and he then listens to it and does so.

Rabbi Jehudah says, "On three things the world stands. On jealousy, on lust and on mercy. And with three other things the world was created, with voice, with sweetness, and appearance.

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SUMMARY --- PLANS FOR FURTHER WORK ON THIS THESIS

With this summary I complete five months of zealous and fascinating work. I see now how little has been done and how much more of Jewish learning is essential to improve and continue the task begun. However the contents of this small Talmudic tractate have proven so interesting that I expect to continue my work as follows:

1. Re-write in a literary style (rather than in the literal translation used in this thesis) all of the stories not yet published in English.
2. Trace the various stories and references (through Bacher and other works) to find parallel stories in other rabbinical sources and Midrashim.
3. Use these stories and references to deduce "attitudes" and "thoughts" reflected by the rabbis and teachers on various subjects dealing with man, the Jewish people and the world in general.

A better equipped student could have done much more and better with the material in hand in this thesis, but I have done my best.

Respectfully submitted,

Morris A. Sklar

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Abot de Rabbi Nathan:

From Jewish Encyclopedia.

A work which in the form now extant contains a mixture of Mishnah and Midrash, and may be designated as a homiletical exposition of the Mishnaic treatise Pirke Abot, having for its foundation an older recension of the treatise. Touching its original form, its age, and its dependance on earlier or later recensions of the Mishnah, there are many opinions, all of which are ably discussed in Schechter's introduction. There are two recensions of this work, one which is usually printed with the Babylonian Talmud in the appendix to the ninth volume, containing also the so called Minor Treatises, and another which, until recently, existed in Mss only. In 1887 Sol Schechter published the two recensions in parallel columns, contributing to the edition a critical introduction and valuable notes. In order to distinguish the two recensions, the one which is printed with the Talmud may be called A; and the other B. The former is divided into 41 Chapters, and the latter into 48. Schechter has proved that recension B. is cited only by Spanish authors. Rashi knows of recension A only.

Contents: In contents the two recensions differ from each other considerably, although the method is the same in both. The separate sentences of the Mishnah Abot are generally taken as texts, which are either briefly explained - the ethical lessons contained therein being supported by reference to Biblical passages - or fully illustrated by narratives and legends. Sometimes long digressions are made by introducing subjects which are connected only loosely with the text. This method may be illustrated by the following example. Commenting on the sentence of Simon the Just, in Pirke Abot; which designates charity as one of the three pillars on which the world rests, the Abot de Rabbi

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Nathan (recension A) reads as follows:- "How (does the world rest on Charity? Behold the prophet (Hosea VI 6) said in the name of Lord, I desired charity (mercy) and not sacrifice. The world was created only by charity (mercy) as it is said (Psalm XXXIX 3) Mercey shall be built up forever (or as the rabbis translate this passage, The world is built on Mercy)

Rabbi Johanan B. Jaccal, accompanied by R. Joshua, once passed Jerusalem (after its fall), While looking upon the city and the ruins of Temple R. Joshua exclaimed "Woe unto us, that the holy place is destroyed which atoned for our sins."

Rabbi Jochanan replied, "My son, do not grieve on this account, for we have another atonement for our sins, it is charity, as it is said, "I desired charity, and not sacrifice (ch.IV)

The chapters of the two recensions of Abot dRN correspond with those of the Mishnah Abot as follows:-

Recension A	Recension B	Pirke Abot
Ch 1-11	Ch 1-23	Ch 1-11
12-19	24-29	Ch 1. 12-18 & Ch2
20-30	30-35	Ch.3 & 4
31-41	26-48	Ch 5

Author:- Rabbi Nathan, whose name appears in the title of the work can not possibly have been its only author, since he flourished about the middle of the 2 C, or a generation prior to the author of the Mishnah. Besides, several authorities are quoted who flourished a long time after R. Nathan; for instance, R. Joshua B. Leir. The designation "de Rabbi Nathan" may perhaps be explained by the circumstances that R. Nathan is one of the first authorities mentioned in the opening Chapter of the work. Perhaps the school of the Tanna originated the work. It is also called Tosefta to Abot (see Horowitz "Uralte

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Toseftas 1. Frankfort am Main 1889; Brulls John Bricher) 1x 139)

The two recensions of the work in their present shape evidently have different authors; but who they were can not be ascertained.

Probably they belonged to the period of the Geonim, between the eighth and ninth centuries.

Moses
 Moses was sanctified in the cloud, and received the Torah from Sinai, as it is written (Ex.xxiv.16): "And the glory of the Lord abode upon Mount Sinai," which means on Moses (for what purpose?), to purify him; this occurred after the ten commandments had been given. So says RABBI JOSE the Galilean; RABBI AQIBA, however, says: It is written (Ibid.): "And the cloud covered it six days." This refers to the mountain, before the ten commandments had been given, and this is what is written further on (ibid): "And he called unto Moses the seventh day out of the cloud" (for what purpose?--only) to confer honor upon him. Midrash.

Said RABBI NATHAN: Why did Moses stay the entire six days without communication from the Shekhina? To cleanse his body of all the food and drink it contained, that he might be like angels at the time of his consecration. Midrash.

Said RABBI MATHIA b. HERESH to him: Rabbi, all this stated above was done only to overawe him, that he might receive the words of the Torah with awe, terror, fear and trembling, as it is written (Ps.ii.II): "Serve the Lord with fear and rejoice with trembling."

WORLDLY AFFAIRS.

It happened that RABBI JOSIAH AND RABBI MATHIA b. HERESH were both sitting and studying the Law. RABBI JOSIAH then departed to attend to worldly affairs. Said RABBI MATHIA to him: "Rabbi, what dost thou gain by forsaking the words of the living God, and devoting thyself to worldly affairs? Even though thou art my master, and I thy disciple, yet I dare say that it is not right to do so." (Lest one say that RABBI-JOSIAH did so from jealousy,) it was said: While sitting and studying the Torah they were jealous of each other, but when they parted they were like friends from youth. Aggadot.

Moses
 Through Moses the Torah was given on Sinai, as it is written (Deut.v.19): "And he wrote them on two tables of stone, and he gave them unto me." And also (Lev.xxvi.46): "These are the statutes and ordinances and laws which the Lord made between him and the children of Israel on Mount Sinai, by the hands of Moses." The Law which the Holy One, blessed be He, has given to Israel, was given only in the hand of Moses, as it is written (Ex.xxxi.17): "Between me and the children of Israel." So Moses (Because of his purification and sanctification) was privileged to be the representative of Israel before the Lord. Midrash.

Moses
 Moses offered the ram of consecration and prepared the oil of anointment, and anointed herewith AARON and his sons during all the seven days of consecration. With the same oil high priests and kings were afterward anointed, and ELAZAR burned the (first) red-cow, with the ashes of which the unclean were purified in later generations. Said RABBI ELIEZER: The oil of anointment was of such importance that it remained even for Aggadot.

the later generations, for Aaron and his sons were consecrated with the oil of anointment, as it is written (Ex.xxx.30): "And Aaron and his sons shalt thou anoint, and consecrate them to be priests." (Hence we see that although Aaron was a high-priest, his sons, nevertheless, stood in need of anointment.)

Chain of Tradition

JOSHUA received it (the Law) from Moses, as it is written (Numb.xxvii.20): "And thou shalt put some of thy greatness upon him, in order that all the congregation of the children of Israel may be obedient." The elders (who lived after Moses) received it from Joshua, as it is written (Judges ii.7): "And the people served the Lord all the days of JOSHUA, and all the days of the elders that lived many days after JOSHUA, who had seen all the great deeds of the Lord, which he had done for Israel." The judges received it from the elders, as it is written (Ruth, i. 1): "And it came to pass in the days when the judges judged." The prophets received it from the judges (beginning with Samuel the prophet, who was also a judge), as it is written (Jerem.vii.25): "And I sent unto you all my servants, the prophets, sending them daily in the morning early." HAGGAI, ZECHARIAH, and MALACHI received it from the prophets.

Midrash

The men of the Great Assembly received from HAGGAI, ZECHARIAH, and MALACHI, and they said the following three things mentioned in the Mishna:

"Be deliberate in judgment." How so? It means a man shall be slow in his judgment, for he who is slow is deliberate, as it is written (Prov.xxv.1): "Also these are the proverbs of Solomon, which the men of HEZEKIAH the king of Judah have collected." They have not collected them, but they were deliberating upon them before (making them public). ABBA SAUL, however, said: "Not only were they deliberating over them, but they also explained them."

Midrash

Formerly it was said: The books of Proverbs, Song of Songs, and Ecclesiastes were hidden, because they are only parables, and do not belong to the HAGIOGRAPHIA; the men of the Great Assembly, however, came and explained them, as it is written (Prov.vii.7-20): "And I beheld among the simple ones, I discerned among the youths, a lad void of sense, etc.; and, behold, a woman came to meet him with the attire of a harlot and obdurate of heart; she is noisy and ungovernable; in her house her feet never rest; at one time she is in the street, at another in the open place, and near every corner doth she lurk, and she caught hold of him, and kissed him, and with an impudent face she said to him, 'I had bound myself to bring peace-offerings; this day have I paid my vows; therefore I am come forth to meet thee, to seek thy presence diligently, and I have found thee. With tapestry coverings have I decked my bed, with embroidered coverlids of the fine linen of Egypt. I have sprinkled my couch with myrrh, aloes, and cinnamon. Come, let us indulge in love until the morning; let us delight ourselves with dalliances. For the man is not in his house, he is gone on a journey a great way off; the bag of money hath he taken with him; by the day of the new-moon festival only will he come home.'" And it is written also in Song of Songs (vii.12,13): "Come, my friend, let us go into the field; let us spend the night in the villages; let us get up early to the

vineyards; let us see if the wine have blossomed, whether the young grapes have opened (to the view), whether the pomegranate have budded: there will I give my caresses unto thee." And it is written again in Ecclesiastes (xi.9): "Rejoice, O young man, in thy childhood; and let thy heart cheer thee in the days of thy youthful vigor, and walk firmly in the ways of thy heart, and in (the direction which) thy eyes see; but know thou, that concerning all these things God will bring thee into judgment." And again in the Song of Songs (vii.10): "I am my friend's and toward me is his desire." So we see that the last-mentioned passage of the Song of Songs explains all that was mentioned above; under the term "my friend's" the Lord is understood. Hence (it is sure) that they were not only deliberating, but also explaining them. Midrash

On Judgment - Anger.

According to others the statement "Be deliberate in judgment" means to teach that one shall be careful with his words, and also not to have an irascible manner against those who have received his words, for one who is easily provoked by those who have received his words often forgets his (original) words; for so we find with Moses, our master, who had forgotten his (original) words. (See Pesachim, p.129: "Resh Lakish said," etc.)

And where do we find that Moses was irascible with his hearers? It is written (Numb.xxxi. 14): "And Moses was wroth Have you allowed all the females to live?" And it is written (ibid., ibid.16): Behold ... through the counsel of Bil'am." How so? Infer from this that this was the advice of BIL'AM given to BALAK: "These people, your enemies, are hungry for food and are thirsty for drink, as they have nothing but manna. Go and put up tents for them, place in them food and drink, and seat in them beautiful women, daughters of nobles, so that the people may turn to BAAL PEOR." (This will be given in Sanhedrin in detail.) Midrash

Now from this we may draw an a fortiori conclusion. If MOSES our master, the wisest of the wise and the father of the prophets, at the time he became angry at his listeners forgot his original words, so much the more would we commoners. From this we should learn how necessary it is to be careful and not irascible.

BEN AZAI says: Be careful in thy words, that thy hearers shall not err through them.

Erect Safeguards.

"And erect safeguards for the Law." That means that one shall make a safeguard to his words as the Holy One, blessed be He, has done. ADAM the First made one to his; the Torah made one to its words; MOSES AND JOB likewise made safeguards to their words, and so also the Prophets and HAGIOGRAPHERS have all made safeguards to their words. Midrash

Safeguards set up by God.

The safeguard that the Holy One, blessed be He, made is this (Deut.xxix.23): "Even all the nations will say, wherefore hath the Lord done thus unto this land?" Infer from this that it was known beforehand to Him, by whose one word the universe was created, that the future generations will ask this; therefore he said MOSES: Write the answer for the future generations (Ibid., ibid.24,25): "Then shall men say, because they have forsaken the the covenant of the Lord, etc., and they went and served other gods and bowed down to them--gods which they knew not, and which he had not assigned unto them."

Midrash

We see, then, that the Holy One, blessed be He, made these answers, to prevent His people from incurring His wrath by their questions, and that they might live in peace.

Safeguards of Adam the First

ADAM the First's safeguard to his words was thus (Gen.ii.16, 17): "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die."

We see, then, that ADAM did not want to give EVE the exact words he received, but he added (ibid.iii.3): "Ye shall not eat of it, neither shall ye touch it, lest ye die," in order that they should take care even not to touch the tree. At that time the wicked serpent said to himself: "As it is impossible for me to make ADAM stumble (for he himself received the words from the Lord), I will make EVE stumble." He sat by her and had a long conversation with her. He said to her: "As thou sayest that the Holy One, blessed be He, has forbidden thee to touch it, see that I am touching it and will not die, and the same will be with thee." And so he did: he arose and shook the tree with his hands and feet till the fruit fell down. (According to others the serpent did not actually touch the tree at all, because as soon as the tree saw the serpent it stopped him and said: "Thou wicked one, do not touch me," as it is written (Ps.xxxvi.12): "Let not come against me the foot of pride, and let not the hand of the wicked chase me off." Another explanation of the above passage is, that it has referred to Titus, who beckoned with his hand, and struck the altar, saying: "Woe, thou art a king, and I am a king, come and engage with me in battle. How many oxen were slaughtered upon thee; how many heads of birds were pinched off on thee; how many measures of wine were poured upon thee; how much incense of spices was burned upon thee, thou art the one who destroys the whole world," as it is written (Is.xxix.1): "Woe to Ariel, to Ariel, the town where DAVID dwelt! Add ye year to year, let the festivals come round in order.")

Eve Probe Safeguard.

The serpent said again to her (Eve): "If thou sayest that the Holy One, blessed be He, forbade to eat it, see I eat it, and do not die, and thou mayest do the same and thou wilt not die." So EVE said to herself, the injunctions of my master are unfounded.

((There is a tradition that) at first EVE called Adam nothing but master.) She then herself ate of the fruit and gave it to ADAM, and he too ate, as it is written (Gen.iii.6): "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes," etc.

Too Much Safeguard Not Good.

With ten curses was EVE cursed at that time, as it is written (inid.,ibid.16): "Unto the woman he said, I will greatly multiply thy pain and (the suffering of) thy conception; in pain shalt thou bring forth "children), and for thy husband shall be thy desire, but he shall rule over thee." "I will greatly multiply"- those are the two afflictions of blood that a woman has to suffer: that of her menstruation and ~~menstruation~~ primoe noctis. "And thy suffering" means the rearing of children; "And thy conception" means the pain of pregnancy. "In pain shalt thou bring forth children" is to be taken in its literal sense. "And for thy husband shall be thy desire"; infer from this that the woman is longing for her husband during his absence on a journey. She is wrapped like a mourner, separated from all men as if she were in prison and as if she were excommunicated from all mankind. And who caused all this? The words that ADAM added: "Ye shall not touch it." From this they deduced the maxims that if one makes a safeguard to his words (without stating that it is such) he cannot stand by it. Consequently they said that one must not add to what he has heard. Said RABBI JOSE (this is what people say): "It is better to have a wall of ten spans which is solid, than one of a hundred ells which is tottering."

Midrash

Scheming Fails the Schemer

What were the thoughts of the wicked serpent at that time? "I will slay ADAM and marry his wife, and I will be king of the whole world, I will walk erect, and will banquet on the best of the land." Then the Holy One, blessed be He, said to him: "thou hast thought to slay ADAM and marry his wife, therefore, I will put enmity (Between thee and the woman); thou hast thought to be king of the world, therefore, be thou cursed among all the cattle; thou hast thought to walk erect, therefore upon thy belly thou shalt go; thou hast thought to banquet on the best of the land, therefore dust shalt thou eat all the days of thy life."

Midrash

RABBI-SIMEON b. MENASSIA says: "Woe that a great servant was lost to the world, for if the serpent had not been accursed, every one would have had two serpents in his house. He would send one to the West, and the other to the East, and they would bring him diamonds, precious stones and pearls, and all the valuable things of the world, and no creature could stand against them, and furthermore they could be used instead of a camel, ass, and mule in the field, garden," etc.

Aggadah

RABBI-JEHUDAH b. BATHYRA says: "Adam was sitting in the Garden of Eden and the angels served him with roasted meat and chilled wine." "When the serpent saw this and observed this honor, he became jealous."

Aggadah

Reasons for Psalms for Certain Days.

Wadsworth

How was ADAM created? The first hour his dust was gathered, the second the form was created, the third he became a body, the fourth his members were joined, the fifth the openings were developed, the sixth the soul was put into him, the seventh he rose to his feet, the eighth EVE was mated to him, the ninth he was brought into the Garden of Eden, the tenth the command was given to him, the eleventh he sinned, the twelfth he was driven out and went away; this is what is written (Ps. xlix. 21): "Ve Adam bikor bal yolin." (Adam, "Bal Yolin" -- he shall not stay over night.) (We have learned in Tract Rosh Hashana, p. 55: On the first day which psalm did they say? "Unto the Lord belongeth the earth with what filleth it" (Ps. xxi. 17); this was because He created and is still continuing to create, and He is judging the world. On the second day they said: "Great is the Lord and highly praised, in the city of our God" (ibid. xlvii. 2); it is because He divided all His creatures and became the one ruler of the universe. On the third day they said: "God standeth in the congregation of God, in the midst of judges doth He judge" (ibid. lxxxii. 1); it is because He then created the sea, the land, and the earth was rolled to its right place, and room was made for His congregation. On the fourth day they said: "O God of vengeance, Lord! O God of vengeance, shine forth" (Ps. xciv. 1); because then He created the sun, the moon, the stars, and the planets which give light to the world, and the Lord will punish those who worship them. On the fifth they said "Sing aloud unto God our strength; shout joyfully unto the God of Jacob" (Ps. lxxxii. 2); because He then created the birds, the fishes, and the great sea monsters, who (the birds) fill the world with song. On the sixth they said: "The Lord reigneth, He is clothed with excellency; the Lord is clothed, He had girded Himself with strength: (therefore) also the world is firmly established, that it cannot be moved." Because then He finished all His work, He became exalted and placed Himself on the loftiest point of the world. On the seventh they said: "A psalm or song for the Sabbath day" (ibid. xcii. 1). A day of entire rest, when there is no eating nor no drinking and no traffick, but the upright sit with their crowns on their heads and are nourished from the glory of the SHEKHINA; as it is written (Ex. xxiv. 11): "And they saw (the glory of) God, and did eat and drink," just like the angels.)

Why was ADAM created on the last hour of the sixth day? In order that he might immediately partake of the sabbatical meal.

Do Not Instill Fear!

Aggadol

RABBI SIMEON b. ELAZAR said: ADAM can be likened to an Israelite who married a proselyte woman, and he constantly sought to impress upon her mind the following regulations: "My daughter, eat not bread when thy hands are unclean, eat not of fruits which were not tithed, do not violate the Sabbath, do not get into the habit of making vows, and walk not with another man. If thou shouldst violate any of the commands, thou wilt die." Another one, who wished to mislead her, did those very things before her that she had been told were sinful: he ate bread when his hands were unclean, partook of fruits which were not tithed, violated the Sabbath, etc., and thereby caused this proselyte to think that everything that her husband told her was entirely

false, so she violated all his commandments.

Breaking or Defying a Safeguard Leads to Trouble.

RABBI SIMEON b. JOHAI said: The case of ADAM can be likened to one who, when intending to leave his house, took a barrel and put therein a certain number of dates and nuts; then he caught a scorpion and put it in the top of the barrel, he covered it well and put it in a corner and said to his wife: "My daughter, everything I have in this house is placed at thy disposal, except this barrel, which thou must touch not at all." As soon as her husband went away, she, however, opened the barrel, put her hand into it, and the scorpion bit her. She took sick and went to her bed. When her husband returned, he asked her what the trouble was. She said: "I put my hand in the barrel, and the scorpion bit me, and I am dying." He said to her: "Did I not tell thee before that thou must not touch the barrel?" He became angry, and drove her out of his house. The same happened to ADAM when the Holy One, blessed be He, told him: "Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die"; but as soon as he did eat he was driven out of the Garden of Eden, and this is what the passage said (Ps.xlix.) (see above).

On the same day on which he was formed, on the very same day his countenance was created; on the very same day he was made a body, and his members were joined and his openings developed, and on the very same day the soul was put unto him. On the same day he stood upon his feet, and EVE was mated to him. On the same day he pronounced the names of all the creatures, and on the very same day he was placed in the Garden of Eden and received the command (not to eat, etc.), and on the very same day he violated it and was driven out, to comply with what is written (Ps.xlix.) (see above). On the same day they went to bed two, and descended from the bed four. RABBI JEHUDAH b. BATHYRA, however, says that they descended six (two sons and two daughters). On that day three sentences were pronounced over ADAM, as it is written (Gen.iii. 17,18): "And unto ADAM he said, because thou hast hearkened unto the voice of thy wife, etc., cursed by the ground for thy sake, in pain shalt thou eat of it, etc., and thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the field." As soon as ADAM the First heard that the Holy One, blessed be He, said: "And thou shalt eat the herbs of the field," he trembled in his whole body. He said before Him: "Lord of the Universe, shall I and my cattle eat out of the same trough?" Said the Holy One, blessed be He: "As thou hast trembled, therefore, in the sweat of thy face shalt thou eat bread" (Ibid., ibid.19).

*Repetition
See Pg. 6.*

Punishment for Breaking Rules.

As ADAM was laid under three sentences, likewise was it with EVE. As it is written (ibid., ibid.16): "I will greatly multiply thy pain and (the suffering of) thy conception; in pain shalt thou bring forth children." The first few days of menstruation are painful. So also are the first few moments of her sexual intercourse with a man. Also when the woman becomes pregnant her face loses its beauty and becomes yellow the

first three months.

Reactions of Primitive Mind to the Cosmos.

When evening drew near, and ADAM, looking toward the west, saw that it was becoming darker and darker, he said: "Woe to me is this, because I have sinned, that the Lord darkens the world upon me!" He did not know that it was the course of nature. In the morning, when he saw it lighted up and the sun risen in the east, he rejoiced greatly. He built an altar and sacrificed on it as a burnt-offering an ox, the horns of which were formed before his hoofs. (Rashi explains this elsewhere as follows: All the creatures of the first days of creation were created in their full-grown sizes, and as the head was formed first the horns thereon preceded the hoofs in point of time. This means to say that ADAM sacrificed an ox of the first creation.) As it is written (Ps.lxix.32): "And this will please the Lord better than an ox or bullock having horns and cloven hoofs."

The Two Creations.

(There is a tradition) that the ox of ADAM, the steer of NOAH, the ram sacrificed by ABRAHAM in place of his son, were all of the first creation, as it is written (Gen.xxii.13): "and ABRAHAM lifted up his eyes and saw, and behold, there was a ram Achar" (another one, which signifies that it was one differing from the usual ones.) At that time (of the sacrifice of the ox, the Holy One, blessed be He, became merciful to him and) three divisions of angels came down with harps, and psalteries, and all musical instruments, and they sang with ADAM, as it is written (Ps.xcii.1-3): "A psalm song for the Sabbath day. It is a good thing to give thanks to the Lord, etc. To tell in the ~~the~~ morning of thy kindness, and of thy faithfulness in the nights." "To tell in the morning of thy kindness," this means the world to come, which is likened to the morning, as it is written (Lam.iii.23): "They are new every morning, great is thy faithfulness"; and (Ps.xcii.) "And of thy faithfulness in the night" means this world, which is likened to night, as it is written (Is.xxi.11): "The doom of DUMAH. Unto me one calleth out of Se'ir, Watchman, what of the night? Watchman, what of the night?"

Punishment Necessary for God's Prestige

The Holy One, blessed be He, said then: "If I will not punish the serpent, that would be as if I Myself were destroying the world, because it would be said that the one that I set up as a king over the entire world has disobeyed My command and ate of the forbidden fruit!" therefore immediately He turned to the serpent and cursed him, as it is written (Gen.iii.14): "And the Lord God said unto the serpent," etc. RABBI JOSE said: "If the serpent had not been cursed, the world would have been destroyed immediately afterward."

When God created ADAM, He formed him with two countenances, front and back, as it is written (Ps.cxxxix.5): "Behind and before hast thou hedged me in, and thou placest upon me thy hand." And the angels came down to serve him, and the Holy One, blessed be He, took him under His wings, as it is written: "And thou placest upon me thy hand."

God's Both Hands Used in Creation.

According to others, from this passage is to be inferred that ADAM and the Temple were both created with both hands. This view is supported by the following passages (Ps.cix.73): "Thy hands have made me and established me"; and it is also written about the Temple (Ex.xv.17): "The sanctuary, O Lord, which thy hands have established."

Safeguard of the Torah

What is the safeguard that the Torah made to its words? It is written (Lev.xvii.19): "And a woman in the separation of her uncleanness shalt thou not approach." One might say it is allowed to embrace and kiss her, and converse with her, therefore it is written: "Shalt thou not approach"; lest one say it is allowed to sleep with her on one bed when they are both dressed, therefore it is written (Lev.xv.33): "And of her that is suffering in her separation," that means during all the days of her separation she shall be as if under a ban; from this it may be said that a woman who makes herself homely during her separation does it in accordance with the will of the sages, and one that adorns herself during that time incurs the dissatisfaction of the sages.

Every Punishment Has a Reason!

It happened that a man, although faithfully studying (the Bible), learning (the Mishna), and serving (in the colleges) of the sages, dies in the prime of life. His wife used to take his phylacteries ^(to prove that he was a great man) and go around and visit all the synagogues and colleges, weeping and crying: "My masters, in the Law it is written (Deut.xxx.20): 'For he is thy life and the length of thy days'; now there is my husband, who read and learned much and served the sages, why did he die in the prime of life?" And there was no one that gave her a satisfactory answer. Once she met Elijah, the prophet, of blessed memory, and he said to her: "My daughter, wherefore criest thou?" and she made to him the same complaint. He then said to her: "What was his wont with thee in the first days of thy separation?" She answered: "Rabbi, he did not even touch me with his little finger; furthermore, he told me, 'Do not touch anything, that thou mayest not bring it into suspicion.'" "And what was his habit with thee in the last days of thy separation?" he said again. She answered: "Rabbi, I used to eat and drink with him, and to sleep with him fully dressed on the bed, and his body touched mine, but with no intention of anything else." ELIJAH then said: "Blessed be the Omnipotent that killed him, because it is written (Lev.xviii.19): 'Shalt thou not approach.'" *(She broke a law of the Torah - the safeguard during menstruation)*

Safeguards against Suspicion

It is written (ibid., ibid.6): "None of you shall approach to any that are near of kin to him." From this it was said one must not stay in a separate room with any woman in a hostelry, though she be his sister or daughter, because of public opinion. For the same reason one must not converse with a woman in the market, not even with his wife. For the same reason, a man shall not walk behind a woman, even though she be his wife. This was deduced from the following analogy of expression: It is written in the passage of illegal unions, "Ye shall not approach," and here is also written, "Thou shalt not approach," from which it is to be inferred that one shall not approach such things as can cause him to sin (or cause people to talk about him).

Law of Habit

There is an ancient saying: Keep thyself apart from the abominable, and from things which are equal to it; and the sages explained it thus: Keep thyself from trivial sin, that it may not lead thee to a grave one. Run to perform a slight meritorious deed, for it will lead thee to the performance of a great one.

It is written (Song of Songs, vii.3): "Thy body is like a heap of wheat fenced about with lilies." "Thy body is like a heap of wheat" refers to the assembly of Israel and "fenced about with lilies" refers to the seventy elders. Another explanation of the words, "Thy body is like a heap of wheat," is that they refer to the lenient religious duties which seem to be of no consequence; "fenced about with lilies," nevertheless when the Israelites perform them they bring them to the world to come. How so? When one is with his wife in his house he can do with her what he pleases even during the separation, as there is nobody to control him or reprove him; but when he refrains from having intercourse with her until she submerge herself, he is doing so only because he is afraid of him who commanded the submerging (in the legal bath); and the same is the case with the first dough, the first wool of shearing (no control can be exercised). Hence such duties, which are as light as lilies, bring the Israelites who perform them to the world to come.

Exegetis

Safeguard of Moses.

Which is the safeguard that MOSES made to his words? It is written (Ex.xix.10): "And the Lord said unto MOSES, Go unto the people and sanctify them today and tomorrow." As MOSES the upright regarded it inexpedient to speak to the people in the manner God spake to him, he added one day of his own volition, and said to them (Ex.xix.15): "Prepare yourselves for three days." Why did he do so? Because he thought it might happen that one could have seminal intercourse with his wife that day, and so they will receive the Torah when they are unclean; "Therefore I will add a third day, that in all the three days they shall refrain from intercourse, in order that they may be clean when receiving the Torah from Mount Sinai."

This is one of the things that Moses did of his own accord by drawing an a fortiori conclusion (as will be explained farther on), and his act was afterward sanctioned by the Omnipotent. The same was the case with the breaking of the tables, with his leaving the Tabernacle, and with his separation from a woman. How so? He said: "Since relative to the Israelites who were to be sanctified for the time being only, for the purpose of receiving the ten commandments from Mount Sinaw, the Holy One, blessed be He, said unto me, 'Go unto the people and sanctify them today and tomorrow,' how much more incumbent is it on me to be particular about the cleanliness of my person, as I must be ready for such a divine call every day and every hour, and do not know when He would speak to me by day or by night." And this was exactly in accordance with the will of God. RABBI JEHUDAH b. BATHYRA, however, said: MOSES did not leave his wife before he was told to do so by the Might One, as it is written (Numb.xii.8): "Mouth to mouth do I speak with him." It means, mouth to mouth have I told him to separate himself from a woman. According to others, it is from the following passage: It is written (Deut.v.27): "Go say to them, return ye unto your tents"; and immediately after (ibid., ibid.v.28): "But as for thee, remain thou here by me." Therefore he returned and separated himself. This was exactly the meaning of this passage.

The a fortiori in the case of the Tabernacle was thus: He said: As for my brother Aaron, who is anointed with the oil of

anointment, and clothed in holy garments for service, the Holy One, blessed be He, regarding him said (Lev.xvi.2): "Speak unto Aaron thy brother, that he come not at all times into the holy place." Now I who am not chosen for such service, as I am not a priest, how much more reason is there for me to leave the Tabernacle? He did so, and it was in accordance with the will of the Omnipotent.

Moses Protects Israel.

Midrash.

The a fortiori in the case of the tables was thus: It is said when MOSES ascended on high to receive the tables (which were written and preserved since the creation of the world, as it is written (Ex.xxxii.16): "And the tables were the work of God, and the writing was the writing of God, engraved upon the tables," do not read "Charuth" (engraved), but Cheiruth (free), for every one who is studying the Law is a free man). The angels conspired against MOSES, saying: "Lord of the Universe, what is the mortal, that thou rememberest him?" etc. (Ps.viii.5-9). They murmured against MOSES and said: What is the distinction of one born of woman, that he should come into the council on high? As it is written (Ps.lxviii.19): "Thou didst ascend on high, lead away captives, receive gifts." He nevertheless took the tables and descended with great rejoicing. When he saw the contamination with which they had stained themselves in worshipping the golden calf, he said: If I should give them the tables, I impose upon them a responsibility which might result in capital punishment by divine power, for on the tables is written: "Thou shalt have no other gods before me" (Ex.xx.3). He started to return, but the seventy elders saw him and ran after him, and grasped the tables on one end, the other end being still in MOSES' hand, and he overpowered them all, as it is written (Deut.xxxiv.12): "and in respect to all that mighty hand, and in all the great, terrific deeds which MOSES displayed before the eyes of all Israel." He looked at the tables, and saw that they were without writing upon them. He then said: How shall I give Israel the tables, now that they have no value? I will rather break them. As it is written (Deut.ix.17): "And I took hold of the two tables, and cast them out of my two hands, and I broke them." Said RABBI JOSE, the Galilean: I will explain this with a parable. A king said to his ambassador: "Go, betroth to me a maiden who is beautiful, chaste, and of pleasing manners." The ambassador went and betrothed such to him. Soon he found that she acted the harlot. The ambassador was in a predicament. "What is to be done? If I give her the marriage contract now, I may subject her to capital punishment. No," he said, "I will tear the marriage contract and thereby release her from my master and save her." So MOSES the upright said, as stated above: "Rather will I seize and break them (the tables) and save the Israelites by enabling them, in case they should be charged with idolatry, to say: 'Where are the tables? They did not exist at all.'"

God Ordered the Breaking of the Tablets.

RABBI JEHUDAH b. BATHYRA said: MOSES would not have broken the tablets had he not been told by the Mighty One to do so, as it is written: "Mouth to mouth do I speak with him"; that means, I told him to break the tables. According to others, that thought is expressed in the following passage (Deut.ix.16): "And I looked, and behold, ye had sinned against the Lord." He would not say, "I looked," unless he saw the writing of the tables flying away. Anonymous teachers find the same in the following passage

(Deut.x.5): "And they have remained there, as the Lord hath commanded me." He would not have said he was commanded unless he had been told to break them. RABBI ELAZAR b. AZARIAH infers it from the following passage (ibid. xxxiv.12): "Which MOSES displayed before the eye of all Israel"; or, "All that MOSES did was by the command of the Lord," As in other cases MOSES acted according to the command of God. (RABBI AQIBA infers it from the following passage: "And I took told of the two tables." What can a man take hold of? Only what he can destroy (i.e., if he had not been commanded to do so he could not have been able to destroy a thing given by God.) RABBI MEIR infers it from the following passage: "Which thou hast broken"; it really mean, "which thou didst break rightfully" (see Sabbath, p.165.)

Also Hezekiah, King of Judah, did four things of his own volition which were in accordance with the will of the Lord (See Pesachim, p.99 in the Mishna): "And Hezekiah prospered in all his works" (II Chron.xxxii.30).

Safeguards of Job.

What is the safeguard that JOB made to his words? (Let us see), it is written (Job.i.1): "And this man was perfect and upright, and fearing God, and eschewing evil." We learn therefrom that JOB kept aloof from anything that led to sin, from abomination and from what is equal to it. It may be asked, (if it is so, are not the terms, "perfect", and "upright" superfluous? (the words "fearing God" and "eschewing evil," are they not sufficient)? Infer from this that the term "perfect" means that he was born circumcised. ADAM the first man also came forth circumcised, as it is written (Gen.i.27): "And God created man in his own image." Also seth was so born, as it is written (ibid.v.3): "And begat a son in his likeness, after his image." NOAH, too, was born circumcised, as (ibid.vi.9) the term "perfect" was used in reference to NOAH. SHEM was also so born, as it is written (Ibid.xiv.18): "And MALKIZEDEK, king of Salem." JACOB the patriarch was also so born, as the appellation "perfect" was also applied to him (Ibid.xxv.27). And JOSEPH was also so born, as it is written (ibid.xxxvii.2): "These are the generations of JACOB: JOSEPH." It ought to be the generation of JACOB REUBEN (as he was the first-born). Why is it JOSEPH? infer from this, that as JACOB was born circumcised, so also was JOSEPH. And MOSES was born circumcised, as it is written (Ex.ii.2): "And when she saw him, that he was a goodly child." What good could his mother see in him? Was he then more beautiful than all mankind? Say, then, he was born circumcised. Also BALAAM the wicked was born circumcised, as it is written (Numb.xxiv.4): "Thou saith he who heareth the sayings of God." (According to the tradition of the Talmudists, one who is not circumcised could not hear the words of God, and as BALAAM was a Gentile, and not circumcised by his parents, and yet he heard the words of God, consequently he must have been born circumcised." SAMUEL was also born so, as he is also graced with the appellation good (I Sam.ii.26). DAVID was also born so, traditionally, as (the support from Ps.xvi.1 does not imply anything.) Also JEREMIAH was born circumcised, as it is written (Jer.i.5): "Before yet I had formed thee in thy mother's body I knew thee, and before thou wast yet come forth out of the womb I sanctified thee." Also ZERUBABEL was born so, as it is written (Haggai,ii.23): "On that day, saith the Lord of hosts, will I take thee, O ZERUBABEL, the son of Shealtiel, my servant." And he (JOB) said (Job xxxi.1): "A covenant have

I made with my eyes: how then should I fix my looks on a virgin?" Infer from this that JOB was so scrupulous with himself that he did not even look at a virgin. This is to be made an a fortiori conclusion--namely, if a virgin whom he could marry himself, or to his son, brother, or relatives was not looked upon by him because he was so rigorous with himself, so much the more did he refrain from looking at a married woman. But what was the reason that JOB was so rigorous with himself as regards looking at a virgin? Because he thought, if I look at her today (and like her) and tomorrow she marries some one else, I will have looked on (and liked) a married woman.

Safeguards of the Prophets.

What safeguard have the prophets made to their words? It is written (Is.xlii.13): "The Lord--as a mighty one will he go forth, like a man of war will he arouse his vengeance: he will shout, yea, raise the war-cry." Is then the Lord as one mighty one? Is He not stronger than all the mighty ones of the world put together? The same is in AMOS (iii.8): "The lion hath roared, who will not fear? the Lord eternal hath spoken, who will not prophesy?" Is then the voice of the Lord equal to one lion--is it not as of all the lions of the whole world put together? The same meaning is conveyed by the following passage (Ezek.xliii.2): "Behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth gave light from his glory." (Now let us see. We know from a tradition that the words) "like a noise of many waters" mean the angel GABRIEL; and by "the earth gave light," etc., is meant the appearance of the Shekhina. Is not here an a fortiori conclusion to be drawn? GABRIEL, who is only one of the thousands of millions of servants who minister before the Lord, if his voice reached from one end of the world to the other, so much the more would that of the King of kings, the Holy One, blessed be He, who has created the universe, who has created the higher and the lower; but the reason why the prophets spake so is, that only such things are mentioned that the eye of a human being can see, and only such things are written that the ear of a human being can hear.

Safeguard of the Writers.

What was the safeguard that the Hagiographers made to their words? It is written (Prov.v.8): "Remove far from her thy way and come not nigh to the door of her house." "Remove far from her thy way" means heresy against which one is warned. Lest one say, I have confidence in myself and I am sure that I would not be influenced by her, therefore it is written (ps.ii.19): "All that come unto her return not again, and they will not reach the paths of life." (It is written (ibid.ix.2): "She hath killed her cattle, she hath mingled her wine; she hath also set in order her tables." This refers to the wicked. When one goes away with them, they give him food and drink, they clothe and cover him, and give him plenty of money; but as soon as he becomes one of them, each one recognizes what belonged to him and takes it away from him. Concerning them it is written (ibid.vii.23): "Till an arrow cleaveth through his liver, as a bird hasteneth into the snare, and knoweth not that it is done to take his life.")

Another explanation to the above passage is this: "Remove far from her thy way" refers to a harlot. When one is warned not to go in this market, and not to enter into that alley, as

there is a celebrated and much-spoken-of harlot, and he said, I have confidence in myself even though I go there I would not be seduced by her; nevertheless they must say to him, Go not, for after all thou canst be seduced by her. Did not our sages say: "A man shall not be in the habit of passing by the door of a harlot, for it is written (ibid.vii.26): 'For many deadly wounded hath she caused to fall: yea, very numerous are all those slain by her.'"

Safeguards of the Sages,

What is the safeguard that the sages made to their words? e.g., the reading of the Shema (see Berachoth), and so also have the latter sages made a safeguard to their words; and they have multiplied disciples who did the same thing. As to this, however, the schools of SHAMMAI and HILLEL differ. The School of Shammai maintain that one shall teach only those who are wise, modest, rich, and come from a good family; the School of Hillel, however, hold that one may teach every one, as there were many transgressors in Israel, and after they had become upright, pious, and righteous men, engaged in the study of the Law, they had the good fortune that from them descended men of uprightness, piety, and righteousness.

On Charity

RABBI AQIBA said: "Whoever takes a coin from the fund intended for charity to the poor when he is not in need of it, will not die before he will really be in need of assistance." He used to say: One that bandages his eyes or his shoulders, and says: "Give charity to the blind or to the leper," will in the end speak the truth--that is, he will be such. He also said: One that throws his bread on the ground, or scatters his money in his anger, will not die before he will be in actual need of assistance. He said again: One that tears his garments or breaks his vessels in his wrath, will eventually worship idols, for this is the way of the evil thoughts: today they urge him to tear his garments, and tomorrow they will advise him to worship idols. And again: One that is desirous that his wife shall die in order to inherit her property, or to marry her sister, or one who is desirous that his brother shall die in order to marry his wife, in the end will be buried by them. Regarding such it is written (Eccl.x.8): "He that diggeth a pit will fall into it; and him who breaketh down a fence, a serpent will bite him."

(Here follows a repetition of a Mishna in Baba Kama, which, according to our method, we have omitted.) //

Erect Safeguards - don't take a Chance.

RABBI DOSTAI b. JANAI said: Though thou hast chosen and sown in the first quarter, sow also in the second: perhaps a hail might destroy the first, but the second will be preserved; for thou knowest not which will succeed, whether this or that, or both may be preserved, and both of them will be alike good, as it is written (Eccl.xi.6): "In the morning sow thy seed, and in the evening let not thy hand rest." And even though thou hast sown in the first and second quarters, do not neglect to do so also in the third, as it may happen that a blast might destroy the first, but the latter will be preserved, as it is said in the passage just mentioned.

On Study - Trouble Aids Study

RABBI ISHMAEL b. RABBI JOSE said: The above passage refers to study, thus: Study the Law in thy old age, even if thou hast studied it in thy youth. Do not say: "I do not want to study when I am aged"; but study it always, because thou knowest not which will succeed. If thou hast studied the Law in years of plenty, do not count it for the years of famine. The study during times of ease does not count for those of distress, because one thing done in distress is better than a hundred in ease, as it is written (ibid.): "In the morning sow thy seed, and in the evening let not thy hand rest." RABBI AQIBA also said the same.

RABBI MEIR said: When thou hast studied under one master, say not: "It is enough," but go and study under another; yet do not go to all of them, but only to those who were near to the Law from the start (meaning a scholar from a scholarly house), as it is written (Ps.v.15): "Drink water out of thy own cistern, and running water out of thy own well."

It is a duty to study under three masters, such as Rabbi ELIEZER, RABBI JOSHUA, and RABBI AQIBA, as it is written

(Ps.viii.34): "Happy is the man that hearkeneth unto me, waiting day by day at my gates, waiting at the posts of my doors." Because thou canst not know which master's teaching will remain with thee, or perhaps all are good, as may be learned from the above-mentioned passage.

Be Safe - Do Not Take Chances.

RABBI JOSHUA said: "The same passage applies also to this: Marry a woman in thy youth; marry one also (if need be) when you are old; beget children in thy youth, and do so also in thy old age. Do not say, I will not marry again as I have children, but marry and beget more children, as you do not which of them will be the good."

He used also to say: "If thou hast given a coin to a poor man in the morning, and another one begs of you in the evening, give him also, as thou knowest not whether both will be benefited by thy donation, and whether both are alike deserving, as it is written: "In the morning sow thy seed."

On Charity - Charity Saves.

It happened that a pious man who used to spend much in charity, while aboard a ship encountered a great storm, and the ship foundered. RABBI AQIBA saw him go down, and came to testify before the court in order that his wife might marry again. Before the court adjourned, the man came and stood before them. Said RABBI AQIBA to him: "Did you not sink into the sea?" He answered: "Yea." "And who brought thee out of the sea?" RABBI AQIBA asked again. He answered: "The charities that I have given have saved me from the sea." "Whence dost thou know this?" He said: "When I went down in the deep, I heard the noise of the waves. It seemd to me that they said to each other: This man has done charity all his days (and they actually threw me on land)!" RABBI AQIBA then arose and said: Blessed be the Lord the God of Israel, who has chosen the words of the Torah and the words of the sages, for they are preserved everlastingly. As it is written (Eccl.xi.1): "Cast thy bread upon the face of the waters; for after many days wilt thou find it again." It is written again (Prov.x2): "And charity will deliver from death."

On Charity - Saves Lives - Prolongs Life.

It happened that to Benjamin the upright, who was the treasurer of charities, there came a woman and asked for food. He said: "I assure you that the treasury is empty." She said: Rabbi, if thou wilt not help me, thou wilt kill a widow and her seven children." He then fed them at his own expense. Years afterward Benjamin the upright fell ill, and he suffered very much on his sick-bed. Said the angels before the Holy One, blessed be He: "Lord of the Universe, Thou hast said: He who preserves one soul of Israel is regarded (by Scripture) as if he preserved an entire world. Benjamin the upright, who has preserved a widow and seven children, (is entitled) so much more to such consideration, yet he is pining on the couch of a painful disease." They implored the mercy of God in his behalf, and His decree was annulled, and twenty-two years were added to his life.

Wired Rests on Torah.

"Upon the Torah." How so? It is written (Hosea, vi.6): "For piety I desired, and not sacrifice: and the knowledge of God more than burnt-offerings." Infer from this that the burnt-offering is more favored than ordinary sacrifices, because it is all burnt up in the fire, as it is written (Lev. i.9): "And the priest shall burn the whole on the altar," and elsewhere (I Sam. vii.9): "And SAMUEL took the sucking lamb and offered it for an entire burnt-offering unto the Lord." Yet the study of the Law is more acceptable in the sight of the Lord than burnt-offerings, because he who is studying the Torah knows the will of the Lord, as it is written (Prov. ii.5): "Then wilt thou understand the fear of the Lord, and the knowledge of God wilt thou find." From this it may be inferred that when a sage lectures to the public it is accounted to him in Scripture as if sacrificing fat and blood upon the altar.

On Interrupting Study.

Two scholars studying together, when a bride or a bier carrying a corpse passes before them, must observe the following rule: If the bride has all she needs to feel that she is such, and if the dead has all that is needed for decent burial, the students shall not interrupt themselves; but if such be not the case, let them suspend their study and go to add to the joy of the bride and to do honor to the dead. (It happened that a wedding procession passed by while RABBI TARPHON was studying with his disciples, and he directed that the bride be brought up to his house, and he told his mother and his wife to wash, anoint, and ornament her, and to dance for her until she should reach her groom. (According to Elias Wilna.)

Bride takes Precedence over Study.

It also happened that, While RABBI JUDAH b. Ilai was teaching his disciples, a wedding procession, which had not sufficient followers, passed by, and he with his disciples took part in the procession until the bride passed.

It happened again that while the same was engaged in teaching his disciples, a bridal party passed by. He asked: "What is that?" and they answered: "A bridal party." He then said: "My sons, arise, evince your interest in the bride." So we find that the Holy One, blessed be He, bestowed His favor upon a bride, as it is written (Gen. ii.22): "And the Lord God formed the rib." And in the cities by the sea a bride is called Beniatha, "the formed one." If he has done so, how much more reason is there for us to do? Infer from this that the Lord formed Eve and ornamented her like a bride, and brought her to Adam, as it is written (ibid.): "And brought her unto Adam." Only once has the Lord become a mediator to Adam: henceforward man must procure a mediator for himself, as it is written (ibid., ibid.23): "Bone of my bones, and flesh of my flesh." Once only was Eve formed out of Adam; henceforward man betroths the daughter of his fellowman.

On Temple Service -

"On service." How so? As long as the service of the Temple existed, the world was blessed for the sake of its inhabitants, and the rain came down in due season, as it is written (Deut. xi.13,14): "I love the Lord your God, and to serve him ... that I will send rain for your land in due season." But when the service

of the Temple ceased, the inhabitants were not blessed, and the rain did not come down in due time, as it is written (ibid., Ibid 16): "Take heed to yourselves that your heart be not deceived.... and he will shut up the heavens that there be no rain." Also HAGGAI said (ii.15,16): "Direct, I pray you, your heart from this day and upward, before the time that a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to a heap of sheaves of twenty (in number), and there were but ten; when he came to the wine-press to draw off fifty measures out of the vat, and there were but twenty." (Why was it not said of the wine-press also "twenty, and there were but ten," the same as of the wheat? Because the wine-press is a better sign than the wheat. There is a tradition that when the vine is spoiled it is a bad sign for the current year.")

Temple Service

Said the Israelites before the Holy One, Blessed be He: "Lord of the Universe, why hast Thou done thus to us?" The Holy Spirit answered: "Ye looked for much, and, lo, it came to be little,... because of my house that lieth in ruins, while ye ran every man unto his own house" (Haggai, i.9). "If ye will employ yourselves with the service of the Temple, I will bless ye as heretofore," as it is written (ibid. ii.18, 19): "Direct, I pray, your heart... from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid... Is the seed yet in the barn? Yea, as yet the wine, and the fig-tree, and the pomegranate, and the olive-tree have not brought forth; (but) from this day will I bless you." Infer from this that there is no service which is favored by the Lord more than the Temple service.

On Doing Good to Others.

"Upon bestowal of favors." How so? It is written (Hosea, vi.6): "For kindness I desired, and not sacrifice." Moreover, at the beginning the world was created with kindness, as it is written (ps. lxxxix.3): "To eternity will kindness be built up (e.g., the world is built up with kindness), the heavens--yea, in these wilt thou establish thy faithfulness."

RABBI JOHANAN b. ZAKKAI once went out of Jerusalem, followed by RABBI JOSHUA, and seeing the destroyed Temple, RABBI JOSHUA said; "Woe to us, that this is destroyed, the only place where the sins of the Israelites were atoned!" RABBI JOHANAN corrected him, saying: "My son, do not grieve over it. We have other means of atonement as effective--namely, bestowal of favors, as it is written (Hosea, vi.6): 'For kindness I desired, and not sacrifice.' As we find with Daniel, who was occupied in doing good. And what good did he do? He certainly did not sacrifice burnt-offerings and voluntary offerings, as he was in Babylon, and with regard to the place which thou mayest see; but in the place which the Lord will choose in one of thy tribes, there shalt thou offer thy burnt offerings." What good, then, did he do? He rejoiced with people in their joy, he wept with them in their sorrow, he helped and cheered poor brides, he honored the dead by following them to the last resting-place, he gave material aid to the needy, and prayed three times every day, and his prayers were received with favor, as it is written (Dan. vi.11): "And three times every day he kneeled upon his knees, and prayed and offered thanks before God," etc."

On the Temple Service (Aggadah)

When VESPASIAN came to destroy Jerusalem, he said to the inhabitants: "Fools, wherefore do ye seek to destroy this city and to burn the Temple? All I want of you is to send me a bow or an arrow--i.e., to acknowledge my dominion over you. I will leave you in peace." They, however, said: "Just as we killed the two who came before thee, so will it be with thee." When RABBI JOHANAN b. ZAKKAI heard this, he invited the leaders of Jerusalem to a conference, and said unto them: "My sons, why should you occasion the destruction of the city and insist upon it, as it were, that the Temple be burnt? All the enemy wants is that you send to him a bow or an arrow, and is willing on that condition to depart." But they answered him in the manner they answered VESPASIAN. The latter had spies within the walls of Jerusalem, and whatever they heard they wrote upon an arrow and threw it outside the wall. In this manner VESPASIAN learned that RABBI JOHANAN b. ZAKKAI was friendly to CAESAR (and so he really was, and confessed it frankly to the leaders of Jerusalem). When RABBI JOHANAN b. ZAKKAI saw that his efforts during several days in succession to win the leaders for peace proved futile, for the leaders did not listen to him, he sent for his disciples, RABBI ELIEZER and RABBI JOSHUA, and said: "My sons, try to take me out of here. Make me a coffin, and I will sleep in it." They did so, and RABBI ELIEZER held the coffin by one end, and Rabbi JOSHUA held it by the other, and thus carried me at sunset to the gates of Jerusalem. When the gate-keepers asked them whom they had there, they answered: "A corpse; and you know that a corpse cannot remain in Jerusalem over night." They were allowed to go, and they carried him till they came to VESPASIAN. There they opened the coffin, and he arose and introduced himself to VESPASIAN, who said: "Since thou art the RABBAN JOHANAN b. ZAKKAI, I give thee the privilege to ask a favor of me." He answered: "I request nothing but that the city of Jamnia shall be free to me to instruct there my disciples. I will build there a prayer-house, and will perform all the commandments of the Lord." Hereupon VESPASIAN said: "It is well. Thou mayest go thither, and undisturbed carry out the object of thy desire." RABBI JOHANAN b. ZAKKAI then asked permission to say something to VESPASIAN. This having been granted, he said: "I can assure you that you will become a king." "How dost thou know it?" He answered: "We have a tradition that the Temple will not be delivered to a common man (in the name of the king), but to the king himself." As it is written (Is. x. 34): "And he will cut down the thickets of the forest with iron, and the Lebanon shall fall by (means of) a mighty one." It was said that scarcely had a few days elapsed when a messenger came from the city of Rome with the tidings that CAESAR was dead, and the resolution was adopted that VESPASIAN be his successor.

At the time when Jerusalem was taken, RABBI JOHANAN b. ZAKKAI, with a trembling heart, was sitting and watching as ELI did, as it is written (I Sam. iv. 13): "Lo, ELI was sitting upon a chair by the wayside, watching; for his heart was anxious for the ark of God." When he heard that Jerusalem was destroyed and the Temple burnt, he and his disciples tore their garments, wept, cried, lamented, and said: "Open thy doors, O Lebanon!" (Zech. xi. 1.) that is, the Temple: "and the fire shall eat on thy cedars" that is, the priests of the Temple, who took the keys and threw them up high and said, before the Holy One, blessed be He; "Lord of the Universe, here are the keys which thou has intrusted us

with, as we were no faithful treasurers, and we are no longer worthy to do the work of the King and to eat at his table."

At destruction of Temple,

ABRAHAM, ISAAC, and JACOB, and the twelve tribes all wept, cried, lamented, and said (ibid.2,3): "Wail, fir-tree, for fallen is the cedar; those that were mighty are despoiled," etc. "Wail, fir-tree, for fallen is the cedar"-- that is, the Temple; "those that were mighty are despoiled," applies to ABRAHAM, ISAAC, JACOB and his twelve sons. "Wail, O ye oaks of Bashan"--that is, MOSES, AARON, and MIRIAM; "for the impervious forest is to come down"--that is, the Holy of Holies; "the noise of the wailing of the shepards, for wasted is their glory"--that is, DAVID and SOLOMON his son; "the noise of the roaring of young lions, for wasted is the pride of the Jordan"--that is, ELIJAH and ELISHA.

Why differing Mankind,

In three things has the Holy One, blessed be He, made mankind differ one from the other; in voice, behavior, and features. "In voice"; for what purpose? The Holy One, blessed be He, has varied the voices of mankind one from the other, to prevent the generations from adultery; because if it would not be so, when a man would leave his house, some one else might come in (in the night time) and do violence to his wife; but as the voices are different, she could recognize that of her husband.

"In behavior": for what purpose? The Holy One, blessed be He, has varied the behavior of mankind one from another, to prevent jealousy; if not so, mankind would be jealous of each other; therefore, the behavior of one is different from that of another. "In features": for what purpose? The Holy One, blessed be He, has varied the features of mankind that the women might recognize their husbands, and the men their wives, otherwise all would be mixed up.

The World to Come,

"The fear of God shall be upon you, that your reward may be double in the world to come." ANTIGONUS from Socho had two disciples, who were studying his words. They communicated them to their disciples, and they in turn to theirs, who sought the reason which prompted the sage to make such an utterance. "Wherefore," they asked, "have our ancestors said such a thing? Is it possible that a laborer will work all day, and not expect to be rewarded in the evening?" What if they had known that there is a hereafter, and that there will be a resurrection? They would in that case not have expressed themselves in that manner. They would in that case not have expressed themselves in that manner. The result was, that these disciples deviated from the path of the Torah, and formed two new schools with exclusively worldly tendencies, that of the Sadducees and that of the Baitusees: Sadducees--because the name of the founder of their school was ZADOK; and Baitusees--because the name of the founder of their school was Battus. They surrounded themselves with pomp and the brilliancy of shining metals, gold and silver, not so much for the delight and pleasure which they derived from those things as to spite the Pharisees, who deprived themselves of enjoyment here, in order to inherit the world to come, which in their opinion was a mere delusion.

Aggadah,

Mishnah II. -

Open Your House to the Wise.

"Thy house shall be the meeting-place for the wise." What does this mean? That the house should be for the use of scholars, their disciples and their disciples, in the sense that one man says to the other: "I shall wait for you at that place." Another explanation of that phrase is this: If a scholar comes to thee for the purpose of being instructed by thee, and thou art able to comply with his wish, do so; if thou art not able to teach him, dismiss him at once. Neither shall he sit before thee on the bed, chair, or bench, but on the floor; and every word that thou utterest he shall receive with awe, terror, fear, and trembling.

On Learning.

"Sit gladly at their feet." It means that when a renowned scholar comes to the city you shall not say: "I need him not," but go to him; and do not sit before him on the bed, chair, or bench, but on the floor; and every word that comes from his lips, receive with awe, terror, fear, and trembling, for so our ancestors received the Torah from Mount Sinai. According to another explanation the words: "Sit gladly at their feet," are referred to RABBI ELIEZER, and the words: "Drink their words as a thirsty man drinks water," are referred to RABBI AQIBA.

Learning of R. Akiba - His Struggles & Study.

For how did RABBI AQIBA begin his wonderful career? (Was it not in the manner hinted in the above words?) It has been said that when he was forty years old he had not learned yet anything. (At that age, however, he conceived the idea of applying himself to study.) It once happened that, standing at a well, he asked: "Who has made that hollow in the stone?" The people whom he asked answered: "The water which continuously, day after day, falls upon it." They also said (by way of reproach): "O Akiba! it is strange that thou knowest not the passage in Scriptures which reads: 'Water weareth out stones!'" (Job, xiv.19). AQIBA then drew an a fortiori conclusion. He said: "If the soft has so much power over the hard as to bore it (water over stone), how much more power will the Torah, the words of which are as hard as

iron, have over my heart, which is the flesh and blood?" He at once turned to the study of the Law. He and his son went to a school where children were instructed, and addressed one of the teachers: "Master, teach me Toray!". AQIBA and his son took hold of the slate, and the teacher wrote upon it the alphabet, and he quickly learned it; and then wrote it in the reversed order, and learned as fast; then he learned the Book of Leviticus, and proceeded from one book to the other, until he finished the study of the Bible. He then sat down at the feet of RABBI ELIEZER and RABBI JOSHUA, and said: "Masters, I beg of you to open to me the underlying principal Mishnayoth." As soon as they recited one Halakha to him, he went away; and, contemplating what they had told him, a new realm of thought was open to him. He saw that there must be a reason why this thing was written here; why this thing was written there, and why this thing has been said so and not otherwise, and why it has been said at all. He went back to his masters questioning, and made them rise and deliberate.

RABBISIMEON b. ELAZAR said: I shall illustrate this point with the following parable: A stone-cutter who was doing his work in the mountains was once seen standing upon a rocky height, knocking off small pieces thereof. "What art thou doing?" people asked him. His answer was: "I am trying to uproot this mountain and throw it into the Jordan." They laughed at him. He, however, continued his work; knocked off piece after piece, and when he had reduced the mountain to a big rock, he planted himself against it, and pushed and pushed until he had uprooted the rock, and then threw it into the Jordan, saying: "This is not thy place, that one is." So has RABBI AQIBA done too, with RABBI ELIEZER and RABBI JOSHUA (he compelled them to improve and to rectify their method).

Said RABBI TARPHON to him: AQIBA, to thee applies the following passage (Job, xxviii. II): "The various droppings of water he uniteth into streams, and what is hidden he bringeth forth to light." Things which were hidden from mankind, RABBI AQIBA brought forth to light.

Every day during the entire time of his learning he used to cut a bundle of straw, half of which he would sell for his needs and the other half he used for light. His neighbors murmured, saying: "AQIBA, thou greatly dost annoy us with the smoke; rather sell it to us, and buy oil with the money and study by its light." He answered them: "The straw supplied me with many things: first, it gives me light for studying; secondly, I warm myself by its flame; and, thirdly, I make my bed on it when I go to sleep."

In the world to come, RABBI AQIBA will be a menace to the poor who have neglected study. When they will be questioned why they had not studied the Law, and they shall answer because they were poor and had to work for a livelihood, then RABBI AQIBA will be held up to them as one who was also poor and wearied, and yet did study; and if they should say because of their little children, again RABBI AQIBA will be pointed to, who had many sons and daughters, and yet supported them and his wife Rachel. At the age of forty RABBI AQIBA began his studies, and at the age of thirteen years he lectured in public. It was said that he did

not leave this world until he had tables of gold and silver, and also golden step-ladders to ascend to his bed. His wife went out with an ornament of gold which represented "Jerusalem" on her head; and when his disciples said to him: "Rabbi, thou hast put us to shame by the profuse jewelry thy wife is wearing," he answered: "She has undergone much suffering, great troubles and privations, for the sake of my study."

Learning of R. Eliezer - His Struggles

Not less astonishing is the beginning of the literary career of RABBI ELIEZER. He was twenty-two years old when, for the first time, he felt a desire for study; and when he intimated to his father that his intention was to sit at the feet of RABBI JOHANAN b. ZAKKAI, his father HYRCANUS told him to plough a full Maanah (a piece of land) without eating anything. RABBI ELIEZER got up early in the morning and did the will of his father, but then left him. It is said that that day was Friday, and that he went in the evening to his father-in-law to eat. Others say that he did not eat at all, that he fasted from the sixth hour of the eve of Sabbath to the sixth hour from the expiration of Sabbath. On the road he saw something which looked to him like food--it is said that it was cow-dung--he picked it up and put it to his mouth. He continued his journey, and finally came to the place where RABBI JOHANAN b. ZAKKI had his residence and his school. RABBI ELIEZER remained over night at an hostelry in the neighborhood. In the morning he sat at the feet of the great sage, and whose attention he attracted by the offensive odor that came from his mouth. RABBI JOHANAN, attributing the bad smell to an empty stomach, said to him: "Hast thou eaten anything today?" RABBI ELIEZER made no answer. Again the master put the same question to him, and again he was silent. His host was sent for, of whom the sage inquired whether RABBI ELIEZER partook of any food at his place. "No, he did not," the host said. "I did not offer him any food, thinking that he might eat with the Rabbi." "And I," the Rabbi said, "did not offer him any food, assuming that he had eaten at your place. but while we are conversing, Eliezer is starving." (Food was given to Eliezer, and then) RABBI JOHANAN blessed ELIEZER, and said unto him: "As thy offensive odor is the result of privation for the sake of study, may thy name shine forth with the glory of scholarship."

On R. Eliezer & his father Hyrcanus.

HYRCANUS was angry at his son for the course he had taken, and made up his mind to disgrace and disinherit him. But it came to the ears of RABBI JOHANAN what HYRCANUS resolved upon to do. It was the day when RABBI JOHANAN was lecturing to the great men in Israel that HYRCANUS meant to punish his disobedient son. And the Rabbi appointed watchmen, and advised them: "Should Hyrcanus come, do not allow him to enter the auditorium." They tried to carry out his instruction. But HYRCANUS managed to push himself through and to reach the seats of BEN ZIZITH HA KESSETH, NAKDIMON b. GURION, and CALBA SHEBUA, where he sat down with trembling. It is said that on that occasion RABBI JOHANAN threw glances of affection at ELIEZER, and requested him to open an argument. Modestly did RABBI ELIEZER attempt to decline the honor, saying that he did not know how to begin. But the master and his disciples prevailed, and ELIEZER rose and discussed things in an astounding manner, and every subject he touched upon and elucidated pleased RABBI JOHANAN to such an extent that he got up and kissed him on the forehead. But RABBI ELIEZER remarked: "Master,

everything I said I have learned from thee." Before adjournment HYRCANUS, ELIEZER'S father, got up and said: "Masters, I had come here with the intention to disgrace my son ELIEZER by disinheriting him; but now, however, (after I have seen this), I say that all my properties shall be given to him, and his brother shall get none of them."

On Significance of Names - Necrology.

(It is mentioned that HYRCANUS took his seat by ZIZITH HA KESSETH, etc., and is explained why he was so called; but as it is not completed here, the full explanation is given in Tract Gittin.) //

Concerning NAKDIMON b. GURION, it was said that the bedding of his daughter was of the value of twelve thousand golden dinars from the city of Tyre, and a golden dinar of Tyre she used to spend for spicing the cookery for every week. She was a childless widow, and was waiting for her brother-in-law to marry her.

And why was he named NAKDIMON? Because the sun hastened for his sake. (See Vol.VIII. of Section Moed, Tract Taanith, pp.51,52) //

Why was he called CALBA SHEBUA? Because whoever entered his house hungry as a dog, left satiated. When VESPASIAN came to destroy Jerusalem, the zealous fanatics were going to burn his wealth. Said he to them: "Wherefore are ye destroying this city, and are going to burn my wealth? Wait until I find out what I have in my house." He found that he had food for twenty-two years, of which at least one meal a day could be had by each inhabitant of Jerusalem. He at once gave orders to thresh, to sift and to grind, to knead and to bake, and prepared food for twenty-two years for every one in Jerusalem, but they paid no attention to him. What did the Jerusalemites do? They brought the wagons, sawed them, and smeared them with clay. They also did more than this: they boiled straw and ate it, and every Israelite who took part in the war was placed on the city walls. Said one: If any one give me five dates, I will go down and bring back five heads of the enemy. He received five dates, and he went down and took five heads of VESPASIAN'S men. When VESPASIAN observed their excrement, and found there was nothing cereal in it, he said to his army: "If those who eat nothing but straw are still slaughtering so many of you, if they would eat and drink as you do, how many more of you would they have killed?"

On Hospitality.

"Thy house should be wide open." This means that one's house should be wide open south, east, west, and north, as was the house of Job, which had four entrances made, so that the poor should not have the trouble of walking around the house looking for the entrance, but should find it whichever way they came without any difficulty.

Hospitality of Abraham Greater than Job.

"As were they inmates there" (literally: "The poor shall be of thy household"). It is not meant that the people of thy house shall be poor, but that the poor shall speak of what they ate and what they drank in thy house as they used to tell what they ate and drank in the house of Job. And when they met one another on the road, and asked, "Whence do you come?" the answer was: "From the house of Job." "Whereto are you going?" "To the house of Job." Job's house was in a measure the house of the poor.

When the great afflictions came unto Job, he prayed before the Holy One, blessed be He: "Lord of the Universe, have I not fed the hungry and have I not given drink to the thirsty?" as it is written (Job, xxxi.17): "Or if ever I ate my bread along and the fatherless did not eat thereof." "And have I not clothed the naked?" as it is written (ibid., ibid.20)P "And if he have not been warmed with the fleece of my sheep." (Nevertheless I am so punished.) The Holy One, blessed be He, answered him: Job, as yet thou hast not reached one-half of the performances of Abraham. Thou sittest and waitest in thy house, and wayfarers enter. The one who is used to wheat-bread gets wheat-bread, one who is used to meat gets meat, one who is used to drink, wine gets wine. Not so Abraham. He was in the habit of going out of his house to hunt up wayfarers, whom he brought under his roof, and entertained them in a better manner than they had been accustomed to. He offered wheat-bread, meat, and wine to those who at home lived on coarser food. Moreover, he built booths on the road and supplied them with refreshments, and those who entered ate and drank, and blessed God for it. He was favored by heaven, and all that the heart desired and the mouth asked for was to be found in Abraham's house, as it is written (Gen. xxi.33): "And Abraham planted an *שׂד* (orchard) Beer-Sheba" (The letters of the word *שׂד* are the initial letters of the word *אכל, שׂה, נסע*, eating, drinking, and accompanying. Hence the above statement.)

On Humility.

"Teach thy household humility." For if he is humble, the members of his household are also humble, and the consequence then is that if a poor man comes to the door and asks: "Is your father at home?" they answer: "Yes, sir. Please walk in." As soon as he enters he finds a set table, and eats and drinks, and blesses heaven for the enjoyment afforded him." When, however, one is not humble, and the members of his household are irascible, the outcome then is that if a poor man asks: "Is your father at home?" they answer harshly: "No," and assail the poor man with angry and menacing words.

Others take the words: "Teach the members of thy household humility," to mean this: "When a man is humble and the members of his household are also so, the result is that when he has to go away to countries on the other side of the sea, he says: "I thank thee, Lord my God, that my wife is at peace with her neighbors"; and so his mind is tranquil when he is away from home.

But when one is not humble and the members of his household are irascible, it follows that when he has to go away to countries on the other side of the sea he has to pray: "May it be Thy will, Lord my God, that my wife shall not quarrel with her neighbors, and my children shall not quarrel among themselves"; his heart is always trembling and his mind is restless until he returns. It has been said: "And prolong not converse with a woman." It means not even with his own wife, much less with the wife of his neighbors; for he who holds much discourse with a woman causes evil to himself, neglects the teaching of the Law, and finally he is doomed to Gehenna.

Do not Tattle or Tell too Much,

Another explanation of the above saying is, that when one enters the house of learning and is not treated with honor due to him, or has a quarrel with his neighbor, he should not inform his wife of what took place, for in informing her he disgraces himself, and so also his neighbor; and his wife, who has heretofore respected him, will now laugh at him. When his neighbor hears of this, he says: Woe to me, words which were strictly between him and me, he revealed to his wife. The consequence of this is that he degrades himself, his wife and his neighbor.

On Jewish Teaching & Learning,

"Get thee a wise teacher." This means that one should procure a constant teacher of whom he should learn the Scripture, Mishna, Midrash, Halakhoth, and Agadoth. "What he has left unexplained in the Scripture, he will finally explain in the Mishna, what is unexplained in the Mishna will be explained in the Halakha, and what is unexplained in the latter will be explained in the Agadah. The consequence of all this is that one acquires all he desires in his own place and is full of blessings.

RABBI MEIR used to say: One that learns the Torah of one teacher, may be compared to one who has one field, part of which he sowed with wheat and part with barley; in one part he planted olives, and in another fruit-trees. And so this man acquires wealth and blessings. The one, however, who studies under two or three masters is to be compared to one who has many fields: in one he sows wheat, in another barley; in one he plants olives, and in the other fruit-trees. And so this man has to go from place to place in many countries, and has no enjoyment of his wealth.

On Friendship,

It is said: "Win a friend." How is a friend won? This is to teach us that a man has to acquire an associate with whom he should eat, drink, read, learn, and sleep; to whom he should reveal secrets, the secrets of the Torah, and the secrets of everyday life. The good to accrue from such an intimacy is that, if one of them should blunder in the recital of a traditional law or in the division of chapters, or one should declare anything which is unclean as clean, and vice versa, and anything which is prohibited as permissible, and vice versa, his associates will correct him. How do we know that, if the associate really turns his attention to the mistake and sets him right, both will be rewarded greatly for their good endeavor? We learn it from the biblical passage which reads (Eccl. iv. 9): "Two are better than one"; that is to say, the efforts of both will be crowned with success.

On Learning

When three are sitting and studying the Law together, the Holy One, Blessed be His nam, accounts it to them as if they had formed a league for His praise, as it is written: "He that buildeth in the heavens his palace and established on earth his tabernacle." From this passage thou art to learn that if three sit and study together it is accounted to them as if they constituted a league to glorify the Holy One, blessed be He.

When two persons are studying the Law together their reward will be received above, as it is written (Mal.iii.16): "Then conversed they that fear the Lord one with the other: and the Lord listened and heard it," etc. But what is meant by the words: "They that fear the Lord"? That when they have made up their mind to redeem the captives and release the prisoners, and the Holy One, blessed be He, has given them the opportunity to do so, they embrace it at once. What is meant by the words: "And for those who think after his name"? They whose thought of doing the above-mentioned great things never ripens into firm resolution, but are doubtful in the Lord whether they will succeed, and therefore the Lord gives them not the opportunity, and they are lost before doing anything they thought of doing. Also an individual who engages in the study of the Law, his reward is marked in Heaven, as it is written (Lam.iii.28): "That he sit in solitude because he hath laid it upon him." This is illustrated by the following anecdote: A man had a little son whom he left alone when he went to attend to some business. The boy, instead of spending his time in play, took a scroll and spread it upon his knees, and thus he sat and studies. When the father returned and found his son in that commendable position, he joyfully said, "See what my little son has done! Left alone, he took to study of his own accord." Even so the Almighty regards an individual who is absorbed in holy thought. His reward is marked in Heaven.

Be Fair in Judgment. - Suspicion.

"Judge every one from his favorable side." It happened that a girl was led in captivity, and two pious men went to redeem her. One of them entered into a house of harlots. When he came out again, he said to his companion: "What were thy suspicions of me (when you saw me enter this house)?" He said: "I thought you went to investigate what sum her ransom would be." He answered: "I assure you that so it was. As thou hast judged me from my favorable side, so may the Lord judge thee in the same manner."

It happened, again, that a maiden was led into captivity, and two pious men went to redeem her. One of them was suspected as a robber, and was confined in prison, and his wife brought him food and water every day. One day he asked her: "Go to my companion and tell him that I am in prison because I went to redeem the maiden in question, and he who intended to take part in it is doing nothing and pays no attention to her." She rejoined: "Thou art in prison, and thou think about foolish things?" She therefore did not listen to him. He again requested her to go and to notify his companion, and finally she did so. "What did this man do? He took gold and silver, and, accompanied by other people, came and released them both. When he was released he said: 'Let this maiden sleep with me in bed with her clothes on.' In the morning he said: 'Let me go and dip (in a legal bath), and let her do the same.' They did so. He then said to them: 'Of what did ye suspect me when I went to dip myself?' They answered: 'We thought that in all the days thou wast in prison thou wert hungry and thirsty, and now, when thou hast seen fresh air, thou hast

grown hot and perhaps thou hast become Keri." "And what did ye suspect when she was dipped?" They answered: "We thought that in all the time that she was in prison among the idolaters, she was compelled to eat and drink with them, and you therefore ordered her to dip for the purpose of purification." He then rejoined: "I assure you such was the case, and as you have judged me favorably, so may the Lord judge you."

Intelligence of Animals Avoided Idolatry.

Not only were the upright people of former times themselves very strict and particular, but also their cattle were so. There is a tradition that the camels of Abraham our father never entered a place where there were idols, as it is written (Gen.xxiv.31): "While I have cleaned the house, and room for the camels." The first part of this passage relates that he cleared the house from Teraphim; but what is meant by the second part, which seems to be superfluous? Infer from this, that the camels did not enter the abode of Laban the Aramite until the idols were cleared away.

The Animals of Upright Men Were Upright.

It happened that the ass of RABBI HANINA b. DOSA was stolen by robbers. They tied him in the yard, and put straw, barley, and water before him; but he neither ate nor drank. They said then: "If we leave him here, he will die and infect the yard." Therefore they opened the gate and let him out, and he went on rejoicing until he reached the place of RABBI HANINA b. DOSA. When the latter's son heard his voice, he said to his father: "Is not the voice of this ass similar to that of ours?" He rejoined: "My son, hasten to open the gate for him, or else he will die of hunger." He did so; he put food and water before him, and he fed and drank. Hence the above saying: "In former times the upright men were pious, so were their cattle."

Avoid Wicked Neighbors!

"Keep aloof from a wicked neighbor." This means any bad neighbor in the house, or outside, or in the field. "In the house," because plagues come only in the house of the wicked, as it is written (Prov.v.22): "His own iniquities will truly catch the wicked." The sins of the wicked have caused the demolition of the wall of the upright. For instance, if leprosy breaks out on the wall of the house of the wicked, which is also the wall of the adjoining house of the upright, the entire wall must be demolished. Hence the wall of the upright is demolished for the sins of the wicked. That is what RABBI ISHMAEL, son of RABBI JOHANAN b. BROKAI, said: "Woe to the wicked, and woe to his neighbors."

With ten trials have our ancestors tried the Holy One, blessed be He, but they were punished only for one of them, which is calumny. They are as follows: One at the sea, one at the beginning of the manna period and one at the termination of it, one at the first and last appearance of quails, and at Marah, at Rephidim, one at Horeb, one on the occasion of the golden calf, and one when they sent spies. That of the spies was the hardest of all, as it is written (Numb.xiv.22): "And (they) have tempted me these ten times, and have not hearkened to my voice." It is also written (Ibid., ibid.37): "Even those men that had brought up the evil report of the land died by the plague before the Lord." From this is drawn an a fortiori conclusion: If on account of the land, which has no mouth to talk with, no countenance and no shame, the Holy One, blessed be He, punished the spies who made it suffer, how much the more reason is there for the Holy One, blessed be He, to avenge the suffering of one who has been slandered and put to shame by his neighbor.

RABBISIMEON said: Slanderers are punished with plagues, for we find that AARON and MIRIAM, who slandered MOSES, were stricken with plagues, as it is written (Ibid.xii.1): "And MIRIAM and AARON spoke against MOSES." Why is MIRIAM mentioned before AARON? infer from this, that MIRIAM made the beginning. (How so?) What she had heard from ZIPPORAH (the wife of MOSES) she told to AARON, and they both spoke against the upright man; therefore plagues came upon them, as it is written (Ibid.xii.9): "And the anger of the Lord was kindled against them, and he went away." For what purpose is it written: "And he went away"? To intimate that the anger was removed from AARON, and placed upon MIRIAM, because AARON did not go into such details of the matter as did MIRIAM; therefore, she was punished more. MIRIAM said: "Although I have not separated myself from my husband, still the Lord has spoken to me." AARON said: "The word of the Lord came to me, although I have not separated myself from my wife; and also to our ancestors came the word of the Lord, although they were not separated from their wives; but he (MOSES) who is too proud in mind separated himself from his wife." Furthermore, they judged him not in his presence but in his absence, and by a mere supposition. From this draw an a fortiori conclusion: If MIRIAM, who had spoken against her brother (secretly), and not in his presence, was so severely punished, how much severer must be the punishment of a common person who speaks against his neighbor in his presence and shames him.

(At that time AARON said to MOSES: "MOSES, my brother, dost thou think that the leprosy is placed on MIRIAM'S flesh only, it is also on the flesh of our father AMRAM." This is to be compared to one who takes a live coal in his hand, and even if he keeps on turning it from one place to another, still every place it touches is blistered (and as MIRIAM is the flesh and blood of our father, the leprosy afflicts also his flesh), as it is written (Ibid., Ibid.12): "Let her not be as a dead-born child." At the same time, AARON began to appease MOSES, saying: "MOSES, my brother, have we ever injured anybody in the world?" He said: "No, you have not." "Now then," he said, "if we have not injured anybody else, how could we intend to do any injury to our own brother? But what can we do? Shall, through this error, our brotherly covenant be abolished, and our own sister be lost?" Then MOSES made a circle, entered in it, and prayed for his sister and said: "I will not stir from here till she be healed," as it is written (Ibid., Ibid.13): "O God, do thou heal her, I beseech thee." The Holy One, blessed be He, then said to MOSES: "If a human King would rebuke her, or her own father would do this to her, would she not be ashamed seven days? Now if I, who am the King of the kings of kings, rebuke her, were it not proper that she should be ashamed fourteen days? Yet for thy sake, I will forgive her," as it is written (Ibid., Ibid.14): "If her father had spit in her face," etc.

Moses - His Character -

"But the man MOSES was very meek" (Ibid., Ibid.3). Shall we assume that he was meek, but not beautiful and praised? Is it not written (Ex.xi.19): "And he spread the tent over the tabernacle", As the Tabernacle was ten ells in height, so was MOSES. Shall we assume that he was as meek as the angels, since it is written (numb.xii.3): "More so than any man"? Consider that man is said, but not angels. Perhaps you think that he would have been considered meek in the former generation. Mark that it is written (Ibid.): "Upon the face of the earth," implying only his own generation. (But what is meant by "he was meek"?... There are three kinds of leprous people: moist, dry, and Polypous (ulcer in the nose), yet MOSES was humbler than the afflicted.)

Punishment for Slander.

RABBI SIMEON b. ELAZAR said: Leprosy comes also for the sin of slander, as we find in the case of GEHAZI, who slandered his master, and was so punished, as it is written (II Kings, v.27): "May then the leprosy of Naaman cleave unto thee ...and he went out from his presence a leper, (white) as snow."

On Haughtiness!

He also used to say that leprosy came upon those who were haughty, for so we find in the case of Uzziyahu, as it is written (II Chron. xxvi. 16-19): "His heart was lifted up to his destruction, unfaithful against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And there went in after him ... the leprosy even broke out on his forehead." At this time the Temple was split for a distance of twelve square miles, and the priests hurried out. "And he also made haste to go out, because the Lord had afflicted him. And he was a leper until the day of his death, and dwelt in the leper-house as such; for he was excluded from the house of the Lord, and JOTHAM his son was over the king's house, (and) judged the people of the land" (ibid. 20, 21).

Avoid Wicked People.

"And thou shalt not associate with a sinner." By this is meant, that one should not attach himself to a bad or wicked man, as we find with KING JEHOASHAPHAT, who became attached to AHAZ and went up with him to Ramoth-Gilead, and there was a wrath over him from before the Lord. The same was the case when he became a party to KING AHAZYAHU, with whom he made ships in 'Ezyon-geber, which the Lord broke down, as it is written (II Chron. xx.37): "Because thou hast connected thyself with AHAZYAHU, the Lord hath broken down thy work. And the ships were wrecked." And so we find with AMNON, who associated with JONADAB, and received from him wicked advice, as it is written (II Sam. xiii.3): "But AMNON had a friend whose name was JONADAB, the son of SHIM'AH, DAVID'S brother; and JONADAB was a very sensible man--sensible in wickedness, as it is written (Jer. iv.22): Wise are they, to do evil." According to others, it is meant that one shall not associate with the wicked, even to study the Torah.

Expect God's Chastisement.

"Do not consider thyself exempt from God's chastisement." How so? One should always fear in his heart every day lest affliction come on him today or tomorrow, for thus it is written about JOB (Job, i.25): "that I greatly dreaded," etc. Another explanation of it is: If one sees that he is successful in all that he undertakes, he should not say: "I deserve it all; the Lord gives me food and drink (as interest), and the principal remains for the world to come"; but he shall be afraid and think: "Perhaps I possess but one desert and all the reward for it is given to me in this world, so that I have no claim in the world to come."

Avoid Quick Judgment!

"Make thyself not as those that predispose the judges." Learn from this, that when entering a college and hearing there a saying or a Halakha, thou shalt not be hasty in answering, but sit and think over the reason why they have said so (and from what sources they derived such judgment; also investigate about which Halakha they were questioned, and also consider the time when it happened.) When two litigants come before thee for judgment, one of whom is poor and the other rich, say not: "How shall I declare the poor innocent, and the rich guilty, or vice versa? If I declare one of them guilty, he will become my enemy";

neither say: "How shall I take away one's money and give it to the other?" for the Torah said (Deut.1.17): "Ye shall not respect persons in judgment."

Be Fair in Judgment.

According to others, for what purpose is the following passage written: "The small as well as the great shall ye hear" (ibid.)? That means that both litigants shall receive the same treatment: one shall not be allowed to sit down while the other is standing, or one shall not be allowed to plead at length while the other shall be directed to be short in his pleading.

Said RABBI-JEHUDAH: "I have heard say that it is not forbidden to have both litigants sit down (at the hearing), but what is forbidden is, to allow one to sit down while the other one is directed to be standing," etc. From the above passage is to be inferred that the treatment must be alike, even if one of the litigants is a great man. The case of a common man shall be as carefully considered as that of a great man. The lawsuit of a very small amount shall receive the attention of a lawsuit of a great sum of money.

On Achieving High Position.

He also used to say: Whoever would have told me before I had entered this great position, "Enter," I have have challenged him, and now that I am the incumbent hereof, should anybody, dare to tell me to abandon it, I would be of a mind to throw at his head a kettle of boiling water, for there is a difficulty in the ascent, but when one has reached the top, it is as hard for him to descend. So we find it was with SAUL, that when he was told to ascend the throne he hid himself, as it is written (I Sam.x.22): "And the Lord said, Behold, he hath hidden himself among the vessels"; but when told to give up the crown, he followed DAVID even to take his life.

Care in Examining Witnesses

SIMEON b. SHATA'H said: Examine the witnesses very closely, but while thou art so doing, be careful with thy words on account of the deceivers. Thy words may give them the clue to lying.

On Work.

"Love work." How so? That is, one should love work; at all events, he ought not to hate it, for as the Torah was given in a covenant, so was labor, as it is written (Ex.xx.9,10): "Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath in honor of the Lord thy God."

Said RABBI AQIBA: There comes a time when one does his work, and thereby escapes death: and on the other hand there comes a time when one does no work, and incurs the penalty of death by heaven. How so? One who is idle the whole week and has nothing to eat on the eve of Sabbath, but having in his possession consecrated money misappropriates it for his own use, incurs the penalty of death by heaven; but if he was making repairs in the Temple, and is paid with consecrated money and uses it, he escapes the death penalty.

RABBI DOSTAI said: "How can it happen that one who did no work all the six days shall finally be compelled to labor all seven days? Strange as this appears, yet it may happen. For instance, a man who did no work during the week, Friday comes and he has nothing to eat. He starts to look for work, but is seized

by conscription officers, who, holding him by an iron chain, compel him to make up on Sabbath for what he neglected during the six days!"

RABBI SIMEON b. ELAZAR said: Even Adam the First tasted nothing before he performed some work, as it is written (Gen.ii.15): "And put him into the garden of Eden, to till it and to keep it"; and afterward he was commanded: "Of every tree in the garden thou mayest freely eat" (ibid., ibid.16).

RABBI TARPON said: Even the Holy One, blessed be He, rested not His Shekhina in the midst of Israel before some work was performed by them, as it is written (Ex.xxv.8): "And they shall make me a sanctuary: and I will dwell in the midst of them,"

RABBI JEHUDA b. BATHYRA said: What shall one do who is without work? (Let him seek it, and he will find it.) Let him see whether there is no demolition in his yard or field, and employ himself in that manner, as it is written (ibid.xx.9): "Six days shalt thou labor, and do all thy work." Wherefore is it said, "And do all thy work"? RABBI TARPON said: One is doomed to death only through idleness. RABBI JOSE the Galilean explained (the saying of RABBI TARPON) thus: If one through idleness stood upon the edge of a roof, castle, or building, or upon the edge of a river and fell down and died, his death was caused through idleness.

Joy of Labor -
RABBI NATHAN said: MOSES worked at the Tabernacle without consulting the princes of Israel, who right along thought that at any moment he might solicit their cooperation. When they heard the voice which went throughout the camp proclaiming that the material prepared was sufficient for all the work, they cried: "Woe to us, that we have not participated in the work of the holy Tabernacle." They, therefore, rose and added a great thing to their own accord, as it is written (Ex.xxxv.27): "And the princes brought the onyx stones."

On Self Praise.

"Do not care for superiority." It means that one must not place the crown merited by him upon his own head, but should let others do it, as it is written (Prov.xxvii.2): "Let another man praise thee, and not thy own mouth; a stranger, and not thy own lips."

RABBI AQIBA said: One that makes himself superior to the Law is compared to a putrefied carcass which lies on the road, so that every passer-by puts his hand to his nose and hastens away, as it is written (Prov.xxx.32): "If thou hast become degraded by lifting up thyself, or if thou hast devised evil, but thy hand to thy mouth." Said BEN AZZI to him: The sense of this passage seems to be thus: One who degrades himself for the sake of the Law, and eats decayed dates, and dresses in worn-out clothes, and is watching at the door of the sages, the passers-by call him an idiot, but be sure that in the end it will be found that he is full of knowledge. This is what people say: One who makes himself superior to the Law will finally be put down, and one who lowers himself for the sake of the Law will finally be greatly elevated.

Do Not be too Obvious.

"And see to it that your name be not known to the government." One should not have the ambition to be prominent among government officials, otherwise they will become jealous of him, slay him, and confiscate his property. Neither shall one proclaim his neighbor's name to the government; that is, one shall not say: "May the Lord protect so and so, from whose house today went out a hundred oxen, a hundred ewes, and a hundred goats," etc., as it may happen that just at that time the officer passes by and hears this and reports it to his chief, and the latter surrounds his house and takes away all he has. As to this, the following passage applies (Prov. xxvii.14): "When one saluteth his friend with a loud voice it will be counted a curse to him." According to others, the word Rashuth means not to the government but publicity, and the passage is to be construed thus: If one's friend says publicly in the market: "May God protect so and so; today he brought into his house many measures of wheat and barley," etc., etc., robbers may hear of it and come in the night, surround the house, and take away all he possesses, and in the morning he has nothing left. Of him it is said in Scripture: "When one saluteth his friend with a loud voice," etc.

Others, again, say that it means the government, and the expression "he shall not announce," etc., means one shall not endeavor to be a solicitor for the governor of the city or his vice, for they rob the money of Israel.

Still another explanation is: One shall not seek any governing power, for although in the beginning it appears very pleasing, in the end he will find it very burdensome.

Be Careful in Speech

"Ye wise men, be guarded in your words." Perhaps they will decide something in your name which will not be according to the teachings of Law, and ye will become liable to the punishment of exile, and be banished to a place where the water is bad. What is meant by "bad water"? It is permissible to say that it has reference to the vices of that place, as it is written (Psl xvi.35): "And they will mingle with the nations and will learn their doings." Some think that it is to be taken literally. Others, however, think that it refers to hard labor.

On Peace.

"Love peace." How so? One should love to see peace in Israel and peace everywhere, as AARON loved peace, about whom it is written (Mal.ii.6): "The love of truth was in his mouth, and falsehood was not found on his lips; in peace and equity he walked with me, and Many did he turn away from iniquity." When AARON went on the highway and met a wicked man, he bade him peace in the customary form of salutation. The result was that that man reformed. For when he was about to commit a sin, he remembered that AARON the high-priest saluted him, and would say: "Woe, if I sin, how will I dare to raise my eyes and look AARON in the face, who was so friendly to me?" and thus he is prevented from sin.

Aaron the Peace Maker

Likewise, when two men quarrelled with each other, (and it came to the ears of AARON), he went to one of them and said: "My son, see what thy neighbor does. He beats his breast, tears his clothes and cries, saying: 'Woe is me! How will I dare to lift up my eyes to look my neighbor in the face? I am ashamed of myself, for it

is I who wronged him.'" Thus AARON allayed the bitterness of that man's feeling. Then AARON went to the other man and addressed him in the same style, and likewise pacified his heart. When those two men met, they no longer eyed one another as enemies, but embraced and kissed each other, as friends do. Because of AARON's peace-making, it is written about him (Numb.xx.29): "They wept for AARON thirty days."

The Deaths of Moses & Aaron.

The passages about the mourning of MOSES and AARON are differently written. About AARON it is written "even all the house of Israel," which includes also women; about MOSES, however, it is written only, "and the children of Israel," which excludes women. To explain this, there are different opinions. Some say because MOSES, who was a true judge and judged justly without favoritism, used to rebuke the sinner and say to him: Thou hast sinned in so and so. AARON, however, when judging them, judged them truly, but at the same time he did not rebuke them, even when the sinners were males, much less when they were females. And, secondly, many thousands were named AARON, after the high-priest. For were it not for AARON they would not have been brought to the world at all, as AARON'S special efforts were directed toward making peace between man and wife, so that if, after that, a child was born to them, they named him after their peace-maker.

According to others, the reason why even all the house of Israel wept is because they had seen MOSES our master sitting and weeping, and who then would not weep? And they also saw ELAZAR and PINECHAS, who were high-priests, weeping, and who would not weep with them?

Then MOSES desired to die the same death that AARON died. Why so? Because it was said that MOSES saw his bier decked out with great pomp and many divisions of angels lamenting over him. And although MOSES never expressed that wish, but only thought so in his heart, the HOLY ONE, blessed be HE, granted him his desire, as it is written (Deut.xxxii.50): "And die in the mount whither thou goest up, and be gathered unto thy people; as AARON thy brother died on Mount Hor." From this is to be inferred that MOSES had a desire to die the death of AARON.

At the time (When MOSES was about to die), God said to the angel of death: "Go and bring unto me the soul of MOSES." Coming to MOSES, he demanded his soul. But MOSES censured the angel of death. He said to him: "Thou art not entitled to be where I am, and thou art asking of me my soul?" and MOSES drove him away with degradation. At length the Lord said unto MOSES: "MOSES, MOSES, thou hast lived long enough in this world, as thy share in the world to come has awaited thee ever since creation," as it is written (Ex.xxxiii.21): "And the Lord said, Behold, there is a place by me, and thou shalt stand upon the rock." Thereupon the Lord Himself took the soul of MOSES and placed it under His throne as it is written (I Sam.xxv.29): "Yet will the soul of my Lord be bound in the bond of Life." And He took his soul with a kiss, as it is written (Deut.xxxiv.5): "Through the mouth of God."

(Not merely the soul of MOSES is placed under HIS throne, but all the souls of the righteous, as it is written: "Yet will the soul of my Lord be bound in the bond of Life." Should one assume that the souls of the wicked are also hidden there, therefore it is written (I Sam.xxv.29): "And the soul of thy enemies will he hurl away, as out of the middle of the sling.")

For the better understanding of this, let us think of who puts a stone in his sling: although he hurls it from one place to

another, he knows not where it will finally land. So are the souls of the wicked: they are wandering and hovering in the world without rest.

After the death of MOSES the Lord again commanded the angel of death to bring Him the soul of MOSES. He went to the place where he used to be found when alive, but did not find him. He then went to the ocean, and asked whether MOSES was there. It answered: Since the day when the Israelites passed through me, I have not seen him. He went to the mountains and hills, and put to them the same question, and they said: Since the day when the Israelites received the Law from Mount Sinai, we have not seen him. So he went to the nether world and place of perdition, and asked them the same question, and they said: We have heard of his name, but have never seen him. Finally, he inquired of the angels, and they said: "God (alone) understandeth her way, and he knoweth her place" (Job, xxviii.23). The Lord preserved him for a life in the world to come, and no creature knows where he is, as it is written (Job, xxvii.20-22): "But wisdom ... a report of her." At the same time JOSHUA was sitting and grieving because he did not know where his master was, till the HOLY ONE, blessed be He, said to him: JOSHUA, do not grieve. My servant MOSES is dead.)

On Peace.

"Pursue peace." How so? One shall be a pursuer of peace in Israel among all kinds of people. If a man remains in his place silent, he cannot be a pursuer of peace. But what shall he do? He should leave his place in search of peace, as it is written (ibid.): "Seek peace, and pursue it." Which means, seek it in thy place, and if thou canst not find it, pursue it in another.

The Holy One, blessed be He, also made peace in heaven, in that He did not name ten angels GABRIEL, MICHAEL, URIEL, or RAPHAEL, as, for instance, many people bear the same name; otherwise, when He would summon one of them, they would all respond, and be jealous of one another. Therefore, He gave each one a separate name. When He summons one, only that one comes, and He sends him wherever He desires. They reverence and respect one another, and are meeker than human beings, for when they begin to sing the praises of the Lord, one says to another: "Begin thou, as thou art greater than I am"; and the other says: "Thou art greater than I am, and therefore begin thou." With human beings, however, it is the reverse. Every one says: "I am greater than thou art." Some say that not individual angels, but divisions of angels, say to each other: "Begin ye, ye are greater than we are," as it is written (Is.vi.31): "And one called unto the other and said."

Love of Humanity.

"Love all men too." That is to say, that one should love all men, and not hate them; for so we find with the men of the "generation of the division," because they loved each other, the Lord was reluctant to destroy them, but only scattered them to all four corners of the world. The men of Sodom, however, because they hated each other, were annihilated by the Lord, both in this and the world to come, as it is written (Gen.xiii.13): "But the men of Sodom were wicked and sinners before the Lord exceedingly." "And sinners" implies that they were guilty of illegal unions; "before the Lord" implies that they were guilty of desecration of the Holy name; "and exceedingly," that they sinned wilfully.