Ein Yaakov

עין יעקב)מאת שמואל צבי גליק(

En Jacob, translated by SH Glick, 1916

Composed in Chicago (c.1901 - c.1921 CE). Ein Yaakov (Well of Jacob) is a compilation of all the Aggadic material in the Talmud together with commentaries. Its introduction contains an account of the history of Talmudic censorship and the term Gemara. It was compiled by Jacob ibn Habib and (after his death) by his son Rabbi Levi ibn Habib. An English version in 5 volumes appeared in 1921, prepared by Rabbi Shmuel Tzvi-Hirsch Glick of Chicago. It presents the original text on the right column of each page, with the corresponding English version to its left. It doesn't include any of the commentaries that appear in the classic version, but Rabbi Glick's translation and accompanying footnotes suffice for comprehension.

Berakhot

Chapter 1

Berachot FROM what time on may we read the Sh'm'a of the evening "From the time the priests enter to eat their Terumah until the end of the first watch, said R. Eliezer. But the other sages say "Until midnight," and Rabban Gamaliel says "Until the appearance of the morning star." It happened that the sons of Rabban Gamaliel came [very late at night] from a banquet and told Rabban Gamaliel that they had not yet read the Sh'm'a, whereupon he said to them: "If the morning star has not yet appeared you must read it."

(Gemara) Let us see: when do the priests enter to eat the Terumah? Is it not when the stars appear? Let then the Mishnah say: "From the time the stars appear!" In using this expression, he lets us hear something by the way; namely, that with the appearing of the stars, the priests are allowed to eat their Terumah, because the forgiveness-offering [which will be brought on the morrow] is not a hindrance, as we have been taught; "And when the sun hath set, he shall be clean. (Lev. 22, 7.) i. e., the waiting for the setting of the sun prevents him from eating the Terumah, but not his forgiveness-offering." (Ib. b) R. Jose said: "Twilight lasts as long as a twinkling; this one comes and that one goes, and it is impossible to determine its exact time."

(Fol. 3a) "Until the end of the first watch," said R. Eliezer. Let us see: with whom does R. Eliezer agree? If he hold that the night is divided into three watches, then let him say "until the end of the fourth hour"; and if he hold that the night is divided into four watches, then let him say "Until the end of the third hour?" He holds indeed that the night has three watches, but he intends to inform us that just as there exist watches in Heaven, so there exist watches here on the earth; as we are taught that R. Eliezer says: "Three watches has the night; and at the beginning of every watch the Holy One, praised be He! sits and roars like a lion, as it is said (Jer. 25, 30.) The Lord will roar from Heaven on high and from His holy dwelling shall He give forth His voice. Verily, He will roar over His habitation. And the divisions of the night are recognized by these signs: In the first watch the ass brays; in the second the dog barks; and in the third the baby nurses from its mother's breast and the wife converses with her husband." How does R. Eliezer arrive at these conclusions? Does he apply the signs to the beginning or to the end of each watch? If He applies his signs to the beginning of each watch, then it is unnecessary to have a sign for the first, as nightfall itself is a sufficient indication for it! If, however, he applies his signs to the end of each watch then the sign for the last is unnecessary, for the dawn is then sufficient! He applies his signs to the end of the first watch, the beginning of the last and the middle of the second. And if you please, you may say that he applies his signs to the end of each watch. In answer to your question as to the necessity of a sign for the last, I say: It is necessary for a man who sleeps in a dark place and does not know the time for reading the Sh'm'a: as soon as he hears the wife conversing with her husband, and the baby nursing from its mother's breast, he may begin to read the Sh'm'a. R. Isaac b. Samuel in the name of Rab said: "Three watches has the night and at the beginning of every watch the Holy One, praised be He! sits and roars like a lion and says 'Woe to the children that because of their sins I have destroyed my edifice, and burned my Temple, and exiled my children among the heathens.' "

We are taught that R. Jose says: "Once upon a time I was walking on a road and I entered one of the ruins of Jerusalem to pray. Elijah, blessed he his memory! came and watched me at the door until I finished my prayer. After I had finished, he said to me: 'Shalom, (peace, unto thee), my teacher,' to which I answered, 'Shalom, my teacher and my guide.' 'My son,' said he, 'why did you enter this ruin?' 'To pray,' I replied. You could have prayed on the road?' he said 'I was afraid lest I be interrupted by travelers.' 'You should then have prayed a short prayer.' From this conversation, I concluded three things: First: It is not safe to enter a ruin. Second: One is permitted to pray on the road, and third: A man on the road [having no place to pray] has the privilege of saying a short prayer. He then said to

me: 'What voice did you hear in this ruin?' 'I heard,' I replied, 'a Bath-Kol (heavenly voice) which coos like a dove, saying, 'Woe to the children that because of their sins I have destroyed my edifice, burned my Temple, and exiled my children among the heathens.' 'My son,' said he again, '[I swear] by your life and the life of your head, that this occurs not only at that particular time, but thrice daily; furthermore, every time Israelites enter the Synagogues or places of learning and answer Let His great name be praised, the Holy One, praised be He! nods His head, and says, 'Happy is the king thus praised in his own house, but what availeth it a father who hath exiled his children among the heathens? Woe to the children who have been exiled from their father's table!' "

Our Rabbis have taught: For three reasons shall no person enter a ruin; because of suspicion (of an immoral intention); because the ruin may cave in; and on account of demons (dwelling in ruins).

(Ib. b) Our Rabbis have taught: "The night has four watches," so says Rabbi. R. Nathan says "Three." What is R. Nathan's reason? It is written (Judges 6, 19.) And Gidon, and the hundred men that were with him, came unto the edge of the camp in the beginning of the middle watch. And we are taught that Tichon (middle) cannot be used unless something preceds and something follows it. But Rabbi disputes this and says that "by the middle is meant one of the two middles." R. Nathan says: "Is it then written one of the middles? Behold! It is written the middle!" What is Rabbi's reason? R. Zerika in the name of R. Ami, who speaks in the name of R. Joshua ben Levi, said: "One passage says (Ps. 119. 62.) At midnight do I constantly rise to give thanks unto Thee, etc., and another passage says (Ib. ib. 148.) My eyes are awake before the night watches. How is this possible? At midnight; because The night is divided into four watches, [midnight is therefore after two watches.]" But R. Nathan explains it by the statement of R. Joshua; as we are taught that R. Joshua says: "It is the custom of kings to rise on the third hour of the day. [i.e.., six hours of the night and two hours of the day together make two night watches of four hours each]. R. Ashi said: "One watch and a half are also called watches (plural)."

Another thing said R. Zerika, in the name of R. Ami. who speaks in the name of R. Joshua b. Levi: "In the presence of the dead it is not proper to speak of anything except things concerning the dead." R. Abba b. Cahana said: "This refers only to affairs of the Torah, but worldly affairs do not matter." Rut some say that R. Abba b. Cahana said: "This refers to affairs of the Torah and even more positively to worldly affairs."

It is written (Ps. 119, 62.) At midnight do I constantly rise to give thanks unto Thee. Did David rise at midnight? Behold! He arose at the beginning of the night, for it is said, (Ib. ib. 147.) I came before thee in the twilight of night. And how do we know that the meaning of Neshef is the beginning of night? For it is written (Pr. 7, 9.) In the Neshef, in the evening of day. R. Oshiya said: "Thus [said David], 'I never passed half a night in sleep.'" R. Zerika said: "Until midnight he slumbered like a horse, thereafter he strengthened himself [fought sleep] like a lion." R. Ashi said: "Until midnight he was engaged in the study of the Torah; after that [he spent his time] in songs and praises." And do you say Neshef means the beginning of night? Why do we find it used as the dawn of morning? For it is written (I. Sam. 30. 37.) And David smote them from the Neshef even unto the evening of the next day. Is it not meant from morning until evening? "Nay, from evening to evening." If so, then let it be written Me-haneshef Ad Haneshef or instead of Me-ha'ereb Ad Ha'ereb! [Why are the two words Neshef and Ereb, used for the same idea?] "But," says Raba, "Neshef means originally, 'The transition of anything' hence, night ends and day comes, the day ends and night comes." But how did David know the exact time at midnight? Behold! If Moses our teacher did not know it, for it is written (Ex. 11, 4.) Thus hath the Lord said, about midnight, etc. Why [does he come to say] about midnight? Should we say that he was told so by the Holy One, praised be He! Is there any possibility of God being in doubt? We must therefore explain it that Moses was told At midnight [as it really happened]; but Moses [on his own recognizance] said About midnight; consequently we infer that Moses was in doubt. And how did David know it? David had a sign [which indicated the exact time at midnight to him], for R. Chana b. Bizna said in the name of R. Simon the Pious that: a harp was hanging over David's bed and, as soon as midnight arrived, a northerly wind blew in upon the strings of the harp and caused it to play. Thereupon, David arose and studied the Torah until dawn. At dawn the sages of Israel visited David and said to him: "Our Lord, O King! Israel, thy people need a living!" "Go and support yourselves by dealing with one another," replied David. "But," said they, "a handful does not satisfy the lion nor can a pit be filled with its own earth! [i. e., a community cannot live on its own resources]." Whereupon David said to them: "Go ye and stretch your hands out as a band [of warriors]. Immediately they held counsel with Achi'tophel and took advice from the Sanhedrin and inquired of the Urim and Tummim. R. Joseph said: "What is the passage [that refers to this]? It is written (I Chr.27, 34.) And after Achi'tophel (came) Joho'yada, the son. of Bena'yahu, and Ebya'thar, and the captain of the king's army was Joab, i.e., 'Achi'tophel' is the adviser; as it is said (II Sam. 16, 23.) And the council of Achi'tophel, which he counseled in those (Fol. 4a) days was as if a man had asked advice of the word of

God: 'Jehoyada the son of Bena'yahu,' refers to the Sanhedrin; 'Ebyathar' refers to the Urim and Tummim; as the passage said (Ib. 20, 23.) And Bena'yahu, the son of Jeho'yada was over the Kareithi and Peleithi. But why are the Sanhedrin called 'Kareithi?' Because they cut their words clearly; and 'Peleithi?' Because their acts were wonderful [predestined]. And why was the name Urim given to the stones? Because they enlightened their words; 'Tummim?' Because they finished their words.' And after this, they applied to Joab, the king's captain." R. Isaac b. Ada said: "What biblical passage relates to this? [That the harp was hanging over David's bed.] Awake! my spirit, awake! my psaltry and harp; I will wake up the morning dawn! (Ps. 57, 9)." R. Zera said: "Moses, our teacher, knew very well [the exact time at midnight] and so did David; the harp was used not to tell him the time at midnight, but to awaken him from sleep. The reason for Moses' statement About midnight is that he feared lest the astrologers of Pharaoh might err in the time and would afterwards say that Moses lied; as the master has said, Use thy tongue to say, I do not know lest you be found mistaken and deceived!' " R. Ashi said: "The time when Moses spoke was midnight (between the thirteenth and the fourteenth day of Nisan) and thus he said to Pharaoh: 'The Holy One, praised be He! said, 'To-morrow, at this time, will I go out in the midst of Egypt.'"

[It is written] (Ps. 66, 1.) A prayer of David, preserve my soul, for I am pious. R. Levi and R. Isaac both explain this passage. One said: "Thus said David before the Holy One, praised be He! 'Sovereign of the universe, am I not pious? Whereas all the kings of the east and west sleep until the third hour of the day, I rise at midnight to praise Thee.'" And the other said: "Thus said David before the Holy One, praised be He! 'Sovereign of the universe, am I not pious, whereas all the kings of the east and west sit companies in their glory, my hands are soiled in blood, membraneous-bag and after-birth in order to decide questions pertaining to family life; and moreover, whatever I do, I first consult Mephi-bosheth my teacher, saving to him: Meplu-bosheth my teacher, have I properly convicted? Have I properly acquitted? Have I properly declared pure? Have I properly declared impure? And I do not feel degraded [asking this].'" R. Joshua, the son of Ide, said: "What is the Biblical passage [that refers to this]? It is written (Ps. 119, 46.) And I will speak of thy testimony before kings and will not he ashamed." We are taught that his name (David's teacher) was not Mephi-bosheth but Ish-bosheth. Why was he called Mephi-bosheth? Because he insulted David during Halachic discussions; therefore, [because David humbly accepted these reproaches,] David was rewarded and Kilab came forth from him and R. Jochanan said: "His name was not Kilab but Daniel; why then was he called Kilab? Because he reproached Mephi-bosheth in matters of Halacha, and concerning him (Kilab) Solomon

said in his wisdom (Pr. 23, 15.) My son, if thy heart be wise, my heart shall rejoice, even mine. And it is also said (Ib. 27, 11.) Become wise, my son, and cause my heart to rejoice that I may give an answer to him that reproacheth me." Why, did David call himself pious? Is it not written (Ps. 27, 13.) Unless I had to see the goodness of the Lord in the land of life, and we are taught in the name of R. Jose, "Why is the word Lulei (unless) dotted? David said before the Holy One, praised be He! 'Sovereign of the universe, I assuredly trust in Thee, knowing that Thou wilt properly reward the just when the time shall come [in the future world], but I doubt whether I shall have a share in them,' [Hence we infer that David did not consider himself a pious man.]" He was afraid because of the sin, as R. Jacob b. Ide said; for R. Jacob b. Ide raised the following contradictory question: "It is written (Gen. 28, 15.) And behold, I, (God) am with thee, (Jacob), and will keep thee withersoever thou goeth. And it is written (Ib. 32, 8.) And Jacob was greatly afraid and he felt distressed. [Why was he afraid after the Lord promised to be with him?] Jacob said: 'Perhaps there is some cause of sin which will prevent the fulfillment of His promise;' as we have been taught: 'It is said (Ex. 15, 16.) Till thy people pass over, O Lord, till this people pass over, which Thou hast purchased. Till thy people pass over, O Lord: refers to the first entrance, [into the land of Israel]; Till this people pass over which Thou hast purchased; refers to the second entrance [in the days of Ezra]. From this, declared the sages, it can be inferred that Israel was to be brought in [into the land of Israel] during the days of Ezra by the same miracles through which they entered the first time, in the days of Joshua ben Nun, but Israel's sins prevented the fulfillment of this."

(Ib. b) We are taught: The sages made a fence to their words [to protect their ordinances], lest a man coming from the field in the evening, would say: "I will go home, eat a little, drink a little, and sleep a while and then I will read Sh'm'a and pray the evening service." In the meantime he will fall asleep and sleep through the whole night without having read the Sh'm'a or prayed. But [in order to prevent this they say:] "A man coming from the field in the evening shall enter the synagogue, and if he be accustomed to read the Scripture, let him do so; or if he be able to study traditional law, let him do that. After this, he should read the Sh'm'a and pray; then he can eat his meal and recite the Aftermeal Benediction. He who transgresses the words of the wise, deserves the penalty of death." Why docs the Baraitha use the expression here that "He who transgresses the words of the wise is worthy of the penalty of death," and not use it in any other place? If you wish, you may say, because here the force of sleep puts him beyond his own control [and if he is not strongly warned against it, he may transgress the command even though he really desires to fulfill it]; and if you please, you may say, because it is the intention [of the Baraitha] to

reverse the opinion of those who say that the evening service is only optional it tells us, therefore, [by its warning,] that it is obligatory. The master said [above]: "He reads the Sh'm'a and prays (the evening service)" This is in support of [the view of] R. Jochanan, who was accustomed to say: "Who is sure to have a share in the world to come? He. who, immediately after the benediction of Geula, says the prayer of the Eighteen Benedictions at the evening service." R. Joshua b. Levi said: "The Eighteen Benedictions were ordained to be said in the middle." On what do they base their difference of opinion? If you please, you may say on a Biblical passage, and if you please, you may say on common sense. As to reason, R. Joshua holds that the redemption (of Egypt) commenced on the evening (towards the fifteenth of Nisan) although the real redemption did not take place until the morning, [therefore the Ge-ula which indicates the redemption should be said immediately before the Eighteen Benedictions in the evening also]; but R. Joshua b. Levi holds that as long as the real redemption did not take place until the morning then the redemption of the evening matters little. As to the Biblical passage they differ in the interpretation of the passage. (Deu. 6, 7.) And when thou lieth down, and when thou riseth up, (referred to Sh'm'a). R. Jochanan holds: "We compare Lying down [at evening] to arising [in the morning] for the reason that just as the reading of the Sh'm'a in the morning comes before the prayer, so, in the evening, the reading of the Sh'm'a comes first also, and then the prayer of the Eighteen Benedictions." R. Joshua holds: "We compare the reading of the Sh'm'a when lying down to the reading of the Sh'm'a when arising, for the reason that just as in the morning the Sh'm'a is read close upon rising so is the Sh'm'a of the evening read just before lying down." The following objection was raised by Mar b. Rabina: "We have learned (in a Mishnah) 'In the evening, he says two benedictions before the Sh'm'a and two after the Sh'm'a.' If the Eighteen Benedictions should be said immediately after Ge-ula, then the Benedictions of Hash-ki-benu, prevents his having the Ge-ula, (the first one after Sh'm'a) closely after the Eighteen Benedictions?" Since the Rabbis ordained that Hash-ki-benu is to be said [between Ge-ula and the Eighteen Benedictions] then it is considered as one long benediction; for if we do not say so, then in the morning how can we say the Eighteen Benedictions immediately after the Ge-ula? Has not R. Jochanan said: "He should first say, O Lord, open Thou my lips, and my mouth shall declare thy praise (Ps. 51, 17), and then proceed with the Eighteen Benedictions; and at the conclusion he should say. May the words of my mouth, and the meditation of my heart be acceptable before Thee, O Lord, my rock and my redeemer, (Ib. 19, 15)." But since the Rabbis ordained that the passage [O Lord, open my mouth, etc.] be said, it is considered one long prayer (part of the eighteen benedictions), so in this instance also, since the

Rabbis ordained that the Hash-ki-benu be said between Ge-ula and the Eighteen Benedictions, it is considered a part of Ge-ula

R. Elazar b. Abina said: "He who recites Te-hila l' David (Ps. 145) three times a day may be sure of an inheritance in the world to come." What is the reason? Shall I say because that particular chapter is arranged alphabetically? Then why not prefer chapter 119 Ps., which has an arrangement of eight repetitions of each letter of the alphabet? Is it because it has the verse Thou openeth Thy hand and satisfieth the demands of all Thy creatures. [it influences men to be benevolent]? If so, then why not the Great Hallel? in which also is written (Ib. 136, 25.) He giveth food to all flesh. Because Tehila l' David has the advantages of both; [is arranged alphabetically and influences men to be benevolent].

R. Jochanan said: "Why is the letter Nun missing in the [alphabetical course of] Ashrei? Because the letter Nun is used for bad tidings. It is said (Amos 5, 2.) She is fallen (Nafla) and will not rise again, the virgin of Israel." In Palestine they interpret [this prophecy of Amos as good tidings] thus: She is fallen and will not fall again! Rise! virgin of Israel! R. Nachman b. Isaac said: "Even so, David indicates [the prophecy of] the Nun for the purpose of strengthening Israel, through a holy vision; for he says (Ps. 145, 14.) The Lord upholdeth all who are fallen (Noflim)."

R. Elazar b. Abina said further: "Much more is said [regarding the actions] of Michael than is said of Gabriel; for in describing Michael, it is written (Is. 6, 6.) Then flew unto me one of the Seraphim. Whereas in describing Gabriel it is written (Dan. 9, 21.) The man Gabriel whom I had seen in the vision at the beginning, came flying swiftly." And whence do we know that the word Echad (one) [mentioned by Isaiah] refers to Michael? R. Jochanan said: "We derive it from the word Echad which occurs in both passages; it is written here (Is. 6, 6.) One of the Seraphim and it is written there (Dan. 10, 13.) But Michael, one of the chief princes, came to help me. [Just as in the latter case] the word Echad (one) is applied to Michael, so also in the former case does Echad (one) apply to Michael]." In a Baraitha it was taught: "Michael [reaches his destination] with one [flight]; Gabriel with two; Elijah with four and the angel of death with eight; but during an epidemic the angel of death reaches [his destination] with one [flight]."

(Fol. 5a) R. Levi b. Chama, in the name of Simon b. Lakish said: "At all times let man stir up his good inclination against the evil inclination), for it is said (Ps. 4, 5.) Tremble, and sin not. If he conquers it (the evil inclination) it is well, but if he does not, then he should

study the Torah; for we read, (Ib.) Commune with your heart. If it goes away, then it is well, but if not he should then read the Sh'm'a; for it is said (Ib.) Upon your bed. If he conquers it, then it is well, but if not, he should then remind himself of the day of death, for it is written. And be still Selah (to the end)." R. Isaac said: "Whoever reads the Sh'm'a when on his bed is considered [protected] as if he were holding a two-edged sword in his hand, for it is written (Ps. 149, 6.) The exalted praises (of God) are in their mouths and the two-edged sword in their hands." How does he infer this? Mar Zutra and according to others, R. Ashi, said: "From the beginning of that passage (Ib. ib. 5.) Let the pious be joyful in glory; let them, sing aloud upon their beds; and it is written after this The exalted praise of God is in their mouths and a two-edged sword in their hands." Furthermore, said R. Isaac: Whoever reads the Sh'm'a on his bed [before sleep], will cause the departure of all evil spirits; for it is said (Job 5, 7.) And the sons of fire take up their flight. By Uf (flight) is meant nothing else but the Torah, as it is said (Pr. 23, 5.) When thou letteth merely thine eyes fly over it (i. e., if thou learneth the Torah superficially), it is no more. And reshef (fire) means nothing else but evil spirits; as it is said (Deu. 32, 24.) Devoured with burning heat and with bitter deadly disease."

Furthermore, said R. Levi b. Chama, in the name of Resh Lakish: "What is meant by the passage (Ex. 24, 12.) And I will give thee the tablets of stone, with the law and the Commandments, which I have written to teach them? i.e, the tablets of stone, refers to the ten commandments; the Torah, refers to the Bible; the commandments, refers to the Mishnah; which I hare written, refers to the Prophets and Hagiographa; to teach them, refers to the Gemara; whence we infer that — all were given unto Moses on Mt. Sinai."

R. Simon b. Lakish said: "Whoever studies the Torah will prevent affliction from coming upon him, for it is said (Job 5, 7.), And the sons of fire take up their flight. By Uf (flight) is meant nothing else but the Torah, as it is said (Pr. 23, 5.) When thou letteth merely thine eye fly over it (i.e., if you study the Torah by merely glancing over it with your eyes), it is no more, (you will easily forget it). And Reshef (fire) means nothing else but affliction, as it is said (Deu. 32, 24.) Devoured with evil spirits." "Aye." exclaimed R. Jochanan, "even the school children know this! for it is said, (Ex. 15. 2.5.) And he said, if thou wilt deligently hearken unto the voice of the Lord and wilt do what is riqht in His eyes, etc. But it means thus: Upon him who is capable of studying the Torah, but does not do so the Holy One, praised be He! will bring repulsive suffering which will greatly disturb him; for it is said (Ps. 39, 3.) I was dumb in deep silence, I was quite still even from speaking good, but my pain greatly disturbed me. By tob (good) is meant nothing else but the Torah, for it is said

(Pr. 4, 2.) For good doctrine do I give, etc." R. Zeira, and some say, R. Chanina b. Papa, said: "Come and see that the custom of the Holy One. praised be He! is not like the custom of mortal men. The custom of mortal men is that if a man sell a valuable thing to his fellow-man, the seller is sorry and only the buyer is happy; but the custom of the Holy One, praised be He! is not so. He bestowed the Torah on Israel and He rejoiced, for it is said (Ib. 4, 2.) For good doctrine do I give thee." Raba, and according to others R. Chisda, said: "If a man see that troubles are coming unto him, let him search his deeds, for it is said, (Lam. 3, 40) Let us search through and examine our ways and let us return unto the Lord. If he has investigated and found nothing wrong, then let him attribute it to a neglect of the study of the Torah. for it is said (Ps. 94, 12.) Happy is the man whom Thou admonisheth, O Lord, and teacheth out of Thy Torah. But if he investigated and did not find [neglect of the study of the Torah] then it is known that his affliction is the cause of God's love, for it is said (Pr. 3, 12.) Because whomsoever the Lord loveth He admonisheth." Raba, in the name of R. Sechorah, who quoted R. Huna, said: "Whomsover the Holy One, praised be He! loveth. He afflicteth, for it is said (Is. 53, 10.) But the Lord was pleased to crush him through disease. We might think that, even if he does not accept the affliction with resignation. It is therefore said (Ib.) When his soul hath brought the trespass-offering, i. e., just as a guilt offering must come with his acknowledgement, so also must this be accepted with resignation. And if he accept it with love what will be his reward? Then shall he see (his) seed live many days, (Ib.) and moreover his learning shall endure with him, as is said (Ib.) And the pleasure of the Lord shall prosper in his hand." As to affliction, there is a difference of opinion between R. Jacob b. Ide and R. Acha b. Chanina. One holds that all such affliction which does not prevent one from studying the Torah is one of love, for it is said (Ps. 94, 12.) Happy is the man whom Thou admonisheth, O Lord, and teacheth from Thy Torah; and the other holds that such affliction which does not prevent one from praying is one which comes from love, for it is said (Ps. 66, 20.) Blessed he God who hath not removed my prayer nor His kindness from me. R. Abba, the son of R. Chiya b. Abba, said: "Thus said my father (R. Chiya) in the name of R. Jochanan; 'Both of these afflictions are the kind which come from love, for it is written (Pr. 3, 12.) Because whomsoever the Lord loveth He admonisheth; But what do we learn [from the passage] Thou teacheth him of the Torah. Do not read Tlamdenu (that he should be able to study the Torah); but read it Tlamdainu (Out of Thy Torah, Thou teacheth us) i. e., we learn from thine Torah [that one who is punished by God should be happy] namely, through the rule of a fortiori concerning the tooth and the eye; that if the loss of a tooth or an eye [stricken out by the master] which affects only one member of the human body, frees the slave, how much

more then are afflictions, which affect the whole human body, capable of cleaning one of evil.'" And that is meant by R. Simon b. Lakish, for he said: "It is said Convenant (Brith) in connection with the word salt, and it is said Convenant (Brith) in connection with the word affliction. Covenant by salt — as it is written (Lev. 2, 13.) Thou shalt not suffer the salt of the covenant (Brith)! Covenant by affliction — as it is written (Deu. 28, 49.) These are the words of the covenant. (Brith) Just as the covenant of the salt was made to sweeten meat, so the covenant of affliction was made to cleanse man of all iniquities."

We are taught that R. Simon b. Jochai said: "Three precious gifts the Holy One, praised be He! bestowed on Israel, and none of them was bestowed without affliction. The gifts are, the Torah, Palestine and the world to come. How do we learn that the Torah was given with affliction? It is written (Ps. 94, 12.) Happy is the man whom Thou admonisheth, O Lord, and from Thy Torah, Thou teacheth him. Whence do we learn that Palestine was given with affliction? It is written (Deu. 8. 5.) Thou shalt consider in thy heart, that as a man chasteneth his son, so the Lord, thy God, chasteneth thee. Immediately following are the words For the Lord, thy God, bringeth thee into a good land, Whence do we learn the world to come was given with affliction? It is written (Pr. 6, 23.) For the commandment is a lamp, and the Torah is a light, and the way of life is to administer correction."

A disciple recited before R. Jochanan: "Whoever occupies himself with the study of the Torah and with the practice of loving kindness and (Ib. b.) buries his children [during his life] will have all his sins forgiven." "It is right," said R. Jochanan to him, "in the cases of the Torah and of charity; for it is written (Pr. 16, 6.) Through kindness is iniquity atoned for. Chesed (Kindness) means the practice of loving kindness as it is said (Ib. 21, 21.) He that pursueth righteousness and Kindness (Chesed). Emeth (Truth), means the Torah, for it is said (Ib. 23, 23.) Buy the truth (emeth) and sell it not) but as to the one, who buries his children whence do we learn it?" An old gentleman taught R. Jochanan, in. the name of R. Simon b. Jochai: "We infer this [through the rule of analogy] from the word, 'iniquity' (Avon). It is written here: Through kindness and truth is iniquity (Avon) atoned for, and it is written (Jer. 32, 18.) Inflicts the iniquities (Avon) of the fathers unto the bosoms of their children after them. [Just as the former Avon refers to atones, so does the latter]." R. Jochanan said: "Leprosy and [burying] children are not to [be considered among] the afflictions which come from love [of God]." And is not leprosy an affliction which comes from love? Have we not been taught: "Whoever is afflicted with one of these four forms of leprosy should deem it nothing else but an altar of forgiveness." "Aye," R. Joachanan answered, "it is true that it is an altar of forgiveness, but it is not an affliction which

comes from the love of God; and if you wish, you may say that one statement refers to those who dwell in Babylon, and the other refers to those who dwell in Palestine; and if you wish, you may say that one statement deals with leprosy in a hidden place, and the other deals [with leprosy] in an open place." And [death of] children, you say, is not from the affliction of love? How shall we construe this case? Shall we say that he had children but they died, then my objection is, that R. Jochanan himself said, "This is the bone of my tenth son whom I have buried." [Should we then believe that the affliction of such a great man as R. Jochanan was not affliction caused by the love of God?] But the statement of R. Jochanan refers to the case where there were no children born, and the latter deals with a case where there were born, but died during the parents' lifetime.

(Ib. b) R. Jochanan once became ill, and R. Chanina came to visit him. "Do you love these afflictions?" R. Chanina asked him. "I desire neither them nor their rewards," he answered. R. Chanina then said "Give me your hand." Thereupon R. Jochanan gave him his hand and he [R. Chanina] made him well. Why did not R. Jochanan make himself well without the aid of R. Chanina? [Did it not happen that] when R. Chiya b. Abba once became sick, he was visited by R. Jochanan, who asked him, "Do you love the afflictions," and when the answer came, "[I love] neither them nor their rewards," R. Jochanan asked for his hand and made him well. [Why could he not do the same for himself?] I will tell thee. A prisoner cannot liberate himself from his prison. R. Elazar once became sick. R. Jochanan came to visit him and saw that he was sleeping in a dark room. Whereupon R. Jochanan uncovered his own arm and immediately the room grew light. R. Jochanan then noticed that R. Elazar was weeping. "Why art thou weeping?" asked R. Jochanan. "Is it because thou hast not learned sufficiently of the Torah? Behold we are taught (in a Mishnah) 'No matter whether one [offers] much or little, only the intentions of his heart shall count for the sake of Heaven.' Is it because you are in need and poor? [Do you know that] not everyone deserves two tables (in this world and the world to come). Is it because of trouble from your children? Here is a bone of my tenth son [whom I have buried — hence you are not the only one who has such troubles]." "I weep," said R. Elazar to him, "for that beauty which will decay in the earth." "For that," said R. Jochanan, "you really ought to weep," and both wept. "Do you love the afflictions?" R. Jochanan meanwhile asked of him. "[I love] neither them nor their rewards," answered R. Elazar. "Then give me your hand." R. Elazar did so and was made well. R. Huna had four hundred barrels of wine which had turned into vinegar. On hearing of his misfortune, R. Juda, brother of R. Sala the pions, accompanied by Rabbis, or as some say, R. Ada b. Ahaba, accompanied by Rabbis, came to visit him. "Let the master," said they, "investigate his affairs." "What!'"

said he. "Do you believe me to have been guilty of wrong-doing?" "Shall we then," responded they, "suspect the Holy One. praised be He! of executing judgment unjustly?" R. Huna then said, "If you have heard aught against me [don't conceal it] tell it to me." So they said to him, "We heard that the master allows his tenant no share in the wines [when they are pruned]." "Ave,' said R. Huna, "he has stolen all the produce of my vineyards and has left nothing for me." "There is a maxim." they replied, "that whoever steals from a thief smells of theft." "If so," said he, "I promise to give him his share." Thereupon according to some the vinegar turned to wine again, and according to others, the price of vinegar rose to the price of wine.

It is taught that Abba Benjamin says: "I was always sorry for two things, that my prayer should be in front of my bed, and my bed should be placed between the north and the south." My prayer should be in front of my bed. What is meant by 'in front of my bed'? Shall I say it means to pray near the bed? Has not R. Juda said in the name of Rab, and according to others it was R. Joshua b. Levi who said: "Whence do we learn that he who prays shall have nothing between him and the wall? It is said (Is. 38, 2.) Then did Hezekiah turn his face to the wall, and prayed unto the Lord." [Hence we see, that a man ought not to pray before his bed.] Do not say 'Before the bed,' but say 'Immediately after rising.' And what does he mean by 'My bed shall be placed between the north and the south'? This refers to what R. Chama the son of R. Chanina and according to others R. Isaac said: "He who places his bed between the south and the north will have male children; as it is said (Ps. 17, 14.) And whose belly thou fillest with thy hidden treasury they will be satisfied with sons." Rab. Nachman b. Isaac said: "It will also prevent his wife from having a mis-carriage; for it is written here. Thou fillest their belly, and it is written there (Gen. 25, 24.) And when her days to he delivered were fulfilled." It was taught that Abba Benjamin says: "Two entered the synagogue to pray; one of them finished his prayer first and went out without waiting for his friend; will his prayer be torn to pieces, as it is said (Job 18, 4.) He teareth himself in his anger: shall for thy sake the earth be forsaken? And moreover he causes [by his action] the Shechina to depart from Israel, as it is said (Ib. ib. ib.) And shall the Tzur move away out of His place? And the word Tzur, refers only to the Holy One, praised be He! as it is said (Deu. 32, 18.) Of the Rock (Tzur) that begot thee thou wast unmindful." And if he waits for his friend what shall his reward be? (Fol. 6a) R. Jose the son of R. Chanina said: "He will be worthy of the following blessings which are said (Is. 48, 18.) Oh, that thou hadst but listened to my commandments! Then would have been as a river thy piece. and as the waves of the sea, thy prosperity." We are taught that Abba Benjamin says: "The prayers of men are not heard [by God] save only when they come

from the synagogue, for it is written (I Kin. 8, 28.) To listen, unto the song of Thy praise and unto Thy prayer, i.e., in the place where songs of praise are said, there should be the place of prayer." Rabin b. R. Ada said in the name of R. Isaac: "Whence do we learn that God frequents the synagogue? It is said (Ps. 82, 1.) God standeth in the Congregation of God; whence do we learn that when ten men are praying together the Sheehina rests with them? It is said (Ib.) God standeth in the congregation of God; whence do we learn that when three are sitting and discharging judgment, the Sheehina rests with them? It is said (Ib.) In the midst doth He judge. And whence do we learn that when two are sitting together and studying the Torah. the Sheehina is with them? It is said (Malachi 3, 16.) Then conversed they that feared the Lord, one with another; and the Lord listened and heard it, and there was written a book of remembrance before him for those who feared the Lord and for those who respect his name." What should be understood by the words. And for those who respect His name? R. Ashi said: "Even when one intended to observe a commandment but was accidentally prevented from doing so, it is credited to him as if he had actually observed it." And whence do we learn that even if one sits and studies the Torah, the Sheehina is with him? It is said (Ex. 20, 24.) In every place where I shall permit my name to be mentioned, I will come unto thee and I will bless thee. Now let us see, since we know that the Sheehina is even with one, why is it necessary to infer that it rests with two? Because if two study together the Sheehina inscribes their words in the book of remembrances; for one, however, it does not inscribe his words in the book of remembrances. Since we know that when two study, the Sheehina is with them, why do we need any inference for three? Because we should not think that discharging judgment is merely bringing peace and nothing else, and the Sheehina therefore is not with them. It informs us then that discharging judgment is as important as the Torah: and since we know that the Sheehina is with three, why do we need the inference concerning ten? Because in the case of ten people, the Sheehina precedes, but for three, the Sheehina does not appear until the three are together.

R. Abin b. R. Ada, in the name of R. Isaac, said: "Whence do we learn that the Holy One, praised be He! lays Tephilin? It is said (Is. 62, 8.) Sworn hath the Lord by His right hand and by the arm of His strength. By His right hand, is meant the Torah, for it is said (Deu. 33, 2.) From His right hand, He gave a fiery law unto them; and by His strength, is meant Tephilin; as it is said (Ps. 29, 11.) The Lord will give strength unto His people. How do we know that the Tephilin are a strength to Israel? It is said (Deu. 28, 10.) And all the nations of the earth shall see, that Thou art called by the name of the Lord, and they shall be afraid of Thee; and we are also taught that R. Eliezer, the Great, says 'This (the above

verse) means the Tephilin of the head." R. Nachman b. Isaac said to R. Chiya b. Abin: "What is written in the Tephilin of the Sovereign of the universe?" "It is written," he answered, "Who is like thy people Israel, the only nation." (I Chr. 17, 21.) "And does the Holy One, praised be He! praise himself with the glory of Israel?" "Yea, for it is written (Deu. 26, 17.) Thou hast this day acknowledged the Lord, etc., and the Lord hath acknowledged thee, this day, i.e., the Holy One, praised be He! said unto Israel 'You have made me the only object of love in the world — as it is written (Deu. 6, 4.) Hear, O Israel, the Lord our God, is one God; I will therefore make you the only object of love in the world — as it is written (I Chr. 17, 21.) And who is like thy people, Israel the only nation'" R. Acha, the son of Raba, said to R. Ashi: "You may be right concerning one section of the Tephilin, what about the remaining sections?" "In the remaining sections," [said R. Ashi] "are. For what great nation is there (Deu. 4, 7); And what great nation (Ib. ib.); Happy art thou, O Israel! (Ib. 33, 29); Or hath a God essayed, (Ib. 4, 34.) So that he may set thee, the highest (Ib. 26, 19)." "If so then there are more than four sections?" "But," [said he], "Or what great nation is there. And what great nation, both being practically [in meaning] alike, are one section; Happy art thou Israel, and For what part of a nation, are another section; Or hath a God essayed, is the third section; and So that He may set thee the highest, is the fourth section; and all these verses are written and [put together into one section which is] placed also in the Tephilin of the hand.

Rabin b. R. Ada in the name of R. Isaac said: "Whoever frequents the synagogue [daily] and misses one day, the Holy One, praised be He! inquires about him; for it is written (Is. 50, 10.) Who is among you, that feareth the Lord, that hearkeneth to the voice of His servant? Though he has walked in darkness and had no light, let him trust in the name of the Lord; i.e., if he went to perform a meritorious deed [and was therefore absent from synagogue] there will be light unto him; but if his absence is due to personal business, then there will be no light unto him for he should have placed his trust in God." R. Jochanan said: When the Holy One, praised be He! enters the synagogue and does not find ten [men] present, His anger is immediately stirred, as it is said (Is. 50, 2.) Why did I come and no man was there, did I call with none to answer."

R. Chelbo said, in the name of R. Huna: "The God of Abraham will help him who chooses a regular place for his prayers and when he dies, people will say of him, 'Woe, humble one! Woe pious! one of the real disciples of our father Abraham!' And whence do we know that Abraham had appointed a certain place [for his prayers]? For it is written (Gen. 19, 27.) And Abraham rose early in the morning to the place where he had stood before the Lord.

And the word Omad (stood) refers to prayer, as it is said (Ps. 106, 30.) And Phineas stood and prayed." R. Jochanan in the name of R. Simon b. Jochai said: "He who designates a certain place for prayer, will cause all his enemies to fall before him. for it is said (II Sam. 7, 10.) I have procured a place for my people, Israel, and I have planted them, that they may dwell in a place of their own, and be no more troubled; and that the children of wickedness shall not afflict them any more as heretofore." R. Huna raised the following contradictory question: "It is written (in them), and it is written (Chr. 17, 9.) [of the same thing] Lechalotho (to destroy them). At the beginning the wicked merely afflicted Israel but later they tried to destroy Israel."

R. Chelbo in the name of R. Huna said: "He who leaves the synagogue should not hurry." "This," says Abaye, "is only When he leaves, but on going to [the synagogue] it is meritorious to hasten, as it is said (Hos. 6, 3.) Let us know and hasten to serve the Lord." R. Zeira said: "At first when I saw the Rabbis hurrying to the session [of learning] on the Sabbath I thought to myself, 'The Rabbis profane the Sabbath.' But after I heard of what R. Tanchum said in the name of R. Joshua b. Levi: 'Always shall a man run to study, even though on the Sabbath, as it is said (Ib. 11, 10.) They shall follow after the Lord when, He will roar like a lion,' I, too, began to run." R. Zeira said: "The [chief] reward for attending a lecture lies in running" [to it, i.e., anxiety to hear it]. Abaye said: "The [chief] merit in attending the public lecture before a holiday [when the laws concerning the holidays are explained] lies in being pressed [on account of the crowd]." Raba said: "The [chief] merit for studying Halacha is in obtaining a full explanation of it." R. Pappa said: "The [chief] merit of attending a funeral is the silence." R. Zutra said: "The [chief] merit for observing a feast day is charity." R. Shesheth said: "The [chief] merit of a funeral address is in the lifting up [the voice in lamentation]." R. Ashi said: "The [chief] merit in attending a wedding festival is the words [of entertanment]."

R. Chelbo in the name of R. Huna said: "Whoever prays with his back turned to the synagogue is to be called wicked, as it is said (Ps. 12, 9.) On every side do the wicked walk." Abaye said: "This refers only to one who does not turn his face towards the synagogue but if he does turn his face towards the synagogue it does not matter even if his back is towards the worshipers." There was one man who prayed with his back turned to the synagogue; Elijah happened to pass by. It seemed to Elijah that the man prayed in the manner of an Arabian merchant, and he said to him: "Art thou standing before thy Master as if there were two dominions?" Thereupon Elijah drew his sword and killed the man.

R. Jochanan and R. Elazar both said: "When a man must apply for help to his fellow-men, his face changes like [the worm called] Kerum; as it is said (Ps. 12, 9.) Like a worm, so is the cheapness of the sons of men." What is Kerum? When R. Dimi came he related that among the sea-coast towns, there is a certain worm, the name of which is 'Kerum', and when the sun shines upon him, he changes into various colors. R. Ami and R. Ashi both say: "He [who has to apply for charity] is as if two judgments were passed upon him — those of fire and water, as it is said (Ps. 66, 12.) Thou hast caused man to ride on our heads; we entered into fire and into water."

R. Chelbo in the name of R. Huna said further: "A man shall always be strict in the observance of the Mincha service, for Elijah, the Prophet, was answered only at the Mincha service, as it is said (I Kin. 18, 36-37.) And it came to pass at (the time of) the offering of the perpetual evening sacrifice (Mincha) that Elijah the Prophet came near, and said: Answer me, O Lord, answer me, i. e., answer my prayer that a fire descend from Heaven, and answer me that they shall not say it was an act of magic." R. Jochanan said: "In the evening service also [shall a man pay heed], for it is said (Ps. 141, 2.) May my prayers be valued as incense before Thee; lifting up of my hands as the evening offering." R. Nachman b. Isaac said: "To the morning service also [shall a man pay heed,] for it is said (Ps. 5, 4.) O Lord, in the morning do Thou hear my voice."

Further said R. Chelbo in the name of R. Huna: "He who does not cheer the bridegroom, whose wedding feast he has enjoyed, transgresses against the five voices (the passage where voice is mentioned five times) (Jer. 33, 11.) The voice of gladness, the voice of joy, the voice of the bridegroom and the voice of the bride, the voice of those who say Praise ye the Lord of Hosts." And if he does cheer him, what will his reward be? R. Simon b. Lakish said: "He will merit the Torah, which was given with five voices, as it is said (Ex. 19, 16.) And it came to pass on the third day, when it was morning, that there were thunders, and the voice of the cornet, etc.. And the voice of the cornet was, etc., And God answered him with a loud voice." R. Abuhu said: ["To cheer the bridegroom is considered meritorious] as if he brought a thanksgiving offering; for it is said (Jer. 33, 11.) Of those that bring thanksgiving offering unto the house of the Lord." R. Nachman b. Isaac said: "It is as if he had rebuilt one of the ruins of Jerusalem, for it is said (Ib.) For I will cause their captivity to return, as at the first, saith the Lord."

R. Chelbo in the name of R. Huna also said: "Whoever has fear of God, his words will be heard;" as it is said (Ecc. 12, 13.) The end of the matter is, let us sum up the whole; fear

God, and keep His commandments, for this is the whole [duty of] man." What is meant by For this is the whole duty of man. R. Elazar said: "The Holy One, praised be He! said 'The whole world would not have been created if not for him [who fears God].'" R. Abba b. Cahana said: "This [fear of God] is equal in importance to that of the whole world put together." R. Simon b. Azai, and according to some, R. Simon b. Zoma said: "The whole world would not have been created if not for the purpose of being host to him (who fears God)."

R. Chelbo in the name of R. Huna further said: "He who knows that his friend is accustomed to greet him, shall try to greet him first, for it is said (Ps. 34, 15.) Seek peace and pursue it, and when one responds not to a greeting he receives, he is to be called robber, as it is said (Is. 3, 14.) But ye who have eaten up the vineyard; the plunder of the poor is in your houses." [What have the poor that they were plundered of? Nothing but their greeting.]

(Fol. 7a) R. Jochanan said in the name of R. Jose b. Zimra: "Whence do we know that the Holy One, praised be He! prayeth? It is said (Is. 56, 7.) Even these will I bring to my holy mountain, and make them joyful in my house of prayer. It does not say in their [house of] prayer, but in my [house of] prayer. We learn from this that the Holy One, praised be He! prays." What doeth He pray? R. Zutra b. Tubia, in the name of Rab, said: "[Thus He prayeth] 'May it be my will that my mercy overcome my anger; and let my compassion rule over my attributes [of Justice] that I may deal with my children in attributes of kindness; and out of regard to them may I overlook Judgment.' " It is taught that Rabbi Ishmael b. Elisha said: "Once, when I entered tlie Holy of Holies to burn the incense, I saw the Lord of all Hosts sitting on a high and exalted throne, and He said to me 'Ishmael, my son, bless me!' I replied, 'Sovereign of the Universe! may it be Thy will that Thy mercy overcome Thy anger, and Thy compassion may overrule Thy other attributes; let Thy conduct toward Thy children be with the attribute of loving kindness and enter inside the line of justice; and, out of regard to them mayest Thou overlook Judgment!' The Lord shook His head at me" [as a sign confirming my prayer]. By this R. Ishmael wants to teach us that the blessing of a common man shall not be lightly esteemed. R. Elazar said in the name of R. Chanina: "Never shall the blessing of even a common man be considered insignificant in your eyes; for two great men of their generation were blessed by simple men and their blessings were fulfilled. They are: David and Daniel — David was blessed by Aravnah, as it is written (IE Sam. 24, 23.) And Aravnah said unto the king. May the Lord thy God receive thee favorably. Daniel was blessed by King Darius; as it is written (Dan. 6,

17.) May thy God whom thou dost worship continually, truly deliver thee."

R. Jochanan in the name of R. Jose said: "Whence do we learn that we must not attempt to appease a man at the moment of his excitement? It is written (Ex. 33, 14.) My presence shall walk before you, and I will give thee rest, i.e., the Holy One, praised be He! said unto Moses. "Wait for me until my excitement shall subside and I shall then give thee rest.' " Is wrath [to be ascribed] to the Holy One — praised be He? Yea! As it is taught; And a God who is angry every day (Ps. 7, 12). And how long does His anger last? For a moment. And how long lasts a moment? One fifty-eight thousand eight hundred and eighty-eighth part of an hour; and this is meant by the word Regga (moment); and no creature is able to determine that exact moment [when the anger arises] except Bilam the wicked, for it is written (Num. 24, 16.) And knoweth the knowledge of the most High. How is it possible? If he did not know even the temperament of his animal, how could he acquire a knowledge of the Most High? We must therefore say that he knew how to determine the exact hour in which the Holy One, praised be He! is angry. And this is meant by the prophet who said to Israel (Micha 6, 5.) O my people, do but remember what Balak the king of Moab resolved in order to know the gracious benefits of the Lord. What is meant by The gracious benefits of the Lord. R. Elazar said: "Thus said the Holy One, praised be He! unto Israel. 'Do but remember how many gracious benefits I bestowed unto ye, that I kept myself back from becoming angry during all the days of Bilam, the wicked; for my anger might have inflicted a great misfortune upon them [in that generation].' And this is meant by Bilam when he said. (Num. 23, 8.) How shall I denounce, whom God hath not denounced? And how shall I defy, when the Lord hath not defied?" And how long endureth His anger? A Regga (moment). How long does a Regga last? R. Abin and according to some R. Abina said: "A Regga lasts as long as it takes to utter it." And whence do we learn that God is angry? It is said (Ps. 30, 6.) For His anger is momentary, (but) life rests upon his favor. And if you wish I say from this (Is. 26, 20.) Hide thyself but for about a moment, until anger passeth away. And when is He angry? Abaye said: "During the first three hours of the day, when the crest of the cock becomes white and he stands on one leg." But the cock stands like that all the time? At all times it has red stripes [in the white crest], but in that particular hour there are no red stripes whatsoever. A certain heretic was in the neighborhood of R. Joshua b. Levi, and annoyed him exceedingly, questioning him about various passages. One day R. Joshua b. Levi took a cock, tied it to his bed and watched it, thinking that as soon as he would notice the sign, he would curse the heretic. But before the time came, sleep overtook him. So he said: "I learn from this [incident] that it is not proper to do such a thing: And he is beneficent in all His work, it is written (Ps. 145, 17.)

and it is also written (Pr. 17, 26.) Punishment, even to the just, is not good." It was taught in the name of R. Meier: "At the time when the sun rises and all the heathen Kings of the East and West, with their crowns upon their heads, prostrate themselves before the sun, there-upon the Holy One, praised he He! immediately becomes angry."

Further said R. Jochanan in the name of R. Jose: "One chastisement in the heart of man (self reproach) is better than many lashes, as it is said (Hos. 2, 9.) And she will pursue her lovers, then will she say, 'I will go and return to my first husband; for if was better with me then than now.'" Resh Lakish said: "It is better than one hundred stripes, as it is said (Pr. 17, 10.) A reproof penetrateth more deeply into a wise man than a hundred lashes into a fool."

Further, said R. Jochanan in the name of R. Jose: "Three things did Moses request of the Holy One, praised be He! and they were all granted unto him. He asked that the Sheehina shall dwell in Israel and it was granted, as it is said (Ex. 33, 16.) Is it not in that because Thou goest with us? He asked that the Sheehina might not dwell with heathens and it was granted to him, as it is said (Ib.) So shall we be distinguished, I and thy people. He asked that the Holy One, praised be He! make known His ways, and it was granted to him, as it is said (Ib, ib. 18.) And he said, let me see, I beseech Thee, Thy glory, i. e., he said before the Holy One, praised be He! 'Sovereign of the universe, why is there a righteous man who prospers while another righteous person suffers? Some wicked person prospers while another wicked person suffers?' He answered him: 'Moses! the righteous person that prospers is righteous himself, and the son of a righteous one; the righteous one that suffers" is righteous himself but the son of a, wicked one [he suffers for the sins of his parents]; the wicked person who prospers is wicked himself but the son of a righteous person, and the wicked person who suffers is wicked himself and the son of a wicked one.'" The Master said above, "The righteous person that prospers is righteous himself and the son of a righteous one; the righteous one that suffers is righteous himself but the son of a wicked one." Is this so? Behold! It is written (Ex. 20, 5.) Visiting the iniquities of the fathers upon the children; and it is written (Deu. 24, 16.) Fathers shall not be put to death for the children, and we have asked the question as to the contradiction of these two passages, and answered; there is no difficulty. One passage refers to those who continue the [wicked] deeds of their parents, and the other passage refers to those who do not continue the [wicked] deeds of their parents. [Hence we see that a righteous man, even if the son of a wicked man does not suffer?] But we must say that He said thus to him: "A righteous one who prospers, is one who is perfectly righteous; a righteous one who suffers, is not a

perfectly righteous one; a wicked one who prospers, is one not really wicked; a wicked one who suffers, is one grossly wicked." And this [saying of Rabbi Jochanan] differs from that of R. Meier, for R. Meier said: "Two requests were granted to Moses and one was not granted, for it is said (Ex. 33, 19.) And I will be gracious to whom I will be gracious, although he does not deserve it; And I will show mercy to whom I will show mercy, although he does not deserve it." And He said: Thou, canst not see my face. (Ib.) R. Joshua b. Karcha said: "Thus said the Holy One, praised be He! unto Moses: 'When I was willing [to reveal myself] thou wast unwilling (didst hide thy face); now when thou art willing [to see me] I am not willing [to reveal myself].' " And this differs from the opinion of R. Samuel b. Nachmeini who quoted R. Jonathan; for R. Samuel b. Nachmeini said in the name of Jonathan: "On account of three things Moses earned the merit of the following three things; viz., for And Moses hid his face, (Ib. 3, 6.) he earned the merit of A shining face; for He was afraid (Ib.) he earned the merit of, And they were afraid to come nigh unto him (Ib. 34, 30.); and for To look up to God (Ib. 3, 6.) he earned the merit of. And the similitude of the Lord doth he behold (Num. 12, 8)." [Hence it shows that he was rewarded for hiding his face and differing with R. Joshua B. Karcha]. And then I will remove my hand, and thou shalt see my back; but my face shall not be seen (Ex. 33, 23). R. Chama b. Bizua in the name of R. Simon the Pious said: "This means that the Holy One, praised be He! showed to Moses the knot of the Tephilin (Philacteries)."

(Ib. b) R. Jochauan in the name of R. Simon b. Jochai said: "Since the day the Holy One, praised be He! created the world there was no man who called the Holly One, praised be He! 'Lord' (Adon) until Abraham came and called him 'Lord,' for it is said (Gen. 15, 8.) And he said Lord God, whereby shall I know that I shall inherit it?" Rab said "Daniel also would not have been answered were it not for the sake of Abraham, for it is said (Dan. 9, 17.) And now listen, O our God! to the prayer of thy servant, for the sake of the Lord; — 'for Thy sake' he [Daniel] ought to have said? But [he prayed] for the sake of Abraham, who called you Lord." Again said R. Jochanan in the name of R. Simon b. Jochai: "Since the day when the Holy One, praised be He! created the world, there was no man who thanked the Holy One, praised be He! until Leah came and thanked Him, as it is said (Gen. 29, 35.) This lime will I thank the Lord." What is the meaning of being called Reuben? R. Elazar said: "Leah said, 'See the difference between my son and the son of my father-in-law (Esau); whereas my father-in-law's son sold his birthright to Jacob of his own accord, as it is written (Gen. 25, 33.) And he sold his right of first-horn unto Jacob, yet what happened? As it is written (Ib. 27, 41.) And Esau hated Jacob, and it is also written (Ib. ib. 36.) And he said, hath he been therefore named Jacob, because he hath supplanted me these two times; but my son,

although it was against his will that Joseph took from him the birthright, as it is written (I Chr. 5, 1.) But when he defiled his father's bed was his birth-right given unto the sons of Joseph; yet he never envied him, for it is written (Gen. 37, 21.) And when Reuben heard it he delivered him out of their hands.'" Why was she named Ruth? R. Jochanan said "Be cause she merited that from her shall come forth David, who satisfied the Holy One, praised be He! with songs and praises." And whence do we derive that the name is the cause? R. Elazar said: "It is said (Ps. 46, 9.) Come, look at the deeds of the Lord, who hath made desolation on the earth. Do not read it Shamoth (desolation), but read Shemoth (names)."

Further said E. Jochanan in the name of R. Jose: "Every utterance which came forth from the mouth of the Holy One, praised be He! for good purpose even when upon condition, was never retracted." Whence do we derive this? From our Teacher Moses, as it is said (Deu. 9, 14.) Let me alone, and I may destroy them, and blot out their names from under the heavens, and I will make of thee a nation mightier and more numerous than they; and although Moses invoked mercy concerning this thing and succeeded in annuling that decree, yet it [the promise. And I will make thee a nation mightier and more numerous] was fulfilled to his children, as is said (I Chr. 23, 15-16.) The sons of Moses were Gershon, and Eliezer, and the sons of Eliezer were Rechabyah, the chief, the sons of Rechabyah became exceedingly great in number, and R. Joseph taught they were more than sixty myriads. This is inferred from the two similar words, Rabu, Rabu: It is written here. They were exceedingly great in number (Rabu), and it is written there (Ex. 1, 7.) They were fruitful and exceedingly great in number (Vayirbu).

(Ib. b) Further said R. Jochanan in the name of R. Simon b. Jochai: "A degenerate child in a man's house is worse than the war of Gog and Magog, for it is said (Ps. 3, 1.) A song of David, when he fled from before Abshalom, his son. Immediately after this is written. Lord! How numerous are my assailants! How many that rise up against me, while of the war of Gog and Magog it is written (Ib. 2, 1.) Wherefore do nations rage and people meditate vain things? But How numerous are my assailants is not stated [in connection with the war of Gog and Magog]." A song of David, when he fled from Abshaalom his son (Ib.) It should have been said, A lamentation of David? R. Simon b. Jochai said: "Unto what can David's incident be likened? Unto a man against whom a large note was brought forth to be paid; before he paid it he felt grieved and sorrowful, but after he had paid it, he rejoiced. So was David — since the Holy One. praised be He! said to him (II Sam. 12, 11.) Behold! I will raise up against thee evil out of thy own house; he felt grieved, for he feared it would be a slave

or a bastard who would have no mercy on him. But when he saw it was Abshalom [his own son] he was glad and composed a song."

Further said R. Jochanan in the name of R. Simon b. Jochai: "It is permitted to quarrel with the wicked in this world, because it is said (Pr. 28, 4.) They that forsake the Torah praise the wicked, but those who observe the Torah contend with them." We also have a Baraitha to the same effect. R. Dostai b. Mathun says: "It is permitted to quarrel with the wicked in this world; as it is said (Pr. 28, 4.) They that forsake the Torah praise the wicked, but those who observe the Torah contend with them; and if some one should whisper to you saying: 'Behold! it is written (Ps. 37, 1.) Of David! Do not fret thyself because of the evil-doers.' Tell him that he whose heart smites him [who has no clear conscience] says so, for the real meaning of the passage is: Do not compete with the evil-doers, i.e., to be among evil-doers; And neither be thou envious against the workers of iniquity, to be like them. And it is also said (Pr. 23, 17.) Let not thy heart be envious against sinners, but in the fear of the Lord (remain) at all times." Is that so? Behold! R. Isaac said: "If you see a wicked man upon whom fortune smiles, do not quarrel with him, for it is said (Ps. 10, 5.) Prosperous are his ways at all times; and moreover, he always wins by law, as it is said (Ib.) Far aloof (remain) Thy punishments from him; and moreover, he sees [revenge] in his enemies, as it is said (Ib.) All his assailants, he puffeth at them." There is no difficulty [in understanding this]; one deals with secular affairs and the other deals with. divine affairs, and, if you wish, you may say both passages deal with divine affairs and there is no difficulty; for one deals with a wicked man upon whom fortune smiles, and the other with the wicked man upon whom fortune does not smile; and, if you wish, you may say both deal with a wicked man upon whom fortune smiles; yet there is no difficulty, for one deals with a perfectly righteous man and the other with one who is not righteous throughout; for R. Huna said: "What means the passage (Habakuk 1, 13.) Wherefore wilt thou look upon those that deal treacherously: be silent when the wicked swallows us him that is more righteous than he? How can it be possible that a wicked man should swallow up a righteous man? Behold! It is written (Ps. 37, 33.) The Lord will not leave him in his hand, and it is written (Pr. 12, 21.) No wrong can come unawares to the righteous! We must therefore say: "One, more righteous than he is, the wicked person does destroy, but he cannot destroy the perfectly righteous man." And, if you wish, you may say that when fortune smiles upon a man, it is different [and even one perfectly righteous should not fret at him].

Again said R. Jochanan in the name of R. Simon b. Jochai: "The obedience [to the law] is more important than the study; for it is said (II Kings 3, 11.) Here is Elisha the son of

Shaphat, who poured water on the hand of Elijah. Poured, is said, not Studied; from this we infer that obedience [to the law] is more important than the study."...

R. Isaac said to R. Nachman: "Why did not the master come to the synagogue to pray?" "Because I was not feeling well," answered R. Nachman. "The master should have gathered ten in his house and then prayed," said R. Isaac. "It was too hard a task for me," said R. Nachman. "If so," remarked R. Isaac, "then why did not the master direct the Sexton to inform him when the public pray? [so that he might pray at that time?]" "Why are you so particular about it?" asked R. Nachman, "Because," said R. Isaac, "R. Jochanan in the name of R. Simon b. Jochai said: (Fol. 8a) 'What is meant by the passage (Ps. 69, 14.) But as for me, I direct my prayer unto Thee, O Lord, in a time of favor. When is it a time of favor? It is when the community at large prays.'" R. Jose, the son of Chanina said: "We infer it from this, (Isa. 49, 8.) Thus hath said the Lord, in the time of favor have I answered thee." R. Chanina said: "We derive it from this, (Job 36, 5.) Behold, God is mighty and despiseth no one, and it is written (Ps. 55, 19.) He delivered my soul in peace from the battle against me; for in multitudes are they (contending) with me." We have also a Baraitha to the same effect, R. Nathan said: "Whence do we know that the Holy One, praised be He! despiseth not the prayers of a community? It is written (Job 36, 5.) Behold God, many He doth not despise, and it is written (Ps. 55, 19.) He delivereth my soul in peace from the battle against me; for in multitudes, etc., i.e., the Holy One, praised be He! says: 'When any one occupies himself with the study of the Torah and the practice of loving kindness I consider as if he delivered me and my children from the nations.' "

R. Levi said: "Whoever has a synagogue in his town, and does not go there to pray, is to be called a wicked neighbor, as it is said (Jer. 12, 14.) Thus hath said the Lord against all my wicked neighbors; moreover by his actions he causes exile to himself and his children, as it is said (Ib.) I will pluck them out of their land, and the house of Judah will I pluck out from the midst of them." They told R. Jochanan. that there are aged people in Babylon, and he remarked wonderingly, "It is written (Deu. 11, 21.) In order that your days may be multiplied, and the days of your children in the land which the Lord swore unto your fathers, but not outside of Palestine." But when he was informed [of the fact] that they come early to the synagogue, and leave it late, then he said: "Aye, it is this which helps them, as R. Jochanan b. Levi said unto his children, 'Come early and remain late in the synagogue, in order that you may live long.'" R. Acha the son of R. Chanina said: "From what Biblical passage [do we learn this]? Happy is the man that hearkeneth unto me, watching day by day at my gates, waiting at the posts of my doors (Pr. 8, 34), and after

this is written. For he who finds me, finds life." R. Chisda said: "A man shall always enter two doors to the synagogue." What does he mean by "two doors"? He means that a man should wait as long as it takes to walk the length of two doors, and then begin to pray.

For this shall every pious one pray unto Thee at the time when Thou mayest be found (Ps. 32, 6). R. Chanina said: "L-eth Metzo, (At the time when thou mayest be found) alludes [to the time when one is about to take a] wife, as it is written (Pr. 18, 22.) Whoso hath found a wife hath found happiness." In Palestine, when a man married he was asked Matzah (found), or Motzei (find). Matzah, as it is written (Pr. 18, 22.) Whoso hath found (Matza) a wife hath found happiness; Motzei, as it is written (Ecc. 7, 26.) And I find (Motzei) the woman more bitter than death. R. Nathan said: "L-eth Metzo, refers to the Torah, as it is written (Pr. 8, 35.) For he who findeth me (the Torah), findeth life." R. Nachman b. Isaac said: "L-eth Metzo, means [the time of] death, as it is written (Ps. 68, 21.)The escape from death." We have also a Baraitha to the same effect: There are nine hundred and three kinds of deaths in the world, as it is said (Ib.) The escape from death (Totzaoth). The numerical value of the word Totzaoth, amounts to nine hundred and three; the hardest of all deaths is croup, and the easiest of all is the divine kiss; croup is like a thorn in a ball of wool, which [if one tries to tear loose] lacerates backward (in the opposite direction of the knots); others say as the gushing water at the entrance of a canal [when the sluice bars are raised]; the kiss referred to is like the extraction of a hair from milk. R. Jochanan said: "L-eth Metzo, refers to the grave." R. Chanina said: "Where is the Biblical passage to prove it? (Job 3, 22.) Who would rejoice, even to exulting, who would he glad could they but find a grave." Rabba b. R. Shila said: "Thus it is that people say: 'Man ought to pray for peace even to the last clod of earth thrown on his grave.' " Mar Zutra said: "L-eth Metzo, refers to the necessity of living in a place where there are sanitary conditions." The sages of Palestine [upon hearing all the opinions in explaining the above passage] remarked that Mar Zutra's opinion is the best of all.

Raba said to Rafram b. Papa: "Speak to us, Master, of those excellent things you said in the name of R. Chisda in reference to the synagogue." "This is what R. Chisda said," said [Rafram] to him: " 'What is the meaning of the passage (Ps. 87, 2.) The Lord loveth the gates of Zion more than all the dwellings of Jacob. The Lord loveth the gates that are marked with the signs of Halacha (laws) more than the synagogues and the houses of study.' and this agrees with R. Chiya b. Ami who said, in the name of Ulla: 'Since the destruction of the Temple, nothing has remained to the Holy One, praised be He! in His world, but four cubits of the Halacha [where it is studied].' " Abaye said: "At first I was

accustomed to study in the house and pray in the synagogue, but since I heard what R. Cliiya b. Ami said in the name of Ulla, that since the destruction of the Temple, nothing has remained to the Holy One, praised be He! in his world but four cubits of the Halacha, I never prayed but where I studied.'" K. Ami and R. Assi, although they both had twelve synagogues in Tiberia, still did not pray elsewhere but between the pillars where they had studied. R. Chiya b. Ami, in the name of Ulla said: "A man shall always live in the same place where his teacher lives, for as long as Shimi b. Geira lived, solomon did not marry Pharaoh's daughter." Behold, we are taught that a man shall not live in the same place with his teacher! This is not difficult to explain, for the former deals with a disciple who bends before (obeys) his teacher, and the latter deals with a disciple who does not bend before (obey) his teacher. Another thing said R. Chiya b. Ami, in the name of Ulla: "He who enjoys life through the labor of his hand, is greater than he who fears God, for concerning the man who fears God, it is written (Ps. 112, 1.) Happy is the man who feareth the Lord; while concerning the man who enjoys the labor of his hand, it is written (Ib. 128, 2.) When thou eateth of the labor of thy hands: (then) wilt thou be happy, and it shall be well with thee. — Wilt thou be happy, in this world. And it shall be well with thee, in the world to come; but concerning the one who fears God it is not said, And it shall be well with thee."

(Ib. b) Raba said to his children (by way of advice): "When you cut meat don't cut it on your hand." — Some attribute this to the danger in cutting into the hand and others to the spoiling of the meat. — "And you should not sit down on the bed of an Armenian, and do not pass behind the synagogue at the time the community is praying." Regarding the bed of an Armenian, some say is meant not to go to sleep without the Sh'm'a which resembles an Armenian bed, and according to others, it means not to marry a proselyte. And, according to others, it means a real Armenian and refers to the incident that happened to R. Papa. R. Papa visited an Armenian and she brought him out a bed bidding him to sit on it. R. Papa refused and said to her: "I shall not sit on it unless thou wilt lift up the bed and show me what is under it." She did so and he noticed a dead child was uader the bed. Since than the sages said: "A man shall not sit on the bed of an Armenian." "Do not pass the rear of the synagogue while the community is praying;" this supports the opinion of R. Joshua b. Levi, who said: "A man has no right to pass behind the synagogue while the community is praying."

We are taught that R. Akiba says: "For three things do I admire the Medians: when they carve meat, they do it on the table; when they kiss, they do so only upon the hand; and when they keep counsel, they do so only in the field." R. Ada b. Ahaba said: "What Biblical

passage indicates [that consultation should be held only in the field]? And Jacob sent and called Rachel and Leah to his flock (Gen. 31, 8)."

(Fol. 9a) R. Abba said: "All agree that the deliverance of Israel out of Egypt took place in the evening, as it is said (Deu. 16, 1.) Did the Lord, thy God, bring thee forth out of Egypt by night; and [they also agree] that they did not leave [Egypt] before the next morning, as it is said (Num. 33, 3.) On the morrow after the Passover sacrifice, the children of Israel went out with a high hand, but they differ as to the meaning of Chipazon (In haste, Ex. 12, 11). R. Elazar b. Azariah holds that Chipazon (In haste), refers to the Egyptians who [after realizing the plague of the first-born] hurried the children of Israel to leave; and R. Akiba holds Chipazon (In haste), refers to the Israelites [who were in haste to leave]." We have also a Baraitha to the same effect: Did the Lord, thy God, bring thee forth out of Egypt by night (Deu. 16, 1). "Did they really go out at night? Behold! it was in the morning, for it is said (Num. 33, 3.) On the morrow after the Passover sacrifice, did the children of Israel go out with a high hand. We must therefore say that the beginning of the deliverance was in the evening."

Speak. (I beg thee) in the ears of the people (Ex. 11, 2). It was said in the school of R. Janai: "The word Nah, means nothing else but request; the Holy One, blessed he He! said unto Moses. 'I pray thee go and tell them (Israel) that I request of them they shall ask from the Egyptians silver vessels and golden vessels, lest that righteous one (Abraham) shall not say, Aye, the decree, (Geu. 13, 13.) And they will make them serve and they will afflict them, was indeed fulfilled for them; but [the other half of the decree] And afterwards shall they go out with great substance was not fulfilled.' [When Moses informed Israel of this] they said to Him: 'O that we might go out ourselves.'" This may be likened unto a man detained in prison, who when told by the people that he would be set free the next morning and would receive a large sum of money, said to them: "I pray of you, take me out immediately; that is all I wish." And they caused to give unto them, what they required (Ib.). R. Ami said: We infer from this, that it was given to them against their will." Some say against the will of the Egyptians, and others say against the will of the Israelites; those who say against the will of the Egyptians, infer this from (Ps. 68, 13.) Yet she that tarried at home (Egypt that tarried at home), divided the spoil; and those that say against the will of the Israelites, because of the burden of carrying them; And they emptied out Egypt. (lb.) R. Ami said: "We learn from this that they left her (Egypt) like a net without grain," and Resh Lakish said: "They left her like a depth without fishes."

I will be that I will be (Ex. 3, 14).The Holy One, praised be He! said unto Moses, "Go and tell Israel that I was with you during this subjugation and I will be with you during the next subjugation." So Moses said unto Him: "Sovereign of the Universe, is not the affliction terrible enough when it is really present [without telling of it beforehand]?" Whereupon the Holy One, praised be He! said unto Moses: "Then go and tell, 'I will be,' sent me unto you." Answer me, O Lord, answer me (I Kings 18, 37). R. Abuhu said: "Why did Elijah say twice. Answer me? We infer from this that Elijah said, before the Holy One, praised be He! 'Sovereign of the Universe, answer me that a fire shall come down from Heaven and consume everything that is upon the altar; and answer me, to remove from their mind that they shall not think it was the result of sorcery,' as it is said (Ib.) Thou hast turned their hearts back again.":

Let us see: The passage (Ps. 19, 15.) May the words of my mouth he acceptable, can be explained in the past tense, and it may be explained in the future tense. Why then have the Rabbis decided to say it after the Eighteen Benedictions and not before? R. Juda, the son of R. Simon b. Pazi, said: "Because David did not say this verse until after he had said eighteen chapters, therefore did the Rabbis decree [to say it] after the Eighteen Benedictions." Is it after eighteen? Behold! it is after nineteen? Aye! the first two chapters, viz., Happy is the man, and Wherefore do heathens rage, are only one chapter, for R. Juda, the son of R. Simon b. Pazi, said: "One hundred and three chapters were uttered by David, and he did not say Hallelujah until he had contemplated the downfall of the wicked; as it is said (Ps. 104, 35.) Let the sinners be taken completely out of the earth, and let the wicked be no more; Bless the Lord, O my soul. Hallelujah! Instead of one hundred and three, we ought to say, one hundred and four? but we infer this, that Blessed is the man, and Why do the heathens rage, are but one psalm. (Fol. 10a) As R. Samuel b. Nachmeini in the name of R. Jonathan said: 'Every chapter that was beloved by David, he began and concluded it with the word, Happy; It began with Happy is the man (Ps. 1, 1), and ended with Happy are all they that put treir trust in Him (Ib. 2, 10).' [This proves that the first two chapters are one]."

There were some highwaymen in the neighborhood of R. Meier who annoyed him so much that he once prayed that they should die; but his wife Baruriah said to him: "How do you justify this? [such prayer?] Is it because, it is written (Ps. 104, 35.) Let sin be consumed [which you understand to mean that the wicked should be destroyed]; behold is it then written The sinners? It is written sin! Besides, read the last part of this verse And the wicked will be no more. Pray, therefore [on their behalf], that they may be led to

repentance and the wicked will be no more." He did pray for them and thereupon they were led to repent. A Sadduce once asked R. Abuhu: "It is written (Ps. 3, 1.) A psalm of David when he fled from his son, Abshalom, and it is written (Ib. 57, 1.) By David a Michtam, when he fled from Saul. Let us see, which event occurred first? Was it not the incident with Saul? Why then is it written last? "Aye," R. Abuhu said to him, "you, who do not recognize the rule of contiguous passages find this difficult, but to us who recognize the rule of contiguous passages, it is not at all difficult; for R. Jochanan said: "What is the Biblical proof for the rule of contiguous passage? It is said (Ps. 111, 8.) They are well supported forever and eternally they are framed in truth and uprightness. Why is the story of Abshalom placed near the chapter of Gog and Magog? If one should ask you, 'Is it possible that a slave (Gog and Magog) shall rebel against his master (God)?' answer him: 'How is it possible that a son shall rebel against liis own father? Yet, it did so happen (with Abshalom); so is this also possible.' "

R. Shimi b. Ukba, and some say Mar Ukba, frequented the house of R. Simon b. Pazi., who was accustomed to arrange Agadah before R. Joshua b. Levi, and asked R. Simon b. Pazi: "What is the meaning of the passage (Ps. 103, 1.) Praise the Lord, O my soul, and all that is within me (praise) His Holy name." "Come and see,"' said R. Simon b. Pazi to him, "how the custom of the Holy One, praised be He! differs from the custom of frail man! The custom of frail man is to form a shape on the wall but he can put into it neither breath nor soul, nor entrails nor bowels, but the Holy One, praised be He! is not so. He forms a shape within a shape (creates a body within a body) and puts into it breath, soul, entrails and bowels, and it is this that Hannah means when she said (I Sam. 2, 2.) There is none holy like the Lord; for there is none besides Thee, and there is not any rock like our Lord. What is meant by Ein Tzur Keloheinu? It means that there is no shaper like our Lord." And what does it mean by For there is none besides Thee? R. Juda b. Menassya said: "Do not read Ein Biltecha (none besides Thee), but read Ein Lebalathecha (nothing could wear you out), for the nature of the Holy One, praised be He! is not like the nature of frail man. The works of frail man wear out their maker, but the Holy One, praised be He! is not so. He wears out his work." "You did not quite understand my question," said R. Shimi b. Ukba to R. Simon b. Pazi, "what I Intended to ask was this: Five times did David say Bless the Lord, O my soul; in reference to what was it said?" "He said it," [replied R. Simon b. Pazi] "in reference to the Holy One, praised be He! and in reference to the soul, for just as the Holy One, praised be He! filleth the entire world, so does the soul fill the entire body; just as the Holy One, praised be He! seeth, but cannot be seen, so does the soul see, but cannot be seen; just as the Holy One, praised be He! feedeth the entire world, so does the soul feed the entire

body; just as the Holy One, praised be He! is pure, so is the soul pure; and just as the Holy One, praised be He! dwelleth in a place secret from all, so does the soul dwell in a secret place; therefore, let that (the soul) which possesses these five attributes come and praise Him, to whom these five attributes belong."

R. Hamnuna said: "What means the passage (Ecc. 8, 1.) Who is like the wise? And who knoweth (as well) the explanation of a thing? i. e., who is like the Holy One, praised be He! who knoweth how to compromise 'between two righteous men, between (King) Hezekiah and Isaiah? Hezekiah said, Isaiah ought to come to me for we find that Elijah went to Ahab, as it is said (I Kings 18, 2.) And Elijah went to show himself unto Ahab; and Isaiah said Hezekiah ought to come to me (to pay me a visit), just as we find that Jehoram, the son of Ahab went to Elisha. What did the Holy One, praised be He! do? He brought affliction on Hezekiah, and then said to Isaiah: 'Go and visit the sick,' as it is said (Isaiah, 38, 1.) In those days Hezekiah fell sick unto death; and there came unto him Isaiah, the son of Amotz, the Prophet, and said to him: Thus hath the Lord said. Give thy charge to thy house for thou Shalt die and not live." What is meant by Thou shalt die and not live? [if he will die, he will surely not live]. Thou shalt die in this world, and thou shalt not live in the world to come. "Why so severe a punishment?" asked Hezekiah. "Because," said Isaiah, "thou hast not married." "Aye," said Hezekiah, "it was because I foresaw through the Divine Spirit, that bad children will come forth from me." "What have you to do with, the secret of the Almighty? Whatever you are commanded to do, you ought to fulfill, and whatever pleases the Holy One, praised be He! let Him do." "If so,"' said Hezekiah, "then give me thy daughter, Perhaps thy merits combined with mine will prove effective to bring forth good children." "But," said Isaiah, "it has already been decreed that you must die." "Aye, son of Amotz," exclaimed Hezekiah, "finish thy prophecy and go forth! for thus have I a tradition from the house of my father's father (David): 'Even if the sword already touches the throat, yet should a man not refrain from praying for mercy.' " It has been taught that R. Jochanan and R. Elazar both say, "Even if the sword already touches the throat, yet should a man not refrain from praying for mercy, as it is said (Job 13, 15.) Lo, though he slay me yet will I trust in Him (Ib. b)." Soon after this it is said Then did Hezekiah turn his fare toward the Kir, and prayed to the Lord (Is. 38, 2). What is meant by Kir? R. Simon b. Lakish said: "It means from the chamber of his heart, as it is said (Jer. 4, 19.) My bowels, my bowels! I am shaken at the very chambers (Kiroth), of my heart." R. Levi said: "It means concerning the chamber; he (Hezekiah) said before the Holy One, praised be He! 'Sovereign of the Universe, if for the Shunamith who prepared only one little chamber [for Elisha], Thou hast saved the life of her son, then how much more

[should you help me], for the sake of my father (Solomon) who covered the whole Temple with silver and gold?' " Remember now, that I have walked before Thee in truth and with an undivided heart and have done what is worthy in thine eyes (Ib.). What means And have done what is worthy in thine eyes? R. Juda in the name of Rab said: "He was always careful to say the Eighteen Benedictions immediately after the benediction of Ge-ula." R. Levi said: "He hid the book of remedies [so that the sick should pray to God to invoke His mercy, and not depend merely on medicinal help]."

R. Jochanan said in the name of R. Jose b. Zimra: "He who depends [for God's help] upon his own merits will [finally] be raised through the merits of others, but he who depends upon others' merits will [finally] be helped because of his own merits. Moses, who depended upon the merits of others, as it is said (Ex. 32, 13.) Remember Abraham, Isaac and Israel, Thy servants, was raised because of his own merits, as it is said (Ps. 106, 23.) He therefore spoke of destroying them, had not Moses, his chosen, stood in the breach before Him. Hezekiah depended upon his own merits, as it is written (Is. 38, 3.) Remember now that I have walked before Thee, but was [finally] raised through the merits of others, as it is said (II Kings 19, 34.) And I will shield the city to save it, for my own sake, and for the sake of David, my servant." And this is [the interpretation] of R. Joshua b. Levi. For R. Joshua b. Levi said: "What is the meaning of the passage (Is. 38, 17.) Behold, for in peace I had great bitterness, i.e., even when the Holy One, praised be He! sent peace unto him, yet he felt bitter [since it was done because of the merits of others]."

Further said R. Jose, the son of R. Chanina, in the name of R. Eliezer b. Jacob: "A man should never stand upon an elevated place while praying, but upon a low place shall he stand and pray, as it is said (Ps. 130, 1.) Out of the depth have I called Thee. O Lord." We have also a Baraitha to the same effect: "A man should never stand either upon a chair or upon a bench nor upon an elevated place while praying, but upon a low place shall he stand and pray because pride cannot exist before the Lord, as it is written (Ib.) Out of the depth have I called Thee, O Lord, and it is also written (Ib. 102, 1.) A prayer of the afflicted, when he is overwhelmed." Again said R. Jose, the son of R. Chanina in the name of R. Eliezer b. Jacob: "He who prays should keep his feet straight (one near the other), for it is said (Ez 1, 8.) Their feet were straight feet." And R. Jose, the son of R. Chanina, in the name of R. Eliezer b. Jacob, said further: "What means the passage (Lev. 19, 26.) Ye shall not eat upon the blood? Ye shall not eat before ye pray on behalf of your blood (life)." R. Isaac said in the name of R. Jochanan, who spoke in the name of R. Jose, the son of R. Chanina, who in turn, quoted R. Eliezer b. Jacob: "Concerning one who eats and drinks, and then prays, of

him the passage says: (I Kin. 14, 9.) And me hast thou cast behind thy back. Do not read Geivecha (thy back) but read it Geiyecha (thy pride), i. e., the Holy One, praised be He! said: 'Only after this one had become haughty [through eating] he took upon himself the Heavenly Kingdom.'"

(Fol. 12b) Rabba b. Chinena, the Senior, in the name of Rab, said further: "Whoever is able to pray for mercy on behalf of his friend and does not pray, is to be called a sinner; as it is said (I Sam. 12, 23.) Moreover as for me, far be it from me that I should sin against the Lord by ceasing to pray in your behalf." Raba said: "If he who is the sick be a great man, his friend should pray for him until he himself is worn out." What is the reason? Shall we say because it is written (Ib. 22, 8.) And there is none who sickens for me nor informeth me? Perhaps this refers only to a King? But we learn it from this, (Ps. 35, 13.) But as for me, when they were sick, my clothing was sackcloth. Further said Rabba b. Chinena, the Senior, in the name of Rab: "He, who after committing a transgression, feels ashamed, will be forgiven of all his sins, as it is said (Ez. 16, 63.) In order that thou mayest remember, and feel ashamed and never open thy mouth any more because of thy shame. When I forgive thee for all that thou hast done saith the Lord God." Perhaps a community [to which that refers] is different? But we learn from this, (I Sam. 28. 15.) And Samuel said unto Saul, Why hast thou disquieted me? And Saul answered, I am greatly distressed for the Philistines make war against me, and God has departed from me and hath not answered me any more, neither by the agency of the prophets, nor by means of dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. And he fails to mention the Urim and Tummim; he was ashamed to mention these because he killed all the priests of Nob who performed that rite. And whence do we learn that his sins were forgiven by Heaven? It is said (Ib.) And Samuel said unto Saul, to-morrow shalt thou and thy sons be with me, and R. Jochanan said: "With me, means in my abode." And the other Rabbis say from this [it is derived that God forgave his sin], (II Sam. 21, 6.) And we will hang them up unto the Lord in Gibas of Saul, the chosen of the Lord. i.e., A Bath Kol (heavenly voice) went forth and said "The chosen of the Lord."

It was taught that Ben Zoma said to the sages: "Is it truly so that the Exodus from Egypt will be mentioned [as a miraculous incident] after Messiah will come? Has not the prophet long ago said (Jer. 23, 7.) Therefore, behold, days are coming, saith the Lord, when they shall no more say, as the Lord liveth, who hath brought up the children of Israel out of the Land of Egypt; But as the Lord liveth, who hath brought up, and who hath led forth the seed of the house of Israel out of the north country, and out of all countries whither I had

driven them." "This," said the sages, "is intended to mean, not that the memory of the redemption of Egypt will be removed from its place (entirely extinct), but that the latter redemption will be the principal consideration and the redemption of Egypt the secondary. Just as it is said (Gen. 35, 10.) Thy name shall not be called any more Jacob, but Israel shall be thy name. (Fol. 13a.) It means not that the name Jacob will entirely fall into disuse, but that Israel shall be the principal name and Jacob the secondary. And this is meant by the passage (Is. 43, 18.) Remember not the former things, and ancient events regard no more. Remember not former things, alludes to the present subjugation, and ancient events regard no more, refers to the redemption of Egypt." Behold, I will do a new thing; now shall it spring forth (Ib. ib. 10). R. Joseph recited a Baraitha that this alludes to the war of Gog and Magog. It is likened to a man who while walking on the road met a wolf from whom he escaped, and as he was exulting over the miracle of the wolf, he met a lion and also escaped him. He exulted over his escape from the lion, forgetting the miracle of the escape from the wolf. He then met a serpent and also escaped. He forgot all the former escapes and exulted over the miracle of the serpent. Thus it is with Israel; the later troubles make them forget the earlier ones.

Abram, the same is Abraham. (I Chr. 1, 27.) i.e., at first he was the father (progenitor) of Aram but later he became the father (progenitor) of the entire world. And Sarai, the same is Sarah (lb.), i,e., at first she was a princess of her own nation but later she became a princess of the entire world. Bar Kappara recited: "Whoever calls him Abram instead of Abraham transgresses a positive commandment, for it is said (Gen. 17, 5.) But thy name shall be Abraham." R. Eliezer said: "He transgresses the prohibitory law which says: (Ib. ib. ib.) Neither shall thy name any more be called Abraham." But according to this, if one calls Sarai instead of Sarah, would you also say [that he transgresses the positive law]? Nay: In this case the Holy One, praise be He! said to Abraham only: As for Sarai thy wife, thou shall not call her name Sarai. but Sarah shall her name be. But according to this, if one calls Jacob "Jacob" instead of Israel, should we also say [that he transgresses the positive law]? Nay: The latter is different because the Scripture itself repeats his name later as Jacob, for it is written (Ib. 46, 2.) And God said to Israel in the vision of the night saying "Jacob, Jacob." R. Jose b. Abin and according to others R. Jose b. Zebida raised the following contradiction: Thou art indeed the Lord the (true) God, who didst choose Abram (Neh. 9, 7). [Hence he calls; him Abram]? There the prophet renewed the praises of the Lord by referring to the past [when Abraham's name was still Abram].

Chapter 2

R. Joshua b. Karcha said: "Why is the section of Sh'm'a recited before the section of V'haya im, Shamo'a? Because one should first take upon himself the yoke of the Heavenly Kingdom [Hear O Israel, the Lord our God, is one God], and then he can take upon himself the yoke of the commandments [referred to in the second chapter]. And why is V'haya im Shamo'a recited before Vayomer? Because V'haya treats of meritorious deeds that are to be performed day and night, and Vayomer treats of [Tzitzith] a religious act that is to be observed only in daytime."

(Ib. b) We have been taught that Sumchus says: "Whoever prolongs the utterance of the word Echad, shall have his days and years prolonged for him." R. Acha b. Jacob said: [He should prolong the utterance] of the Daleth [the D of Echad], R. Ashi said: "But he should not hurry the utterance of the Cheth [the ch of Echad]." R. Jeremiah sitting before R. Chiya b. Abba noticed that he prolonged it (the Echad) considerably; so he said to him: "If you prolong it enough to acknowledge His Kingdom in Heaven and on earth and at the four corners of the world, it suffices; it is not necessary to prolong it longer than that."

(Fol. 14a) Rab said: "Whoever greets his friend before he has prayed is considered as if he had built a heathenish altar, for it is said (Is. 2, 22.) Withdraw yourselves from man whose breath is in his nostrils; for what is he to be esteemed. Do not read Bameh (for what) but read Bamah (a heathen altar)." Samuel explains it, with what right didst thou pay thy regard to him [whom you greeted] and not to God? R. Shesheth raised the following objection: [We have been taught in a Mishnah] "Between the sections he may salute a respectable man and answer," [and the Sh'm'a is before the Eighteen Benedictions and yet one is allowed to salute a respectable man]. R. Abba explained that Rab deals with a man who visits his neighbor for the sole purpose of greeting him before he has prayed [therefore it is wrong, but the Mishnah refers to one who happened to meet his neighbor]. R. Jonah in the name of R. Zeira said: "Whoever greets his friend before he has prayed [is considered as if he] has erected a heathen altar." Questioned by his disciples whether he really meant 'a, heathen altar,' he replied: "I meant that 'it is prohibited,'" as R. Ide b. Abin, who said in the name of R. Isaac b. Assian: "It is prohibited to greet a friend and to go out to business before one has prayed, for it is said (Ps. 85, 14.) Righteousness will go before him." Further said R. Ide b. Abin, in the name of R. Isaac b. Assian: "For him who

prays first and then goes to his undertakings, the Holy One, praised be He! will fulfill his desires, for it is said (Ib.) Righteousness will go before him, and will (level) the way by its steps."

R. Jonah in the name of R. Zeira said: "He who passed seven nights [in succession] without dreaming, is to be called wicked, for it is said (Pr. 19. 23.) And he (that hath it) shall abide satisfied: he shall not be visited with evil. Do not read Sabea (satisfied) but read Sheba (seven)." R. Acha, the son of R. Chija and the grandson of R. Abba, said to him, "Thus had said R. Chiya in the name of R. Jochanan: 'He who goes to sleep after he has satisfied himself with the words of the Torah will never be the recipient of bad tidings, as it is said (Ib.) And he [that hath it] shall abide satisfied, he shall not be visited with evil.' "

(Ib. b) Ulla said: "Whoever reads the Sh'm'a without wearing Tephilin, is like one who testifies falsely against himself." R. Chiya b. Abba in the name of R. Jochanan says: "It is as if he had offered a burnt offering without the meal offering, or a sacrifice without the accompanying wine offering." R. Jochanan said: "He who desires to take upon himself the yoke of the Heavenly Kingdom perfectly (Fol. 15a) must first ease himself, wash his hands, lay Tephilin, read the Sh'm'a and pray [the Eighteen Benedictions]: this is the perfect acknowledgment of the Heavenly Kingdom." R. Chiya b. Abba said: "Whoever eases himself, washes his hands, lays Tephilin, reads the Sh'm'a and prays [the Eighteen Benedictions], is considered as having built an altar and offered a sacrifice upon it, for it is said (Ps. 26. 6.) I will wash in purity mine hands, and I will compass thy altar. O Lord." Raba said unto him (R. Chiya b. Abba): "Does not the master consider the washing of the hands just as if he bathed? For it is written I will wash in purify [which indicates for the whole body], and it is not written I wash my hands."

Further said R. Chama, son of R. Chanina: (Fol. 16a) "Why have Tents been placed near Streams? As is written (Num. 24. 6.) As streams are they spread forth, as gardens by the river's side, as tents which the Lord hath planted, etc. To teach you that just as streams render an impure man pure, so tents [where the Torah is studied] lift up man from the scale of guilt to the scale of merit."

Our Rabbis taught: "Only three are called Patriarchs (Abraham, Isaac, and Jacob), and only four are called mothers (Sarah, Rebecca, Rachael, and Leah)." Why is this so? Shall I say because we do not know [after these] whether one is a descendant of Reuben or of Simon: if so then as to the mothers: we also do not know whether one is a descendant of

Leah or Rachael? But, it is because these are highly notable [and deserve to be called fathers and mothers], but those succeeding them are not so notable.

(Ib. b) R. Elazar said: "What means the passage (Ps. 63, 4.) Thus I will bless Thee while I live; in Thy name will I lift up my hands? i.e., Thus will I bless Thee, refers to the Sh'm'a, In Thy name will I lift up my hands, refers to the prayer of the Eighteen Benedictions; and for him who does so, says the passage (Ib. ib. 5.) As with fat and marrow shall my soul be satisfied, and moreover he will inherit both this and the future world, as it is said (Ib.) And with joyful lips shall my mouth praise Thee." R. Elazar after he had finished his [daily] prayers made the following prayer: "May it be Thy will, O Lord, our God, that Thou shalt cause to dwell in our lot (midst), love and brotherhood, peace and friendship; and Thou shalt increase our territory with scholars; that Thou shalt cause us to realize into a prosperous end and into hopefulness; that Thou shalt establish our share in Paradise, and direct us in this world by means of good associates and with a good inclination so that when we rise we shall find the inclination of our hearts to fear Thy name, and all the necessities [of our souls and the requirements of our well-being] shall appear before Thee." R. Jochanan after he had finished his prayer made the following prayer: "May it be Thy will, O Lord, our God, that Thou shalt see our shame and shalt look upon our misfortunes and shalt clothe Thyself with Thy mercy and cover Thyself with Thy strength and enwrap Thyself with Thy pity and gird Thyself with Thy gracefulness and let come before Thee the attribute of Thy compassion and Thy meekness." R. Zeira when he had finished his [daily] prayer was wont to make the following prayer: "May it be Thy will, O Lord, our God, that we shall sin no more and we shall not be shamed nor reproached by our parents." Rab Chiya, after he finished Ins [daily] prayer was accustomed to say the following prayer: "May it be Thy will, O Lord, our God, that your Torah shall be our occupation and that we shall not suffer with our heart nor shall our eyes become darkened." Rab, when he had finished his [daily] prayer, would make the following prayer: "May it be Thy will, O Lord, our God, and the God of our fathers, that Thou shalt grant us long life, a life of peace, of good, of blessing, of sustenance, of bodily vigor marked by the fear of Heaven and the dread of sin; a life free from shame and reproach, a life of prosperity and honor, a life wherein shall dwell in us the love of the Torah and the fear of Heaven, a life in which the desires of our hearts be fulfilled for good."

Rabbi when he had finished his [daily] prayer made the following prayer: "May it be Thy will, O Lord, my God, "and the God of my fathers, to deliver me from arrogant men and from arrogance; from a bad man, from any mishap, from a bad associate, from a bad

inclination, and from a bad neighbor, and from the adversary' that destroyeth; from a severe judgment and from a severe opponent, whether it be a son of the covenant (Jew) or a son not of the covenant;" and although constables were at Rabbi's disposal [yet he prayed to God for help]. R. Safra when he had finished his [daily] prayer made the following prayer: "May it be Thy will, O Lord, our God, to make peace (Fol. 17a) in the heavenly household (the angels) and the household here below on earth; between the scholars who study Thy Torah for its own sake and those who study, not for its own sake [but for selfish ends]; and concerning all those who study it not for its own sake, may it be Thy will that they shall begin to study it for the Torah's sake."

R. Alexandri when he finished his [daily] prayer was wont to say the following prayer: "May it be Thy will, O Lord, our God, that Thou place us in the comer of light [honorable position] and shalt not place us in the corner of obscurity and our hearts shall not suffer nor shall our eyes become darkened." Some say this was the prayer of R. Hamnuna, and R. Alexandri when he finished his [daily] prayer said the following: "Sovereign of all universe! It is revealed and well known to Thee that our desire is to do Thy will. What prevents it but the leaven of the dough (evil inclination) and the subjugation of the exile? May it he Thy will, O Lord, our God, to deliver us from their hands, and we shall return to perform the decrees of Thy will with a perfect heart." Mar, the son of R. Huna, when he had finished his [daily] prayer, would make the following prayer: "O my God! Guard my tongue from evil and my lips from speaking guile. To such as curse me, let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. Deliver me from any mishap, from evil inclination, from a bad wife and from evils which break forth and visit the world. If any design evil against me, speedily make their counsel of no effect, and frustrate their designs. Do it for the sake of Thy name; do it for the sake of Thy right hand; do it for the sake of Thy holiness, do it for the sake of Thy Torah; in order that Thy beloved ones may be delivered; O save [me] with Thy right hand and answer me; may the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my Rock and my Redeemer."

Raba when he had finished his prayer made the following prayer: "O my God, before I was formed, I was nothing worth; now that I have been formed, I am but as though I had not been formed. Dust am I in my life, how much more so in my death! Behold I am before Thee like a vessel filled with shame and confusion. O may it be Thy will, O Lord, my God, and God of my father, that I may sin no more; as to the sins I have committed, purge them in thine abundant compassion but not by means of affliction and sore disease." This was

the confession (Vidui) of R. Hamnuna Zuta on the Day of Atonement.

When R. Shesheth fasted after he had finished his usual prayer, he would say the following prayer: "Sovereign of the universe, it is known to Thee that during the time the Holy Temple was in existence, if a man sinned he was to bring an offering of which only its fat and blood was offered upon the altar, yet his sin was expiated; and now I have been sitting in fast, thus causing a diminishing of my fat and blood; may it therefore be Thy will that the amount of my fat and blood thus diminished shall be considered as an offering unto Thee upon the altar and acceptable as such."

R. Jochanan, when he finished the book of Job, would say: "The end of man is to die; the end of an animal is to be slaughtered; all are bound to die; happy is he who has been brought up to study the Torah and put his energy in the Torah; and is a source of pleasure to his Creator; he shall grow with a good name and shall depart from the world with a good name." It is concerning such a man that Solomon said in his wisdom (Ecc. 7, 1.) A good name is better than precious ointment. R. Meier was accustomed to say: "Learn with all thy heart and soul to know my (the Torah's) ways, and to watch upon the gates of my Torah; guard my learning in thy heart and let my fear be before thy eyes; guard thy mouth from all sins, cleanse and purify thyself from all guilts and iniquities and I shall then be with thee in all places." The Rabbis of Jabnai were accustomed to say: "I am a human being; so is my neighbor a human being. My work is in the city and his work is in the field; I rise early to my work and he rises early to his work; as he cannot excel in my work, so can I not interfere in his. Shall I say that I am advancing the cause of learning more than he? We are therefore taught 'Whether one [offers] much or little only the intention of his heart shall be for the sake of Heaven.' " Abaye was accustomed to say: "Man should" always be deliberate for the fear of God (consider in what manner he can serve Him best); reply softly; try to pacify anger, and speak peacefully with his brethren, with his relatives and with every man, even with the heathen; so that he may be beloved in Heaven and below (on the earth) and acceptable by men." It was related of R. Jochanan b. Zakai that never, was he greeted first by any one, even by a heathen; for he always greeted people first. Raba was accustomed to say: "The end of wisdom is repentance and good deeds, lest a man read and study and speak with contempt against his father or mother or teacher, or against those superior to him in wisdom or exceeding in number. For it is said (Ps. 111, 10.) The beginning of wisdom is the fear of God; a good understanding have all they who do God's commands. It does not say Who study God's commands, but Who do God's commands, i.e., to them who do it for God's sake, but not to

them who do it for their own sakes. And as for the man who does [study the Torah] not for its own sake, it would have been more satisfactory had he not been created." Rab was wont to say: "The future world will not be like this world. In the future world there will be neither eating nor drinking nor multiplying nor business nor envy nor hatred nor competition; only the righteous will sit with their crowns upon their heads and will enjoy the Divine Glory, as it is written (Ex. 24, 11.) And they saw God and they ate and drank." Our Rabbis taught: "The promise which the Holy One, praised be He! made unto women is much greater than that which He made unto men. for it is said (Is. 32, 9.) Rise up, ye women that are at ease, hear my voice; Ye careless daughters, give ear unto my speech." Rab said unto E. Chiya: "Wherewith do women [who do not study the Torah] deserve Divine Grace?" "Because," answered he, "they bring their children into school to learn and send their husbands to the house of study, and wait for their return." When the Rabbis departed from the academy of R. Ami, and according to others from the academy of R. Chanina, they were accustomed to say: "Mayest thou see (enjoy) thy existence during thy lifetime, and thy future [reward be reserved] for the life of the world to come, and thy only hope shall be [to endure] for everlasting generations. May thy heart reason with understanding, thy mouth utter wisdom, and thy eyelids shall direct thee straight forward in the Laws, and thine eyes lighten in the enlightenment of the Torah; may thy countenance shine like the brilliant sky; thy lips utter knowledge and thy kidneys rejoice in uprightness, and thy feet run to listen to the words of the Ancient in Days." When the Rabbis departed from the academy of R. Chisda and according to some from the academy of R. Samuel b. Nachmeini, they were in the habit of saying: May our oxen be strong to labor (Ps. 144, 14). Rab and Samuel, and some say R. Jochanan and R. Elazar, [explain the above passage]. One said: "Alupheinu (our oxen), alludes to the Torah and Messubalim (strong to labor), alludes to meritorious deeds;" and the other said "Alupheinu alludes to both the Torah and meritorious deeds, and Messubalim alludes to afflictions." (Ib. b) May there he no breach, (Ib.) i.e., that our following be not like that of Saul's company of whom Do'ag the Adomite was one. Nor land complaint (Ib.), nor shall our following be like that of Elisha of whom Geichazi was one. In our streets (Ib.), i.e., that we may not have a son or a pupil that disgraces his education in public. Hearken unto me, ye stout hearted, that are far from righteousness (Is. 46, 12). Rab and Samuel, and according to others R. Jochanan and R. Elazar, explain the meaning of this passage. One said that this means that the whole world is supported only because of the Lord's righteousness, and those mentioned by Isaiah are sustained on account of their own merits; [hence Isaiah addressed himself to the righteous]; and the others held that the entire world is sustained according to its own

merits; and those [mentioned by Isaiah] even of their own merits cannot be sustained, as R. Juda in the name of Rab said; for R. Juda said in the name of Rab: "Every day a Bath Kol (heavenly voice) goes forth from Mount Horeb and says: 'The entire world is sustained by virtue of Chanina my son and as for Chanina my son himself, one Kab of Karob beans is sufficient for his maintenance, from one Friday to another Friday.'" And this disagrees with R. Juda, for R. Juda said: "Who may be called Stout hearted [referred to by Isaiah]? The inhabitants of Gabaya, the fools." And R. Joseph said: "It may be proved by the fact that never was one of them converted to Judaism." R. Ashi said: "Those sons of Matha Mechasia may also be termed Stout hearted, for they observe the praise of the Torah twice a year, yet none of them was converted to Judaism."

Chapter 3

(Fol. 18a) We are taught that, "A man should not walk in a cemetery while wearing Tephillin (Phylacteries) on his head, or carrying a scroll in his arm and reading it: if he do so he transgresses against what is written (Pr. 17, 5.) Whoso mocketh the poor, blasphemeth his Maker."

Rachaba said in the name of R. Juda who spoke in the name of Rab: "He who sees the [procession of the] dead and does not take part in it transgresses against what is written (Ib.) Whoso mocketh the poor, blasphemeth his Maker." If he does take part what will be his reward? R. Ashi said, "Of such a man, it is said (Ib. 19, 17.) He that hath pity upon the poor lendeth unto the Lord; and also (Ib. 14, 31.) But he that is gracious to the needy honoreth Him" (Fol. 19a) E. Joshua b. Levi said: "He who whispers [with disgraceful intentions] behind the biers of learned men will fall into Gehenna, as it is written (Ps. 125, 5.) But as for those who turn aside into their crooked ways, the Lord shall lead them forth with the workers of wickedness; but peace shall be upon Israel, i.e., even when peace shall be upon Israel, yet shall the Lord lead them forth with the workers of wickedness." Further, said R. Joshua b. Levi: "In twenty-four cases does the court-tribunal excommunicate [a man] for not having paid due respect to the masters of the law [by transgressing their ordinances], and all these cases are mentioned in our Mishnah." R. Elazar asked of him: "Where have they been mentioned?" "Go and find," was the reply.

Thereupon R. Elazar went out and sought and found three. "He who whispers behind the biers of learned men; he who disregards the washing of his hands [before meals], and he who behaves haughtily toward Heaven." "He who whispers behind the biers of learned men." What does this mean? It is that which we are taught (in a Mishnah): "He (Akabia b. Mehallalel) also said that a female proselyte and a freed maid-servant are not given the bitter water and the sages say they are. The sages said to him, 'Did this not happen once to a certain Karkmith, a freed maid-slave in Jerusalem, who was made to drink by Shmaya and Abtalion?' He answered them: 'It was for show that they made her drink.' Thereupon the sages placed him under ban, and when he died the court stoned his coffin." Where do we find the reference to one who disregards hand-washing [before meals]? We are taught that R. Juda said: "God forbid [to think] that Akabia b. Mahallalel, who among all Israelites, when the doors of the Temple courtyard were closed, was unequaled in erudition, purity and piety, should have been excommunicated. But to whom then was it done? It was R. Elazar b. Chanoch that was excommunicated for contesting the rule of washing the hands [before the meals], and when he died, the court sent a stone to be put on his coffin; whence we learn that the coffin of him who dies while under ban is to be stoned." And what is he who behaves haughtily towards Heaven? We ere taught that Simon b. Shetaeh sent [word] to Honi the Me'agel: "If thou wert not Honi you should be excommunicated, but what shall I do with thee? since thou art petulant towards God and yet He forgiveth and indulgeth thee like a petted child who is petulant towards his father and is nevertheless forgiven and indulged? To thee may be applied the passage (Pr. 23, 25.) Let (then.) thy father and thy mother rejoice, and let her that hath born thee be glad."

(Fol. 20a) R. Papa asked Abaye: "Why is it that in the preceding generation miracles happened and no miracles happen to us? Is it because they studied more? Behold, during the years of R. Juda, all studied only the order of Nezikin (civil procedure, or damages) while we study all six orders. And when R. Juda reached in the Treatise Uktzin (Stalks), [treating with the law of] 'The woman who pressed vegetables in a pot', or, as some say [to the Mishnab of], 'Olives when pressed with their leaves are [ritually] pure,' he said: 'I notice here the argument of Rab and Samuel [which are beyond my mind].' While we are versed in the treatise of Uktzin in thirteen different ways, yet [when it comes to prayer] as soon as R. Juda had pulled off one of his shoes, rain immediately appeared, and though we afflict ourselves, and keep on crying [for God's help] yet none cares for us." "Do you know why? Abaye said to R. Papa, "because, the former generations were ready to sacrifice their lives to sanctify His name but we are not ready to sacrifice our lives to sanctify His name, as happened once to R. Ada b. Ahaba, who saw a Gentile woman wearing a red headgear-

dress while walking in the market place. Believing her to he a Jewess he impatiently tore off her red headgear. It was found that she was a Gentile, and he was fined four hundred zouzim, the value of the dress. He asked the woman what her name was. 'My name is Mathan,' she answered him. 'Mathun, Mathun,' he rejoined, 'is worth four hundred zouzim.'"

(Ib. b) R. Avira expounded, sometimes speaking in the name of R. Ami, and at other times speaking in the name of R. Assi: The ministering angels said before the Holy One, Praised be He! "Sovereign of the universe, it is written in Thy Torah (Deu. 10, 17.) Who shows no favor to persons, and taketh no bribe. Behold Thou showest favors to Israel, for it is written (Num. 6. 26.) The Lord will show His favor unto thee." "Why shall I not favor Israel?" answered He, "for I wrote in my Torah which I gave to them (Deu. 8, 10.) And when thou hast eaten and are satisfied, then shalt thou bless. But they are so particular and careful that even if they eat only as much as the size of an olive or an egg, they also recite the after-meal grace."

(Fol. 21a) E. Juda said, "Whence do we learn that the after-meal grace is a Biblical law? It is written (Ib.) And when thou hast eaten and art satisfied, then shalt thou bless the Lord, thy God. Whence do we learn [that to say] the benediction before beginning the study of the Torah is a Biblical law? It is said (Deu. 32, 3.) When I call on the name of the Lord ascribe ye greatness unto our God."

(Ib. b) R. Ada b. Ahaba said: "Whence do we learn that a single man must not say the Kedusha? It is said (Lev. 22, 32.) So that I may be sanctified among the children of Israel; i.e., everything holy should not be said by less than ten (men)." How does he prove this? Rabanai, the brother of R. Chiya b. Abba explained it: "We deduce it [first] from the words Toch, Toch: it is written here, So that I may be sanctified Betoch (among) the children of Israel, and it is written there (Num. 16, 21.) Separate yourselves Mitoch (from the midst of) the congregation (Eda); [as in the latter case the word Toch in connection with Eda refers to ten, so in the former case, the word Toch, although alone, also refers to ten]. Again we deduce [that the latter passage where Toch is mentioned in connection with Eda refers to ten], from the words, Eda, Eda: it is written (Ib. 14, 27.) How long (shall indulgence he given) to this evil Eda (congregation). as that passage [where Eda is mentioned alone] refers to ten (the spies, who were twelve, excluding Joshua and Kaleb) so in the passage where Eda is mentioned in connection with Toch, does it also refer to ten."

(Fol. 24b) R. Abba tried to avoid the sight of R. Juda because he wanted to go to Palestine and R. Juda always said: "Whoever goes up from Babylon to Palestine transgresses the positive law which says (Jer. 27, 22.) Unto Babylon shall they be carried, and there shall they remain until the day that I think of them, saith the Lord." One day R. Abba said I shall go and hear something from him and then I will depart. So he went and found a Tana reciting before R. Juda regarding cleanliness, while praying. (See text.) R. Abba then said, "Were it only for that single thing that I came to listen, it would be sufficient."

We have a Baraitha coinciding with R. Chisda's opinion: "If one is walking in filthy alleys, he should not read the Sh'm'a; moreover, even if he were in the middle of his reading and should happen to find himself in a filthy street, he should stop." If he do not stop, what then? R. Meyasha the grandson of R. Joshua b. Levi said: It is of him that the passage says (Ezek. 20, 25.) "Wherefore I gave them also statutes that were not good, and ordinances whereby they could not live. R. Assi said from this (Is. 5, 18.) Woe unto those that draw iniquity with the cord of vanity. R. Ada b. Ahaba said from this (Num. 15, 31.) Because the word of the Lord hath he despised. And if he does stop what will his reward be? R. Abuhu said: "To him may be applied the passage (Deu. 32, 47.) And through this thing ye shall prolong your days."

Chapter 4

(Fol. 26b) We are taught (in a Memera)' that R. Jose the son of R. Chanina said: "The daily services were ordained by the Patriarchs (Abraham, Isaac and Jacob)." R. Joshua b. Levi said: "The daily services were ordained to correspond with the [two] perpetual-daily-offerings." We have a Baraitha coinciding with the opinion of R. Jose, the son of R. Chanina, and we have also a Baraitha coinciding with the opinion of R. Joshua b. Levi. As to the support of R. Jose we are taught, "Abraham ordained the morning service, as it is said (Gen. 19, 27.) And Abraham rose up early in the morning to the place where he had stood before the Lord. Omad (stood) refers to nothing else but prayer; for it is said (Ps. 106, 30.) Then stood up (Vaya'amod) Phinehas and offered a prayer. Isaac ordained the afternoon service (Mincha), for it is said (Gen. 24, 63.) And Isaac went out 'Lasuach' in the field towards evening. By the word Lasuach is meant prayer, for it is said (Ps. 102, 1.) A

prayer of the afflicted when he is overwhelmed and poureth out before the Lord his complaint (Sicho). Jacob ordained the evening service (Ma'arib), for it is said (Gen. 28, 11.) Vayifg'a upon a certain place, and tarried there all night; by the word Vayifg'a, prayer is meant, for it is said (Jer. 7, 16.) But thou — pray not thou in behalf of this people, nor lift up entreaty or prayer in their behalf, nor make intercession to me (Tifga)." We are taught, coinciding with the opinion of R. Joshua b. Levi: "Why did [the Rabbis] say that the time for the morning service is until noon? Because the perpetual-daily-morning-offering had also its time limited to noon. R. Juda says: Until the fourth hour of the day."

(Fol. 27b) We are taught that R. Eliezer says: "He who prays behind his teacher, he who greets his teacher [without calling him Rabbi], he who opposes his teacher's school [by organizing a separate academy], and who makes statements [in his teacher's name] that he did not hear from his teacher, causes the departure of the Shechinah from Israel." Our Rabbis taught: That once a disciple appeared before R. Joshua and said to him: "Rabbi, is the evening service optional or obligatory?" "Optional," answered R. Joshua. He then came before Rabban Gamaliel and asked the same question: "Is the evening service optional or obligatory?" "Obligatory," was Rabban Gamaliel's answer. "Behold! R. Joshua said to me it is optional!" the disciple remarked. Whereupon Rabban Gamaliel replied, "Wait until the shield bearers (great scholars) enter the house of learning." As soon as the shield bearers entered the house of learning, the inquirer arose and asked, "Is the evening service optional or obligatory?" "Obligatory," responded Rabban Gamaliel. "Is there any one here differing with me on this subject?" inquired Rabban Gamaliel of the scholars. "No," came the answer from R. Joshua. "Behold," interrupted Rabban Gamaliel, "it is said in your name that the service is only optional. Arise Joshua! And let the witness testify against thee!" R. Joshua stood up and said: "Were I alive and he (the witness) dead, I would have been able to deny it, but now, when I am alive and he is alive, how can one living being deny another living being?" So Rabban Gamaliel continued his lecture while R. Josliua remained standing, until all the people moved in excitement and said to Chutzephith the Meturgeman, "Stop!" and he stopped. "How long," said they, "shall we permit R. Joshua to be afflicted and reproached? Last New Year Rabban Gamaliel afflicted and reproached him. In Bechoroth, in the incident of R. Zadok, Rabban Gamaliel annoyed him and now again he reproached and afflicted him; shall we allow such annoyance to be continued? Let us take steps to deprive him of his dignity (of being the Exilareh). But who shall be his successor? Shall we put up R. Joshua? He is his chief opponent [and it would cause him too much aggravation]. Shall we put up R. Akiba? He has no ancestral merits, and may be disposed to Heavenly punishment [through prayers]. Let us therefore choose R. Elazar b.

Azaria for he is wise, rich, and the tenth descendant of Ezra. He is wise, and therefore will be able to answer when questioned; he is rich and therefore, if ordered to attend the Emperor's court [of Rome], he will be as well able to do so as Rabban Gamaliel; he is the tenth descendant of Ezra and has therefore ancestral merits, and he (Rabban Gamaliel) will not be able to afflict upon him Heavenly punishment." So they came [to R. Elazar b. Azarlia] and said to him: "Is the master willing to become the head of the Academy?" (Fol. 28a.) R. Elazar replied: "I'll go and consult my household." He went and consulted his wife. "Perhaps," said she to him, "they will also depose thee [and you will be disgraced]." "There is a maxim," replied he. "'Use thy precious bowl while thou hast it. even if it be broken the next day.'" "But," said she, "thou hast not any gray hair [and they will not respect thee]." At that time he was but eighteen years of age; thereupon miraculously eighteen of his locks suddenly turned gray. And this R. Elazar b. Azaria meant when he said: "Behold! I am as a man of seventy years of age" but not aged seventy. We are taught that on that day the porter was removed from the door [of the academy], and admission was granted to all students, for, during the administration of Rabban Gamaliel, the announcement was made: "Every scholar whose interior is not like his exterior (who is not pious), shall not enter the academy." On that day many benches were added in the academy. R. Jochanan said: "There is a difference of opinion between Abba Joseph b. Dustoi and the Rabbis; according to one, four hundred benches were added and according to the other, seven hundred benches [were added]." When Rabban Gamaliel noticed the tremendous increase he became discouraged and said to himself, "God forbid, I have perhaps prevented so many from studying the Torah." In a dream was shown to him "white earthen pitchers filled with ashes." But this was shown to him only in order to calm him. We are taught: "On that day the treatise of Edioth was studied in the academy and wherever we find 'On that day,' it means the day on which R. Elazar b. Azaria became the head of the academy. There was no Halacha previously undecided in the academy which was not decided that day. Even Rabban Gamaliel himself, although deposed, did not refrain from attending the academy, as is shown from what we are taught (in a Mishnah): 'On that day Juda the Ammouite, a proselyte, appeared in the academy and asked: 'May I enter the congregation [to marry a Jewess]?' Rabban Gamaliel said unto him: 'Thou art not at liberty to do so,' but R. Joshua said, 'Thou art at liberty to do so.' Rabban Gamaliel then said to R. Joshua, 'Behold it is said (Deu. 23, 4.) An Ammonite ' or Moabite shall not enter the congregation of the Lord!" To this R. Joshua retorted and said, 'Are then these nations still in their native places? Did not Senacherib, the king of Assyria, transplant the nations? As it is said (Is. 10, 13.) I have removed the bounds of the people, and their laid-

up treasures have I plundered, etc., therefore, not knowing, we go according to the majority [and the majority are not Ammonites].' 'But,' replied Rabban Gamaliel, 'behold, it is said (Jer. 49, 6.) And afterwards I will bring again the captivity of the children of Ammon, so they must have already returned.' To which R. Joshua rejoined: "Behold it is also said (Amos 9, 14.) And I will bring again the captivity of my people Israel, and these have not returned as yet.' Thereupon the proselyte was immediately permitted to enter the congregation." Then Rabban Gamaliel said to himself: "Since it is so [that R. Joshua's decision was carried], I shall now go and effect a reconciliation with R. Joshua." He thereupon went. When he reached R. Joshua's house, he noticed that the walls of the house were black. "From the appearance of the walls of thy house," said Rabban Gamaliel, "it is evident that you are a smith." R. Joshua replied: "Woe unto the age whose leader thou art! for thou knowest not of the cares with which the scholars are occupied and whence they derive their livelihood!" "I have reproached thee, forgive me," Rabban Gamaliel pleaded, but R. Joshua ignored him. "Do it," he again pleaded, "for the sake of the honor of my father's house." R. Joshua then accepted his apology. "Now," they said, "who will go and inform the Rabbis?" [that they had become reconciled.] "I shall go," said a certain laundryman who was there. So R. Joshua sent the following message [through him]: "He who wore the vestment, shall be dressed with it again, and he who has not worn the vestment shall say to him who wore it: 'Take ofT thy priestly cloth, and I shall put it on.'" As soon as R. Akiba was informed of the situation, he said to the Rabbis: "Let all gates [leading to the academy] be closed so that none of Rabban Gamaliel's subordinates shall come and afflict the Rabbis" [in a spirit of revenge for their stand against Rabban Gamaliel]. Meantime R. Joshua said to himself: "It will be much better that I myself shall go and inform them." Accordingly he went and [upon reaching the academy] rapped at the door saying: "Let him sprinkle who is a sprinkler, the son of a sprinkler (a scholar, the son of a scholar); he who is neither himself a sprinkler, nor the son of a sprinkler shall say to him who is a sprinkler and the son of a sprinkler Thy water is plain cave water and thy ashes are plain ashes of a burned cane."

"Hast thou been appeased R. Joshua? said R. Akiba to him. "What we have done was only for thy sake. If so, then to-morrow you and I shall be at his (Rabban Gamaliers) door early." [And though everything was settled] R. Elazar b. Azaria was not deposed, but from that time on Rabban Gamaliel was to lecture two (Sabbaths while R. Elazar b. Azaria lectured one Sabbath, and it is thus understood, when the master said: "Whose Sabbath was this? That of R. Elazar b, Azaria." The disciple [who asked if the evening service is optional or obligatory] was R. Simon b. Jochai.

Ein Yaakov (Glick Edition)

(Ib. b) (Mishnah) R. Nechunia b. Hakana, upon entering and leaving the academy was wont to make a short prayer. The Rabbis asked him what kind of a prayer it was? He replied, "When I enter I pray that no stumbling shall happen because of me; and upon leaving, I give praise for my share."

(Gemara) Our Rabbis taught: "Upon entering the house of learning what shall a man pray? 'May it be Thy will, O Lord, my God, that there shall be no stumbling through me and that we shall not stumble over a matter of Halacha, and that my associates shall find rejoicing in me, that I shall not judge as levitically unclean, that which is levitically clean; or as clean, that which is unclean; nor shall my companions stumble over a matter of Halacha and I shall find rejoicing in them.' Upon leaving what shall a man say? 'I give thanks unto thee, O Lord, my God, because thou hast placed my share among those who attended the academy, and hast not placed my share among those who attend the street; they arise early and I arise early [but there is a difference]. They arise early for idle talk, while I arise early for the words of the Torah. I toil and they toil; I toil and hope to receive everlasting compensation, but they are working and will not receive everlasting compensation. I run and they run; I run to eternity in the world to come, while they run into the pit of a cave.' "

Our Rabbis taught: When R. Eliezer became ill his disciples came to visit him. "Rabbi," they said, "teach us the way of life so that we may deserve to inherit eternity in the world to come." He said unto them: "Be careful to honor your comrades; know to whom you pray; restrain your children from frivolous thoughts, and set them between the knees of learned men; by these means you will deserve eternity in the world to come." When R. Jochanan b. Zakai became ill his disciples visited him; as soon as he saw them he burst into tears. "Rabbi." they said to him, "light of Israel! the right pillar! Why weepest thou?" He replied thus: "Were I to be brought before a mortal king, who is here to-day, but in the grave to-morrow; who may become angry with me, but whose anger is not everlasting; who may imprison me, but whose imprisonment is not forever; who may kill me, but kill only for this world; and whom I may bribe, even then would I fear; but now when I am led to appear before the King of Kings, the Holy One, praised be He! who liveth through all eternity; if He is wroth, it is everlasting; if He imprison me, it is imprisonment forever; if He kill, one is killed forever; and I can neither appease with words nor bribe Him with money; moreover there are two paths before me, one leading to Gehenna and the other leading to Paradise, and I know not in which I am led. Should I not weep?"' They then said to him: "Rabbi, bless us." He said to them: "May it be His will that your fear of God shall be

as great as the fear of man." "Rabbi," they asked, "is that all?" Thereupon he answered: "Oh that! For when a man commits a crime [he does it in secrecy] saying 'no man should see me.' Although God seeth him everywhere." When at the point of dying he said to them: "Cleanse the house of all vessels on account of levitical impurity, and prepare a chair for Hezekiah, the King of Juda, who came [to take part in my procession]."

Our Rabbis taught that "Simon Happekuli has arranged the Eighteen Benedictions before Rabban Gamaliel at Jamnia, according to their present arrangement. Rabban Gamaliel said to the sages: 'Is there not anyone who knows how to compose a prayer concerning the Sadducees?' Thereupon Samuel the junior, came down and composed it. The following year he (Samuel the junior) forgot it (Fol. 29a) and for two or three hours he tried to recollect [but did not succeed]; still the congregation did not remove him [from the reader's place]." Why not? Has not R Juda in the name of Rab said: "If one errs in any part of the Eighteen Benedictions he should not be removed, but if he errs in the section referring to heretics he should be removed, in the apprehension that he is a heretic." Samuel the junior is different, since he himself composed it [therefore he shows no cause for suspicion]. But why should we not apprehend that perhaps he reconsidered it? Abaye said: "We have a tradition that a righteous person never becomes wicked." Is this so? Behold, it is written (Ez. 18, 24.) But when the righteous turneth away from his righteousness. This is said of a man who was wicked in the beginning, but if one is righteous from the very beginning, it does not happen so. Is this so? Are we not taught: "Do not rely upon thyself [that thou art righteous] even until the last day of thy death; for R. Jochanan the High Priest served in the High Priesthood for eighty years and at last became a Sadducee." Abaye said: "Janai (the King) and Jochanan are the same person" [hence he was wicked in his early years]. Raba said: "Janai and Jochanan are two different persons; Janai was wicked from the very beginning, and Jochanan righteous from the very beginning." It is quite right according to the opinion of Abaye, but according to the opinion of Raba [who said that Jochanan was righteous from the very beginning], how should the question be answered? Raba may explain that a righteous person from the very beginning should also [not be relied upon] lest he become wicked. And if so., then why did not the Rabbis remove Samuel the junior? With Samuel the junior it is different; for he commenced to say it, and erred in the middle of it. For R. Juda in the name of Rab, and according to some in the name of R. Joshua b. Levi, said: "The above quotation [of Rab regarding the suspicion] refers only to him who has not even commenced to say it, but if he commenced the benediction and erred in the middle of it he may be allowed to finish it [without any suspicion]."

(lb. b) Elijah, the brother of R. Sala Chasida, said to R. Juda "Do not get angry and thou wilt not sin. Do not get drunk and thou wilt not sin. And when thou art about to go on thy way, take counsel first with thy Possessor and then go out." What does it mean by, "Take counsel first with thy Possessor and then go out." R. Jacob said in the name of R. Chisda: "This refers to the road-prayer which a man should say before he goes on his way." (Fol. 30a) And how shall he make this prayer? R. Chisda said standing, and R. Shesheth said, even while walking. R. Chisda and R. Shesheth were once walking along the road. [Suddenly] R. Chisda stopped and began to pray. "What is R. Chisda doing?" asked H. Shesheth of his attendant. "He stopped and said a prayer," was the reply of his attendant. Thereupon R. Shesheth ordered his attendant to stop also and to pray, remarking, "If thou canst be good do not be bad."

Our Rabbis taught: "A blind man or one who cannot determine the direction, let him direct his heart towards his Heavenly Father; for it is said (I Kings 8, 44.) They will pray unto the Lord. If he is outside of Palestine let him direct his heart toward Palestine, for it is said (Ib. 48.) They will pray unto Thee in the direction of their land. If he stand in Palestine let him direct his heart towards Jerusalem, for it is said (Ib. ib. 44.) They will pray unto the Lord in the direction of the city which thou hast chosen. If he stand in Jerusalem then let him direct his heart towards the Temple, for it is said (Ib. ib. 33.) And they will pray and praise unto this house. If he stand in the Temple then let him direct his heart towards the Holy of Holies; for it is said (Ib. ib. 30.) And they will pray towards this place. If he stand in the Holy of Holies let him direct his heart towards the Kaporeth. If he stand behind the cover of the ark, let him consider it as if he were standing in front of the Kaporeth. Hence, if one is in the east, he should face towards west; in the west, he should face towards east; in the south, he should face towards the north; in the north, he should face towards the south. It is thus found that all Israel directs its heart towards one place [towards the Holy of Holies]." Where is the Biblical passage [to refer to this]? Thy neck is like the tower of David built on terraces (Songs 4, 4), i.e., a mound towards which all turn."

Chapter 5

Abaye was sitting before Rabba; the latter noticed that Abaye was very cheerful. Rabba

said to him: "Does not the master agree with the passage (Ps. 2, 11.) Rejoice with treembling?" To which he answered: "I have the Tephilin on." R. Jeremiah was sitting before R. Zeira; the latter seeing that the former was very cheerful, remarked to him, "It is written (Ps. 14, 23.) In all painful labor there is profit." "I have Tephilin on," R. Jeremiah answered.

Mar, the son of Rabina, made a marriage banquet for his son; when he observed that the Rabbis were at the height of their merriment he brought in a very costly cup worth four hundred zouzim and broke it before them; and they grew sad. R. Ashi made a marriage feast for his son and when he noticed the Rabbis were at the height of their merriment (Fol. 31a) he brought in a costly cup made of white glass and broke it before them; and they grew sad. At the wedding of Mar the son of Rabina, the Rabbis said unto R. Hammma Zuti: "Sing to us master." He sang: "Woe, for we must die! Woe, for we must die!" "And what shall we respond to it?" asked they. "Sing ye," answered he, "Alas! where is the Torah [we have studied] and where are the meritorious deeds? [we have performed] to protect us?" R. Jochanan in the name of R. Simon b. Jochai said: "It is not permitted to a man to fill his mouth with laughter in this world, for it is said (Ps. 126, 2.) Then shall our mouths be filled with laughter, and our tongue with singing — when shall this be? At the time when — they shall say among the nations 'great things hath the Lord done for these.'" It is related of Resh Lakish that he never laughed from the time he heard this from R. Jochanan, his teacher.

Our Rabbis taught: "It is not proper to start to pray in a mood of sadness; nor in a mood of idleness, nor in a mood of laughter, nor in a mood of low talk, nor in a mood of jesting, nor in a mood of idle talk; but only in a mood of joy caused through the performance of a meritorious deed. Thus also shall one take leave of his friend neither in the mood of low talk, nor of laughter, nor of jesting, nor of idle talk; but immediately after the study of the Halacha (traditional law); for thus we find with our first prophets; they also finished their prophesies with matters of praise and consolation." And so has R. Mari, the grandson of R. Huna. the son of R. Jeremiah, recited [a tradition]: "A man shall not depart from his friend only immediately after reciting an Halacha; because by means of this his friend will always remember him." Just as it happened to R. Cahana, who accompanied R. Shimi b. Ashi, from Pum-Nahara to the place called "Between the Palm" in Babylonia. When they reached that place the latter said to the former: "Is it true, master, what people say that these palmtrees of Babylonia date from the days of Adam, the first man?" "Thou recallest to my mind," answered R. Cahaua, "what R. Jose, the son of R. Chanina said: 'What is

meant by the passage (Jer. 2, 6.) Through a land through which no man had passed and where no man had dwelt. Since no man has passed through it, how is it possible for any man to have dwelt in it? It means to teach us that whatever land Adam, the first man, decreed should become inhabited did indeed become inhabited; but whatever land Adam, the first man, decreed shall not become inhabited, remained uninhabited.'"

Our Rabbis taught: He who prays shall direct his heart to Heaven. Abba Saul says: "We find a hint to this (Ps. 10, 17.) Thou wilt strengthen their hearts. Thou wilt cause thy ear to listen."We are taught that R. Juda says: "This was the custom of R. Akiba when he prayed with the community; he used to shorten his prayer in order to keep up with the assembly, so as not to trouble the assembly [to wait for him.]. But when he prayed privately, if one left him [praying] in one corner when he started, he would be found [at the completion of his prayer] in the next corner, because of his bowing and kneeling [during his prayer]." R. Hamnuna said: "How many important laws can we learn from the incident of Hannah? Now as for Hannah, she spoke in her heart (I Sam. 1, 13). We infer from this that one who prays must concentrate his attention. Only her lips moved (Ib.); we infer from this that he who prays must speak with his lips [thinking does not suffice]. But her voice could not be heard (Ib.); we infer from this that he who prays must not raise his voice loudly. Wherefore Eli regarded her as a. drunken woman (Ib.); we infer from this that it is unlawful for a drunkard to pray." And Eli said unto her, How long, wilt thou he drunk?' (Ib.) "We infer from this, said R. Elazar, "that if one notice (Ib. b.) an unbecoming thing in a friend it is one's duty to reprimand him." Hannah answered, and said: 'No, my Lord.' (Ib.) Ulla. and according to some R. Jose, the son of R. Chanina, said that Hannah remarked unto Eli, "Thou art not Judge in this matter nor does the Holy spirit rest upon thee, if thou suspect me of such a thing." Others say that Hannah spoke thus unto Eli: "Thou art not a Judge in this matter. Are there not then the Shechina and the Holy Spirit with thee, that thou judgeth me as guilty and not innocent?" Dost thou not know that I am a woman of a sorrowful spirit but neither wine nor strong drink have I drunk? (Ib.) "We infer from this," said R. Elazar, "that if a man is wrongly accused of anything he ought to inform his accuser of it." Esteem not thy handmaid as a worthless woman (Ib.) R. Elazar said, "We infer from this that a drunkard who prays, is as if he were worshipping idols; here is written Beliya'al (worthless) — as a worthless woman; and it is also written there (Deu. 13, 14.) There have gone forth men, children of worthless (Beliya'al), just as in the later instance it refers to idolatry, so also does it refer to idolatry here." Then Eli answered and said: 'Go in peace.' (Ib.) We infer from this," said R. Elazar, "that he who wrongly accuses his friend must appease him and moreover must bless him, as it is said (Ib. ib.)

And may the God of Israel grant thy request."

(Fol. 32a) And the Lord spoke unto Moses, Go, get thee down! (Ex. 32, 7.) What is meant by get thee down? R. Elazar said: "The Holy One, praised be He! said unto Moses, 'Come step down from your greatness, for would then greatness have been given to thee if not for Israel's sake? And now since Israel has sinned, there is no greatness for thee.' Hearing these words, Moses instantly became so weak that he lacked the strength to speak. But when Moses heard God's further utterance (Deu. 9, 14.) Leave me unto myself and I will destroy them, 'O' remarked he to himself, 'it looks as if this depends on me.' Whereupon, he immediately began to pray, asking mercy for Israel." It is similar to the parable of the king who was beating his son: the king's friend was sitting and observing it, being afraid to mediate and rescue the son: but as soon as he heard the king's remark. "Were it not for my friend who is sitting here I would kill you," he said to himself, "This depends on me": whereupon he immediately arose and rescued the son.

R. Simlai expounded: "A man should always arrange the praises of the Holy One, praised be He! and then pray for what he needs. Whence do we derive this? From Moses; for it is written (Deu. 3, 23.) And I besought the Lord at that time. And it is written also (Ib.) Thou hast begun to show Thy servant thy greatness, and Thy mighty hand; for what God is there in the heavens or on earth that can do aright like Thy works, and like Thy mighty deeds? And following this it is written Let me go over, I pray Thee, that I may see the good land, etc."

(Ib. b) R. Elazar said: "Great is prayer, even more than good deeds; for there is none bigger in the performance of good deeds than our teacher Moses, still he was answered through prayers only; as it is said (Ib. ib. 26.) Let it suffice thee; do not continue to speak unto me any more of this matter; Immediately following it is said Get thee up unto the fop of Pisgah." R. Elazar also said: "Prayer is even more efficacious than sacrifice; "for it is said (Is. 1, 11.) For what serveth me the multitude of your sacrifice? Saith the Lord, and it is written further, And when you spread your hands, I shall withdraw my eyes from you." R. Elazar also said: "Since the day of the destruction of the Temple, the gates of prayer were locked up, as it is said (Lam. 3, 8.) Also when I cry aloud and make entreaty, He shutteth out my prayer; and even though the towers of prayer were locked up still the towers of tears are not locked, as it is said (Ps. 39, 13.) Hear my prayer, O Lord, and give ear unto my cry; at my tears Thou wilt surely not be silent." Further said R. Elazar: "Since the day of the destruction of the Temple, an iron wall separates Israel and the Heavenly Father, as it

is said (Ezek. 4, 3.) Moreover take thou unto thyself an iron pan and set it up as a wall between thee and the city." R. Channin in the name of R. Chanina said: "He who prolongs in prayer will not return void (his prayers unfulfilled). Whence do we infer this? From our teacher Moses, for it is said (Deu. 9, 18.) And I threw myself down before the Lord; and it is further written And the Lord hearkened unto me also at that time." Is this so? Behold R. Chiya b. Abba in the name of R. Jochanan said: "Whoever prolongs in prayer and speculates on it (expecting its fulfillment as a reward for making it long) will, at the end, come to a heart sickness; for it is said (Pr. 13, 12.) Long deferred expectation maketh the heart sick. What is its remedy? Let him study the Torah, for close to it is said But a tree of life is a desire which is fulfilled; By a tree of life is meant nothing else but the Torah, for it is said (Ib. 3, 18.) A tree of life is she (the Torah) to those who lay hold on her." This is not difficult to explain; the latter deals with staying long in prayer and speculating on it, and the former deals with one who stays long in prayer but does not speculate on it. R. Chama b. Chanina said, "Although a man sees that his prayers are not answered, let him continue to pray; for it is said (Ps. 27, 14.) Wait on the Lord; be strong and let thy heart he of good courage; wait, I say, on the Lord." Our Rabbis taught: "Four things require fortitude in their observance: The Torah, good deeds, prayer, and social duties." The Torah and good deeds, whence do we know? It is said (Jos. 1, 7.) Be thou strong and firm that thou mayest observe to fulfill all the Torah; Be strong, refers to the Torah, And firm, refers to good deeds. Whence do we infer that prayer needs fortitude? It is said (Ps. 27, 14.) Wait on the Lord, be strong and He shall make thy heart firm; wait, I say, upon the Lord. 'Whence do we know that social duties require fortitude? It is said (II. Sam 10, 12.) Be strong and let us strengthen ourselves for our people and for the cities of our God. R. Elazar said: "Fasting is even more meritorious than charity for the former is performed with the body and the latter is performed only with money." Raba never ordered a fast on a cloudy day; for it is said (Lam. 3, 44.) Thou hast covered thyself with a cloud that no prayer may pass through.

And Zion said, the Lord hath forsaken and forgotten me. (Is. 49, 14.) Is not forsaken and forgotten the same thing? Resh Lakish said: "The Congregation of Israel pleaded before the Holy One, praised be He! saying: 'Sovereign of the universe! Even a man who marries a second wife still bears in his mind the merits of the first, but Thou Lord has forgotten me!' 'My daughter,' replied The Holy One, blessed be He! I have created twelve stations in the heavens, and for each station I have created thirty legions [of stars], each legion contains thirty routes, each route thirty cohorts, each cohort has thirty camps and in each camp has been suspended three hundred and sixty-five thousand myriads of stars, equal to the number of days in the year; all these have I created for thy sake, and yet thou sayest thou

art forsaken and forgotten.' Can a woman forget the suckling child so that she shall not have compassion on the son of her womb? (Ib. ib.) The Holy One, praised be He! said: 'Can I then forget the burnt offering of the rams and of the first-born which thou hast offered me, while you were in the desert?' Then again [the congregation of Israel] pleaded before the Holy One, praised be He! 'Sovereign of the universe! Since there is no forgetfulness before the throne of Thy Divine Majesty, then Thou mayest also not forget the incident of the golden calf?' The Lord said: 'This can also be forgotten.' (Ib.) Again she pleaded saying: 'Sovereign of the universe! Since there is forgetfulness before Thy exalted throne, then Thou mayest forget the Sinai affair, also?' 'Yet would I not forget thee,' (Ib.) replied the Lord." Thus we understand what R. Elazar, in the name of R. Oshia said: "This also can be forgotten (Ib.) refers to the golden calf; And yet would I not forget thee, refers to the Sinai event."

Our Rabbis taught: Once a pious man, while praying on the road, was met by a prince who saluted him, saying "Peace to you!" But the pious man did not respond. The prince waited till the end of his prayer. After he had finished his prayer, the prince said to him: "Good for nothing! behold! it is written in your Torah (Deu. 4, 9.) Only take heed to thyself, and guard thy soul diligently. It is also written (Ib. ib. 15.) Take ye therefore, good heed of your souls. When I saluted thee, why didst thou not answer me? If I had cut off thy head with a sword, who would be able to demand thy blood from my hand?" "Wait," the pious man said to him, "until I shall appease thee with a few words. If thou hadst been standing before a mortal king and one had saluted thee (Fol. 33a), wouldst thou have answered him?" "Nay," the prince replied. "And if thou hadst done so. what would [the king] have done unto thee?" "He would surely order my head to be cut off with a sword." replied the prince. The pious man then said unto him; "Behold now! If this is what you would have done if thou hadst stood before a mortal king, who is with us here today and may be in his grave to-morrow, how much more need I then to be careful when standing before the supreme King of kings, the Holy One, praised be He! who liveth and endureth forever to all eternity!" The prince became appeased and the pious man went peacefully home.

Our Rabbis taught: Once in a certain place, a wild ass used to injure the people; so they came and informed R. Chanina b. Dosa. "Show me the cave where the animal is hidden," said he to them. Whereupon they went and showed him. He then placed the sole of his foot on the hole, and when the animal came forth he hit it and the animal fell dead. R. Chanina then took it on his shoulder and brought it to the academy, saying to them: "My sons, see it is not the wild ass that kills, but sin kills." They then all exclaimed, "Woe unto the man

who is met by a wild ass, but woe unto the wild ass when it meets R. Chanina b. Dosa," R. Ami said, "Great is knowledge, for it is the first benediction in the week day's prayer." Further said R. Ami, "Great is knowledge for it is placed between two Divine names, as it is said (I. Sam. 2, 3.) A God of knowledge is the Lord. Mercy is to be denied to him who has no knowledge; for it is said (Is. 27, 11.) They are a people of no understanding, therefore he that maketh them will not have mercy on them." R. Elazar said: "Great is the Temple for it is placed between two Divine names, as it is written (Ex. 15, 17.) Thou hast wrought for Thee to dwell in, O Lord, the sanctuary, O Lord!" R. Elazar also said: "Every man who possesses knowledge is considered worthy to cause the Temple to be built in his days, for knowledge is placed between two Divine names, and the Temple is placed between two Divine names." He was questioned by R. Acha of Karchina: "According to your opinion, retaliation must also be of great value, for it is written (Ps. 94, 1.) O God of vengeance, Lord!" "Yea," he replied, "when necessary it is of course of great value," and thus is meant by the saying of Ulla, "Why is the word vengeance repeated? O God of vengeance. Lord! O God of vengeance! One for a good purpose and one for a bad purpose; for good, as it is written (Deu. 33, 2.) He shone forth from Mt. Paran; for bad, as it is written (Ps. 94, 1.) O God of vengeance, Lord! O God of vengeance, shine forth!"

(Ib. b) A certain disciple prayed in the presence of R. Chanina, saying: "O God, who art Great, Mighty, Formidable, Magnificent, Strong, Terrible, Valiant, Powerful, Real and Honored." R. Chanina waited until he finished and then said to him: "Hast thou really finished all the praises of thy Master? Why do you enumerate so many? Behold! these three names (Great, Mighty and Formidable, which we use in the Eighteen Benedictions), we would not dare to utter, had not Moses, our teacher, pronounced them in the Torah (Deu. 10, 17.), and had not the men of the Great Synagogues ordained [the mention of these attributive names] in the prayer, and thou hast uttered so many words of praise and seemeth still inclined to go on; it is like one who complimenteth a king upon having a million silver denarim, when he really possesses a million golden denarim. Would not such praise be a disgrace rather than an honor?"

R. Chanina said: "Everything is in the hnds of Heaven (under God's control) except fear of Heaven, as is written (Deu. 10., 12) And now, Israel, what doth the Lord, thy God, require of thee, but to fear the Lord, thy God." Is fear of God a small matter? Behold! R. Chanina in the name of R. Simon b. Jochai said: "Nothing is in God's storehouse except the treasure of fear of Heaven, as it is said (Ib.) And now, Israel, what doth the Lord, thy God, require of thee, but to fear the Lord, thy God." Aye, for one like Moses it was indeed a small matter,

as R. Chanina said: "It is similar to a man who is asked for a large vessel. If he has it, it appears small to him, but if he has it not, even a small one would look large to him."

(Fol. 34a) Our Rabbis taught: "There are three things which are bad if used in great quantities; if used in small quantities however, they are very good. These are: leaven, salt and resistance." Our Rabbis taught: Once a disciple descended before the ark in the presence of R. Eliezer and prolonged his prayer. "See," said the other disciples to R. Eliezer, "how long he prays!" "Well," said the Rabbi to them, "is he praying longer than our teacher Moses, as written (Deu. 9, 25.) The forty days and the forty nights that I fell down." Again it happened that another disciple descended before the ark in the presence of R. Eliezer and made his prayer short; the other disciples said to R. Eliezer: "See how brief he is!" "Is he then briefer than Moses, our teacher," replied R. Eliezer, "as written (Num. 12. 13.) O God, do Thou heal her, I beseech Thee."

R. Jacob said in the name of R. Chisda: "Whoever prays for his friend need not mention the friend's name, as it is said (Ib.) O God! do Thou heal her, I beseech Thee, and he did not mention Miriam's name."...

Our Rabbis taught: "These are the blessings [of the Eighteen Benedictions] during the recital of which a man should bow; the blessing of the Ancestors (the first one, or Aboth), at its beginning and its end; the blessing of Acknowledgment, (one before the last, or Modim), at its beginning and at its end; if one desire to bow at the end and the beginning of each and every blessing, he is to be taught not to do so."

(Ib. b) (Mishnah) It was related of R. Chanina b. Dosa that he was wont to pray for the sick and predict, "This one shall live, this one shall die." Whereupon the Rabbis once asked of him: "How do you know it?" "I notice," he answered, "when I pray; if the prayer flows readily from my tongue, I know that it is accepted; but if not I know that it is torn." '

(Gemara) Whence do we learn this? R. Joshua b. Levi said: "The text reads (Is. 57, 19.) Creating the fruit of the lips, peace, peace to him, that is afar off, and to him that is near, saith the Lord; and I will heal him.

R. Chiya b. Abba in the name of R. Jochanan said: "All that the prophets prophesied [concerning future glory] was only for a repentant sinner, but as for the perfectly righteous the glory will be No eye has seen, O God, beside Thee! (Is. 6-1, 3)." And this is in contradiction of what R. Abuhu said: "Where the repentant sinners stand the perfectly

righteous are not permitted to stand, for it is said (Ib. 57, 19.) Peace, peace unto him that is afar off, and to him that is near. First to him who is afar off (repentant) and then to him who is near (righteous from the very beginning)." But R. Jochanan said: "What is meant by Afar off? He who was far from the 'very beginning of a transgression; and Near to him, means he who was 'close to a transgression' but turned away therefrom." Further said R. Chiya b. Abba in the name of R. Jochanan: "The prophecy of all the prophets referred only to the period of Messiah, but as for the future world, No eye has witnessed. O God, beside Thee!" And this disagrees with Samuel; for Samuel said: "There will be no difference between this world and the future one except in the subjugation of the Exile, as it is said (Deu. 15, 11.) For the needy will not cease out of thy land." Further said R. Chiya b. Abba in the name of R. Jochanan: "The glorious future of which all the prophets prophesied is only for him who marries his daughter to a Talmid Chacham (Scholar), and for him who does business with a Talmid Chacham, and for him who bestows of his wealth upon a Talmid Chacham; but as to the scholars themselves, No eye has witnessed, O God, beside Thee! happy is he who waits (patiently) for it." What is meant by No eye has witnessed? R. Joshuah b. Levi said: "This refers to the wine preserved in its grapes since the six days of creation." R. Samuel b. Nachmeini said: "This refers to Eden which no eye ever saw. And if thou wilt ask, 'Where did Adam, the first man live?' It was only in the garden [of Eden]. And if thou wilt say that 'Garden' and 'Eden' are the same, it is therefore said (Gen. 2, 10.) And a river went out of Eden to water the garden [which shows that] 'Garden' and 'Eden' are two distinct places."*

Our Rabbis taught: It happened once, that the son of Rabban Gamaliel took sick. The latter sent two learned men to R. Chanina b. Dosa asking him to beseech [the Lord] to have mercy on him. As soon as R. Chanina saw them coming he went up to the upper chamber and besought [the Lord] to have mercy on the sick. Coming down he said to the two learned men: "You may go home, for the fever has already left him." "Art thou a prophet?" they asked him". "Neither a prophet, nor the son of a prophet," he answered them, "but I have this tradition. If my prayer flow readily from my tongue, I know that it has been accepted, but if not, I know that it has been rejected." So they wrote down the exact hour when he told them [that the sick man was delivered], and when they came to Rabban Gamaliel, he said to them: "I swear that it happened neither before nor after the hour, but exactly at the time you were told that my son was relieved; at that moment [the sick] asked us for a drink of water." On another occasion it happened that when R. Chanina b. Dosa went to R. Jochanan b. Zackai to study the Torah the son of R. Jochanan b. Zackai took sick. The latter then said: "Chanina, my son, beseech [the Lord] to have mercy

on my son that he may live." He placed his head between his knees and besought [God] to have mercy on his son. Whereupon he got well. Then R. Jochanan b. Zackai said: "If b. Zackai had kept his head between his knees for the whole day, it would have been of no effect." "Why," asked his wife, "is he greater than you?" "Nay," replied R. Jochanan, "but he is likened unto a servant before a king [who can enter the king's chamber whenever he wishes]; while I am as a prince before the king [who can enter only at certain times or by invitation]."

R. Chiya b. Abba said in the name of R. Jochanan: "A man shall not pray in a house where there are no windows, for it is said (Dan. 6, 10-11.) Where he had open windows in his upper chamber, he kneeled upon his knees in the direction of Jerusalem and prayed three times every day." R. Cabana said: "I consider him insolent who prays in a valley [where people pass by]." Further said R. Cahana: "I consider him insolent who mentions his iniquities [while repenting], for it is said (Ps. 32, 1.) Happy is he whose transgression is forgiven, whose sin is covered."

Chapter 6

(Fol. 35a) How shall the Benediction on fruit be said, etc? Whence do we derive [that benedictions are to be said before eating]? Our Rabbis taught: All its fruit be holy for praises giving unto the Lord (Lev. 19, 24). "We infer that a benediction is to be said before and a benediction after [eating]." "From this, said R. Akiba, "we derive that it is prohibited to a man to taste anything before saying a benediction."

Our Rabbis taught: "It is prohibited to enjoy anything of this world without saving a benediction, and he who enjoys [the least thing] in this world without saving a benediction defrauds [the Lord]. What shall his remedy be? Let him go to a learned man." What can a learned man do for him when he already has transgressed the prohibition? "But," said Raba, "let him go unto a learned man first; study the laws of benedictions that he may avoid sacrilege." R. Juda said in the name of Samuel: "He who enjoys [the least thing] in this world without having said a benediction is considered as if he had enjoyed something of the things dedicated to Heaven, for it is said (Ps. 24, 1.) Unto the Lord belongeth the earth and all that filleth it." R. Levi pointed out the following contradiction:

"It is written (Ib. ib.) Unto the Lord belongeth the earth and all that filleth it, and it is also written (Ib. 115, I6.) The Heavens are the Heavens of the Lord; but the earth hath He given to the children of man. It is not difficult to reconcile [these two verses]. The former refers to the time before he pronounced the benediction [it still belongs to Heaven], (Ib. b.) and the latter refers to the time after he pronounced the benediction [then it belongs to man]." R. Chanina b. Papa said: "He who enjoys [anything] in this world without saying a benediction is considered as if he has robbed the Holy One, praised be He! and the Congregation of Israel, for it is said (Pr. 28, 24.) Whoso robbeth his father or his mother and saith it is no transgression, he is the companion of a destroyer. His father, refers to the Holy One, praised be He! as it is said (Deu. 32, 6.) Is He not thy father who hath bought thee; Or his mother, refers to nothing else but the Congregation of Israel., as it is said (Pr. 1, 8.) Hear, my son, the instructions of your father and cast not aside the teaching of your mother." What is meant by He is a companion of a destroyer? R. Chanina b. Papa said: "He is a companion of Jeroboam, the son of Nebat, who has corrupted Israel in their relation to their Heavenly Father."

(Ib. b) R. Chanina b. Papa pointed out the following contradiction: "It is written (Hos. 2, 11.) And I shall take away my corn in its time. It is also written (Deu. 11, 14.) That thou mayest gather in thy corn and thy wine and thy oil. It is not difficult to reconcile [these two verses]. The latter refers to the time when Israel is doing the will of God, and the former refers to the time when Israel is not doing the will of God." Our Rabbis taught: That thou mayest gather in thine corn. (Ib.) Why is this commandment necessary? [Would not the people do it as a matter of course?] Because, it is written (Joshua, 1, 8.) This book of Torah shall not depart out of thy mouth. One may perhaps say that those words are meant literally [that a man must never cease studying], therefore it is written Thou shalt gather in the season, thy corn, thy wine and thy oil, conduct yourselves in regard to them as is the custom of the world." This is according to R. Ishmael; but R. Simon b. Jochai says: "How is it possible, if a man plows in the plowing season, sows in the sowing season, reaps in the harvest season, threshes in the threshing season, and winnows when there is a wind? What will become of the Torah? [For there will not remain any time to study]. "But said R. Simon b. Jochai, "when Israel is doing the will of God then their work is done through others, as is said (Is. 61, 5.) And strangers shall stand and feed your flocks. But when Israel is not performing the will of God, then their work is to be done by themselves, as it is said (Deu. 11, 14.) And thou shalt gather in thy corn in season; moreover the work of other people is done by Israel, as is said (Deu. 28, 48.) Thou shall serve thine enemies." Abaye said: "Many who conducted themselves according to the opinion of R. Ishmael

succeeded, but many who conducted themselves according to the opinion of R. Simon b. Jochai were not successful." Raba [being the head of an academy] was in the habit of saying to the disciples: "I beg of you, do not come before me [to the academy] during the days of Nisan (in Spring) nor during the days of Tishrei (in Fall), in order that you may not have any trouble in supporting yourselves during the entire year." Rabba b. b. Chana in the name of R. Jochanan quotes R. Juda b. Elai: "Come and see the great difference between the former generations and the later ones; the former generations made the study of the Torah their regular engagement and their vocation a temporary profession, and both endured with them. But the later generations made the study of the Torah their temporary engagement and their vocation a regular profession and neither endured with them."

(Fol. 40a) R. Juda said in the name of Rab: "A person must not eat before he feeds his cattle, as it is written (Ib. 11, 15.) And I will give grass in thy field for thy cattle, and it continues And thou shalt eat and be satisfied."

Raba the son of Samuel said in the name of R. Chiya: "After every meal eat salt, and after every drink, drink water, and then willst thou not be hurt." We are also taught that "After every meal eat salt, and after every drink, drink water, and then willst thou not be hurt." Another [Baraitha] teaches: "If he ate every kind of food but salt, if he drank every kind of drink but water, in the day he would worry because of an ill odor from his month and at night he would worry because of croup." Our Rabbis taught: "He who [drinks so much water as to] cause his food to swim, will never be disposed to stomach disease." How much shall one drink? R. Chisda said: "A kiton for each loaf of bread." R. Mari in the name of R. Jochanan said: "He who is accustomed to eat lentils once in thirty days will keep away sickness, but they are not to be eaten every day, because they cause a bad odor." Further said R. Mari in the name of R. Jochanan: "Mustard eaten once in thirty days drives out sickness but if eaten every day it is apt to affect the heart." R. Chiya, the son of R. Ashi. said in the name of Rab: "He who is used to small fish will never be disposed to stomach sickness; moreover small fish cause the strengthening of the whole body of a man." R. Chamba b. Chanina said: "He who is used to black cumin will not be disposed to heart trouble." The following objection was raised; Rabban Simon b. Gamaliel said; "Black cumin is one sixtieth of a deadly drug, and he who sleeps at the easterly side of his threshing floor, his blood is upon his head." This is not difficult to explain. Rabban Simon b. Gamaliel refers to smelling it, but eating it is indeed healthful.

(Fol. 43b) One more thing said R. Zutra b. Tubia in the name of Rab; others say R. Chanan b. Bizna said it in the name of R. Simon; still others say R. Jochanan said it in the name of R. Simon b. Jochai: "It is better for a man to be thrown into a fiery furnace than be the means of bringing another to shame in public. We infer this from Tamar, as is written (Gen. 38, 25.) She sent to her father-in-law saying, 'By the man who owns these, am I with child.' and she said. 'Acknowledge, I pray thee, the ownership of these, the signet, the scarf, and the staff. And Juda acknowledged it and said, 'She has been more righteous than I.'" [Tamar thus preferred to be burnt rather than to disclose Juda's name for fear of bringing public shame upon him.] Our Rabbis taught: "Six things are a disgrace to a learned man: He shall not go out perfumed; he shall not wear patched shoes; he shall not walk alone at night; he shall not talk with a woman on the street; he shall not sit at the table with ignorant men; he shall not enter the synagogue late." Some add to this, "He shall not take long steps when walking, and he shall not walk with a proud unbending gait." He shall not go out perfumed. R. Abba, the son of R. Chiya b. Abba, in the name of R. Jochanan said: "This refers to places where immorality prevails." R. Shesheth said it refers only to his clothes, but not to his body, as it is healthful. Regarding the hair [as to perfume], R. Papa says it is in the same class as clothes; others contend it is part of the body. He shall not wear patched shoes. This will support the opinion of R. Chiya b. Abba who said that it is a disgrace for a scholar to go out with patched shoes. Is it really so? Behold! R. Chiya b. Abba himself used to go out with patched shoes. Mar Zutra the son of R. Nachman said: "This is prohibited only when there is a patch upon a patch, then only on the leather, not on the sole, and only during the summer and in the street; but, during the winter or in the house it does not matter. He shall not walk alone at night. Because of suspicion. He shall not talk with a woman on the street. R. Chisda said: "This refers even to his own wife." We have also a Baraitha to the same effect: "Even to his own wife, to his own daughter or to his own sister; for not every one is acquainted with his family." He shall not enter the synagogue late; for he may be called lazy; He shall not sit at the table with ignorant men, for he may adopt their bad manners. He shall not walk fast, because the master said: "Big steps take away one five hundredth of the light of a man's eye," [and if his eyes suffer] what shall be the remedy? Let him drink the cup of Habdala, and he will become well. He shall not walk with proud, unbending gait., because the master said, "He who walks even four cubits with a proua, unbending gait is considered to have spurned [with his haughty head] the feet of the Shechinah, for it is written (Is. 6, 3.) The whole earth is full of His glory."

(Fol. 44a) When R. Dimi came he told a story of a town belonging to King Janai, situated

upon the royal mound. From that city there went forth every week six hundred thousand cans filled with fish, for the laborers who were busy collecting the trees there. When Rabin came he said: "King Janai has one single tree on the royal mound whence once a month they collected forty seahs of young pigeons of three different breeds." When R. Isaac came he told of a town named Gufnith in Palestine where there were eighty couples of brother priests who married eighty couples of sister priestesses and when the Rabbis searched in that neighborhood between Sura and Nehardea, they were not able to find husbands for the daughters of R. Chisda. These daughters were finally compelled to marry Rami and Ukba the sons of Chama although they were not priests.

(Ib. h) R. Janai in the name of Rab said: "The egg is better than anything that equals the size of an egg." When Rabin came he said: "A soft-boiled egg is better than six ounces of fine flour." When R. Dimi came, be said: "A soft-fried egg is better than six ounces of flour, a hard fried one [is better] than four ounces [of flour], a soft, or hard boiled one, if it is as big as an egg, the latter is better, but not so with meat." Our Rabbis taught: "A milt is good for the teeth but not for the stomach; vetch is bad for the teeth but is good for the stomach: all raw vegetables make the face green, and all unripe things affect men; every living thing, if eaten alive, strengthens life: every part which is near the [source of] life (as near the throat) also strengthens life; cabbage is a nourishing food, beetroot is good for medicinal use. Woe unto the house where turnip enters!"

Chapter 7

(Fol. 45a) When three men [over thirteen years of age] dine together [on food which requires previous thereto the washing of the hands], they are bound to say the after-meal grace in Mezuman (in company), etc. (Gemara) whence do we infer this? R. Assi said: "Scripture says (Ps. 34, 4.) Oh, you magnify the Lord with me, and let us exalt His name together." R. Abuhu said: "We infer from this. (Deu. 32, 3.) When I will proclaim the name of the Lord; ascribe ye greatness to our God." R. Chanan b. Abba said: "Whence do we infer that a man shall not answer Amen louder than the one that says the benedictions? It is said (Ps. 34, 4.) Oh, magnify the Lord with me, and let us exalt His name together." R. Simon b. Pazi said: "Whence do we infer that the Methurgeman (Interpreter) shall not

raise his voice louder than the reader? It is said (Ex. 19, 19.) Moses spoke and God answered him with a loud voice; it was not necessary to say with a loud voice, and what is intimated by saying a loud voice? Just as loud as the voice of Moses." We have also a Baraitha to the same effect: "The Methurgeman shall not raise his voice louder than the reader. If the Methurgeman cannot raise his voice equal to that of the reader, then the reader should lower his voice [in order that the Methurgeman should be heard]."

(Fol. 47b) We are taught: Who is [to be considered] an Am-Ha'aretz? "He who does not observe the law of levitical cleanliness in his food," so says R. Meier. Acheirim say: "He who does not tithe his fruit in accordance with the law"; The Samaritans practice the latter correctly; for it is a Biblical law; and the master said, "Whatever command the Samaritans have undertaken to observe, they fulfill it more accurately than the Israelites."

Our Rabbis taught: "Who is [to be considered] a common man? He who does not read the Sh'm'a, (Hear O Israel, etc.), both morning and evening," so says R. Eliezer. R. Joshua says: "He who does not put on Tephilin (phylacteries)." Ben Azai says: "He who does not wear Tzitzis (fringes)."' R. Nathan says: "He who has no Mezuzah on his door post." R. Jonathan b. Joseph says: "He who has children and does not bring them up in the study of the Torah." Acheirim say: "Even if one has studied the Bible and the Mishnah, but has failed to be in attendance upon scholars (as a disciple), he also is considered an Am Ha'aretz." Further said R. Joshua b. Levi: "A man shall always come to the synagogue early so that he may have an opportunity to be counted among the first ten. Thous a hundred men come after the first ten, the first ten will be rewarded for all of the others." How can you imagine that the first ten obtain the reward of all? But say rather that the reward of every one of the first ten will equal the reward of all the others together.

(Fol. 48a) R. Nachman said: "A child who understands to whom the benediction is offered is persona grata, to be counted among the three who appeal to the partakers of a meal to say grace after the meal (Mezuman)." Abaye and Rabba, when small, were sitting before Rabba. "To whom do you pray?" Rabba asked them. "To God," both answered." "But where is God?" he asked them. Raba lifted up his hand and pointed towards the ceiling, and Abaye went outside and pointed towards Heaven. "Both of you," remarked Rabba, "will become Rabbis. It is as the people say: 'When the pumpkin is still small, you can tell from its blossoms how it will turn out.'" King Janai and his queen were eating together, and since Janai had killed all the Rabbis, they had no learned person to recite for them the

after-meal grace when they had finished their meal. "Who can give us a man, to recite for us the after-meal grace?" the king asked of his wife. Whereupon she replied, "Swear to me, that if I bring thee a man, thou wilt not harm him." He swore to her, and she brought him Simon b. Shetach, her brother. The king gave him a seat between himself and his queen, saying: "Behold, how much I honor you." Whereupon R. Simon b. Shetach replied: "Not thou, but the Torah honors me; as it is written (Pr. 4, 8.) Exalt her and she shall promote thee; she will bring thee to honor, when thou embraceth her." King Janai then said unto the queen: "See how they (the Pharisees) do not recognize (royal) authority." Finally he gave R. Simon a cup [of wine] with which to recite the grace. So R. Simon b. Shetach said: "How can I say the grace? Shall I say, Blessed is He, because Janai and his associates have eaten of His (food)?'" Thereupon he drank the contents of the cup; whereupon they gave him another one, with which he said the grace. R. Abba, the son of R. Chiya, said in the name of R. Jochanan, that Simon b. Shetach [who said the after-meal grace on a cup of wine] did so according to his own opinion only; for thus has R. Chiya b. Abba said in the name of R. Jochanan: "Never can a man recite the after-meal grace for others unless he eats a piece of cornbread at least as large as an olive."

(Ib. b) R. Nachman said: "Moses ordained Birchath Hazan (the grace of the food), at the time when the Manna had descended for Israel. Joshua ordained Birchath Ha'aretz (the grace of the land), upon entering Palestine. David and Solomon both ordained the grace of Bonei Jerusalem (Build O Jerusalem): Have mercy upon Israel, Thy people; on Jerusalem, Thy city; on Zion, the residence of Thy glory, and of the great and holy house of David, Thy anointed, was ordained by David; and On the great and holy house which is called by Thy name, was ordained by Solomon, The grace of Hatob Vehameitib (who hath done good and caused goodness), was ordained by the people of Jabne, in memory of those killed in Bether, for R. Mathna said: "The very day on which those killed in Bether were permitted to be buried, the grace of Hatob Vehameitib was ordained in Jabne; Hatob (who hath done good), for those who were killed caused no stench; Vehameitib (who caused goodness), that they were permitted to be buried."

Our Rabbis taught: "Whence do we learn that the after-meal grace is a Biblical law? Is is written (Deu. 8, 10.) When thou hast eaten and art satisfied, then shalt thou bless the Lord, thy God. Whence do we learn that we must say a grace before we eat? It is written (Ib. ib.) Which he has given thee, i.e., as soon as he gives you, must you say the grace."

R. Meier said: "Whence do we derive that as a man blesses God for good tidings, so shall he

bless God for evil tidings? It is written (Deu. 8, 11.) Which he hath given thee, the Lord, thay God, i.e., He is your judge whatever the sentence He decrees upon thee, whther it be a good or an evil dispensation."

(Fol. 51a) R. Jochanan said: "He who is careful to recite a grace on a full cup of wine, will be given boundless inheritance; as it is said (Deu. 33, 23.) And full with the blessing of the Lord take thou possession of the West and the South." R. Jose, the son of R. Chanina, said: "His reward will be to inherit both worlds, this world and the world to come."

Chapter 8

Chapter 9

(Fol. 54a) Our Rabbis taught: "He who sees the passages where Israel crossed the sea, the Jordan, the passage of the brook of Arnon, the stones of the declivity of Beth Charan, the stone which Og attempted to throw upon Israel, the stone upon which Moses was sitting when Joshua fought Amalek, Lot's wife who became a pillar of salt, and the walls of Jericho which sank in their foundations, should give praise and thanksgiving to God." (Ib. b) The stone which Og, King of Bashan, tried to throw upon Israel is delivered by tradition as follows: "The camp of Israel [I see]," said he, "extends three miles. I shall therefore go and uproot a mountain three miles in extent and throw it upon them and kill them." He went and uprooted a mountain three miles in extent, and raised it above his head. But the Holy One, praised be He! sent a host of ants to the mountain and they bored a hole in it causing it to fall over his head and rest on his shouldrers. He tried to throw it oft, but his teeth protruding one into the other, had riveted it upon him and he was not able to throw it off. Thus is understood the passage (Ps. 3, 8.) Thou hast broken the teeth of the wicked; and as R. Simon ben Lakish explained it, for R. Simon b. Lakish said: "Do not read it Shibarta

(Thou hast broken) but read it Shirbabta (that became ramified), i.e., Thou hast caused to branch out." What was Moses' height? Ten cubits; he seized an axe ten cubits long, sprang up ten cubits, and struck Og's ankle a mighty blow which killed him. R. Juda in the name of Rab said: "Four classes of people are in duty bound to return thanks to God. Those who have returned from a voyage at sea; those who have traveled in the desert; those who have recovered from a serious illness, and those who are liberated from prison." Whence do we learn this concerning those that have returned from a voyage at sea? It is written (Ps. 107, 23-31.) They who go down to the sea in ships, etc. These have seen the wonders of the Lord. For he spoke, and he raised the stormy wind. They would mount up to heaven, they would go down to the depths. They would reel to and fro, etc. And they were rejoiced because they were silent. They shall therefore give thanks unto the Lord. Whence do we infer this concerning those who have traveled in the deserts? It is written (Ib. ib. 4-8.) They wandered about in the wilderness, hungry and thirsty. Then they cried unto the Lord, and he led them forth upon the right road. Therefore they shall give thanks unto the Lord. Whence do we infer this concerning those who have recovered from a serious illness? It is written (Ib. ib. 17-2.) Fools, because of their transgression. All manner of food their soul abhorreth. But when they cry unto the Lord. He sendeth his word and healeth them. They therefore shall give thanks unto the Lord. Whence do we know this concerning those who have been liberated from prison? it is written (Ib. ib. 10-20.) Such as sit in darkness and in the shadow of death. Because they have rebelled against the words of God. And he humbled their hearts with trouble But when they cry unto the Lord He bringeth them out of the darkness. They, therefore, shall give thanks unto the Lord. How shall they say the grace? R. Juda said: "Blessed art thou who bestoweth kindness." Abaye said: "It should be said in the presence of ten persons, as it is written (Ib. ib. 32) And they must exalt him in the congregation of people." Mar Zutra said: "And two of the ten shall be learned men, as it is written (Ib. ib.) And in the assembly of the elders must they praise Him." (Fol 55a) R. Jochanan and R. Elazar both said: "As long as the Temple was in existence, the altar was [the means of] atonement for Israel, but now [since there is no Temple], each man's table is [the means of] atonement."

R. Juda said further: "Three things may cause to shorten a man's days and years: Refusing to read the Torah when offered to him; refusing to recite the [customary] grace over a cup [of wine], and leading a dominating life. Refusing to read the Torah, as it is written (Deu. 30, 20.) For he (the Torah) is thy life and the length of thy days. Refusing to recite the benediction over a cup of wine, as it is written (Gen. 12, 3.) And I will bless them that will bless thee. And he who leads a dominating life, as R. Chama b. Chanina said: "Joseph died

before his brethren because he dominated them."

(Fol. 55a) R. Jochanan said: "Three things God Himself proclaimeth: Famine, plenty and a good chief of the community. Famine, as it is written (II Kings 8. 7.)' The Lord hath called for a famine; Plenty, as it is written (Ezek. 36, 29.) And I will call for corn and increase it; A good chief of the community, as it is written (Ex. 31, 2.) Behold, I have called by name, Bezalel." R. Isaac said: "A chief of a community is not to be appointed unless the community be consulted first; as it is written (Ex. 35, 30.) And Moses said to the children of Israel, behold God hath called by name Bezalel. i.e., The Holy One, praised be He! said thus to Moses, 'Moses! is Bezalel worthy enough for you?' 'Sovereign of the universe,' replied Moses, 'if he is worthy in thine eyes, then he certainly is worthy enough for me.' Then said God to him: 'Consult then, the children of Israel.' Moses thereupon went and said thus to the children of Israel: 'Is Bezalel worthy of you?' They said, 'If he is worthy for the Holy One, praised be He! and for thee, then he is surely worthy enough for us.' " R. Samuel b. Nachmeini in the name of R. Jonathan said: "The name Bezalel was given to him because of his wisdom; for when the Holy One, praised be He! said unto Moses, ' Go, tell Bezalel to erect for me a Mishkan, ark and vessels.' Moses went and told it to him in the reverse order — make ark, vessels and a Mishkan. [Upon hearing the order] Bezalel said: 'Moses, our teacher, the custom of the world is that a man first builds a house and then brings into it vessels, and thou sayest to me I should first make the ark, and then the Mishkan; where shall I put the vessels if I make them first? Perhaps the Holy One, praised be He! said first Mishkan and then the ark and the vessels?' Thereupon Moses said to him: 'Perhaps in the shadow of God hast thou been that thou knowest.'" [Thus Bezalel means — Bezal (in the shadow), El (of God)]. R. Juda said in the name of Rab: "Bezalel knew how to arrange the letters with which heaven and earth were created, for it is written here (Ex. 35, 31.) And He hath filled him with the spirit of God, in wisdom (Chachma) in uderstanding (Bithbuna), and in knowledge, and it is written (Pr. 3, 19.) The Lord hath founded the earth through wisdom (Chachma); He hath established the heavens through understanding (Tebuna). And it is further written By His knowledge were the depths split open." R. Jochanan said: "The Holy One, praised be He! doth not give wisdom to a man unless he possesses some; as it is said (Dan. 2, 21.) Who giveth wisdom unto the wise, and knowledge to those who possess understanding." When R. Tachalifa of the west (Palesine) heard this he went and related it to R. Abuhu, whereupon the latter replied: "What you infer from that passage, we derive from another; it is written (Ex. 31, 6.) And in the heart of all that are wise-hearted have I put wisdom."

R. Chisda said: "Every dream is good except that of fasting." Further said R. Chisda: "Of a bad dream the worry is sufficient [to dissipate it], and of a good one the joy is sufficient [to dissipate it]." R. Joseph said: "Even to me [though blind] the humor of a good dream causes it to dissipate." Further said R. Chisda: "A bad dream is much better than a good one [because it may result in repentance]." Further said R. Chisda: "Neither a good dream nor a bad one is fully fulfilled." Again said R. Chisda: "A dream not interrupted is like a letter not read." Further said R. Chisda: "A bad dream is more severe than being lashed, for it is said (Ecc. 3, 14.) And God hath so made it that men should be afraid of Him, and Rabba b. b. Chana said in the name of R. Jochanan: 'This refers to a bad dream.' " The prophet that hath had a dream, let him relate his dream; and he that hath received my word, let him speak my word of truth. What hath the straw to do with the corn? Saith the Lord (Jer. 23, 28). What relation has corn and straw to a dream? R. Jochanan in the name of R. Simon b. Jochai said: "Just as it is impossible for corn to be without straw, so it is impossible for a dream to be without absurdities."

R. Berachia said: "There may be a dream which thought in part fulfilled, yet is impossible of being entirely fulfilled. We can derive it from Joseph, for it is written (Gen. 37, 9.) The sun and the moon and the eleven start. — Shall we indeed come, I and thy mother, and thy brothers (Ib. b). And at that time his mother was dead." R. Levi said: "A man should look forward to the realization of a good dream even for as long as twenty-two years; as it is written (Gen. 37, 2.) These are the generations of Jacob, Joseph was seventeen years old [when he had the dreams], and it is written also (Ib. 41, 46.) And Joseph was thirty years old when he stood before Pharaoh. From seventeen to thirty are thirteen years, to which add the seven years of plenty and the two years of famine, will make the total of twenty-two years." R. Huna said: "To a good man bad dreams are shown, and to a bad man good dreams." We have also a Baraitha to the same effect: "During all the years of David he never dreamed a good dream, and during all the years of Achitophel he never dreamed a bad dream." R. Bizna b. Zabda, in the name of R. Akiba, who spoke in the name of R. Panda, who, in turn, spoke in the name of R. Nachum, who quoted R. Birim, said: "A venerable man by the name of R. Bana'ah had told him there were twenty-four places in Jerusalem for the interpretation of dreams; that once he had a dream and went to each one of these places; each one gave a different interpretation and each was fulfilled." This establishes what is written: "Every dream is in accord with its interpretation." Is this a passage? Yes, as R. Elazar said, for R. Elazar said: "Whence do we learn that every dream is realized according to its interpretation? It is written (Gen. 41, 13.) And just as he interpreted it, so it was."

R. Jochanan said: "Three dreams are bound to be realized: that which is dreamed in the morning; that which is dreamed by one's neighbor: and a dream which is interpreted within a dream." Some add to this "A dream that is dreamed by the same person twice": as it is written (Gen. 41, 32.) And for that the dream was doubled unto Pharaoh.

(Fol. 57b) Three things restore the mind of a man: melody, scenery and sweet odor. Three things develop the mind of a man: a fine house, a handsome wife and elegant furniture. Five things have in them a sixtieth part of the five other things: fire, honey, the Sabbath, sleep and dreams. Fire [has] a sixtieth of Gehenna; honey [has] a sixtieth of Manna; the Sabbath [has] a sixtieth of the world to come; sleep [has] a sixtieth of death, and dreams [have] a sixtieth of prophecy.

(Fol. 58a) Our Rabbis taught: "He who sees Jewish troops or bands shall say the fol-following grace: 'Praised be He who understandeth their secrets (the minds of men);' for their knowledge is not equal to one another's, just as their features are not like one another's.'" Ben Zoma saw troops on the elevation of the Temple mound. He said: "Blessed is He who understandeth their secrets, and blessed is He who created them all to serve me." He (b. Zoma) said: "Behold, how much labor did Adam, the first man, have until he got bread to eat; plowed, sowed, reaped, heaped together in sheaves, threshed winnowed, cleansed, ground, sieved, kneaded and baked; only after all these was he able to eat; but I rise in the morning and find all this done and prepared for me. And how much labor did Adam, the first man, have before he found a garment with which to clothe himself; he sheared the sheep, whitened the wool, dispersed it, spinned it, weaved, dyed, and sewed; only after [doing] all these did he find garments to clothe himself; but I rise in the morning and find everything done for me. All nations are anxious to come to the door of my house, and I rise and find everything [prepared] for me." Ben Zoma was accustomed also to say: "What says a good guest? 'The master of the house troubled himself so much for me; he brought so much wine for me; he brought so much meat for me, and he brought so many rolls for me; and all this trouble was on my account only.' But what says a bad guest? 'What trouble was the master of the house put to. How little wine he brought, how little meat he brought, how little rolls he brought, and all this trouble was for the sake of his own wife and children only [not for me].' Concerning the good guest, the passage says (Job 36, 24.) Reflect that thou shouldst magnify his work, but regarding the bad guest it says (Ib. 37, 24.) Therefore do men fear him." And the man mas old in the days of Saul (I Sam. 17, 12.) Raba, and according to some R. Zebid, and according to others, R. Oshiya, said: "This is Jesse, David's father, who used to go out with troops and enter with troops,

and lectured before a crowd." Ulla said: "We have a tradition that Babylon has no troops." In a Baraitha we are taught: They are not called "troops" if loss than sixty myriads. Our Rabbis taught: "He who sees Kings of Israel shall say, 'Blessed be He who shared his honor with those who fear Him'; and if he see kings of other nations he shall say, 'Blessed be He who shared His honor with [one who is] flesh and blood.' Seeing wise men of Israel, he shall say, 'Blessed be He who shared his wisdom with those who fear Him'; and if he see the wise men of other nations he shall say, 'Blessed be He who gave from his wisdom to [one who is] flesh and blood.'" R. Jochanan said: "A man should always try his utmost to go out to meet the Kings of Israel, and not only to meet the Kings of Israel [did the Rabbis urge], but also to meet kings of other nations, because if he will have merit [to see the King Messiah] he will then note the distinction between the Kings of Israel and the kings of other nations." R. Shesheth was blind, yet, when the whole community once went out to meet the king, he went out with them and was met by a certain heretic who laughed at him saying: "All the earthen pitchers are indeed going to the stream [to draw water]; whither do the broken vessels go?" "Come!" R. Shesheth said unto him, "I will show thee that I know more than you do." When the first company of troops passed by making a great noise, the heretic asked, "Has the king passed?" "No." replied R. Shesheth. When a second group of troops passed, the heretic again asked whether the king had passed. Again R. Shesheth answered "No." A third company passed in a very quiet manner. The heretic asked: "Is the king coming now?" Whereupon R. Shesheth answered: "Yes." The heretic asked him how he knew this. R. Shesheth replied: "The kingdom on the earth is like the kingdom in Heaven, for it is written (I Kings 19, 12.) After the earthquake there was a fire, but the Lord was not in the fire; after the fire there, was heard the sound of a soft whisper." When the king approached. R. Shesheth began to say, "Praised be He, etc.; whereupon the heretic interrupted him saying: "Since you do not see, how can you bless?" What happened to that heretic? Some say his associates pierced his eyes; according to others, R. Shesheth himself looked at him and he thereupon became a heap of bones.

R. Shila lashed a certain man for having committed adultery. The man went over to the Government [of the Roman Empire], and informed them that there was a man among Israel who executed judgment without the permission of the king. The king sent a representative who, when he arrived, asked R. Shila: "Why did you lash that man?" "Because," answered R. Shila, "he committed adultery." "Have you any witness who saw it?" the representative asked. "Yes," he replied. Thereupon Elijah came in the image of a man and testified. "If so," said the representative, "he should be killed." "Well," replied R. Shila, "since the day we were exiled from our land, we have had no authority to exercise

capital punishment; you may do as you please with him." While they were deciding what to do with that man, R. Shila began to praise God, saying Thine, O Lord, are the greatness and the might and glory, and the victory and the majesty, yea, all that is in the heavens and on the earth; Thine, O Lord are the kingdom, and thou art exalted as the head above all (I Chr. 29, 11). "What art thou saying?" he was asked. "Thus I said," he answered," "Praised be the all merciful who giveth the kingdom on earth just as the kingdom in the heaven, and who bestowed the rulership upon you who love justice." "Since you esteem the honor of the kingdom so highly let this man, therefore be the Judge who shall preside over all judicial affairs." He thereupon gave R. Shila a cane [as a token of a judge] saying: "Execute judgment." When he was through he said: "Since that passage was the cause of such a miracle I would explain it." Thereupon he went to the academy and expounded: Thine, O Lord, are the greatness, refers to the act of creation, as it is written (Job 9, 10,) Who doth great things which are quite unsearchable; And the might, refers to the redemption of Egypt, and so says the passage (Ex. 14, 31) And Israel saw that great power which the Lord hath shown; And the glory, refers to the incident of the sun and the moon which Joshua stopped in their course; as is said (Josh. 10, 13.) And the sun stood still and the moon stopped; And the victory, refers to the downfall of Babylon, and so says the passage (Is. 63, 3.) And their blood was sprinkled on my garments; And the majesty, this refers to the battle of Arnon, as it is said (Num. 21, 14.) Therefore mention is made in the books of wars of the Lord of Voheb in Suph, etc.; Yea, all that is in the heaven and on the earth, this refers to the war of Sisra and so says the passage (Judge 5, 20.) From heaven they fought; and Thine, O Lord, is the kingdom, refers to the war of Amalek, as is said (Ex. 17. 16.) And he said. Because the Lord hath sworn on his throne; And thou art exalted, this refers to the war of Gog and Magog, and so says the passage (Ezck. 38, 3.) Behold, I will be against thee, O God, the prince of Besh, Meshech and Thubal; As the head above all, R. Chana b. Abba said: "This means that even a superintendent over the well [which is made to water the fields] is also appointed in Heaven." In a Baraitha we are taught in the name of R. Akiba: Thine, O Lord, are the greatness, refers to the miracle of dividing the Red Sea; The might, refers to the plague of the first-born (in Egypt); The glory, refers to the giving of the Torah; And the victory, refers to Jerusalem; The majesty, refers to the rebuilding of the Temple may it he His will that it be built within our days.

(Ib. b) Ulla and R. Chisda were once traveling together, when they came up to the gate of the house of R. Chana b. Chanilai; R. Chisda looked at it, became faint and sighed, "Why sighest thou?"' asked Ulla; "since as Rab said, sighing breaks half of a body, for it is written (Ezek. 21, 11.) Sigh, therefore, O son of man, with the breaking of thy loins, etc.;

and R. Jochanan said: 'A sigh breaks up the entire body, for it is said (lb. ib. 12.) And it shall be when they say unto thee, "Wherefore sighest thou? that thou shalt answer, for the tidings, because it cometh, and the whole heart shall melt,'" etc. To this R. Chisda replied: "How can I help sighing over this house, where sixty bakers used to he employed during the day, and sixty during the night, to bake bread for the poor and the needy; and R. Chana always had his hand in his purse, for he thought a respectable poor man might come along, and while he would put his hand in his purse [to take out a coin] it might cause the poor man shame [for being compelled to apply for charity]; besides, he kept four doors open, one facing each direction, and whoever entered hungry went cut satisfied. Moreover in time of famine he scattered wheat and barley outside, so that those who were ashamed to take help openly by day might come and take it by night; and now his house has fallen into ruin. Should I not sigh?" So Ulla said to him, "Thus R. Jochanan said: 'Since the destruction of the Temple it was decreed that the houses of the righteous shall become ruins, for it is written (Is. 5, 9.) Truly many houses shall become desolute. Yea, great and beautiful ones without an inhabitant!' 'Still,' added Rabbi Jochanan, 'the Holy One, praised be He! will again people it, for it is written (Ps. 125, 1.) Those who trust in the Lord are like Mt. Zion. Just as the Holy One, praised be He! is ready to rebuild Mt. Zion so will the Holy One, praised be He! rebuild the houses of the righteous.'" Ulla noticed that R. Chisda was still not comforted. He said to him therefore: "It is sufficient for the slave to have as much as his master [but not more]."

Rab said: "The memory of a dead one is not erased from the heart [of his relatives] before twelve months have elapsed, for it is written (Ps. 31, 13.) I am forgotten as a dead man out of the heart, I am become like a lost vessel."

(Fol. 60a) Our Rabbis taaught: "It once happened that when Hillel the Old was coming along the road and heard a sorrowful cry he said, 'I am sure it is not in my house.' And concerning such men, says the passage (Ps. 112, 7.) Of an evil report shall he not he afraid; his heart is firm, trusting in the Lord." Raba said: "We can infer this passage in whatever way we desire, either from the beginning to the end, or from the end to the beginning; from the beginning to the end: Of an evil report shall he not be afraid, [because] his heart is firm trusting in the Lord, or from the end to the beginning: [Having] his heart firm trusting in the Lord, he shall not be afraid of an evil report." A certain disciple followed R. Ishmael, the son of R. Jose, in the market of Zion, whereupon the latter noticed that the disciple was frightened; he said to him: "Hast thou sinned? for it is written (Is. 33, 14.) In Zion sinners are in fear." The disciple asked him, "Is it not written (Pr. 28, 13.) Happy is

the man that always feareth." 'This refers to the Torah"' [was R. Ishmael's answer]. Juda b. Nathan was following R. Hamnuna and noticed that he groaned; Juda b. Nathan said: "That man is inviting afflictions upon himself, for it is written (Job 3, 25.) For the thing which I greatly feared, is come upon me, and that which I was afraid of is come unto me." Has it not been written also (Pr. 28, 14.) Happy is the man that always feareth? The last refers to the Torah.

(Fol. 60b) R. Huna said in the name of Rab, who spoke in the name of R. Meier, and it is so taught also in a Baraitha in the name of R. Akiba: A man shall always be accustomed to say, "All that God doth is done well"; as it once happened to R. Akiba who was traveling over the country and had with him an ass, a rooster and a lamp. At nightfall he reached a village where he sought lodging for the night, and it was refused. "All that God doth is done well," said he. He proceeded toward the forest where he resolved to spend the night. A lion came and ate up his ass; a cat came and devoured the rooster, and the wind extinguished the lamp. "All that God doth is done well," he said. That same night a ravaging army came and captured the village, and then R. Akiba said joyfully: "Is not what I said true? All that is done by Heaven is done well'" [for the enemy passed through the forest where R. Akiba slept that night, and if the ass had brayed, if the rooster had crowed or if the soldiers had seen the light, he would surely have met his death]." (Fol. 61b) And thou shalt love thy Lord thy God with all thy heart, and with all thy soul and with all thy might (Deu. 6, 4). We are taught that R. Eliezer the great says: "Since it is said With all thy soul, why then is it necessary to say With all thy might, and since it is said With all thy might, why then is it necessary to say With all thy soul. To teach that if there is a man to whom the soul is considered dearer than money, to him is said With all thy soul; while for him who values money more than his life, to him is said And with all thy might." But R. Akiba said. With all thy soul means. "Even when thy life is taken away from thee." Our Rabbis taught that the [Roman] Government once issued a decree forbidding Israel to study the Torah. What did R. Akiba do? He installed many congregations in public places and sat and lectured to them. Whereupon Papus b. Juda found him and said to him: "Akiba! art thou not afraid of this nation?" R. Akiba replied: "Art thou Papus, called the wise? Listen, and I will relate a parable to thee. A fox, walking by the river side, noticed the fishes therein swimming to and fro., so he said to them, 'Why are ye running?' 'Because we fear the nets that are placed for us,' they replied. 'Come to shore then,' said the fox to them, 'and live with us just as my ancestors lived with your ancestors.' The fishes exclaimed, 'Art thou called the wisest of the beasts? Thou art not wise but very foolish. If we are in danger in the element in which we live (in the water), how much

greater would we be in danger in the element in which we die (on shore).' So is it with us; if at the time we study the Torah, of which it is written (Deu. 30, 20.) It is thy life and the prolongation of thy days, we are in such fear of danger, how much greater would be the danger if we cease studying the Torah?" It is related that not many days elapsed when R. Akiba was arrested and imprisoned; Papus also was arrested and placed in the same prison. "Papus, what brought thee here?" asked R. Akiba; Papus replied: "Happy art thou R. Akiba, that thou art arrested for studying the Torah! Woe to me, Papus, that I was arrested because of vanity!" When R. Akiba was led forth to execution, it was just at the time of the morning Sh'm'a. As they tore his flesh with iron curry-combs, he was devotedly taking upon himself the yoke of the Heavenly Kingdom with love. His disciples asked of him:' "Rabbi, how long [wilt thou continue your prayers]?" "O," answered he, "all my life I worried as to how I could fulfill the ordinance. [Love thy God] with all thy soul, which means 'even if thy soul be taken from you'; I asked myself when would such an opportunity come to hand that I might fulfill it? And now when it finally came to hand shall I not fulfill it?" With a long-drawn out voice he was saying the word Echad (One) [from Hear O Israel, the Lord our God is One]. when his soul departed. A Heavenly voice went forth and said "Happy ought thou be, R. Akiba, that thy soul departed with the word Echad." The ministering angels then pleaded before the Holy One, praised be He! saying: "Sovereign of the universe, is this the Torah's reward? Is it not said (Ps. 17, 14.) Let me die through Thine own hand (a natural death) O Lord, of those who die of age." "Their share shall be in life," was God's answer. Thereupon a Heavenly voice went forth and said, "Happy art thou, Akiba, that thou art chosen for the bliss of futurity."

(Fol. 6'2b) If the Lord hath instigated thee against me (I Sam. 26, 19). R. Elazar said: "Thus spoke the Holy One, praised, be He! unto David, 'Art thou calling me instigator? I will cause thee to stumble even with that which school children know'; for it is written (Ex. 30, 12.) When thou takest the sum of the children of Israel of those who are to he numbered, then shall each man pay a ransom for his soul [which means that Israel should not be counted unless a ransom is given for that act]. Immediately after this it happened (I Chr. 21, 1.) And Satan moved against Israel and enticed David. It is also written (II Sam. 24, 1.) He instigated David against them to say ' Go number Israel and Judah,' and since he counted them without taking a ransom from them, it is written immediately thereafter And the Lord sent a pestilence into Israel from morning even to the time appointed. What is meant by From morning even to the time appointed? Samuel, the senior, and son-in-law of R. Chanina. said in R. Chanina's name: "From the time of the slaughter of the perpetual-daily-morning-offering until the sprinkling of its blood." And R. Jochanan said: "Until

noon," And He said to the angel, that destroyed among, the people great (Ib. ib. 16). What is meant by great? R. Elazar said: "Thus said the Holy One, praised be He! 'Take me the greatest of them in whom there is [merit enough] with which to pay their debts (sins). At that moment Abishai b. Zeruyah. who was the equal of the majority of the Sanhedrin, died. But as he was destroying, the Lord looked on and bethought Himself (I Chr. 21, 15). What did He see? Rab said: "He saw our father Jacob," for it is written (Gen. 32, 3.) And when Jacob saw them (Ra'ah) he said, etc. Samuel said: "He saw the ashes of Isaac, for it is said (Ib. 22. 8.) God will show us the lamb for them." R. Isaac Napbcha said: "He saw the atonement money [which was donated for the construction of the Tabernacle], for it is said (Ex. 31, 16.) And thou shall take the atonement money"; and R. Jochanan said: "He saw the Temple, for it is written (Gen. 22, 14.) On the mount of the Lord it shall he seen." Upon the same point R. Jacob b. Ide and R. Samuel b. Nachmeini differ. One said, "He saw the atonement money,"' and the other said "He saw the Temple." The following statements will prove the correctness of the opinion of the one who said that "He saw the Temple"; for it is said (Ib. ib.) As it is said to this very day. On the mount of the Lord it shall he seen.

(Fol. 63a) It was taught that Hillel the Elder said: "When people imbibe (learning), diffuse it; when they reject (learning), gather it in. If thou see that the Torah is beloved by the generation, then, diffuse it [teach it even though there are others that teach them]; for it is said (Pr. 11, 24.) There is a man that scattereth gifts and yet his wealth is increased, but if thou see that the Torah is not beloved by the generation, then gather it in (do not teach it); for it is said (Ps. 119, 126.) It is time to act for the Lord; they have broken thy law." R. Kapara once preached: "If a thing is cheap, be quick and buy it [for it will surely rise]. Where there is no man (leader) try to be a man yourself." Abaye said: "We infer from these words that in any gathering where there are enough men one should not try to make himself prominent." Surely! This is more than plain! He needs it in the case of the stranger who comes and finds a man only his equal [the stranger should not try to do anything without the consent of the native]. R. Kapara expounded: "Which small section contains the essential parts of the Torah? In all thy ways acknowledge Him and He shall direct thy path (Pr. 3, 6)." Raba said: "Even in matters of iniquity." R. Kapara preached: "A man should always teach his son an occupation which is clean and easy." What is that? R. Chisda said, "Needle work."

We are taught that Rabbi says: "Never shall a man try to acquire too many friends within his house, for it is said (Pr. 18, 24.) A man's many companions are hurtful to him." We are taught that Rabbi says: "A man should avoid appointing a supervisor over his household

for had not Potiphar appointed Joseph the supervisor over his household, the trouble [he had] would not have occurred." We are taught that Rabbi says: "Why has the section referring to the Nazarite been arranged close to the section of Sota? To tell us that if one sec a Sota in her corrupted state he shall obstain from wine." Hezekiah, the son of R. Parnach, said in the name of R. Jochanan: "Why has the section referring to the Sota been arranged close to the section of Terumah and tithes?" To tell us that whoever has Terumah and tithes and does not give them to the priest will finally be obliged [to go] to the Priest on account of his wife, as it is said (Num. 5, 10.) And every man's hallowed things shall be his, and immediately succeeding this is written If the wife of any man go saide; and after this is written: Then shall the man bring his wife, etc. And moreover poverty will at last overtake him and he will become a recipient of that same thing which he refused to give, as it is said And every man's hallowed things shall be his [i.e.. And every man's hallowed things, — if he gives it not to the priest, — shall he his own, — for his own necessities]." R. Nachman b. Isaac said: "If, on the other hand, he give [deliberately the tithes to the priest], he will become rich, as it is said (Ib.) Whatever any man giveth to the priest shall belong to him, i.e., he shall have much wealth." R. Huna b. Brachia in the name of R. Elazar Hakapar said: "To him who associates the Heavenly name in his troubles (praising the Lord even for misfortune), his means of support will be doubled, as it is said (Job 22, 25.) Yea, the Almighty shall be thy defence, and thou shall have plenty of silver." R. Samuel b. Nachmeini said: "His maintenance will come as quickly as a bird flies; for it is said (Ib.) And thou shalt have plenty of silver." R. Tubia said in the name of R. Joshiya: "He who is careless about the study of the Torah, will have no strength to withstand a day of adversity; as it is said (Pr. 24, 10.) If thou faint in the day of adversity, thy strength i small." R. Ami b. Mathun in the name of Samuel said: "Even [if he weaken himself] from one meritorious deed; for it is said If thou faint, i.e., from whatever the weakening; may be."

R. Saffra said that R. Abuhu related When Chanania the son of R. Joshua's brother went into exile, he made leapyears and fixed days for the new moon outside of Palestine. The Rabbis sent two disciples after him, R. Jose b. Kippar and the grandson of R. Zechariah b. Kebutal [to warn him against such an act]. As soon as R. Chanania saw them he said: "For what have ye come here?" "To learn the Torah from you have we come," they replied. He then introduced them [before the public]: "They are the prominent men of this generation whose fathers served in the Temple as we have been taught (in a Mishnah). Zechariah b. Kebutal says, 'Many a time have I read before him in the book of Daniel.'" He began to teach them and of everything he said levitically unclean they said clean; prohibited, they

said permitted; so that he began denouncing them, saying, "These men are false and of a wicked nature." "It is too late," said they to him. "What thou hast already built thou canst not destroy; what thou hast already repaired thou canst not break." Thereupon he asked them: "Why have ye said clean of things which I declared unclean, and allowed things which I declared prohibited?" Whereupon they answered him: "Because thou hast made leap years and hast fixed days for the new moon outside of Palestine." He said to them, "Had not R. Akiba b. Joseph made leap years and fixed days for the new moon outside of Palestine?" "R. Akiba was different," they answered him, "because none greater than he was left in Palestine." "Have I left any one bigger than I am in Palestine?" "The kids (young scholars) have grown to be wethers (great scholars) of horns [who are able to measure their intellectual strength with thee], and they sent us unto thee saying thus. 'Go tell him in our names: If he will listen it is well but if not let him be under ban, (Fol. 63b) and warn our exiled brethren that if they will listen it is well, but if not let them ascend the mountain (to make a heathen altar), Achiya will be the builder [of such an altar] and Chanania (of above) shall play violin and let them all deny Eternity and say we have no more a share in the God of Israel.'" Immediately after they finished this message, the people commenced to weep loudly and said, "God forbid such a thing. [Our sincere desire is] to keep on having a share in the God of Israel." And why were the Rabbis so severe in their warning? Because it is said (Is. 2, 3.) Out of Zion shall come forth the Torah and the words of the Lord out of Jerusalem. It could quite be understood had the two disciples declared unclean whatever Chanania declared clean, as this would have been permissible, but how was it that what he declared unclean they declared clean? Have we not taught: "If one sage declared a thing [levitically] unclean another one has no right to declare it clean; if one prohibited a thing, the other one is not permitted to declare it allowed." They did it because the people should not be guided by him.

Our Rabbis taught: When our Rabbis entered the academy of Jabne, they found R. Juda, R. Jose, R. Nechemia. and R. Elazar, the son of R. Jose the Galilean, there. They all began to expound in honor of hospitality to the stranger. R. Juda, the chief speaker in every place, began in honor of the Torah and preached. "It is written (Ex. 33, 7.) And Moses took his tent, and pitched it outside the camp. Can we not conclude this from the rule of a fortiori: that if the Lord's ark which was at a distance of only twelve miles, the Torah says (Ib. ib.) And it came to pass that every one who sought [instruction of] the Lord went out unto the Tabernacle of the congregation, surely, then scholars who travel from one town to another and from one land to another, should be called those who sought the Lord." And the Lord spoke unto Moses face to face. (Ib.) R. Isaac said: "Thus saith the Holy One. praised be He!

unto Moses 'Moses, let us cheer each other up in the Halacha by discussion.'" And some say: "Thus said the Holy One. praised be He! unto Moses: 'Moses, just as I have been kind enough to thee, so be thou kind (forbearing) to Israel and return the tent unto its former place.' " And then he returned unto the camp, etc. (Ib.) R. Abuhu said: "Thus said the Holy One. praised be He! unto Moses: 'Now the people will say. The teacher (God) be angry and the scholar (Moses) be angry, what will become of Israel? If thou wilt return the tent unto its place, it will be well, if not Joshua b. Nun, thy disciple, will serve instead of thee;' and thus is understood what is written [immediately after this]. And he (Moses) returned unto the camp." Raba said: "Nevertheless, the words were not uttered for no purpose; for it is said And his servant, Joshua b. Nun, a young man, departed not out of the tent. (Ib.)" [Showing that he remained there since].

R. Juda again opened in honor of the Torah and expounded Be attentive, and hearken, O Israel, this day art thou become a people. (Deu. 27, 9). "Was the Torah then given unto Israel on that day? Behold! forty years had already elapsed. But this is stated for the purpose of inferring from it that the Torah shall always be as dear and beloved by its students, as if that very day it had been given on Mt. Sinai." R. Tanchum, son of R. Chiya, the man from the village of Achu, said: "You may infer it from the following. A man who is accustomed to read the Sh'm'a, reads it every day, morning and evening; and if he miss but one evening it seems to him as if he had never read the Sh'm'a." Be attentive, i.e., organize yourself into a company for the purpose of studying the Torah, because the Torah can be acquired only if studied in company; for R. Jose, the son of R. Chanina, said: "What is meant by the passage (Jer. 50, 36.) The sword is against the lying soothsayers and they shall become foolish, i.e., the sword is against the learned who sit alone and study the Torah in privacy. Moreover, they become foolish; for it is written here Veno'alu (and they shall become foolish), and it is written there (Num. 12, 11.) No'alnu (wherein we have acted foolishly). Moreover, they will commit sins; for it is said (Ib.) And wherein we have sinned (No'alnu), and if you wish [I conclude] from this (Is. 19, 13.) The prince of Tzo-an are become fools (No'alu)." We can explain in another way: Be attentive and listen, Expose yourselves to being smitten over the study of the Torah, as Resh Lakish said: "Whence do we infer that the Torah will be preserved with him only who is ready to die for her? It is said (Num. 19, 14.) This is the Torah, when a man dieth in a tent." We may explain in another way: Be attentive and listen, O Israel; Be quiet, listen, and then explain it, as Raba said "A man shall first study and then think how to explain it." It was said in the academy of R. Janai, "What is meant by the passage (Pr. 30, 33). For the pressure of milk bringeth forth butter, and the pressure of the nose bringeth forth blood, so the pressure of wrath

bringeth forth strife? That is, In whom can you find the butter (the prime) of Torah? who has vomited the milk of his mother's breast on account of her (the Torah). And the pressure of the nose bringeth forth blood, i.e., every disciple who is silent when the provocation of his teacher is upon him the first time, will be rewarded with the knowledge of being able to distinguish between ritually purified blood and unpurified blood. So the pressure of wrath bringeth forth strife, i.e., every disciple who remains silent at the provocation of his teacher once and a second time will be rewarded with the knowledge of being able to distinguish between civil and criminal laws; for we are taught (in a Mishnah) that R. Ishmael says: "He who wants to become wise shall study the civil laws for there is no store (of wisdom) in the entire Torah richer than this (civil law), which is like a flowing well." R. Samuel b. Nachmeini said: "What is meant by the passage (Pr. 30, 32.) If thou hast become degraded by lifting thyself up or, if thou hast devised evil, put thy hand to thy mouth, i.e., He who lowers himself (exposes his ignorance) for the sake of learning the Torah. shall finally be raised; if he muzzle his mouth (is ashamed to ask his teacher) he will have to put his hand to the mouth [when he in turn is questioned]."

R. Nechemiah opened in honor of the one who exercised hospitality [toward strangers] and preached: And Saul said unto the Kenite, 'Go. depart, get you down from the midst of Amalekites lest I destroy thee with them, whereas ye acted kindly with the children of Israel at their coming up out of Egypt (I Sam. 15, 6). "Behold, can this not be concluded through the rule of a fortiori? If Jethro who did not come near Moses for anything else but his own honor was so rewarded, how much more then should a man he rewarded, who takes learned men in his house, feeds them, gives them drink and lets them enjoy of his wealth?' R. Jose opened in honor of the one who is hospitable and preached: Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wert a stranger in his land (Deu. 23, 8). "Can this not be concluded through the rule of a fortiori? If the Egyptians who came nigh unto Israel for their own benefit only, as is said (Gen. 47, 6.) And if thou knowest that there are among them men of activity, then appoint them rulers over my cattle, were so protected; how much more then, should he be protected who takes in a learned man and gives him food and drink and lets him enjoy of their wealth?" R. Elazar, the son of R. Jose, the Galilean opened in honor of him who is hospitable to the stranger: And the Lord blessed ObedEdom. and all his household, (II Sam. 6, 11). "Behold, we can infer this through the rule of a fortiori; if keeping the house clean, in honor of the Holy Ark with the Tablet, which neither eats nor drinks, was blessed, how much more will he be blessed who keeps a learned man and gives him food and drink and permits him to enjoy of his wealth?" Of what did the blessing (of Obed-Edom) consist? R.

Juda b. Zabida said: "It was that Chamoth and her eight daughters-in-law each gave birth to six at a time, as it is said (I Chr. 26, 5.) Pe'ulthai the eighth because God blessed him, etc., sixty-two were all that Obed-Edom had."

(Fol. 64a) R. Abin the Levite said: "He who forces time will in return be pressed by time; but to him who gives way to time (yielding patiently to circumstances), time will give way. [We know it] from the incident of Rabba and R. Joseph, for R. Joseph was called Sinai (Erudite scholar) and Rabba was called Okar Harim (Dialectician). One of them was wanted [to become the head of an academy] so they sent into Palestine [to in-inquire to which one the office should be offered]: "Sinai or Okar Harim, which one is the better?" Whereupon they were answered that Sinai should be preferred, because all need the possessor of wheat (versed in the Mishnah and the Baraitha). And yet R. Joseph did not accept, for the Chaldeans (soothsayers) foretold unto him, "Thou wilst reign only twelve years." So Rabba became the head and after reigning twenty-two years, R. Joseph became head for twelve and a half years. During all the years in which Rabba was the head, R. Joseph [never conducted himself in any manner of domination]. Not even a barber did he call into his house. Again said R. Abin the Levite: "What is meant by that which is written (Ps. 20, 2) May the Lord answer thee in the day of distress. He should strengthen thee, the God of Jacob; The God of Jacob and not the God of Abraham and Isaac? We infer from this that the owner of the beam must take hold at the thickest part of it [if he desire to remove it successfully]." Further said R. Abin the Levite: "He who enjoys a meal at which a learned man is present is considered as if he were enjoying of Divine Glory, for it is said (Ex. 18, 12.) And Aaron came, with all the elders of Israel, to eat bread with the father-in-law of Moses, before God. Were they then eating before God? Behold it was before Moses that they ate? But we learn from this that whoever partakes of a meal at which a learned man is present, is considered to be enjoying the Divine Glory."

And further said R. Abin the Levite: "He who leaves his friend [after escorting him a distance] must not say 'Go in peace' but Go with peace.' for Jethro said unto Moses (Ex. 4, 18.) Go with peace. He went and succeeded, but David said to Abshalom (II Sam. 15, 9.) Go in peace. He went and hanged himself." Further said R. Abin the Levite: "He who takes leave of the dead body [after burial] must not say 'Go with peace' but 'Go in peace,' for it is said (Gen. 15, 15.) But thou shalt come to thy fathers in peace." R. Levi b. Chiya said: "He who goes out from the synagogue [after prayer] and enters the house of learning and studies the Torah will be permitted to wait on the Divine Presence, for it is said (Ps. 84, 8.) They go from strength to strength; each of them will appear before God in Zion." R. Elazar

in the name of R. Chanina said: "Scholars advance peace in the world, as it is said (Is. 54, 13.) And all thy children shall be taught by the Lord and great shall be the peace of thy children. Read not Banaich (Thy Children), but read it Bonaich (thy builders)"; Great peace have they who love thy Torah and there is no stumbling for them (Ps. 119, 115). Peace be within thy rampart, prosperity within thy palaces (Ib. 122, 7). For my brethren and associates' sake I would fain speak peace concerning Thee (Ib.). For the sake of the house of the Lord our God. I would seek thy good. The Lord will give strength unto his people; The Lord will bless his people with peace.

THE END OF BERACHOTH.

Shabbat

Chapter 1

Shabbat (Fol. 3b) "Son of nobles," said R. Chiya unto Rab, "did I not tell thee that when Rabbi is engaged on this treatise, ask him not about a subject treated in another treatise, for he may not have the subject matter in his mind. If Rabbi were not a great man thou mightest cause him shame, for he would give thee an answer which might not be the correct one. In this instance, however he gave thee the correct answer."

(Fol. 10a) Raba b. R. Huna was wont to put on fine gaiters for prayer, saying: It is written (Amos 4, 12.) Prepare thyself to meet thy God, O Israel. Raba was accustomed to throw off his mantle and fold his hands when praying, saying: "Like a servant before his master [should a man stand]." R. Ashi said: "I have noticed that R. Cahana in time of trouble was accustomed to throw off his mantle and fold his hands while praying, saying: 'Like a servant before his master [should a man stand],' and in time of peace he clothed, covered and wrapped himself up and then prayed, saying: 'Prepare thyself to meet thy God, O

Israel.'" (Ib.) Raba observing that R. Hamnuna was prolonging his prayer, said: "They leave eternal life (Torah) and occupy themselves with transient life (prayer)." But R. Hamnuna contends that a separate time is provided for prayer and a separate time for study. R. Jeremiah was sitting before R. Zeira discussing traditional law, [and as] it was becoming late for prayer, R. Jeremiah hurried [his teacher], whereupon R. Zeira read to him the passage (Pr. 28, 9.) When one turneth away his ear so as not to listen to the Torah, even his prayer becometh an abomination.

R. Ami and R. Assi were accustomed to sit between the pillars [of the academy] and every now and then to rap [the bolt of the door] and say: "Is there any one who requires adjustment of a dispute? Let him come in." _ _„R. Chisda and Rabba b. R. "Huna were holding court the entire day and were becoming weak. R. Chiya b. Raba of Difty recited to them the passage: And the people stood about Moses from the morning unto the evening. (Ex. 18, 8.) How can we imagine that Moses was holding court the entire day? When did he study? We must therefore say that a Judge who, even for one hour, passes judgment according to its true equity, is credited by Scripture as if he had become a partner of God in the creation of the world, for it is written here (Ex. 18, 13.) From the morning unto the evening, and it is written, And it was morning and it was evening the first day. [Hence you need not hold court the entire day.] Until when should the work of justice continue? R. Shesheth said: "Until mealtime." Rami b. Chama said: "What is the Biblical passage for it? Woe to thee, O Land. when thy king is low-minded, and when thy princes eat in the morning. Happy art thou, O Land, when thy king is noble-spirited, and thy princes eat at the proper time for strengthening and not for gluttony (Ecc. 10, 16.) i.e., for strengthening of the Torah and not for the gluttony of wine." Our Rabbis taught: "The first hour [of the day] is the time when the Lydians eat; during the second hour robbers eat; during the third hour (rich) heirs eat; during the fourth hour laborers eat; during the fifth hour the people in general eat." Is this so? Has not R. Papa said that during the fourth hour the people in general eat? We must therefore say that "During the fourth hour the people in general eat; during the fifth hour laborers eat; during the sixth hour scholars eat; from this hour on eating is like throwing a stone into a skin-bottle (it has no effect)." Abaye said: "This applies only to a case where nothing was tasted in the morning; but if something were tasted in the morning then it matters little [how late he eats]."

(Ib. b) This will support R. Hamnuna who said in the name of Ulla: "A man is forbidden to salute his friend with Shalom (peace) while in the bath-house, for it is said (Jud. 6, 24.) And he called it 'God is Peace.'" According to your conclusion the word Hemnutha (faith)

should also not be pronounced in a privy, because it is written (Deu. 7, 9.) The faithful God. And if thou wilt say that this is really the law, behold! Raba b. Mechasia in the name of R. Chama b. Guria who quoted Rab said: "Hemnutha (faith) is permitted to be pronounced in a privy." In the latter case it is different because the word (faith) is not used substantively but qualifiedly, for we explain it, The faithful God, whereas in the former case it is used substantively, as it is written He called it God is Peace.

Raba b. Mechasia in the name of R. Chama b. Guria who spoke in the name of Rab said: "He who bestows a gift on his friend should let him know it; for it is said (Ex. 31, 13.) That ye may know that I am the Lord who doth sanctify you." We have also a Baraitha to the same effect: That ye may know that I am the Lord who doth sanctify you, i.e.. The Holy One, praised be He! said unto Moses "I have a good gift in my treasury; its name is Sabbath; this I wish to bestow on Israel; go, and announce it to them." "We learn from this then," said Rabban Simon b. Gamaliel, "that if one give a piece of bread to a child he ought to make it known to the child's mother." What shall one do [to inform the mother]? Abaye said: "He should put some oil around the child's eye or stain it with some dye" [so that his mother will ask him concerning it, and he will then tell her he also gave him bread]. Nowadays, however, when such is the apprehension of performing an act of witchcraft, what shall one do? R. Papa said: "He should put some of this very thing he gave to the child around his eyes." Is it so? [that a gift should first be told of]; has not R. Chama b. Chanina said: "He who bestows a gift on his friend should not let him know of it, for it is said (Ex. 34, 29.) And Moses did not know that the skin of his face shone, because He had spoken with him." This is not difficult to explain. The latter instance speaks of a thing that may become known by itself, but the former speaks of a thing that cannot become known by itself. Is not the Sabbath a thing that was to be known [and yet God informed Israel of it]? But the reward [for observing it] cannot be known.

R. Chisda held in his hand two priestly gifts from the meat of an ox and said: "I will give these to the man who will tell me one new law in the name of Rab." Whereupon Raba b. Mechasia said to him: "Thus, has said Rab, 'He who bestows a gift on his friend should inform him of it, for it is said (Ex. 31, 13.) That you may know that I am the Lord who doth sanctify you.'" So R. Chisda gave him the gifts. "Art thou so fond of the teachings of Rab?" asked Raba b. Mechasia. "Yea," he responded. Whereupon Raba b. Mechasia said: "This is what Rab said, 'Garments are precious to those who are invested with them, [because they know the value of it].'" "Did Rab indeed say so?" asked R. Chisda. "Surely the last thing is better than the first one, and if I had other gifts I would bestow them on you."

Further said Raba b. Mechasia in the name of R. Chama b. Guria who spoke in the name of Rab: "Never should a man show preference for one child over his other children, because for the sake of two selaim worth of silk which Jacob bestowed on Joseph in preference to his other sons, the brothers became jealous of him and brought about the migration of our ancestors into Egypt." Further said Raba b. Mechasia in the name of R. Chama b. Guria who spoke in the name of Rab: "A man should always try to make his residence in a city of recent settlement; for being a new settlement it has few sins; as it is said (Gen. 19, 20.) Behold now, this city is near to flee thereto, and it is little. What is meant by She is near. Shall I say it means it is near in distance and small in settlement? Every one sees that. But it means its settlement is near (recent) and therefore its sins are not many." R. Abin Said: "What is the Biblical passage to support this? It is written (Ib.) O Let me, I pray thee, escape thither, i.e., the word Nah (I pray thee) aggregates by its letters fifty-one, and Sedom was in existence fifty-two years; (Fol. 11a) twenty-six of which were tranquil, as it is written (Ib. 14, 4.) Twelve years had they served Kedarlaomer, but thirteen years they rebelled. And in the fourteenth year came Kedarlaomer," etc.

Furthermore said Raba b. Mechasia in the name of R. Chama b. Guria who spoke in the name of Rab: "Better to be under an Ishmaelite than under an idolater; better under an idolater than under a Charmer; better under a Charmer, than under a scholar: better under a scholar than under an orphan or a widow."

Rabba b. Mechasia in the name of R. Chama b. Guria who spoke in the name of Rab said further: "Rather any sickness than the sickness of the bowels; rather any pains than pains of the heart; rather any disorder than the disorder of the head; rather any evil than a bad wife."

Further said Raba b. Mechasia in the name of R. Chama b. Guria who said in the name of Rab: "If all the seas were ink; all the reeds were producing pens; the expanse if heaven were sheets of parchment, and all the children of men were scribes, yet it would not suffice to write the devices of political government." What is the Biblical passage [that refers to this]? R. Mesharshia said (Pr. 25, 3.) As the height of the heavens, and the depth of the earth, so is the heart of kings unsearchable.

R. Joshua the son of R. Ide happened once to visit the house of R. Ashi. They prepared for him a calf, the third to its mother, and they said to him: "Let the master taste something." Whereupon he answered: "I am fasting." They asked him: "Does not the master hold with

R. Juda who said: 'A man can lend his fast (day) and repay it later.'" "This," he answered, "is a fast on account of a (bad) dream, and Raba b. Mechasia in the name of R. Chama b. Guria quoted Rab, and said: 'Fasting is as good to avert a bad dream as fire to consume flax,' and R. Chisda said: 'It should be [kept] the same day,' to which R. Joseph added, 'That if a bad dream occurs it should be kept even on the Sabbath."

(Fol. 12a) It was taught in the academy of R. Ishmael: "A man may go out with Tephilin on Friday when it is almost dark." Why? For Rabba b. Huna said: "We conclude that a man must feel his Tephilin every now and then, by the rule of a fortiori (from minor to major), concerning the Tzitz; If with respect to the Tzitz in which God's name is mentioned but once, the Torah says (Ex. 28, 38.) And it shall be upon his forehead always so that he shall not escape his attention from it; how much more should a man feel the Tephilin in which God's name is mentioned many times? Hence [by feeling it] he will remind himself of the time when he has to remove it." It is taught that R. Chanania said: "A man must examine the pockets of his garments on Friday evening when it is getting dark." R. Joseph said: "This is a most important traditional law concerning the Sabbath."

Our Rabbis taught: "He who comes to visit a sick man on the Sabbath shall say: 'It is Sabbath and we are not allowed to cry but relief will soon come'; R. Meier said, he should say: 'The Sabbath [if respected] may bring mercy.' (Fol. 12b) R. Juda said [one should say]: 'May the Omnipotent have mercy on thee and on the sick of Israel'; R. Jose said [one should say]: 'May the Omnipotent have mercy on thee amongst the sick of Israel.' " Shebnah, of Jerusalem, upon entering said: Shalom, and upo leaving he would say: "It is Sabbath and we are not allowed to cry, but relief will soon come, for His mercies are great, rest [meantime] in peace." In accordance with whom did R. Chanina say that he who has a sick person in his house should include him [while praying for his health] amongst the sick of Israel? It is in accordance with R. Jose. Further said R. Chanina: "It is with reluctance that they (the sages) allowed the visit of condolence to mourners and the visit to the sick on the Sabbath [because it disturbs the Sabbath joy]." Rabba b. b. Chana said: "When I accompanied R. Eliezer while visiting the sick, I sometimes heard him say [in Hebrew]. Hamakom Yiph-Kedach Leshalom. and sometimes he said [in Aramaic] Rachmanah Yedachrinach Lishlam." How could he do this? Did not R. Juda say: "Never should a man ask [of God] for his necessities in the Aramaic language," and R. Jochanan said: "He who asks for his necessities in the Aramaic tongue will not be attended to by the ministering angels because the ministering angels do not understand Aramaic." The case of a sick person is different because the Shechina is with him; for R. Anan said in the name of Rab:

"Whence do we learn that the Shechina strengthens the sick? It is said (Ps. 41, 4.) The Lord will sustain him upon the bed of painful disease." We have also a Baraitha to the same effect: "He who visits the sick shall sit neither on the bed [of the sick] nor on a chair, but he shall wrap himself and sit in front of the sick because the Divine Presence rests above the head-side of the sick; as it is said (Ib.) The Lord will sustain him upon the bed of painful disease."

(Fol. 13a) At the academy of Elijah it was taught: "Once it happened that a scholar who read (the Scripture) to a great extent and studied a great part (of the Talmud) and devoted much of his time in attendance upon the scholars, died very young, and his wife took his Tephilin and went around with them to every place of worship and study saying to the audience: 'Behold it is written in the Torah (Deu. 30, 20.) For He is thy life, and the length of thy days. My husband studied and read so much and (Fol. 13b) gave so much of his time to attendance upon the scholars; why did he die so young?' And there was none who could give her answer. I happened once to stop at her house and she told me everything that had happened to her. I said to her: 'My daughter, how did he conduct himself during the days in which you were a Niddah?' She answered: 'God forbid! He refrained even from touching my little finger.' 'And during the days when you were a Lebuna, how was his conduct towards thee?' I asked her again. Whereupon she answered: 'He ate with me, drank with me, and did not refrain from touching me.' I then said to her: 'Praised be the Holy One, who spared him not for the sake of scholarship, for the Torah says (Lev. 18, 19.) And a woman in the separation of her uncleanliness shalt thou not approach.' " When K. Dimi came he said: "They were together in one bed [while in her Lebuna"]." In Palestine it was said, in the name of R. Isaac b. Joseph, that she wore breech cloth [while with him in one bed].

Our Rabbis taught: "Who wrote the scroll of Taanith?" They said: "Chananiah b. Hezekiah and his associates who cherished the memories of past troubles [because of the miraculous redemption], wrote the scrolls of Taanith." Rabban Simon b. Gamaliel said: "We also cherish the trouble [on account of its miraculous redemption] but what shall we do? If we were to record all the troubles, we would never be in a position to finish. It may also be said that a fool never feels trouble; or dead flesh feels not the pain of the knife" (i. e., We have grown indifferent through the frequency of persecutions). Is it so? Behold! R. Isaac said: "Worms are as painful to the dead body as is the pain when a needle is stuck into healthy flesh, for it is written (Job. 14, 22.) But his body on him feeleth pain." [hence we understand that a dead body feels pain]." Rabban Simon b. Gamaliel must have meant

this: "The dead flesh in a living body feels not the pain of the knife." R. Juda in the name of Rab said: "However, we should remember for good the memory of Chananiah b. Hezekiah. Had it not been for him, the book of Ezekiel would have been suppressed because of the contradictions it offers to the words of the Torah. What did he do? Three hundred garabs of oil [for food and light] were brought up to him in an upper chamber and he stayed there until he succeeded in reconciling all the contradictions."

(Fol. 14b) R. Juda in the name of Samuel said: "When (King) Solomon ordained the rule for washing hands [before every meal] a heavenly voice came forth and said (Pr. 23, 15.) My son, if thy heart be wise, my heart shall rejoice, and again (Ib. 27, 11.) My son, make my heart glad that I may answer him who approacheth me."

(Fol. 15a) R. Cahana said: When R. Ishmael the son of R. Jose took sick the Rabbis sent to him saying: "Rabbi, tell us the two or three things which you said in your father's name." He sent back word to them: "Thus said my father, 'One hundred and forty years before the destruction of the Temple, the idolatrous (Roman) empire began the invasion upon Israel; eighty years before the destruction of the Temple, a decree was issued by the Rabbis to the effect that all heathen territory and glassware were to be considered [levitically] unclean: forty years before the destruction of the Temple, the Sanhedrin were exiled and took their seat in chanuyoth.'" For what practical purpose was the last statement made [as the Sanhedrin had not been in existence since the destruction of the Temple]? R. Isaac b. Abdimi said: "To inform us that they abandoned the administration of mulct laws." How can you imagine that it refers to mulct law? But say that they stopped administering capital laws; [they noticed that criminal acts happened so often that they abandoned its practice altogether].

(Fol. 19a) We are taught: Thus it was the custom of the house of Rabban Gamaliel to give away white clothes to the laundry three days before the Sabbath, but dyed garments they gave away even on a Friday. And from this we infer that white garments are harder to wash than colored ones. Abaye once gave away dyed clothes to the laundry and he asked how much he would be charged for them. "As much as for white," answered the laundry-man, so Abaye said to him: "The Rabbis decided it long ago."

Chapter 2

(Fol. 21a) Rami b. Chama recited that those wicks and oils with which the sages said that the Sabbath lamp should not be lit, are also forbidden to be lit in the Temple; for it is written (Ex. 27, 20.) To cause a light to burn always. After he learned it, he explained its reason: "The flame shall burn by itself and not through any other cause." An objection was raised from the following Mishnah: "Wicks were made from the old clothes of the priests and from their girdles for the lamp in the Temple"; [and these were made of wool which is not permitted to be used for the Sabbath candles]. "The rejoicing of Succa is different." [was the explanation].

(Fol. 21b) Our Rabbis taught: "The proper observation [of kindling the light] at the feast of Chanukah is one light for the whole household; but those who are strict light a candle for each individual member, and those that are extremely strict light up eight candles on the first day, decreasing the number by one on each succeeding day. This is according to the opinion of the school of Shammai; but the school of Hillel says that we should light up one on the first day and on the remaining seven days the number of candles should be increased [by one each day]."Ullah said: "There is a dispute between R. Jose b. Abin and R. Jose b. Zabida, two Amorites of Palestine, concerning this. One said, 'The interpretation of the school of Shammai is a reminder of the future days [which are always decreasing], and the interpretation of the house of Hillel is for the passing days [which increase daily]'; and the other said, 'The reason of the school of Shammai is that just as the offerings of the best of the Tabernacles [was decreased daily], so are the candles of Chanukah, and the reason of the house of Hillel is that we may promote [a person or thing] to a higher grade of sanctity, but we must not degrade.'" Rabba b. b. Chana in the name of R. Jochanan said: "There were two old men living in Zidon; one acted in accordance with the opinion of the school of Shammai and the other acted in accordance with the opinion of the school of Hillel; one gave as his reason that the Chanukah lamps are to be lit in the same manner as the sacrifices of the feast of Succoth were offered [in a decreasing manner]; and the other gave as his reason that we may promote [a person or thing] to a higher grade of sanctity, but we must not degrade."

What is the origin of the feast of Chanukah? Our Rabbis taught: "On the twenty-fifth day of Kislev, the eight days of Chanukah begin. During this period no funderal address is to be made, nor are fasts to be held. When the heathens (Greeks) entered the Temple they defiled all the holy oil they found in it; but when the Hashmonaim (Maccabeans) prevailed

and conquered the heathens, they sought and found one remaining jar of oil, stamped with the seal of the High Priest [proving that it had not been defiled]. Though the oil contained in the jar would have sufficed for one day only, a miracle occurred, and it lasted for eight days [during which time more oil was prepared]. On the anniversary of this occasion a feast was instituted with the reciting of Hallel and other praises."

(Fol. 22a) R. Cahana said that R. Nathan b Minyumi expounded in the name of R. Tanchum: "What is meant by the passage (Gen. 37, 24.) And the pit was empty; there was no water in it. Since the text says The pit was empty, do I not know that there was no water in it? And what is intimated by saving There was no water? Indeed there was no water but there were serpents and scorpions in it."

(Fol. 23b) R. Huna said: "He who is accustomed to lighting many lamps (on the Sabbath, holiday and Chanukah) will have scholarly sons; he who is strict in the observance of the Mezuzah will be worthy of having a fine dwelling; he who is strict in the observance of the Kiddush [on the Sabbath and festivals] will be worthy of having jars filled with wine." R. Huna was wont to pass by the door of R. Abin, the carpenter; noticing that R. Abin was accustomed to light many lamps [on the Sabbath eve] he said: "Great men will come forth from this house," and so it was. There came forth from that house R. Ide b. Abin and R. Chiya b. Abin. R. Chisda was wont to pass by the door of the father of R. Sizbi; noticing that [R. Sizbi's father] was accustomed to light many lamps (on the Sabbath eve), he said: "A great man will come forth from here." And, in consequence, R. Sizbi came forth from there. R. Joseph's wife was accustomed to light the lamps late, so R. Joseph said to her: "We have studied in a Mishnah: 'He took not away the pillar of the cloud by day, nor the pillar of fire by night. (Ex. 13, 22.) We infer from this that the pillar of cloud was finished up with the pillar of fire [that it came ahead of time], and the pillar of fire was finishing up with the pillar of cloud [that also came ahead of time].'" She then decided to light the lamps very early. She was then told by a certain old man: "We are taught in a Mishnah 'No one should do anything [whatever is to be done] either earlier or later than the time set for it.'" Raba said: "He who loves scholars shall have children that are scholars; he who respects scholars shall have sons-in-law that are scholars; he who fears scholars shall himself be a learned man; and if he is not of such a class [because he did not study] then his words will be respected like unto those of learned men."

(Fol 25 b) R. Juda said in the name of Rab: "Thus it was the custom of R. Juda b. Elaya to have a vessel with warm water brought to him every Friday afternoon. He would wash his

face, hands, and feet and then wrapping himself in a linen garment in which were placed Tzitzis, he would sit like an angel of the Lord of Hosts."

It is written (Lam. 3, 17.) And thou hast removed my soul from peace. R. Abuhu said: "This refers to the kindling of the Sabbath lamp," And I forgot happiness, (Ib.) "This," said R. Jeremiah, "refers to a bath-house." R.Jochanan said: "This refers to the washing; of his hands and feet in warm water." R. Isaac said: "This refers to a nicely fixed bed with comfortable bedding upon it." R. Abba said: "This refers to elegant furniture and an elegantly robed wife. Our Rabbis taught: "Who is to be considered rich? 'Every one,' says R. Meier, 'who enjoys his riches [whether great or little].' R. Tarphon says: 'Every one who has a hundred vineyards and a hundred fields with a hundred slaves to labor in them.' R. Akiba said: 'He who has a wife that is becoming in all her acts.' R. Jose said: 'He who has a privy within his house.'"

(Fol. 26a) R. Tarphon said: "The Sabbath lamps should be lit only by means of olive oil." Thereupon R. Jochanan b. Nuristood up and said: "What shall the Babylonians do who have nothing else but poppyseed oil? And what shall the Medeans do who have nothing else but nut-oil? And what shall the Alexandrians do who have nothing else but radish-oil? And what shall the Kapadocian do who have none of these oils but naphtha? We therefore have no recourse but to accept the words of the sages who pointed out those oils with which it is not permitted to light the Sabbath lamp [and claimed the others to be suitable for that purpose]."

(Fol. 28b) What remains of the discussion regarding the so-called badger (Tachash) which existed in the days of Moses? R. Elaya in the name of R. Simon b. Lakish said: "R Meier was wont to say that 'The badger which existed in the days of Moses was a creation of its own kind, and the sages were not able to decide whether it belonged to the domestic species or to the wild animal species; it had but one horn on its forehead; it was assigned at that time to Moses, who made the covering for the Tabernacle of its skin; after that it disappeared.' Since he says that it had one horn on its forehead, we infer that it was a levitically clean species, for R. Juda said: "The ox which Adam, the first man sacrificed, had but one horn on its forehead, as it is written (Ps. 69. 32.) And this will please the Lord better than an ox or bullock having horns and cloven hoofs.' " Behold! the word used is Makrin (horns)! R. Nachaman b. Isaac said, Although we read Makrin, (horns) the word really written is Makren, (horn, the singular) [Hence we learn that the one-horned beast is of the clean species]. Let us also decide from the same source that the badger was of the cattle species?

[For it says. An ox or bull having a horn]. Since there is in existence the Keresh (antelope) which is of the animal species and has but one horn, so I can say, that the Tachash was the very animal called Keresh.

(Fol. 30a) The following question was asked of R. Tanchum of Noy: "Is it permissible to extinguish the light on the Sabbath for the sake of a sick person?" He began his answer by saying: "O thou King Solomon! Where is thy wisdom and where is thy understanding? Not only do the words contradict your father's words but [they are at variance with] thine own utterances also. Thy father David said (Ps. 116, 17.) Not the dead can praise the Lord, and thou sayest (Ecc. 4, 2.) Thereupon praise I the dead that are already dead, and again thou sayest (Ib. 9., 4.) For a living dog fareth better than a dead lion. But this is not difficult to explain. When David said. Not the dead can praise the Lord, he meant thus: 'A man should always occupy himself with the study of the Torah and meritorious deeds before he dies; for, as soon as he dies, he becomes free from the obligation of [studying] the Torah and [fulfilling] meritorious deeds and the Holy One, praised be He! accepts no praise of him.' This is what R. Jochanan said: 'What is meant by the passage (Ps. 88, 61.) Free among the dead, i.e., as soon as a man dies he is freed from the obligation of [studying] the Torah and [fulfilling] meritorious deeds, And when Solomon says (Ecc. 4. 2.) Thereupon praise I the dead that are already dead, he refers to the time when Israel sinned in the deserts. Moses stood up before the Holy One, praised be He! and offered many prayers and supplications unto Him but was not answered. However, as soon as he said (Ex 32, 13.) Remember Abraham, Isaac and Israel, Thy servants, he was forthwith answered. Now, did not Solomon say properly Thereupon praise I the dead that are already dead." It may be explained in another way also. The usage of the world is that if a mortal prince issue a decree, it is doubtful whether it will be complied with or not; even if it be complied with while the prince lives it may not be complied with when he is dead. But Moses, our teacher, has issued many decrees and established many ordinances and they endure forever and ever. Now did not Solomon say properly (Ecc. 4, 2.) Thereupon praise I the dead that are already dead! The passage, Thereupon praise I the dead, etc., may also be explained in another way, as R. Juda said in the name of Rab; for R. Juda in the name of Rab said: "What is meant by the passage (Ps. 86, 17.) Display on me a sign for good that those who hate me may see it. Thus said David before the Holy One, praised be He! 'Sovereign of the universe, forgive me this sin [of Bath Sheba].' Thou art forgiven.' answered the Lord. David then said to the Lord: 'Show me a sign while I live.' Whereupon He answered, 'During thy life I shall not make it known but during the life of Solomon, thy son, I shall make it known.' When Solomon had built the Temple he desired to place the

ark in the holy of holies, but the gates had become fastened to each other [and they could not be opened]. Solomon then offered twenty-four prayer-songs but was not answered. He then began the prayer (Ps. 24, 7.) Raise your heads, O ye gates and be raised wide, ye everlasting gates, and let the king of glory enter. Thereupon the gates ran after him and opened their mouths and wanted to swallow him up, saying: Who is the King of glory? (Ib.) Solomon replied. The Lord, strong and mighty (Ib.). He then repeated Raise your heads, O ye gates, and raise up, ye everlasting doors, and let the King of glory enter. Who is the King of glory, the Lord of Hosts, He is the King of glory, Selah (Ib.). Still he was not answered; but as soon as he said O Lord God turn not away the face of thy anointed, remember the pious deeds of David thy servant, (II Chr. 6, 12), he was immediately answered. At that moment the faces of David's enemies turned black like the bottom of a pot and then it was known to all that the Holy One, praised be He! had forgiven David that sin. Therefore, did not Solomon properly say. Thereupon, praise I the dead, etc. This is meant by the passage (I Kings 8, 66.) On the eighth day he dismissed the people; they blessed the king and went unto their tents, glad of heart, because of all the good that the Lord had done for David his servant and for Israel his people, i.e.. And they went unto their tents, meaning they found their wives levitically pure. Joyful, because of having enjoyed the Divine Glory; glad of heart, each man's wife had become pregnant with a male child; because of all the good which God had done unto David his servant, that he forgave him that sin; and Israel his people, for they were forgiven their neglect of the observance of the day of Atonement. And when Solomon said (Ecc. 9, 4.) For a living dog fareth better than a dead lion, he meant that which R. Juda said in the name of Rab; for R. Juda in the name of Rab, said: "What is meant by the passage (Ps. 39, 5.) Let me know, O Lord, my end, and what the measure of my days is, I wish to know when I shall cease to be, i.e., thus said David before the Holy One, praised be He! 'Sovereign of the universe let me know my end.' Whereupon the Lord answered him: 'It has been decreed by me that the time of the death of mortal man shall not be known; And the measures of my days what are they (Ib.), David again asked. 'It is decreed by me answered the Lord,' that the measure of the days of a man shall not be known.' Again David asked: 'I wish to know when I shall cease to be.' The Lord then said to him: 'Thou wilt die on the Sabbath.' 'Let me die rather on the first day of the week,' begged David. 'The first day of the week is the day on which thy son Solomon shall be king, and one kingdom must not encroach on the other even by so much as a hair's breath.' 'Let me then die on the Sabbath eve,' pleaded David. Whereupon the Lord said Far better is a day in thy courts than a thousand (Ps. 84, 11), i.e., 'I like one day in which thou art studying the Torah better than a thousand burnt offerings which Solomon,

thy son, will sacrifice before me upon the altar.' (Ib. b) Each Sabbath day he would sit and study. On that Sabbath when he was to die, the angel of death came and stood before him, but was unable to do anything because David never once ceased studying. [Said the angel to himself] What shall I do? There was an orchard in the back of David's house; the angel of death went there and shook the trees. David [hearing the noise] went out to see [the cause of the noise]; as he ascended the ladder the angel caused it to break. David fell down and consequently stopped studying; whereupon the angel of death took his life. It so happened that Solomon sent to ask the following questions in the academy: 'My father died and lies in sun; what shall I do? [Am I allowed to remove him from the sun?] And the dogs of my father's house are hungry, what shall I do?' They answered him: 'Cut up a carrion and place the pieces before the dogs. As to thy father, place a loaf of bread or an infant upon his body and then you may carry it away from the sun.' Did not Solomon, therefore, say properly? For a living dog fareth better than a dead lion. And as to the question, which I have been asked in your presence, I say this: a lamp is called Ner and the soul is called Ner; it is better that a human light (lamp) be extinguished than that God's light (life) be extinguished."

R. Juda the son of R. Samuel b. Shilath in the name of Rab said: "The sages wanted to suppress (declare uncanonical) the book of Ecclesiastes because its words are contradictory; but why did they not suppress it? Because it begins and ends with words concerning the Torah. It begins with the words concerning the Torah, for it is written (Ecc. 1, 3.) What profit hath a man of all his toil which he toileth under the sun? Whereupon the school of Janai said, for a thing which [was created] under the sun he hath no profit, but for a thing which is beyond the sun (before creation) he will have profit. It ends with words concerning the Torah, for it is written (Ib. 12, 13.) The end of the matter is, let us hear the whole; fear God and keep His commandments; for this is the whole (duty of) man. What is meant by, this is the whole man? R. Eliezer said: "It means the whole world was created for the sake of him (who fears God)." R. Abba b. Cahana said: "This [fear of God] is equal in importance to the whole world put together." Simon b. Azai and, according to others, Simon b. Zoma, said: "The whole world would not have been created if not for the purpose of providing him (who fears God) with company." And what are the words which contradict each other? It is written (Ecc. 7, 3.) Better is vexation than laughing; and again it is written (Ib. 2, 2.) Of laughter I said, it maketh one praiseworthy; and it is also written (Ib. 8, 15.) Therefore do I praise joy: and again (Ib. 2, 2.) And of joy what doth this do? There is no contradiction; Better is vexation than laughing, means that, the vexation which the Holy One, praised be He! causeth unto the righteous in this world is better than

the smile which the Holy One, praised be He! causeth unto the wicked in this world; Of laughter I said, it maketh one praiseworthy, speaks of the smile with which the Holy One, praised be He! will gladden the righteous in the world to come. Therefore do I praise joyfulness, refers to a rejoicing which is caused by a meritorious deed; And of joy what doth this do? alludes to rejoicing which is not the cause of a meritorious deed. We infer from this that Shechinah rests not upon a mood of indolence, nor a mood of grief, nor a mood of laughter, nor a mood of levity, nor a mood of jesting, nor a mood of idle talk, but upon a mood of rejoicing caused by the performance of a meritorious deed; as it is said (II Kings 3, 15.) But now bring me a musician, etc, R. Juda said: "The same should be applied to the study of the Halacha (Laws)." Raba said: "The same is to be applied to a good dream." Is it so? [that Halacha should be preceded by a cheerful thing]. Behold, R. Gidel in the name of Rab said: "Any disciple who sits before his teacher without dropping bitterness from his lips [on account of respect] will be burnt, for it is said (Songs 5, 13.) His lips like lillies, dropping with fluid myrrh. Do not read Mor (fluid myrrh), but read it Mar (bitterness. Do not read Shoshanim (lilies) but read it Sheshonin (who study); [hence we see that a disciple must act with deep respect, and not in a frivolous mood]. This is not difficult to explain: the former refers to the teacher and the latter refers to the disciple; and if you wish you may say both refer to the teacher; and even then there is no contradiction; for the former refers to the time before beginning [the lecture] and the latter refers to the time after the lecture has begun. Just as Rabba did before he began [his lecture] before the Rabbis. He said something humorous which caused the Rabbis to be cheerful, and he then sat down with deep respect to expound the Halacha.

The sages wanted to suppress (declare uncanonical) the Book of Proverbs also, because of its contradictions. Why did they not suppress it then? They said: "Have we not scrutinized the Book of Ecclesiastes and found explanations of the contradictions? Let us search the Book of Proverbs also, until we find explanations." Which are its contradictory words? It is written (Pr. 26, 4.) Do not answer a fool according to his folly, and it is also written (Ib.) Answer a fool according to his folly. [After a study they came to the conclusion that] there is no contradiction; the latter refers to matters of the Torah and the former refers to secular matters. In what respect can the subject of the Torah be explained? In the following way: Rabban Gamaliel was once sitting and lecturing: "In the future women will give birth to children every day, as it is written (Jer. 31, 7.) The pregnant woman and she that travaileth with child together." A certain disciple sneered at him and said: There is nothing new under the sun (Ecc. 1, 9). Whereupon Rabban Gamaliel said to him: 'Come, I will show thee the like thereof in this world." He went and showed him a hen. Again

Rabban Gamaliel lectured: "In the future the trees will bring forth fruit every day, for it is said (Ezek. 17. 23.) And it shall produce boughs, and bear fruit, i.e., just as boughs are produced every day so also will fruit be brought forth every day."' Again that disciple sneered at him and said: There is nothing new under the sun (Ecc. 1, 9). "Come," said Rabban Gamaliel to him, "I will show thee the like thereof in this world." Whereupon he went and showed him a Caper-bush. Upon another occasion Rabban Gamaliel was sitting and lecturing: "In the future Palestine will produce ready-made cakes and fine woolen garments, as it is said (Ps. 72, 16.) There shall be an abundance of corn in the land." The disciple again sneered at him and said: There is nothing new under the sun. "Come," said Rabban Gamaliel, "I will show thee the like thereof in this world." Whereupon R. Gamaliel took him and showed him mushrooms and as to [something corresponding to] garments, as it said (Ps. 72, 16.) There shall be palm-shoot [which is covered in the form of garment].

Our Rabbis taught: A man shall always be as patient as Hillel and not as excitable as Shammai. Once it happened that two men laid a wager with one another (Fol. 31a) that whichever would succeed in putting Hillel out of temper should receive four hundred zouzim "I shall go and put him out of temper." said one. It was on Friday afternoon, and Hillel was washing Himself, when the man passed by the door of his house, shouting: "Does Hillel live here? Does Hillel live here?" Hillel wrapped his mantle round him and went out to meet him. "My son," he said to him, "what do you wish?" "I have a question to ask," was the reply. "Ask, my son, ask,"' said Hillel. "Why are the heads of the Babylonians round?" the man asked. "A great question hast thou asked, my son. Because they have no trained midwives." The man went away and after a while, returned calling out, "Does Hillel live here? Does Hillel live here?" Hillel again wrapped his mantle round him and went out to meet him. "My son," he said, "what do you wish?" "A great question have I to ask," he said. "Ask, my son, ask," said Hillel. "Why are the, people of Tarmod (Palmyra) weak-eyed?" asked he. Hillel said: "Thou hast asked a great question. Because they live in a sandy country." The man went away, and after waiting a while, came back shouting: "Does Hillel live here? Does Hillel live here?" Hillel wrapped his mantle round him and went out to meet him. "My son," he said, "what do you wish?" "I have a question to ask." said the man. "Ask. my son, ask.," said Hillel. "Why are the feet of the Africans so broad?" "Thou hast asked a great question! Because they live in marshy land." "I have many more questions to ask," said the man, "but I am afraid lest I shall make thee angry." Hillel, drawing his mantle around him, sat down before the man, saying to him: "All the questions thou hast to ask, please ask." "Art thou Hillel," said he., "who is called Prince of Israel?" "Yes," answered Hillel. "If thou art the one, then I pray there may not be many

more in Israel like thee." "Why is that, my son?" asked Hillel. "Because," said the man, "I have lost four hundred zouzim through thee." "Be cautious with thy temper," said Hillel. "Better is it that thou shouldst lose four hundred zouzim, and four hundred more zouzim, but that Hillel should not become excited." Our Rabbis taught that a heathen once came before Shammai and said: "How many Torahs have you?" Shammai replied: "We have two; the written Torah and the oral Torah." The heathen then said to him: "In the written Torah I believe thee, but in the oral Torah I do not believe thee. Make me, therefore, a proselyte on condition that you teach me the written Torah only." Shammai rebuked him sharply and sent him away angry. The heathen then appeared before Hillel, and the latter made him a proselyte. On the first day, Hillel taught him the Aleph, Beth, Gimel, Daleth. On the morrow, Hillel reversed the order of these letters (beginning with the last letter). "Thou didst not teach me so yesterday," said the proselyte to him. "True," said Hillel. "Dost thou not rely upon me? Why then dost thou not rely upon me with the oral Torah?" On another occasion it happened that a heathen appeared before Shammai and said: "Convert me to Judaism but on condition that thou teachest me the whole Torah, while I am standing upon one leg." Shammai drove him off with the builder's cubit (measure) which he held in his hand. Then the heathen appeared before Hillel, and he made him a proselyte, and said unto him: "That which is hateful to thee do not do unto thy neighbor, this is the whole Torah, and the rest is merely its commentary." Again it happened that while a heathen passed by the rear of a synagogue he heard the voice of a scribe who was saying, And these are the garments which they shall make; a breast-plate and an Ephod and a robe. (Ex. 28, 4). "For whom are these?" asked the heathen. "For the High Priest," replied the scribe." So the heathen said to himself: "I shall go and become a proselyte on condition that I be made a High Priest." He came before Shammai and said to him: "Make me a proselyte upon condition that you make me a High Priest." Shammai drove him away with the builders cubit which he held in his hand. The heathen then came before Hillel; the latter made him a proselyte, and said to him: "Is it possible for one to be made a king unless he knows the court ceremonials? Go, study first the court ceremonials." The proselyte thereupon went and learned the Torah. When he came to the passage (Num. 3, 10.) And the stranger that cometh nigh shall be put to death, he asked: "For whom is that passage meant?" "Even for David, the King of Israel," Hillel replied. Then the proselyte came to the following conclusion: "If for Israelites, who are called the sons of God and who on account of God's love shown to them, were called (Ex. 4. 22), My son, my first-born, Israel, a warning is written, And the stranger that cometh nigh shall be put to death, how much more does this apply to the mere proselyte who came with but his staff and

traveling bag?" He went to Shammai and said to him: "Am I then eligible to be a High Priest? Behold! It is written in the Torah, And the stranger that cometh nigh shall be put to death." He then went to Hillel and said to him: "O thou forbearing Hillel, may blessings rest upon thy head, because thou hast brought me under the wings of the Shechina." Later all the three proselytes happened to meet in one place and they said: "Oh, the impatience of Shammai could drive us out of this world, but the patience of Hillel brought us under the wings of the Shechina!"

Resh Lakish said: "What is meant by the passage (Is. 33, 6.) And the stability of thy times and the strength of thy happiness shall be wisdom and knowledge; the fear of the Lord is his treasure, i.e., The stability, alludes to the Order of Zerain. Of thy time, refers to the Order of Moed; The strength, refers to the Order of Nashim; Of thy happiness, alludes to the Order of Nezikin; Shall be wisdom, refers to the Order of Kadshim; And knowledge, alludes to the Order of Taharoth. And after all these, The fear of the Lord [shall be] his treasure." Rabba said: "When a man is brought to Judgment [after he dies] he is asked: 'Hast thou dealt honestly? Hast thou had regular time for the study of the Torah? Hast thou married? Hast thou waited for salvation (Messiah)? Hast thou been a searcher after wisdom? Hast thou [cultivated thy mind to] conclude (to bring out one thing from another)?' And after all these if The fear of the Lord is his treasure, it (His Torah) counts; if not, it does not count. It is likened to the man who said to his messenger: 'Bring up to the upper floor a Kur of wheat.' The messenger went and when he had brought it up the man asked of him: 'Hast thou mixed a Kab of the Sand of Chumta in it?' 'No,' answered the messenger. Whereupon the master said: 'It were better if thou hadst not brought it up altogether.' " It was taught in the academy of R. Ishmael that a man has the right to mix a Kab Chumtin in every Kur of crop and he need not worry [in fear of doing wrong, for the sand preserves the crop]. Rabba b. R. Huna said: "Whoever possesses knowledge of the Torah without having (Ib. b) fear of the Lord is likened unto a treasurer who has been intrusted with the inner keys [of the treasury] but from whom the outer keys were withheld." R. Janai announced: "Oh, for him who has no courtyard but makes a gateway for his court!" R. Juda said: "The world would not have been created by the Holy One, praised be He! if not for the purpose that people should fear Him, for it is said (Ecc. 3, 14.) And God hath so made it that man should be afraid of Him." R. Simon and R. Elazar were sitting; they noticed that R. Jacob b. Acha was walking and passing by them. "Let us stand up before a man who fears sins." said one, to which the other replied: "Let us get up before a man who is a great scholar." Whereupon the former remarked to the latter: "I tell thee to get up before a man who fears sins and thou sayest to me to get up before a man who is a

great scholar." It may be deduced [from the following] that the one who said "For a man who fears sins," was R. Elazar, for R. Jochanan in the name of R. Elazar said: "The Holy One, praised be He! has nothing [better] in His world but fear of Heaven, as it is written (Deu. 10, 12.) And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God. It is also written (Job 21, 28.) And he said unto the man. Behold, the fear of the Lord, that is wisdom. And in Greek Hen means one. The deduction is correct.

R. Ulla expounded: "What means the passage (Ecc. 7, 17.) Be not wicked too much? A man should not be too wicked, but he may be a little wicked? [It means rather that] if one has eaten garlic causing him to have a bad odor, shall he eat again and let more bad odor come?" Raba b. R. Ulla expounded: "What is meant by the passage (Ps. 73, 4.) For there are no deadly fetters for them; but their strength is firm? i.e., the Holy One. praised be He! said 'It is not sufficient that the wicked do not fear [for future punishment] nor feel any pangs concerning the day of death, but that their heart within them is becoming as strong as the vestibule hall'; and that also is meant by Rabba, for Rabba said: What means the passage (Ib. 49, 14.) This is their way, their folly, i.e., the wicked know that their (wicked) path leads them to death, and their kidneys are becoming fat [without worrying over it]. Perhaps you will say that this is the cause of their forgetting it; therefore it says (Ib.) And they keep the future with pleasure in their mouth, Selah.'"

(Mishnah) For three sins, women die of childbirth: because they are not careful [in observing the laws] concerning Niddah, Challa and lighting [the Sabbath] candles.

(Gemara) What is the reason for such punishment for Niddah? R. Isaac said: "Because she committed corruption in the inner part of her womb, therefore should she be beaten in the inner part of her womb." This may be true regarding Niddah, but what is the reason for Challa and the lighting of the candles? It is as a certain Galilean expounded before R. Chisda: Thus said the Holy One, praised be He! "One fourth of a Log of blood did I put in your body; concerning blood (menstruation) have I warned thee. (Fol. 32a) I have called ye the first product and have charged ye concerning the first of your dough; the soul which I have put in you is called Ner (light) and I have charged ye concerning Ner (the Sabbath light); if you observe these things then it is well, but if not I shall take your souls." And why just at the time of childbirth? Rabba said: "When the ox has already fallen down, sharpen the knife for him." Abaye said: "Let the maid continue her rebellion, it will go under one rod." R. Chisda said: "Leave the intoxicant alone, he will fall by himself." Mar Ukba said: "The shepherd is lame and the goats are running away swiftly. [When they

appear] at the gate of the fold, there are words (bargaining), but in the stalls (where the sheep are delivered), strict account is taken." R. Pappa said: "At the gate of business [you have] many friends, but at the gate of disgrace, no friend." And when are the sins of men investigated? Resh Lakish said: "When they pass over a bridge." A bridge and nothing else? But he intended to say all dangerous places like a bridge. Rab would not embark on a ferry where there were any heathen; he said: "His time to be punished may happen to be due [while on the boat] and I may be seized with him." Samuel [on the contrary] would not embark on a ferry unless there was also a heathen abroad, for he said: "Satan has no power over two persons of different nationalities." R. Janai always examined the ferry first and then he embarked on it. For R. Janai followed his own principle, and he said: "A man should never expose himself to danger expecting that a miracle will be wrought for him; for it may be that such a miracle will not be wrought, and even if a miracle be wrought for him, it will be deducted from the rewards due him for his merits." R. Chanin said: "What is the Biblical passage for this? I am not worthy of all the kindness, and of all the truthfulness that Thou hath done unto thy servant. (Gen. 32, 11)." R. Zeira never walked under date-trees on a day when the Shutha wind blew. Our Rabbis taught: "For three sins women die of childbirth." R. Elazar says: "Women die prematurely" [instead of child birth]. R. Acha said: "For the sin of washing the dirt of their children on the Sabbath"; and others say, "Because they call the holy ark. The chest." We are "taught that R. Ishmael b. Elazar says: "For two sins common people die; because they call the ark, The chest, and because they call the synagogue The people's house.'" We are taught that R. Jose says: "Three breaches through which death enters were created for a woman. Others say three causes of premature death were created for woman; Niddah, Challa and lighting the lamps." One is in accordance with the opinion of R. Elazar and the other is in accordance with the opinion of the Rabbis.

R. Isaac, the son of R. Juda, said: "A man should always pray (for mercy) that he may not become sick; for when one is taken sick he is told 'Bring evidence in your favor and then you will be acquitted [from the illness].'" Mar Ukba said: "What is the Biblical passage [to prove this]? That if the fallen fell from thence (Deu. 22, 8), i.e., from himself must come evidence [as to his right to rise from his sickness]." In the academy of R. Ishmael it was taught: "That the fallen fell from thence i.e., This one was destined to fall off since the creation; behold, he has not yet fallen and the passage calls him [already] Nofel (one who has fallen). This teaches that good is brought about through the agency of good persons, and evil is brought about through the agency of wicked persons."

Our Rabbis taught: "He who becomes sick and is at the point of death, should be told to confess, for all those who were about to die had to confess. When a man goes to the market place, let him deem himself handed over into the custody of the officers [to be brought before court]. If he has a headache, let him deem himself fastened with a chain around his neck. If confined to his bed, let him deem himself brought upon the scaffold [to be punished]; for when one ascends the scaffold [to be punished], if he has prominent interceders, he is pardoned, but if not, then he is not pardoned; and these are man's interceders [before divine Judgment] — repentance and meritorious deeds. Even if nine hundred and ninety-nine plead against him and only one in favor of him he is saved; as it is written (Job 23, 23.) If there be now about him one single angel, as one defender out of a thousand to declare his uprightness for any man, then is He gracious unto him and saith, 'Deliver him from going down into his pit.'" Rabbi Eliezer, the son of R. Jose the Galilian, said: "Even if nine hundred and ninety-nine parts in that one angel are against him, and but one for him, he is still saved, for it is written Mailitz Echad (one defence) out of a thousand."

We are taught that R. Simon b. Gamaliel says: "The laws concerning holy offerings, Teruma and tithes are the principal parts of the Torah and yet their observance was intrusted to the common people."

(Ib. b) We are taught that R. Nathan says: "As a punishment for not fulfilling vows, the wife of the man dies, as it is said (Pr. 22, 27.) If thou have nothing to pay, why should He take away thy bed from under thee?" Rabbi says: "For the sins of [unfulfilled] vows children die when still young, as it is said (Ecc. 5, 5.) Suffer not thy mouth to cause thy body to sin, etc. Why should God be angry because of thy voice, and destroy the work of thy hand? We must say that this refers to the sons and the daughters of man." There is a difference of opinion between R. Chiya b. Abba and R. Jose; one said: "The sin of not having Mezuzoth is the cause of children's death," and the other said: "The sin of being remiss in the study of the Torah is the cause of children's death." The one who laid the affliction to the sin of Mezuzoth, holds that a passage can be connected with another one preceding it and thus explained, but not with a passage that comes before the preceding one; and the one that laid the affliction to the sin of being remiss in the study of the Torah, holds that passage can be connected even with one that comes before a preceding passage, and thus explained. There is also a difference of opinion between R. Meier and R. Juda. One said: "It (the death of children) is due to the sin of Mezuzoth," while the other said: "It is due to the sin of Tzitzith." It is right according to him who said it is due to the sin of Mezuzoth, for it

is written (Deu. 11, 20.) And thou shalt write them upon the doorposts of thy house, and immediately following is written In order that your days and the days of your children may be multiplied; but according to the one who said it is due to the sin of Tzitzith, what is his reason? R. Cahana, and according to others, Shila Mari, said: "Because it is written (Jer. 2, 34.) Also on the end of thy skirts is found the blood of the souls of the innocent needy ones." R. Nachman b. Isaac said: "The one who says it was due to the sin of Mezuzoth, derives his opinion from this (Ib.) Not while breaking in (thy house) didst thou find them, i.e., making the doors like a breaking in (without a Mezuzah)."

Resh Lakish said: "Whoever observes carefully the precepts concerning Tzitzith will, as a reward, have two thousand eight hundred servants to wait upon him; for it is said (Zech. 8, 23.) Thus said the Lord of Hosts, 'In those days it shall come to pass that ten men out of all the languages of the nations, shall take hold — yea, they shall take hold of the skirts of him that is a Jew, saying. Let us go with you, for we have heard that God is with you.' " We are taught that R. Nechemia says: "As a punishment for gratuitous hatred, the penalty is strife at the home of that man; and his wife will have miscarriages; and the sons and daughters of that man will die prematurely." R. Elazar, the son of R. Juda, said: "The punishment for the sin of neglecting to separate Challah is an unblessed harvest gathering; a curse will be sent upon the prices of food; and they will sow, but strangers will eat them up, as it is said (Lev. 26, 16.) Then will I also do this unto you; I will inflict on you terror, consumption and fever that consume the eyes and cause sorrow to the heart; and you shall sow your seed in vain, for your enemies shall eat it up. Do not read Behala (terror) but B'chala (on account of Challah), and if the separation of Challah is observed, then, blessings will follow, as it is said (Ezek. 44, 30.) And the first of your dough shall you give to the priest, to cause a blessing to rest on thy house." The punishment for the sin of neglecting laws concerning Terumah and tithes, is that the sky will withhold rain and dew; high prices [in food] will prevail; there will be no profits, and men will run about to earn a livelihood and will not succeed; as it is said (Job 24, 19.) Drought and heat speedily consume the snow waters; so doth the grave those who have sinned. What does that prove? In the academy of R. Ishmael it was taught that it means: "On account of your failure to discharge the duties which I commanded you to perform during the summer you will be robbed during the snow-water winter." But if they do give [Terumah and tithes] they will be blessed, as it is said (Malachi 3, 10.) Bring ye all the tithes into the storehouse that there may be provision in my house, and prove me but herewith, saith the Lord of Hosts, if I will not open for you the windows of heaven, and pour out for you a blessing Aad b'li duy? What is meant by Aad b'li duy? Rami b. Chama in the name of Rab said:

"Until your lips grow tired of saying it is enough;" The penalty for the sin of robbery is an invasion of locusts; famine prevails, and people will be fed on the flesh of their own sons and daughters; as it is said (Amos 4, 1.) Hear this word, O ye cows of Bashan, that are on the Mount of Samaria, who oppresseth the poor, who crusheth the needy. (Fol. 33a) Raba said: "For instance, those women of Mechuza who eat but do nothing [they force their husbands to deal dishonestly and to rob]; and it is also written (Ib. ib. 9.) I had smitten you with blasting and mildew, etc., and your vineyards, your fig-trees and your olive trees did the caterpillar devour. It is also written (Joel 1, 4.) What the caterpillar left hath the cankerworm eaten, and that which the cankerworm left hath the crickets eaten; and it is also written (Is. 9, 19.) And he snatcheth on the right hand and is (yet) hungry; and he eateth on the left hand, and is not (yet) satisfied; every man shall eat the flesh of his own arm. Do not read Zero'o (his arm) but read Zaro (his children)." As punishment for the sin of delaying sentence, perverting sentence, corrupting sentence, and neglecting to study the Torah, the sword [of an enemy], with its terrible preying system, pestilence and famine, will come. People will eat but will never be satisfied; they will eat their bread by weight; as it is written (Lev. 26, 25.) And I will bring over you the sword, avenging the quarrel of my covenant. And it is also written (Ib. ib. 26.) When I break unto you the staff of bread; and ten women shall bake your bread in one oven, and they shall deliver your bread by weight, and ye shall eat and not be satisfied, i.e., the word Brith (covenant) refers to the Torah, for it is written (Jer. 33, 25.) If my covenant (Brith) were not by day and night, etc., and it is written (Lev. 26, 43.) Because even they despised my ordinances. As punishment for the sin of swearing in vain, swearing falsely, defaming of the name of God, and desecration of the Sabbath, wild beasts multiply, cattle are destroyed, the people decrease, and the roads become desolate, as it is said (Lev. 25, 23.) And if notwithstanding these things, ye will not be reformed by me. Do not read B'aile (these things) but read it B'ala (swearing), and it is written (Ib. ib. 22.) And I will send out against you the beasts of the field, etc. [Hence we know that the above punishment is for swearing falsely]. It is written concerning swearing falsely (Ib. 19.) And ye shall not swear by my name falsely and thou shalt not thus profane the name of God (Chilalta); concerning the defamation of the name of God it is written (Ib. 22, 12.) So that they profane not my Holy name (T'chalalu), and concerning the desecration of the Sabbath, it is written (Ex. 31, 14.) Every one that defileth it (Mechalaleha) shall surely be put to death. We infer from the word, Chillul (profanation) which appears in all three places [that the punishment for defaming God's name and desecrating the Sabbath is the multiplication of wild beasts, as it is in the case of swearing falsely]. As a punishment for the sin of shedding blood, the Temple is

destroyed and the Shechina departs from Israel, as it is written (Num. 35, 33.) And ye shall not defile, etc., and ye shall not render unclean the land which ye inhabit, in the midst of which I dwell, i.e., but if ye do render unclean the land which ye inhabit, then ye will neither inhabit it nor will I live in your midst. As a punishment for the sin of adultery, idolatry and for the neglect of the laws concerning land in the Sabbatical years and the years of Jubilee exile comes, and other nations come and occupy the places of those exiled; as it is written (Lev. 18, 2.) For all these abominations have the men of the land done, etc., and again (Ib.) And the land became defiled, etc. Wherefore I have visited its iniquity upon it, etc. It is also written (Ib. ib. 28.) That the land may not submit you forth when ye defile it. Concerning the warning against idolatry, it is written (Ib. 26, 30.) And I shall cast your carcasses, etc. It is also written further And I will make desolate your sanctuary, etc. And ye will be scattered among the nations. Concerning the warning in the matters of the Sabbatical year and the year of Jubilee, it is written (Ib. ib. 34.) Then shall the land satisfy its Sabbath, all the days of its desolation, when ye are in the land of the enemies, etc. All the days of its supposed desolation shall it rest.

As a punishment for the sin of lascivious talk, many oppressions and severe decrees are renewed, and the youth of Israel die, and orphans and widows cry and receive no answer as it is said (Is. 9, 16.) Therefore will the Lord have no joy in their young men, and on their fatherless children, and on their widows will he have no mercy; for every one is an hypocrite and an evil-doer, and every mouth speaketh scandalous words. For all this anger is not turned away, but His hand still remaineth stretched out. What is meant by And his hand still remaineth stretched out? R. Chanan b. Raba said: "Everybody knows why a bride enters the nuptial chamber, yet he who speaks about it with profane language, even if a divine decree granting seventy years of happiness were sealed for him. such decree would be changed to evil against him." Raba b. Shila in the name of R. Chisda said: "Whosoever defiles his mouth (by lascivious talk) has Gehenna made deeper for him; for it is said (Pr. 22, 14.) A deep pit for the mouth of strange words (immoral talk)." R. Nachman b. Isaac said: "Even he who but listens to such talk and remains silent will have the same punishment inflicted upon him; for it is said (Ib.) And he that is abhorred of the Lord shall fall therein." R. Oshia said: "He who makes himself free [from all other thoughts] devoting himself entirely to sin, shall have bruises and wounds spread upon him, as it is said (Ib. 20, 30.) The bruises of a wound are a means of cleansing for the evil. Moreover he will be punished with dropsy, for immediately following is said And stripes (will reach) the inner chamber of the body. R. Nachman b. Isaac said: "The sign of an evil act is dropsy."

Our Rabbis taught: "There are three sorts of dropsy: thick swelling of flesh, resulting from sin; round and smooth [filled with water] due to hunger; and swelling [with a feeble appearance of the body] due to sorcery." Samuel the junior suffered [with dropsy]; he said: "Sovereign of the universe! Who can determine its cause? [And I may be judged wrongly]." Whereupon he became well. Abaye was afflicted with it, so Raba said to him: "I know perfectly well that Nachmeini does not eat sufficiently [and hunger is its cause]." Raba himself [also] suffered with it. Has not Raba said: "More numerous are those killed by the pot (by delay of discharge) than are those killed by starvation." [Hence it shows that with Raba it was caused by neither hunger nor the pot for he surely must have taken warning against it.] It is different with Raba because he was compelled to delay easing himself when he was lecturing and was not able to leave. Our Rabbis taught: "There are four signs [which disclose secrets]: Dropsy is a sign of sin; Jaundice is a sign of gratuitous hatred; Poverty is a sign of pride, and Croup is a sign of slander." Our Rabbis taught: "Croup comes upon the world as punishment (Ib. b.) for the sin of not giving tithes." R. Elazar the son of R. Jose says: "It comes as punishment for slander." Raba, and according to others, R. Joshua b. Levi, said: "What is the Biblical passage [that proves this]? But the king shall rejoice in God: everyone that sweareth by Him, shall be stopped (Ps. 63, 12). The following question was asked by the scholars: "Does R. Elazar the son of R. Jose intend to say Only for slander? [differing with his contemporary on the whole subject] or does he merely add slander to the previous one?" Come and listen to the following: When our Rabbi entered the academy of Jabnai, they found R. Juda, R. Elazar the son of R. Jose and R. Simon there. The following question was asked in their presence: "Why does this sickness (croup) begin with the bowels and end with the mouth?" Whereupon R. Juda the son of Elaye the chief speaker in every instance, answered and said: "Although the kidneys are the seat of deliberation and the heart understands and the tongue forms the sentence, nevertheless the mouth finishes (makes it irrevocable)." R. Elazar, the son of R. Jose answered, and said: "Because they eat unclean things [committed by the mouth]." How can we imagine that croup is the punishment for eating unclean things? We must therefore say: "Because they eat unprepared things [not having given the tithes thereof]." R. Simon answered and said: "For the sin of neglecting the study of the Torah." The Rabbis then said to him: "Women [who die of croup] prove the contrary." "Because," said R. Simon, "they cause their husbands [to neglect the Torah]." "Gentiles who die from it disprove your opinion." "Because they cause Israel [to neglect the study of the Torah]." "Infants who die of croup will prove the contrary." "Infants die of it because they interrupt their fathers [while studying the Torah]." They finally asked him: "Children

attending school [and having no time to interrupt their fathers] who died of croup will prove the contrary to your opinion." "Such cases," replied R. Simon, "are as R. Gurion said; for R. Gurion, and according to others, R. Joseph b. Shemaye, said: 'As long as there are righteous people in a generation, they are seized for [the sin of] their generation; but if there are no righteous people then the children are seized for [the sin of] their generation.'" R. Isaac b. Zeira, and according to others, R. Simon b. Nezira, said: "What is the Biblical passage [that explains it]?" If thou knowest this not, O thou fairest of women, go but forth in the footsteps of the flock and feed thy kids around the shepherd's dwellings (Songs 1, 8.) And we are told that it means the kids that are pawned for the sins of the shepherds." We conclude from this that R. Elazar merely added slander. It is concluded. Why was he called the chief speaker in every place? For R. Juda, R. Jose, and R. Simon were once seated together, and Juda b. Gerim was seated near them. R. Juda opened the conversation by saying: "How beautiful are the works of this nation! (the Romans). They have established streets and markets, built bridges across the rivers and established baths." R. Jose listened to these remarks, but kept silent. R. Simon b. Jochai, however, replied, saying: "Everything they have established is for their own benefit. They have opened the markets that they may place harlots there; they have established baths for their own refreshment, and bridges [were built to enable them] to raise tolls." Juda b. Gerim thereupon went and disclosed their conversation, and it reached the ears of the government. Whereupon an edict was issued [to the effect] that R. Juda, who had praised [the works of the Romans] should be promoted; [consequently he became the chief speaker in every place]; that R. Jose who had remained silent, should he exiled to Sephoris; and that R. Simon who had censured [their works] should be executed. Thereupon R. Simon and his son hid themselves in a house of study. Every day his wife brought them bread and a cup of water, with which they maintained themselves. Then the decree became more severe [to discover the condemned]. R. Simon said to his son: "Behold! Women are easy-minded; the Romans may cause her pain and then she will disclose our hiding place." So they went away [from the academy, without telling even his wife] and hid themselves in a cave. There a miracle occurred and a carob-tree and a fountain of water were created for them. They took off their clothes and, absorbed in study, sat in the sand up to their necks the whole day. At the time of service they would put on their clothes, but after they were through with the service, they again took off their clothes so that they might not become worn out. After they had been sitting thus for twelve years in the cave, Elijah came, stopped at the door of the cave, and said: "Who will inform the son of Jochai that the King has died and his decree has been annulled?" Upon hearing this, they left the cave.

When they noticed some people plowing and sowing, one of them exclaimed: "Behold, these people are neglecting eternal life and occupy themselves with the transient life!" Upon whatever they fixed their eyes, a fire came and devoured it instantly, until a Bath-Kol (heavenly voice) came forth and said to them: "What! Are ye come forth to destroy my world? Get ye back to your cave." Accordingly they returned to their cave and sat there twelve months more. They then pleaded, saying: "Even the judgment of the wicked in Gehenna lasts no longer than twelve months [and therefore it ought also to be sufficient for our crime]." Upon which a Bath-Kol came forth and said: "Come ye forth from your cave." They finally came forth. Whatever R. Elazar struck [with his look] was healed by R. Simon [also with his look], until R. Simon said to his son: "My son, it is sufficient for the world that you and I are learning the Torah." One Friday afternoon they saw an old man hurrying along with two bunches of myrtle in his hand. "Why dost thou need these?" said they to the man. "[To enjoy the smell] in honor of the Sabbath," was his reply. "Would not one bunch," they remarked, "be enough for the purpose?" "Nay," the old man replied, "one is in honor of Zachor (remember) and one in honor of Shamor (keep)." Thereupon R. Simon remarked to his son: "Behold! How dear are the commandments to Israel." Upon hearing [that they had gone out of the cave], R. Phinias b. Yair, R. Simon's son-in-law, went out to meet him; he took him into a bath-house, washed his entire body and tried to soften his flesh [which had hardened through sitting so long in the sand]. While he was cleaning R. Simon's body, he noticed that his skin was blistered and cracked; R. Phinias began to weep, and the tears which fell upon R. Simon's wounded body caused him such severe pain that he also wept. "Woe unto me," said R. Phinias, "that I see you in such condition." "Happy art thou," said R. Simon unto him, "that thou seest me in such condition, because, hadst thou not seen me so, then would I not have been what I am." Before this incident, when R. Simon b. Jochai asked a question of R. Phinias b. Yair, the latter would reply to it in twelve different ways; but after this incident, when R. Phinias b. Yair asked any question, R. Simon b. Jochai replied to it in twenty-four different ways. R. Simon then said: "Since a miracle happened to me, I shall therefore improve something." For [thus we learn from Jacob, as] it is written (Gen. 33, 18.) And Jacob came safely, upon which Rab said, "Safe with the body, safe with his wealth and safe with his Torah"; And he encamped before the city. (Ib.) Rab said: "He invented a coin for them," and Samuel said: "He established streets for them." R. Jochanan said: "He established baths for them." "Have you anything which lacks [religious] improvement?" R. Simon inquired. "Yes," they answered, "there is a place which is considered doubtful [and] unclean, (Fol. 34a) and it causes the priests annoyance because they have to go around that place." He asked them:

"Is there anyone who knows if that place ever had the status of levitical cleanliness?" An old man replied: "Here, I remember, b. Zakai plucked lupines of Terumah." Whereupon R. Simon did likewise. Wherever the ground was hard [showing that it was not dug] he declared it purified, and around the soft spots he made marks [so that priests should take heed not to cross them]. When he had finished, he heard the old man remark: "Ben Jochai purified cemeteries." "If thou wert not with us," said R. Simon, "or even hadst thou been with us but didst not agree, then thou mightst fairly say it, but now being one of us and having agreed, people will

say, 'O since harlots paint one another [to look nice], how much more ought scholars [be regardful of one another's honor].'" Thereupon R. Simon fixed his eyes upon the old man and the latter died instantly. As R. Simon went out upon the street, he noticed Juda b. Gerim (the tale-bearer). "O," said he, "does this one still live and exist in the world?" R. Simon fixed his eyes upon him and Juda became instantly a heap of bones.

A man must say three things in his house on Friday when it is becoming dark: "Have you set aside the tithes?" "Have you put up the Erub?" and "Light the [Sabbath] candles." Whence do we learn this? R. Joshua b. Levi said: "The passage says (Job 5, 24.) And thou shalt know that there is peace in thy tent, and thou wilt look over thy habitation, and shalt miss nothing."

Rabba b. R. Huna said: "Although the Rabbis said that a man must say three things in his house on Friday, etc., he must say them in a gentle way so that his family may accept them in good faith." R. Ashi said: "Although I never heard what Rabba b. R. Huna had said, yet I have always done so as a matter of common sense."

(Ib. b) What time of the day is called Twilight? From the time that the sun sets [and] as long as the eastern horizon is red [form the reflection]; when the lower horizon is pale, but the upper horizon is not, it is still Twilight. When the upper horizon is as dark as the lower one, night has set in. This is according to R. Juda. R. Nechemia says: "[The duration of twilight is] so long as it takes a man to walk half a mile from the moment the sun sets." R. Jose says: "Twilight lasts as long as a twinkling: this one comes and that one goes, and it is impossible to determine its exact time."

(Fol. 35a) R. Chiya said: "Whoever desires to see the well of Miriam, let him ascend to the top of Mount Carmel and, looking down, he will observe in the sea a stone in the form of a

sieve, and this is the well of Miriam." Rab said: "A movable well is clean (not subject to levitical uncleanliness). This concerns only the well of Miriam."

Chapter 3

(Fol. 41a) R. Zeira tried to avoid the sight of R. Juda because he wanted to go up to Palestine and R. Juda had said: "Whoever goes up from Babylon to Palestine transgresses the positive law which says (Jer. 27, 2.) Unto Babylon shall they be carried, and there shall they remain until the day that I think of them, saith the Lord."

We are taught: "If he eats but does not drink, his food will turn to blood and this is the beginning of stomach trouble. If he eats and does not walk four cubits, his food will rot and this is the beginning of the cause of the bad odor [from his mouth]. He who must ease himself and eats before doing so, is like unto a stove which was heated upon its ashes; this is first to cause a bad smell [from the body]. Washing in warm water and not drinking anything, is like heating a stove without, and not within. Washing in warm water but not having gushed with cold water, is like an iron which was put into fire but was not put into the water afterwards [to harden it]. Washing without oiling oneself is like pouring water upon a barrel."

Chapter 4

(Fol. 49a) R. Janai said: "Tephilin require as clean a body as that of Elisha, the man of wings." What does that mean? Abaye said: "It means that he must be careful to wear it on a clean body." And Raba said that it means "He should not sleep while he wears the Tephilin." And why was he called the man of wings? For the government of Edom had once decreed against Israel, that whoever would wear Tephilin on his head should have his brain crushed. Elisha put on his Tephilin and went out on the street. An inquisitor saw him and R. Elisha fled before him, being pursued by the inquisitor. When he was caught,

R. Elisha removed the Tephilin from his head and kept them in his hand. "What have you in your hand?" the inquisitor asked. "Wings of a dove," replied Elisha. The inquisitor stretched out his hand to investigate, and he found them to be wings of a dove; therefore he, Elisha, was called Elisha, the man of the dove wings." Why did he say wings of a dove [and not of any other bird]? Because Israel is likened to a dove; for it says (Ps. 68, 14.) The wings of the dove covered with silver and her pinions shining with flaming gold, i.e., just as the dove defends herself with her wings [not with her beak], so does Israel defended itself with its Torah.

Chapter 5

(Fol. 53b) Our Rabbis taught: It happened once that a man's wife died leaving him a nursing son. The man was so poor that he could not pay for nursing the infant. A miracle happened, and the man's breast spread open like that of a woman's and he nursed his son. R. Joseph said: "Behold! How great that man must have been that such a miracle was wrought for him." Abaye said to him: "On the contrary, behold how wicked that man must have been that the order of the Creation (nature) was changed for him [that he was not of sufficient merit to earn enough to pay for nursing]." R. Juda said: "Behold how difficult is the [providential] support for man that the order of the Creation had to be changed for him." R. Nachman said: "The fact could be proved that in many instances miracles happen and no support is created [for any one without looking for it]." Our Rabbis taught: It once happened that a man married a woman of one hand, and did not discover that fact until she died. Rabbi said: "Behold how modest that woman must have been that even her husband did not discover the defect in her until she died." R. Chiya said to him: "That is nothing. It is natural for a woman [to hide such things] but see how modest that man must have been, if he did not discover it until her death."

(Fol. 54b) (Mishnah) A cow belonging to R. Elazar b. Azariah would go out on the Sabbath with a rope around her horns, without the consent of the sages.

(Gemara) Had he only one cow? Behold, Rab, and according to some, R. Juda in the name of Rab said that "Twelve thousand calves were the yearly tithes of R. Elazar b. Azariah's herds?" We are taught that "The cow [mentioned in the Mishnah] was not his own, but his

neighbor's, and because he did not protest against such an act, it was therefore credited to him." Rab and R. Chanina, R. Jochanan and R. Chabiba, studied together, in the entire Order of Mo'ed (Festivals). Wherever this combination of authorities appears, some eliminate R. Jochanan and insert R. Jonathan. [They said:] "He who has the power to protest [against wrong] in his house and does not do so, will be seized for [the sin of] every one in his house. In the city [where his protest would prevail] he will be seized for the sin of every one in his city. In the entire world [if his protest would be heeded and he does not protest] he will be seized for the sin of the entire world." "And the princes of the exile," said R. Papa, "will be seized for the sin of all Israel, just as R. Chanina said: What means the passage (Is. 3, 14.) The Lord will enter into Judgment with the elders of His people and their princes. If the princes sinned, (Fol. 55a), what fault have the elders in it? Because the elders did not protest against the princes.'" R. Juda was sitting before Samuel when a certain woman came in, complaining; Samuel paid no attention to her. R. Juda said to him: "Is the master unaware of the passage (Pr. 21, 13.) Whoso stopped his ears from listening to the cry of the poor, he also will cry himself, but shall not he answered." Whereupon Samuel said to him: "Keen scholar, thy chief (I) shall be punished with cold water! but thy chief's chief (the prince of the exile) with boiling water. Behold, Mar Ukba, the chief of the judges sits here [and it is his duty to attend], for it is written (Jer. 21, 12.) O house of David thus hath the Lord said. 'Exercise justice every morning and deliver him, etc' [only to those who have power to do justice]." R. Zeira said to R. Simon: "Let the master reprove those princes of the exile." Whereupon R. Simon responded: "They would pay no heed." "Even if they do not pay heed yet the master ought to reprove them," said R. Zeira, "for R. Acha, the son of R. Chanina, said: 'Never did the Holy One, praised be He! issue a benevolent decree and reconsider it and substitute a bad one, except in the instance written (Ez. 9, 4.) And the Lord said unto him. Pass through the midst of the city, through the midst of Jerusalem, and inscribe a mark upon the foreheads of the men who sigh and who complain because of all the abominations which are done in the midst of it, i.e., the Holy One, praised be He! said unto Gabriel, 'Go and set the sign Tov. in ink upon the foreheads of the righteous, that the destroying angels may have no power over them.' Whereupon the attribute of justice pleaded before the Holy One, praised be He! thus saying, 'Sovereign of the universe, what is the difference between these and the others?' 'These,' said the Lord, 'are perfectly righteous people and the others are grossly wicked people.' Again the attribute of justice pleaded 'Sovereign of the universe, it was their duty to warn them [against wicked actions] and they did not do so.' Whereupon God answered: 'It is revealed and known to me that if they warned them, they would not have heeded

them.' Again Justice pleaded: 'Sovereign of the universe, this was known unto Thee, but was it known unto them?' Therefore it is written [immediately following] The aged, young, and little children and women shall ye slay and destroy, but come not near any man upon whom ye find the mark, and from my sanctuary shall ye begin. And it is written (Ib.) Then they began with the elders who were before the house.'" R. Joseph recited [a Baraitha] "Do not read Mikdashi (my sanctuary) but Mimkudashai (those who are holy), i.e., they are the men who fulfilled the whole Torah from the Aleph (the first letter) until the Tov (the last letter); soon [after this is written (Ib.) And behold! six men came from the north, and every man with his weapon of destruction in hand; and one man in the midst of them was clothed in linen, with the paraphernalia of a writer by his side, and placed himself beside the copper altar. Did then the copper altar exist at that time? The Holy One, praised be He! said unto them: "Begin from the place where they used to sing before me [with copper instruments], i.e., from the Levites." And who are the six men [mentioned in the above passage]? R. Chisda said they are Anger, Wrath, Rage, Destruction, Devastation, and Ruin. Why was the letter Tor used? Rab said: "The letter Tov may be explained [as the initial] for both, to live, and to die." And Samuel said: "[The Tov means] Tama (the end), i.e., it has ended [the privilege of relying upon] the merits of our ancestors (Abraham, Isaac and Jacob)." Resh Lakish said the Tov in the last letter on the seal of the Holy One, praised be He! for R. Chanina said: The inscription on the seal of the Holy One, praised be He! is Emeth (Truth)." R. Samuel b. Nachmeini said: "The Tov refers to the men who fulfilled the whole Torah from the Aleph (the first letter) until the Tov (the last letter)."Since when did [the privilege of relying upon] the merits of our ancestors end? Rab said: "Since the days of Hosea b. Be'eri (the prophet); as it is said (Hos. 2, 12.) I will lay bare her disgrace before the eyes of her lovers, and no man shall deliver her out of my hands." Samuel said: "Since the days of Chazel, as is said (II Kings 13, 22.) But King Chazel of Syria oppressed Israel all the days of Jehoachaz; and it is written further. And the Lord became gracious unto them, and had mercy on them and turned His regard unto them because of His covenant with Abraham, Isaac and Jacob, and would not destroy them and he cast them not off from His presence even until now." R. Joshua b. Levi said: "Since the days of Elijah, as it is said (I Kings 18, 36.) And it came to pass at (the time of) the perpetual evening-offering, that Elijah, the prophet, came near, and said, 'O Lord, God of Abraham, of Isaac, and of Israel, this day let it be known, etc.'" R. Jochanan said: "Since the days of Hezekiah, as it is said (Is. 9, 6.) For the increase of the government and for peace without end, upon the throne of David and upon his kingdom, to establish if and to support it through justice and righteousness, from henceforth and unto eternity, the zeal of the Lord of hosts will do

this."

R. Ami said: "Death does not come except through sin, and afflictions do not come except through iniquity; death does not come unless through sin, as it is written (Ez. 18, 20.) The soul that sinneth, she alone shall die; afflictions do not come except through iniquity, as it is written (Ps. 89, 33.) Then will I visit their transgressions with the rod, and their iniquities with plagues. (Ib. b.) The following objection was raised: "The ministering angels said before the Holy One, praised be He! 'Sovereign of the universe, why hast Thou decreed death unto Adam, the first man?' 'Because,' said the Lord unto them, 'I gave him one light commandment and he transgressed it.' They then said to Him, 'Did not Moses and Aaron die although they fulfilled the entire Torah?' Whereupon the Lord answered, 'There is but one chance for the righteous and for the wicked; for the good, etc. (Ecc. 9, 2). [This is contrary to R. Ami's opinion.] R. Ami said like the Tana of the following Baraitha; for we are taught that R. Simon b. Elazar said: "Moses and Aaron also died on account of their sins, as it is said (Num. 20, 12.) Because ye had no confidence in me, etc. But if they had had confidence, then their time to depart from the world would not have come." Another objection was raised from the following: [It is taught in a Baraitha.] "Four died in consequence of the instigation of the serpent, viz., Benjamin, the son of Jacob; Amram, the father of Moses; Jesse, the father of David, and Chilab, the son of David. We know of all by tradition except that of Jesse, the father of David, which the Scripture explains, for it is written (II Sam. 17, 25.) And Abshalom placed Amassa instead of Jo'ab as captain over the army; and Amassa was the son of a man, whose name was Yithra, the Israelite, who had gone into Abigail, the daughter of Nachash, the sister of Zeruyah, Jo'ab's mother. Was Abigal then the daughter of Nachash? Behold" she was the daughter of Jesse, as is written (I. Chr. 2, 16. And their (Jesse's sons) sisters were Zeruyah and Abigail. We must therefore say that it means 'the daughter of him who died [for the sin committed] through the instigation of the serpent." Now, according to whose opinion has this been taught? Shall we say it is in accordance with the sages of the ministering angels [mentioned above]? Behold, [according to that one], Moses and Aaron also died in consequence of the instigation of the serpent [why then but Jesse]? We must assume then that it agrees with the opinion of R. Simon b. Elazar, who, though he says that Moses and Aaron died on account of their sins, nevertheless contends that death is possible without sin. We therefore derive the fact that there is death without sin and affliction without iniquities. Hence the theory of R. Ami is refuted. This refutation is sustained.

R Samuel b. Nachmeini said in the name of R. Jonathan: "Whoever says that Reuben (the

son of Jacob) sinned, errs, for it is said (Gen. 35, 22.) Now the sons of Jacob were twelve. It is intended to inform us that they were all equal [in righteousness]. How then shall we explain the first part of the above-mentioned passage? It is intended to teach that he (Reuben) deranged his father's bed, and the Scriptures charge him as if he had been lying with Bilhah." We are taught that R. Simon h. Elazar said: "That righteous one (Reuben) is cleared of that crime, that such an occurrence never happened to him, for how could it possibly be that a man whose descendants were to stand on Mt. Ebal and proclaim (Deu. 29, 20.) Cursed be he who lieth with his father's wife, would commit such a sin. But how then is the passage (Gen. 35, 22) And he lay with Bilhah, his father's concubine, to be explained? It is intended to inform us that he demanded redress for the humiliation inflicted upon his mother saying: 'When my mothers sister lived and proved a vexation to her, it was bearable; but that the servant of my mother's sister should be a vexation to my mother is unbearable!' Whereupon he went and deranged the bed of Bilhah." Others say he deranged two beds, that of the Schechina and that of his father, and this explains that which is written (Gen. 48, 4.) Unstable as water, thou shalt not have the excellence, because thou did go up to thy father's bed; then didst thou defile the Shechina of my couch. Do not read Yetzu'ey (my bed), but read Yetzuay (the beds).

R. Samuel b. Nachmeini in the name of R. Jonathan, said: "Whoever says that the children of Eli sinned errs, because it it said (I Sam. 1, 3.) And at that place were the two sons of Eli, Chaphni and Phineas, priests of the Lord. He agrees with Rab who said that Phineas did not sin. [And since the Scriptures put both Phineas and Chaphni on an equal footing, we understand through this that] just as Phineas did not commit any sin, so also Chaphni did not commit a sin. But what does the passage (I. Sam. 2, 22) signify? Because they prolonged the work of the confinement offerings, the Scriptures censure them in this way. This is the substance of the text. Rab said: "Phineas did not sin, for it is said (Ib. 14, 3.) And Achiyah, the son of Achitub, the brother of Echabod, the son of Phineas, the son of Eli, the priest of the Lord. etc. Is it possible that the Scriptures would describe minutely the genealogy of a man who committed a sin? Behold it is said (Mal. 2, 12.) The Lord will cut off unto the man that doth this, sons and grandsons, out of the tents of Jacob, and him that bringeth near an offering unto the Lord of Hosts [which was thus explained]: 'If he is an Israelite, he shall have none who would be master among the sages, nor a scholar among the disciples; and if he is a priest, he shall have no son, who will bring near an offering.' " Is it not to be concluded from this that Phineas did not sin? But behold, it is written (I Sam. 2, 22.) How they lay with the women. Yish Kaban (he lay) is written (referring to one). But is it not written (Ib. b.) Nay, my son, for it is no good report that I

have? R. Nachman b. Isaac said: "Benni (my son) is written." Is it not written, Ye make the Lord's people to transgress? R. Huna the son of R. Joshua said: Maabiram (you make the people transgress) is written. But is it not written (Ib.) Now the sons of Eli were sons of Belial? Because Phineas should have protested against Chaphni's action, and he did not do so. Scripture considers it as though committed by himself (Fol. 56a).

Further said R. Samuel b. Nachmeini in the name of R. Jonathan: "Whoever says that the children of Samuel (the prophet) have sinned, errs, because it is said (I Sam. 8, 1.) And it came to pass, when Samuel was old, etc. But his sons walked not in his ways. It is true that they did not walk in his ways, nevertheless they did not sin. But now is the passage (Ib. ib. ib.) And they inclined, after their own advantage to be explained? It means they did not act as their father did; for Samuel, the righteous, travelled through all parts of Israel, and held court in each city; as it is said (Ib ib.) And he went from year to year and travelled in circuit to Beth-el, and Gil-gal, and Mizpa, and judged Israel, while his sons did not do so, but were dwelling in their respective cities, in order to increase the wages of their superintendent and scribes [for representing them]. There is a difference of opinion among the sages. It is written (Ib. 8, 3.) And they inclined after their own advantage. R. Meier says: "This means that they claimed their priestly allowance in person." R. Juda says: "They forced goods on private persons [abusing their station by making these persona their agents to their customers]." R. Akiba says: "By force, they took a basketful of tithes more than that to which they were actually entitled." R. Jose says: "They took by force the priestly gifts.'"

R. Samuel b. Nachmeini in the name of R. Jonathan said again: "Whoever says that David committed a sin, errs, because it is said (I Sam. 18, 14.) And David was successful in all his ways; and the Lord was with him. Is it possible that he committed a crime, and the Schechina should rest with him? But how should the passage (II Sam. 12, 9.) Wherefore hast thou despised the words of the Lord to do what is evil in His eyes be explained? He wanted to, but did not do it." Bab said: "Rabbi, who is a descendant of David, endeavors to interpret the passage in favor of David: Wherefore hast thou despised the words of the Lord to do what is evil in His eyes. Rabbi says: 'This evil is different [in spelling and meaning] from all other evil mentioned in Scriptures. In all other instances it says Vaya'as (and he has done), while here it says La'asoth (to do). This implies that he only wanted to, but did not do it.' " Uriah the Hittite. hast thou smitten with the sword, (Ib.) i.e., You should have had him tried by Sanhedrin, which you did not; And his wife hast thou taken unto thee, (Ib.) i.e., Thou hadst a right to her; for R. Samuel b. Nachmeini, in the name of

R. Jonathan, said: "Whoever went to war with David's army first divorced his wife, as it is said (I Sam. 17, 18.) And these ten cheeses shalt thou bring unto the captain of the thousand, and inquire of thy brothers how they fare, and take away their pledge. What is meant by And take away their pledge? R. Joseph explained: It means that their marriage vows to one another [shalt thou take away — through a divorce].'" And him (Uriah) hast thou slain with the sword of Amon, i.e., just as you will not be punished on account of Amon, so also will you not be punished for the death of Uriah. Why? Because he was a rebel, for he said (Ib.) And my Lord Joab, and the servants of my lord, are encamped in the open field. Rab said: "After examining carefully the conduct of David, thou wilt find no fault in his conduct except that of Uriah, as it is written (I Kings 15, 5.) Save only in the matter of Uriah the Hittite. Abaye, the senior, offered the following contradiction: "Did Rab indeed say this? Behold Rab said that 'David listened to slander.' " The contradiction is sustained. This is the substance of that which is mentioned above: Rab said: "David lent an ear to slander, for it is written (II Sam. 9, 4.) And the King said unto him, Where is He? And Ziba said unto the King, Behold, he is in the house of Machir. the son of Ammi'el, from Lo-debar, and immediately following this, it is written And the King David sent and had him taken out of this house of Machir, the son of Ammi'el, from Lo-debar. Thus, when David found that Ziba was lying, regarding his statement, why then did David give heed to Ziba's second accusation? For it is written (Ib. 16, 3.) And the King said (unto Ziba) And where is thy master's son? And Ziba said to the King, Behold he remained at Jerusalem, etc. And whence do we know that David lent an ear to this slander? From this passage (Ib.) Then said the King to Ziba, Behold, thine shall be all that belongeth unto Mephibosheth. And Ziba said, I prostrate myself; let me but find grace in thy eyes, my Lord, O King." But Samuel said: "David did not lend an ear to slander. He himself noticed that about the conduct of Mephibosheth which corroborated and affirmed Ziba's accusation; as it is written (Ib. 19, 25.) And Mephibosheth, the grandson of Saul came down to meet the King, and he had not dressed his feet, nor trimmed his beard, nor washed his clothes, etc., and further in the same chapter is written, And it came to pass, when he was come to Jerusalem to meet the King, that the King said unto him, Wherefore didst thou not go with me, Mephibosheth? And he answered, My Lord, O King, my servant deceives me, for thy servant said, 'I will saddle for me the ass. that I may ride thereon, and o with the King; because thy servant is lame.' (Ib. b) And he slandered thy servant unto my Lord, the King, but my lord, the King is like an angel of God; do then what is good in thy eyes, etc. And the King said unto him, for what purpose speakest thou yet thy words? I have said Thou and Ziba shall divide the field. And Mephibosheth said unto the King, Yea, let him take the

whole, since that my Lord, the King, is come (back) in peace unto his own house. He (Mephibosheth) thus said to him, I have anticipated your safe arrival home with anxiety, and since thou acteth toward me in such a (strange) manner, I have nothing to complain of to you, but to Him who brought you safely back." And thus it corresponds to what is written (I Chr. 8, 34.) And the son of Jonathan was Merib-ba'al. Was then his name Merib-ba'al? Behold, it was Mephibosheth? But it is intended to mean that just because he had a strife with his master (David), a Bath-Kol (heavenly voice) went forth saying, "Thou quarreler, the son of a quarreler. 'Quarreler' as we mentioned above, 'The son of a quarreler,' as it is written (I Sam 15, 5.) And Saul came to the city of Amalek, and he quarrelled in the valley; R. Mani explains this to mean that he had a quarrel concerning the valley. R. Juda, in the name of Rab, said: "At the moment when David said unto Mephibosheth: Thou and Ziba shall divide the field, a Bath-Kol went forth saying, Rechaban and Jerobom will divide thy kingdom." R. Juda in the name of Rab said: "Had not David listened to slander, the Kingdom of the house of David would never have been divided, neither would Israel have practiced idolatry, nor would we have been exiled from our land.

Further said R. Samuel b. Nachmeini in the name of R. Jonathan: "He who says that Solomon sinned, errs, because it is written (I Kings 11, 4.) And his heart was not undivided with the Lord, his God, like the heart of David, his father. It is true that his heart was not as undivided with God as was his father's, nevertheless he did not sin. But how shall we explain the passage (Ib. 11, 1.) And it came to pass, at the time that Solomon was old, that his wives turned away his heart? This, R. Nathan explained, for R. Nathan raised the question of contradiction. It is written And it came to pass at the time when Solomon was old, that his wives turned away his heart (to sin). Behold, it is written in the same chapter — His heart was not like that of David, his father, nevertheless, he did not sin. [We must therefore say that] His wives tried to 'turn away' his heart toward idolatry, but he did not practice it. But it is written (Ib. 11, 7.) Then did Solomon build a high-place for Kemosh, the abomination of Mo'ab. This also means that he only wanted to, but did not build. But according to this, does the passage (Josh. 8, 30.) Then Joshua built an altar unto the Lord, also mean that he wanted to but did not build? Surely we must say that in this case, it means he did build! Then why not the same in the previous case? But [the incident of Solomon] means, as it stated (in the Baraitha) R. Jossi says: And the high-places that were before Jerusalem, which were to be right of the mount of Mishcha which Solomon, the King of Israel had built for Ashtarta, the abomination of the Zidonians, etc. "Is it possible that neither King Assa nor Jehoshaphat had cleaned them out until Joshiyahu came and

cleaned them out? Did not Assa and Jehoshaphat cleanse the land of Israel of all the idols? But [it is intended rather] for the purpose of comparing the former (Solomon) to the latter (Joshiyahu); just as in the case of the latter, it is assigned to him although he did not destroy them [merely for having abolished those that were established after the death of Assa and Jehoshaphat]. The same rule is to be followed in the case of the former (Solomon); although he did not build, but since he did not restrain [when done by his wives], the blame is credited to him." But it is written (I Kings 11, 6.) And Solomon did what is evil in the eyes of the Lord. Because Solomon should have restrained his wives and did not do so, Scripture credits him with having committed the deed himself. R. Juda in the name of Samuel said: "It would have been better for that pious man (Solomon) had he been a slave in an idolatrous temple, only that it might not be written about him. And he did what is evil in the eyes of the Lord." R. Juda said in the name of Samuel: "When Solomon married the daughter of Pharaoh, she brought to him about a thousand different musical instruments. Each of these was used in the worship of the separate idols, which she named unto him, and yet he did not object to it." R. Juda said further in the name of Samuel: "When Solomon married the daughter of Pharaoh Gabriel, went down and stuck a reed into the sea, and it gathered about it a bank on which the great city of Rome was built." In a Baraitha we were taught that on the day, when Jeroboam introduced the two golden calves (as idols), a hut was built (on the site of Rome), and this grew to be Greek Italy.

R. Samuel b. Nachmeini in the name of R. Jonathan said: "He who says that Joshiyahu sinned, errs; because it is said (II Kings 22, 2) And he did what is right in the eyes of the Lord, and walked in all the ways of his father, David. But how shall we explain the passage (Ib. 23, 25.) And like unto him there was not a King before him, that returned? etc. [which means that he repented after he sinned]. All amounts paid through his kingly judgment from the time he was eight years of age [when he became king], Joshiah refunded to the owners. Will you say that he took from this one [to whom he had previously given] and gave it back to the other [whom he had before unjustly fined]? It therefore says (Ib. ib. ib.) With all his wealth, i.e., he refunded from his private funds [Thus is meant by the Scripture He returned]." And R. Jonathan's opinion differs from Rab, for Rab said: "None is greater among repenters than Joshiyahu in his generation, and only one in our generation. Who is he? Abba, the father of R. Jeremiah b. Abba. And another relation refers this to Acha, the brother of Abba, the father of R. Jeremiah b. Abba, for the master said: 'R. Abba and Acha were brothers.'" R. Joseph said: "There is one more in our generation." Who is he? Ukban b. Nechemia, the Prince of the Exile. And he is the same

one called Nathan Tzutzitha. "Once while studying," said R. Joseph, "I dozed off, and saw in my dream an angel stretching out his hands and accepting [Ukban's repentance]."

Chapter 6

(Fol. 59a) Nor with a golden city. What does A golden city mean? Rabba b. b. Chana, in the name of R. Jochanan said: "A golden ornament on which the city of Jerusalem was engraved, such as R. Akiba made for his wife."

(Fol. 60a) What is the reason for the prohibition against wearing an iron-riveted sandal [on the Sabbath]? Samuel said: "It was the end of the period of persecution; a company [trying to escape destruction, while remaining true to the Jewish faith] hid themselves in caves, and they said that whoever desired to enter [the cave] could enter, but none should leave [lest their persecutors discover their hiding-place and kill them]. It so happened that one of their number wore his sandals reversed [and his footprints made it appear as if some one had left the cave]. Believing that some one had gone out, they feared their enemies might discover their hiding-place and would invade and kill them. Panic-stricken they began to push one another [in order to reach the exit]. They killed themselves in greater numbers than their enemies could have done." R. Elai, the son of R. Elazar, said: "The cause of the panic was that they heard a voice from outside the cave, and thinking that their enemies were coming, they began to push one another; thus more were killed than their enemies could have killed." Rami b. Ezekiel said: "While they were sitting in a place of study, they heard a voice from the back of the house," and thinking that their enemies were coming, they began to push and trampled upon one another with their iron-riveted sandals, so that they killed themselves more than their enemies could have killed." In that hour it was decreed that a man should not go out [on the Sabbath] with an iron-riveted sandal. If so, then why not prohibit [the wearing of iron-riveted sandals] on week days also? Because the disaster occurred on the Sabbath.

(Fol. 6la) Our Rabbis have taught: "When one puts on his shoes, he should first put on the right shoe and then the left one; when he takes them off, he should first remove the left shoe and then the right one. When one washes himself he should wash first the right hand and then the left one; when he anoints himself, he should first anoint the right side and

then the left side. Whoever anoints the whole body, should first anoint his head, for the head is the king of all organs of the body."

(Fol. 63a) R. Cahana said: "When I was about eighteen years old, I was well versed in the whole Talmud, and did not know until now that a (Biblical) passage cannot be taken out of its literal sense." What does he intend to inform us by this statement? That a man must first study the whole Torah and then reason upon it.R. Jeremiah in the name of R. Elazar said: "The Holy One, praised be He! will cause to prosper two scholars who [argue the law in order to] sharpen each other's mind in the law, as is said (Ps. 45, 45.) And thy majesty. Do not read it Vehadarcha (majesty) but read it Vechadadcha (thy sharpness). Moreover they will rise to distinction, for it is said further (Ib. ib.) Be prosperous ride long. One might say that this would be the case even if one studies the Torah, not for its own sake; therefore the passage says further (Ib. ib. 5) For the cause of truth. One might say that this would include, even those who become arrogant and proud. It says further (Ib. ib. ib.) And meekness and righteousness. And if they do so, they will be privileged to [the clear knowledge of] the Torah. which was given with the right hand [of God], as it is stated (Ib. ib. ib.) And fearful things shall thy right hand teach. R. Nachman b. Isaac said. "They will be privileged to the things which were said [to be in the possession of] the right hand of the Torah; for Raba b. Shila, and according to some, R. Joseph b. Chama in the name of R. Shesheth said: "What is meant by that which is written (Pr. 3, 16.) Length of days is in her right hand; in her left are riches and honor. Is it possible that in her right hand is only length of days and not riches and honor? But it is intended thus: for those who study the Torah in the right way (for her sake) there is longevity and as a matter of course riches and honor, but for those who study the Torah in the wrong way (for their own sake) riches and honor may be given to them but not longevity.'" R. Jeremiah in the name of R. Simon b. Lakish said: "The Holy One, praised be He, hearken to two scholars who quietly discourse an Halacha (Law) between themselves, as it is said (Mal. 3, 10.) Then conversed (nidbcru) they that feared the Lord, one with the other, etc., and Dibbur applies to a modest conversation, for it is said (Ps. (47, 4.) He will lead (Yadber) people under us." What means And for those who thought of His name (Mal. 3, 10)? R. Ami said: "When one only intended to fulfill a commandment, but was accidentally prevented and could not accomplish it, the Scripture credits him as if he had actually observed it." R. Chanina b. Ide said: "Whoever executes a divine command as it has been ordained, will not be the recipient of bad tidings, for it is said (Ecc. 8, 5.) Whose keepeth the commandments will experience no evil things." R. Assi, or, as some say, R. Chanina, said: "Even if the Holy One, praised be He! has already decreed an evil dispensation [against such a man], He will

annul it; as it is said (Ib. ib. 4.) Because the words of a king are powerful, and who may say unto Him 'What doest thou do?' And after it follows: Whoso keepeth the commandment will experience no evil thing." R. Abba in the name of R. Simon b. Lakish said: "The Holy One, praised be He! hearkeneth to the voices of two scholars who patiently listen to each other in discussions of the Halacha (Law), as it is said (Songs 8, 13.) Thou that dwelleth in the gardens, thy companions listen for thy voice; Oh, let me hear it. But if they do not do so, they will cause the Shechina to depart from Israel, as it is said (Ib. ib. 14.) Flee away my friend." etc. R. Abba in name of R. Simon b. Lakish said: "Two scholars who discuss the Halacha (Law) with modesty will deserve the love of the Holy One, praised be He! as it is said (Ib. 2, 4.) And His banner of love is waving over me," Raba said: This implies only when they possess some knowledge of the law and also when there is no teacher in the town from whom to learn."'

Furthermore, said R. Abba in the name of R. Simon b. Lakish: "To give on credit [to the needy] is more worthy than to give charity; and investing money [in partnership with the poor] is the greatest philanthropy]." R. Abba in the name of R. Simon b. Lakish said also: "If thou seeth a scholar who is even revengeful and angry like a serpent, bind him around thy loins (be not afraid of him). But if an ignorant man looks to be pious, do not live in his vicinity, [for he knows not how to be pious and will thus make a bad impression upon you]."

R. Cahana, in the name of R. Simon b. Lakish, or, as some say, R. Assi in the name of R. Simon b. Lakish and. in the opinion of others, R. Abba in the name of R. Simon b. Lakish said: "Whoever raises a vicious dog in his house, withholds kindness from his house, for it is said (Job 6. 14.) As though I were one who refused (Lamas) kindness to his friend. (Ib. b). For in Greek, they call a dog Lamas. R. Nachman b. Isaac said: "He even forsaketh the fear of the Lord, for it is said immediately after this. And forsaketh the fear of the Almighty." A woman once entered a house to bake; a dog barked at her, causing her fetus to become loosened. "Fear him not," said the landlord to her, "for it has been deprived of its teeth and claws." But the woman answered: "Take thy good-hearted advice and throw it over the hedge (it comes too late); the embryo is already loosened [and abortion must follow]."

R. Akiba once tendered a banquet in honor of his son and upon each cup of wine brought he said: "Wine and health to the mouths of our teachers; health and wine to the mouths of our teachers and their disciples."

Chapter 7

(Fol. 69b) R. Huna said: "If one is travelling through a desert and does not know what day is the Sabbath, he should count six days [from the day he realized his being at a loss] and observe the seventh." Chiya b. Rab says: "He should first observe one day as the Sabbath and then count six days." What is the basis of their difference? The former is of the opinion that it ought to be in accordance with the creation of the world [in which the week days commenced first]; the latter, however, is of the opinion that it ought to be in accordance with the creation of Adam the first man [who was created on Friday and observed the Sabbath first].

(Fol. 75a) R. Zutra b. Tubia in the name of Rab said: "He who pulls the thread of a seam on the Sabbath [bringing both ends closer together and preventing it from going asunder] is bound to bring a sin-offering [for his act]; he who learns one thing [even a matter of law] from an Amgusha deserves to be punished with death; and he who understands the science of astronomy and does not make use of it, is not worth being spoken of." What is Amgusha? Rab and Samuel differ: one declares it to mean a sorcerer, the other contends that it means a blasphemer. It may be ascertained that Rab is the one who said a blasphemer; for R. Zutra b. Tubia said in the name of Rab: "He who learns one thing [even a matter of law] from an Amgusha deserves to be punished with death," and if we assume that Rab said a sorcerer, then why should a man who learns from him deserve death? Behold, it is written (Deu. 18, 19.) Thou shalt not learn to do, but thou mayest learn to understand and to judge. [We must therefore say that Rab declared it to mean a blasphemer.] The assertion is sustained.

R. Simon b. Pazi in the name of R. Joshua b. Levi who spoke in the name of b. Kappara, said: "Concerning him who understands the science of astronomy and does not practice it, the passage says (Is. 5, 12.) But the deeds of the Lord, they regard not, and the work of His hands they behold not." R. Samuel b. Nachmeini in the name of R. Jonathan said: "Whence do we learn that a man is commanded to study the science of astronomy? It says (Deu. 4, 6.) Keep therefore and do them; for this is your wisdom and your understanding before the eyes of the nations. What kind of wisdom and understanding is recognized in the eyes of

the nations? It is the wisdom of astronomy."

Chapter 8

(Fol. 77b) R. Juda in the name of Rab said: "The Holy One, praised be He! created not one single thing in vain. He created the snail as a remedy for the scab (of the camel); He created the fly for the sting of a wasp, the gnat for the bite of a serpent, the serpent itself for curing sores of the head, and the ichneumon-fly for the sting of a scorpion." How should this remedy be applied? Let one bring a black one and a white one of the insects, boil them and place where required. Our Rabbis taught: "There are five sorts of fear: the fear of the strong for the weak; the fear of the lion for the mosquito; the fear of the elephant for the gnat; the fear of the scorpion for the ichneumon-fly; the fear of the eagle for the fly-catcher; and the fear of the leviathan for the stickleback." R. Juda in the name of Rab said: "Where is the Biblical passage to prove it? (Amos 5, 9.) That causeth wasting to prevail against the strong (Amos 5, 9)." R. Zeira once found R. Juda standing at the door of the latter's father-in-law's house in a very cheerful mood, and disposed to answer, if he was asked, concerning all the secret processes of nature. R. Zeira asked him: "Why is it that the she-goats take the lead [of the flock]?" "Because," answered R. Juda, "it is in accordance with the creation; at first darkness, then light." R. Zeira asked him again: "Why are she-goats not provided with tails as are the sheep?" "Those who cover us are themselves covered and those that do not cover us are not covered." "Why has the camel a short tail?" "Because it feeds among thorns." "Why has the ox a long tail?" "Because it grazes in plains and must protect itself against the gnats." "Why are the feelers of the locust flexible?" "Because the locust swarms in fields: were the feelers inflexible, the locust would be blinded by losing them in knocking against trees, for Samuel said: 'All that is necessary to blind a locust is to tear his feelers.'" "Why do the eyelids of the chicken close upward?" "Because it ascends at night upon elevated things and if the eyelids would close downward, the least smoke which comes from below would blind the chicken's eyes." Our Rabbis taught: "Three living things grow stronger as they grow older. They are the fish, the serpent and the pig."

Chapter 9

(Fol. 82a) (Mishnah) R. Akiba said: "Whence do we learn that if one carries an idol, he is as ritually unclean as a Niddah? It is said (Is 30, 22.) Thou wilt cast them away as a Niddah, get thee hence, wilt thou say unto him, i.e., just as a Niddah defiles him who carries her, so does an idol defile him who carries it."

(Ib. b.) (Gemara) Rabba said: "The passage, Thou wilt cast them away as a Niddah, means, Remove them from thee like a strange (disgusting) thing. Get thee hence, wilt thou say unto him but Come in shalt thou not say unto him."

(Fol. 83b) We are taught: And they made Baal-b'rith for a god unto themselves (Jud. 8, 33). This refers to Zebub, the idol of Ekron. We learn from this that each and every one made an image of his idol [in miniature] and kept it in his pocket; whenever he was reminded of it, he took it out from his pocket and embraced and kissed it.R. Chanina b. Akabia said: "Why did the Rabbis say that a ship of the Jordan is subject to the statute of levitical uncleanliness? Because it is generally loaded on the shore and carried into the water owing to its small size." R. Juda in the name of Rab said: "Never shall a man absent himself from the house of learning, not even for a while; for the above Mishnah (regarding a ship of the Jordan) had been taught at the house of study for many years, and not one knew the reason for it, until R. Chanina b. Akabia came and explained it." R. Jonathan said: "Never shall a man absent himself from the house of learning and of learned words, even though he be at the point of death; for it is said (Num. 19, 14.) This is the Torah, when a man dieth in a tent, i.e., even at the point of death shall a man study the Torah." Resh Lakish said: "The words of the Torah will not endure except with him who is ready to die for it; as it is written. This is the law, when a man dieth in a tent."

(Fol. 85a) R. Chiya b. Abba said: "What is meant by the passage (Deut. 19, 14.) Thou shalt not remove thy neighbor's landmark, which the people of old have set, i.e, Thou shalt not go beyond what is limited by those of old." What have those of old limited? R. Samuel b. Nachmeini, in the name of R. Jochanan, said: "It is WTitten (Gen. 36, 20.) These are the sons of Seir the Chorite, who inhabited the land. Did the rest of mankind inhabit heaven? But [it means that] they were experts in agriculture. 'This measure [of ground],' they would say, ' is adequate for [the planting of] olive trees; this measure of ground for wines,

and this measure for dates.'" What does V'chori mean? This means they used to smell the earth. And what means Ve'chiri? R. Papa said; "They tasted the earth [to know for what it would be adequate] as a serpent does." R. Acha b. Jacob said: "Chori means they became freed of their wealth [because they lost it]."

(Fol. 86a) R. Ada b. Ahaba said: "Moses ascended [Mt. Sinai] early in the morning and descended early the [next] morning. He ascended early in the morning, as it is written (Ex. 34, 4.) And Moses rose up early in the morning, and went up unto Mt. Sinai; he descended early in the morning, as it is written (Ib. 19, 24.) Go, get thee down, and then shall thou come up, thou, and Aaron with thee. We compare the Yerida (descent) to the Aliya (ascent); just as the ascent was made early in the morning, so also was the descent made early in the morning." (Ib. b) Our Rabbis taught: "On the sixth day of the month [Sivan] the ten commandments were given to Israel. R. Jose said: 'On the seventh day of the month.'" "All agree," said Raba, "that on the first day of the month the Israelites arrived at the wilderness of Sinai, for it is written (Ex. 19, 1.) On this day they came into the wilderness of Sinai; and it is written there (Ib. 12, 2.) This month (Nisan) shall he unto you the chief of the months. [We draw an analogy from the word Haze (this) used in both places]; just as in the latter instance the word Haze (this) refers to the first of the month [as it plainly says], so does it also in the former instance refer to the first of the month; and furthermore all agree that the Torah was given to Israel on the Sabbath, for it is written here (Ex. 20, 8.) Remember the Sabbath day to keep it holy. and it is written there (Ib. 13, 3.) And Moses said unto the people remember this day, etc. [We derive by drawing an analogy from the words zachor (remember) used in both places]; just as in the latter case, zachor (remember) alludes to the very day of their coming out of Egypt, so also does it allude in the former case to the very day of Sabbath. The Rabbis and R. Jose differ though as to what day was the first of that month. R. Jose is of the opinion that the first of that month was set on the first day of the week, and that on this day no commandments were given because the Israelites were tired from their long journey. On the second day of the week the Lord said to them (Ib. 19, 6.) And ye shall be unto me a kingdom of priests. (Fol. 87a) On the third day [of the week] He warned them to keep away from the mount; on the fourth, to keep apart from the wives [three days, until the Sabbath]. But the Rabbis are of the opinion that the first of that month was set on the second day of the week; that on this day no commandments were given them because the Israelites were tired from their journey. On the third day [of the week] the Lord said unto them (Ib. ib. ib.) And ye shall be unto me a kingdom of priests. On the fourth, He warned them to keep away from the mount. On the fifth, to keep apart from their wives [two days, until the Sabbath]." The

following objection was raised: And sanctify them to-day and to-morrow (Ib. ib.). This contradicts the opinion of R. Jose [who says that three days were set aside for sanctification]. R. Jose might explain it that Moses added one day upon his own recognizance, as it is taught: "Three things did Moses do upon his own authority, and the Holy One, praised be He! sanctioned them: Moses added one day [of separation] upon his own authority; he separated himself from his wife, and he broke the Tablets." He added one day upon his own authority; what verse did he interpret [to induce him to add one day]? Today and to-morrow, were in the Lord's commandment. To-day must be equal (in duration) to to-morrow; just as to-morrow includes day and night, so also must to-day include the day and night; the night, however, having already passed, so another day (a third) must be added in order to make up for the lost night. Whence do we learn that the Holy One, praised be He! agreed with him? Because the Shechina did not appear [on Mt. Sinai] until the Sabbath morning. And he separated himself from his wife, what verse did he interpret [to guide him in his action]? He applied the order given to Israel [to separate themselves from their wives] to himself, through the measure of the rule drawn from minor to major, thus saying: "If Israel with whom the Shechina did not converse but once at a certain time, is commanded by the Torah to separate themselves from their wives, I, with whom the Shechina converses constantly without having an appointed hour, should most certainly then separate myself from my wife." And whence do we learn that the Holy One, praised he He! agreed with him? It is written (Deu. 5, 27.) Go, say to them, return ye unto your tents, and immediately following, it is written: But as for thee, remain thou here with me. According to others, the sanction of God is derived from (Num. 12, 8.) Mouth to mouth do I speak with him. He broke the Tablets. What verse did he interpret [to guide him in his action]? He said to himself: "If concerning the Passover sacrifice, which is only one of the six hundred and thirteen commandments, it is said in the Torah (Ex. 12, 43.) No stranger shall eat thereof, how much more then should this be applied to the entire Torah considering that all Israel were apostates?"' Whence do we learn that the Holy One, praised be He! sanctioned this act? It is said (Ib. 34. 1.) Which thou didst break, whereupon Resh Lakish said: "It means 'Thanks for having broken it.'" Come and learn! And they shall he ready for the third day (Ib. 19, 11). Is this not in contradiction to R. Jose's interpretation? [According to him, it should have been on the second day.] We have already explained that Moses added one day upon his own recognizance. Come and learn! We are taught: "The third (day) of the third month and on the third day of the week." Does this not contradict the opinion of the Rabbis? The Rabbis might say this Baraitha is in accordance with the opinion of R. Jose.

We are taught: And Moses returned the words of the people unto the Lord (Ex. 19, 8.). It is also written (Ib. ib. ib.) And Moses communicated the words of the people unto the Lord. "What did the Holy One, praised be He! say unto Moses? What did Moses say unto Israel? What answer did Israel make unto Moses? And what reply did Moses bring unto God? 'It was all concerning the setting of the boundary for the people (how far to approach Mt. Sinai).' This is according to the opinion of R. Jose b. Juda; but Rabbi says: 'God at first explained the punishment [for those who transgress the Torah], as it is written (Ib. ib. ib.) And Moses returned, etc., i.e., words which chasten the mind of man [threats of punishment]. And finally he explained its rewards; as it is written (Ib. ib. ib.) And Moses returned, etc., i.e., words which draw (attract) the heart of man like a lecture.' Some say: 'At first He explained to them its rewards, for it is written. And Moses returned; Yashab (returned) alludes to words which may quiet the mind of man; then He explained to them its punishment, for it is written (Vayaged) And Moses told, i.e., words (of warning against punishment) which are as hard (distasteful) to man as worm-wood.'" Come and learn! From the following Baraitha: "The sixth, in the sixth day of the month and on the sixth day of the week." This is in contradiction to the opinion of the Rabbis [who say that it was on the seventh day of the month]. This Baraitha is also in accordance with the opinion of R. Jose [the Rabbis however, disagree with it]. What is meant by The sixth? Raba said: "The sixth of their encampment," and R. Acha b. Jacob said: (Ib. b) "The sixth day of their journey." And they differ regarding the Sabbath for which Israel was commanded in Marah; for it is written (Deu. 5, 12.) Keep the Sabbath day to sanctify it, as the Lord, thy God, hath commanded thee. And R. Juda in the name of Rab said: As He commanded thee in Marah." R. Acha is of the opinion that in Marah the Israelites were instructed on the principal laws of the Sabbath, but not concerning the Sabbatical-walking limits; but Raba is of the opinion that Israel was also instructed concerning the Sabbatical walking limits."

Come and learn! From the following Baraitha: "On the fourteenth day of the month of Nisan, during which (month) the Israelites went out of Egypt, they killed the Passover sacrifice, and on the fifteenth day they went out. On this eve the first-born (of the Egyptians) were slain." How can you think that the plague of the first-born took place the night following Israel's exodus? We must therefore say that it refers to the previous night [following the fourteenth]. "That day (the fifteenth) was the fifth of the week." Since the fifteenth of Nisan was on the fifth day of the week, we must certainly say that the first day of Iyar (the following month), fell on the Sabbath; and the first of Sivan (the succeeding month) fell on the first day of the week: this then is in contradiction to the opinion of the Rabbis [who hold that the first day of Sivan of that year occurred on the second day of the

week]. The Rabbis might explain this that the month of Iyar was an intercallary month [thus making the first of Sivan to be declared on the second day of the week]. Come and learn! And it came to pass in the first month in the same year, on the first of the month, that the Tabernacle was put up (Ex. 40. 17). We are taught: "That day was crowned tenfold; it was the first day of the creation; the first of the days on which the first prince presented his offerings on the altar [at the dedication of the Tabernacle]; the first of the days on which the Priests (Aaron and his sons) did their work in the Tabernacle; the first day on which the offering [of the congregational sacrifices] took place in the Tabernacle; the first day on which the Heavenly fire descended upon the altar [devouring the offerings]; the first day on which the priests were permitted to eat the sacrifices in the Tabernacle; the first day on which the Shechina appeared in the Sanctuary; the first day on which the High Priest blessed the children of Israel in the Tabernacle; the first day on which sacrifices upon elevated places were prohibited; and the first day of the first of the month." Now, if the first day of Nisan of that year was on the first day of the week, we must conclude that the first Nisan of the preceeding year fell on the fourth day of the week for thus have we been taught: "Acherim say that there can be no more than four days difference between the Feast of Weeks of one year and the Feast of Weeks of another year; between one New Year's day and another; and if a leap year should intervene, then there may be a difference of five days." According to this, we must conclude that the first day of the month of lyar fell on the sixth day of the week, and the first day of the month of Sivan fell on the Sabbath. Hence this contradicts both the Rabbis and R. Jose. Aye, according to R. Jose, there were seven short months [of twenty-nine days] (Fol. 88a) in that year [making a difference between that year and the previous one of but three days], and according to the Rabbis there were eight short months [consequently the difference between that year and the preceding year was a matter of but two days, and the first day of the month of lyar of that year fell on a Friday].

Come and learn! We are taught in Sedar Olam: "On the fourteenth day of the month of Nisan, during which Israel went out of Egypt, they killed the Passover-sacrifice; on the fifteenth day they went out. and that day was Friday." Now. since the first day of the month of Nisan of that year had fallen on Friday, we must conclude that the first day of the month of lyar (the following) fell on the first day of the week, and the first of the succeeding month, Sivan, fell on the second day of the week; and this is contrary to the opinion of R. Jose. R. Jose might explain that the Sedar Olam is in accordance with the opinion of the Rabbis [he, however, disagrees with them]. Come and learn, from the following R. Jose says: "On the second day (of the week) Moses ascended [Mount Sinai] and

came back, and on the third day, he ascended it and came back, but on the fourth day he came down but did not go up." Since he did not go up, whence did he come down? We must therefore conclude that it means thus: "On the fourth day, he went up and came down [and then did not go up any more]; on the fifth day he built the altar upon which he offered sacrifices, on the sixth day he had no time." Shall we assume that he had no time because on that day the Torah was given to Israel? [If so, then it will contradict the opinion of Raba, who said that according to all opinions, the Torah was given on the Sabbath.] Nay, he had no time, because ho was busy with [preparations for the Sabbath]. A certain Galilean lectured in the presence of R. Chisda: "Praised be the merciful God who gave a triple Torah (Pentateuch, Prophet and Hagiagrapha) unto a triple people (Cohanites. Levites and Israelites) through a man who was the third child of his parents (Aaron, Miriam and Moses) on the third day after being separated from their household and in the third month." We understand from this (after two days being separated) that the Galilean represents the opinion of the Rabbis. And they stood at the foot of the mountain (Ex. 19, 17.) "We learn from this passage," said R. Dimi b. Chassa. "that the Holy One, praised be He! arched the mountain over them like a tank and said to them: 'If you accept the Torah then it is well, but if not, there shall be your graves.'" R. Acha b. Jacob said: "This is a great protest against [the forcible influence] concerning the acceptance of the Torah." "However," said Raba, "at the time of Ahasuerus (King of Persia) Israel accepted it voluntarily, for it is written (Est. 9, 27.) The Jews confirmed it as a duty, and took upon themselves, i.e., they confirmed (the Torah) what they had taken long ago."

Hezekiah said: "What is meant by the passage (Ps. 76, 9.) From heaven hast Thou caused (Thy) sentence to be heard; the earth feared and became silent. [How is it possible for both these things to happen simultaneously?] If it feared, it then trembled and was not silent? Or if it was silent, then it did not fear and tremble? We must conclude that it feared at the beginning but at the end it became silent." What caused the fear? As Resh Lakish said: What is meant by the passage (Gen. 1, 31) And it was evening and it was morning the sixth day. The Hay (the article) of the word Hashishi (the sixth) is unnecessary." We infer from this that the Holy One, praised be He! made a condition with Creation and said unto it, 'If Israel will accept the Torah, you shall endure, but if they do not I shall return you all into emptiness and void.' "

R. Simai expounded: "At the time when Israel in their eagerness first said We will do, and We will hear, there came down sixty myriads of ministering angels and they crowned each and every Israelite with two crowns, one for We will do, and one for We will hear. But

when later Israel sinned, there came down one hundred and twenty myriads of angels of destruction, and took the crowns off their heads, as it is said (Ex. 33, 6.) And the children of Israel stripped themselves of their ornaments at Mt. Horeb." R. Chama b. Chanina said: "At Mt. Horeb they crowned (angels put crowns on their heads), and at Mt. Horeb they were uncrowned (angels took their crowns off). At Mt. Horeb they were crowned, as above; at Mt. Horeb the crowns were taken off., — as it is written (Ib. ib. ib.) And the children of Israel stripped themselves." R. Jochanan said: "All these crowns Moses merited and took them, as it is written immediately after this: And Moses pitched his tent." Resh Lakish said: "The Holy One, praised be He! will, however, in the future, return them to us, for it is said (Is. 35, 10.) The ransomed of the Lord shall return and come to join with songs and everlasting joy upon their heads, i.e., the joy they had upon their heads in the days of yore." R. Elazar said "At the time when Israel in their eagerness preferred to say We will do and then We will hear, a heavenly voice went forth and said, 'Who revealed unto my sons this mystery which only the ministering angels are practicing,' as it is written (Ps. 103, 20.) Bless the Lord, ye, his angels, mighty in strength, that execute His word, hearkening unto the voice of His word, i.e., first to execute, then to hearken."

R. Chama b. Chanina said: "What is meant by the passage (Songs 2, 3,) Like an apple tree among the trees of the forests? etc. Why has Israel been likened unto an apple tree? Because as an apple tree produces its buds first, and then its leaves, even so Israel said first We will do and then We will listen." A certain Sadducee once noticed that Raba was studying with such eager attention that he held his finger between his knees and rubbed it so hard that blood spurted from the finger. He said to Raba: "Rash people! Whose mouths preceded your ears. You still persist in your impetuousness. Better had you listened first to learn whether you could or could not accept it." Raba thereupon answered: "We who are upright men trust Him, as it is written (Pr. 11, 3.) The integrity of the upright guideth him; only to those who walk in perverse ways, the other half of the passage: But the cunning of the treacherous destroyeth them, can be applied."

(Ib. b) R. Samuel b. Nachmeini said: "What is meant by the passage (Songs 4, 9.) Thou hast ravished my heart, O my sister, thou hast ravished my heart with one of thine eyes, i.e., at first [when thou hast received the Torah] it was [considered but] with one of thy eyes; but when thou didst obey it, it became with both of thine eyes." Ulla said: "Impudent is the bride who commits an act of prostitution immediately after her wedding." R. Mari, the son of Samuel's daughter, said: "Where is the Biblical passage to prove it? (Ib. 1, 12.) While the king sat at his table, my Valerian sendeth forth their smell" Rab said: "However, it speaks

with courtesy about us (Israel), for it is written, Send forth [in a delicate language] and it does not say stench."

Our Rabbis taught: "Those who are being humiliated by others, but do not humiliate others; who listen to their reproaches without even answering them; who perform their duties because of love for their duty, and rejoice in spite of all their pains [because of the reproaches], concerning them, Scripture says, But may those that love Him, be as the rising of the sun in his might (Judg. 5, 31)."

R. Jochanan said: "What is meant by the passage (Ps. 68, 12.) The Lord gave (happy) tidings; they were published by the messengers, a numerous host? This is to mean that every single utterance which went forth from the mouth of the Almighty was heralded into seventy languages." It was taught, in the academy of R. Ishmael: "Like a hammer that breaketh the rock in pieces (Jer. 23, 29), i.e., just as the hammer strikes the stone into multitudes of pieces, so was every utterance which proceeded from the mouth of the Holy One, praised be He! heralded into seventy languages." R. Chananel b. Papa said: "What is meant by the passage (Pr. 8, 6.) Hear! For of noble things will I speak. Why are the words of the Torah compared unto a nobleman? Just as a nobleman has it in his power to dispose of one's death or life, so also have the words of the Torah that power." That is also meant by Raba, who said: "To those who study the Torah in the right way, it will prove to be an elixir of life, but to those who study it in the left (wrong) way it will prove to be a deadly poison." The word Negidim (nobleman) may also be explained in another way, that every single utterance which came forth from the mouth of the Holy One, praised be He! was provided with two crownlets." R. Joshua b. Levi said: "What is meant by the passage (Songs 1, 13.) My uncle is as a bundle of myrrh that resteth on my bosom, unto me, i.e., the Congregation of Israel said before the Holy One, praised be He! 'Sovereign of the universe, although my uncle (God) distresseth and embittereth me, still He resteth on my bosom. A kopher-cluster is my uncle unto me in the (Keremyards) of En-gedi, i.e., He, who possesseth everything in the world, will forgive me for the sin of the kid (golden calf) which I piled (stored up) for me (for future punishment)." What evidence is there that the word Kerem means piling? Mar Zutra, the son of R. Nachman, said: "For we are taught (in a Mishnah), 'The big board upon which the laundryman piles (Shekormin) all the clothes (to press them).'"R. Joshua b. Levi said further: "What is meant by the passage (Ib. 5, 13.) His cheeks are as a bed of spices, i.e., every utterance that came forth from the mouth of the Holy One, praised be He! filled the entire globe with an aromatic odor of spices. Since the world was filled with aromatic odor of spices arising from the first utterance, where

could the aromatic odor of spices arising from the second utterance go? The Holy One, praised be He! sent forth the wind of His store-houses which wafted away the aromatic odors, one by one, as it is written (Ib. ib. ib.) His lips like lilies, dropping with fluid myrrh. Do not read Shoshanim (lilies) but read it Sheshonim (who were teaching)." R. Joshua b. Levi further said: "Every single utterance that came forth from the mouth of the Holy One, praised be He! caused the failing of the soul (death) of Israel, as it is said (Ib. ib. 6.) My soul failed me when He was speaking. And since their souls failed them on the first utterance, how then could they hear the second utterance? The Lord sent down the dew, with which He is destined to revive the dead in the future, and revived them, as it is written (Ps. 68, 10.) Rain of beneficence didst Thou pour down, O God, whereby Thou didst truly strengthen thine inheritance when it was weary." R. Joshua b. Levi said also: "At every single utterance which came forth from the mouth of the Holy One, praised be He! Israel receded twelve miles, but they were gently conducted back by the ministering angels; for it is said, The angels of hosts kept gently moving. Do not read Yidodun (they moved) but Yedadun (were kept moving)."

R. Joshua b. Levi said also: "When Moses ascended to heaven, the ministering angels said unto the Holy One, praised be He! 'Sovereign of the universe, what has one born of a woman to do among us?' 'He has come to receive the Torah,' was the Divine answer. 'What!' said they unto Him. 'Art Thou about to bestow upon frail man that cherished treasure which has been with Thee for nine hundred and seventy-four generations before the world was created? What is mortal man that Thou art mindful of him, and the son of the earth that Thou thus visiteth him? O God, our Lord, is not Thy name already sufficiently exalted in the earth? Confer Thy glory upon the heavens! (Ps. 8, 2-5).' The Holy One, praised be He! then called upon Moses to refute their objection. Whereupon Moses thus pleaded, 'Sovereign of the universe, I fear lest they consume me with the fiery breath of their mouths.' Thereupon God told Moses to take hold of the throne of His Divine Majesty: as it is said (Job 26, 9.) He lays hold of the face of His throne and spreads His cloud over him. Concerning this R. Nachum said: 'This is intended to inform us that the Almighty spread the brightness of the Shechina, and beclouded Moses with encouragement.' Moses then said unto Him: 'Sovereign of the universe, what is written in the Torah which you are about to give me.' 'I am the Lord, thy God, who brought you forth out of Egypt' (Ex. 20, 2), was the reply. Moses then said to the angels: "Did you go to Egypt and serve Pharaoh? Of what use can the Torah be to you? Further, what else is written in it? Thou shalt not have other Gods before me (Ib. ib. 3). Are you living among nations who are worshipping idols [that you need this]? Furthermore, what else is written in it?

Remember the Sabbath and keep it holy (Ib. ib. 8). Are you doing any work that you need rest? Again what is written there? Honor thy father and thy mother (Ib. ib. 12). Have you a father and a mother? And again, what is written in it? Thou shalt not murder, thou shall not commit adultery, thou, shalt not steal (Ib. ib. 13). Does jealousy exist among you? Does an evil impulse exist among you?' The angels at once confessed that the Holy One, praised be He! was right, for it is written (Pr. 8, 10.) O Lord, how excellent is Thy name in all the earth, and no longer is written Confer Thy glory upon the heavens. Soon after this, every one of them became so befriended with Moses, that each of them disclosed to him some useful secrets, for it is said (Ib. 68, 19.) Thou hast ascended unto Heaven; thou captured the spoils; thou hast received gifts because they have contemptuously called thee, man, i.e., because they called you man hast thou taken presents as a reward. And even the Angel of Death revealed something to him, for it is written (Num. 17, 13) And he (Aaron) put on the incense and made atonement for the people, and it is said (Ib.) And he stood between the dead and the living. If the Angel of Death did not disclose this secret unto Moses, how did he know [so that he could tell Aaron that such a thing would stop the plague]?"

(Fol 89a) R. Joshua b. Levi said further: "When Moses ascended before the Holy One, praised be He! Satan appeared before Him and said, 'Sovereign of the universe, where is Thy Torah?' 'I have given it to the earth,' answered He. So Satan went to the earth, saying to it, 'Where is the Torah?' 'God alone,' answered the earth, 'understandeth her way.' (Job 28, 8.) Satan then went to the sea and was told, 'She is not with me.' He went to the deep, and was told, 'She is not in me,' for it is said (Ib. ib. 14.) The deep saith, not in me is she, and the sea saith, she is not with me (Ib. ib. 24.) Destruction and death said 'We heard a rumor with our ears'. Satan then returned and said unto the Holy One, praised be He! 'Sovereign of the universe, I have searched throughout the earth for the Torah but could not find it.' Then said the Lord unto him, 'Go to the son of Amram (Moses).' Satan went unto Moses and said to him, 'Where is the Torah that the Holy One, praised be He! gave thee?' 'Who am I that the Holy One, should give me the Torah?' replied Moses in a surprised tone. The Lord then said unto Moses, "Moses, art thou a liar? 'Sovereign of the universe!' Moses pleaded before Him, 'such a reserved treasure which Thou hast and art delighted with every single day, shall I claim the credit [of obtaining it] for myself?' Whereupon the Holy One, praised be He! said unto Moses, 'Because thou hast belittled thyself, I will cause the Torah to be called in conjunction with your name,' as it is said (Malachi 3, 22.) Remember ye, the Torah of Moses my servant." Further said R. Joshua b. Levi: "At the time when Moses ascended to Heaven, he found that the Holy One, praised be

He! was providing certain letters with crownlets. 'Moses, is there no peace in thy city?' said the Lord to him. 'Is it then proper that a servant shall greet his master?' Moses replied. 'You should have wished me well.' Immediately Moses said to Him And now I pray Thee, let the power of the Lords he great as Thou hast spoken (Num. 14, 17)."

R. Joshua b. Levi said also: "What is meant by the passage (Ex. 32, 1.) And the people saw that Moses was delayed? We should not read Boshesh (delayed) but Ba-shesh (it came six), i.e., when Moses ascended to Heaven, he told Israel, 'At the end of forty days, at the beginning of the sixth hour [of the day] I shall come.' At the end of the fortieth day, Satan came [to the Israelites] and brought a confusion into the world [so that it became dark and appeared to be late] and then said unto Israel 'Where is your teacher, Moses?' 'He went up to Heaven.' they replied. 'But,' said Satan, 'the sixth hour, at which Moses promised you to return, has already come.' They did not pay any attention to him. 'He died.' Satan said, and still they did not pay any attention to him. Finally he showed them the image of his bier; thus is understood what Israel said to Aaron: For of this man Moses, etc., we know not what became of him (Ib. ib. ib)."

One of the Rabbis once asked of R. Cahana: "Did you hear anything as to the meaning of the name of Mt. Sinai?" "The mount upon which miracles occured to Israel," answered R. Cahana. "It should then have been called Mt. Nisai (of miracles)." Whereupon R. Cahana replied: "A mountain on which a good omen was wrought for Israel." "It should then have been called Mt. Simnai," the Rabbi objected. Finally that Rabbi said to R. Cahana: "Why don't you frequently come before R. Pappa and R. Huna, the son of R. Joshua, who study the Aggada attentively, for R. Chisda and Rabba, the son of R. Huna both state: "Why is it called Sinai? The mount where hatred came down to the heathens, and this is intended by R. Jose b. Chanina who said: 'Five names had Mt. Sinai: Wilderness of Tzin, because on it, the Israelites were commanded to observe the Torah; Wilderness of Kodesh, because, on it, the Israelites were consecrated to receive the Torah; Wilderness of Kedemoth, because preference was there given to Israel over all other nations; Wilderness of Paran, because Israel became fruitful and multiplied about this mount; (Ib. b.) Wilderness of Sinai, because enmity to the heathens thence came down.'" This differs from the opinion of R. Abuhu, for R. Abuhu said: "The real name is Mt. Sinai and why is it called Mt. Horeb? Because destruction to the heathens came from it."

(Mishnah) Whence do we learn that a string of crimson-wool must be tied to the head of the goat that was to be sent away on the Day of Atonement? It is said (Is. 1, 18.) Though

your sins should le as crimson, etc.

(Gemara) Why Kashanim (like crimson)? It should be Kashani (like a crimson) R. Isaac said: "Thus said the Holy One, praised be He! unto Israel, 'If your sins were as many as the years that have been arranged and have come down from the six days of Creation until now, they shall nevertheless become white as snow. Raba expounded: "What is meant by the passage (Ib. ib. ib.) Go now, and let us reason together, will say the Lord, etc. Why, Go now; it should be Come now? Why, will say the Lord; it should be, Saith the Lord? This means that in the future, the Holy One, praised be He! will say unto Israel, 'Go to your ancestors, they shall rebuke you.' And Israel will say: 'Sovereign of the universe, to whom shall we go? Shall we go to Abraham to whom thou hast said (Gen. 15, 13.) Know of a surety that thy seeds shall he stranger, etc., and he did not pray for us? Shall we go to Isaac who when blessing Esau said, (Ib. 27, 40.) And it shall come to pass, that when thou shalt have the dominion, etc., and he also did not pray for us? Shall we go unto Jacob, to whom Thou didst say (Ib. 46, 4.) I will go down with thee unto Egypt, and even he did not pray for us? Let then the Lord say, to whom shall we now go?' Then will the Holy One, praised be He! say to them, 'Because ye have attached yourselves to me, therefore if your sins be even as crimson, they shall become as white as snow.'" R. Samuel b. Nachmeini said: "What is meant by the passage (Is. 63, 16.) For Thou art our father; for Abraham, knoweth nothing of us, and Israel recognizeth us not; Thou, O Lord, art our Father, our Redeemer, etc., i. e., In the future, the Holy One, praised be He! will say to Abraham, 'Thy children have sinned before me,' and Abraham will answer, 'Sovereign of the universe, let them be wiped off for the sake of Thy holy name.' 'I shall tell this to Jacob, who had trouble raising his own children,' said the Lord, 'perhaps he will pray for mercy upon them.' The Lord then said unto Jacob, 'Thy children have sinned'; whereupon Jacob also replied, 'Sovereign of the universe! Let them be wiped off for the sake of Thy holy name.' Then said the Lord, 'Neither sense can be found with the aged, nor wise counsel with the young.' The Lord then said unto Isaac, 'Thy children have sinned.' Whereupon Isaac said unto Him, 'Sovereign of the universe, 'Are they my children and not Thine? When they answered Thee, We will do and listen. Thou didst call them (Ex. 4, 22.) My first-born son, and now are they mine and not Thine? Furthermore, how long a time have they sinned before Thee? Let us see; the duration of a man's life is about seventy years. Take off twenty years that Thou dost not punish and there will remain but fifty years. Take off the nights and only twenty-five will remain. Deduct twelve and one-half years spent in praying, eating and in performing other necessities and only twelve and one-half years will remain. Now if Thou wilt bear the whole burden, it is well, but if not, let me bear one-half [of the

burden], and Thou the other half. And if Thou wilt say that I must bear the whole, behold! I was ready to sacrifice myself for Thee!' Immediately the children of Israel will begin to say [unto Isaac], 'For thou alone art our father.' Isaac will then say unto them, 'Instead of praising me, praise ye the Holy One, praised be He!' Whereupon they will lift up their eyes unto the Holy One, praised be He! and will say, 'Thou, O Lord, art our Father, our Redeemer (Is. 63, 16)." R. Chiya b. Abba, in the name of R. Jochanan, said: "Jacob (our father) was destined to go down to Egypt in iron chains, but his merits saved him [from such a fate], as it is written (Hosh. 11, 4.) With human cords I ever draw them forward, with leading strings of love: and I was to them as those that lift off the yoke from their jaws, and I held food unto them."

Chapter 10

Chapter 11

(Fol. 96b) Our Rabbis taught: "The wood-gatherer was Zelaphehad, and so it is said (Num. 15, 32.) And while the children of Israel were in the wilderness, and they found a man gathering wood on the Sabbath, and it is further said (Ib. 27, 3.) Our father died in the wilderness. [We deduce this from the similar word Midbar (wilderness) which is found in both places.] Just as further [Our father died in the wilderness (Bamidbar)] refers to Zelaphehad, so the wood-gatherer [who died in consequence thereof] was also Zelaphehad." This is what R. Akiba said. R. Juda b. Bethyra then said to him: "Akiba! Whether your opinion be true or false, you will have to account for it [at the time of Divine Judgment]; for if your words are true, you disclosed the name of a man whom the Torah shielded; and if your opinion is not correct you have slandered an upright person." (Fol. 97a.) Behold! R. Akiba inferred it by the rule of analogy. Such an analogy was not received by tradition [to R. Juda b. Bethyra]. A similar case occured in the following incident: It is

said (Ib. 12, 9.) And the anger of the Lord was kindled against them and He went away. "We learn from this," said R. Akiba, "that Aaron also became leprous." R. Juda b. Bethyra then said to him: "Akiba! Whether your opinion be true or false, you will have to account for it at the time of Divine Judgment. For if your words be true you disclosed the name of a man whom the Torah desired to shield; and if your words are false, then you have slandered an upright man." But it is written And the anger of the Lord was kindled against them [including Aaron]. This means that Aaron was merely rebuked. We are taught that Aaron also became leprous, for it is written (Ib. ib. 10) And Aaron turned toward Miriam, and beheld she was leprous. It is explained that this implies that Aaron cleansed himself of his leprosy."

Resh Lakish said: "He who suspects an innocent man will receive bodily punishment, for it is written (Ex. 4, 1.) But, behold, they will not believe me. It was known to the Holy One, praised be He! that Israel would believe him and He said unto Moses, 'They are believers, the children of believers, but I know thou wilt finally not believe.' They are believers, as it is written (Ib. ib. 31.) And the people believed. The children of believers, as it is written (Gen. 16, 6.) And they believed in the Lord. Thou wilt finally not believe, as it is said (Num. 20. 12.) Because ye have not had confidence in Me. Whence do we learn that he was punished? It is written (Ex. 4. 6.) And the Lord said furthermore unto him, 'Do put thy hand upon thy bosom.' etc." Raba. and according to others. R. Jose, the son of R. Chanina, said: "The measure of Divine Goodness comes more quickly than that of evil dispensation; for in the case of evil dispensation, it is written (Ib.) And when he took it out, behold, his hand was leprous, white as snow. As to the Divine Goodness, it is written (Ib.) And when he pulled it away from his bosom, behold, if has turned again as his other flesh, i.e., as soon as he pulled it away from his bosom, it had turned again as his other flesh." And Aaron's staff swallowed up their staves (Ib. 7, 12). R. Elazar said: "This was a miracle within a miracle."

Chapter 12

(Fol. 103b) We are taught that R. Juda b. Bethyra said: "It is said at the second day of the Succah's offering (Num. 29, 19.) Venis-keihem (and their drink-offering); on the sixth

day's offering, it is said (Ib. ib. 31.) Un-sache-ha (and its drink-offerings); on the seventh day, it is said (Ib. ib. 34.) Kamish'patam (after their prescribed rite). In the first instance the last letter Mem is superfluous; in the second, the letter Yud is superfluous; and in the third instance, there is another superfluous Mem; these superfluous letters serve to hint that the tradition of using water at the sacrifices of Tabernacles was a Biblical law [for the three letters, viz, Mem, Yud, Mem, comprise the word Mayim (water)]."

Chapter 13

(Fol. 105b) We are taught: "Why do the sons and daughters of a man die when young? Because he should be able to shed tears and mourn when an upright man dies." How is it possible to take a pledge for a sin which a man will commit later? It intends, however, to say thus: "Because he did not shed tears and did not mourn at the death of an upright man"; for whoever sheds tears and mourns at the death of an upright man will have his sins forgiven in return for the honor he gave to the dead. We are taught that R. Simon b. Elazar said in the name of Chilpha b. Agra, who spoke in the name of R. Jochanan b. Nuri: "He who tears his garments while in wrath, or he who breaks his vessels while in wrath, or he who throws away his money while in anger, shall he regarded in your eyes as one who worships idols, because such is the treacherous habit of the evil-inclination: today he says to one 'Do so' and to-morrow 'Do something else' until he tells one to go and worship idols and the man obeys and worships." R. Abin said: "What is the Biblical passage to prove this? There shall not be within thee a foreign god; nor shalt thou bow thyself down to any strange god (Ps. 81, 10). What is the foreign god within a man's body? It is the evil-inclination." But if one [does so not because he really is furious but] desires to inspire fear in his household [to compel obedience to his orders] then he is permitted to do these things; as, when R. Juda wanted to show his disapproval of the acts of his family, he once pulled out the thrumbs [of his garment]; R. Acha b. Jacob used to take broken vessels and shatter them. R. Shesheth used to throw fish-brine upon the head of his male-slave [to impress upon him the necessity of obeying his orders] and R. Abba broke the cover of a pitcher.

R. Simon b. Pazi said in the name of R. Joshua b. Levi, who spoke in the name of bar

Kappara: "Whoever sheds tears upon the death of an upright person, the Holy One, praised be He! will number and store it in His treasure, as it is said (Ps. 56, 9.) My wandering hast Thou well numbered; put Thou my tears into thy bottle; behold they are numbered by Thee." R. Juda in the name of Rab said: "Whoever is slow to mourn the death of a Chacham (scholar) is destined to be buried alive, as it is said (Jos. 24, 30.) And they buried him on the border of his inheritance at Timnath Serach, which is on the mountain of Ephraim, on the north side of Mt. Ga'ash. i.e., Ga'ash (storm). We infer from this that the mountain stormed at them (Israel) and wished to destroy them [because they did not mourn the death of Joshua]. R. Chiya b. Abba in the name of R. Jochanan said: "Whoever is slow to mourn the death of a scholar will not live long. This is a retaliation, as it is said (Is. 27, 8.) In measure, by driving him forth, thou strivest with him." The following objection was raised to R. Jochanan by R. Chiya b. Abba: "And the people served the Lord all the days of Joshua, and all the days of the elders that lived many days after Joshua (Judg; 2, 7.) [Hence they were not punished.]" "Thou Babylonian!" said R. Jochanan to him, "it says many days but not many years." According to this interpretation, the passage (Deu. 11, 21.) In order that your days may he multiplied, and the days of your children, would also mean days and not years. When it alludes to a blessing, it is different. R. Chiva b. Abba in the name of R. Jochanan said also: "If one brother dies, all the remaining brothers should feel anxious [examine their deeds]. If a member of a society should die, let the whole society become anxious. According to some, this is so only when the most important one among them should die, and according to others, only when the least important one should die."

Chapter 14

Chapter 15

(Fol. 113a) And honor (the Sabbath) by not performing thy usual pursuits, by not following thine own business, and speaking (vain) words (Is. 58, 13). Honor it means that thy Sabbath clothes shall not be the same as that of the week days. R. Jochanan called his garments "my honors." Not doing thy usual pursuits, means that thy Sabbath walk shall not be as thy walk on weekdays; Not following thine own business, means that thine own business may not be followed, but Heavenly business (charity, etc.) is permitted; And speaking (vain) words, i.e., the mode of thy speaking on the Sabbath shall not be like that on the weekdays — speaking is prohibited, but thinking is permitted. All these are plain, but "that thy Sabbath walk shall not be as "thy walk on the week day" what does this signify? It means the same as the question which Rabbi asked of R. Ishmael, the son of R. Jose: "May one make large strides on the Sabbath?" R. Ishmael replied: "May one do so even on weekdays? For I say that a large step deprives one of a five-hundredth part of the light of one's eyes. A remedy for this is the drinking of the wine on which the Habdala benediction has been performed on the Sabbath evening." [Hence there is a different walk on the Sabbath.] (Ib. b.) R. Ami said: "Whoever eats from the earth of Babylon is regarded as if he were eating the flesh of his ancestors; according to some, it is as if he ate abominable and creeping things, for it is written (Gen. 7, 23) And it wiped off every living substance, etc." Resh Lakish said: "Why was it called Sinar? Because all the dead of the flood were buried there." R. Jochanan said: "And why was it called Metzula? Because all the dead of the world were drowned there."

Give instructions to the wise and he will become yet wiser (Pr. 9, 9). "This refers," said R. Elazar, "to Ruth, the Moabite, and to Samuel of Ramath. As to Ruth, although Na'omi said to her, (Ruth 3, 3.) Therefore bathe, and anoint thyself and put thy garments upon thee, still Ruth did otherwise, as it is written (Ib. ib. 6.) And she went down at the threshing floor, and then it says, And she did in accordance with all that her mother-in-law commanded her. Concerning Samuel, although Eli said to him (I Sam. 3, 9.) Go, lie down, and it shall be, if He call thee, that thou shall say, Speak Lord, for thy servant heareth, Samuel did otherwise, at it is written (Ib. ib. 10.) And the Lord came, and placed Himself and called as at the previous times, Samuel, Samuel. And Samuel said, Speak, for thy servant heareth, and he did not say Speak Lord [lest it might not be the Sheehina on account of which God's name cannot be mentioned]." And she went, and came and gleaned in the field after the reapers (Ib. 2, 3). R. Elazar said: "She went and came, to and fro. until she found such men as were fit company for her." And Bo'az said, etc., Whose maiden is this? (Ib.) Was it proper for Bo'az to inquire whose maiden she was? R. Elazar said: "He noticed an act of wisdom committed by her, viz., two ears of corn she picked up,

but three she did not." In a Baraitha we are taught: "He noticed that she was very modest, the standing sheaves she gleaned while she was standing and the sheaves that were lying on the ground, she gleaned while sitting." And keep close company with my own maidens. (Ib.) Was it proper for Bo'az to be attached to women? R. Elazar said: "As soon as Bo'az saw Orpah kissed her mother-in-law, but Ruth clung unto her (Ib. 1, 14), he thought it proper to be attached to her.'" And Bo'az said unto her, at meal time. 'Come near hither.' (Ib.) R. Elazar said: "By the word Halom (hither) he intimated to her that from her is destined to come forth the kingdom of David, who also used the expression, Halom (hither), as it is said (II Sam. 7, 18.) Then King David went in, and sat down before the Lord, and said. Who am I, O Lord Eternal? And what is my house that Thou hast brought me thither (halom)?" And dip thy morsel in the vinegar (Ruth 2, 14). "We infer from this," said R. Elazar, 'that vinegar is good for [relieving] heat." But R. Samuel b. Nachmeini said: "This was also an intimation to her, viz., it is destined that a son shall come forth from thee whose deeds will be as sour as vinegar (evil acts) and this refers, to King Menashe." And she seated herself beside the. reapers. (Ib.) R. Elazar said: "She took a seat beside the reapers, and not between them; this was also an intimation to her, viz., the kingdom of David is destined to be divided." And he reached her parched corn, and she ate, etc., (Ib.) R. Elazar said: "She ate, refers to the days of David [when Israel had already enjoyed rest]; Was satisfied, refers to the times of Solomon; And had some left; refers to the days of Hezekiah." Others say: "And she ate, refers to the days of David and Solomon; And was satisfied, refers to the days of King Hezekiah; And had some left, refers to the days of Rabbi; for the master said the officer of the stables of Rabbi was richer than the King Shabur (Persian Shah)." We are taught: "And she ate; refers to this world; And was satisfied, refers to the world to come; And had some left, refers to the time of Messiah."

And under His glory, shall be kindled a burning like the burning of fire (Is. 10, 16). R. Jochanan said: "Under His glory, but not His glory itself [referring to His garments]." R. Jochanan is in acord with his own opinion, for he called his garment "my honors." But R. Elazar said: "Under His glory, means His glory itself." R. Samuel b. Nachmemi said: "Under His glory, has the same meaning as that of the burning of the sons of Aaron; as in the case concerning the burning of Aaron's sons, their souls were burnt but their bodies remained unscathed, so the burning referred to in the above passage also means the burning of the soul, and not of the body." (Fol 114a) R. Acha b. Abba in the name of R. Jochanan said: "Whence do we learn that the changing of clothes [for special occasions] is Biblical? It is said (Lev. 6, 4.) And he shall take off his garments, and put on other garments, and it was explained in the school of R. Ishmael, that 'The Torah teaches

[incidentally] a lesson in good manners, viz., that the garments worn while cooking for a master should not be worn when serving the master with a cup of wine at his table.' "R. Chiya b. Abba in the name of R, Jochanan said: "It is a disgrace for a scholar to walk around with patched shoes." R. Chiya b. Abba in the name of R. Jochanan said also: "A scholar upon whose garments a greasy stain is to be found, deserves to be punished with death; as it is said (Pr. 8, 36.) All those that hate me love death." Do not read Mesanai (those who hate me) but read it Masniai (things that cause others to hate me). Rabina said that Rebad was read [in the above, instead of Rabab (grease-stain)] and they do not differ save that the former refers to the over-garment [on which even a grease-stain is disgraceful] but the latter refers to the garment. Further said R. Chiya b. Abba in the name of R. Jochanan: "What is meant by the passage (Is. 20, 3.) Just as my servant Isaiah hath walked naked and barefooted, i.e., naked, with wornout garments; and "barefooted, with patched shoes." R. Jochanan said also: "Scholars are called 'Builders' because they are engaged in [the study of] the preservation of the [mental and moral] world." R. Jochanan also said: "Who can be called a scholar sufficiently trustworthy that a lost article shall be restored to him on his identification from a general description [without describing particular marks of the article]? A scholar who is so particular that, if he happens to put on his night-robe wrong-sided, he will take the trouble to take it off and adjust it properly." Further said R. Jochanan: "Who is the scholar worthy of being made the chief of a congregation? The one who, when asked concerning a law bearing on any subject, knows exactly what to answer, even such a law as contained in the treatise of Kalah." R. Jochanan said also: "Who is to be called a scholar deserving to have his work performed by the people of his town? The one who neglects his own affairs in order to attend to religious affairs." This refers, however, only to the trouble of maintaining him and his family [which he neglects on account of his congregational duties]. R. Jochanan also said: "Who may be called a scholar? One who can give an interpretation of any law in whatever chapter it may be shown him." In regard to what practical difference is this stated? In regard to this: If a man is familiar only with the laws of one treatise, he may be competent to be the chief of only one community; but if he understands them all, he may be made the chief of the academy.

Chapter 16

(Fol. 115a) (Mishnah) All sacred scripts may be saved from a fire [on the Sabbath]; whether it be such a scripture which one is allowed to read or not to read [on the Sabbath]. And even though it is written in any other language [than Hebrew], and must be stored away [in a safe place]. Why are we not allowed to read some parts of the Scripture [on the Sabbath]? Because [were it permissible to read everything] it would lead to neglecting the duty of attending the house of learing [to listen to the sermon].

(Gemara) R. Jose said: "It once happened that my father, Chalafta, went to visit Rabban Gamaliel, the Great, in Tiberius, and found him sitting at the table of R. Jochanan, the Nazuf, holding the book of Job written in Aramaic and reading it. My father, Chalafta, said to him: 'I remember at the time having met thy grandfather, Rabban Gamaliel, standing on the steps of the Temple-mound when the book of Job in Aramaic was brought to him and he told the builder to take the book and place it underneath the mound.' Thereupon Rabban Gamaliel ordered that his book be hidden also."

(Ib. b) Our Rabbis taught: "The benedictions and amulets, although they contain letters of the Holy name and many passages of the Torah, should not he saved from a fire [on the Sabbath] but should he burnt up in their places, together with such letters and passages. From this we infer that one who writes benedictions is considered [in the same light] as one who is burning up the Torah." R. Ishmael was informed of a man in Zidon who used to write benedictions and he went to investigate the case. When R. Ishmael was ascending the stair-case, the man discovered who it was and immediately took up a heap of written benedictions and threw them into a bowl of water. R. Ishmael said these words to him: "Your punishment for your latter act will be greater than that for the former one."

Our Rabbis taught: "And it came to pass, when the ark set forward, that Moses said. Rise up Lord, etc. (Num. 10, 35). At the beginning of this chapter and at its close, the Holy One, praised be He! made signs to signify (Fol. ll6a) that this is not the proper place for the two passages. Rabbi says: 'This is not the reason for it, but it signifies that these two passages form separate books within themselves.' " In accordance with whose teaching is that which R. Samuel b. Nachmeini spoke in the name of R. Jochanan "She hath hewn out her seven pillars (Pr. 9, 1), i.e., these are the seven books of which the Torah is composed [and not five as we count]"? This is in accordance with the opinion of Rabbi [who says that the above two passages from two books in themselves]. Who is the Tana (sage) that differs with Rabbi? It is Rabban Simon b. Gamaliel, for we are taught that Rabban Simon b. Gamaliel says: "The chapter of these two passages will in the future, be removed and put

in the proper place." Why then, was it inserted here? In order to make a separation between the first retribution and the second retribution. What was the second retribution? And it came to pass that as the people complained, etc. (Num. 11, 1). And what was the first retribution? And they set forward from the mount of the Lord, etc. (Ib. 10, 33). And R. Chama b. Chanina [in explaining it] said: "This is intended to mean 'that they departed from the ways of the Lord.'" Where is the proper place for the two passages? R. Ashi said: "In the chapter of the Standards (Num. 10. 11-20)."

We are taught: "Blank parchment and also the Sadducean books should not be saved from a fire [on the Sabbath]. R. Jose said: 'On the week days the Holy names should be taken out and preserved and the rest left to be burnt.' R. Tarphon said: 'May I burn my children, if I would not burn such books together with the Holy names they contain, should I obtain possession of them; for even when a man is pursued by a murderer intent upon killing him, or followed by a snake aiming to bite him, he should rather seek for refuge in a temple of idols than to enter the home of a Sadducee; for these [the heathens] serve their idols, unaware of God, while the Sadducees, however, know God, but deny Him; and concerning them, Scripture says (Is. 47, 8.) And behind the door and the door-post hast thou placed thy (mark of) remembrance R. Ishmael said to R. Tarphon: 'We may learn this from the inference drawn from the minor to the major; if, for the sake of bringing about peace between a man and his wife, the Torah says that the Holy name which was inscribed with sanctification may be erased with the (bitter) water, how much more then shall it be permitted that these books of the Sadducees which cause discord and enmity between Israel and their Heavenly Father, be eradicated or destroyed? Concerning them David said (Ps. 139, 21.) Behold, those that hate Thee, I ever hate, etc., with the utmost hatred, etc. And just as they should not be saved from a fire, so also should they not be saved from either a ruinous heap, or water, or from any other thing that may destroy them.' "

The following problem was submitted to R. Abuhu by Joseph b. Chanin: "May the books, written by heretics, be saved from a fire, or not?" "Yea, and nay" (R. Abuhu replied sometimes affirmatively and sometimes negatively), because he really could not tell. Rab never went to a be-Abedan (the house where the heretics were accustomed to read their books and argue over them) and he particularly avoided the places of a certain idolatry called Nitzraphi. Samuel, however, did not go to the house of Nitzraphi, but did go to the be-Abedan. Raba was asked why he did not go to the be-Abedan. He replied: "Because there is a big palm-tree on the road and it causes one hardship to pass it." "Well," said

they, "we will uproot it." "No." answered Raba, "the place will then become rough and torn up and that will cause the same hardship."Mar b. Joseph said: "I am of their society and do not fear them." Nevertheless, it once happened when he went there, that he was in danger. Ema Shalom, the wife of E. Eliezer, and sister of Eabban Gamaliel, encountered in her neighborhood a philosopher, who was also a judge (Ib. b.) and had the reputation of not taking bribes. Rabban Gamaliel and his sister once wanted to put him to the test [and prove that he did take bribes]. So she brought the Judge a golden lamp as a present and appeared before him. "I wish to inherit half of my father's wealth," she said to him. Whereupon he said, "I will order that thou be given half of it." "But," said she, "in our Torah it is written that when a son is left, a daughter may not inherit?" The Judge replied: "Since you, Israel, were exiled from your land, the Law which Moses gave you has been revoked and new laws given you instead; in these new laws, it is stated that daughters may inherit equally with sons." The next day R. Gamaliel came bringing him a Libyan ass as a present [and told him that he did not wish to have his sister inherit]. The Judge answered thus: "After thy sister left, I consulted our law a little further and found that it says 'I did not come to abolish or to add to the Mosaic law.'" So Ema Shalom [reappeared and] pleaded before the Judge saying: "May God make thy light as bright as a lamp [hinting at her bribe]." Whereupon R. Gamaliel remarked to her [in the presence of the Judge]: "An ass came along and kicked the candle, thus exting-uishing it."

(Fol. 117b) R. Chisda said: "A man shall always rise early [on Friday] to prepare the necessities for the Sabbath; as it is said (Ex. 16, 5.) And it shall come to pass on the sixth day, when they prepare what they shall have brought in, i.e., as soon as they bring it [early in the morning] it ought to be prepared [early]." R. Abba said: "A man must pronounce the fore-meal blessing on the Sabbath over two loaves of bread, for it is said. Double bread (Ib.)." R. Ashi said: "1 noticed the manner in which R. Cahana used to do this. He would hold both loaves, but cut only one, giving as his reason that only at the gathering [of the Manna] is it written Double, but not at the eating. R. Zeira, when pronouncing the benediction, used to cut off a piece sufficient for the entire meal." Rabina said to R. Ashi: "Does it not appear gluttonous to cut so large a piece, at one time?" "Since it was not his custom to do so on week days, it does not appear gluttonous on the Sabbath," was R. Ashi's answer.

Our Rabbis taught: How many meals must a man eat on the Sabbath? "Three." But R. Chidka says "Four." R. Jochanan said: "Both the Rabbis and R. Chidka interpret the same passage. (Ex. 16, 25.) And Moses said. Eat it to-day; for a Sabbath is this day unto the Lord;

to-day ye will not find it in the field. R. Chidka is of the opinion that the use of the word Hayom (day) [mentioned in the above passage] three times indicates three meals during the day excluding the evening meal; together with the Friday evening meal it makes four; but the Rabbis are of the opinion that the three meals include that of Friday night, hence there are but three altogether." (Fol. 118a) R. Simon b. Pazi in the name of R. Joshua b. Levi, who spoke in the name of bar Kappara, said: "He who fulfills the observation of three meals on the Sabbath, will be delivered from three evil dispensations, viz., from the pains of Messiah, from the judgment of Gehenna, and from the war of Gog and Magog. From the pains of Messiah, for it is written here (Ex. 16, 25.) Yom (day); and it is also written (Malachi 3, 23.) Behold. I will send you Elijah, the prophet, before the coming of the day (Yom) of the Lord, etc.; from the judgment of hell, here is written Yom (day) and (Zephanin 1, 15.) A day of wrath is that day (Yom); of the war of Gog ana Magog, here is written (Yom) (day) and it is written (Ex. 38, 19.) On the day (Yom) of Gog's comincg."

Rabbi Jochanan in the name of R. Jose said: "To him who observes the Sabbath, with enjoyments, will be given boundless inheritance, as it is written (Is. 58, 14.) Then Shalt thou find delight in the Lord, etc., And I will cause thee to enjoy the inheritance of Jacob, thy father. Not such inheritance as was promised to Abraham, (Gen. 13. 14) Arise and walk through the land to its length and breadth, and not as it was promised to Isaac (Ib. 26, 3.) I will give thee all that this land contains, but as it was promised to Jacob (Ib. 28, 14.) And thou shall spread abroad, to the West, and to the East, to the North, and to the South." R. Nachman b. Isaac said: "He will be saved from the subjugation of exile; for it is written (Is. 58, 14.) And I will cause thee to tread upon the high places of the earth; it is also written there (Deu. 33, 39.) And thou shalt tread upon their high places." R. Juda said in the name of Rab: "To him who observes the Sabbath, with enjoyment, will be granted his heart's desires, for it is said (Ps. 37, 4.) And delight thyself in the Lord, and He will give thee the wishes of thy heart. The word delight is not understood in its real meaning. Since it says (Is. 58, 13.) And if thou call the Sabbath delight; then we knew that it means delight of the Sabbath. R. Chiya b. Abba in the name of R. Jochanan said: "He who observes the Sabbath properly, according to its commandment, even if he worship idols, as did the generation of Enosh, will be pardoned, for it is said (Is. 56, 2) Happy is the man that ever doth thus, etc., by not violating it. Do not read it, M'chalelo (violating it), but read it Machul-lo (pardoned) him)." R. Juda, in the name of Rab, said: "If Israel had strictly observed the first Sabbath, no nation or race would have been able to dominate over them, for it is said (Ex. 16, 27.) And it came to pass on the seventh day, that there went out some of the people to gather (the Manna) but did not find them. Immediately following is written: Then came

Amalek." R. Jochanan in the name of R. Simon b. Jochai. said: "If Israel would observe two Sabbaths, only, according to the strict requirements of the law, they would at once be redeemed, for it is written (Is. 56, 4.) Thus saith the Lord unto the eunuchs that keep my Sabbaths, and immediately following is written, Even them will I bring to my holy mountain."

R. Jose said: "O, that my lot fall among those who eat three meals on the Sabbath." Again R. Jose said: "O, that my lot fail among those who finish Hallel every day." Is it so? Has not the master said that he who finished Hallel every day is a scorner and a blasphemer? We mean that one should say it only as reciting the Psalms. Again R. Jose said: "O, that my lot fall among those who pray at dawn and sunset." R. Chiya b. Abba said in the name of R. Jochanan: "It is a meritorious act to pray at dawn and [evening] at sunset." R. Zeira said: "What is the passage for this? It is said (Ps. 72, 5.) They shall fear Thee as long as the sun shineth and in the presence of the moon throughout all generations." Again R. Jose said: "O, that my lot fall among those who die of stomach trouble." Again R. Jose said: "O, that my lot fall among those who die while performing a meritorious act." Again R. Jose said: "O, that my lot fall among those who usher in the Sabbath at Tiberia and dismiss it at Sephori." Again R. Jose said: "O, that my lot fall among those who cause the resumption of study in the house of learning but not among those who cause a cessation of study in the house of learning." Again R. Jose said: "O, that my lot fall among those who solicit charity but not among those who distribute it." Again R. Jose said: "O, that my lot fall among those who are suspected without cause." R. Papa said: "I was once suspected without cause." Again R. Jose said: "I never said a word [about a fellowman] which I repudiated [when confronted by him"]." Again R. Jose said: "I never acted contrary to the words of my colleagues. Although I. know I am not a priest, still when my colleagues had asked me to go upon the platform, I did so." Again R. Jose said: "I never said a thing that I afterwards repented having said it." R. Nachman said: "May it be credited to me, that I fulfilled the obligation of three meals on the Sabbath." And R. Juda said: "May it be credit to me that I fulfilled [the duty of] devotion in my prayers." R. Huna, the son of R. Joshua, said: "May it be credited to me that I never walked four cubits with an uncovered head." R. Shesheth said: "May it be credited to me that I fulfilled the commandment of Tephilin." And R. Nachman said: "May it be credited to me that I fulfilled the commandment of Tzitzith." R. Joseph asked R. Joseph, the son of Rabba, "Which commandment did thy father observe most strictly?" "The commandment of Tzitzith," was his reply; "for, one day when my father was ascending the staircase, a thread of his Tzitzith was torn off, and he did not leave the place until the thread was replaced." Abaye said: "May it be credited to me that

whenever I noticed that a young scholar had finished a treatise of the Talmud (Fol. 119a) on that day I gave a banquet for the Rabbis." Raba said: "May it be credited to me that I always respected a learned man; whenever he came before me with a case, I never rested before I examined every possible defence." Mar b. R. Ashi said: "I feel that I am unfitted to judge a learned man because I love him as much as I do myself; and no man. of course, can see himself unjust." R. Chanina was accustomed to wrap himself on the Sabbath eve and arising would say: "Come with me and let us go out to meet Queen Sabbath."

R. Janai was accustomed to put on good clothes on the Sabbath eve and say: "Come bride, come bride." Rabba b. R. Huna once came as a guest to the house of Rabba b. Nachman. They placed before him three Sh'a of flour made into fat cakes. "Didst thou know that I was coming [that thou didst prepare this]?" asked R. Huna of his host. Whereupon the host answered: "Art thou then better than the Sabbath concerning which it is written, (Is. 58, 13.) And if thou calleth the Sabbath a delight?" R. Abba was accustomed to buy meat [for the Sabbath] for thirteen Istirith from thirteen butchers and [before they came] he placed their money at the door saying to them: "Deliver your orders quickly, deliver your orders quickly [in order to receive the Sabbath in time]." R. Abuhu was in the habit of sitting on an ivory chair to make a fire for the Sabbath. R. Anan [on Friday, while preparing for the Sabbath] would cover himself with a duster [to protect his garments]; for it was taught in the school of R. Ishmael: "The garments which a servant wears while cooking for his master, should not be worn when serving the master with a cup of wine at his table." R. Safra. himself, singed a cow's head [for the Sabbath]. Raba. himself, salted fish. R. Huna, himself, lit the lamps. R. Papa, himself, prepared the wicks [for the oil lamp]. R. Chisda. himself, chopped wood. Rabba and R. Joseph themselves, used to split small pieces of wood [into kindling wood]. R. Zeira, himself, lit the kindling wood. R. Nachman b. Isaac was accustomed to place the Sabbath clothes and other things on his shoulder and carry them in. The things not necessary for the Sabbath he placed on his shoulder and carried out, saying: "If R. Ami or R. Assi would happen to come to visit me, would I not carry such things for them on my shoulder?" Some say that R. Ami and Assi, themselves, placed things on their shoulders and carried them in and out saying: "If R. Jochanan would happen to visit us, would we not carry things for him in this manner?"

Joseph, who honored the Sabbath, had a very rich neighbor. This neighbor was told by the Chaldeans (soothsayers) that all his wealth would eventually be eaten up by Joseph. The neighbor, therefore, sold his estate and with the proceeds bought a large diamond, which he fixed in his turban. One day, while crossing a bridge, a gust of wind blew his turban

into the water and a fish swallowed it. This fish [being caught] was brought [to the market] on a Friday. "Who wants to buy fish to-day?" they inquired. They were told to go to Joseph, who honors the Sabbath and usually buys fish that day. So they brought the fish to him and he bought it. When the fish was cut up, the jewel was found and Joseph sold it for thirteen purses of gold denarim. When that old man met him, he said to Joseph: "He, who lends to the Sabbath (incurring additional expenses in its honor) the Sabbath will repay." Rabbi asked R. Ishmael, the son of R. Jose, "What merited the rich people of Palestine who become so wealthy?" He answered thus: "Because they gave their tithes in due season, as it is said (Deu. 14, 22.) Thou shalt tithe the tithe, i.e., give tithes, in order that thou mayest become rich." What merited the rich of Babylon [where people are exempt from tithes]?' "Because," said R. Ishmael, "they honor the Torah." "And what merited the rich of other countries that made them so wealthy?" "Because," said he, "they honored the Sabbath; for R. Chiya b. Abba said: 'I sojourned once with a wealthy man in Ludki. and I saw that they brought before him a golden table carried by sixteen men, and having sixteen silver links depending from it; in these links were fixed bowls, cups, pitchers and dishes, all filled with various kinds of victuals, and all sorts of rare fruits and spices. When setting the table, they said: Unto the Lord belongs the earth with what filleth it (Ps. 24, 1). And when they removed the table, they said The heavens are the heavens of the Lord; but the earth hath he given to the children of men (Ib. 115, 16). I said to him 'My son, how have you merited this prosperity?' He said to me: 'I was formerly a butcher, and I always selected the finest cattle to be slaughtered for the Sabbath.' I then said to him: 'Happy art thou for being so merited and blessed be the Lord who hath rewarded thee with all this.' "

The [Roman] Emperor once asked R. Joshua b. Chanina: "Why have the Sabbath meals a special taste?" "There is," he answered, "a certain flavor in our possession, called Sabbath, which we throw into it and this gives it its taste." "Give it to us," he begged of R. Joshua, whereupon R. Joshua said: "Only him who keepeth the Sabbath, doth it help, but it doth not help him who doth not keep the Sabbath."

The Resh Galutha" said to R. Hamnuna: "What is meant by the passage (Is. 58, 13.) The holy day of the Lord honorable. What does the word honorable signify?" R. Hamnuna said to him: "This refers to the Day of Atonement, on which there is neither eating nor drinking, hence the Torah says that thou shalt honor it with clean clothes." And thou shalt honor it (Ib.). Rab said: "This is intended to signify that on the Sabbath eve. the meal time shall be earlier than on the week days." Samuel said, however: "On the contrary it is

intended to signify that the meal time should be later than usual."The sons of R. Papa b. Abba questioned him: "How shall people such as we are, who have meat and wine every day of the week, distinguish the Sabbath day?" R. Papa replied: "If you are accustomed [to dine] early [on the week days] eat later [on the Sabbath] and if you have your usual meals late, have them earlier [on the Sabbath]." R. Shesheth, in the summer, would cause the Rabbis [who came to listen to his Sabbath lectures] to sit where the sun shone earliest [in order that they might become warm and leave early] and in the winter would seat the Rabbis in the shadow, so that they should become cold and very soon rise [to have their meals earlier].

(Ib. b) R. Hamnuna said: "He who prays on the Sabbath eve and recites the prayer Vayechulu (Gen. 2, 1-3) Scripture adds to his credit as if he had been a collaborator with the Holy One, praised be He! in the creation of the world; for it is said (Gen. 2, 1.) Thus were finished, etc. Do not read Vayechulu (were finished) but read it Vayechalu (they finished it)." R. Elazar said: "Whence do we learn that speaking is equivalent to doing? It is said (Ps. 33, 6.) By the words of God, were the heavens made."

R. Chisda said in the name of Mar Ukba: "He who prays on the Sabbath eve and says Vayechulu, will be escorted by two ministering angels who will put their hands upon his head and will say to him And thy iniquity is departed, and thy sin is forgiven (Is. 6, 7)." We are taught that R. Jose, the son of R. Juda, says: "Two ministering angels escort every man on the Sabbath eve to his house. One of them is an angel of good and the other an angel of evil. When the man comes home and finds the lamps kindled, the table set and the bed in order, the angel of good says: 'May the coming Sabbath be even as the present,' to which the angel of evil reluctantly is obliged to say Amen! But if all be in disorder, then the angel of evil says: 'May the coming Sabbath be even as the present,' to which the angel of good reluctantly is obliged to say Amen!"

R. Elazar said: "A man should always arrange his table for the Sabbath eve, even though he may not be hungry and eat no more than [a morsel] the size of an olive." R. Chanina said: "A man should always arrange his table for the Sabbath eve, even though he need no more than [a morsel] the size of an olive." To drink warm water and to wash on the night following the Sabbath are wholesome. Warm bread on the night following the Sabbath is wholesome. R. Abuhu was accustomed to have prepared for him a fat calf, of which he ate the kidneys (on the night following the Sabbath). When his son Abimi grew up, he said to his father: "Why should you waste a whole calf for the sake of the kidneys? Let us leave

the kidneys from the calf we are preparing, for the Sabbath eve." They did so, but a lion came and devoured the calf [that was spared].

R. Joshua b. Levi said: "He who answers Amen Yehei Shemei Rabba Mebarach with all his fervor will cause any evil dispensation passed on him, to be torn (nulliified); for it is said (Judg. 5, 2.) When decreed punishments had been set aside in Israel, then did the people offer themselves willingly, Praise ye the Lord. Why were decreed punishments set aside? Because Praise ye the Lord." R. Chiya b. Abba, in the name of R. Jochanan, said: "Even if there be some idolatry in him, he will also be forgiven; for it is written (Ib.) When decreed punishments were set aside (Pra'oth), and it is also written (Ex. 32, 25.) That it had become unruly (Parua)." Resh Lakish said: "He who answers Amen with all his fervor will have the gates of Eden opened for him, as it is said (Is. 26, 2.) Open ye the gates, that there may enter the righteous nation, which guardeth the truth. Do not read Shomer Emunim (which guardeth the truth) but read it Seomrim Amen (which say Amen)." What is the meaning of Amen? R. Chanina said: "The abbreviation of 'God, faithful king.'"

R. Juda, the son of R. Samuel, in the name of Rab, said: "Conflagration is not frequent excepting only where violation of the Sabbath is found; for it is said (Jer. 17, 27.) But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, and to enter into the gates of Jerusalem on the Sabbath day, then will I kindle a fire in its gates, and it shall devour the palaces of Jerusalem and it shall not be quenched." What is meant by And it shall not he quenched? R. Nachman b. Isaac said: "It means 'At a time when men to quench it will not be accessible.' " Abaye said: "Jerusalem would not have been destroyed, but for the sin of violating the Sabbath, for it is said (Ez. 22, 26.) And from my Sabbaths do they turn away their eyes so that I am profaned among them." R. Abuhu said: "Jerusalem would not have been destroyed had it not been for the sin that they ceased to read the Sh'm'a every morning and evening, for it is said (Is. 5, 11.) Woe unto those that rise up early in the morning that they may run after strong drink, etc., And there are harp and psaltery timbrel and flute and wine and their drinking feasts, but the deeds of the Lord, they regard not. Therefore, are my people led into exile, for want of knowledge." R. Hamnuna said: "Jerusalem would not have been destroyed but for the sin that they ceased to teach small children, for it is said (Jer. 6, 11.) Pour it out over the child in the street. Why pour it out? Because the child is in the street [and not in school]."

R. Ulla said: "Jerusalem would not have been destroyed but for the sin of being devoid of shame, as it is said (Jer. 6, 15.) They should have been ashamed, because they had

committed an abomination; but they neither felt the least shame," etc. R. Isaac said: "Jerusalem would not have been destroyed but for the sin of making no distinction between great and small, as it is said (Is. 24, 2.) And it shall be with the people as with the priest, etc; immediately following which, is written, Empty, emptied out shall be the land." R. Amram, the son of R. Simon b. Abba, in the name of R. Simon b. Abba, who spoke in the name of R. Chanina, said: "Jerusalem would not have been destroyed but for their sin in failing to admonish one another, as it is written (Lam. 1, 6.) Her princes are become like harts that have found no pasture, i.e., as the harts in a herd walk, one's head between the other's rump, so Israel of that generation pressed their faces into the ground and did not dare to admonish each other." R. Juda said: "Jerusalem would not have been destroyed but for the sin of spurning scholars, as it is written (II Chr. 36, 16.) But they had mocked at the messengers of God, and despised His words, and scorned His prophets, until the fury of the Lord arose against His people, till there was no remedy." What is meant by Till there was no remedy? R. Juda, in the name of Rab, said: "It means this: 'Whoever spurns a scholar will find no remedy for his affliction.'" R. Juda, in the name of Rab, said: "What is meant by the passage (Ps. 105, 15.) Touch not my anointed, and do my prophets no harm, i.e., Touch not my anointed, refers to the school children," and Do my prophets no harm, refers to the scholars." Resh Lakish in the name of R. Juda the Nasi said: "The world would not be sustained if it were not for the breath of [praise coming forth from] the school children." "What about mine and thine?" said R. Papa unto Abaye. Whereupon Abaye replied: "The breath [of praise] which comes forth from one who might have sinned is not like the breath [of praise] that is uttered by one who is incapable of committing sin." Resh Lakish in the name of R. Juda the Nasi said further: "School children should not be withheld from school even by reason of the building of the Temple." Resh Lakish said to R. Juda, the Nasi: "Thus have I a tradition from my ancestors, and according to others, from your ancestors: 'Every town which has no school for children will eventually be destroyed.'" Rabina said [the tradition was]: "It shall be placed under the ban [until a school is provided]." And Raba said further: "Jerusalem would not have been destroyed were it not because men of faith ceased to exist, as it is said (Jer. 5, 1.) Roam about through the streets of Jerusalem and see now, and notice, and search in its broad places: and if ye can find one man, if there be one that executeth justice, that searcheth for truth, then I shall pardon it." Is it so? Has not R. Ketina said: "Even at the period of Jerusalem's downfall (of her moral decay) men of faith did not fail her, as it is said (Is. 3, 6.) When a man will seize his brother in the house of his father [saying] thou hast a nice garment, thou shalt be our ruler, (Fol. 120a) i.e., things which cause people to hide themselves under cover, like a garment, seem

to be well under thy hand (thou art a scholar). And let this stumbling be under thy hand, (Ib.) i.e., things of which a man never gets at the true sense unless he first stumbles over it (the Torah) let this be under thy hand; (Yisa) He will lift up his hand on this day, saying I will not he a chief. etc., (Ib.) i.e., the words, He will lift up his hand, apply to nothing else but to swearing and so it says (Ex. 20, 7.) Thou shalt not lift up thy hand to swear in the name of God. I will be a chief, (Ib.) i.e., I will not be confined in the house of study. And in my house is neither bread nor clothing, i.e., I master neither Scripture nor Mishnah nor Gemara." [Hence it shows that they were truthful]. Perhaps in that case, it is different, because if he would say 'I did learn,' people might ask him, 'Tell us what you know?' [Therefore he is bound to tell the truth]. But he might say that he learned and forgot it. [Thus no one will be able to contradict him]. Why does he say that he never knew a thing? [We must therefore, say that they really were trustworthy]. This is not difficult to explain. Rab deals with trustworthy men in business affairs and R. Ketina deals with men faithful in affairs of learning.

(Fol. 121a) Our Rabbis taught that a fire once broke out in the court of Joseph b. Simai, at Beth-he'an, and the military camp of Sephoris sent men to extinguish it because he was the treasurer of the royal administrator. But Joseph did not allow them to do so on account of the Sabbath. By a miracle it began to rain, and the fire was extinguished. That evening Joseph sent to each man [who came to help him] two Selaim. When the sages heard of this thing, they said: "It was not at all necessary to stop them from doing it, because we are taught (in a Mishnah), 'When a non-Jew comes to extinguish fire, the owner need not tell him either to extinguish or not to extinguish, because there is no commandment compelling a non-Jew to keep the Sabbath."

Chapter 17

Chapter 18

(Fol. 127a) R. Jochanan said: "Great is hospitality even more than early attendance at the place of learning, for the Mishnah teaches us: 'For hospitality and for the attendance at the house of study,' putting the two on a par." The Nehardaen and R. Dimi said that hospitality is a greater virtue even than to visit a place of study, for the Mishnah mentions "Hospitality" first and then "attendance at the place of study." R. Juda, in the name of Rab, said: "Hospitality is a greater virtue than receiving the Shechina, for it is written (Gen. 18, 3.) And he said. My Lord, if now I have found favor in thine eyes, pass not away, I pray Thee." R. Elazar said: "Come and see, that the nature of the Holy One, praised be He! is unlike that of frail man! The nature of a frail man is that an insignificant person would not dare say to a great man 'Stay here until I return,' whereas to the Holy One, praised be He! Abraham said, My Lord, if now I have found favor in thine eyes, pass not away." R. Juda b. Shila, in the name of R. Assi, who spoke in the name of R. Jochanan, said: "The interest on six things man enjoys in this world, while the principal remaineth for him in the world to come, viz., hospitality, visiting the sick, calculation of the efforts of prayer [expecting the granting of his demands], early attendance at the place of learning, rearing children to the study of the Torah, and judging his associate [in doubtful acts] with an inclination in his favor." Is this really so? Are we not taught [in a Mishnah]: "These are the things of which a man enjoys the interest for his reward in this world, while the principal remaineth for him for the world to come? viz., honoring one's father and mother, the practice of loving kindness, making peace between a man and his associate, and above all, the study of the Torah." Are these not the only things? Nay, the six things mentioned before are included with those subsequently enumerated.(Ib. b) Our Rabbis taught: "He who judges his associates [in questionable acts] with an inclination in his favor, will be judged with favor [from above]. It happened once that a man who came from upper Galili hired himself to a master in the southern part, for a term of three years. On the eve of the Day of Atonement when his term expired the workman said to his master: 'Give me my wages so that I may return home and support my wife and children.' The master replied: 'I have no money just now.' 'Then give me my money's worth in grain,' said the man. The master responded: 'I have none.' Again the hired man begged him: 'Give me then my money's worth in land.' 'I have none,' the master answered. 'Give me then the amount in cattle.' he said, but the master again refused saying, 'I have none.' 'Give me my money's worth in furniture,' the man pleaded. 'I have none,' was the reply. The man then put his bundle on his back and went away sorrowfully. After the holiday the master took the wages of the hired man and in addition, three asses, one laden with foodstuffs, the second

with liquors and the third with spices and went to the hired man's house in Galili. After they ate and drank together, the master paid him his wages and asked him: 'When I told thee that I had not the money to pay thy wages, what didst thou suspect me of?' The man said: 'I thought perhaps thou hadst come across a bargain and hadst paid out all thy ready money.' 'And when thou asked me to give thee thy money's worth in cattle and I answered thee that I had no cattle, of what didst thou suspect me then?' 'I thought perhaps thou hadst leased it to others and couldst not touch it.' 'And when I said to thee I have no fruit, of what didst thou suspect me then?' 'I thought perhaps thou hadst not yet paid the tithes. 'And when I said to thee that I have no furniture, of what didst thou suspect me then?' 'I thought perhaps thou hadst dedicated all thy possessions unto Heaven,' Then said the master: 'I swear to thee, that such was really the case; I had made a vow to give away all my possessions because my son Hurkanius did not want to study the Torah. Afterwards, when I came to my associates in the South, they released me from my vow. And as thou didst judge me with favor, so may God judge thee favorably."

(Fol. 129b) R. Nachman b. Isaac in the name of Rabba b. Abuhu, who speaks in the name of Rab, said: "All that is mentioned' in the chapter of reproof may be done for a woman in confinement on the Sabbath, as it is said (Ez. 16, 4.) And as for thy birth, on the day thou wast born, thy navel was not cut nor wast thou washed in water to be cleansed, and thou wast not rubbed with salt, nor wrapt in swaddling clothing, i.e., And as for thy birth, on the day thou wast born, from this we may infer that one may assist in the birth of a child on the Sabbath; Thy navel was not cut, we infer that the navel may be cut on the Sabbath. Nor wast thou washed in water, we infer from this that a child just born may be washed on the Sabbath. And thou wert not rubbed with salt, we infer from this that a child just born may be rubbed with salt on the Sabbath. Nor wrapt in swaddling clothes, we infer that a child just born may be wrapt in clothes on the Sabbath.

Chapter 19

(Fol. 134a) We are taught that Rabban Simon b. Gamaliel says: "Every commandment which Israel took upon themselves with joy as for instance, circumcision, concerning which it is written (Ps. 119, 162.) I am rejoiced over Thy promise, is still observed with joy;

but all such commandments which were received with discord, as for instance, the law of incest, concerning which it is written (Num. 11, 10.) And Moses heard the people weep according to their families, i.e., on account of the family establishments (intermarriages), is still observed reluctantly; for there is no marriage contract at which the parties do not quarrel."

We are taught that R. Simon b. Elazar said: "Every commandment for which Israel was ready to die [when a prohibitory decree was promulgated for its observance] as for instance the decree of idolatry and Milah (circumcision) are still punctually observed; but all those commandments for which Israel was not ready to die, as for instance Tephilin, are but feebly observed nowadays; for R. Janai said, 'Tephilin requires a clean body such as Elisha, the man of wings, possessed.'" What is meant by a clean body? Abaye said, "It means literally a clean body." But Raba said, "Not to become drowsy while wearing the Tephilin." And why was he called the man of wings? The government of Edom had once decreed against Israel, that whoever would wear Tephilin on his head, would be punished by piercing out his marrow. Elisha put on his Tephilin and went out on the street. A Quaestor saw him [wearing the Tephilin] and Elisha fled before him. The officer pursued him. When he was caught, R. Elisha removed them from his head and kept the Tephilin in his hand. "What have you in your hand?" was the Quaestor's question? "Wings of a dove," replied Elisha. The Quaestor stuck out his hand to investigate and he found them to be wings of a dove; therefore he was called 'Elisha, the man of the dove wings.' Why did he choose to say wings of a dove? Because Israel is likened to a dove, as it is said (Ps. 68, 14.) The wings of the dove covered with silver and her pinions shining with flaming gold, i. e., just as the dove defends herself with her wings [not with her bcak] so does Israel defend itself by its Torah.

(Fol. 133b) We are taught: He is my God and I will beautify Him (Ex. 15, 2), i.e., beautify yourself before Him with commandments; make a beautiful Succah, a beautiful Lulab (palm tree on Tabernacles), a beautiful Sophar (kornet), beautiful Tzitzith and a beautiful Torah, and write the Torah with good ink, with a good pen, with an artistic scribe, and wrap it around with handsome ribbons. Abba Saul said: "I will beautify Him, means just as He is merciful and gracious, so shalt thou be merciful and gracious."

(Fol. 134a) Abaye said: "My mother told me that if an infant appears red all over his body, it is a sign that the blood is not absorbed within the organs of the body, and hence circumcision should be postponed until the blood be absorbed within him. If an infant has

a yellow or greenish appearance, it is a sign that he is impoverished of blood and circumcision should be postponed until he becomes richer of blood, for it was taught that R. Nathan said: I once went to the sea towns and there appeared before me a woman whose first and second sons both had died in consequence of circumcision. She brought to me her third son and when I looked at him, I noticed that he was quite red. I told her to postpone [the circumcision] until the blood should be absorbed within him. She did so and then circumcised him, and the child lived. The child was then named after me 'Nathan, the Babylonian.' At another occasion, I came to the country of Cappadocia and there appeared before me a woman whose first and second sons both had died in consequence of circumcision. And the third she brought to me. Noticing that he had a greenish appearance, I looked at him and said that he did not have [sufficient] blood for circumcision, so I told her to wait until the child should have sufficient blood. She did so, and the child was circumcised and lived. She named him after me and called the child 'Nathan, the Babylonian'"

Chapter 20

(Fol. 138b) Rab said: "There will be a time in the future when the Torah will be forgotten by Israel, as it is said (Deu. 28, 59.) Then will the Lord render wonderful thy plagues. I do not know what the word Hafla'ah (wonderful) means. But when it is said (Is. 29, 14.) Therefore, behold, I will do yet further a marvelous work with the people doing wonder on wonder (Ilaflei Vafele); so that the wisdom of their wise men shall be lost and the understanding of their prudent men shall be hidden. I understand that Hafla'ah refers to the Torah."Our Rabbis taught: When our Rabbis entered the Kerem (college) of Jamnia, they said: 'There will be a time when the Torah will be forgotten by Israel, as it is said (Amos 8. 11.) Behold, days are coming, saith the Lord God, when I will send a famine in the land; not a famine for bread, nor a thirst for water, but to hear the words of the Lord. And they will wander about from sea to sea, and from the North even to the East, they will roam about to seek the word of the Lord; but they shall not find it. The words of the Lord, alludes to Halacha (laws); The words of the Lord, refers to the end of the exile (Messiah); by The word of the Lord, is meant Prophecy."

We are taught that R. Simon b. Jochai said: "God forbid that the Torah be forgotten by Israel, for it is said (Deu. 31, 21.) For it shall not be forgotten out of the mouth of their seed. How then can the previous passage, They will roam about to seek the word of the Lord, but they shall not find it; be upheld? It means they shall not find a perfect uncontested Halacha; nor a MishDah beyond refutation any longer in one place."

(Fol. 139a) We are taught that R. Jose b. Elisha said: "If thou seest a generation in which many troubles come, go and investigate the Judges of Israel, for it is said (Micah 3, 9.) Hear this, I pray you, O ye heads of Jacob, and ye princes of the house of Israel, that abhor justice, and make crooked all that is straight. And it is further written; They built up Zion with bloody guilt, and Jerusalem with wrong. Her chiefs judge for bribes, and her priests teach for reward, and her prophets divine for money, and yet will they lean upon the Lord, etc. They are all wicked, yet they all lean upon Him who created the world with his command. Therefore will the Holy One, praised be He! bring upon them three misfortunes for the three sins of which they are guilty; as it is said (Ib. ib. 12.). Therefore for your sake, shall Zion he ploughed up as a field, and Jerusalem shall become ruinous heaps, and the mount of the house, forest-covered high places. And the Holy One, praised be He! will not cause the Shechina to rest in Israel until such wicked judges and officers shall be destroyed from Israel, as it is said (Is. 1, 25.) And I will turn my hand against thee, and purge away as with lye thy dross, etc. And I will restore thy judges as at the first, and thy counsellors as at the beginning." Ulla said: "Jerusalem will not be redeemed except through righteousness, as it is said (Ib. ib. 27.) Zion shall be redeemed through justice, and her converts through righteousness." R. Papa said: "When the haughty will cease to exist, then the magicians (Sadducees) will cease; when the corrupt judges will cease, then also will the bribed officers cease to exist. When the haughty will cease, then will the magicians cease to exist, as it is said (Ib. ib. 25.) And I will purge away, as with lye thy dross etc. When the corrupt judges will cease to exist, then also will the bribed officers cease, for it is written (Zeph. 3, 15.) The Lord hath removed thy punishment, he hath cleared away thy enemy." R. Malai, in the name of R. Eliezer, the son of R. Simon, said: "What is meant by the passage (Is. 14, 5.) BroJcen hath the Lord the staff of the wicked, the sceptre of rulers? The staff of the wicked, refers to the judges who make themselves a staff (of support) to their sextons; The sceptre of rulers, refers to the learned men that are in the families of the wicked judges." Mar Zutra said: "This refers to teachers who give instruction in communal laws to ignorant disciples, who afterwards become judges [incapable of judging rightfully]." R. Elazar b. Malai, in the name of Resh Lakish, said: "What is meant by the passage (Is. 59, 3.) For your hands are defiled with blood and your

fingers with iniquity; your lips have spoken falsehood, and your tongue uttereth deception? For your hands are defiled with blood, refers to the judges. And your fingers with iniquities, refers to the scribes of the judges [who write false documents] Your lips have spoken falsehood. refers to the attorneys [who teach people to plead falsely"]. And your tongue uttereth deception, refers to the litigants themselves."

R. Malai. in the name of R. Isaac, said further: "Since the day when Joseph departed from his brothers, he tasted no wine, as it is written (Gen. 47, 26.) And on the crown of the head of him who was separated from his brother." R. Jose b. Chanina said: "The brothers of Joseph also did not taste wine, for it is said (Ib. 43, 34.) And they drank and were merry with him. We infer that without him they did not drink." But the former (R. Malai) holds this refers to being drunk but not to tasting. R Malai further said: "As a reward [due to Aaron] for, And when he sees thee, he shall be glad in his heart (Ex. 4, 14), he was given the Choshen Hamishpat on his heart."

Chapter 21

Chapter 22

(Fol. 145b) R. Chiya b. Abba and R. Assi were once sitting before R. Jochanan, while R. Jochanan took a nap. R. Chiya b. Abba asked R. Assi: "Why were the fowls of Babylon so fat?" R. Assi answered him: "Why? Go to the desert of Aza (in Palestine) where I will show thee still fatter ones." Again asked R. Chiya b. Abba: "Why are the Babylonians so joyous during the festivals?" "Because," answered he, "they are poor." "Why are the disciples of Babylon so well dressed?" inquired R. Chiya b. Abba again; "Because," said R. Assi, "they are not so well versed in the Torah as are the Palestinian scholars [and are therefore well dressed to command respect]." "Why do the Babylonians appear to be filthy?" "Because,"

answered R. Assi, "they eat abominable and creeping things." At that moment R. Jochanan awoke and said to them: "Youngsters! Have I not warned you [to keep in your mind the passage] (Pr. 7, 4.) Say unto wisdom, thou art my sister, which means, if a thing is as certain to thee as the fact that thou canst not marry thine own sister, then say it; otherwise, thou shalt not say it." "Let then the master explain to us some of the above matters," said they. Whereupon R. Jochanan said: "The reason why the fowls of Babylon are so fat is, because they were never driven away from their homes, as it is said (Jer. 48, 11.) Mo'ab was never at ease from his youth, and he was resting on his lees, and was not emptied from vessel to vessel, and had not gone into exile. And whence do we know that the fowls of Palestine were driven from their homes? We are taught that R. Juda said: 'For fifty-two years was the land of Judea isolated so that no man passed through it; as it is said (Ib. 9, 9.) For the mountains will I take up a weeping and wailing, etc., but the fowls of the heavens and the earth are fled; they are gone away, i.e., the numerical value of the word Behema (beast) is fifty-two.' R. Jacob, in the name of Jochanan said: 'All of these came back [to their homes] except only the Calias (tunny fish,' for Rab said that the places of Babylon furnished the water for En-Eitam [by underground pipes and all the fish returned through these pipes] but the tunny-fish, because of its soft backbone, was not able to swim uphill." "The reason that the Babylonians are so joyous during the festivals is because they were not included in the curse which Hoshea pronounced, (Hosh. 2, 13.) And I will cause to cease all her mirth, her festivals, her new moons and her Sabbath and all her appointed feasts. And it is written (Is. 1, 14.) Your new moons and your appointed feasts my soul hateth. They are become a burden unto me!" What is meant by They are become a burden unto me? R. Elazar said: "Thus said the Holy One, praised be He! 'It sufficeth not that Israel sins so much against me, that they trouble me to tell them which hard punishment I should inflict upon them.'" R. Isaac said: "There is not a single festival in Palestine in which reconnoitering troops did not come to Sephoras [and therefore enjoyment was difficult]." R. Chanina said: "There is not one single festival in Palestine in which a general with his suite and strap-bearer [of the Romans] did not come to Tiberia." And the reason that the Babylonian scholars are well-dressed is because they are all strangers. This is what people say, 'At home my name [will give me my position]; abroad, my dress.'"

(Fol. 146a) In the future, shall Jacob yet take root; Israel shall bud and bloosom (Is. 27, 6). R. Joseph recited a Baraitha that this refers to the Babylonian scholars, who fashion blossoms and flowers for the Torah (revive learning).

(Fol. 147b) R. Chelbo said: "The wine of the land Perugitha and the baths of the Lake of Dimsith ruined the ten tribes of Israel." R. Elazar b. Arach once happened to be there, and he indulged in those luxuries to such an extent that he forgot his learning and upon his return, he wanted to read the verse (Ex. 12, 2.) Hachodesh Haze Lachem (this month shall be unto you), instead of which, he read Hacharash Haya Libam (deaf were their hearts). The Rabbis prayed for his return unto the Torah, and so it was. This is meant when we are taught that R. Nehorai said: "Go into exile only in a place of Torah; say not that the Torah will follow thee, or that thy colleagues will preserve it for thee. And do not depend upon thine own acquired knowledge." It is taught that his real name was not R. Nehorai but R. Nechemia, and according to others, R. Elazar b. Arach, and the reason he was called Nehorai is because he enlightened the eyes of the sages with [his methods of explaining] the Halacha.

Chapter 23

(Fol. 149 b) R. Jacob, the son of R. Jacob's daughter, said: "He who causes his friend to be punished on his account, will not he permitted to enter into the abode of the Holy One, praised be He!" Whence does he learn this? Shall we assume that it is from that passage (I King 22, 20.) And the Lord said, Who will persuade Achab, that he may go up and fall at Ramoth-Gilead. And one said, in this manner, and another said, in that manner. And there came forth a spirit, and placed itself before the Lord and said. I will persuade him, etc. And he (the spirit) said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said. Thou wilt persuade him, and also prevail; go forth and do so. It was asked who the spirit was. and R. Jochanan answered: "It was the spirit of Naboth, the Yizre'elite. And what is meant by go forth [which the Lord said to the spirit] i.e., go forth from my abode [because of the punishment caused to Achab]. Is it not possible that the reason for expelling the spirit was because it was a false spirit, as it is written (Ps. 191, 7.) He that speaketh falsehood shall not succeed before my eyes. We must therefore say that the opinion is derived from this passage (Pr. 17, 26), To punish [through him] even the just [who is only the cause] is not good. What is not good is certainly evil, hence it is written (Ps. 5, 5.) For thou art not a God that hath pleasure in wickedness; evil cannot abide with Thee, i.e., since Thou, God, art right, evil cannot remain in Thy abode.

(Fol. 150a) Is then speaking of things [other than business] prohibited on the Sabbath? Behold, E. Chisda and R. Hamnuna say that we are allowed to bespeak charity disbursements on the Sabbath; R. Elazar said, in the name of R. Jochanan: "It is permissible to decide upon the amount of charity, to be distributed among the poor." R. Jacob b. Ida, in the name of R. Jochanan, said: "One is permitted to remove debris on the Sabbath in order to save a life, or for the benefit of a community, and we may assemble on the Sabbath in the synagogues in order to watch over the public affairs." And R. Samuel b. Nachmeini, in the name of R. Jochanan, said: "One is allowed to visit the theatres and circuses and exchanges on the Sabbath if it is to protect the community's welfare." At the school of R. Menashe, it was taught: "Betrothal of daughters may be discussed on the Sabbath, and the advisability of schools and a profession for a child may be deliberated on the Sabbath." [Hence it is permitted.] The passage says (Is. 58, 13.) By not following thine own business, and speaking (vain) words, i.e., thine own business you may not discuss on the Sabbath, but the business sanctioned by Heaven, may be discussed.

(Ib. b) Our Rabbis taught that it happened once that the fence of a field belonging to a pious man broke down, and when he was about to fix it, he recollected that it was on Sabbath; so he left it [unmended]. A miracle occured and a caper-bush sprouted forth in the field out of which the pious man and his household derived their maintenance.

(Fol. 151b) It was taught in a Baraitha that R. Simon b. Elazar said: "As long as thou hast with whom to practice charity; as long as thou hast the opportunity and as long as it is in thy power, do it! For Solomon in his wisdom said so (Ecc. 12, 1.) But remember also thy Creator in the days of thy youthful vigor, while the evil days are not yet come. This refers to old age; And those years will draw nigh of which thou wilt say, I have no pleasure in them, refers to the days of Messiah when there will be neither rewards nor punishment." This differs from the opinion of Samuel, who said that there is no difference between the present world and that of the time of Messiah, except the subjugation of the exile which will not then exist. "for it is said (Deu. 15, 11.) For the needy will not cease out of the land.

We are taught that Rabban Gamaliel, the Great, said: "What is meant by the passage (Deu. 13, 18.) And He will grant thee mercy, and will have mercy upon thee? It means to imply that whoever has mercy upon creatures, will be granted mercy from Heaven, but whoever has not mercy upon creatures, will not be granted mercy from Heaven."

We are taught that Rabban Simon b. Gamaliel said: "For a baby, one day old, if it still have

life, it is allowed to violate the Sabbath if necessary, for the Torah said, 'You may profane one Sabbath on his behalf, in order that he may be preserved to keep many Sabbaths.' No one is however allowed to profane the Sabbath for the sake of David, the King of Israel, if dead; for as soon as a man dies, he is freed from the commandments." This is in accordance with the saying of R. Jochanan: "It is written (Ps. 88, 6) Free among the dead, i.e., as soon as a man is dead, he is free from all commandments." Again it was taught that R. Simon b. Elazar said: "A live baby, even but one day old, need not be watched for fear of an attack by a cat or a mouse; but Og, the King of Bashan [although the largest man in the world] if dead, must be watched for fear of an attack by a cat or a mouse, for it is said (Gen. 9, 2.) And the fear of you and the dread of you. shall be, i.e., as long as a man (shall be) his fear will be thrown upon the beasts, but when dead, the fear of him ceases." R. Papa said: "We have a tradition that a lion does not attack two men." But we see that he does do so? Rami b. Chama said: "A beast cannot succeed in destroying a man unless the man looks like a beast, for it is said (Ps. 49, 21.) Nevertheless man in (his) splendor endureth not; he is like the beasts (that) perish."

(Fol. 152a) Rabbi said to R. Simon b. Chalafta: "Why were we not permitted to see you on the festival day, as my ancestors were accustomed to receive thy ancestors?' Whereupon he answered: "The hillocks became mountainous. Those that were intimate and friendly, have become estranged, two have become three." And when the doors on the streets will be locked, while the sound of the mill becometh dull, and man riseth up at the voice of the bird, and all the daughters of song are brought low (Ecc. 12, 4). And when the doors on the streets will be locked, refers to the organs of the extremities; While the sound of the mill becometh dull, i.e., when the stomach fails to grind; And man riseth up at the voice of the bird, i.e., when man becomes so weak that even the sound of the bird's voice disturbs his sleep; And all the daughters of song are brought low, i.e., when even the loud voices of the singers and song-stresses seem to him but as a whisper. Barzilai, the Giladite, also said the same unto David (II Sam. 19, 36.) I am eighty years this day: can I discern between good and evil? From this, we learn that the mind of a very old man changes [and cannot distinguish]. Or can thy servant taste what I eat or what I drink? (Ib.) From this, we learn that the lips of the old become lax (to taste). Or can I listen yet to the voice of the singers and songstresses? From this, we learn that an aged ear can barely hear. Rab said: "Barzilai, the Giladite, was a liar; for there was a male servant at the house of Rabbi, who was ninety-two years old, and would taste all the dishes [prepared for the house]." Raba said: "Barzilai, the Giladite, was excessively profligate, and whoever is excessively profligate becomes old rapidly."

It was taught that R. Ishmael, the son of R. Jose, said: "The older the disciples of the wise grow, the more wisdom they acquire; for it is written (Job 12, 11.) So is with the ancients, wisdom; and with length of days understanding. As to the ignorant, the older they grow, the more foolish they become; for it is said (Job 12, 20) He removeth the speech from trusty speakers, and taketh away the intelligence of the aged."

Also when men will be afraid of every elevation (Ecc. 12, 5), i.e., even a hillock appears to old men a mountain top; And are terrified on every way (Ib.). When they (the old) walk on the way, their hearts are full of fear; And the almond-tree will blossom (Ib.). This refers to the coccyx that gives way on account of age; And the locust will drag itself slowly along, refers to the rump of old men [which feels heavy]; And the desire will gainsay compliance, refers to the lust which disappears in the aged. R. Cahana was arranging collections of passages before Rab and when R. Cahana reached to the above passage, Rab gave a long-suffering sigh. R. Cahana remarked: "We understand from this that Rab had lost the feeling of youth" (and coming to this passage, he felt everything applicable to himself and therefore groaned). R. Cahana said: "What is meant by the passage (Ps. 33, 9.) For He spoke, and it came into being. This refers to a wife; He commanded, and it stood fast, refers to children." Also when men will be afraid of every elevation (Ecc. 12, 5), i.e., even a hillock looks to him (the aged man) like the highest mountain. And are terrified on every way (Ib.); when he walks on the road it (the road) becomes for him full of terrors. Because man goeth to his eternal home. (Ib.) R. Isaac said: "This teaches us that to every righteous person will be given a dwelling in accordance with his merits in the world to come; this may be likened to a mortal king who enters a city with his servants. When they enter, all are compelled to pass through the same gate, but when night comes, each one is given a berth in accordance with his rank." R. Isaac said further: "The worm is as painful to the dead body as a needle in sound flesh, as it is said (Job 14. 22.) But his body on him, feeleth pain." R. Chisda paid: "The soul of a man mourns for him the first seven days after his death, as it is said (Ib.) And his soul will mourn for him; and it is written (Gen. 50, 10.) And he made for his father a mourning of seven days."

R. Juda said: "If a man dies and leaves none to mourn his death, ten men shall go to his place [where he died] and sit there [seven days]." It once happened that a man, in the neighborhood of R. Juda, died, and left none to mourn his death; so R. Juda went there every day with ten men and sat in the place where he died. After seven days [the spirit of the dead person] appeared to R. Juda in a dream and said to him, "Mayest thou be as comforted as thou didst comfort me." (Ib. b) R. Abuhu said: "Whatever is said in the

presence of a dead body, he knows until the closing of the tomb." Concerning this there is a difference of opinion between R. Chiya and R. Simon, the son of Rabbi. One said that the dead knows "until the closing of the tomb" and the other said, "until his body is consumed." The one that said until the body is consumed derives it from the passage (Job 14, 22.) But his body on him feeleth pain [proving that as long as the body exists it feels]. The other who said, until the closing of the tomb, derives it from the following passage (Ecc. 12, 7.) When the dust will return to the earth as it was [showing that as soon as it is buried, knowledge ceases]. Our Rabbis taught: "And the spirit will return unto God, who gave it (Ecc. 12, 7), i.e., return [the soul] to Him just as He gave it to you. He gave it to you, purified; return it purified. This may be likened unto the mortal king who distributed clothes to each of his servants. The wise among them folded and put them into a box. The foolish among them put them on and performed their daily work in them. On a certain day, the king demanded the return of these clothes. The wise men returned their clothes clean and pressed, but the foolish returned them in a dirty and worn condition. The king was pleased with the action of the wise men, but was full of fury at the fools. He thereupon ordered that the clothes of the wise be stored and that they themselves depart in peace, but the clothes of the fools were to be laundered and they themselves be sent to prison. So doeth also the Holy One. praised be He! Concerning the bodies of the righteous. He saith (Is. 57, 2.) He shall come (to his Father) in peace; they shall repose in their resting place; and concerning their souls He saith (I Sam. 25, 29.) Yet will the soul of my Lord be bound in the bond of life with the Lord, thy God. Concerning the bodies of the wicked, He saith (Is. 48, 22.) There is no peace, saith the Lord, unto the wicked, and concerning their souls. He saith (I Sam. 25, 29.) And the souls of thy enemies will He hurt away, as out of the sling." We are taught that R. Eliezer said: "The souls of the righteous are reserved underneath the throne of the Divine Majesty, as it is written (Ib.) Yet will the soul of my Lord be bound in the bond of life, while the souls of the wicked are becoming more and more greasy, as it is said (Ib.) And the soul of thy enemies will He hurl away, as out of the sling." Rabba asked of R. Nachman: "How is it with the souls of the average persons?" R. Nachman replied: "I might have died without telling you this thing. Thus said Samuel: 'The souls of both, the average and the wicked are given over to the angel Dumah; the former, however will have rest while the latter will have no rest at all.'"

R. Mari said: "In the future, the bodies of the righteous will turn to dust, for it is written (Ib.) Where the dust will return to the earth as it was." There were grave-diggers who dug in the earth belonging to R. Nachman and were rebuked by R. Achai b. Yashia [whose grave the diggers molested.] They came and said to R. Nachman: "We were rebuked by a

man." R. Nachman went there and asked him: "Who are you, master?" He responded: "I am Achai b. Yashia." "Has not R. Mari said that, "In the future, the bodies of the righteous will return unto dust?'" said R. Nachman [and why therefore, is your body preserved]. "Who is Mari? I know him not," said the dead one. "But," again said R. Nachman, "this is the passage, When the dust will return to the earth as it was." The dead responded: "He who read with thee Ecclesiastes did not, however, read with thee Proverbs, where it is written (14, 30.) But jealousy is the rotlenness of the bones, which means that [only] he who has jealousy in his heart, his bones shall rot after death." Thereupon R. Nachman tried to feel [the substance of the dead body] and he found it to be a real substance. R. Nachman then said to him: "Let the master arise and go to his home." The dead responded, saying: "Thou showest that thou hast not even read the Prophets, for it is written (Ez. 37, 13.) And ye shall know that I am the Lord, when I open your graves, and when I cause you to come up out of your graves, O my people," "But," said R. Nachman, "it is written (Gen. 3, 19.) For dust thou art, and unto dust shalt thou return." Whereupon the dead explained to him, saying: "This is meant for one hour before the arrival of the final resurrection of the dead [that all dead will return to clay]."

(Fol. 143a) There (in the Mishnah) we are taught that R. Eliezer said: "Repent one day before thy death." His disciples asked R. Eliezer: "Does a man know on what day he will die (in order to repent before that day)?" Whereupon R. Eliezer said to them: "So much the more let him repent today, lest he die to-morrow; doing thus it will be found that he will repent every day of his life." Thus also said Solomon in his wisdom, (Ecc. 9, 8.) At all times, let thy garments be white, and let oil not he wanting on thy head. R. Jochanan b. Zakai said: "This may be likened unto the king who invited his attendants to a banquet, but did not set an exact hour. The wise among them dressed themselves and stood ready in front of the palace, for they said: 'In a king's house, nothing is missing, [we might be called any moment].' The fools, however, went about their business saying, 'Can then a banquet be given without preparation for it?' Suddenly the king called in his attendants. The wise went in attired becomingly, but the fools entered wearing their working clothes. The king, being well-pleased with the wise and angry at the fools, said: 'Those that are properly attired for the banquet shall sit down at the table, and eat and drink; but those that are not properly attired, shall stand and look on.'" The son-in-law of R. Meier, in the name of R. Meier, said that if they were waiting on those who were at the table [there would be no shame]. "But," said he, "both parties will sit down at the table, and while one will eat, the other will hunger; while one will drink, the other will be thirsty, as it is said (Is. 65, 13.) Thus hath the Lord Eternal said, 'Behold, my servants shall eat, hut ye shall he thirsty;

behold, my servants shall rejoice, but ye shall be made ashamed.'" The passage can be explained in another way: at all times let thy garments be white, refers to Tzitzith, and let oil not be wanting on thy head, refers to Tephilin.

Chapter 24

(Fol. 155b) R. Jonah expounded in front of the house of the Prince of the Exile: "What is meant by the passage (Pr. 29, 7.) The righteous considereth the cause of the indigent, i.e., the Holy One, praised be He! knoweth that a dog has not enough food and therefore ordained that the food shall remain in his stomach (undigested) for three days."

(Fol. 156a) It was written in the memorandum of R. Joshua b. Levi: "He who was born on the first day of the week, will be a man in whom not one thing will be found." What does "not one thing will be found"' mean? Shall I say [that it means] he will not possess one good thing? Has not R. Ashi said: "I was born on the first day of the week," [and he surely possessed many good things]. Shall I say, on the other hand that there will not be found one bad thing in him? Behold, R. Ashi said: "I and Dimi b. Kakuzita were both born on the first day of the week, yet I am a chief [of an Academy] while he is a chief of thieves!" We must therefore, say [that he means this]: He will be either entirely good or grossly bad, because light and darkness were created [on the first day of creation]. He who was born on the second day of the week, will be a quarrelsome man, for on the second day of the week, the division of water took place [which shows disagreement]. He who was born on the third day of the week will be rich and of a voluptuous disposition, because all grass came forth on the third day of creation [which are abundant in number but without distinction]. He who was born on the fourth day of the week, will be a scholar and a bright man, because on this day the luminaries were hung up in heaven. He who was born on the fifth day of the week, will be a charitable man, because on this day the fishes and the fowls were created [which do not work for their maintenance, but are supplied by God]. He who was born on the Sabbath eve will he a zealous man and R. Nachman b. Isaac said: "He will be zealous in the execution of religious duties" [because on the Sabbath eve everybody works in honor of the Sabbath]. He who was born on the Sabbath will die on the Sabbath, because the Sabbath was violated on his account when he was born. Raba b. Shila said:

"He will be called the great and pious man." R. Chanina said [to his disciples who recited this before him]: "Go and tell the son of Levi that not the day's planet [has influence] but the constellation of the hour [of birth]. He who was born during the hour in which the Sun serves, will be a bright man; he will eat and drink of his own [like the sun which encroaches upon none]; he will not be able to conceal his secrets, neither will he be successful in stealing. He who was born during the hour in which the planet Venus serves, will be rich and of a voluptuous disposition, because to that planet the fire was attached [and this man wUl also be of hot temper]. He who was born during the hour in which the planet Mercury serves, will be an intelligent and wise man, because that planet is the secretary of the Sun. He who was born during the hour in which the Moon serves, will be burdened with sickness; he will build and destroy, destroy and rebuild; he will eat not of his own and drink not his own [like the Moon which has no light of her own] and he will be able to conceal his secrets. He will be successful also in stealing. He who was born during the hour in which the planet Saturn serves, will meet disappointment in all of his expectations, and according to some, whatever others will plan against him, will turn to naught. He who was born during the hour in which the planet Jupiter serves, will be a righteous person. And R. Nachman adds: 'He will be righteous in religious duties.' He who was born during the hour in which the planet Mars serves, will be a man whose occupation is to shed blood." R. Ashi said: [He will be] "Either a sergeant or a thief, or a butcher or a Mohel." Rabba said: "I was born during the hour in which the planet Mars serves." Abaye said to him: "The master indeed is like one of them, for thou punisheth those who violate thy orders." R. Chanina said: "According to the destinies is a man's wisdom and according to the destinies are his riches and Israel is not dependent on nativity."R. Jochanan said that Israel does not come under the fate or influence of stars, and R. Jochanan said: "Whence do we infer that Israel is not dependent on planetary influence? It is said (Jer. 10, 2.) Thus hath the Lord said, 'Do not habituate yourself to the way of the nations, and at the signs of the heavens be ye not dismayed'; although the nations should be dismayed at them. i.e., other nations should be dismayed by them but not Israel." Rab also contends that Israel does not come under the control of stars for R. Juda said in the name of Rab: "Whence do we learn that Israel is not dependent on planetary influence? It is said (Gen. 15, 5.) And he brought him forth abroad, i.e. Abraham said before the Holy One, praised be He! 'Sovereign of the universe. One born in my house will be my heir!' (Ib. ib. 3.) To which the Lord answered, 'This one shall not be thy heir but he that shall come forth from thy bowels.' (Ib.) He again pleaded: 'Sovereign of the universe, I have searched my constellation and have found that I am incapable of having a

son.' 'Cease thy astrological speculations,' said the Lord to him, 'for Israel stands not under planetary influence. Why do you think so? Is it not because the planet Jupiter stands in the West (i.e., thy planet is on the point of declining)? I shall cause it to return to the East.' And thus is meant by the passage (Is. 41, 2.) Who woke up from the East the man whom righteousness met on his steps." (Ib. b) And from Samuel it is also understood that Israel is not subject to nativity; for Samuel was once sitting with Abalat (the astrologer) while some persons passed by on their way to the field. "This man," said Abalat to Samuel, "is going away but will not return, for a serpent will bite him and he will die." "If he is an Israelite," remarked Samuel, "he will return." While they were sitting, that man returned. Abalat rose immediately and examined the man and found in his pack a serpent cut in two. "What [meritorious] deed has thou performed to-day?" inquired Samuel of that man. The man answered: "We are accustomed to make every day a collection of everyone's bread, and eat that in company. To-day we had a man among us, who, [I knew] had no bread, and seeing that he would be put in an embarrassing position, I said to the company, 'I will make the collection to-day.' When I reached that [poor] man I made it appear as if I took a portion from him [but in reality I gave away my own share] and thus prevented the poor man from becoming embarrassed." "Thou hast fulfilled a meritorious deed of charity," was Samuel's remark. Thereupon Samuel went out and expounded, "But righteousness will deliver from death (Pr. 11, 4). Not only will it deliver from an unnatural death, but also from a natural one." And from Akiba, we also learn that Israelites are not subject to destiny, for R. Akiba had a daughter of whom the Chaldeans predicted that on the day on which she would enter the garden, a snake would bite her, and she would die of the effect. This prediction caused R. Akiba much worry. One day his daughter took off her head-dress in the garden and as she stuck the sharp side into the fence, she happened to pierce the eyes of a snake who was then at the fence, and it was killed. The next morning when she took her head-dress, the dead snake was dragging after her, so her father asked her: "What meritorious deed hast thou performed to-day that thou wast saved from the snake?" She told him: "One day late in the afternoon, a poor man appeared at the door. The whole family were busy at their meal and none heard him but I; upon hearing him, I took the portion which was given to me and gave it to the poor man." "Thou hast performed a meritorious act of charity," remarked R. Akiba. Thereupon R. Akiba went out and expounded: "Charity delivered from death (Pr. 11, 4), and not only does it deliver from an unnatural death but also from a natural one." And from R. Nachman we learn also that Israelites are not subject to destiny, for R. Nachman's mother had a prediction from the Chaldeans that her son (R. Nachman) would be a thief. So she always watched him that he

should not be left bare-headed, saying to him: "Always keep thy head covered that thou mayest have the fear of the Lord, and pray to Him for mercy." He never understood what she referred to. One day he was sitting and studying underneath a date-tree, when it happened that his hat fell off his head. He lifted up his eyes and saw the fruit on the tree. His inclination overwhelmed him and he climbed up the tree and cut off a branch of fruit with his teeth. [Hence it shows that while craving God's mercy, a man can escape all destinies].

THE END OF SABBATH

Eiruvin

Chapter 1

Eruvin (Fol. 2a) We find that the Temple is sometimes called Mishkan and that the Tabernacle is called Mikdash. It is quite right that the Temple is sometimes called Mishkan, for it is written (Lev. 26, 11.) And I will set my Mishkan (Tabernacle) among you. But whence do we infer that the Tabernacle is called Mikdash? Shall we assume it from this passage (Num. 10, 21.) And then set forward the Kehathites, the bearers of the Mikdash (Temple); and the others set up the Mishkan (Tabernacle) until they come. This referred only to the ark [and not to the Temple]. But this we learn from (Ex. 25, 8.) And they shall make me a Mikdash and I will dwell in the midst of them, [referring to the Tabernacle].

(Fol. 3a) People say: "A pot that belongs to partners is neither cold nor warm."

(Fol. 13b) R. Acha, the son of R. Chahina, said: "It is revealed and known to Him who spoke and created the world, that there was none like R. Meier in his generation [in wisdom and

learning]; why then did they not determine the Halacha (Law) according to his opinions? Because his associates were unable to fathom his ultimate conclusion; for he could say of a thing levitically unclean, that it was clean and give reasons that made it appear so; and of a clean thing, he would say it was unclean and give reasons which made it appear so." We are taught that "His name was not R. Meier but R. Nehorai. Why was he called R. Meier? Because he caused the eyes of the wise to brighten with his words."Rabbi said: "The reason that I am more acute [in wisdom] than my fellow-students is because I have seen R. Meier in the back, [when he was lecturing]. Had I seen him face to face, I would have been still more acuic; for it is written (Is. 30, 20.) But thy eye shall see thy teacher." R. Abuhu said in the name of R. Jochanan: "R. Meier had a disciple named Sumchus, who used to assign to each levitically unclean thing forty-eight reasons for its being unclean; and to each clean thing forty-eight reasons for its being clean." We are taught that there was once a pious disciple in Jamnia who could prove a reptile to be clean by one hundred and fifty [sham] reasons.

R. Abba, in the name of Samuel, said: "The schools of Shammai and Hillel were at variance for three years: the one party contending that 'the Halacha is in accordance with our views,' and the other party contending likewise, 'the Halacha is in accordance with our views.' Then came a Bath-Kol (a Heavenly voice) and said 'Both, these and those are the words of the living God, but the Halacha is according to the school of Hillel.'" Since both these and those were the words of the living God, what was the merit of the school of Hillel that the Halacha should be fixed according to their opinions? The reason was that its disciples were gentle and submissive [for while they rested upon their own decision], they also studied those opinions maintained by the school of Shammai; and moreover, they even mentioned the words of the school of Shammai before mentioning their own words. As we are taught (in a Mishnah): "When one sists with his head and the greater part of his body within the Succah but has his table within his house, the school of Shammai says 'It is wrong'; the school of Hillel says 'It is proper.' The school of Hillel said to the school of Shammai, 'Did it not happen once, that the elders of the school of Shammai and the elders of the school of Hillel visited R. Jochanan b. Hachoranith and they found him sitting with his head and the greater part of his body within the Succah, but his table in the house? Hence we have the precedent that makes it proper. To which the school of Shammai answered: You cannot use this incident as evidence because they did say to him, If thou hast always been accustomed to do so then thou hast never fulfilled the commandment of Succah.'" [During this conversation the Hillelites mentioned the name of Shammai before mentioning their own words]. This teaches us that he who humbles himself, the Holy One,

praised be He! will raise; and whosoever exalts himself, the Holy One, praised be He! will abase. Whoso pursueth greatness, greatness will flee from him; and whoso fleeth from greatness, greatness will pursue him. And whoso forces time, will, in return, be forced by the time; but to him who gives way to time (yielding patiently to circumstances), time will give way. Our Rabbis taught: "For two and a half years the school of Shammai disputed with the school of Hillel. One side claimed that it would have been much better had man not been created, and the other side claimed that 'It is far better that man has been created than if he had not been created.' At the end of that period, they counted the number of opinions; it was found that the majority held that it would have been much better had man not been created, but that since he had been created it behooved him to examine his actions, and according to others, to be careful of his actions."

(Fol. 14a) Our Rabbis taught that: "The sea which Solomon made was as large as one hundred and fifty Mikvaoth." Now, let us see what the size of a Mikva is? Forty Seali, as we are taught. Then shall he bathe his whole body in water (Lev. 15, 16), i.e., In water of a Mikva; His whole body (Ib.), i.e., so much water shall be used that it shall cover the whole body. How much does that require? A square cubic by three cubics in height. And the Rabbis have estimated the quantity of the water in a Mikva to be forty Seah.

Chapter 2

(Fol, 18b) R. Jeremiah b. Elazar said: "Only a part of a man's praise should be said in his presence, but the entire praise in his absence." Only a part of the praise [due him should be said] in his presence, as it is written (Gen. 7, 1.) For thee I have seen righteous before me in this generation; and the entire praise in his absence, as it is written (Ib. 6, 9.) A just, perfect man in his generation. R. Jeremiah b. Elazar said further: "What is the meaning of the passage (Gen. 8, 11.) And lo! a plucked olive leaf was in her mouth? The dove said unto the Holy One, praised be He! 'Sovereign of the universe, let my food be even as bitter as the olive leaf, but direct from your hand, and not from the hand of a mortal man, although it may be as sweet as honey.'" How do we know that the word Teref (plucked) indicates food? For it is here written, Teref (plucked) in her mouth, and it is written there (Pr. 30, 8.) Hatrifeni (let me eat) the bread appointed to me.

R. Jeremiah b. Elazar said further: "A house, where the words of the Torah are heard even at night shall never be destroyed, it is said (Job 35, 10.) But the man who filleth the night with song, saith not, 'Where is God, my maker.'" R. Jeremiah b. Elazar said further: "Since the destruction of the Temple, it is sufficient for [the men of] the world to use only two letters [of the Holy Name, instead of four], as it is said (Ps. 150, 6.) Let every thing that hath breath, praise the Lord Hallelujah." R. Jeremiah b. Elazar said further: "When Babylon was cursed, it was a curse to its neighbors also; but when Samaria was cursed the neighbors were blessed because of it. When Babylon was cursed, it was a curse to its neighbors also, as it is written (Is. 14, 23.) I will also make it a possession for the hedgehog, and pools of water; whereas when Samaria was cursed, its neighbors were blessed, as it is written (Micha 1, 6.) Therefore will I change Samaria into stone heaps on the field, into plantations of vineyards [that could be put to use]."

(Fol. 19a) R. Jeremiah b. Elazar said further: "Gehenna has three entrances: one in the desert, one in the sea, and one in Jerusalem. In the desert, as it is written, (Num. 16, 33) And they went down, they, and all that appertained to them, alive into the pit. In the sea, as it is written (Jonah 2, 3.) Out of the depth of the grave have I cried, and Thou hast heard my voice. In Jerusalem, as it is written (Is. 31, 9.) Who hath a fire in Zion, and a furnace in Jerusalem." In the academy of Ishmael it was taught that a fire in Zion refers to Gehenna. And are there no more entrances to Gehenna? Has not R. Muryun, in the name of R. Joshua b. Levi, said, and according to others, Rabba b. Muryun taught, in the school of R. Jochanan b. Zakai: "There are two palm-trees in the valley of Ben Hinnom from which a smoke arises; and this was meant when we are taught that 'The palm-trees of Mt. Barzel aro properly used [for the Lulab on the Tabernacle festival], and at this place is the gate of Gehenna.' [Hence there is another gate besides the three previously mentioned.] "It must be the same one that was mentioned as the gate of Jerusalem."

R. Joshua b. Levi said: "Gehenna has seven names; Grave, Place of Destruction, Dungeon. Horrible Pit, Miry Clay, Shadow of Death, and Subterranean Land. Grave, as it is written (Jonah 2, 3.) Out of the depth of the grave have I cried. Place of Destruction, as it is written (Ps. 88, 12.) Shall thy kindness be related in the grave, and thy righteousness in the place of destruction? Dungeon, as it is written (Ib. 16, 10.) For Thou wilt not abandon my soul to the grave; Thou wilt not suffer thy pious to see dungeon. And Horrible Pit, and Miry Clay, as it is written (Ib. 40, 3.) And he brought me up out of the horrible pit, and of the miry clay. Shadow of Death, as it is written (Ib. 107, 10.) Such as sit in darkness and in the shadow of death; and it is known by tradition under the name of Subterranean Land.'" Is

there no other name [for Gehenna]? Behold, there is also Gei Hinom? This means only a valley which is as deep as Gehenna and to which people go to practice lewdness. There still remains the name, Topheth, as it is written (Is. 30, 33.) For already of old is Topheth made ready. This means that whoever is persuaded by his evil impulse, will fall in there. Concerning the locality of Paradise. Resh Lakish said: 'If it is in Palestine, its gate must be in the city of Beth Shean, [since it yields the best fruits]; If Paradise is situated in Araby then its gate is in the city of Beth Gerem [the most productive spot]. And if it is between the rivers it must be in Damaskanun." In Babylon, Abaye would praise the fruit growing on the other side of the Euphrates and Rabba would praise the fruit of the City of Harphania.

(Fol. 21a) R. Chisda said that Mari b. Mar expounded: "What is meant by the passage (Jer. 24, 1.) The Lord caused me to see, and behold, there were two baskets of figs, like the figs that ripen first; (Ib. b) and the other basket had very bad figs, which could not be eaten, they were so bad, i.e., the good figs represent the truly righteous and the bad figs represent the grossly wicked. You will perhaps say, that their [the grossly wicked] prospect [of returning to God] is gone and their outlook is frustrated, therefore it is said (Songs 7, 14.) The mandrakes give forth their smell, i.e., these and those are destined to give forth a good smell." Rabba expounded: "What is the meaning of the passage (Ib. ib. ib.) The mandrakes give forth (their) smell? This refers to the youth of Israel who have not sinned; And at our doors are all manner of precious fruits, (Ib.) refers to the virgins of Israel who inform their husbands when they approach the period of their menstruation, or, who are very modest and live respectably before their marriage; New and also old; O my friend, these have I laid up for Thee (Ib.), i.e., The Congregation of Israel said before the Holy One, praised be He! 'Sovereign of the universe, many restrictions did I impose upon myself beyond those which Thou hast imposed upon me, and have observed them carefully." R. Chisda said to one of his disciples who reviewed before him the Agada according to its orders: "Hast thou not heard what is meant by the passage (Ib. 7, 14.) New and also old; O my friend, these have I laid up for thee." The disciple answered: "It refers to both kinds of commandments; those that are easy and those that are difficult to observe." Are we to assume that the Torah was given in sections, at different periods [that it refers to new and to old]? "But," said the disciple, "one refers to the Biblical ordinances and the other refers to the Sopharic (Rabbinical) ordinances." Rabba expounded: "What is the meaning of the passage (Ecc. 12, 12.) But more than all this, my son take warning to thyself, the making of many books would have no end? This means: My son, be careful in the observance of the Sopharic ordinances even more than the Biblical; for while the

Biblical commandments are merely positive and prohibitive laws [without any special punishment for their transgression], the Sopharic commandments, if neglected, involve capital punishment. One might say perhaps, that if it be true that these are so important, then why were they not put down in writing? The passage therefore says [in answer] (Ib.) The making of many books would have no end."

Our Rabbis taught: "It once happened that R. Akiba was confined in a prison and R. Joshua Hagarsi was his attendant. Every day they brought in water with a measure. One day the keeper of the prison finding very much water said to R. Joshua: 'What a lot of water thou hast brought to-day? Dost thou need it to soak the walls of the prison?' He poured out one-half and left the other half. When R. Joshua reached R. Akiba, the latter said to him: 'Joshua, dost thou not know that I am old and my very life depends upon thy life?' R. Joshua then related what had happened. 'Give me water to wash my hands,' said R. Akiba. 'Why,' answered R. Joshua, 'there is barely sufficient water to drink, let alone with which to wash the hands.' Then R. Akiba said to him: 'What am I to do? He who neglects to wash his hands is guilty of a sin involving capital punishment by Heaven. It is better for me that I should die by my own act [from hunger] than to act contrary to the opinion of my associates. It is related that he did not taste anything till they brought him water and he washed his hands. When the sages heard of this incident they said: 'If he was so strict in his old age, how strict must he have been when young? and if so strict in prison [where it was hard to obtain], how much more strict must he have been in his own home?'" R. Juda said in the name of Samuel: "When Solomon ordained the law concerning Erubin and that of washing the hands before meals, a Bath-Kol (heavenly voice) came forth and said My son, if thy heart be wise, my heart shall rejoice, even mine. (Pr. 23, 15). Become wise my son, and cause my heart to rejoice, that I may give an answer to him that reproacheth me (Ib. 27, 11)."

Raba expounded: "What is meant by the passage (Songs 7, 14.) Come, my friend, let us go forth into the field, etc? Thus said the Congregation of Israel before the Holy One. praised be He! 'Sovereign of the universe, judge me not, like the inhabitants of the large cities who practice amongst them rapine, licentiousness, swearing in vain, and false swearing. But come out into the field, and we shall show Thee many scholars who study the Torah although they are in very poor circumstances'; let us spend the night in the villages; (Ib.) do not read Bakfarim (in the villages), but read it Bakofrim (who disbelieve in Thee). This means 'Come with us and we shall show Thee, the children of Esau upon whom Thou hast showered Thy blessings and who still disbelieve in Thee.' Let us get up early to the

vineyards, (Ib.) refers to the houses of prayer and the houses of study; Let us see if the vine has blossomed, (Ib.) refers to those who read the Holy writ; Whether the young grapes have opened, refers to those who study the Mishnah; Whether the pomegranates have budded, refers to those who study the Talmud; There will I give thee my love; i.e., there I shall show Thee my honor and the worthiness of the praise of my sons and daughters [who adhere to Thy religion.]"

R. Hamnuna said: "What is the meaning of the passage (I Kings 5, 18.) And he spoke three thousand proverbs and his songs were a thousand and five. It is intended to teach that Solomon uttered three thousand proverbs for each and every word of the Torah; and for each and every word of the Sopharim (Rabbinical), he assigned a thousand and five reasons." Rabba expounded: "What is the meaning of the passage (Ecc. 12, 9.) And in addition to the fact that Koheleth was wise, he also continually imparted knowledge to the people, i.e., he supplied the Holy writ with Massoritic test and he explained the different forms by means of examples and proverbs; Yea, he gave good heed, and sought out, and set in order many proverbs. Ulla, in the name of R. Elazar, explained it: "Previous to the time of Solomon the Scripture was like a basket without handles, that cannot be grasped; and when Solomon came, he affixed the necessary handles." His locks are like waving foliage (Son, 5, 13.). R. Chisda, in the name of Mar Ukba, said: "We infer from this that from every stroke of the letter [contained in the Torah] a mass of laws and ordinances can be derived; Black as a raven, i.e., with whom do you find the beauty of the Torah? (Fol. 22a) With him who arrives early and stays late in the house of study." Rabba said: "With him who blackens himself as a raven." Raba said: "With him who becomes as hard-hearted toward his family as a raven is toward its young." An instance of this is that of R. Adda b. Mathna, who wanted to go to the house of study to learn; and when he was asked by his wife, "what shall I do with the little ones?" he answered: "Are the water-plants in the marshes all gone [wherewith they could support themselves]."

And repayeth those that hate Him, to his face, to destroy him, (Deu. 7, 10). R. Joshua b. Levi said: "Were it not for the passage, it would be impossible to make such an assertion; for this is as if the Lord is like unto a mortal who carries a heavy burden and wants to throw it away [in order to be rid of it]." He will not delay, to him who hateth Him (Ib.), R. Ela said: "To His enemies he delayeth not punishment, but he delayeth the reward to the strictly righteous, and this is what is intended by R. Joshua b. Levi, who said: What is the meaning of the passage (Ib. ib. 11.) Which I command thee this day to do them. i.e., to-day it is to he fulfilled, but to-morrow it could not be fulfilled; to-day it is to be fulfilled but the

reward shall be paid to-morrow [in the future world].' " R. Haggai, and according to others. R. Samuel b. Nachmeini said: "What is meant by the passage (Ex. 34, 6.) Slow to angers (in the plural). It should have been slow to anger, i.e., Slow to anger to the wicked and slow [to pay the reward] to the righteous."

Chapter 3

(Fol. 41a) It is taught that after the death of Rabban Gamaliel, R. Joshua came and sought to nullify the former's decrees. R. Jochanan b. Nuri then arose and said: "We see that the body always follows the head; as long as Rabban Gamaliel lived, we followed his decisions, now that he is dead, thou wanteth to repeal his words. Joshua! We will not listen to thee! The Halacha has been fixed long ago according to the opinion of Rabban Gamaliel [and so it must remain]." And there were none to contradict him. [Hence we see that the decree of Rabban Gamaliel was accepted and not that of R. Joshua.] In the generation of Rabban Gamaliel, his opinion was followed, but in the generation of R. Joshua, the opinion of R. Joshua prevailed.

Chapter 4

(Fol. 41b) Our Rabbis taught: "Three things cause a man to disregard his own sense and the will of his Creator, viz., idolatry, an evil spirit, and the stress of poverty." For what purpose do the Rabbis tell us this? In order that we shall pray to God to deliver us from such evils. Three classes of people will never see Gehenna: viz., those who suffer from the stress of poverty; those who suffer from stomach troubles, and those who suffer from creditors. According to some, there is also another group, including him who has a bad wife. But the first Tana holds that a bad wife could be divorced. The second Tana, however, contends that the last may happen in spite of his desire to divorce, either because the return of dowry is demanded and he cannot pay it, or because of their children [whom he does not wish to be disgraced]. For what purpose do the Rabbis tell us

this? In order that one should accept such troubles with resignation. Three classes of people are likely to die suddenly; viz., he who has stomach disease; a woman in confinement, and he who suffers from dropsy. For what purpose do the Rabbis inform us of that? In order that we may prepare the death garments for the sick.

(Fol. 43b) We are taught that Rabban Gamaliel had a tube, through which, when he looked, he could distinguish objects at a distance of two thousand cubits, upon land as well as upon sea. Whoever desired to find out the exact depth of a valley, looked through his tube and ascertained its exact depth. Likewise if one wanted to ascertain the height of a palm tree, he would use this tube, by measuring its shadow and comparing it with the shadow cast by a man, whose height is known.

(Fol. 45a) R. Juda, in the name of Rab, said: "If heathens besieged a town inhabited by Israel, the latter were not permitted to meet them with war implements on the Sabbath." We have also a Baraitha to the same effect: "If idolaters besieged," etc. In what case do these words apply? When the enemy came because of monetary matters; but if their coming involve human lives, they should be met [even on the Sabbath] with implements of war. If the enemy invaded towns near the boundary [of Palestine] they should be met with implements of war [on the Sabbath] even if the invasion does not involve danger of life, but involves the robbery of even such a common article as straw." R. Joseph b. Minyumi said in the name of R. Nachman: "Babylon is considered [in respect to meeting an invasion with war implements on the Sabbath] as a city near the boundary." This refers only to Neharde'a. R. Dostai of Biri expounded: "What is meant by the passage (I Sam. 23, 1.) Then they told David, saying. 'Behold, the Philistines are fighting against Ke'ilah, and they are plundering the threshing-floors'? We are taught that Ke'ilah was a city situated near the boundary and the invaders came solely for the purpose of seizing straw and hay, as it is written They are plundering the threshing-floors; it is also written (Ib. ib. 2.) Thereupon David asked counsel of the Lord, saying, 'Shall I go and smite among these Philistines?' And the Lord said unto David, 'Go and smite among the Philistines and deliver Ke'ilah.' Now, what did David ask of the Lord? Shall we assume that he asked whether he was permitted to go out against the Philistines or not? This should have been asked of the court tribunal, at that time sitting in Ramathi and of which Samuel [the prophet] was the head. We must therefore conclude that he asked of the Lord whether he would succeed or not. This conclusion can also be proved from [the reply given them] which is written there, Go and smite among the Philistines and deliver Ke'ilah. [This indicates that the Lord meant to secure David's success.] The conclusion is therefore accepted.

Chapter 5

(Fol. 53a) Rab and Samuel give different explanations for the cave of Machpelah. One said: "It was called so because it was built as two houses, one within the other"; the other said: "It is built like a house and an upper story." It is quite right according to the one who said it was built like a house and an upper story, that it should be called Machpelah [which means double] but as to the other who says that it was built of a, house within a house, why then should it he called Machpelah? Because our couples are lying there, viz., Adam and Eve; Abraham and Sarah; Isaac and Rebecca; Jacob and Leah. [Therefore it is called Machpelah ']. Unto Mamrei the city of Arba (Gen. 25, 29.) R. Isaac said: "The city of four couples."

R. Jochanan said: "For eighteen days I lived with R. Oshiya, the great and learned nothing from him except one thing concerning this Mishnah, namely: the Mishnah should be read Keitzad Me'abrin (how shall the boundaries of a town be extended), with an Alef." Is this so? Did not R. Jochanan say, "Twelve disciples had R. Oshiya, the great, and during the eighteen days I lived with them, I became thoroughly acquainted with the hearts of each and every one of them, and also the wisdom of every one." [Hence he learned more than one thing.] If you wish, you may say that he learned the hearts and the wisdom of each and every one, but he learned nothing in the Talmud; and if you wish, you may say that from the disciples he did learn many things, but from R. Oshiya, he learned only the one thing mentioned. If you wish, also, you may say he means that he learned but one thing concerning the Mishnah, but aside from that, he learned many other things. R. Jochanan said further: "When we were studying the Torah with R. Oshiya, the great, we sat four in number, four to one cubit.". Rabbi said: "When we were studying Torah with R. Elazar b. Shamua, we used to sit six in number, six to one cubit." R. Jochanan said further: "R. Oshiya, the great, was as great in his generation as was R. Meier in his generation. Just as the associates of R. Meier's generation could not foretell his final decision [regarding any Halacha,] so also the associates of R. Oshiya, the great, couJd not foretell his final decision." R. Jochanan said also: "The hearts of the first sages were as broad as the gate of the Ulam; and that of the latter sages were as broad as the gate of the Heichal; but our hearts are as narrow as the eye of a very fine needle." Who are called the first? R. Akiba

[and all such as he]; and the last sages? R. Elazar b. Shamua [and all such as he]. Others say: "The first sages are [like] R. Elazar b. Shamua, and the last sages [like] R. Oshiya, the great; and we are as narrow as the eye of a very fine needle." Abaye said: "It is like driving a peg into a hard wall; thus are we, so far as the knowledge of the Talmud is concerned." Raba said: "We are like a finger pushed into a cake of wax so far as reasoning is concerned." R. Ashi said: "And it is as easy for us to forget what we learn as it is to put a finger in the opening of a cave."

R. Juda, in the name of Rab said: "The Torah endured with the Judeans. who paid strict attention to the exact language which they received from their teacher; but with the Galileans, who paid no attention to the exact language as they received it from their teacher, the Torah did not endure." Does this depend upon paying strict attention to the exact language? It means that because the Judeans quoted the exact words of their teachers, they were enabled to make signs and marks on every law, and thus preserve it. The Galileans, however, who did not quote the exact language of their teachers, were unable to place signs on the laws and consequently forgot them. If you please, you may say that the Judeans studied from one teacher and therefore remembered what they learned; but the Galileans had many teachers and consequently did not retain anything. Rabina said: "The Judeans studied the treatise [with others, after they knew it themselves], and therefore they retained them. But the Galileans did not study the treatise with others, and in consequence, forgot it; David [the King] studied with others, but Saul did not study with others. Of David, who studied with others, it is written (Ps. 119, 74.) Those that fear Thee will see me and be rejoiced. But of Saul, who did not teach others, it is written (I Sam. 14, 47.) And wheresoever he turned himself, he caused terror." (Ib. b) R. Jochanan said further: "Whence do we know that the Holy One, praised be He! forgave Saul [for the sin of killing the priests of Nob]? It is said (I Sam. 28, 19.) And to-morrow shall thou and thy sons be with me, i.e., with me in the same abode."

R. Joshua b. Chananjah said: "During my life I was frustrated once by a woman, once by a boy and once by a little girl. What was the instance with the woman? At one time I resided at the house of a woman. At the table she set before me a plate of beans; the first time, I ate the entire portion, leaving nothing [on the plate]. The second time, I also ate it all up and left nothing. The third time, she made it too salty and after tasting it, I stopped and left it untouched. Whereupon the woman said to me: 'Rabbi, why dost thou not eat?' I replied, 'I have already eaten during the day.' 'Thou shouldst have eaten less bread,' she remarked to me, and continued, 'Rabbi, perhaps because thou didst not leave any Pe'ah

the first time? For have not the sages said that Pe'ah should not be left in the pot [with the cook] but it shall be left in the plate when the mess is served? [You therefore, left it now to include all three occasions.]" What was the incident with the girl? I was once walking on a road near a field and seeing a trodden path which ran across the field, I took that path. A little girl who stood nearby said to me: "Rabbi, art thou not walking in a meadow?' To which I replied: 'Is this not a trodden path?' Yea, cried she, 'such robbers as thou art have made it a trodden path.' What was the incident with the boy? Once I was walking on the road and noticing a boy sitting near the cross-road I asked him: 'Which road leads to the city?' And the boy answered: 'This road is a long road, nevertheless a short one; but that one is a short road, and at the same time, a long one.' I took the short road, which was at the same time, a long one. When I came near the city, I found it so surrounded, at its entrance, by gardens and parks, that I had to turn back to the place whence I had started. I said to the child: 'My son, hast thou not said that this road is the short one?" Whereupon he answered me: 'Rabbi, did I not also tell thee that it was, at the same time, a long one?' I then kissed him on his head and said: 'Happy art thou, Israel, that all thy children are wise, large and small." R. Jose, the Galilean, was walking on the road when he met Beruriah (the wife of R. Meier), and he asked of her: "Which way must I take to the city of Lud?" She replied: "Thou Galilean fool! Did not our sages say 'Thou shouldst not converse long with a woman'? Thou shouldst have asked 'Which is the way to Lud?'"

Beruriah once found a certain disciple who studied in silence (Fol. 54a). Scornfully, she said: "Is it not thus written (II Sam. 23, 5.) Set in order with all and preserved, i.e., If set in order with all, the two hundred and forty-eight members of the body — it will be preserved in the heart." We are taught that R. Eliezer b. Jacob had a disciple who studied in silence, but that after three years he forgot all that he had learned. We are taught that R. Eliezer b. Jacob had a disciple who was judged by God as deserving of being burnt, but the sage said: "Let him live, since he was an attendant to a great man."Samuel said to R. Juda: "Keen scholar, open thy mouth when thou readeth, open thy mouth when thou studieth, so that thou mayeth live long and the Torah will endure with thee; as it is said (Pr. 4, 22.) For they are life unto those that find them, and to the, whole body a healing; read not Lemotza'eihem (that finds them) but read it Lemotzi'eihem (who utters them) with the mouth." Samuel said to R. Juda: "Keen scholar, snatch and eat, snatch and drink for the world which we are to leave is like a wedding banquet [which passes quickly]."' Rab said to R. Hamnuna: "My son, if thou hast means then live according to them, for there is no enjoyment in the grave; and death does not linger, [it may come suddenly]. If thou wilt say 'I shall leave the means for my children.' who will tell thee in the grave?

Children of man are like the grass of the meadow; some are blossoming and others are fading."

R. Joshua b. Levi said: "One who walks on a road and has no companion, shall study the Torah; for it is said (Pr. 1, 9.) For a wreath of grace are they; if a man have a headache, let him study the Torah, for it is said (Ib. ib. ib.) Are they unto thy head; if a man have a sore throat, let him study the Torah, for it is said (Ib. ib. ib.) And necklaces for thy neck; if a man have stomach sickness, he shall study the Torah, for it is said (Ib. 3, 8.) It will he healthy to thy body, if a man is sick with rheumatism, he shall study the Torah, for it is said (Ib. ib. ib.) And marrow to thy bones; if a man is sick in all or any part of his body, he shall study the Torah, for it is said (Ib. 4, 23.) And to the whole body a healing." R. Juda, the son of R. Chiya, said: "Come and see how the nature of the Holy One, praised be He! differs from that of mortal man. The nature of mortal man is that if a man prescribes a remedy, it may benefit one and injure another; but the Holy One, praised be He! gave the Torah to all Israel, as a remedy for all, and for the whole body, as it is said (Ib. ib. ib.) And to the whole body a healing." R. Ami said: "What is meant by the passage (Ib. 22, 18.) For it is a pleasant thing if thou keep them within thy bosom, if they be altogether firmly seated upon thy lips, i.e., when are the words of the Torah a pleasant thing? If thou keepeth them within thy bosom. And when canst thou keep them in thy bosom? If they are firmly seated upon thy lips." R. Zeira said: "We know from the following: (Ib. 15, 23.) A man hath joy by the answer of his mouth; and how good is a word spoken at the proper time! i.e., when has a man joy? If his mouth is able to answer [a question]." R. Isaac said: "We deduce the above from the following (Deu. 30, 14.) But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, i.e., when is the word nigh unto thee? If it is in thy mouth and in thy heart to do it." Raba said: "We deduce the above from the following (Ps. 21, 3.) The longing of his heart hast Thou given him and the request of his lips hast thou not withheld, Selah, i.e., when hast Thou given him the request of his heart? If the request was not withheld by his lips, Selah." Raba raised the following contradictory question: "It is written (Ib. ib. ib.) The longing of his heart hast Thou given him; [even without praying]; and immediately following, And the request of his lips hast Thou not withheld, Selah. And he answered thus: If the man has merited it, the longing of his heart is given him without requesting it; but if he has not merited it, he must first request it before it is granted to him." In the school of R. Eliezer b. Jacob it was taught: "Wherever we find Netzach, Selah, Va'ed, forming the conclusion of a passage, it signifies that it will be forever, without interruption." As for Netzach, it is written (Is. 57, 16.) For not to eternity will I contend, neither will I be wroth (Lanetzath) forever. As for Selah, it is

written (Ps. 48, 9.) As we have heard, so have we seen, in the city of the Lord of Hosts, in the city of our God; God will establish it forever, Selah; as for Va'ed, it is written (Ex. 15, 18.) The Lord will reign forever, and ever (Va'ed). R. Elazar said: "What is the meaning of the passage (Pr. 1, 9.) And necklace around thy neck, i.e., just as a necklace is loose around the neck and is not seen, all the time [as when the wearer is bending down, so is it with a man. If he is not constantly seen in the streets or markets, but sits at home and studies] he will retain his learning; but if otherwise, he will not retain his learning."

R. Elazar said: "What is meant by the passage (Songs 5, 13.) His checks are as a bed of spices, i.e., if a man makes himself as a garden bed upon which every one treads [extremely modest], and just as the spices give enjoyment to others [so he teaches others], then his learning will endure with him; but if otherwise his learning will not endure with him." R. Elazar said also: "What is meant by the passage (Ex. 31, 18.) Tables of stone, i.e., If a man makes his jaws as [untiring in repeating lessons as] a stone that cannot be defaced when trodden upon, his learning will then endure with him; otherwise, his learning will not endure with him." R. Elazar said further: "What is the meaning of the passage (Ib. 32, 16.) The writing of God, engraved upon the tables, i.e., if the first tables had not been broken, the Torah would not have been forgotten by Israel." R. Acha b. Jacob said: "No nation on the earth could have had power over him; for it is said 'engraved upon the tables.' Do not read Charuth (engraved) but read it Cheiruth (liberty.")

R. Mathna said: "What is meant by the passage (Num. 21, 18.) And from the wilderness of Mathanah, i.e., if a man makes himself as a wilderness, upon which everybody treads, his learning will endure with him; otherwise his learning will not endure with him." Raba, the son of R. Joseph b. Chama was not on good terms with R. Joseph. Upon the approach of the Day of Atonement, Raba said: "I will go and appease him." So he went to R. Joseph, and found R. Joseph's attendant preparing a cup of wine for his master. "Give it to me and I shall prepare it," said Raba to the attendant. The latter gave the cup to Raba who prepared the wine. As soon as R. Joseph tasted it, he said: "This prepared wine tastes just as if it were prepared by Raba, the son of R. Joseph b. Chama." "It was I who prepared it" explained Raba. R. Joseph then said to Raba: "I shall not permit you to sit down unless you will explain to me the meaning of the following passages (Ib. ib. ib.) And from the wilderness to Mathanah, And front Mathanah to Nachaliel; and from Nachaliel to Bamoth. And from Bamoth to the valley. Raba said to him: "[This means that] if a man make himself just as the wilderness upon which everybody treads, the Torah will be given to him as a gift. Since the Torah was given to him as a gift, the Torah will remain with him

as an inheritance, as it is said and from Mathanah to Nachaliel. Since the Torah will remain with him as an inheritance, he will rise to distinction, as it is said and from Nachaliel to Bamoth. But if he exalt himself [with his learning] the Holy One, praised be He! will lower him, as it is said and from Bamoth to the valley; and if he reconsiders his conduct the Holy One praised be He! will raise him again, as it is said (Is. 40, 4.) Every valley shall be raised."

R. Huna said: "What is the meaning of the passage (Ps. 68, 11.) Thy assembly dwelt therein; Thou didst prepare it with Thy goodness for the afflicted people, O God! If a man make himself as a wild beast, which devours its prey immediately after killing, so also will the scholar repeat his teaching immediately after he hears it from his teacher until he knows it; or as others explain it, like a wild beast which eats even when in the mud, so will the scholar humiliate himself for the sake of study; thus he will retain his learning, otherwise he will not retain it. If he does so, however, the Holy One, praised be He! Himself will prepare a meal for him as is said immediately following, Thou didst prepare it with goodness for Thy afflicted, O God." R. Chiya b. Abba, in the name of R. Jochanan said: "What is the meaning of the passage (Pr. 27, 18.) Whoso guardeth the fig-tree, will eat its fruit. Why are the words of the Torah likened to a fig-tree? (Ib. b) Just as a fig-tree yields its fruits as often as one searches for it, so does the Torah yield new reasonings as often as a man utters it."

R. Samuel b. Nachmeini said: "What is the meaning of the passage (Ib. 5, 19.) Let her bosom satisfy thee abundantly at all times. Why is the Torah compared unto a bosom? Just as the breast supplies milk as often as the suckling touches it, so it is with the Torah; as often as a man utters it he finds taste [new reasoning]." With her love be thou ravished continually (Ib.). This refers to R. Elazar b. Pedath; for it is said of R. Elazar b. Pedath that when he was studying the Torah in the lower market of Sephoris, his linen garment was lying in the upper market [and he did not even miss it because he was so preoccupied with his study]. R. Isaac b. Eliezer said: "Once a man attempted to steal [the clothes of R. Elazar b. Pedath] but found a serpent lying on top of them." In the school of R. Anan it was taught: "What is the meaning of the passage (Judge 5, 10.) He that rides on white asses, etc. This refers to the scholars who travel from one town to another town, and from one country to another country to teach the Torah and explain it until it is as clear as noontime. Ye that sit in Judgment, (Ib. ib. ib.) refers to those who sit and give verdicts that are really just; And ye who talk, (Ib. ib. ib.) refers to those who are versed in the Bible; On the way, (Ib.) refers to those who are versed in the Mishnah; Utter praise, (Ib.) refers to

those who are versed in the study of the Talmud and whose entire conversation is devoted to the Torah."

R. Shizbi said in the name of R. Elazar, b, Azaria: "What is meant by the passage (Pr. 12, 27.) The indolent roasteth not that which he hath caught in hunting. He will not live nor last long, the cunning indolent [who strives to study superficially without repeating his learning]." R. Shesheth said: "On the contrary, the cunning indolent will live and last." When R. Dimi came, he said: "This may be likened unto an indolent man who catches birds; if he pinions the wings of each fowl [immediately after he has caught it], he will retain them, otherwise he will not retain them." Raba, in the name of R. Sechora, who quoted R. Huna, said: "What is meant by the passage (Pr. 13, 2.) Wealth gotten by vain deeds will be diminished; but he that gathered by close labor will increase it. If a man studies in mass (too many subjects at a time) his learning will decrease; but if he gathers it slowly (subject by subject) his learning will increase." "This," said Raba, "the Rabbis have studied [and know it] and yet they transgress it." R. Nachman b. Isaac, however, said: "I acted accordingly and retained my learning."

Our Rabbis taught: "What was the method of learning the traditional Torah in the days of Moses? Moses learned it from the mouth of God, then Aaron entered and Moses taught him the chapter; when Aaron had finished, he left the seat of study, taking a seat at the left of Moses, and then his sons entered. Moses then taught them the chapter. When they finished, they departed, Elazar assuming a seat at the left of Moses and Ithamar at Aaron's right. R. Juda says: 'Aaron was always at the right of Moses.' The elder then entered and Moses taught them the same chapter. When the elders were through, they departed and the people entered and Moses taught them the chapter. Thus it is found that Aaron studies the chapter four times, his sons, three times, the elders twice, and the people once. Moses then departed and Aaron studied the same chapter with them all. When Aaron finished, he departed, and his sons studied the chapter with them; after the sons finished, they departed and the elders studied the chapter with the people. It is thus found that every one repeated the chapter four times. 'From this.' says R. Eliezer, 'we learn that it is the duty of a man to repeat a lesson with his disciple four times.' For if Aaron who learned it from Moses and if Moses, who learned it from God Himself, had to repeat the chapter four times, then, surely, an ordinary man who learns from another ordinary man, should repeat it much more frequently." R. Akiba said: "Whence do we infer that a man must learn the lesson with his disciple until his disciple knows it? It is said (Deu. 31, 19.) And teach it the children of Israel. Whence do we know that he must teach him until

he knows it? It is said (Ib. ib. ib.) Put it in their mouths. Whence do we infer that the he must show him the reasons for every law? It is said (Ex. 21, 1.) And these are the laws which thou shouldst place before them." Why should not all enter and learn directly from Moses? In order to show honor to Aaron, his children and the elders. If that be so, then why should not Aaron enter and learn it from Moses, Aaron's children from Aaron, the elders from Aaron's children, and the people from the elders? Because Moses learned from the Almighty, he was therefore more capable of explaining the Torah. The master said above: R. Juda says "Aaron was always sitting to the right of Moses." In accordance with whose opinion is the following Baraitha? "When three men are walking on the road the teacher shall walk in the middle, the junior disciple to his right and the senior to his left." Is this not in accordance with B. Juda [who says Aaron was sitting at the right of Moses]? We can say it is in accordance even with the opinion of the Rabbis, yet Aaron occupied his seat to the right of Moses in order to save him trouble [as he occupied the seat at the right of Moses in the beginning, so he remained].

B. Preida had a pupil to whom he had to repeat a lesson four hundred time? before he comprehended it. One day the Rabbi was called to perform a meritorious deed, and he repeated his lesson as usual, but this time, the pupil failed to learn it. "Why is it different to-day from any other time?" he asked his pupil. "Because," replied the pupil, "from the moment the master was summoned to discharge another duty, I diverted my attention and every now and then I said unto myself, Soon the master will get up, soon the master will get up [and I was not able to learn]." "Well, then," said the Rabbi to his pupil, "pay attention and I shall teach it to you again." He then repeated the lesson a second four hundred times and the pupil knew it. Whereupon a Bath-Kol came forth and said to R. Preida: "What reward do you want? You may add four hundred years to your life or you and your generation may be merited for the future world." "I wish that I and my generation shall be merited for the future world," responded R. Preida. Whereupon the Holy One, praised be He! said, "Give him both rewards."

R. Chisda said: "Knowledge of the Torah can be acquired only through means of signs; for it is said (Deu. 31, 19.) Put it in their mouth. Do not read it Sima (put it) but read it Simana (its signs)." When R. Tachlipha heard this in the West (Palestine), he told it to R. Abuhu, who said: "Ye derive it from that passage, but we derive it from the following (Jer. 31, 20.) Set thyself up waymarks, i.e., set up way-marks to the Torah." Whence do we know that the word Tziyun means marks? For it is written (Ez. 39, 15.) Then when anyone seeth a human bone, he will set up a 'Tziyun' around it." R. Elazar said: "[We know it] from the

following, (Pr. 7, 4.) And call understanding thy kinswoman, i.e., make a kins-woman of the Torah." Raba said: [This means] "Set a fixed regular (Fol. 55a) time for the study of the Torah." This also is intended by R. Abdimi b. Dosa, who spoke thus: "What is meant by the passage (Deu. 30, 12.) It is not in heaven, neither is it beyond the sea. It is not in heaven means that even if it were in heaven, one would have to ascend to reach it; neither is it beyond the sea, i.e., even if it were beyond the sea, one would have to cross the sea to reach it." Raba said: "It is not in heaven, means that knowledge cannot be found in him who exalts himself [in wisdom] as high as the heavens; Neither is it beyond the sea, means that neither is it with him who considers his opinion as broad as the sea." R. Jachanan said: "It is not in heaven, means that it cannot be found among presumptuous men; Neither is it beyond the sea, means that it cannot be found among travelling merchants and tradesmen."

(Fol. 56a) R. Juda, in the name of Rab, said: "In a town, that is hilly and has slopes and valleys, both men and cattle will die young." Will die? How can you believe so? But say rather they will become old prematurely. R. Huna, the son of R. Joshua, said: "Those hills between the cities of be-Biri and be-Nari made me old prematurely."

Chapter 6

(Fol. 63a) Rabina, while sitting before R. Ashi observed a man tying an ass to a tree on the Sabbath. Rabina admonished the man but the latter paid no attention to him, whereupon Rabina said: "Thou art under ban for this." Rabina then said to R. Ashi: "Can this action of mine be regarded as disgraceful?" [Because I have done it in the presence of you, my teacher.] R. Ashi answered: "There us no wisdom nor understanding nor counsel against the Lord (Pr. 21, 30), i.e., whenever the desecration of the name of the Lord is threatened, no regard must be paid to a teacher." Raba said: "In the presence of his teacher, it is prohibited [for a disciple to decide a legal question] and it involves capital punishment; but in the absence of his teacher [if a disciple does so] it is, of course, prohibited but no capital punishment is involved." And in the absence of his teacher, you say, it does not involve capital punishment. Behold! It is taught that R. Elazar says: "The sons of Aaron did not die for any other sin than that they decided questions of law in the presence of their

teacher, Moses. What verse did they interpret? [without asking Moses their teacher:] And the sons of Aaron the priest, shall put fire upon the latter (Lev. 1, 7). Thus they said to themselves: 'Although fire is to descend from heaven [upon the altar], it is nevertheless, a virtuous act to bring common fire.'" There was a disciple of R. Elazar. who decided legal questions in the presence of the latter. Whereupon R. Elazar said unto Ema Salmon, his wife: "I wonder if this disciple will live through this year." And the disciple died within that year. So his wife said to R. Elazar: "Art thou a prophet?" "Neither a prophet nor the son of a prophet," was his answer, "but I have a tradition that whoever decides a legal question in the presence of his teacher is guilty of capital punishment." And Rabba b. Chana said that this disciple was Juda b. Guriah and he was three miles away from his teacher, R. Elazar. [Hence it shows that even in the absence of his teacher, deciding legal questions involves capital punishment.'] It was in his teacher's presence. But R. Jachanan said he was three miles away from his teacher! And according to your own opinion [is there not an objection to be raised]? Wherefore was it necessary to state the disciple's name and his father's name? We must say (that these names are given) that we should not construe the above story as a mere parable. [Therefore it stated all the facts and it was indeed decided in the presence of R. Elazar.] R. Chiya b. Abba, in the name of R. Jochanan, said: "Whoever decides a legal question in the presence of his teacher, deserves to be bitten by a serpent, for it is said (Job 32, 6.) And Elihu, the son of Barachel, the Buzite, commenced, and said: 'Young am I in days, and ye are very old; therefore I hesitated and feared to show you what I Icnoiv.' It is written here vachalei (I feared). and it is written there (Deu. 32. 24.) With the power of serpents (Zochalei) that crawl in the dust." R. Zera said in the name of R. Chanina: "He is to be called sinner, as it is said (Ps. 119, 11.) In my heart have I treasured up thy saying, in order that I may not sin against thee." R. Humnuna raised the following contradictory point: "It is written (Ib.) In my heart, have I treasured up thy saying, and it is written (Ib. 40, 10.) I announce Thy righteousness in the great assembly"; and he himself explained it: "The former was said when Ira, the Yairite [his teacher], was living, [therefore David did not teach others]; and the latter refers to the time when Ira, the Yairite, was dead." R. Abba b. Zabda said: "He who sends his [priestly] gifts unto one priest will bring a famine into the world, for it is said (II Sam. 20, 26.) and Ira, the Yairite, was a priest unto David, etc. Was he a priest unto David only? Behold he was a priest unto all Israel also! We must therefore say that it means 'All the priestly gifts were given unto him by David, and immediately following this it is written (Ib. 21, 1.) And there was a famine for three years in the days of David." R. Elazar said: "He [who decides a legal question in the presence of his teacher] will be deposed from his honorable position,

as it is said (Num. 31, 21.) And Elazar, the priest, said unto the men of the army," etc. And although he said that the law was taught to his uncle and not to him, still he was deposed from his honorable position, as it is written (Ib. 27, 28.) And before Elazar, the priest, shall he (Joshua) stand and he shall ask of him after the Judgment of the Urim before the Lord, etc. We, however, do not find an instance where Joshua ever availed himself of Elazar's help."

R. Levi said: "Whoever decides a legal question in the presence of his teacher, will die childless, for it is written (Num. 11, 28.) And Joshua ben Nun, the servant of Moses from his youth, answered and said: 'My Lord Moses, forbid them,' (Ib. b) and it is written (I. Chr. 6, 27.) Nun, his son, Joshua, his son [showing that Joshua had no children]." This is in contradiction to the opinion of R. Abba b. Papa, for R. Abba b. Papa said: "Joshua would not have been punished had it not been for the sin that he neglected his family duties for one night, as it is said (Jos. 5, 13.) And it came to pass, when Joshua was in Jericho, etc., and it is written (Ib. ib. 14.) And he said. No; for I am a captain of the host of the Lord; now am I come, i.e., the angel said to him 'Yesterday you neglected to bring the perpetual afternoon offering and now you are neglecting the study of the Torah.' So Joshua asked the angel. In regard to which one did you come?' Whereupon the angel said, 'Now I am come' [i.e., for the neglect of this moment]. Immediately following And Joshua lodged that night among the people (Ib. 8, 9); and it is also written (Ib. ib. 13.) And Joshua went that night into the midst of the valley; and R. Jochanan said: 'We infer [from the expression 'of the valley'] that Joshua lodged within the profoundness of the law [he studied over night]. And we have a tradition that whenever the holy ark and the Shechina rest without its proper place, the Israelites are forbidden to live together with their families. [Hence the sin of neglecting family duties.] R. Samuel b. Avia, in the name of Rab, said: "To study the Torah is a virtue greater than the offering of the perpetual sacrifices, for it is said Now I am come [showing he came on account of the latter's sin which was the neglect of studying the Torah]."

(Fol. 64a) R. Juda, in the name of Samuel, said: "He who drinks one-fourth of a Lug of wine should not decide any legal question." "This tradition is not a good one," said R. Nachman, "for I know that unless I do drink a quarter of a Lug of wine, I feel that my head is not clear." "Why," said Raba to him, "should the master express himself so? Has not R. Acha, the son of R. Chanina, said, 'What is meant by the passage (Pr. 29, 3.) But he that keepeth company with harlots will lose (his) wealth.' This means that whoever says one Halacha (Law) is beautiful and that the other Halacha is not beautiful will lose the wealth of the

Torah (he will forget it)." "I take it back," R. Nachman said to him. Rabba b. R. Huna said: "One who is tipsy should not pray; but if he does pray, his prayer will nevertheless be acceptable. If one is intoxicated, he should not pray; and if he does pray his prayer shall be considered an abomination." When can one be termed tipsy and when intoxicated? This we learn from the incident of R. Abba b. Shumni, and R. Menashia, the son of R. Jeremiah of Diphti, who were taking leave of one another when they were on the boat which crossed the river of Yuphthi. They agreed to let each one say an Halacha which should be new to the hearer; for R. Mari, the grand-son of R. Huna b. Abba, said, "A man must not leave his associate otherwise than with a word of Halacha; by which he may remember him." So one began thus: "When can one be termed tipsy and when intoxicated? If one would have enough sense to speak to a king, he is merely tipsy; but one who would not have enough sense to converse with a king is called intoxicated." The other replied and said: What shall he who takes possession of the estate of a proselyte [who has no heirs-in-law] do [with the wealth] in order that it may endure with him? Let the possessor buy a Torah (a scroll)."

(Ib. b) We are taught: It once hap- pened that while Rabban Gamaliel was travel- ing between Achu and Chezib, mounted on an ass, and R. Ilai was walking behind him, the former saw some loaves lying on the, road, and said: Ilai, pick up these loaves from the road. Afterward meeting a Gentile, Rabban Gamaliel said to him: 'Mabagai, take the loaves away from Ilai.' When R. Ilai became acquainted with the Gentile, he asked him: "Whence art thou?" The Gentile answered, "I am from the cities of Burganin." "And what is thy name?" "Mabagai, is my name." "Does R. Gamaliel know thee?" "No," replied the Gentile. From this we understand that Rabban Gamaliel knew the name of the Gentile by Divine Vision, and that three things may be inferred, first, that bread must not be passed by; secondly, that we are guided by the legal status of the majority of wayfarers; and thirdly, the leavened bread belonging to a Gentile, even if it remained over the Passover, may be made use of by Israelites after the Passover. Upon his arrival at Chezib, a man came to Rabban Gamaliel and asked him to nullify a vow. Whereupon R. Gamaliel said to his companions: "Have we drunk one-fourth of a lug of Italian wine?" And they answered: "Yea, we did." "If so," said R. Gamaliel, "then let him follow us, until the effect of the wine shall have passed away." And the man followed them for three mies until they reached a big mountain. As soon as they reached this mountain, Rabban Gamaliel dismounted from the ass, wrapped himself, sat down and nullified the man's vow. From these actions we learn many things, namely: one-fourth of a lug of Italian wine intoxicates a man; that when a man is intoxicated, he must not decide any legal questions; that walking on the road causes the effect of the wine to pass away; and that a vow may not be nullified while

riding or walking or standing but only sitting.

R. Shesheth said, in the name or R. Elazar b. Azaria: (Fol. 65a) "I can (by my plea) release the entire world (of Israel) from Divine Judgment, since the destruction of the Temple to this very day, for it is said (Is. 51, 21.) Therefore hear now this, O thou afflicted, and drunken, but not with wine. [Hence if all are drunk then they are not responsible.] An objection was made from the following: 'A drunken man's purchase is a valid purchase; his selling is a valid sale; if he has committed a crime which involves capital punishment, he should be executed; if he has committed a crime involving punishment by straps, he should be given lashes; as a general rule, he is, in all respects, considered a sober man with the exception that he is to be free from prayer." [This is in contradiction to the opinion of R. Shesheth, who said in the name of R. Elazar b. Azaria, that a drunken man cannot be judged]. R. Shesheth will say that his statement, 'I can exempt the world from Divine Judgment', also means 'Judgment caused through prayer.'R. Chanina said: "All the above is said concerning a man who is not as drunk as was Lot, but if he is as drunk as Lot was, then he is exempt from everything."

*R. Chiya b. Ashi, in the name of Rab, said: "Whoever has his mind not thoroughly at ease, should not pray, for it is said, In his affliction shall he not judge." On a day when he was in a bad humor, R. Chanina would not pray, saying: "It is written, In his affliction shall he not judge." Mar Ukba would not leave for his judicial chamber on a day when a hot southerly wind was blowing. R. Nachman b. Isaac said: "To decide legal questions, one needs a mind as clear as the day when a north wind is blowing." Abaye said: "When my mother asked me to bring her a certain mess only, she would confuse me the entire day [and prevent me from studying]." Raba said: "Even if a flee bit me I could learn no longer." The mother of Mar, the son of Rabina, made her son seven suits of garments, one for each day. R. Juda said: "The night was created, only for sleep." But Resh Lakish said: "The night was created only for studying the Torah." The Rabbis praised R. Zeira because his teachings possessed a special brilliance, and he replied: "It is because they were all studied during the day." The daughters of R. Chisda said to their father: "Why does not the master take a nap for a while?" And R. Chi *** (Page 246) replied: "Very long days will yet come when they will be short for study, but long for sleep." R. Nachman b. Isaac said: "We are all day-laborers."' R. Acha b. Jacob would borrow [hours from the day] and repay them [at night.]*

R. Elazar said: "Whoever comes from the road, should not pray for three days for it is said

(Ezra 8, 15.) And I gathered them together to the river that runneth into the Ahava and we encamped there three days; and I looked about among the people. [Only after three days, was he able to look about among the people]." The lather of Samuel upon coming from a journey would not pray for three days [because his mind was not sufficiently clear]. Samuel himself, would not pray within a house where there was beer, [for the smell of it would confuse his mind]. R. Papa would not pray within a house where there was a mess made of a certain fish [that gives forth a liquid smell]. R. Chanina said: "A man who becomes appeased when under the influence of wine, possesses the qualities of his Creator, for it is said (Gen. 8, 21.) And the Lord smelled the sweet flavor," etc. R. Chiya said: "Whoever remains clear-minded when drinking, possesses the qualities of the seventy sages.'" The word Yayin (wine) aggregates the number of seventy and Sod (secret) aggregates also the number seventy, i.e., as soon as wine enters, the secrets escape. R. Chanan said: "Wine was created in this world for no other purpose than to comfort the mounrners, and wherewith to pay the wicked their reward for any good deeds they may have done, as it is said (Pr. 31, 6.) Give strong drink unto him that is ready to perish, and wine unto those who have an embittered soul." R. Chanina b. Papa said: "Any house where wine is not poured like water, cannot be classed among those that are called blessed houses, for it is said (Ex. 23, 25.) And he will bless thy bread and thy water. Bread and water are placed on a par; just as bread mentioned here can be bought with money belonging to the Tithes, so also the water should be of the same kind that can be bought with money belonging to the Tithes. It must therefore, refer to wine; [for water cannot be bought] yet the passage calls it water (Ib. b) to hint that, if it flows in his house like water, then it may be called a blessed house, otherwise it cannot be called so." R. Ilayi said: "On three occasions a man's character can be recognized; by his wine-cup (when he drinks); by his purse (dealing honestly); and by his anger (seldom getting excited), and according to others, by his laughter also."

(Fol. 85b) Buneis, the son of Buneis, once called on Rabbi. "Make way for one worth one hundred manehs," exclaimed Rabbi. Presently another visitor came in and Rabbi said: (Fol. 86a) "Make way for one worth two hundred manehs." So R. Ishmael pleaded with him saying: "Rabbi, the father of the first-comer, owns a thousand ships at sea and a thousand towns ashore!" "Well," replied Rabbi, "when thou seest his father, tell him not to send his son around the next time with such poor clothes." Rabbi honored the rich and so also did R. Akiba honor the rich. As Raba b. Mari once preached: "May he abide forever before God; ordain that kindness and truth may guard him. (Ps. 61, 8). When May he abide forever before God? At the time that kindness and truth may guard them."

Pesakhim

Chapter 1

Pesachim (Fol. 3) R. Joshua b. Levi said: "A man should never bring forth from his mouth an unfit word, for the Scripture uses a circumlocution of eight [extra] letters in order to avoid an ugly word; for it is said (Gen. 4, 2) Of the clean beasts and of the beasts that are not clean." R. Papa said: "A circumlocution of nine letters is found in the Scripture; for it is said (Deu. 23, 11) If there be among thee, any man that is not clean." Rabina said: "Ten letters [is the circumlocution]; for in the same text there is also an extra letter, Vav." R. Acha b. Jacob said: "Sixteen extra letters are used [in order to avoid an unfit word], as it is said (I Sam. 20, 26) For he thought something hath befallen him, he is not clean, because he has not yet purified himself [in order to avoid the word impure]." At the academy of R. Ishmael, it was taught that a man should always speak in clean language, since the seat of a male zab the passage calls (Lev. 15, 9) saddle, and the seat of a female zab the passage calls (Ib.) sitting place. This principle is also supported by the following passage (Job 15, 5) So that thou choosest the language of the prudent. Also by another passage (Ib. 33, 3) And my lips utter knowledge clearly. Why does he cite all these passages [is not the first one sufficient]? You will perhaps say that this applies only to Biblical matters, but for Rabbinical matters any language might be used. Come, listen; it is said, So that thou choosest a language of the prudent. And if you will say that this applies only to Rabbinical matters, but for secular affairs, any language might be used. Come, Listen to this passage; And my lips utter knowledge clearly.

(Ib. b.) There were two disciples sitting before Hillel, of whom one was R. Jochanan b. Zakai. According to others, these disciples were sitting before Rabbi, and one of them was R. Jochanan. One said [while studying a Mishnah]: "Why must the grapes be cut according

to the rules of levitical cleanliness, while olives may be gathered even according to the rules of levitical defilement?" The other pupil said: "Why must the grapes be cut under the rules of levitical cleanliness, while the gathering of olives need not be made under the rules of levitical cleanliness?" "I am sure," remarked their teacher, "that this one [who used becoming words] will become a judge in Israel." It is said that before many days had elapsed he became a judge in Israel. There were three priests [discussing the portions of their priestly gifts]; one said: "Mine was as large as a bean." To this the other responded: "Mine, was as large as an olive." The third one said: "Mine was as large as the tail of a lizard." In consequence of that unfit expression, the last was examined as to his fitness to serve upon the altar, and they found in him a blemish of descent. Have we not been taught [in a Mishnah]: "No family records are searched beyond the altar"? [for he was certainly examined before he began serving upon it; hence how was this examination possible?] Do not say a "blemish of descent," but say [they found in him] "obscenity which made him unworthy of the priesthood." And if you please, you may say this instance differs, because he harmed himself [by causing the investigation].

There was a certain heathen who [under the guise of an Israelite] would come to Jerusalem every Passover and partake of the paschal lamb. Once he came before R. Juda b. Bathyra and said to him: "It is written in your Torah (Ex. 12, 43) No stranger shall eat thereof, and again (Ib. ib. 48) But no uncircumcised person shall eat thereof; nevertheless, I get to eat of the very best." "Have they given thee a piece of the fat of the tail?" remarked R. Juda b. Bathyra. "Nay," answered the heathen. So R. Juda said to him: "The next time you go, ask of them to give thee a piece of the fat of the tail." The following year then, when he came to Jerusalem, he said to them: "Give me a piece of the fat of the tail." "What!" exclaimed they, "is not the fat of the tail sacrificed on the altar? Did anyone advise thee to ask for this?" they questioned him. And the heathen answered: "R. Juda b. Bathyra has advised me thus." "What does this mean?" said they to themselves. Thereupon they made an investigation and, discovering that the man was a gentile, punished him. They then sent a message to R. Juda b. Bathyra, saying: "Peace unto thee, R. Juda b. Bathyra, who sitteth in Netzibin, yet whose net is cast in Jerusalem."

When R. Cahana became ill, the Rabbis sent R. Joshua, the son of R. Ide, with instructions to visit him and find out what his condition was. When he came, he found R. Cahana dead. He tore his clothes, then turned them towards his back, and returned weeping. "Is he dead?" they asked him. "You say it, I do not say it," was his reply, adding also (Pr. 10, 18) And he that spreadeth abroad an evil report is a fool.

(Fol. 4) When Rab, the son of R. Chiya's brother and sister, came to Palestine, Rab was asked by R. Chiya: "Is father alive?" "Is mother alive?" was his reply. Then R. Chiya asked him: "Is mother alive?" Rab answered again: "Is father alive?"

(Ib. b) R. Elazar said: "Those who go on a religious mission, will not meet with evil either going to, or from, their duty." R. Elazar was in accord with the opinion of the Tanna, Issi b. Juda, who taught: "Since the Torah says (Ex. 34, 24) Yet shall no man desire thy land, it is to be implied that the cow shall feed in the pasture and no beast shall harm it, the chicken shall dig in the rubbish and no weasel shall harm it." Now, can this not be inferred a fortiori? If, regarding the things which are exposed to injury, it is promised that no harm will occur, how much the more so regarding things that are usually not exposed to injury? This conclusion I could only arrive at with reference to protection while on the way to perform [a meritorious act]. Whence, however, do we infer that even on the return, no harm will occur? It is said (Deu. 16, 7) And thou shall turn in the morning and go unto thy tents. From this passage we may learn that Thou wilt go and find thy tents in peace. Since even on the return [he will meet no evil], wherefore is it necessary to mention [the protection] on the way going to perform the religious duty? We must therefore say this statement is necessary for the reference to what R. Ami said: "Every man who has land is in duty bound to visit Jerusalem during the festivals, but a man who has no land need not visit Jerusalem during the festivals." R. Abin b. R. Adda said in the name of R. Isaac: "Why was there not Gennesar-fruit in the land of Israel? Lest those who visit Jerusalem during the festivals should say, 'Had we come here merely to enjoy of the Gennesar-fruit, it would have been sufficient. Hence their visit would become not as a matter of duty." The same said R. Dastoe b. Janai: "Why are not the hot springs of Tiberias located in Jerusalem? For the simple reason that those who visit Jerusalem during the festivals, should not say, 'Were it for nothing else than to bathe ourselves in the hot springs of Tiberias that we visited Jerusalem, it would have been sufficient.' Thus their visiting Jerusalem would turn out to be not as a matter of duty."

Chapter 2

(Fol. 22b) We are taught that Simon of Amsuni, — and others say, Nehemiah of Amsuni, —

was accustomed to interpret every word Eth. When he reached the Eth of (Deu. 10, 20) Thou shalt fear the Lord, thy God, he refrained (did not interpret it). "Why, Rabbi," said his disciples to him, "what will become of those "Eth's thou didst interpret?" Whereupon he answered: "Just as well as I will be rewarded for making those interpretations, so will I be rewarded for refraining in this case." But when R. Akiba came, he interpreted: "The Eth [of Thou shalt fear the Lord, thy God] includes the scholars."

(Fol. 25) R. Jacob said in the name of R. Jochanan: "By every means, one may cure himself except by means of the tree devoted to idolatry." To what case does he refer? If we assume that he refers to a case where there is fear of danger, then why not cure by means of the tree devoted to idolatry? But if he refers to a case in which there is no fear of danger, then one is prohibited to be cured by means of any prohibited articles. Indeed, he does refer to a case where there is fear of danger, nevertheless it is forbidden [to be cured] by means of a tree devoted to idolatry. As we are taught in a Baraitha, R. Eliezer says: "Since it is said (Deu. 6, 5) [Thou Shalt love thy God] with all thy soul, wherefore is added. With all thy wealth? And since it is said, With all thy wealth, wherefore is also added, With all thy soul? This is to teach us that in case there is a man who loves himself more than his wealth, for him it is said. With all thy soul. And if there is a man who loves his wealth more than himself, for him it is said. With all thy wealth. When Rabbi came [from the land of Israel] he said, quoting R. Jochanan: "One may cure himself by every means except by means of idolatry, adultery or murder." Regarding idolatry we have spoken above, and as to adultery and murder, as we are taught in the following Baraitha, Rabbi says: (Deu. 22, 26) For as when a man riseth against his neighbor, and striketh him dead, even so is the matter [of the damsel]. What relation has the incident of a murderer to that of the betrothed damsel? Behold, this case comes [as a teacher and turns out a learner]. We compare the bethrothed damsel unto a murderer, and the murderer unto a bethrothed damsel; i.e., just as a betrothed damsel is given permission to kill [her assailant] in self-defense, so also is permission given to kill a murderer in self-defense; and as concerning murder it is said, that if a man be told to transgress the law or be killed, [slay another or else you will be slain], he must accept to be killed and not transgress, so it is also concerning a betrothed damsel;— she should rather permit herself to be slain than be ravished by a man. And whence do we learn thus concerning murder? This is common sense, as is shown by the incident of the man who appeared before Raba, and said to him: "The governor of my city has told me, 'Go and slay that man, otherwise I shall kill thee!'" Whereupon Raba said to him: "Let them kill thee, but thou must not kill others; for who tells thee that thy blood is more red than his, perhaps his blood is more red than thine."

Chapter 3

(Fol. 49) We are taught that R. Simon said: "A scholar is not permitted to partake of any feast that is not served in consequence of some religious duty." What kind of a feast does this refer to? R. Jochanan said: "It refers to a meal given at the wedding of a priest's daughter who is married unto an Israelite, or the daughter of a scholar who is married unto an ignorant man," for R. Jochanan said: "The alliance of a priest's daughter with an Israelite will not prosper." In what respect will it not prosper? R. Chisda said: "The wife will become either a widow, a divorced woman, or she will be childless." In a Baraitha, it was taught that either she or her husband will die [before the usual time], or it will cause him to be afflicted with poverty. Is this so? Has not R. Jochanan said: "He who desires to become rich, shall ally himself with the descendants of Aaron, so much the more will the union of the Torah and the priesthood make him rich"? This is not difficult to explain. The latter case deals with a scholar who allies himself with a priest, while the former deals with an ignorant man [who is not fit company for a priest]. R. Joshua married a priestess and became ill. He said: "Is that Aaronite not content with having secured me as a son-in-law and that I should be connected with his descendants?" R. Ide b. Abin wedded a daughter of a priest and there came forth from them two sons who were ordained as Rabbis. They were R. Shesheth, the son of R. Ide, and R. Joshua, the son of R. Ide. R. Papa said: "Had I not wedded a priestess, I would not. But R. Cahana said: "Had I not married a priestess, I should never have gone into exile." "Wert thou not exiled to a place of the Torah?" he was asked. Whereupon he answered: "But I was not exiled voluntarily, as all scholars go into exile."

R. Isaac said: "Whoever partakes of a feast which is not served for any religious purpose will, at the end, incur upon himself [the punishment of] exile; for it is said (Amos 6, 4), .. and eat lambs out of the flock, and calves out of the midst of the stall, and immediately following. Therefore now shall they go into exile at the head of the exiles. Our Rabbis taught: "A scholar who indulges in too many feasts at every place, will, in the end, cause the destruction of his home, make his wife like unto a widow, and his children like unto orphans; he will forget his learning, become involved in various strifes, his words will be disregarded, he will defame the name of the Lord, as well as the name of his father and the

name of his teacher, and he will cause an evil reputation unto himself and to his children and grand-children unto endless generations." What reputation may be implied? Abaye said: "People will call his child, 'the son of the stove-heater.'" R. Huna said: "The son of one who lays his cloak under and lies down at any place."

Our Rabbis were taught: "A man shall always sell all that he possesses to marry the daughter of a scholar. For even if he dies, or is exiled, he may rest assured that his sons will also be learned men; but he shall not take in wedlock a daughter of an Am Ha'aretz; for if he die or be exiled, his children will also be Amai Ha'aretz." Our Rabbis were taught: "A man shall always sell all that he possesses to marry the daughter of a scholar; and he shall also try to marry his daughter to a learned man. The latter act is likened unto clusters of grapes combined with berries of a thorn, which combination is improper (Ib. b) and unbecoming." Our Rabbis were taught: "A man shall always sell all that he possesses to marry the daughter of a learned man. If he cannot find the daughter of a learned man, let him marry the daughter of one of the prominent men of his day. If he cannot find the daughter of a prominent man of his day, let him marry the daughter of one of the chiefs of the congregation. If he cannot find the daughter of one of the chiefs of the congregation, let him marry the daughter of a manager of a charity organization. If he cannot find the daughter of a manager of a charity organization, then let him marry the daughter of a school master (teacher); but he shall not marry the daughter of au Am Ha'aretz, for they are abominable and their wives, creeping things. Concerning their daughters, the passage says (Deu. 27, 21) Cursed be he that lieth with any manner of beast. Our Rabbis were taught: "Six things are said respecting the Am Ha'aretz: No testimony is to be intrusted to him; no testimony is to be accepted from him; no secret is to be disclosed to him; he is not to be appointed administrator over the Kuppah; and he shall not be used as an escort on a journey. Some say also that no public notice is to be given of his lost property." But the former Rabbi contends that he may happen to have good children, to whom the passage would apply (Job 26, 17) He may prepare, but the righteous will clothe himself [therewith].

(Fol. 50) And it shall come to pass in that day, that there shall not be light, but heavy clouds and thick darkness. (Zech. 14,6) What is meant by heavy clouds and thick darkness? R. Elazar said: "This means that light, which is weighty (rare) in this world, shall be lightly esteemed in the world to come." R. Jochanan says: "This refers to the part of Negaim and Ahaloth which are difficult [to be understood and taught] in this world, but shall be very easy to comprehend in the world to come." R. Joshua b. Levi said: "This refers to those men who are weighty [important merely on account of their wealth] in this

world, but shall be lightly esteemed in the world to come," as happened with R. Joseph, the son of R. Joshua b. Levi, who once became sick and fell in a trance, and upon awakening, was asked by his father what he had seen [while in his apparently lifeless state]: and he answered "I saw a world reversed; the uppermost, below, and those below, uppermost." "My son," said his father, "thou hast seen a rightly-conducted world! But how do we scholars appear there?" "Just as we are esteemed here, so are we esteemed there," was R. Joshua's answer. "And I heard also that it was there said, 'Happy is the man who hath brought his learning with him,' and further, I heard said, 'Happy are those martyrs who have been killed by the [Roman] government; no creature can enter their abode.' " Who are they [the martyrs]? Shall I say R. Akiba and his associates? Were they then accorded that place merely because they were martyrs and for no other merits? Nay, we must say this refers to the martyrs of Lud.

(Zech. 14, 9) And the Lord will be king over all the earth; on that day shall the Lord be (acknowledged) One, and His name be One. Is He then not One to-day? R. Acha b. Chaninah said: "This world is not like the world to come; in this world, when good tidings are received, a man says: Blessed be He who is good and beneficent and upon the information of bad tidings, he says: Blessed be He, the true Judge. But in the world to come, only the first benediction will be pronounced [for there shall be no more bad tidings]." His name shall be One. What means this passage? Is then His name not One even today? R. Nachman b. Isaac said: "Not as this world is the world to come; in this world His name is written Yud, Hay, and pronounced Alef, Daleth, while in the world to come it will be pronounced as it is written, with Yud, Hay." Raba wanted to lecture [concerning the explanation of God's name] from the pulpit; so a senior scholar warned him against it, saying: "It is written (Ex. 3, 14) [This is my name] Le'olam [hence you must not openly discuss it]." R. Abina raised the following contradiction: "It is written, This is my name, Le'olam (to de concealed), and then it is written, This is my memorial unto all generations [showing that it should be read without concealing it];" i.e., "Thus said the Holy One, blessed be He! Not as My name is written shall it be pronounced: it is written Yud, Hay, but is prononced Alef Daleth."

Chapter 4

(Ib. b) "Whoever performs work after the time set for Mincha prayer on the day preceding the Sabbath, or a festival, or before the night following the Sabbath, or festival, or the Day of Atonement, or at any time when there can be the faintest suggestion of a transgression, including even a public fast-day, shall never see a sign of blessing (will labor without success)."

Raba pointed out the following contradictory passages: "It is written (Ps. 108, 5) For great above the Heavens is Thy kindness, and it is written (Ib. 57, 11) For great unto the Heavens is Thy kindness. How can both statements be possible? The former refers to those who perform [their religious duty] for its own sake, but the latter refers to those who do [their duty] not for its own sake, as R. Juda, in the name of Rab, said; for R. Juda, in the name of Rab, said: "By all means let a man engage himself in the study of the Torah and in meritorious deeds, even if not for its own sake; because through the work of a selfish purpose, he will eventually arrive [at observing it] for its own sake."

Our Rabbis were taught: "Whoever depends upon the earnings of his wife or upon the proceeds of a hand-mill, will never perceive the sign of blessing." The earnings of his wife, refers to a case when she goes around with a pair of scales to hire out its use, and regarding the hand-mill, it is only meant if he hires it to others; but if he is engaged in the use of the hand-mill himself, or if his wife is actually engaged in business, he may even be proud of her; for it is said (Prov. 31, 24) Fine tunics she maketh and selleth them. Our Rabbis were taught: "Whoever is engaged in the proceeds of reeds or [earthen] pitchers, will never perceive a sign of blessing because such business occupies much space [yielding small profits]." Our Rabbis were taught: "Market-stand traders and those who raise small stocks of cattle and those who cut off fruitful trees [for wood]; also those who [when dividing something with others] seek for the best share, will never perceive a sign of blessing, because people look at them with ill-will." Our Rabbis were taught: "Four kinds of money never enjoy a sign of blessing: The wages of scribes; the wages of Methurgemanin; money of orphans [invested at half profits between executor and orphans], and the proceeds from trans-oceanic traffic." It is quite understood in the case of the earnings of a Methurgeman, because it looks like taking wages for Sabbath work; it is also clear regarding money made from orphans, because they are not able to forgive if anybody wrongs them; and also in the case of proceeds from trans-oceanic traffic, because miracles do not happen every day [to cross the sea safely]. But as to the wages of scribes, what is the reason? R. Joshua b. Levi said: "Twenty-four fasts were observed by the men of the Great Synagogue in order that scribes of the scrolls, Tephillin and Mezuzoth might not

get rich, lest, if they should become rich, they might be tempted not to write any more." Our Rabbis were taught: "The scribes who write scrolls, Tephillin and Mezuzoth, whether those that deal in them or those that sell them to the people, and those who occupy themselves with religious work, including those who deal with T'cheleth," will never enjoy a sign of blessing from their profits. If, however, they occupy themselves with such work for its own sake [and not merely for pecuniary profits] they will indeed enjoy a sign of blessing."

The inhabitants of Baishan as a rule did not travel from Tyre to Sidon on the eve of the Sabbath. Their descendants came to R. Jochanan and said: "Our fathers could afford to avoid the markets and were able to exist without them, but we cannot. Shall we go then on the Sabbath eve?" "Your ancestors," replied R. Jochanan, "had long taken upon themselves not to do this. Ye cannot do differently, for it is said (Pr. 1, 8) Hear, my son, the instruction of thy father."

(Fol. 53) We are taught that Rabban Simon b. Gamaliel says: "The presence of gall-nut trees indicates hilly land; the presence of palm trees indicates valleys; the presence of reeds indicates rivers, and the presence of sycamore trees indicates lowland," and although there is no direct [Biblical] proof for this theory, there is a suggested allusion to it, for it is said (I Kings 10, 27) And the king rendered the silver in Jerusalem like stones, and the cedars he rendered like sycamore trees that abound in the lowlands." The presence of gall-nut trees, indicates hilly land, and palm trees indicate valleys. Practically, the distinction relates to the bringing of Bikurim, for we are taught [in a Mishnah] that Bikurim should be brought only of the seven kinds of crop or fruit, but not of the palm trees that grow on the hilly land nor of the fruit that grows in the valleys. The presence of reeds indicates rivers. This distinction may have a bearing on the Nachal Eithan. The presence of sycamores indicates lowlands. This distinction may have a practical bearing on business transactions. Since we have found the last reason, we may as well say that all of the above indications will have a distinctive bearing on business transactions.

(Ib. b) R. Jose said: "Tudus of Rome instituted the custom among the Roman [Jewish] inhabitants of eating a G'di M'Kullas on Passover night. So the sages sent him the following message: 'Wert thou not Tudus, thou wouldst have been put under a ban because thou makest Israel eat consecrated meat outside Jerusalem.'" How can they say consecrated meat? Rather say, "similar to consecrated meat." The following question was submitted by the members of the academy: "Was Tudus of Rome really a great man or was

he merely a man of influence [and for that reason the sages were afraid to put him under a ban]?" Come, listen! We are taught: And again, Tudus the Roman expounded: "What justified Chananyah, Misha'el and Azar'yah in suffering themselves to be thrown into the fiery kiln? [Since it is written in the Torah, And he shall live by it, (the Torah), and not die by it.] They drew their Justification," said he, "through a fortiori." If concerning the frogs, who were in no way obliged in like manner to sanctify the name of God, it is written (Ex. 7, 28) And they shall go up and come into thy house, and into thy sleeping chamber, and upon thy bed, and into the house of thy servant, and among thy people, and into thy ovens, and in thy kneading dough; (When is the kneading dough found in the ovens? Surely when it is hot!) and since the frogs did not take heed for their lives but went into hot ovens, how much more shall we (Chanauyah, Misha'el and Azar'yah) who are in duty bound and are commanded to sanctify God's name, do such a thing!" [Hence we infer that Tudus of Rome was really a great man.] R. Jose said: "The reason the sages respected Tudus was that he threw the profits of merchandise into the purse of scholars [in order that they might be able to make a living for themselves]; for R. Jochanan said: 'Whoever is accustomed to throw the profits of merchandise into the purse of a scholar [thus enabling the scholar to support himself], will be awarded the privilege of sitting in the Heavenly academy, as it is said (Ecc. 7, 12) For under the shadow of wisdom is he who is under the shadow of money.' "

Ulla was riding on a donkey and was accompanied by R. Abba walking on his right and Rabba b. b. Chana on his left. Said R. Abba to Ulla: "Is it verily true that you said in the name of R. Jochanan, that 'No benediction shall be pronounced on fire at any time save only on the evening following the Sabbath, for the reason that fire was then first created?' " Ulla turned around and looked at Rabba b. b. Chana with displeasure. The latter said to R. Abba: "I did not tell it in connection with the above, but in connection with the following: A disciple taught in the presence of R. Jochanan that R. Simon b. Elazar says: 'When the Day of Atonement falls on the Sabbath [they say the benediction] even in those places where they do not, as a rule, light any candles on Yom Kippur; but when this festival falls on the Sabbath they admit that the candles should be lit, for the sake of the honor of the Sabbath,' and R. Jochanan responded to this, 'And the Rabbis prohibit it (the benediction).'" "I admit that this is the interpretation," said Ulla. Thereupon R Joseph applied the following passage (Pr. 20, 5) (Fol. 54) Like deep water is counsel in the heart of a man; but the man of understanding will draw it out: i.e., "like deep water is counsel in the heart of man, refers to Ulla [who although knowing that it was wrong yet said nothing, but merely glared at Rabba b. b. Chana]; but the man of understanding will draw

it out, refers to Rabba b. b. Chana [who immediately understood the glare of Ulla and corrected the tradition]. But Ulla and Rabba, who seem to disagree with R. Abahu [concerning the benediction pronounced on fire], agree with R. Benjamin, who stated in the name of R. Jochanan, that the benediction over the fire should be recited at the close of both the Sabbath and of the Day of Atonement; and this is the prevailing custom.

Was light, then, created during the night following the Sabbath? Have we not been taught?: Ten things were created at twilight on the first Sabbath eve. They are: The well [that accompanied Israel in the wilderness], the manna, the rainbow, the letters of the alphabet, the stylus, the Tables [of the Law], the grave of Moses, the cave in which Moses and Elijah stood, the opening of the mouth of Balaam's ass, the opening of the earth that swallowed the wicked. R. Nehemia says on his father's authority, "Also fire and the [Balaam's] mule [were then created]." R. Yashia, or his father's authority, says: "Also the ram which Abraham offered up in Isaac's stead, and the Shamier [were then created]." R. Juda says: "Also a pair of tongs [were then created]." The same said: "Tongs were made with the help of other tongs. But who made the first pair? Was it not a divine creation?" Whereupon the sages said to him: "It is possible to form one pair of tongs in a mold without the help of another. Hence it might have been made by man." It is, however, mentioned here that R. Nehemia says that "fire also" [was among those things which were created before the first Sabbath; hence, it contradicts the Mishnah which says that it was created only on the night following the Sabbath]. This is not difficult to explain: One treats of ordinary fire while the other treats of the fire of Gehenna. Ordinary fire was indeed created only on the night following the Sabbath, but the fire of Gehenna was created during the twilight of Sabbath eve.

Then was the fire of Gehenna really created on Sabbath eve? Have we not been taught in a Baraitha: "Seven things preceded the creation of the world; they are: the Torah, Repentance, Paradise, Gehenna, the Throne of the Divine Majesty, the Temple, the name of Messiah. That the Torah [was created before creation] [we infer] from the following passage: (Pr. 8, 22) The Lord made me the beginning of His way. As for Repentance, it is written (Ps. 90, 2) Before yet the mountains were brought forth, etc., and after it is written "Thou turnest man to contrition, and sayest 'Return ye children of men.' As for Paradise, it is written (Gen. 2, 8) And the Lord God planted a garden in Eden (Mikedem) to the eastward. As for Gehenna, it is written (Is. 30, 33) For already of old is Tapeth made ready. As for the Throne of the Divine Majesty and the Temple, it is written (Jer. 17, 12) A Throne of glory, exalted from the beginning of time, is the place of our Sanctuary. And as for the

name of Messiah, it is written (Pr. 72, 17) In the presence of the sun, his name shall flourish." [Hence we see from the foregoing that Gehenna was created before creation. This contradicts the opinion of our first Baraitha that it was created on the Sabbath eve]. I will tell thee: There is no contradiction. The formation of its interior was created before the creation of the world, but its fire was created on the Sabbath eve.

Then again [let us ask], was then its fire created on the Sabbath eve? Behold, we are taught that R. Jose says: "The fire which the Holy One, praised be He! created on the second day of creation will never be quenched, for it is said (Is. 66, 24) And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die nor shall their fire be quenched. And R. Bana'ah, the son of R. Ulla. said: "Why was it not said Ki tob (that it was good) for the second day of creation? Because on the second day of creation the fire of Gehenna was created to which the term 'good' cannot be applied;" and R. El'azar said: "Although 'Ki tob' was not said on the second day of creation, yet God included it in the sixth day of creation; for it is said (Gen. 1, 31) And God saw everything that He had made, and behold it was very yood. [Hence we see that the fire of Gehenna was created on the second day and not on the Sabbath eve, as said before.] We must therefore say thus: The formation of its interior was created before the creation of the world, but its fire was created on the second day of creation; ordinary fire was first thought of by God [as a necessity for the world] on the Sabbath eve, but was not created until the night following the Sabbath. As we have been taught in a Baraitha, R. Jose says: "There were two things which God first thought of creating on the eve of the Sabbath, but which were not created until the night following the Sabbath, when the Holy One, praised be He! inspired Adam, the first man, with wisdom that resembled Him above, and he [Adam] brought two stones and struck them against each other, thus bringing forth fire; and the second thing [He thought of creating] was the mule."

Our Rabbis were taught: Ten things were created during the twilight of the [first] Sabbath eve. And they were: The well [that followed Israel in the wilderness], the manna, the rainbow, the letters of the alphabet, the stylus, the tables of the covenant, the grave of Moses, the cave in which Moses and Elijah stood, the opening of the mouth of [Balaam's] ass, the opening of the earth to swallow the wicked (Korah and his clique). Some say also the rod of Aaron with its buds and blossomings. And, according to others, also demons; still others add (Ib. b), the garments of Adam.

Our Rabbis were taught: Seven things are hidden from men: The day of death; the day of

consolation; the profundity of Divine judgment; [a man should not know] of what occupation one may make a living and what is in the heart of his fellow-man; when the kingdom of David will be restored to its place; and when the kingdom of Persia will fall.

Our Rabbis were taught: Three things which God first thought of creating were bound to come later, even had He not thought of them at first: The dead should give forth a stench; the dead should be forgotten; and products should decay. Others say also the coin as a means of currency.

(Fol. 56) Our Rabbis were taught: Hezekiah, the king, did six things; upon three the sages were agreed with him, and upon the other three the sages were not. He dragged the bones of his father (Ahaz) on a litter of ropes, and the sages were agreed with him. He crushed the brazen serpent, and the sages were agreed with him. He hid the book of medicine, and the sages were agreed with him. He stripped the doors of the Temple and sent the gold thereof to the King of Assyria, and the sages were not agreed with him. He stopped up the upper outlet of the River Gichon, and the sages were not agreed with him. He intercalated the month Nisan, [making a mistake in explaining its law] and the sages were not agreed with him.

Our Rabbis were taught: How did the people of Jericho recite the Sh'm'a? They recited, Hear, O Israel, the Lord thy God is one God (Deu. 6, 4) but did not pause (at the end of the verse). This is the opinion of R. Meier. R. Juda says: "They did pause [between the two verses], but they did not insert [between Sh'm'a (Hear, O Israel) and the next verse] the benediction. Blessed be His name, whose glorious kingdom is forever and ever." And why do we add this to the Sh'm'a? As R. Simon b. Lakish explained it, for R. Simon b. Lakish said: "It is written (Gen. 49, 1) And Jacob called unto his sons and said, etc.; i.e., Jacob wanted to disclose all that would happen to them in the latter days, but the Shechina departed from him and he began to fear, saying: 'Perhaps, God forbid, my children have a defect as was the case with my grandfather, Abraham, of whom Ishmael came forth, and like Isaac, my father, of whom Esau came forth.' Thereupon his children said to him. Hear, O Israel, the Lord our God is one God, i.e., 'Father, just as in thy heart there is but one God, so in our hearts, there is but one God.' Then Jacob, our father, uttered forth, Blessed be His name, whose glorious kingdom is forever and ever." So the Rabbis argued, what should be the form nowadays? To say the second verse, would make us at variance with Moses, our teacher, who did not say it; not to say it would be to disregard Jacob, who did say the verse. They therefore ordained that we say it as did Jacob, but inaudibly [out of respect to

Moses]. R. Abahu said: "In Usha it was ordained that the above verse should be said in a loud voice in order that the Sadducees should not complain that we say a separate prayer; but in Nehardea, where there were no Sadducees, even unto this day the above verse is said inaudibly."

(Fol. 57) It is taught that Abba Saul says: "There were sycamore trees in Jericho which the priests forcibly appropriated for their own use, in consequence whereof the owners consecrated them to the use of the Temple." It is concerning such priests that Abba Saul b. Batnith, in the name of Abba Joseph b. Khanin, said: "(Alas, for the house of Baythus! Alas, for their clubs! Alas, for the house of Khanin! Alas, for their whispers! Alas, for the house of Kathrus! Alas, for their pens! Alas, for the house of Ishmael b. Phiabi! Alas, for their fiists! For they were all High-priests, their sons were the treasurers, their sons-in-law were the chamberlains, and their servants would beat the people with canes."

Our Rabbis were taught: Four [depressive] cries did the Temple court utter: First, "Go forth from here ye sons of Eli who have defiled the Temple of God." The second cry the Temple court uttered, "Go forth from here Issachar, the man of the village Barkai, who honors himself but desecrated the holiness of God." What did he do? He used to wrap silk around his hands and perform the divine service. Again the Temple court cried: "Raise your heads, O ye gates and let Ishmael b. Piachi, disciple of Phineas, enter and serve as High-priest." Another cry the Temple court uttered: "Raise your heads, O ye gates, and let Jochanan, the son of Narbai, the disciple of Phinkai, enter and let him fill his stomach with the sacerdotal food of God." It is related of Jochanan, the son of Narbai, that he would consume three hundred calves in his meal, drink three hundred jars of wine, and devour forty Se'ahs of young pigeons as a dessert for his meal. It was related that never during the life of Jochanan, the son of Narbai, was any part [of the sacerdotal] meat left over. What was the end of Issachar, he of the village of Barkai? It is related that at one time the king and the queen had a dispute as to which meat was better; the king said that the meat of a kid is better and the queen said the meat of a sheep. So it was suggested that a decision should be given by the High-priest, who ought to know because of the sacrifices [of every kind] made every day. Thereupon he appeared before them. "If a kid were the best," said he, waving his hand, "it would be used for the daily sacrifices, [and not lambs which are to be used]." So the king said: "Because he showed no respect for the throne [in waving his hand so freely] his right hand shall be cut off." Isaachar, having bribed the executioner, had his left hand taken off, instead. When the king became aware of this, he ordered that the right hand be cut off also [thus Issachar lost both hands]. "Blessed be the

Lord," remarked R. Joseph, "who caused Issachar, the man of the village Barkai, to receive his due recompense in this world." R. Ashi said: "Issachar, he of the village Barkai, never learned our Mishnah, for we are taught that R. Simon says: 'Lamb sacrifices are always preferable to other sacrifices of kids.' One might say so because lamb meat is better; therefore, after the kid offering is mentioned it is added (Lev. 4, 33) And if a lamb, etc. From this we infer that they are equal in taste." Rabina said: "He did not even read the Scripture, where it is written (Ib. 3, 2) If a sheep or a kid is his offering, i.e., if he wants to bring a lamb, he may do so; and if he wants to bring a kid he may do so."

Chapter 5

(Fol. 62 b) R. Simlai came before R. Jochanan, and said to him: "Teach me the Book of Records (Chronicles)." "Whence art thou?" asked R. Jochanan. "From Lydia," he answered. "And where dost thou reside? "I reside in Nechardea." Whereupon R. Jochanan said to him: "It is prohibited to teach to inhabitants of either Lydia or Nehardea the contents of the Book of Chronicles, and so much the more to thee who art both a native of Lydia and resideth at Nehardea." R. Simlai, however, compelled R. Jochanan to give him the instruction. "I wish that the master would teach me all the contents within three months," said R. Simlai. Whereupon R. Jochanan replied: "Behold! If Beruria, the wife of R. Meier, the daughter of R. Chanan b. Teradion, who could learn three hundred traditions [of law) in one winter day from three hundred great men, was unable to master the contents of the Book of Chronicles after she had studied it for three years, how couldst thou ask me to teach it all to thee in three months? " R. Jochanan then took a clod of earth and threw it at him. While R. Simlai was running away, he said: "Rabbi, can you explain to me what the difference is between him who slays the paschal lamb for its actual purpose, and him who slays it not for its actual purpose [upon which the Mishnah declares the latter act to be invalid]; and that between one who slays the paschal lamb for those who will partake of it, and him who slays it for those who may not partake of it [both of which the Mishnah declares are valid]?" "So! Then thou art a young scholar," remarked R. Jochanan. "Come, and I shall teach thee."Rami b. Abin, in the name of Rab, said: "From the day when the Book of Genealogy was forgotten, the power of the sages diminished and the light of their eyes became dim; for the master said between the passages (I Chr. 8, 38) From one Azel

unto the other Azel, the sages had four hundred camel-loads of critical researches."

(Fol. 64) Mishnah: The Passover sacrifice was slaughtered for three successive divisions of men, as it is said (Ex. 12, 6) And then the whole assembly of the congregation of Israel shall slaughter it toward evening. Assembly, Congregation and Israel, [each stands for a division]. The first division entered and filled the Temple court, the doors [of the Temple court] were closed, and [the Shofar blasts] Tekiah, Teruah and Tekiah were sounded. The priests then arrayed themselves in line, each priest holding in his hand either a silver bowl [in which to receive the blood of the sacrifice] or a golden bowl. The line which held silver bowls had only silver and the line which held golden bowls had only gold; they were not permitted to mingle. These bowls had no stands at the bottom, lest they [the priests] place them down [while full of blood] and the blood become congealed. An Israelite performed the slaughter, the priest received the blood and gave it to his colleague [the priest] who in turn passed it to his colleague, each one receiving the full bowl and returning the empty one [the contents of which had already been sprinkled]. The priest nearest the altar made one continuous sprinkling [opposite the base of the altar]. The first division then left and the second one entered; when the second division went out, the third one entered; in the same manner as the first division, so did the second and the third. The Hallel was recited [while the sacrifices were performed]; if they had finished [the Hallel before the ceremony was completed] they commenced reciting it over again. They might even say it a third time. However, it never happened [that the work should last] for the duration of three recitations. R. Juda said: "It never happened that the third division read as far as the chapter beginning, I love the Lord, because He hath heard my voice (Ps. 116), because the third section had few in number [and they performed it quietly]."

(Ib. b) Our Rabbis were taught: It never happened that a man should be crushed in the Temple court, except on one Passover, in the days of Hillel, when an old man was crushed to death. The people called it Pesach Me'ucha (the Passover of the Crushers). Our Rabbis were taught: Once King Agrippa, being anxious to ascertain the number of the male population of Israel, instructed the High-priest to set a watchful eye on the paschal lambs and take accurate note. So he took one kidney of each and every one, and it was found that there were sixty myriad couples [which indicated] double the number of those that came forth out of Egypt, not counting those that were levitically unclean and those that were out travelling; and there was not a single paschal lamb or. whiel less than ten were counted [so that the number represented over six hundred myriads of men]. And it was called by the people Pesach Me'ubin (the crowded Passover) because of its big population.

Chapter 6

(Fol. 66) Our Rabbis were taught: The following Halacha (law) escaped the memory of the sons of Bathyra. It once happened that the fourteenth [of Nisan] fell on the Sabbath day and they did not know whether the Passover sacrifice supersedes the Sabbath or not. They appealed to the sages, saying: "Is there a man who knows [the law], whether the Passover sacrifice supersedes the Sabbath or not?" And they were told that there was a man who had recently come from Babylon whose name was Hillel, the Babylonian, who had served (in the academy of] the two greatest men of that generation, namely, Shemaya and Abitalyon, and who ought to know whether the Passover sacrifice supersedes the Sabbath or not. So they sent for him and asked him: "Have you any knowledge whether the Passover offering supersedes the Sabbath or not?" He replied: "Have we then only one Passover sacrifice during the year that supersedes the Sabbath? Behold, there are more than two hundred Passover sacrifices that supersede the Sabbath!" So they asked him: "Whence do you infer this?" Whereupon he said to them: "It is said (Num. 9, 3) B'mo'ado (at its appointed season) at the Passover offering, and it is said' (Ib. 28, 2) B'mo'ado at the perpetual daily offering; i.e., just as the B'mo'ado which is said at the perpetual daily offering is intended to mean that it supersedes the Sabbath, so also the B'mo'ado of the Passover offering is intended to mean that it supersedes the Sabbath. Aside from this, that oecision can also be derived by the rule of a fortiori; if the perpetual daily offering, for the neglect of which there is no Karath punishment, supersedes the Sabbath, how much the more then shall the Passover sacrifice, for the neglect of which there is the Karath punishment, supersede the Sabbath?" They immediately appointed him as their head (chief), whereupon he sat down and lectured the whole day upon the Halachas concerning Passover. Subsequently he began to reproach them (the sons of Bathyra) with words, saying to them: "What reason have you to make me, who come from Babylon, your Nasi (prince)? Only your idleness in not taking advantage to serve the two great men of your generation, Sh'maya and Abitalyon!" They then asked him another question, viz., "What is the law if a man had forgotten to bring the slaughtering knife on Friday, may he bring it on the Sabbath?" Hillel said to them: "This Halacha I have heard, but I have forgotten it. Leave this, however, to the Israelites themselves, for although they are not prophets, they are descendants of prophets [and evidently will know what to do]." On the morrow,

whoever brought his sheep for the Passover offering had the knife thrust in the wool, and he who had a kid as his Passover offering thrust the knife between the horns. As soon as Hillel noticed this, he recollected the Halacha and said: "Such is the tradition I have from the mouth of Sh'maya and Abitalyon."

(Ib. b) R. Juda said, in the name of Rab: "Whoever is arrogant, if he be a sage, his wisdom will depart from him: and if he be a prophet, his prophecy will depart from him. That his wisdom will depart from him, if he be a sage, can be inferred from the case of Hillel, for the master said [above], 'he began to reproach them,' and immediately after, when they asked him a law, he said, 'I heard, but I have forgotten it.' If he be a prophet, his prophecy will depart from him; this may be gathered from the case of Deborah [the prophetess]; for it is written (Jud. 5, 7) Desolate were the open towns in Israel; they were desolate, until that I arose, Deborah, thus I arose a mother in Israel; and it is written (Ib. ib. 12) Awake, awake, Deborah, awake, awake, utter a song, [which signifies that the prophecy left her and she had to awaken herself]." R. Simon b. Lakish said: "A man who becomes excited, if he be a sage, will have his wisdom depart from him; and if he be a prophet, will have his prophecy depart from him. That his wisdom will depart from him, if he be a sage, we infer from Moses, concerning whom it is written (Num. 31, 41) And Moses was excited against the officers of the host; and [after this] it is written, And Elazar the Priest said, etc. From this it may be inferred that the law escaped Moses' memory and therefore Elazar had to say it. That his prophecy will depart from him, if he be a prophet, we infer from Elisha, concerning whom it is written (II Kings 3, 14) Were it not that I regard the presence of Jehoshaphat, the King of Judah, I would not look toward thee, nor see thee; and [after this] it is written. But now bring me a musician; and it came to pass, when the musician played, and the inspiration of the Lord came upon him, [which shows that he had to seek the inspiration]." R. Mani b. Patish said: "A man who becomes excited will be removed from greatness even if it had been predestined for him by Heaven. Whence do we deduce this? From Eli'ab concerning whom it is written (I Sam. 17, 28) And Eli'ab's anger was incited against David, and he said, etc.; and when Samuel went to anoint a king, from among the sons of Jesse, concerning all others [who were rejected] it is written (Ib. 17, 8-10) This one hath the Lord not chosen [in the past tense]. But concerning Eli'ab, it is written (Ib. ib., 7) But the Lord said unto Samuel, 'Regard not his appearance, nor the height of his stature, because I have rejected him,' [in the present tense]. From which it may be inferred that I rejected him now although I had intended to choose him."

(Fol. 68) What is the meaning of the passage (Is. 5, 17) Then shall the sheep feed according

to their wont, and the ruins of the fat ones shall sojourners eat? R. Menasha b. Jeremiah, in the name of Rab, said Kedabram (according to their wont), means Kimdubar Bam (as they were spoken of). What was spoken concerning them? Abaye said: "It refers to the end of the verse, And the ruins of the fat ones shall sojourners eat, which was explained by R. Joseph, 'The wealth of the wicked will be inherited by the just.' Raba then said to him: "This interpretation would have been correct had it been written Kharboth [in a coordinate way], but now that it is written V'charboth [as a compound], it must be different in meaning. Raba therefore said the passage is intended to mean what R. Chananel, in the name of Rab, said, for R. Chananel, in the name of Rab, said: "in the future, the righteous will have the power to revive the dead; for it is written here, Then shall the sheep feed according to their wont, and it is written there (Micha 7, 14) Let them feed in Bashan and Giggal, as in the days of old; i.e., Bashan refers to Elisha, the man of Bashan, as it is written (I Chr. 5, 12) Yanai and Shaphat in Bashan, and it is also written (II Kings 3, 11) Elisha, the son of shaphat, who poured water on the hands of Elijah; Gilead refers to Elijah, as it is said (I Kings 17, 1) And Elisha, the Tishbite, who was of the inhabitants of Gilead, said."

R. Samuel b. Nachmeni, in the name of R. Jonathan, said: "In the future, the righteous will have the power to revive the dead, for it is written (Zech. 8, 4) Thus hath said the Lord of Hosts, Again shall there sit old men and women in the streets of Jerusalem, and every one with his staff in his hand because of their multitude of years. And it is written (II Kings 4, 29) Lay my staff upon the face of the lad. [Just as in the latter place the staff revived a dead child, so also in the former case the staff will be for reviving the dead]."

R. Chisda raised the following contradictory question: "It is written (Ib 24, 23) And the moon shall be put to the blush, and the sun be made ashamed: and it is written (Ib. 30, 26) And the light of the moon shall be as the light of the sun and the light of the sun shall be sevenfold, as the light of the seven days [hence it will not be diminished]." This is not difficult to explain; the former speaks of the world to come and the latter of the Messianic period. But, according to Samuel, there will be no difference between this world and the world to come, except in the freedom from the yoke of government. What say you to this? Both passages refer to the world to come, nevertheless it is not difficult to explain them. One speaks of the Camp of Sheehinah and the other of the Camp of the Righteous. Raba raised the following contradiction: "It is written (Deu. 32, 29) I alone kill, and I make alive; and it is further written, I wound and I heal. Since he is able to make alive, how much the more is he able to heal? But thus said the Holy One, praised be He! 'Just as when I wound, I

heal, so when I kill, I will make alive.' " Our Rabbis were taught [that, from the passage] I alone kill, and I make alive, we might think that He killeth one and maketh alive another. It therefore states, I wound and I heal; i.e., as wounding and healing is performed in one man, so does death and life apply to one man. On this can be based the answer to those who claim that resurrection of the dead is not intimated in the Torah (Bible). In another way the above passages can be explained: First I shall make alive what I killed and then I shall heal what I wounded.

(Ib. b) We are taught: R. Eliezer says: "A man shall do nothing else on a holy day, but either eat and drink or sit and study." R. Joshua says: "A man must divide the holy day, one-half to be spent in eating and drinking, and the other half [in learning] at the house of study." "Both," said R. Jochanan, "make their deductions from the same passages. One passage says (Deu. 16, 8) A solemn assembly to the Lord, thy God, and another passage says (Num. 29, 35) 'Have ye' a solemn assembly. [How can both of these passages be reconciled? If it is to be solemn to 'the Lord,' then why say 'have ye'?] R. Eliezer, therefore, is of the opinion that this intends to suggest a celebration either for God or for yourself;" but R. Joshua is of the opinion that it means to divide the day, one-half for God and one-half for yourself." R. Eliezer said: "All agree that on the Shebouth festival, a certain part should also be devoted for yourself, because it is the day on which the Torah was given [hence we ought to rejoice on that occasion]." Rabba said: "All agree that the Sabbath should also be devoted for yourself. The reason of it is (Is. 58, 13) And thou shalt call the Sabbath rejoicing." R. Joseph said: "All agree that Purim should also be devoted for yourself; explanation is found in (Esther 9, 22) days of feasts and rejoicing." Mar, the son of Rabina, used to fast the whole year round except on Shebuoth (Feast of Weeks), Purim (Feast of Esther) and the day preceding Yom Kippur (Day of Atonement); on Shebuoth, being the day Israel received the Torah; Purim, concerning which it is written (Est. 9, 22) ... days of feast and rejoicing; the day preceding Yom Kippur, because R. Chiya b. Rab, of Difthi, recited: (Lev. 23, 32) And ye shall afflict yourselves on the ninth day of the month. Do we fast on the ninth day? Behold it is only on the tenth that we fast! But this means to teach us that whoever eats and drinks on the ninth. Scripture accounts to his credit, as though he had fasted on both the ninth and tenth days.

Chapter 7

(Fol. 77) We are taught: The [High-priest's] golden plate, whether he wears it on his brow or not, effects pardon (makes the sacrifice acceptable). This is according to the opinion of R. Simon, but R. Juda says: "When it is yet on his brow it effects pardon, but when it is no longer on his brow, it does not effect pardon." R. Simon said to him: "The High-priest's serving on the Day of Atonement will support my opinion, for then he has not the plate on his brow and still it effects pardon." Whereupon R. Juda answered him: "Consider not the [rules of] the Day of Atonement [which involve the entire community]; for the law concerning levitical impurity is inoperative when applied to an entire community."

(Fol. 86b) R. Huna, the son of R. Nathan, once happened to visit the house of R. Nachman b. Isaac. "What is your name?" the vistor was asked. "Rab Huna," he replied. "Let the master be seated on the couch," they said to him. He sat down. They offered him a cup of wine, which he at once accepted [without being asked a second time], and drained it at two draughts without turning his face aside [to avoid the look of others when he drank]. "Why did you call yourself 'Rab Huna'? (using the title), they asked him. "Because," said he, "I was accustomed to it from my youth." "When we requested you to be seated on the couch, why did you accept it immediately?" "Because," replied he, "such is the rule. Whatever the host says, the guest should comply with." "When we offered you a cup, why did you accept it at the first invitation?" "Because," said he, "it is proper to decline an invitation when made by an inferior person but not when made by a superior person, but not when made by a superior perdraughts?" "Because," said he, "we have been taught: He who drinks off his cup at one draught is a glutton; in two draughts is the proper way; in three, he is considered as among the presumptuous." "Why did you not turn aside your face while you drank?" "Because," said he, "only a bride should turn aside her face, is the law we are taught in the Mishnah." R. Ishmael, the son of R. Jose, once happened to visit the house of R. Simon, the son of R. Jose b. Lekunia. He was offered a cup of wine, which he at once [without being asked a second time] accepted, and drained at one draught. They said to him: "Does not the master know that he who drinks off a cup at one draught is a glutton?" "Oh," said he to them, "this was not said for thy small cup, and thy sweet wine, and for my capacious stomach."

Chapter 8

(Fol. 87) Then was I in His eyes as one that found praise (Songs 8, 10). R. Jochanan said: "Like a bride who finds everything perfect in the house of her father-in-law and is anxious to go and inform her parents of that fact." (Hash. 2, 8) And it shall be on that day, saith the Lord, that thou shalt call Me Ishi (my husband) and shall no more call Me Ba'ali (my Lord). R. Jochanan said: "These passages signify [that in the future Israel shall be] like a bride in the house of her father-in-law [continually with her husband], but not like a bride in the house of her parents [sometimes with her husband and sometimes without him]." (Songs) We have a little sister, and she has yet no breasts. R. Jochanan said: "This refers to the province of Elam, which was destined to study but not to teach others." (Ib. 9) I am a wall, and my breasts are like towers. R. Jochanan said: "I am a wall, refers to the Torah; and my breasts are like towers, refers to the scholars." But Raba said: "I am a wall, refers to the Congregation of Israel; and my breasts are like towers, refers to the synagogues and houses of study."

R. Zutra said in the name of Rab: "What is the meaning of the passage (Ps. 144, 12), So that our sons may be like plants, grown up in their youth. This refers to the youth of Israel who never has experienced the taste of sin; (Ib. ib.) Our daughters, like corner pillars, refers to the virgins of Israel who forbid intimacy with their betrothed [according to strict religious ordinances] and the same is meant by the passage (Zech. 9, 15) And they shall be filled like the basins, like the corners of the altar. And if you please, you may say this is inferred from (Ps. 144, 13) May our garners be full, furnishing all manner of store; our sheep bringing forth thousands and tens of thousands in our open pastures. (Ib. ib., 12) Sculptured on the model of a Hechal (Temple); i.e., both these and those (the youth and the virgin) are worthy that the Temple should be built in their days."

(Ib. b.) R. Jochanan said: "Woe to (royal) authority, for it buries its possessors, as there is not one prophet who did not outlive four kings; as it is said (Is. 1, 1) The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziyahu, Jotham, Achaz and Hezekiah, the kings of Judah."

R. Jochanan said: "By what merit was Jerobo'am, the son of Jo'ash, king of Israel, counted among the kings of Judah? Because he would not listen to slander directed against Amos the prophet." Where do we find that he was counted among the kings of Judah? It is written (Hos. 1, 1) The word of the Lord that came unto Hosea, the son of Be'eri, in the

days of Uzziyahu, Jotham, Achaz and Hezekiah, kings of Judah, and in the days of Jerobo'am, the son of Jo'ash, the king of Israel. And whence do we infer that he would not listen to any slander? It is written (Amos 7, 10) Then sent Amazyah, the priest of Beth-El, to Jerobo'am, the king of Israel, saying 'Amos has conspired against thee in the midst of the house of Israel, the land is not able to hear all his words. For thus hath Amos said. By the sword shall Jerobo'am die, and Israel shall surely be led away into exile out of their own land.' Whereupon Jerobo'am answered: "God forbid that that righteous man should have said it; but if he did say it, what can I do, he surely was instructed by the Shechinah!"

R. Elazar said: "Even when the Holy One, praised be He! is angry at Israel, He is imbued with mercy, as it is said (Hos. 1, 6) For I will not further have mercy upon the house of Israel [even in a misfortune He mentions the attribute of mercy]." R. Jose b. Chanina said: "This we infer from the end of the passage. For I will give them their full recompense." R. Elazar said further: "The Holy One, praised be He! exiled Israel among the heathens only for the purpose of acquiring more proselytes, as it is said (Ib. 2, 25) And I will sow her for me in the land; i.e., for what purpose does a man sow a Seah [grain]? Is it not to get back at harvest many Kurim?" But R. Jochanan said: "We infer the above from the other part of the passage, And I will have mercy upon Lo Ruchama (she upon whom mercy had not been bestowed)."

R. Jochanan, in the name of R. Simon b. Jochai, said: "What is the meaning of the passage (Pr. 30, 19) Do not calumniate a servant unto his master, lest he curse thee, and incur guilt. And [immediately after] is written, There is a generation that curseth its father, and does not bless its mother. Is it because it curseth its father and does not bless its mother that you must not calumniate? We must therefore explain it as follows: Even in a generation that curseth its father and does not bless its mother, a man should not calumniate a servant unto his master. Whence do we learn this? From Hosea.

R. Chiya was taught: "What is the meaning of the passage (Job 28, 23) God alone understandeth her way, and He knoweth her place; i.e., the Holy One, praised be He! knoweth that Israel could not bear the tyrannical behest of the Syrians and Ishmaelites, and for that reason He exiled them into Babylon." R. Elazar said: "The Holy One, praised be He! would not have exiled Israel into Babylon but for the reason that Babylon is as low as the grave; as it is said (Hosh. 13, 14) From the power of the grave would I ransom them, from death would I redeem them." R. Chaninah said: "[They were exiled into Babylon]

because the language there is similar to that of the Torah." R. Jochanan said: "Because He sent them into their native country." This may be likened unto a man who became angry at his wife. Where does he send her? to her mother's home; and this is intended to mean, as R. Alexander said, that three things returned unto their origin, viz., Israel, the Egyptians' wealth, and the Script of the Tablets. 'Israel,' as was stated above; concerning 'the Egyptians' wealth, as it is written (I Kings 14, 25) And it came to pass in the fifth year of King Rehoboam, that Shishak, the king of Egypt, came up against Jerusalem, and he took away the treasures of the house of the Lord and the treasures of the king's house, etc.; concerning the Tablets, as it is written (Deu. 9, 17) And I broke them before your eyes. It was taught: The Tablets were broken and the letters inscribed therein flew off. Ulla said: "[The reason why Israel was exiled into Babylon is] that they might be able to eat (Fol. 88) dates [cheaply bought] and thus easily study the Torah." Ulla once happened to come into Pumpaditha, and they brought him a basket full of dates. "How many such baskets could be bought for one Zuz? "Three," they answered him. Whereupon Ulla said: "A big basket of honey for one Zuz, and still the Babylonians do not study the Torah [sufficiently]" At night, [after he had eaten too many dates], it proved injurious to him. Thereupon he said: "A whole basket full of poison for one Zuz, and still the Babylonians study the Torah!"

R. Elazar said: "What is the meaning of the passage (Micha 4, 2) And many nations shall come, and say. Come ye, and let us go up to the mountain of the Lord and to the house of the God of Jacob. The God of Abraham and Isaac, is not stated here, but that of Jacob; i.e., neither like that of Abraham, who described it as a mountain, as it is said (Ex. 22, 14) On the mount of the Lord it shall be seen; nor like that of Isaac, who described it as a field, as it is said (Ib. 24, 63) And Isaac was gone out to mediate in the field; but like that of Jacob, who described it as a house, as it is said (Ib. 35, 7) And he called the name of that place Beth-El (the house of God)." R. Jochanan said: "The day on which the reunion of the exiled will occur, will be as great as the day on which heaven and earth were created; for it is said (Hos. 2, 2) Then shall the children of Judah and the children of Israel be gathered together, and they will appoint for themselves one head, and they shall go up out of the land; for great shall be the (Yom) day of Yisre-el. Behold, it is written (Gen. 1, 5) And it was morning and it was evening one (Yom) day."

Chapter 9

(Fol. 93b) From dawn to the sun's appearance it takes as long as it ought to take a man to walk five miles. Whence do we derive this? From Lot; for it is written (Gen. 19, 15) And as dawn arose, the angels urged Lot, etc And it is further written, The sun rose over the earth when Lot entered into Zoar. And R. Chanina said: "I myself have seen that place and the distance is five miles."

(Fol. 94) Raba said: "Six thousand miles is the length of the world and the thickness of the heavens is a thousand miles." One of these two is known to him by tradition and the other by logical conclusion. An objection was raised from the following Tosephta: "The size of Egypt is four hundred square miles; Egypt is a sixtieth of Ethiopia; Ethiopia is a sixtieth of the world; the world is a sixtieth part of the garden of Eden, and the garden itself is but a sixtieth of Eden itself; and Eden is but a sixtieth of Gehenna; hence the world in proportion to Gehenna is but as the cover to a pot." [Thus the world is much larger.] The objection is finally sustained. Come, listen! At the school of Elijah it was taught that R. Nathan says: "The whole earth is situated under one star, and proof thereof could be given that if a man should look at a star, no matter whether he goes towards the East or towards any other part of the world, the star would always appear in front of him. This is evidence that the entire world is situated under the space of one star [hence the sky must necessarily be more than one thousand miles]." This refutation is finally sustained. Come, listen to the following: The [constellation] Taurus is in the North; and Scorpion, in the South; and the entire world habitation is situated between Taurus and Scorpion; and the entire world habitation [has no more space] than it takes the sun, in one hour's travel, to travel her daily course. The following can be given as proof of this: that in the fifth hour [of the day] the sun is towards the East and in the seventh hour it is towards the West. For one-half hour after the sixth, and a half hour before the seventh, the sun stands erect over every man's head. [Hence the habitation of the world covers more than six thousand miles.] The refutation is [once more] sustained.

(Ib. b) Our Rabbis were taught: The sages of Israel contend that the circle (wheel) of the Zodiac is stationary, and the planets make the circuit; but the other sages say that the circle (wheel) is constantly turning and the planets are stationary. So Rabbi said: "The following fact is an argument against the contention of those other sages. We have never found Taurus in the South nor Scorpion in the North [hence the position of the constellations does not change because the circle is stationary and does not move]." R.

Acha b. Jacob raised the following question: "Perhaps the wheel is situated like the hole (socket) in the lower millstone [which the iron merely turns round], or like the door in its socket [which swings around its axis, so also does the Zodiac move but not the circle itself]."

The sages of Israel said: "During the day the sun moves underneath the sky and at night it recedes beyond the sky," while the other sages said: "During the day the sun moves beyond the sky and at night it recedes beneath the sky." "The assertion of the other sages," said Rabbi, "seems to be more reasonable, for during the day springs are all cold, while at night they are all warm." We are taught that R. Nathan says: "In the summer time, the sun is in the zenith of the sky, and therefore the entire earth is warm and the springs are cool; but in the Winter, the sun moves in the bottom of the skies, and therefore the entire earth is cold and the springs are warm."

Our Rabbis were taught: "The sun travels in four pathways. During [the months of] Nisan, lyar and Sivan (Spring), her circuit is among the mountains, in order to dissolve the snow; during [the months of] Tamuz, Ab and Ellul (Summer), her circuit is over the inhabited parts of the earth, in order to ripen the fruits; during [the months of] Tishrei, Cheshvan and Kislev (Autumn), her circuit is over the seas, to make the waters evaporate; during [the months of] Tebeth, Shebat and Adar (Winter), her circuit is over the deserts, in order to protect the sown seed from being scorched."

Chapter 10

(Fol. 104a) R. Jochanan said: "The son of holy descent said that only one subject [should be mentioned in the Habdalah]. but the people are accustomed to mention three." Who is this "son of holy descent"? It is R. Menachem b. Simai. And why was he called "the son of holy descent"? Because he never saw a coin's looks.

(Fol. 109) Our Rabbis were taught: It is the duty of every man to cause his household and his children to rejoice on a festival: as it is said (Deu. 17, 14) And thou shalt rejoice on thy feast. Wherewith should a man [cause his household to] rejoice? With wine. R. Juda said: "The male folks according to their manner and the female folks according to their

manner." For male folks, the proper thing, of course, is wine; but what is the best that woman likes to rejoice with? R. Joseph was taught: "In Babylon, dyed (expensive) dresses and in Judea, pressed linen garments." It was taught: R. Juda b. Bathyra said: "When the Temple was in existence, there was no better thing with which to rejoice than meat, as it is said (Ib. 27, 7) And thou shalt slay peace-offerings, and eat them there, and thou shalt rejoice before the Lord, thy God; but now, when there is no Temple, wine is the only thing to rejoice with, as it is said (Ps. 104, 15) And wine shall make joyful the heart of man."

(Fol. 112) Our Rabbis were taught: The following seven precepts did R. Akiba command his son R. Joshua to observe: "Do not, while you study, take a seat in the most populated part of the city. Dwell not in a city where its leaders are scholars. Do not enter suddenly even into thine own house, all the less so into thy neighbor's. Do not withhold shoes from thy feet. Rise early in the summer time and eat before the heat comes, and in the winter before the cold reaches thee. Make thy Sabbath [meals] as plain as on a week-day, lest thou come to depend for support on others. Try to get into touch with the man on whom fortune smiles [because you may also become fortunate]." R. Papa said: "This does not refer to buying from, or selling to, him (the fortunate man); but to enter into partnership with him." But the explanation R. Samuel b. Isaac makes is: "The passage (Job 1, 10) The work of his hands hast thou blessed, i.e., whoever took a Pruta (small coin) of Job was blessed," refers even to selling and buying.

(Ib. b) Four precepts did Rabbi, the Holy, urge upon his children to observe. Do not live in Shechantzib, because the people there are scoffers and might influence you to become scoffers. Do not sit down upon the bed of a Syrian female. Some say he meant by this not to go to bed without reciting the Sh'ma. Others say he meant not to wed a proselyte, and others again say he meant just what he said, on account of what happened to R. Papa. Do not shirk the payments of excise or tariff, because if you be found out, all your property will be confiscated. Do not face an ox when it comes up from the pool, because Satan sports betwixt his horns. Samuel remarked that this refers only to a black ox, and in the month of Nisan. Three precepts did R. Ishmael, the son of R. Jose, prescribe Rabbi; viz., Do not make a blemish on yourself. What does he mean by this? He means that he should never bring a law suit against three in one action, for they will make one, the plaintiff, and the other two, witnesses. Do not examine a purchase when you have no money with which to buy. Live a strict family life. (Fol. 113) R. Joshua b. Levi transmitted three sayings in the name of the people of Jerusalem: Do not get accustomed to do your work upon the roof, because of an incident that happened once in that way; when your daughter reaches

the age of puberty, [even] liberate your slave and give him to her [as a husband]; be careful with thy wife in regard to your first son-in-law. What is the reason? R. Chisda said: Because of a too-near relationship." And R. Cahana said: "Because she spends all her husband's wealth on him." And both these things actually occur.

R. Jochanan said: "Three persons will inherit the world to come. They are: He who dwells in the land of Israel; he who brings up his sons in the study of the Torah, and he who recites the Habdalah over a cup of wine on the evening following the Sabbath." What does he mean by the last one? He refers to one who is economical with his wine the entire Sabbath in order to have it for Habdalah. R. Jochanan said: "There are three persons for whose sake the Holy One, praised be He! sends out the crier every day [to announce their praise]; a bachelor who lives in a large city and does not sin; a poor man who restores to its owner a lost article that he has found; and a rich man who gives the tithes of his crop secretly." R. Saphra was a bachelor and he dwelt in a large city. (Ib. b) A disciple once taught regarding the merits of such a man in the presence of Raba and R. Saphra, whereupon the face of R. Saphra brightened up with joy. So Raba said to him: "This does not refer to such a bachelor as the master is, but to such as R. Chanina and R. Oshia. They were single men, who occupied the trade of shoemaker and dwelt in Palestine in a street mostly occupied by harlots, for whom they made shoes; but when they fitted them on, they never raised their eyes to look at their faces. They were so esteemed that when the harlots swore, they swore by the life of the holy Rabbis of the land of Israel." The following three the Holy One, praised be He! liketh: He who is never excited; he who is never drunk; and he who does not insist on retaliation.

Our Rabbis were taught: Three classes of men does the Holy One, praised be He! hate, and they are: He who speaks one way with his mouth, but thinks otherwise in his heart; he who knows testimony [in favor of his neighbor] but does not testify; and he who, having seen his neighbor act indecently, appears as the only witness against him. Like the incident that happened to a certain Tubia, who had sinned, and Zigud appeared as the only witness and testified against him before R. Papa. R. Papa [ordered that] stripes be given Zigud. "What," exclaimed he, "Tubia has sinned, and Zigud should be lashed?" "Yea," replied R. Papa, "since you appear as the only witness against him, it is merely with the intention of creating a bad reputation for him; for it is written (Deu. 19, 15) One witness shall not rise up against a man." R. Nachman b. Isaac said: 'It is, however, meritorious to hate such a man, as it is said (Pr. 8, 13) The fear of the Lord is to hate evil." Our Rabbis were taught: There are three persons whose lives are no lives: The

sympathetic, the quick-tempered, and the delicate. "And all could be found in me," remarked R. Joseph. Our Rabbis were taught: Three, love their fellows, and they are: Proselytes, slaves and ravens. Three kinds of creatures hate one another: Dogs, cocks and sorcerers. Some say also harlots, and some add also, the Babylonian scholars.

There are four things which the mind [of man] cannot endure, and they are: A poor man who is proud; a rich man who flatters; a lewd old man; and a leader who lords over the community to no purpose. Some add also he who divorced his wife once and twice and married her again.

Seven are considered as if they were excommunicated by Heaven, and they are: A Jew who has no wife; one who has no children and refuses to divorce his wife; he that has sons but does not raise them up to study the Torah; he who does not every day wear Tephilin on his forehead and upon his arm and Tzitzis upon his garment, and has no Mezuzah on his doorpost; and he who does not wear shoes. Some say also he who refuses to dine at a religious feast [such as a wedding or a Brith Milah].

(Fol. 117) R. Juda, in the name of Samuel, said: "The Bible song (Ex. 15) was uttered by Moses and Israel when they ascended from the Red Sea. But who recited the Hallel? The prophets among them ordained that Israel shall say it on every momentous occasion; and whenever trouble overtakes them and they are delivered [by God] from it, they should say it [as praise] for their deliverance." We are taught that R. Meier has said: "All the songs and praises which are uttered in the Book of Psalms were uttered by David, as it is said (Ps. 72, 20) Here are ended the prayers of David, the son of Jesse. Do not read Kalu (here ended) but read it Kal elu (all these are). And who said Hallel? R. Jose says: "My son, Elazar, holds that Moses and Israel uttered them when they were ascending the Red Sea. But his associates differ from him and say that David uttered them. And to me it seems that my son's opinion is more correct than that of his associates; for how is it possible that Israel could slay the Passover offering and take the palm branches (on Succoth) and utter no praise to God?"

Our Rabbis were taught that R. Eliezer says: "All the songs and praises which were uttered by David in tht Book of Psalms had reference to himself." But R. Joshua says: "David uttered them in reference to the community at large," while the sages maintain that there are some which he uttered in reference to himself and others which he uttered in reference to the community at large; viz., those which he uttered "in the singular number

are in reference to himself and those which were uttered in the plural number were in reference to the commuity at large. The Psalms containing the term Nitzuach or Nigun were intended for the future world. The term Maskil means to indicate that it was said through a Methurgeman (interpreter). Unto David a song, signifies that the Shechina preceded the song and it caused him to sing. A song unto David, signifies that the song preceded the Shechina and caused it to rest upon David. This is to teach you that the Shechina does not rest on a person in a mood of idleness, nor in a mood of grief, nor in a mood of laughter, nor in a mood of levity, nor in a mood of jesting, nor in a mood of idle talk, but in a mood of rejoicing caused by performing a meritorious deed, as it is said (II Kings 3, 15) But now bring me a musician, and it came to pass, when the musician played, that the inspiration of the Lord came upon him, R. Juda, in the name of Rab, said: "The same should be applied to a good dream." Is it so? Has not R. Gidel said in the name of Rab: "Any student who sits before his teacher without dropping bitterness from his lips on account of respect will be burnt, for it is said (Songs 5, 13) His lips like lilies, dropping with fluid of myrrh. Do not read Shoshanim (lilies), but read it Sheshonim (who study); and do not read Mor Ober (with fluid myrrh), but Mar Ober (bitterness). [Hence we see that for Halacha a man must possess bitterness]. This is not difficult to understand. The former refers to the teacher and the latter refers to the scholar. And if you please, you may say both refer to the teacher, and still there is no difficulty in explaining it; the former applies to the time before the lecture begins, and the latter applies to the time when the lecture has already begun. Just as Rabba, before he started his lecture, would preface his remarks with something humorous, causing the scholars to feel good, and then proceed with sacredness in his course OL Halacha.

Our Rabbis were taught: Who is the originator of Hallel (the paean of praise)? R. Eliezer says: "Moses and Israel said it when standing by the sea. They (Israel) said (Ps. 115) Not for our sake, O Lord, not for our sake, but unto thy name give glory, and the Holy Spirit replied (Ish. 48, 11) For my own sake, for my own sake, will I do it," etc. R. Juda says: "Joshua and Israel said it while they gave battle to the kings of the Canaanites. Israel said, Not for our sake, etc., and the Holy Spirit said, For my own sake," etc. R. Eliezer, of Modai, says: "Deborah and Barak said it when Sissera waged war upon them. They said, Not for our sake, and the Holy Spirit replied, For my own sake," etc. R. Elazar b. Azariah says: "King Hezekiah and his colleagues said it when Sennacherib waged war upon them. They said, Not for our sake, etc., and the Holy Spirit replied, For my sake," etc. R. Akiba says: "Chananiah, Mishael and Azariah said it when Nebuchadnezzar was about to throw them into the fiery furnace. They said, Not for our sake, etc., and the Holy Spirit replied, For my

sake," etc. R. Jose, the Galilean, says: "Mordecai and Esther said it when Haman the wicked rose up against them. They said, Not for our sake, etc., and the Holy Spirit replied. For my sake," etc. The sages, however, say: "The prophets of Israel arranged that they should recite it on every momentous occasion, and whenever trouble overtakes them and they are delivered [by God] from it, they should say it [as praise] for their deliverance." How much of the Hallel is to be recited? The college of Shammai said: Till (Ps. 113, 9) The joyful mothers of children, etc., but the school of Hillel said: Till (Ib. 114, 5) The rock into a pool of water.

(Ib. b) And I have made thee a great name, like the name of the great, etc. (II Sam. 7, 9). R. Joseph was taught: "This refers to what we say [in concluding a part of the Haftorah, 'The shield of David.'" (Gen. 12, 2) And I will make thee a great nation. Resh Lakish said: "This refers to the term 'God of Abraham' [used in the first section of the Eighteen Benedictions]." (Ib.) And I will bless thee, refers to the term, 'The God of Isaac,' And I will make thy name great, refers to the term, 'The God of Jacob. I might assume that the conclusion [of the section above] should be made to embrace all three term?. Therefore it says (Ib.) And thou shall be a blessing; i.e., with thee should form the conclusion of the section, but not with them.

(Fol. 118) Our Rabbis were taught: Before drinking the fourth cup [on Passover night] the Hallel should be finished and the great Hallel should also be recited thereafter. This is according to the opinion of R. Tarphon. Others, however, say: The Psalm (23) The Lord is my Shepherd, etc., should then be said. Whence does the great Hallel commence? R. Juda said: "From (Ib. 136) Give thanks, etc., until (Ib. 137), By the rivers of Babylon." And why is this called great Hallel? R. Jochanan said: "Because [therein is mentioned that] the Holy One, praised be He! sits in the uppermost heights of the world and thence deals out food for all of His creatures." R. Joshua b. Levi said: "To whom do the twenty-six times, For his loving kindness endureth forever [mentioned in the great Hallel] refer? It refers to the twenty-six generations existing before the Torah was given and which were maintained by His own grace." Again R. Joshua b. Levi said: "What is the meaning of the passage (Ib. 136) O give thanks unto the Lord, for He is good; i.e., Praise to God, who collects the debt of man out of the good bestowed upon him. The rich man is punished with the loss of his ox, a poor man with the loss of his sheep, an orphan with the loss of his egg, and a widow with the loss of her hen."

R. Jochanan said: "Providential support of man is twice as difficult (wonderful) as the

wonders of travail, for while concerning travail it is written (Gen. 3, 16) In pain (singular) shalt thou bring forth (children, concerning support it is written (Ib. ib., 17) In pain (plural) shalt thou eat." R. Jochanan said again: "Providential support of man is much more difficult than the redemption; for at the redemption, it is written (Gen. 48, 16) The angel who redeemed me from all evil, bless the lads, etc., i.e., only an angel is mentioned here, but concerning providential support of man, it is said (Ib.) The God before whom my fathers Abraham and Isaac did walk, the God who fed me from my first being unto this day."

R. Joshua b. Levi said: "At the time the Holy One, praised be He! said to Adam (Gen. 3, 18), And thorns and thistles shall it (the earth) bring forth to the, tears flowed from his eyes. He said: 'Sovereign of the Universe!' shall I and my ass eat of the same crib?' But as soon as he heard that God said (Ib. ib., 19) By the sweat of thy brow shalt thou eat bread, he immediately felt relieved." "We are lucky," remarked Resh Lakish, "that we did not suffer our original doom." Abaye said: "Nevertheless, we have not yet escaped from the first [doom], for there are a number of herbs that we still eat [raw, just as animals eat them]." R. Shizbi, in the name of R. Elazar b. Azaria, said: "Providential support of man is as difficult as the splitting of the Red Sea, for it is said (Is. 51, 14) The exiled will be speedily set free, and he shall not die in the dungeon, and his bread shall not fail; and nearby is written. For I am the Lord, thy God, who stirreth up the sea that its waves roar."

R. Shesheth, in the name of R. Elazar b. Azaria, said: "He who disregards the festivals [treating them as week-days] is as if he were serving idolatry; for it is said (Ex. 34, 17) Thou shalt not make unto thyself any molten gods, and immediately following this is written, The feast of Matzoth shalt thou keep." R. Shesheth, in the name of R. Elazar b. Azaria, said further: "Whoever utters slander or accepts slaader, and whoever testifies false witness against his associate, deserves to be thrown before dogs; for it is said (Ex. 22, 30) Unto the dog shalt thou cast it, and immediately following this it is written, Thou shalt not receive a false report."

And since the great Hallel, [which is the more important] is recited, why must we [on happy occasions] recite also the [ordinary] Hallel? Because it contains the following five things: The exodus from Egypt, the splitting of the Red Sea, the giving of the Torah to Israel, the resurrection of the dead, and the sufferings of the Messianic period. It contains the exodus from Egypt, as it is written (Ps. 114, 1) When Israel went forth out of Egypt; the splitting of the Red Sea, as it is written (Ib. ib., 3) The sea beheld it, and fled; the giving of

the Torah, as it is written (Ib. ib., 6) Ye mountains, that ye skip like wethers. Ye hills like lambs; the resurrection of the dead, as it is written (Ib. 116, 9) I will walk before the Lord in the land of life; and the suffering during the Messianic period, as it is written (Ib. 115, 1) Not for our sake, O Lord, not for our sake, etc. Upon which R. Jochanan said: "This refers to the subjugation in exile," and, according to others, R. Jochanan said that this refers to the time of the war of Gog and Magog. R. Nachman b. Isaac said: "Because it contains the saving of the righteous souls from Gehenna [it is recited on a holiday], as it is said (Ib. 116, 4) I beseech thee, O Lord, release my soul [from Gehenna]." Hezekiah said: "Because in it is mentioned that the righteous (Chananiah, Mishael and Azariah) were thrown into the fiery furnace and came out alive." Not for our sake, Lord, was said by Chananiah; But unto Thy name give glory, was said by Mishael; iud For the sake of Thy kindness, for the sake of Thy truth, was said by Azariah; but they all said the next passage, Wherefore should the nations say, where now is their God. And when they came out from the furnace, Chananiah said (Ib. 117) Praise God, all ye nations; Mishael said, Praise Him, all ye peoples; and Azariah said, For His mercy is great towards us. And the truth of the Lord endureth forever, was said by all three. And according to some, 'Gabriel said the passage. And the truth of the Lord, etc.; for at the time when Nimrod, the wicked, had cast Abraham, our patriarch, into the fiery furnace, Gabriel said unto the Holy One, praised be He! "Sovereign of the Universe, let me, I pray thee, go down, and cool the furnace, and deliver that righteous one from that fiery furnace." Then the Holy One, praised be He! said unto him: "I am One in my world, and he is one in his. It behooves that He who is one should deliver him who is one." But as the Holy One, praised be He! doth not deprive any creature of reward, He said to Gabriel: "For this, thy good intention, thou wilt be privileged to rescue three of his grand-children"; as R. Simon, of Shiloh, expounded: "At the time when Nebuchadnezzar, the wicked, cast Chenaniah, Mishael and Azariah into the fiery furnace Yurkami, the chief of the hail, said unto the Holy One, praised be He! "Sovereign of the Universe, let me, I pray thee, go down and cool off the fiery furnace, and rescue these righteous men.' Whereupon Gabriel interposed and said: 'The greatness of the Holy One, praised be He! will not be demonstrated in such a way, for thou art the chief of hail, and everybody knows that water quencheth fire; but I, the chief of fire, will go down and cool the flames within (Ib. b) and intensify it without [so as to consume the executioners], and thus will I perform a miracle within a miracle.' Then the Holy One, praised be He! said to him: 'Go down.' Upon which Gabriel said, 'Verily, the truth of the Lord endureth forever.'" R. Nathan said: The verse, Verily the truth of the Lord endureth forever, was said by the fish in the sea, as R. Huna said: "The Israelites of that generation

[that went out of Egypt] were wanting in faith [of God] and as Raba, the son of Mari, expounded: "What is the meaning of the passage (Ps. 106, 7) But they rebelled at the sea, even at the Red Sea; nevertheless he helped them for His name's sake. It is intended to teach us that [at the time when God divided the Red Sea and Israel passed through and the Egyptians were drowned] the Israelites rebelled and said: 'Just as we ascend from this side so do the Egyptians ascend from another side.' Whereupon the Holy One, praised be He! said to the angel of the sea: 'Spit them out upon the dry land.' 'Sovereign of the Universe,' the angel of the sea pleaded before Him, 'can there be found a servant to whom his master gave a present and who should later take it back from him?' 'Instead of this I shall give you one and a half,' the Lord said to him. The angel of the sea continued: 'Sovereign of the Universe! is it possible for a servant to summon his master before a court of justice?' 'The river Kishon shall guarantee for it,' was the Lord's reply. Immediately all of them were spit out and thrown upon the dry land. When Israel came to the place they saw them all dead and thus the passage becomes clear (Ex. 14, 30) And Israel saw the Egyptians dead upon the shore of the sea. And how was it that the sea got one and a half in return? In connection with the incident of Pharaoh it is written (Gen. 14, 6) Six hundred chosen chariots, with that of Sissera, it is written (Jud. 40) Nine hundred iron chariots. And when Sissera came upon the Israelites with iron chariots, the Holy One, praised be He! sent forth upon them the stars in their paths, as it is written (Ib. 5) From heaven have fought the stars in their paths, etc. As soon as the stars descended upon them, the iron chariots became hot and they went to the river Kishon to cool themselves [where they were consequently drowned]. Then said the Holy One, praised be He! to the river Kishon, 'Go and pay off thy guarantee which thou hast secured to the sea.' Instantly they were swept out by the river Kishon and thrown into the sea, as it is said (Jud. 5, 21) The stream of Kishon swept them away, that ancient stream. What is meant by That ancient stream? The stream that became a surety from olden times. In that moment the fish broke forth and said 'Verily the truth of the Lord endureth forever.' "

(Ib. b) Raba expounded: "What is the meaning of the passage (Ps. 116, 1) It is lovely to me that the Lord heareth my voice, my supplication. The congregation of Israel said before the Holy One, praised be He! 'Sovereign of the Universe! when do I feel that I am beloved by Thee?' At the time Thou heareth my voice, my supplication; (Ib. ib., 5) I was in misery, and He helped me; i.e., the congregation of Israel said before the Holy One, praised be He! 'Sovereign of the Universe! although I am poor of religious and meritorious deeds, still I am for Thee and I am worthy of being helped.' "

R. Cahana said: "When R. Ishmael, the son of R. Jose, became ill, Rabbi sent to him the following request: 'Tell us the two or three things which you spoke of in the name of your father. Whereupon R. Ishmael sent back word to him: 'Thus said my father: What is the meaning of the passage (Ps. 117, 1) Praise the Lord, all ye nations. How do heathens come to praise God? This is intended to mean: All the nations shall praise him for the power and the miracles He has done to them; how much more should we, Israel, praise Him, Since mighty is His kindness unto us.' R. Ishmael sent also the following to him: 'In the future, Egypt will send presents unto Messiah, who will hesitate whether to accept them or not.' But the Holy One, praised be He! will say to Messiah, 'Accept it from them because Egypt was a place of hospitality for my children.' (Ps. 68, 32) Soon nobles will come out of Egypt. Then Ethiopia will conclude a fortiori, saying: 'If they (the Egyptians) who treated them as slaves, fare thus, I (Ethiopia) who did not enslave them, will surely [be permitted to offer a gift to Messiah].' Whereupon the Holy One, praised be He! will say unto Messiah, 'Accept also of them,' and soon (Ib.) Ethiopia will eagerly stretch forth his hands unto God. Then the Aramites will conclude a fortiori, saying: 'If [acceptance of gifts was permitted] of these (Ethiopians) who had no family relations with Israel, how much more should a gift be acceptable of us, who are their brothers!' Whereupon the Holy One, praised be He! will say unto Gabriel (Ib.) Rebuke the wild beasts hiding among the reeds; i.e., rebuke the heathens and create a community for thyself." The above passage can be explained in another way, [reject with] rebuke the wild beast that lives among the reeds, as it is written (Ib. 80, 14) The bear out of the forest doth gnaw at it, and what moveth on the field feedeth on it. R. Chiya b. Abba said in the name of R. Jochanan: "The above passage means as follows, [reject with] "rebuke the beast (Rome), whose acts are recorded with the same pen [of tyranny]. (Ib. 68, 31) The multitude of bulls, with the calves of the peoples, refers to [the nations] who have slain the best [of Israel] like fat bulls; everyone submitted himself with pieces of silver; i.e., they stretch forth their hands to accept the silver [as bribes], and then refuse to do the givers' desire; He scattereth nations that are eager to become near; i.e., Why was Israel scattered among the nations? Because of his eagerness to become [near] very friendly with the nations." He also sent Rabbi the following: "There is a big city in the Roman Empire which contains three hundred and sixty-five streets, and in each street there are three hundred and sixty-five castles, and around each castle there are three hundred and sixty-five steps, and on each step there was sufficient wealth to feed the entire world." Whereupon R. Simon, the son of Rabbi, said to him, and according to others, it was R. Ishmael, the son of R. Jose, who said to Rabbi: "To whom will all this belong?" "To thee and thy associates and to thy associates' friends," was the answer, as it

is said (Is. 23, 18) And her gain and her hire shall be holy to the Lord; it shall not be treasured nor laid up, but for those that dwell before the Lord shall her gain be." What is the meaning of It shall not be treasured nor laid up? R. Joseph explained that It shall not be treasured, refers to his store-house [for grain]; Nor laid up, refers to the treasury house [for gold]." But for those that dwell before the Lord shall her gain be, to eat to fullness, and to wear stately clothing. What is the meaning of But for those that dwell before the Lord? R. Elazar said: "This refers to one who recognizes his colleague's place in the house of study [because of the former's frequenting it]. According to others (Fol. 119), it refers to one who greets his colleague in the house of study. What is meant by Stately clothing? This refers to one who covers (conceals) things which those of ancient days desired to be unrevealed; this is Sisrei Torah. According to others, this refers to one who discovers what was concealed by those of ancient days, and what is it? The reasons [of various laws] of the Torah.

R. Cahana, in the name of R. Ishmael, the son of R. Jose, said: "What is the meaning of the passage (Ps. 19, 1) To the chief musician, a Psalm of David; i.e., the word Lamnatze'ach means: Sing unto Him whosoever is happy even when victorious over Him. Come and see how the nature of the Holy One, praised be He! differs from the nature of frail man. The nature of frail man is to grieve if anyone gets defeated, but if the Holy One, praised be He! is defeated. He is happy and rejoiceth, as it is said (Ib. 106, 23) He therefore spoke of destroying them, had not Moses His elect, etc. [Hence he called Moses His elect, although he appeased the Lord's anger]." R. Cahana also said, in the name of R. Ishmael, the son of R. Jose, and, according to the Rabbis, he said it in the name of R. Simon b. Lakish, who quoted R. Juda, the Nasi: "What is the meaning of the passage (Ez. 1, 8) And hands of man [were visible] from beneath their wings. It is written Yado (his hand, in the singular). This alludes to the hand of the Holy One, praised be He! which is spread out beneath the wings of the Chayoth to accept those who repent and are rejected by the Divine attribute of justice."

R. Juda, in the name of Samuel, said: "All the silver and gold of the world Joseph accumulated and brought to Egypt, as it is said (Gen. 47, 17) And Joseph gathered up all the silver that was found in the land of Egypt. From this we infer that he accumulated only that of the land of Egypt; whence do we infer that he gathered up the silver and gold of Canaan and all other countries as well? It is therefore said (Ib. 57, 41) And all the countries came into Egypt. And when Israel went forth from Egypt they took along all this wealth, as it is said (Ex. 12, 36) And they emptied out Egypt." R. Simon b. Lakish said they

left her like a net without gram. All this wealth was in Israel's possession until the days of Rehoboam, the son of Solomon, when Shishak, king of Egypt, invaded Jerusalem and took them away from Rehoboam, as it is said (I Kings 14, 25) And it came to pass in the fiftieth year of King Rehoboam that Shishak, the king of Egypt, came up against Jerusalem. And he took away the treasures of the house of the Lord, and the treasures of the king's house, yea, everything did he take away. And he took away all the shields of gold which Solomon had made. Then Zarah, the king of Ethiopia, invaded Egypt and took it away from Shishak, king of Egypt; later Assa, king of Israel, took it away from Zarah, king of Ethiopia, and sent it unto Hadrimon b. Tabrimon; and when the Ammonites invaded Syria they took it away from Hadrimon b. Tabrimon. Again Joshaphat came and took it from the Ammonites, where it remained until the days of king Achaz, when Sancherib came and took it away from Achaz. When Ezekiah fought Sennacherib, he took it away from him, and it remained with the former until the days of Zedekiah, when the Chaldeans invaded Judea and took it away from Zedekiah. The Persians later took it away from the Chaldeans, and Greece took it away from Persia. Finally the Romans came and took it away from Greece, and it is still hidden in Rome."

R. Chama, the son of R. Chanina, said: "Joseph hid three treasures in Egypt. One was revealed to Korah, and one to Antinones, the son of Asurius, and the third one is to be preserved for the righteous in the future [when Messiah will come]." Resh Lakish said: (Ecc. 5, 12) "Riches reserved for their owner to his own harm, refers to the riches of Korah." (Deu. 11, 6) And all the existence that followed them. R. Elazar said: "This refers to the wealth of a man that puts man on his feet." R. Levi said: "Three hundred white mules were required to carry the keys of Korah's treasury, and all the keys and locks were made of white leather [so as to be of light weight]."

R. Samuel b. Nachmeini, in the name of R. Jonathan, said: (Ps. 118, 21) I will thank Thee, for Thou hast answered me, was said by David. The next passage. The stone which the builders rejected has become the chief corner-stone, was said by Jesse [when David became king]. The passage, From the Lord this is come to pass, was said by David's brothers, and the next passage. This is the day which the Lord hath made, was said by Samuel. (Ib.) We beseech Thee, O Lord! Save us now, was said by the brothers of David. (Ib.) We beseech Thee, O Lord! Send us now prosperity, was said by David himself. (Ib.) Blessed be he that cometh in the name of the Lord, was said by Jesse, and (Ib.) We bless you out of the house of the Lord, was said by Samuel. (Ib.) God is the Lord and He giveth us light, was said by all. (Ib.) Bind the festive sacrifices with cords, was said by Samuel. (Ib.)

Thou art my God and I will thank Thee, was said by David, to which they all said, (Ib.) O Give thanks unto the Lord, for He is good, for unto eternity endureth His kindness."

(Ib. b) R. Avira expounded sometimes in the name of R. Ami, and at other times, in the name of R. Assi: "What is the meaning of the passage (Gen. 21, 8) And the child grew and was weaned; i.e., in the future, the Holy One, praised be He! will make a banquet for the righteous on the day He will show kindness unto the children of Isaac. After they will have eaten and partaken of drink, a cup of wine will be given to Abraham on which to recite the Grace, and they will say to him: 'Say the Grace.' Abraham's reply will be, 'I shall not recite the Grace, because Ishmael went forth from me.' They will give it [the honor of reciting grace] to Isaac, and he will say, 'I am not tit to recite the Grace, because Esau went forth from me.' They will then give it to Jacob, who will refuse, saying, 'I am not fit to recite the Grace, because I married two sisters at one time, and this the Torah was destined to prohibit.' They will then apply to Moses, saying, 'You take it and recite the Grace,' but Moses will say, 'I shall not recite the Grace because I did not merit to enter the land of Israel neither alive nor dead.' They will then say to Joshua, 'You take it and recite the Grace,' but he also will refuse, saying to them, 'I shall not recite the Grace, because I did not merit to have a son,' as it is written (I Chr. 7, 27) Nun, his son, and Joshua, his son. So they will turn unto David and say to him, 'You take it and recite the Grace.' Whereupon he will say, 'Yea, I shall recite the Grace and it befits me so to do,' as it is said (Ps. 11, 13) The cup of salvation will I lift up and on the name of the Lord will I call.'"

END OF PESACHIM

Yoma

Chapter 1

YOMA (Fol. 2) Mishnah: Seven days before the Day of Atonement, the High-priest was removed from his house to the Palhedrin (counsellors') chamber, and another High-priest was appointed to substitute him in case he should meet with such an accident [as would incapacitate him for the service of that day]. R. Juda says: "Another wife was also appointed for him lest his own wife should meanwhile die, whereas it is said (Lev. 17, 11) And he shall make atonement for himself and for his house; his house, alludes to his wife." "If this be so," the sages remarked, "then there will be no end to the matter [the other wife may also die]."

(Fol. 3b) We are taught in a Baraitha: "Take thee, means 'from thine own'; make thee, from thine own. (Ex. 27, 20) That they bring unto thee pure olive oil, means from the congregation." This is the opinion of R. Jashe. R. Jonathan, however, says: "Both, Take thee, and That they bring unto thee, refers to the Congregation. Why, then, does the Torah say Take thee? The Lord expressed the desire that He would welcome the offering from Moses himself more than that from the entire Congregation." Abba Khanan said in the name of R. Elazar: "One verse reads (Deu. 10, 1) And make thyself (Moses) an ark of wood, and another reads (Ex. 25, 10) And they (thy Congregation) shall make an ark of shittim wood. How can both passages be reconciled? The latter refers to the time when Israel performs the will of God; the former, to the time when Israel does not perform the will of God."

(Fol. 4) We are taught (in a Baraitha): Moses ascended in the cloud, was covered by the cloud, and was sanctified in the cloud, in order that he should receive the Torah for Israel in a state of sanctification, as it is said (Ex. 24, 16) And the glory of the Lord abode upon Mount Sinai. This occurred on the day after the ten commandments were given, which was the first of the following forty days. This is the opinion of R. Jose, the Galilean. R. Akiba, however, says: And the glory of the Lord abode upon Mount Sinai, occurred on the first day (Ib. b) of the month [Sivan]; The cloud covered the mountain [not Moses]; And He called unto Moses, occurred on the seventh day [of Sivan]: And although Moses and all Israel were standing there, it intends to do honor to Moses [by mentioning specifically his name]." R. Nathan says: "The provisions and precautions [in the] entire verse above were made that he might be cleansed of all the food and drink in his bowels, so that he be pure as the ministering angels." R. Mathiah b. Kheresh, however, says: "The [precautions in the] entire verse [regarding his seclusion] were made for the purpose of impressing him with the feeling that the Torah should be received with awe, fear, shivering, trembling and agitation, as it is said (Ps. 2, 11), Serve the Lord with fear, and rejoice with trembling."

What is meant by Rejoice with trembling? R. Adda b. Mathna said in the name of Rab: "Where there is rejoicing, there should be trembling." In what respect do R. Jose, the Galilean, and R. Achiba differ? They differ exactly as do the Tanaim of the following Baraitha, where we are taught: "On the sixth day of Sivan the Torah was given to Israel"; R. Jose, however, says: "On the seventh." According to him who says that the Torah was given on the sixth day, [it appears that] the Torah was given on the sixth and Moses ascended on the seventh; as it is written (Ex. 24, 16) And he called unto Moses on the seventh day; but according to him who says on the seventh, [it appears that] the Torah was given on the seventh day and Moses ascended on the seventh. R. Jose, the Galilean, agrees with the Tana, who maintains that the Torah was given unto Israel on the sixth of the month; and therefore, he says, The glory of the Lord abode upon Mount Sinai, came after the day on which the commandments had been given. The clouds covered Moses six days, and on the seventh he called him from amidst the clouds to receive the entire Torah. But R. Akiba agrees with the opinion of R. Jose, that the Torah was given unto Israel on the seventh day of the month. According to R. Akiba, the tradition is clearly, comprehended that the tablets were broken on the seventeenth day of Tammuz; as there remain twenty-four days of Sivan and sixteen of Tammuz, to make a total of forty days during which Moses remained on the mount. He descended the seventeenth of Tammuz when he broke the tablets. But as to R. Jose, the Galilean, who claims that the six days were spent in seclusion, add to them the forty days which Moses spent on the mount, and it will appear that the tablets were not broken until the twenty-third of Tammuz! R. Jose, the Galilean, would explain that the six days of seclusion were included in the forty days spent by Moses on the mount.

(Lev. 1, 1) And the Lord called unto Moses, and spoke unto him. Why was it necessary to call first, and then to speak? The Torah teaches proper conduct; that one should not impart anything to another before telling him that he wishes to speak to him. This is in support of R. Chanina, for R. Chanina said that one should not impart anything to another before telling him that he wishes to speak to him. (Ib.) Saying; R. Menasseh, the great, said: "Whence do we infer that when one person imparts information to another, the person informed has no right to disclose it to any one without permission? From the text (Ib.) And He spoke unto him from the tabernacle of the congregation (Lomar), saying."

(Fol. 8) Rabba b. b. Ghana, in the name of R. Jochanan, said: "What is the meaning of the passage (Pr. 10, 27) The fear of the Lord increases man's days, but the years of the wicked will be shortened? The fear of the Lord increases the days, alludes to the first Temple,

during whose existence of four hundred and ten years there were only eighteen High-priests. And the years of the wicked will be shortened, alludes to the second Temple, which existed four hundred and twenty years, but more than three hundred High-priests succeeded each other during that period. Deduct the forty years during which Simeon the Righteous ministered, and eighty years of Jochanan, the High-priest's, ministry, and ten years of Ishmael b. Favi, and according to others, also the eleven years of R. Eliezer b. Charsum, and computing, you will see that subsequently not even one High priest completed his year. R. Jochanan b. Turtha said: "Why did all of this happen? Because they were appointed to the priesthood through bribery [and not because of their merits], for R. Assi said: 'A Tarkabful of denarim did Martha b. Boethus bring to king Jannai, until she succeeded in making him appoint Joshua b. Gamla [her husband], as the High-priest.'" R. Jochanan b. Turtha said further: "Why was Shiloh destroyed? Because two sins were committed there: adultery and the disgraceful treatment of sacrifices; as it is written (I Sam. 2, 33) Now Eli was very old, and heard that his sons were in the habit of doing unto all Israel, etc.; and although Samuel b. Nachmemi, in the name of R. Jochanan, said: "Whoever says that the children of Eli sinned, errs, because (Ib. b) they only prolonged the confinement bird sacrizces; nevertheless since Scripture censures them in this way [by charging them with sin], we understand that adultery prevailed. Mistreatment of sacrifices, as it is written (Ib. ib., 15) before the fat was ... And if the man said unto him: 'Let the fat ... for the men despised the offering of the Lord."

Why was the first Temple destroyed? Because there were three [evil] conditions: Idolatry, adultery and bloodshed. Idolatry, as it is written (Is. 28, 20) For the bed shall be too short for a man to stretch himself out on it; and the covering too narrow to wrap himself in. What is meant by The bed shall be too short to stretch himself out on it? R. Samuel b. Nachmeini, in the name of R. Jonathan, said: "This couch is too narrow for two lovers [God and the idol] to stretch themselves on." And the covering too narrow to wrap himself in, R. Samuel said in the name of R. Jonathan When R. Jochanan came to this verse, he would cry, saying: "The One, concerning whom it is written (Ps. 33, 7) He gathereth together like heaps the waters of the sea, yet should have too little space [because of an idol]!" [The Temple was destroyed because of] adultery, as it is written (Is. 3, 16) For as much as the daughters of Zion are fraudulent and walk with stretched forth necks casting about their eyes, walking and mincing as they go, and making a tinkling with their feet, etc. [The Temple was destroyed because of] bloodshed, as it is written (II Kings 21, 16) Moreover Menasseh shed very much innocent blood, till he had filled Jerusalem from one end to another, etc. "Although they are all wicked, yet because they put their trust in the Holy

One, praised be He!" refers to the people of the first Temple, as it is written (Mican 3, 11) Her chiefs judge for bribes, her priests teach for reward, and her prophets divine for money, and yet they will lean upon the Lord, and say. Is not the Lord among us? Evil cannot come over us. For this, the Holy One, praised be He! brought on them three retributions, for the three sins of which they are guilty, as it is said (Ib. ib., 14) Therefore for your sake shall Zion be ploughed up as a field, and Jerusalem shall become ruinous heaps, and the mount of the house, forest-covered high places.

And in the first Temple, you say there was no gratuitous hatred? Behold! It is written (Ez. 21, 17) ... brought together for the sword are they with my people; therefore strike [your hand] upon thy thigh. And R. Elazar said: "This alludes to those people who ate and drank together, but who would pierce one another with the swords of their tongues." [Hence gratuitous hatred prevailed also in the first Temple.] This [hatred] refers only to the princes of Israel, as it is said (Ib.) Cry aloud and wail, O son of man, for it cometh against my people, etc. And we were taught about this one might think. Cry aloud and wail, refers to the entire nation, therefore it is said. It comes against all princes of Israel, brought together for the sword are they with my people; therefore strike [your hand] upon thy thigh. R. Jochanan and R. Elazar both said: "The sins of the prophet of the first Temple were public (they did not hide them), therefore the end [of their captivity] has likewise been revealed [through prophecy]; but the sins of the people of the second Temple were not public, therefore the end [of their captivity], was also not revealed."

R. Jochanan said again: "The nail of those who lived during the time of the first Temple was preferable to the belly (entire body) of those who lived during the time of the second Temple." "On the contrary," remarked Resh Lakish to him, "the latter were better off, for although they were subject to a foreign government, nevertheless they studied and observed the Law." "The proof is in the Temple itself," rejoined R. Jochanan, "the first of which was restored, while the second one was not." R. Elazar was asked: "Who were greater, the people of the first Temple or those of the second?" He replied: "Take the Temple for proof." According to others, he s aid to them: "Your evidence indicates the [second] Temple [which was rebuilt]."

Resh Lakish was bathing himself in the Jordan, when Rabba b. b. Ghana came to him and shook hands with him. "God detests you Babylonians," said Resh Lakish to him, for it is written (Song. 8, 9) If she be a wall, we will build upon her a palace of silver; and if she be a door, we will enclose her with boards of cedar. This means: If you were all strong as a

wall, and went with Ezra, you would have been like silver, which can never rot; but since you did not, you were like an Erez (a cedar) which is subject to decay. What kind of cedar is it over which decay has power? Ulla said: Sasmagur [a sawing worm to which a cedar is subject to decay]. And why do we liken the period of the second Temple into a Sasmagur? R. Abba said, this refers to a Bath Kol, as we are taught in the following Baraitha: With the death of the last prophets, Hagi, Zecharia and Malachi, the prophetic spirit was withdrawn from Israel, but they partook of [acted under] the holy inspiration (Bath Kol). (Is it possible that Resh Lakish spoke with Rabba b. b. Chana? If Resh Lakish would not speak with R. Elazar, who was the principal man in Palestine, because it was a rule that to whomsoever Resh Lakish spoke in the street, any business could be entrusted without witnesses, should Resh Lakish, then, have spoken with Rabba b. b. Chana [an inferior man]? R. Papa said: "Substitute another person. Either it was Resh Lakish and Ze'ri, or Rabba b. b. Ghana and R. Elazar.") When Resh Lakish came to R. Jochanan and related to him how he had explained the passage, R. Jochanan said to him: "This is not the reason [explanation]. If all had come with Ezra, even then the Shechina would not have abided in the second Temple, since it is written (Gen. 9, 27) May God enlarge the boundaries of Japheth, and may He dwell in the tents of Shem (Fol. 10); signifying, that although God enlarges the boundaries of Japheth, his Shechina can only dwell in the tents of Shem. And how is it known that the Persians are descendants of Japheth? Because it is written (Gen. 10, 2) The sons of Japheth: Gomer and Magog and Madai and Jaban and Tubal and Meshekh and Thirass; and R. Joseph has been taught that Thirass is Persia.

R. Joshua b. Levi, in the name of Rabbi, said: "A time will come, when those who have destroyed the second Temple will fall into the hands of the Persians, as it is said (Jer. 49, 20) Therefore hear the counsel of the Lord, that He hath resolved against Edom; and his purposes, that He hath devised against the inhabitants of Theman. Surely the least of the flocks shall drag them away; surely He will devastate their habitation." Raba b. Ulla, however, raised the following objection: "How do we know that the least of the flocks refers to Persia? Shall we assume that it is based upon the passage (Dan. 8, 20) The ram that thou hast seen, him with the two horns, signifies the kings of Media and Persia? Why not say that it refers to Greece, concerning whom it is written (Ib. lb., 21) And the rough he-goat is the king of Greece." When R. Abba came to Palestine, he told the objection of Raba b. Ulla to one of the Rabbis there, whereupon the latter remarked: "Only one who cannot explain the meaning of the verses could dare bring forth such an objection in opposition to Rabbi." What is meant by The least of the flock? The youngest of the brothers (that is, Thirass); as R. Joseph has said, Thirass is Persia.

But, as for the second Temple, of which we are sure that they did study the Torah, adhered to religious duties, and loving kindness, — why was it destroyed? Because gratuitous hatred prevailed among them. From this we can infer that gratuitous hatred is equivalent to all the three sins together: Idolatry, adultery and bloodshed.

Rabba b. b. Chana, in the name of R. Jochanan, quoting R. Juda b. Ilai, said: "A time will come when the Romans will fall into the hands of Persia. We can infer this through the rule of a fortiori; if the Chaldeans fell into the hands of the Persians, because they destroyed the first Temple, which was built only by the children of Shem, how much more should it apply to the second Temple, built by the Persians themselves, that the destroyers should fall into the hands of the Persians!" Rab, however, said: "On the contrary, a time will come when Persia will fall into the hands of the Romans." Whereupon R. Cahana and R. Assi said (in surprise) to Rab: "The builders [of the Temple] should fall under the dominion of those who have destroyed it?" "Yea," answered he, "such is the decree of the king." Others say that he replied: "The Persians are also guilty of having destroyed a place of worship." We have also a Baraitha to the same effect: A time will come when Persia will fall into the hands of the Romans, first because the former destroyed a place of worship, and secondly, because such is the decree of the king: that the builders [of the Temple] should fall under the dominion of those who have destroyed it, for R. Juda, in the name of Rab, said: "Messiah, the son of David, will not arrive until Rome shall have had dominion over the entire world nine months, as it is said(Micah 5, 2) Therefore He will give them up until the time that she who travaileth hath brought forth; then shall the remnant of his brethren return with the children of Israel."

(Fol. 11) R. Juda said: "It once happened that an inquisitor caught one Artibun in the act of examining Mezuzath in the upper market of Sepphoris and fined him a thousand Zuzim." Has not R. Elazar said: "Those going on a religious mission will not meet with evil?" In cases where danger is certain, it is different, as it is written (I Sam. 16, 2) And Samuel said: How shall I go? If Saul should hear it, he would kill me; and the Lord said," etc.

(Fol. 18) MISHNAH: Senior members of the Beth Din were assigned to read before him [the High-priest] concerning the ceremonials of the Day [of Atonement]. and they would say to him, My lord, High-priest, say it aloud, perhaps thou hast forgotten, or hast not studied this. On the morning preceding the Day of Atonement, he was placed at the eastern gate, where bulls, rams and sheep passed before him so that he should be able to distinguish them and become experienced for the service. During all the seven days he was free to eat

and to drink, but on the eve of the Day of Atonement, at dusk, he was not permitted to eat much, because much eating induces drowsiness.

GEMARA: It is quite right that they should say to him, "Perhaps thou hast forgotten." "But that they should say to him: "Perhaps thou hast not studied," how can an ignorant man be made a High-priest? Have we not learned in a Baraitha: (Lev. 21, 10) And the priest that is highest of his brethren; i.e., he must be highest among his brethren in personal beauty, in physical strength, in wealth and in wisdom. Others say: "Whence do we know that if he is not rich, his brethren, the priests, must make him rich? Read the text, That is highest of his brethren; i.e., his brethren must contribute to make him highest." [Hence he ought to be a great scholar?] "This is not difficult to explain," replied R. Joseph, "for the latter case refers to the time of the first Temple, and the former case refers to the time of the second Temple"; as R. Assis said: "A Tarkabful of dinarim did Martha, the daughter of Baituth, give to king Jannai, until she succeeded in obtaining the appointment of Joshua b. Gamla [her husband] as High-priest."

"And bulls, rams and sheep passed before him." We are taught in a Baraitha: The he-goats were also passed before him. But why does not our Tana mention it? Because [according to the Mishnah], the he-goats were only for the atonement of sin; [they were therefore not passed before him lest]" he feel discouraged. If so, then why were, the bullocks passed since they also were for [the atonement of] sins and he might feel discouraged? Because the bulls were to atone for his sins, as well as for the sins of his brethren, the priests. He would not feel discouraged since, had they sinned, he would have been told of it, and he would have induced them to repent. But the he-goats were to atone for the sins of all Israel, so he could not know who had sinned. "This," said Rabina, "is what people say, 'If thy. sister's son has been appointed a constable, look out that thou pass not before him in the street,' [for he knows thy affairs well and may blackmail thee]."

(Ib. b) MISHNAH: The senior members of the Beth Din left him attended by the senior members of the priesthood, who took him up to the house of Abtinas, where he was made to swear; then he took farewell, and went away. They said to him: "My lord, High-priest, we are delegates of the Beth Din (court), and thou art both our delegate and the delegate of the Beth Din; that thou shalt not alter one thing about which we have spoken to thee." He took farewell weeping, and they parted, weeping. If he was a scholar himself, he lectured: otherwise, the scholars read to him. If he was practised in reading, he read; if not, they read to him. From which book did they read to him? From Job, Ezra and

Chronicles. Zechariah b. Kabutal said: "Many times did I read to him from Daniel."

(Fol. 19b) He wept, and they wept. He wept because he was suspected of being a Sadducee, and they wept because Resh Lakish said: "He who suspects an innocent man will receive odily punishment." And why did they go to such an extent? Because it was feared lest he prepare the incense on the censer outside of the Holy of Holies, and then enter with the censer, as did the Sadducees. Our Rabbis were taught: That it happened with one Sadducee, who prepared [the incense] outside, and entered the Holy of Holies with it, that when he came out, he was rejoicing greatly. When his father met him, he said to him: "My son, though we are Sadducees, yet we must fear the Pharisees." Whereupon he replied: "All my years I was anxious to fulfill the verse (Lev. 16, 2) For in the cloud will I appear upon the Kaporeth, and I said to myself, 'When will the day come in which I might do it?' And to-day, when I have had the opportunity, should I not have done it?" It was said that it did not take long before he died, and lay amidst rubbish, and worms crept out of his nostrils. And according to others, he was smitten right there, while leaving the Temple.

MISHNAH: If he began to slumber, the junior priests snapped with their fingers Tz'reda, addressing him: "My Lord, High-priest, rise and cool thyself once on the [marble] floor." And they entertained him [to keep him awake] until the proper time for slaughtering the daily offering.

We are taught in a Baraitha: "They did not entertain him with music of a violin or harp, but with their mouths, and they read to him from Ps. 127, 1, Unless the Lord do build the house, in vain labor they that build it. The respectable men of Jerusalem forbore to sleep the whole night, so that the High-priest might hear their echoing noise and would not fall asleep."

We are taught in a Baraitha: Abba Saul said: "Also in the border towns [of Jerusalem] they did it [forbore to sleep] in reminiscence of Temple usages, but it turned out to be a cause of sin." Abaye, and according to others, R. Nachman b. Isaac, said: "The remarks of Abba Saul refer to the Nehardeans." Elijah [once] said to R. Juda, the brother of R. Sala, the pious: "You ask why Messiah does not come? Today, although it is the Day of Atonement, nevertheless many adulterous acts have been committed in the city of Nehardea." "And what," asked R. Juda, "doth the Holy One, praised be He! say to that?" "He saith (Gen. 8, 7) Sin lieth at the door." Fol. 20) "And what says Satan to this?" in quired R. Juda again. "On the Day of Atonement he has no right to accuse." Whence do we know this? As Rami b.

Chama said: "Hasatan by Gimatria is three hundred and sixty-four, therefore only on that number of days has he permission to accuse; but on the Day of Atonement (i.e., on the three hundred and sixty-fifth), he may not accuse."

(Ib. b) We are taught in a Baraitha, in accordance with the opinion of Rab: "What was the message of Gabini, the herald? 'Rise, priest, to your service; Levites, to your chanting; and Israel, to your standing.' And his voice was heard at a distance of three parsaoth. It once happened that King Agrippa, being on the road, heard Gabini's voice at the distance of three parsaoth. When he returned home, he sent him many gifts." Nevertheless, the voice of the High-priest surpassed in strength that of Gabini, the herald. Because, the master said, once it happened that the High-priest said, I pray Thee, O Lord, and his voice was heard at Jericho; and Rabba b. b. Chana, in the name of R. Jochanan, said that between Jericho and Jerusalem the distance is ten parsaoth, and this, despite the fact that on the Day of Atonement, the High-priest was weak from fasting, and that it was during the daytime [that he recited the prayers], whereas the herald used to make announcements only at night [when a voice is more audible]. For R. Levi said: "Why is not a human being's voice audible by day as well as by night?" Because the spherical sun sweeps through the sky as a carpenter saws cedars, and the sun motes are called La. In reference to this, Nebuchadnezzar said (Dan. 4, 32) And all the inhabitants of the earth are regulated as naught (K'la.)." Our Rabbis were taught: "Were it not for the noise caused by the globular sun, the voice of the multitude of Rome would have been heard; and were it not for the voice of the multitude of Rome, the noise caused by the globular sun would have been heard." Our Rabbis were taught: "Three voices can be heard from one end of the world to the other: The sound emitted from the spherical sun; the hum and din of the city of Rome, and the voice of anguish uttered by the soul when it quits the body (Fol. 21)." Others add, the voice of a woman in confinement; still others, the voice of the Angel Ridia." The Rabbis prayed that the voice of the soul when departing from the body should be spared [of this torture], and they succeeded in having it suspended.

R. Juda, in the name of Samuel, said: "When Israel went up to Jerusalem to attend the festivals, they had to stand in the Temple closely crowded together; yet when they were prostrated, there was a wide space between each of them. They extended, prostrated, eleven cubits behind the Kapareth." We have also a Baraitha to the same effect; when Israel went, etc., and this was one of the ten miracles that occurred in the Temple, for we are taught in a Mishnah: Ten miracles were wrought in the Temple: No premature birth was ever caused by the odor of the holy flesh; the holy flesh never became putrid; no fly

was ever seen in the slaughter-houses; no accident causing uncleanliness ever befell the High-priest on the Day of Atonement; no defect was ever found in either the Omer, or the two wave-loaves, or in the show bread; though the people stood closely pressed together, they found ample space to prostrate themselves; no serpent or scorpion ever injured a person in Jerusalem; nor did any man ever say to his fellow, The place is too straight for me to lodge over night in Jerusalem. How is it that the Mishnah began with the account of the Temple and finished with things that happened in Jerusalem? There are two other miracles which happened in the Temple, as we are taught in a Baraitha: The rain never quenched the fire of the wood-pile on the altar, and the column of smoke [that arose therefrom] could not be diverted from its course even by the strongest winds of the world.

(Ib. b) R. Oshia said: "At the time when Solomon built the Temple, he planted there all kinds of golden fruit trees, and they bore fruit at proper times; and whenever the wind blew on them, they fell down ripe, as it is said (Ps. 72, 16) Its fruits shall shake like the trees of Lebanon. And when the heathens had entered the Temple, the fruit-trees became withered, as it is said (Nahum 1, 4) The flowers of Lebanon wither. In the future the Holy One, praised be He! will restore them, as it is said (Is. 35, 2) It shall blossom abundantly and rejoice; yea, with joy and singing, the glory of Lebanon shall be given unto it.

The Master said above: "The smoke arose from the wood-pile on the altar." Was then any smoke on the altar? Behold we have been taught in a Baraitha: "Five things have been said concerning the fire on the altar: It had the form of a lion, it was clear as the sun, it was palpable, it consumed moist things as it did dry ones and never emitted any smoke." The smoke was that of fire kindled by men, as we are taught in a Baraitha: (Lev. 1, 7) And the sons of Aaron the priest shall put fire upon the altar, i.e., although the fire descended from heaven, it was meritorious to bring fire from outside the sanctuary also. "It had the form of a lion." Behold, we are taught in a Baraitha, R. Chanina, the Segan (Chief) of the priests, said: "I have seen it, and it had the form of a dog." No difficulty is presented; during the time of the first Temple it was like a lion, during the second, like a dog. Was there then any fire in the second Temple? Has not R. Samuel b. Inia said in the name of R. Acha: "What is the meaning of the passage (Hag. 1, 8) Go up to the mountain, and bring wood, and build the house; that I may take pleasure in it, and be glorified; it is written V'ekabed (and I shall be glorified) although we read it V'ekabdah. Why is the letter Hay missing? This is to suggest that five [the numerical value of Hay] things were missing in the second Temple. They are: The ark, the Kaporeth, the Cherubim, the divine fire, the Shechina, the Holy Spirit, and the Urim and Tumim. [Hence we see there was no heavenly fire in the

second Temple at all.] I will tell thee: It was there, only it did not assist in consuming.

Our Rabbis were taught: "There are six kinds of fire: Fire that eats but does not drink; that drinks but does not eat; that eats and drinks; that burns up moist things as well as dry; fire that counteracts other fire; fire that supersedes fire; to wit, that eats but does not drink, refers to a common fire; that drinks but does not eat, refers to a fever; that eats and drinks, refers to that of Elijah; as it is written (I Kings 18, 38) And licked up the water that was in the trench; that burns up moist things as well as dry, refers to fire on the altar; fire that counteracts other fire, refers to Gabriel; fire that supersedes fire, refers unto the Shechina, for the Mastetr said God. stretched out His finger among the angels and consumed them."

And the column of smoke that arose on the altar could not be diverted from its course even by the strongest winds of the world. Is that true? Did not R. Isaac b. Abdimi say: "At the expiration of the Feast of the Tabernacles all looked on the smoke rising from the burning mass in the Temple; when it was inclined to the north, the poor rejoiced, and the wealthy felt down-hearted, for it showed there would be too much rain, and the fruit would rot [thus avoiding speculation]; but when it was inclined to the south, the poor felt down-hearted, while the rich rejoiced, for this was a sign there would be little rain, and the fruit would remain well-preserved [to speculate with]. When it was bent eastward, all rejoiced, and westward, all felt down-hearted [hence we see that the smoke was swayed by the wind]. It was bent in a straight line, but it did not scatter.

The master said above that when it was bent eastward, all felt happy; but [when bent] westward, all felt sorry. And I raised a contradiction from the following Baraitha: "The easterly wind [blowing towards the west], is always good; the westerly, [blowing towards the east] is always harmful; the northern wind is good for wheat, after a third of the crop had already grown up; but it is harmful for olives when they are still in their blossom; the southern wind is good for olives, but harmful for wheat;' and R. Joseph, — according to others. Mar Zutra, — said: "You may make these identifications by the following: the table [in the Temple, which signifies richness], was in the north; and the candelabra [signifying wisdom] was in the south.' Both the north and the south winds are good for something; one is good for one plantation, the other is good for a different plantation." [Hence the nature of the winds is different from the above statement]. This is not difficult to explain; the latter refers to Babylon [which is low-land, and hence the eastern wind dries it]; but the former refers to Palestine [which is hilly land, and therefore it needs a western wind].

Chapter 2

(Fol. 22b) R. Isaac said: "Israel must not be counted, even for religious purposes, for it is said (I Sam. 11, 8) And he numbered fhem in Bezek." R. Ashi raised the following objection: "Perhaps Bezek is merely the name of a town where they were counted, as it is written (Jud. 1, 5) and they found Adoni-beztk in Bcztk. We must therefore say that the interference is from here: (I Sam. 15, 4) And Saul ordered the people to assemble, and he numbered them by means of lambs." R. Elazar said: "Whoever numbers Israel, violates a prohibitory law, which is said (Hos. 2, 1) Yet shall the number of the children of Israel be like the sand of the sea, which may not be numbered." R. Nachman said: "He violates two prohibitory laws, for it is said (Ib.) Which cannot be measured nor numbered." R. Samuel b. Nachmani said that R. Jonachan raised the following contradiction: "It is written, yet shall the number of the children of Israel be like the sand of the sea [a definite number], and then it is written, which cannot be measured nor numbered. This is not difficult to explain; for the latter passage deals with Israel when not doing the will of God; but the former refers to a time when they do God's will." R. Assi says: "There is no contradiction in it. Men can surely not count the sand, but in Heaven they can count it." R. Chanina b. Ide, in the name of Samuel. said: "As soon as a man is appointed chief of a community, he becomes rich, for at first [when Saul counted Israel] it is written he counted them with fragments of pottery and afterward it is written he did it with sheep." But perhaps with the sheep of Israel? If so, then what is remarkable about it [that the passage should inform us of the change]?

(I Sam. 15, 5) And he (Saul) quarreled in the valley, etc. R. Mani explained this to mean that he (Saul) had a quarrel concerning the valley; i.e., when the Holy One, praised be He! said unto Saul (Ib. ib., 3) Go and smite Amaiek, Saul [began to argue and] said: "If for the sake of one soul [that is murdered] the Torah ordered a heifer to be brought in to a wild valley where its neck should be broken [as atonement for the murder], how much more shall I have to suffer for so many souls [should I murder them]? And again, if man sinned, why are the beasts to blame [that I should destroy them also]? And again, if adults sinned, why are the little ones to blame [that I should destroy them also]?" Immediately thereupon, a Bath-Kol went forth and said unto him (Ecc. 7, 16) Be not righteous over

much. Later, when Saul gave Doeg the order (I Sam. 22, 18), Turn thou round, and fall upon the priest and kill both men and women; another BathKol went forth and said unto him (Ecc. 7, 17) "Be not wicked over much."

R. Huna said: "How little does he whom the Lord supports, need to grieve or trouble himself. Saul committed only one sin and was discharged from royalty. David committed two sins, and yet retained it." "Saul committed only one sin." What was it? That of Agag. But did he not commit another sin when he massacred the priests of Nob? Nevertheless only at the incident of Agag it is written (I Sam. 15, 11) I regret that I have set tip Saul as a king. "David committed two sins." What are they? That of Uriah and his numbering of Israel. But there is a third one? That of Bath Sheba? For Bath Sheba he was punished, as it is written (II Sam. 12, 6) For the ewe he shall pay fourfold. What were the four punishments? The death of Bath-Sheba's first child, the death of Amnon, the misfortune of Tamar, and of Absalom. If so, then, was he punished also for numbering Israel? As it is written (II Sam. 24, 15) And the Lord sent a pestilence in Israel from the morning even to the time appointed. In that case he himself was not punished, but in the instances we mentioned, he was personally punished, as R. Juda said in the name of Rab: "For six months David became leprous, and the Sanhedrin separated themselves from him, and the Shechina departed from him, as it is said (Ts. 119, 79) Let those that fear Thee return unto me, and those that knew Thy testimonies, and it is written again (Ib. 51, 14) Restore unto me the gladness of Thy salvation." But has not Rab said that David listened to slander? [Hence he committed more sins?] The former statement is in accordance with the opinion of Samuel who holds that David did not listen to slander. And Rab who holds that David did listen, explains that David had also been punished for it; for R. Juda said in the name of Rab: "At the time when David said unto Mephibosheth (II Sam. 19, 30), Thou and Ziba shall divide the field, a Bath-Kol went forth and said, 'Rechabam and Jeroboam will divide thy Kingdom.' "

(I Sam. 12, 1) One year old was Saul in his reign. R. Huna said: "Like a child of one year, so was he innocent of sin." R. Juda, in the name of Samuel, said: "Why did not Saul's dynasty last long? Because there was no stain on his whole family; for R. Jochanan in the name of R. Simon b. Yehozada, said: 'The chief of a congregation should not be appointed unless a heap of reptiles hang on his back [to whose ancestry some blemish is attached] so that, when he becomes overbearing, we can say to him, 'Turn behind thee.' " R. Juda, in the name of Rab, said: "Why was Saul punished? Because he permitted himself to forego honors due him, as it is said (Ib. 10, 27) But the worthless men said, in what can this one

help us? And they despised him, and brought him no presents, etc. And soon after this is written. Then came up Nachash, the Ammonite, etc."

R. Jochanan, in the name of R. Simon b. Jochai, said: "A scholar who taketh no revenge or bears no grudge (Fol. 23) like a serpent, cannot be called Talmid Hacham (a scholar)." Behold, it is written (Lev. 19, 18) Thou shalt not avenge nor bear any grudge. This is written in regard to monetary matters, as we are taught in the following Baraitha: What is called revenge, and what is called bearing a grudge? Revenge: When one comes to the other, saying, "Lend me thy spade," and he says, "Nay." On the morrow, the second comes to the first, and asks of him to borrow his axe. He answers, "I do not wish to lend to you, as you have not lent to me." This is called revenge. What is bearing a grudge? When one comes to another, saying, "Lend me thy sickle," and he says, "Nay." On the morrow the second comes to the first, and wants to borrow his spade. He answers, "I lend it to you, because I am not like you, who did not want to lend me yesterday." This is called bearing a grudge. And in cases of bodily pain, has not the Torah forbidden vengeance? Have we not been taught in the following Baraitha: Those who are insulted, and do not insult others; hear themselves reviled, and do not reply; perform their duties out of love, and accept with joy, afflictions, concerning them Scripture says (Jud. 5, 31) Those that love him are as the rising sun in his might. By the above is meant that one may bear a grudge in his heart. But has not Raba said: "He who passes over his retaliations (who forbears to retaliate), all his transgressions will be pardoned." The latter refers to a case when the offender asks to be pardoned and he complies with the offender's request.

(Fol. 26) We are taught in a Baraitha: "It never happened that a man has repeatedly offered incense." What is the reason? R. Chanina said: "Because the offering of the incense enriches." "Whence do we deduce this?" asked R. Papa of Abaye. "Shall we assume this, because it is written (Deu. 33, 10) They shall put incense before Thee, and immediately after this. Bless, O Lord, his substance? Then it is not due to incense alone, since it is also written, and who burnt sacrifi upon Thy altar." He answered him: "A burnt-offering is frequent, but incense is not frequent."

Raba said: "You will not find a young scholar who decides questions in Law, yet is not of the tribe of Levi or Isaachar." Levi, concerning whom it is written (Ib.) They {the tribe of Levi) shall teach thy ordinances unto Jacob; and Issachar, concerning whom it is written (I Chr. 12, 32) And of the children of Issachar, those who had understanding of the times. But why not the tribe of Juda also, concerning whom it is written (Ps. 60, 9) Juda is my

lawgiver? We refer to a scholar whose final decision should agree with the adopted practice [this belongs only to the descendants of Levi and Issachar].

Chapter 3

(Fol. 28b) R. Chama b. Chanina said: "Since the early days of our ancestors, they never ceased to attend the house of study. When in Egypt, they had houses of study, as it is said (Ex. 3, 16) Go and assemble the elders of Israel. When they were in the wilderness they had with them houses of study, as it is said (Num. 11, 16) Gather unto me seventy men of the elders of Israel. Abraham our father was a scholar and attended the house of study, as it is said (Gen. 24, 1) And Abraham was old. Our father, Isaac, was a scholar and attended the house of learning, as it is said (Ib. 27, 1) And it came to pass when Isaac became old. Our father, Jacob, was a scholar and attended the house of study, as it is said (Ib. 48, 10) Now, the eyes of Israel were dim through age. Eliezer, the servant of Abraham, was a scholar and attended the house of learning, as it is said (Ib. 24, 2) And Abraham, said unto his servant, the eldest of his house who was master over all that he had, upon which R. Elazar said: 'This means that he mastered his teacher's learning.' (Ib. 26, 5) Eliezer of Damascus was, i.e., He drew and gave others to drink of his master's teachings." Rab said: "Abraham, our father, observed the entire Torah, as it is said (Ib. 26, 5) Because that Abraham obeyed my voice." R. Shimi b. Chiya said to Rab: "Perhaps this refers only to the seven laws and no more?" And what about circumcision? Perhaps this then refers to circumcision and the seven laws?" Whereupon Rab answered: "If so, then, what is the meaning of my commandments and my laws?" Raba, and according to others," R. Assi, said: "Abraham, our father, observed even the regulations of Erub Tabshilin, for it is said, My learnings [in plural], i.e., the Rabbinical as well as the Biblical laws."

Rafram said: "The glittering heat during a clouded day is worse than the solar heat itself. An example may be taken of a jar of vinegar [which emits a stronger smell through a slight opening than when wholly opened]. The dazzlingz sun-light coming through cracks or breaks in the clouds is worse than the uncovered sun. An example may be taken of the following: It is more difficult to stand under a shower than to enter entirely into water. (Fol. 29) Sinful (obscene) imaginations are more injurious to the health than the sin itself.

A similar case: The smell of wasted meat is more irritating than seeing the meat itself. The heat of the end of summer is worse than that of the summer it.self (because it is easier to catch cold). A similar case is a heated oven [in which it is easy to kindle a fresh fire]. Fever is much worse in the winter than in the summer. A like case is: In a cold oven much wood is necessary to heat it [hence if one has a high temperature in the winter, the fever must be great]. To study old subjects is much more difficult than a wholly new subject. A like case: Cement made of cement [is harder to be made than of sand]."

R. Assi said, "Why is Esther likened unto the dawn? To inform you that just as dawn is at the close of night, so also was Esther at the end of all miracles." But there is Hanukah (Feast of Mecabees) which occurred later? We speak of miracles as are chronicled in a special Megilla. The one who holds the opinion that the scrolls of Esther (the Megilla), are permitted to be written is quite right. But how will he who holds the opinion that it is not permitted to be written explain this passage? He will explain the passage like R. Benjamin b. Jafeth, in the name of R. Elazar; for R. Benjiman b. Jaffeth in the name of R. Elazar, said: "Why are the prayers of the righteous comdpared unto a hind? Just as the horns of the hind diverges as long as they grow, so also are the prayers of the righteous; the more they offer it, the more they are listened to.

(Fol. 33) Abaye arranged the order of the daily service in the Temple, according to tradition, in agreement with the opinion of Abba Saul. The [first] great arrangements of [wood] preceded the second arrangement of the incense; and the second order of incense preceded the ranging of the two pieces of wood [upon the altar]; and the ranging of the two pieces of wood preceded the removal of the ashes from the inner altar; and the removal of the ashes from the inner altar preceded the dressing of the five lamps [of the candlestick]; and the dressing of the five lamps, preceded the sprinkling of the blood of the regular [morning] offering; and the sprinkling of the blood of the regular [morning] offering preceded the dressing of the two lamps; and the dressing of two lamps preceded the burning of the incense; and the incense preceded the offering of the members (portions) of the sacrifices; and the offering of the members (portions) preceded the meal-offering; and the meal-offering preceded the baked-meal offering; and the baked-meal offering preceded the drink offerings; and the drink offerings preceded the additional offerings (Musaff); and the additional offerings preceded the [two] spoons of frank incense; and the spoons of frank incense preceded the regular evening offering; as it is said (Lev. 6, 5) And he shall lay the burnt offering in order upon it, and he shall burn thereon the fat of the peace-offering (Hashlamim) he shall therewith finish all the

offerings of the day.

(Fol. 35b) Our Rabbis were taught: When the poor, the rich or the wicked man shall appear before the Divine Judgment, the poor man will be asked: "Why hast thou not studied the Law?" If he answers: "He was poor and had to earn his maintenance [and therefore had no time to study], he will be answered, "Wast thou then poorer than Hillel the Elder?" Concerning Hillel the Elder it was said that every day he went to work and earned a Tarpeik, of which one-half he gave away to the porter of the college [for admission], and by the other half he and his family lived. Once it happened that he did not earn anything, and the porter would not admit him. He ascended the roof and swung himself over to an opening where he sat down so that he might listen to the words of the living God, from the mouth of Shemaia and Abtalian. It was added that this happened on Friday, during the season of Tebeth (winter) and he was besnowed. When it dawned, Shemaia said to Abtalian: "Brother, why is it that every day light is visible in the academy at this time, and now it is yet dark? Is it such a cloudy day?" They raised their eyes, and saw the figure of a man above the window. When they went up, they found on him a layer of snow three cubits thick. After removing the snow, they took him down, washed him, dressed him with oil, placed him before a fire, remarking: "Such a man deserves that even the Sabbath should be violated for his sake." When the rich man is asked: "Why hast thou not studied the Law?" if he answers: "Because he was a rich man with many estates and had no time to study," they will answer him: "Wert thou then richer than R. Elazar b. Charsum?" Of R. Elazar b. Charsum it was said that his father had bequeathed to him a thousand towns of laud, and a thousand ships on the sea, and he himself used to put a bundle [containing his necessities] on his shoulder, and travel from town to town and from land to land to study the Law. Once his own servants found him, and put him to hard labor. He said to them: "I pray you, let me go to study the Torah." They replied: "We swear, by R. Elazar b. Charsum's life that we will not let you go before you work." He went and paid them a big sum of money in order that they should let him study, for he never saw his servants, but studied the Torah by day and by night. When the wicked man is asked: "Why hast thou not studied the Law?" if he replies that he was handsome, and was troubled by his inclinations, they will answer him and ask whether he was more troubled by his inclinations than Joseph the Righteous? It was said of Joseph, the Righteous, that every day Potiphar's wife used to try to seduce him by her talk. The clothes she used to put on in the morning [to attract his attention] she did not put on in the evening, and vice versa. "Listen to me; do what I ask of you," she pleaded with him, to which he answered, "No!" "I will imprison thee," she threatened him, and he replied (Ps. 146, 7), "The Lord looseneth

the prisoners." "I will bend your loftiness," she warned him, his reply was (Ib.) "The Lord raiseth up those who are bowed down." She said to him: "I will blind you." He answered (Ib. 8) "The Lord causeth the blind to see." She gave him a thousand talents of silver, but he was averse to her. Consequently Hillel will cause the conviction of the poor; R. Eliezer b. Charsum, the conviction of the rich, and Joseph, the conviction of the wicked man.

(Fol. 36b) Our Rabbis were taught: How did the High-priest confess? "I have committed iniquities, transgressed, and sinned;" and so says Scripture regarding the scapegoat (Lev. 16, 21) And confess over him all the iniquities of the children of Israel, and all their transgressions, and all their sins. And this arrangement is also used by Moses (Ex. 34, 7) Forgiving iniquity and transgression and sin; so says R. Meir. The sages, however, say. Iniquities (Avonoth) refers to intentional transgressions; and so says Scripture (Num. 15, 31) That person shall be cut off, his iniquity (Avono) is upon him; transgressions (P'sha'im) refers to rebellion, and so says Scripture (II Kings 3, 7) The King of Moab hath rebelled (Pasha) against me. There is also another passage (Ib. 8, 22) Then did Libnah revolt in that time; sin (Chata'oth) refers to unintentional wrong (done in ignorance), and so says Scripture (Lev. 4, 2) If any person sin through ignorance (Yekheta). But, according to the sages, how is it possible that after he has confessed the intentional and rebellious sins, he will confess the unintentional? Therefore we must say that he said them in this order: I have sinned, committed iniquities, and transgressed. And so says David (Ps. 106, 6) We have sinned together with our fathers, ive have committed iniquity, we have done wickedly. And so also says Solomon (I Kings 8, 47; II Chr. 6) We have sinned, we have committed iniquity, we have acted wickedly. So also says Daniel (Dan. 9, 5) We have sinned, we have committed iniquity, we have done wickedly, and we have rebelled. If so, then, why did Moses say (Ex. 34, 6) Forgiving iniquity, and transgression, and sin. Moses said thus to the Holy One, praised be He! "Sovereign of the Universe, when the children of Israel will sin before thee, and then repent, consider their conscious sins as mere inadvertant acts."

(Fol. 37) We are taught in a Baraitha, Rabbi said: (Deu. 32, 3) When I call on the name of the Lord, ascribe ye greatness unto our God. Thus said Moses to Israel: "When I mention the name of the Holy One, praised be He! ye shall add greatness to our God." Chananiah, the son of R. Joshua's brother, said: "From the following (Prov. 10, 7), The memory of the just is blessed. Moses thus said to Israel, 'When I mention the memory of the righteous [ruler] of the Worlds, give ye blessings.' "

MISHNAH: The king Munbaz made all the handles of the vessels that were used on the Day of Atonement, of Gold. Helen, his mother, made a golden candelabrum over the Temple-gate. She likewise made a golden table, whereon was inscribed the chapter concerning the Sotah (Num. 5, 12-31). Miracles happened on the gates which Nicanor brought. They are all mentioned in token of praise.

(Ib. b) We are taught in a Baraitha: When the sun rose, sparkling rays proceeded from it (the golden table) and all knew that it was time to read the Sh'ma. The following objection was raised: "Whoever reads the morning Sh'ma together with the divisions of priests, or with the division of Israelites, [assisting the priests on duty], has not done his duty, for the former read the Sh'ma too early, and the latter read it too late, [hence the sign is not necessary for either one]. "The sign was necessary," said Abaye, "for all other people of Jerusalem."

(Fol. 38) Our Rabbis have been taught: "What are the miracles that happened to his (Nicanor's) gates? It was said, after Nicanor had gone to Alexandria, in Egypt, to bring the gates, — on his way home, a gale arose against him which threatened to drown him; they took one of the gates and cast it into the sea [to lighten the ship]. The stormy sea did not, however, become restive. They desired to cast the second gate overboard also, when Nicanor arose, embraced the gate, and said to them: "Fling me together with it." Immediately thereupon the sea became quiet. He grieved for the other gate [that had been thrown into the sea]. When he came to the harbor of Acco, the gate appeared from under the ship. According to others, some beast of the sea had swallowed the gate, and afterward spit it out, and concerning this miracle Solomon said (Son. 1, 17) The beams of our house are clear, and our wainscoting of cypress trees. Do not read it Broihim (cypress trees), but read it Brith Yam (the covenant of the sea). Therefore, all gates of the Temple were gilt, except Nicanor's, because miracles had happened to them, and they were therefore left as they were. Others say, because their bronze was brilliant [like gold]. R. Eliezer b. Jacob said: "It was of Corinthian bronze, which glittered like gold."

MISHNAH: And the following were mentioned to their disgrace; those of the house of Garmu, who were unwilling to teach the art of making the show-bread; those of the house of Abtinas, who did not want to teach the art of preparing the incense; Hugras b. Levi, who knew a chapter in music which he was unwuilling to instruct others in; Ben Kamtzar did not want to teach the art of writing. Of the first [who gave excusses] it is said (Prov. 10, 10, 7) The memory of the just is blessed; but of the rest it is said (Ib.) But the name of the

wicked shall rot.

GEMARA: Our Rabbis were taught: The house of Garmu was skilled in making the show-bread, but did not want to teach it to others. The sages sent for professional bakers from Alexandria, who could bake as well, but could not remove it from the oven [unbroken]. They heated the oven from outside,and baked it outside, while the house of Garmu heated it inside and baked it inside; the show-bread of the former bakers became mouldy, while that of the latter never became mouldy. When the sages heard this, they said: "All that the Lord hath created. He created only for His glory, as it is said (Is. 43, 7) Everyone that is called by my name, I have created for my glory. So the house of Garmu had to be invited again to resume their post. The sages sent for them, but they did not come; so the sages doubled their wages whereupon they came. Prior to their return their wages amounted to twelve hundred dinarim a day, and henceforth they received twenty-four hundred dinarim; this statement is according to R. Meir. R. Juda, however, says: "Their previous salary was twenty-four hundred dinarim, and thenceforth, forty-eight hundred dinarim." The sages then inquired of them: "Why are you unwilling to instruct others?" They replied: "Our family knows by tradition that this Temple is destined to be destroyed and perhaps an unworthy person will learn it [to make the show-bread] and go and serve idols thereby." For the following their memory was praised; their children were never seen to use pure flour, lest they be suspected of taking it from the show-bread. They did it to fulfil the passage (Num. 32, 22) And ye be thus guiltless before the Lord, and before Israel.

Our Rabbis have been taught: The house of Abtinas were skilled in preparing incense, but were unwilling to teach it. The sages sent for professional men from Alexandria of Egypt. These could mix the incense, but could not make it so that the smoke should not bend, while the smoke of the incense prepared by the former rose straight, like a rod; the smoke of the incense prepared by the latter was divided and bent hither and thither. When the sages heard of this, they said: 'All that the Holy One, praised be He! hath created, He hath created only for his glory, as it is said (Pr. 16, 4) Everything hath the Lord wrought for its destined end.' Hence the house of Abtinas had to be invited to resume their post. The sages sent for them, but they did not come; so the sages doubled their salary whereupon they came. Prior to their return, their wages amounted to twelve hundred dinarim a day, thenceforth they received twenty-four imndred dinarim; this is according to R. Meir. R. Juda, however, says that their previous salary was twenty-four hundred dinarim and thenceforth, forty-eight hundred dinarim.' The sages then inquired of them: 'Why are you unwilling to instruct others?' Whereupon they replied: 'Our family knows by tradition that

this Temple is destined to be destroyed, and perhaps an unworthy person will learn it and go and serve idols thereby.' For the following they received praiseworthy mention: Never did a bride walk out of their house perfumed, and even when one of their house married a woman of another family, it was on the condition that she would not be perfumed, lest people say that they used the incense wherewith to perfume themselves. [This stand they took] to fulfil the passage (Num. 33, 22) And ye be thus guiltless before the Lord, and before Israel."

We are taught in a Baraitha: R. Ishmael said: "I once met one of their grandchildren. I said to him: 'Your ancestors wished to increase their own glory and diminish that of the Lord; now the Lord's glory persists, but instead. He diminished their glory.'" R. Akiba said: "The following anecdote was related to me by R. Ishmael b. Luga: 'Once I and one of their grandchildren went out into the field to gather grass. I observed that he wept and rejoiced. I inquired of him: 'Why weepest thou?' He replied: 'I recalled the honor which my ancestors once enjoyed, and therefore wept.' 'And why didst thou rejoice?' 'Because I feel sure that the Holy One, praised be He! will restore it to us.' I asked him: 'Why hast thou been reminded of it just at present?' Because,' said he, 'I see before me the grass called Ma'ale Ashan, which we used to mix [with the incense] to make the smoke straight.' I asked him to point it out to me. He replied: 'We are under oath not to show it to anyone.'" R. Jochanan b. Nuri said: "I once met an old man, who had a scroll on which was a list of the spices composing the incense. I asked him: 'Whence art thou?' He replied: 'I am a descendant of the house of Abtinas.' 'And what do you hold in your hand?' 'The scrolls [containing list] of the spices,' answered he. 'Show it to me,' I pleaded with him. He said: 'As long as our family was among the living, they have not shown it to any man. But now [when they have all died, and the Temple itself no longer exists], I can give it to thee, but be cautious with it.' When I came and related all this to R. Akiba, he said: 'Henceforth one need not blame them any longer.'" "We learn from this," said Ben Azai, "that by thy own name thou shalt be called and that people will finally seat thee in the place which thou deservest, (Ib. b) and thine thou wilt always receive; for it is a rule that one man cannot touch that which is designated for another, and one term of office does not touch upon its successor even by a hair's breadth."

"We are taught in a Baraitha: When he [Hugras b. Levi] had to render his voice melodious, he placed his thumb in his mouth, and the index finger on the division line between the two parts of his mustache. When all his fellow-priests heard his voice, they bowed to the ground [for ecstasy]."

Our Rabbis have been taught: Ben Kamtzar did not want to teach the art of writing. It was said of him that he would take four quills between his (five) fingers, and when he had to write a word of four letters, he wrote it at once. When they inquired of him: "Why dost thou not teach it to others?" although all the preceding gave an excuse, he found no excuse whatsoever. Therefore of the former it is said: The memory of the just is blessed; but of Ben Kamtzar and his associates, it is said: The name of the wicked shall rot. What is meant by the name of wicked shall rot [how can a name rot?]? R. Elazar said: "Rottenness shall enter their name, for none will name their children after them."

R. Elazar said: "The righteous is blessed through his own deeds, as it is written (Pr. 10, 7) The memory of the just is to be blessed, but the name of the wicked is cursed; even through his associates, as it is written (Ib.) And the name of the wicked shall rot. R. Hamnuna said to one of the scholars who arranged the Agada for him: "Whence do we learn the saying of the Rabbis: 'The name of the just is blessed?'" He replied: "Why this is the passage (Pr. 10, 7) The memory of the just is blessed." "Whence do we learn the same from the Pentateuch? (Gen. 18, 17) And the Lord said. Shall I hide from Abraham what I am about to do? And the next verse reads: Abraham shall surely become a great nation." "And where is the passage in the Pentateuch whence we learn that the name of the wicked shall rot?" "It is written," said he, "(Ib. 13, 12) And [Lot] pitched his tents close to Sodom. And immediately after this is written. The men of Sodom were wicked and sinners." R. Elazar said further: "From the blessings awarded to the righteous, one can infer what curses are bestowed on the wicked; and from the curses given to the wicked, one can infer thy blessings reserved for the righteous. From the blessings awarded to the righteous, one can infer what curses are bestowed on the wicked; as it is written (Ib. 18, 19) For I know him, that he will command, etc. And the Lord said, Because the cry against Sodom and Gamorrah is great. And from the curses given to the wicked the blessings reserved for the righteous can be inferred, as it is written (Ib. 13, 13) The men of Sodom were wicked and sinners, etc. And the Lord said unto Abram, after that Lot was separated from him, etc."

R. Elazar said: The righteous one even though he lives with two wicked persons, do not acquire their bad manners; but the wicked one, even when living with two righteous persons does not acquire from their deeds. "The righteous one, living," refers to Obadiah, "and the wicked one, living," etc., refers to Essau.

R. Elazar said again: "Even for the sake of one righteous man the whole world was created, as it is written (Gen. 1, 4) And God saw the light, that it was good. And good refers only to a

just man, since it is said (Is. 3, 10) Say to the just, that he is good." R. Elazar said again: "Whoever forgots some of his studies, causes exile to his cliildren, as it is said (Hos. 4, 6) As thou hast forgotten the law of thy God, so will I myself also forget thy children." R. Abaha said: "He will be removed from his high station, as it is said (Ib.) Because thou hast rejected knowledge, so will I also reject thee from officiating before me."

R. Chiya b. Abba, in the name of R. Jochanan, said: "A righteous man does not depart from the world, till another righteous man like him has been born, as it is said (Ecc. 1, 5) The sun rises, the sun goes down; i.e., before the sum of Eli had been extinguished, the sun of Samuel of Ramah already shone." Again said R. Chiya b. Abba, in the name of R. Jochanan: "The Holy One, praised be He! perceived that the righteous men were few, so He planted them in every generation, as it is said (I Sam. 2, 8) For the Lord's are the pillars of the earth, on which He hath set the world." Again said R. Chiya b. Abba, in the name of R. Jochanan: "Even through the merits of one righteous man, the world can exist, as it is said (Prov. 10, 25) The righteous is the foundation of the world." R. Chiya b. Abba said on his own authority: "We infer it from the following passage (I Sam. 2, 9) He ever guardeth the feet of His pious one." But the Khasidav (pious ones) are spoken of in the plural?" R. Nachman remarked: "It is nevertheless spelled in the singular." R. Chiya b. Abba said further, in the name of R. Jochanan: "When a man has lived the greater part of his life without having sinned, he will sin no more, for it is said (Ib.) He ever guardeth the feet [the end] of His pious ones." At the school of R. Shila it was said: "When a man has had occasion to commit a sin once and twice, and he escapes committing it, he will be guarded thereafter from sinning, as it is said (Ib.) He ever guardeth the feet of His pious ones."

Resh Lakish said: "What is the meaning of the passage (Prov. 3, 34) If [it concerns] the mockers He will mock, but to the modest He will give grace; i.e., if one wishes to defile himself [with sin] the door is merely opened to him; but if one comes to purify himself, he is assisted." In the house of learning of R. Ishmael it was taught: "This statement may be compared to the story of a merchant who sells both naphtha and perfumes (Fol. 39); when one arrives to buy naphtha, he saith to him: 'Measure yourself the quantity you need'; but if one arrives to buy perfumes, he says, 'Wait, we will both measure it, so that I may also inhale the odor.'" The same disciples taught: "Sin dulls the heart of a man, as it is said (Lev. 11, 43) And ye shall not make yourselves unclean with them, that ye should he defiled thereby. Read not V'nitmethem (you will be defiled), but Untamatam (you will become dull-hearted)." Our Rabbis were taught: The passage, And ye shall not make yourselves unclean with them, that ye should be defiled, implies that, when a man defiles

himself, a little, he will become defiled much; [when one defiles himself] here below he will be defiled from above; and when [he defiles himself] in this world, he will be defiled in the world to come. Our Rabbis have been taught: Ye shall sanctify yourselves; and be holy. When a man sanctifies himself a little here below, he will be sanstified much above; and when he sanctifies himself in this world, he will be sanctified in the world to come.

Chapter 4

Our Rabbis have been taught: The forty years during which Simeon the Just was High-priest the lot [for the Lord] always came into the High-priest's right hand, but thereafter it sometimes came into his right and sometimes into his left hand; the crimson colored wool [during the time of Simeon the Just] always became white, but thereafter it sometimes became white and sometimes it remained red; the westernmost light [of the candlestick in the Temple] burned always, but thereafter, it sometimes burned and sometimes went out; the fire of the altar [during the time of Simeon the Just] grew in strength, so that the priests never needed any extra wood on the altar besides the two pieces, which were there only to fulfil the command to have wood (with the sacrifice), but thereafter. the fire became weak so that it sometimes grew stronger and sometimes it did not, and the priests did not refrain from adding wood the entire day. During his lifetime a blessing was sent into the Omar, into the two loaves of bread, and into the show-bread, and a priest who obtained a share even as small as an olive, sometimes became satisfied, and sometimes it even happened that some was left over; but since then a curse was sent into the Omar, into the two loaves of bread and into the show-bread, so that every priest got only the size of a bean, from which the conscientious priests withdrew altogether; but the gluttonous accepted and ate it. It once happened that a priest took his own share and his fellow's; he was nicknamed Ben Khamtzan (grasper) (Ib. b) till his death. Rabba b. R. Shila said: Which is the passage that proves this (that a Chamtzam is a disgraceful man?) It is said (Ps. 71, 4) O! my God release me out of the hand of the wicked, out of the grasp of the unrighteous and violent (Chametz) one. Raba said from here (Is. 1, 17) Learn to do well; seek for justice, relieve the oppressed. Our Rabbis were taught: The year in which Simon the Just died, he told [his fellow priests] that he was to die that year. They asked him: "How dost thou know it?" He answered: "On the Day of Atonement I met an old man,

dressed in white and covered in white, with whom I entered and left [the Holy of Holies]; but this year I met an old man attired in black and in a black turban, and he entered with me but did not go out with me." After the festival, he became sick for seven days and died. Thenceforth priests ceased to bless Israel with the Tetragrammaton, but used it in the simplified form.

Our Rabbis have been taught: Forty years before the destruction of the Temple, the lot never appeared in the right hand, the tongue of crimson wool did not become white, the westernmost light [of the candlestick in the Temple] did not burn, and the gates of the Temple opened by themselves, till R. Jochanan b. Zakkai uttered a rebuke, saying: "Temple! Temple! Why wilt thou be the alarm giver thyself [predicting thy own destruction]? We know that thou art destined to be destroyed, for, regarding thee Zechariah b. Ide hath prophesied (Zech. 11, 1) Open thy doors, O Lebanon, and the fire shall eat thy cedars."

R. Isaac b. Tubia said in the name of Rab: "Why is the Temple called Lebanon? Because it cleanses the sin of Israel." R. Zutra said: "Why is the Temple called Ya'ar (forest), as it is written (I Kings 10, 17) ... and the King put the in the house of the forest of Lebanon? Just as the forest produces sprouts, so does the Temple produce sprouts; for R. Oshiya said (Ib. b.): 'At the time when Solomon built the Temple, he planted there all kinds of golden fruit-trees, and they bore fruit at proper times; and whenever the wind blew on them, they fell down ripe, as it is said (Ps. 72, 16) Its fruits shall shake like the trees of Lebanon. And this served as a support for the priests, but when the heathens had entered the Temple, the fruit-trees became withered, as it is said (Nahum 1, 4) The flowers of Lebanon wither. In the future the Holy One, praised be He! will restore them, as it is said (Is. 35, 2) It shall blossom abundantly and rejoice; yea, with joy and singing, the glory of Lebanon shall be given unto it.' "

Chapter 5

(Fol. 47) Our Rabbis have been taught: Seven sons had Kamchith, and all officiated as High-priests. When the sages asked her: "What hast thou observed to merit such distinction." She replied, "The walls of my house never saw my hair." Whereupon the

sages remarked, "Many women did so, and did not succeed [to any distinction]."

(Fol. 51b) MISHNAH: He walked through the hall till he reached the place between the two curtains which separated the sanctuary from the Holy of Holies by the width of one cubit. R. Jose said: "There was but one curtain, as it is said (Ex. 27, 33) And the curtain shall divide" etc., (Fol. 52b) The outer one was folded towards the southern [wall] and the inner one towards the northern. He walked between them, till he reached the northern [wall]; having arrived thither, he turned his face towards the south; he walked back with his left hand to the curtain until he reached the ark; reaching the ark, he placed the censor between the two staves and heaped the incense on the top of the coals, so that the whole house was filled with smoke. He departed in the same manner as he had come [facing the Holy of Holies and walking backward], and offering a short prayer in the outer sanctuary; but he did not remain long in prayer in order not to alarm Israel [by a long delay].

GEMARA: Of which Temple is it spoken? Shall we assume of the first Temple? then there was only a partition [before the ark, and not a curtain]. And if we assume it refers to the second Temple then, again, there was no ark in it. For we were taught: When the Holy Ark was removed, there disappeared with it, the bottle of manna; the bottle of anointing oil; Aaron's staff with its decorations of almonds and buds, and the box the Philistines had sent as a gift to the God of Israel together with the golden vessels; as it is said (I Sam. 6, 8) And take the ark of the Lord, and place it into the wagon; and the articles of gold, which ye return him as a trespass-offering, ye must put in a casket alongside of it, etc. And who removed them? Joshia, king of Juda. What was his reason for doing it? He found a passage (Deut. 28, 36) The Lord will drive thee and thy king whom thou wilt set over thee: so he went and removed it, as it is said (II Chron. 35, 3) And he said unto the Levites that instructed all Israel, who were holy men unto the Lord: Set the holy ark in the house which Solomon, the son of David, the King of Israel, built; ye have not to carry it any more upon your shoulders. Now serve the Lord your God, and His people Israel. And R. Eliezer said: "We infer by rule of analogy of the three similar words Shama (there), Doroth (generations) and Mishmereth (preservations) [to prove that the ark was hidden then." Hence there was no ark in the second Temple]. Surely it [the Mishnah] refers to the second Temple. What is meant by "until he reached the Holy Ark," i.e., the place where the Ark stood during the first Temple. But it is stated that he placed the censor between the two staves. Read it. where there should have been the two staves.'

(Fol. 53) He departed in the same manner as he had come. Whence do we deduce this? R.

Samuel b. Nachmeni said, in the name of R. Jonathan: "The passage says (II Chr. 1, 13) Then came Solomon to the high place that was at Gibeon in Jerusalem. How comes Gibeon to be in Jerusalem? We must therefore say that the passage means to compare his going out of Gibeon on the way to Jerusalem with his entering Gibeon on the way from Jerusalem. Just as when he entered Gibeon on the way from Jerusalem his face was turned to the Bamah, so also when he left it his face was still turned to the Bamah. The same applies to the priests after their service, to the Levites after their songs, and to the Israelites, who, after standing on their watch, did not turn their couontenances ot walk away, but they walked sideways. So also a disciple, when leaving his teacher, should not turn his countenance when departing, but should walk sideways; as R. Elazar did, when he used to part from R. Jochanan. When R. Jochanan desired to leave first, he bowed where he stood till R. Jochanan was out of his sight; when R. Elazar was to leave first, he walked backwards till he could see R. Jochanan no longer. Raba, leaving R. Joseph [who was blind], used to walk backwards till his feet struck against R. Joseph's threshold, causing them to bleed. (Ib. b) When this was related to R. Joseph, he said to Raba: "May it be the will of God to raise your head above the entire city."

"Offered a short prayer in the outer sanctuary." What was the prayer? Raba and Rabbin, the sons of R. Adda, both said in the name of Rab: "May it be Thy will, O Lord, our God, that this year shall be a hot one, moistened with dew." Is then a hot year a blessed one? We must therefore say that he prayed thus: If this year, be one in which the earth forms clouds [on account of the heat], then it should also be moistened with dew. R. Acha b. Raba, in the name of R. Juda, concluded the prayer as follows: "May no ruler cease from the house of Juda, and no ruler cease from the house of Juda, and may Thy people, Israel, not depend for livelihood on each other; and mayest Thou not prevention of rain]." R. Chanina b. Dosa happened to be on the road. When it began to rain, he said: "Sovereign of the Universe! the whole world rejoices [because of the rain], but Chanina is suffering." Thereupon it stopped raining. When he reached home, he said: "Sovereign of the Universe! the whole world is in anxiety [because it stopped raining], only Chanina is contented [having no fields"]." Whereupon it began to rain again. R. Joseph remarked: "What availed the prayer of the High-priest against the prayer of R. Chanina b. Dosa?"

Our Rabbis have been taught: It happened with one High-priest that he prolonged his prayer so that the priests decided to enter [the Temple] after him. When they were about to enter the Temple he came out. "Why hast thou prolonged thy prayer so much?" they inquired of him. He said: "Is this task too hard for you, when I prayed to the Lord for your

sake that the Temple might not be destroyed?" They said to him: "Do not establish such custom, as we were taught, 'He should not prolong his prayer, lest he alarm Israel.' "

MISHNAH: From the time the Ark disappeared in the days of the first prophets there was a stone in its place called Shethia (fountain stone). It was three fingers high above the ground, whereon he [the priest] placed the censor.

GEMARA: The Mishnah says, When the ark was taken away, not when it disappeared. This Mishnah, therefore, agrees with the opinion which contends that the Holy Ark was removed to Babylon; for we were taught that R. Eliezer says: "The Holy Ark was taken in exile into Babylonia, as it is said (II Chr. 36, 10) And with the expiration of the year did King Nebuchadnezzar send, and had him brought to Babylon, with the precious vessels of the house of the Lord (precious refers to the ark)." R. Simon b. Jochai says: "We learn from the following passage that the Holy Ark was taken in exile into Babylonia (II Kings, 20, 6) No thing shall be left, saith the Lord. This refers to the ten commandments." R. Juda b. Ila, however, said: "The Holy Ark disappeared in its place (Temple), as it is said (I Kings 8, 8) And they had made the staves so long, that the ends of the staves were seen out in the holy place in the front of the Debir, but they were not seen without; and they have remained there until this day." And he who says that R. Simon b. Jochai is of the opinion that the ark was taken into exile, differs from Ulla, for Ulla said that R. Mathia b. Cheresh had said to R. Simon b. Jochai in Rome: "Since R. Eliezer infers from two verses that the ark was exiled into Babylonia. (One verse, as quoted above, reads: Had him brought to Babylon, with the precious vessels of the house of the Lord; the other is (Lam. 1, 6) There is gone forth from the daughter of Zion all her splendor (Fol. 54); and what is the meaning of Hadara (her splendor)? Read Chadara (the hidden thing); i.e., the Holy Ark. What hast thou to say thereto?" He replied: "I say the ark was concealed on the spot, as it is said. And they made the staves, ... and they have remained there until this day."

R. Nachman said: "We are taught the sages maintain that the Hooly Ark was concealed in the compartment for the shorotage of wood." R. Nachman b. Isaac said: "We have also learned a Mishnah to the same effect. A priest, who was engaged in the Temple, once happened to notice that one of the paving stones in a certain place appeared different from the rest. He went out to tell others of it; but he had not yet finished speaking, when he died. Thence it was known to a certainty that the ark of the covenant was hidden there." This matter is therefore determined. What was he [the priest then] engaged in? R. Chelbo said: "He was busy sporting with his axe." At the college of R. Ishmael it was

taught: "There were two blemished priests who were occupied in picking out the wood which was not mouldy. The axe of one fell in the place beneath which the Holy Ark was concealed; a fire went forth and consumed him."

(Ib b) "A stone, Shethia." We are taught: It is called Shethia (foundation stone) because from it the world has been created. This statement is according to the one who says that the creation of the world began with Zion, for we are taught in a Baraitha: R. Eliezer says: "The world has been created beginning with the centre, as it is said (Job 38, 38) When the dust is poured out as molten metal, and the clods are made to cling fast together [first the center piece was created, then the other parts adhered to it]." R. Joshua said: "The world has been created beginning with the extremities, as it is said (Ib. 37, 6) For to the snow he saith. Be thou earth. Like-rains of his strength." R. Isaac said: "The wise to the pouring rain, to the pouring Holy One, praised be He! threw a stone into the sea, in a spot whence the world was created, as it is said (Ib. 38, 6) Upon what are her foundation pillars placed at rest? Or who threw her corner stone?" The sages, however, said: "The world was created beginning with Zion, as it is said (Ps. 50, 1-2) A Psalm of Assaph, the God of Gods. the Lord speaketh, and calleth the earth, from the rising of the sun until its setting. Out of Zion, the perfection of beauty, God dazzleth forth; i.e., from Zion began to spread beauty to the whole world." We have been taught: R. Eliezer says: "(Gen. 2, 4) These are the generations of the heavens and the earth when they were created, on the day that the Lord God made earth and heaven; i.e., the luminous stars, etc., were created from the heavens, and all earthly things from the earth." But the sages say: "These and those [both] were created from Zion, as it is said (Ps. 50, 1) A Psalm of Assaph, the God of Gods, etc., and again (Ib.) Out of Zion the perfection of beauty; i.e., from it (Zion) was created the beauty of the (entire) world."

Chapter 6

(Fol. 66) They delivered it (the scapegoat) to the man who was to conduct it. All were eligible to conduct it, only that the priests established a usage and did not permit that Israelites should do it. R. Jose said: "Once it happened to be conducted by Arsala, who was an Israelite." An elevated walk had been constructed for him (who conducted the

scapegoat), on account of the Babylonians, who used to pull (the conductor) by the hair, saying: 'Take [our sins] and go, take and go.'

R. Juda, in the name of Samuel, said: "The tribe of Levi did not worship idols [the golden calf], as it is said (Ex. 32, 26) And Moses stationed himself at the gate of the camp, and said: Whoever is on the Lord's side, let him come unto me. And there assembled themselves unto him, all the sons of Levi." Rabina was sitting and repeating this tradition, whereupon the children of R. Papa b. Abba raised the following objection: (Deut. 33, 9) [The tribe of Levi] which said [in the golden calf incident] of its father and its mother I have not seen Mm, [hence some of the tribe of Levi did worship the idol]. Rabina explained: "Father, refers to the maternal grandfather, who was of Israel; brother, refers to a half-brother of the mother; and children, to the daughter's children, whose father was an Israelite."

Take it [the scapegoat] and go. We are taught that the people would say: "Why does the scapegoat tarry when the sins of the generation are so many?"

(Fol. 67) Our Rabbis have been taught: Formerly the tongue of crimson wool used to be tied outside the Temple-Hall door. When it became white, all rejoiced; when it failed, all felt grieved and ashamed. Therefore it has been ordained that it should be tied on the inside of the Temple-Hall door. However, they used to take a look at it even then, and when it became white, they would rejoice; when it failed, all felt grieved and ashamed. It was then ordained that half of it should be tied to the rock and the other half to the horns of the scapegoat.

(Ib. b) Our Rabbis were taught: (Lev. 18, 4) My ordinances shall ye do. This signifies such ordinances which, even were they not written, ought to be observed as though written; they are, idolatry, adultery, bloodshed, robbery, and blasphemy. (Ib.) And my statutes shall ye keep, refers to things that Satan and others argue against; as, for instance, abstaining from pork, from wearing cloth mixed of wool and linen, Chalitza, purification of a leper, the despatching of the scapegoat and the Para Aduma. Perhaps thou wilt say they are acts of vanity; it is therefore said (Ib.) I am the Lord, your God; i.e., I am the Lord who have commanded it; you must not criticize.

Chapter 7

(Fol. 69) The priestly garments are not permitted to be worn in the country at large, but they may be worn in the Temple, whether during service or not, because it is permitted to derive benefit from priestly garments. And in the country at large, you say, their use is prohibited? Behold, we are taught in a Baraitha: The twenty-fifth of Tebeth is called the day of Mount Gerizzim, on which no eulogy is allowed, because on that day the Samaritans petitioned Alexander of Macedon to have our Temple destroyed, and he permitted them to do it. What did [the High-priest] Simon the Just do when he was informed of it? He dressed and wrapped himself with the priestly garments and, accompanied by the respectable men of Jerusalem, with torches in their hands, they kept walking, one party towards, and the other away from, Jerusalem, until dawn. At dawn, Alexander of Macedon perceived the Jews. He asked: "Who are these men?" And the Samaritans told him: "They are the Jews, who have rebelled against thee." As they reached the town Antipatris, the sun had risen, and they faced each other. As soon as Alexander saw R. Simon the Just, he descended from his chariot and bowed to Simon the Just. They said to him: "Such a great king as thou art dost bow thyself to that Jew?" "His image," he replied, "I saw aglistening before me, whenever I gained a victory." He asked the Jews: "Why did you come?" They replied: "Is it possible that the Temple wherein we pray for thee and for thy empire not to be destroyed, should, through misleading petitions, be allowed to be destroyed by these idolators?" "Who are those idolators," inquired the king. They replied: "These Samaritans who stand near thee." "I deliver them into your hands," was his reply; "treat them as you please." They were soon dragged as far as Mount Gerizzim, when the latter [mount] was destroyed in the same manner in which they had intended to destroy our Temple. This day was made a festival. Hence we see that Simeon the Just went outside the sanctuary in his priestly garments. If you wish, I should say, not the real priestly garments were meant, but they were fit to be priestly garments; and if you wish, I should say, this was in a case of urgency, as it is written (Ps. 119, 126) It is time to act for the Lord; they have violated Thy Law, i.e., when the time comes to act for the Lord, the Torah may [for the nonce] be violated [for His sake].

(Ib. b) Where was the High-priest during the reading of the scrolls? In the Temple court. But R. Eliezer b. Jacob says on the Temple mount, as it is said (Nech. 8, 3) And he read therein in the open place, which is before the water-gate, from daylight until mid-day, before the men and the women, and those that could understand; and the ears of all the people were directed unto the book of law. Whereupon R. Hisda said: "He was then in the

women's court [where all could sit]." (Nech. 8, 6) And Ezra blessed the Lord, the great God, and all the people answered 'Amen, Amen,' with the lifting up of their hands; and they bowed their heads, and fell down before the Lord with their faces to the ground. What is meant by Hagadol (the great)? R. Assi said: "He then magnified Him by uttering the Tetragrammaton." R. Gidel said: "By reciting (I Chron. 16, 36) Blessed be the Lord, the God of Israel, from everlasting even unto everlasting." Abaye said to R. Dimi: "Why not say because He was exalted through the utterance of the Tetragrammaton?" "Because," answered R. Dimi, "the Tetragrammaton must not be pronounced outside the Temple [and was therefore not used]." Is that so? Is it not written (Neh. 8, 4) Ezra the expounder stood upon an elevated stand of wood? Whereupon R. Gidel said, [Elevated implies that] he then exalted Him by pronouncing the Tetragrammaton. It was only on that special occasion and no more. (Ib. 9, 4) There stood upon the stairs of the Levites, Joshua, and Buni, Kadmiel, Shebaniya, Boni and Kanami, and they cried with a loud voice unto the Lord. What did they say? R. Juda, and according to others R. Jochanan, said they cried: 'Woe, woe, it is this (the evil inclination) that destroyed the Temple, burnt the Hechal, killed all the just men, and exiled Israel from their land, and still dances among us! Why hast thou given it to us? Is it not in order to give us greater reward for overcoming it? We wish neither this nor the great rewards.' Then a tablet fell down from Heaven, whereon Emeth (Truth) was written. "We infer from this," said R. Chanina, "that the seal of the Holy One, praised be He! is Truth." They fasted three days and three nights, and then he (the evil inclination) was delivered into their hands. The result was that a flame in the shape of a young lion came out of the Holy of Holies. "Here he is, the evil inclination of idolatry," the prophet called to Israel, as it is said (Zech. 5, 8) This is the wickedness. While they were catching him, a hair was torn out of his mane; he issued a cry which was heard for a distance of four hundred parsas. They said: "If he cries so loudly', what can we do to him? Lest he be pitied in Heaven, what shall we do that his voice be not heard?" They were then advised by the Prophet to throw him into a leaden boiler, as lead absorbs (deadens) sound. They put him into a leaden boiler, which they covered with a leaden lid, as it is said (Ib.) And he said, this is the wickedness. And he cast it into the midst of the ephah, and he cast the weighty lead cover upon the mouth thereof. They then said: "Since it is a moment so favorable (to Heaven), let us pray against sensual desire." So they prayed, and it was delivered to them. The prophet said to them: "Take heed. If ye kill this spirit, the entire world will be destroyed." They kept him imprisoned three days. In all Palestine they sought for a sick person an egg laid on that day, but it could not be found. They said among themselves: "What shall we do? If we kill him. the world will be destroyed. Shall we

pray for a part [that sensual desire should exist only in legal cases]? We have a tradition that things are not given by halves from Heaven." So they rendered him blind in both of his eyes, and left him. The good result was, that since then he does not excite desire toward relatives.

In Palestine this is what they learned: R. Gidel said in the name of Rab: "Great implies that he (Ezra) used the Tetragrammaton." R. Mathna said: "It means that he said, Our God, the great, the mighty, and the terrible," and R. Mathna's statement is in accord with R. Joshua b. Levi, who said: "Why were they called the men of the Great Assembly? Because they restored the old crown to its original influence. What does this refer to? Moses had said (Deut. 10, 17) God, the great, the mighty, and the terrible. Then came Jeremiah and said: 'The idolaters are dancing in His Temple. Where is His terribleness?' So he omitted terrible. Then came Daniel, who said: 'The idolaters enslaved His children. Where is His might?' So he omitted mighty. Then came the men of the Great Assembly, and said: 'On the contrary, this is His might, and this His terribleness: His might because of his patience toward the wicked; and this His terribleness, for had not men felt His terror, how could such a small people [as Israel] have been kept alive among so many idol-worshipping peoples?' " [Therefore they again introduced the phrase, the God, the great, the terrible, and the mighty.'] But the Rabbis (Jeremiah and Daniel), how could they rely upon their own authority to abolish what Moses had established? "Because," said R. Elazar, "they knew the Holy One, praised be He! loves Truth. So they did not wish to lie to Him, to tell Him what they did not think."

(Fol. 71) I will walk before the Lord in the lands of the living (Ps. 116, 9). R, Juda said: "This refers to the market-places [where food is purchased]." (Prov. 3, 2) For length of days, and years of life, and peace, will they add for thee. Are there then years of life, and years not of life? R. Elazar said: "These refer to the years of man when his circumstances change from bad to good." (Ib. 8, 4:) Unto you, O men, I call. R. Brachiya said: "This refers to scholars, who are weak like women who sit in humbleness and perform feats as men do." R. Brachiya also said: "He who wishes to [be credited as though he would] bring a drink-offering on the altar, should let scholars drink [of his] wine." R. Brachiya said also: "When a man observes that learning ceases from his sons, he should marry a scholar's daughter, for it is said (Job 14, 8-9) If even its root (Ib. b) become old in the earth, and its stock die in the dust, yet through the scent of water will it flourish again, and produce boughs as though it were newly planted."

He used to make a festival for his friends, etc. Our Rabbis have been taught: It happened to one High-priest, who on leaving the Temple had been accompanied by the entire populace, that the people, perceiving Shemaia and Abtalion, left the High-priest alone and accompanied them (Shemaia and Abtalion). Later, Shemaia and Abtalion came to take leave of him. He answered them: "May the children of the heathens go in peace." They replied: "The children of the heathens may go in peace, because they do what Aaron the High-priest did [love peace]; but the children of Aaron may not have peace, because they do not want to do what Aaron did."

(Fol. 72b) R. Jochanan said: "There were three crowns: that of the altar, that of the table and that of the ark. That of the altar (Priesthood) was merited and received by Aaron; that of the table (Royalty), was merited and received by David; that of the ark (Education), is yet to be bestowed, and whoever wishes to obtain it can do so. One might say this is the cheapest one, therefore it is said (Prov. 8, 15) Through me do kings reign." R. Jochanan raised the following contradiction: "It is written Zar (strange), and we read it Zeir (crown); i.e., if one is worthy, the Torah will be as a crown to him; if not, she will become estranged from him." R. Jochanan raised the following contradictory passage: "It is written (Deut. 10, 1) And thou shalt make a wooden ark; and it is written (Ex. 25, 10) And they should make an ark of shittim wood. This is to teach us that a scholar is to be supported by his townspeople." Within and without shalt thou overlay it (the ark). Raba said: "A scholar whose inside does not harmonize with his outside (who is insincere) is no scholar." Abaye and, according to others, Raba b. Ulla, said: "Not only is he no scholar, but he might even be called corrupt, for it is said (Job 15, 16) How much more abominable and corrupt is the man who drinketh wrong-doing like water."

R. Samuel b. Nachman, in the name of R. Jonathan said: "What is the meaning of the passage (Prov. 17, 16) Wherefore is the purchase-money in the hand of a fool to acquire wisdom, seeing he hath no heart; i.e., woe to the scholars who study the Law, and have no fear of Heaven!" R. Janai proclaimed: "Woe to him who has no court, yet makes a gateway for it (who possesseth erudition but no fear of the Lord)." Raba said to his disciples: "I pray you, do not inherit a double Gehenna." R. Joshua b. Levi said: "What is the meaning of the passage (Deut. 4, 44) This is the law which Moses set; i.e., if he is worthy, it acts on him as a medicine of life; if not, it acts on him as a deadly drug." And this is the same that Raba has said: "To the deserving it is a medicine of life; to the undeserving it becomes a deadly drug." R. Samuel b. Nachmani said that R. Jonathan, pointed out the following contradictions: "It is written (Ps. 19, 9) The precepts of the Lord are upright, rejoicing the

heart, and (Ib. 18, 31) The word of the Lord is tried (tried and rejoice are not harmonious); i.e., if he is worthy, he is rendered joyous; if not, he is molten to death." Resh Lakish said: "This we may infer from the same passages: If he deserves well, he is steeled for life; if not, he is molten to death." (Ib. 19, 10) The fear of the Lord is pure, enduring forever. R. Nechunia said: "This refers to a man who studies the Law in purity." What is meant by purity? When he first marries, and then studies. (Ib. 8) The testimony of the Lord is sure, making wise the simple. R. Chiya said: "The Torah itself is a trusted witness to testify on behalf of its students as to who practices what he studies and who does not."

(Ib. b) MISHNAH: The High-priest ministers in an eight-piece costume, an ordinary priest in a four-piece costume: a robe and breeches, a mitre and a girdle. To the High-priest are added the breastplate, the ephod, the coat and the tzizt. The Urim and Tunim were inquired of only when he was thus fully attired; even then inquiries were not made for a comman man, but for the king, the chief of the court, or for a person of whom the public is in need.

(Fol. 73) Our Rabbis were taught: How were the Urim and Tumim consulted? The inquirer had his face directed to him (the priest) who was consulted, and the one consulted (the priest) directed himself to the Shechina. The inquirer asks [as it is mentioned (I Sam. 30, 8)] "Shall I pursue this troop? Will I succeed?" And the priest answers him: "Pursue! So hath the Lord said. Go and thou wilt succeed." R. Juda, however, said: "He need not say, 'So hath God said.' He has only to say, 'Go and thou wilt succeed.' " One must not ask in a loud voice, as it is said (Num. 27, 21) And he shall ask of him (alone). Nor should he keep the question merely in his mind, because it is said. He shall ask of him before the Lord. Hence he should ask as Hannah prayed (I Sam. 1, 13) Now as for Hannah, she spoke in her heart. Two inquiries at a time should not be made, and if one makes two inquiries at a time, only one is answered; the first one, as it is said (Ib. 23, 11-12) Will the men of Ke'ilah surrender me into his hand? Will Saul come down? etc. And the Lord said: He will came down. But you have said only the first question is answered? David asked (Ib. b) them not in the proper order, but he was answered in the proper order. Then, when David realized that he had not asked in the proper order, he repeated the second question: Will the men of Ke'ilah deliver me and my men into the hand of Saul? And he was answered: They will deliver. When, however, two questions must be asked at once [without delay], then the two questions are both answered, as it is said (Ib. 30, 8) Shall I pursue after this troop? Shall I overtake them? And the reply was: Pursue, for thou wilt surely overtake them, and certainly recover. And although the decision of a prophet can be revoked, the decision of

the Urim and Tummim cannot be changed, as it is said (Num. 27, 21) The judgment of the Urim. And why were they called Urim and Tumim? Urim, because they illuminate their words; Tumim, because they give a complete answer. One might ask: If so, then why did it not give a complete answer to Israel at Gibath Benjamin? Because the people did not think of asking whether they would be victorious or whether they would be defeated. They were answered, Go, and they were beaten; but later, when they understood how to inquire, they received a complete reply, as it is said (Jud. 20, 28) And Phineas. the son of El'azar, the son of Aaron, stood before it in those day, saying: Shall I yet continue to go out to battle with the children of Benjamin, my brother, or shall I forbear? And the Lord said: Go up, for to-morrow will I deliver him into thy hand. How did the priest receive the reply? R. Jochanan said: "The letters [constituting the reply] became protruded." Resh Lakish said: "The letters [composing the words] came near each other." But the letter Tsade was not there. R. Samuel, son of R. Isaac, said: "The names of Abraham, Yitzshak and Jacob were also written there." But was not the letter Teth missing? The words Shibtei Jeshurun (the tribes of Israel) were likewise there. "Inquiries are not made except for a king," etc. Whence do we deduce this? R. Abahu said: "Scripture says (Num. 27, 21) Before Elazar, the priest shall he stand, and he shall ask of him after the judgment of the Urim before the Lord ... he and all the children of Israel with him. He, refers to the king; and all Israel with him, refers to the priest anointed as the chaplain of the army; and all the congregation, refers to the Sanhedrin.

Chapter 8

(Fol. 74b) It is written (Deu. 8, 16) Who hath fed thee in the wilderness with manna; and it is also written (Ib. ib. 3) And He afflicted thee and suffered thee to hunger. R. Ami and R. Asi both explained [of what such affliction consisted]. One said that you cannot compare a person who has bread in his basket with one who has none (i.e., the craving of him who lacks the opportunity of gratifying his hunger is much more intense then that of him who has the opportunity). The other said that you cannot compare one who sees what he eats with one who does not see what he ats. "This suggests," said R Joseph, "that the blind are never satisfied." "Therefore," said Abaye, "he who must eat, should eat only by day, and not by night." R. Zera said: "Where is the Biblical passage to prove it? (Ecc. 69) Better is

what one seeth with the eyes than the wandering of desire." (Pr. 23, 31) When he glances into the cup, he drinks it down smoothly. R. Ami and R. Assi both explained this passage. One explained it: (Fol. 75) "Whoever glances into the cup, to him the entire world appears common (he disregards other people's rights)"; and the other said: "Whoever glances into the cup, to him all forbidden connections appear common (to which all have access)." (Ib. 12, 26) If there is care in the heart of a man, he shall suppress it. R. Ami and R. Assi both explained this. One said: "This means that he should dismiss, it from his mind." The other said: "He should speak it out to others." (Is. 65, 25) The serpent, dust shall be his food. R. Ami and A. Assi both explained this. One said this means: "Even if he eats the best things in the world, he tastes the flavor of earth"; and the other said: "Even after eating the best things in the world, he finds no satisfaction until he eats earth." We are taught in a Baraitha: R. Jose said: "Come and see how the custom of the Holy One, praised be He! differs from that of frail man. When one frail man provokes another, the latter tries to embitter his life; but the Holy One, praised be He! is not so. The serpent is cursed by Him, yet it climbs up the roof and finds its food; it then descends to the ground and finds its food there. Canaan was cursed. Nevertheless, he eats what his master eats, drinks what his master drinks. Woman was cursed, yet all run after her. The earth was cursed, yet the world is sustained by it."

We are taught in a Baraitha: R. Jose says: "Just as the prophet disclosed to Israel all that occurred in the very nooks and fissures of their dwellings, so also did the manna disclose all the secrets that were hidden in the very nooks and fissures." In what manner? For instance, when two [litigants] came to Moses, and the plaintiff said: "He has stolen my slave," while the defendant said: "You sold him to me," Moses would say: "In the morning we shall decide it." On the morrow, if the measure of manna for the slave was found in the house of his first master, it became known that the slave had been stolen; but if the measure of manna was found in the house of the other, it was evident that he had bought him. And so also if one came and impeached his wife for adultery, and she counter-charged him with that crime; then Moses again said: "In the morning we shall decide it." If her measure of manna was found in the house of her husband, it was evident that he had sinned; if the measure of manna was found in the house of her father, it was plain that she had sinned." It is written (Num. 15, 9) When the dew fell upon the camp in the night the manna fell upon it; and it is written (Ex. 16, 4) The people shall go out, and gather; and again it is written (Num. 11, 8) The people went about, and gathered it. How are the three verses to be reconciled? As for the righteous, the manna came down at the door of their tents; the average man had to go out and find it; the wicked had to swarm

around and gather it." It is written (Ex. 16, 8) bread from heaven; and (Num. 11, 4) ... made cakes of it; and (ib.) ground it. How shall these passages be reconciled to each other? For the righteous, it was ready bread; for the average man, it was cakes (unbaked); and the wicked had to grind it in a mill. (Num. 11, 8) Its taste was as of cakes mixed with oil. R. Abahu said: "Just as the breast, in which the suckling, every time he touches it, finds a different flavor [according to what his mother had eaten], so also did the manna, as often as the Israelites ate it, contain all flavors."

(Ex. 16, 8) And Moses said: "When the Lord giveth you in the evening flesh to eat, and bread in the morning to the full." It was taught in the name of R. Joshua b. Karcha: (Ib. b) Bread [was given] because they had been reasonable in demanding it [only when they were hungry], they got it reasonably [right in the morning]; but as for meat, because they had been unreasonable in demanding it, [having had many flocks], it was also given to them with the same unreasonableness [late at night so that they had not sufficient time to prepare it]. By this, the Torah teaches a lesson in manners; viz,. that meat is to be eaten only by night. But did not Abaye once say: "He who has to eat a meal, should eat it only by day?" He meant while yet there is light. R. Acha b. Jacob said: "At first Israel were like hens, which constantly pick in the dunghill [so they ate at all times], till Moses came and set regular hours for their meals."

It is written [the manna had the taste of] "bread, oil, honey." What does this signify? i.e., For the young it had the taste of bread; for the old, the taste of oil, and for the children, the taste of honey.

Our Rabbis have been taught: (Ps. 78, 25) The bread of Abirim did man eat. R. Akiba said: "That means, the bread that angels eat." When this was told to R. Ishmael, he said to them: "Go and tell unto R. Akiba: Thou hast been in error. Do then angels eat bread? Behold it is written (Deut. 9, 9) Bread did I not eat, and water did I not drink?" But how is the passage, bread of Abirim, to be explained? Do not read Abirim (angels), but Ebrim (members); i.e., it was absorbed by all the two hundred and forty-eight members (no refuse was left).

(Fol. 76) The disciples of R. Simon b. Jochai questioned him: "Wherefore did not the manna descend for Israel all at once for the whole year?" He answered: "I will explain it to you by means of a parable. Unto what may that be likened? Unto a frail king who ordered that his son's rations shall be supplied but once a year; the son, then, came to see his father but

once a year. The king got angry and ordered again that the rations should be supplied daily. Could his son do otherwise than to visit his father every day? So it was also with Israel. Whoever had four children or five, worried, and said: 'Perhaps no manna will descend to-morrow, and all my children will starve of hunger.' Consequently all Israel directed their hearts [daily] towards their Heavenly Father." According to others, the purpose was that Israel should have it fresh every day; and still others, that they should not have to carry it on the road.

It was after R. Tarphon and the elders had been occupied for a long time discussing the section concerning the manna that R. Elazar of Modein, who was among them, answered, saying: "The manna which came down to Israel in the desert was sixty cubits high." Thereupon R. Tarphon said to him: "Modite! How long wilt thou rake words together and bring them up against us (what authority have you for your assertions)?" "Rabbi," answered he, "I take my theory from the following passages (Gen. 7, 20) Fifteen cubits upward did the war ters prevail, and the mountains were covered. Does this mean that the water was fifteen cubits above the valley or fifteen cubits above the mountains? Did then the water stand like walls [so that it could be measured]? And besides, how could the ark ascend the mountains? Therefore, [we must explain it as follows], first of all apply the former passage (Ib. 11), ... were all the fountains of the great deep broken up, until they were level with the mountains; and then apply the passage, fifteen cubits upward did the water prevail, etc. Let us see which measure is larger, the one of Divine goodness or of evil dispensation? Surely the measure of Divine goodness is larger than that of evil dispensation. Now, concerning the measure of evil dispensation, it is said (Ib. ib. 11) and the windows of heaven were opened; and concerning the measure of Divine goodness, it is written (Ps. 78, 23) And the doors of heaven He opened; and He caused to rain manna unto thee; and we have been taught as to how many window spaces a door space contains; viz., four windows to each door space. Hence there are eight window spaces, [and since at the evil dispensation when water came from two windows, it comprised fifteen cubits above the earth], therefore the manna [which came from eight windows] must have been sixty cubits high, [four times the amount]." We are taught in a Baraitha: Issi b. Juda says: "The manna which ascended for Israel was increased by itself in height till all the kings of the East and the West saw it, as it is said (Ib. 23, 15) Thou preparest for me a table in the presence of my assailants." "From this we infer," said Abaye, "that the [wine] cup of King David in the future world will hold two hundred and twenty-one quarts, as it is said (Ib. ib. b) My cup runneth over. The word cup (Kossi) equals in numerical value the above number. But how can Rabbi Elazar the Modite compare both things, since the flood lasted

for forty days and the manna lasted only a short time; again, the flood did the work, for the entire world while the manna was merely for Israel alone. Hence the measure ought to be much more. We must, therefore, say that R. Elazar the Modite makes the inference by analogy of P'thicha, p'thicha, mentioned in both places.

(Fol. 77) (Jer. 2, 25) Prevent thy foot from being unshod, and thy throat from being thirsty; i.e., prevent thyself from sin, so that thy foot be not unshod, and prevent thy tongue from speaking vanity, so that thy throat be not thirsty.

(Fol. 83b) It happened once that R. Meir, R. Juda and R. Jose were traveling on the road. R. Meir paid attention to the names of his innkeepers, but the other two did not pay any attention to it. When they arrived at an inn, they asked the host: "What is thy name?" "Kidor," he replied. "I infer from his name that he is a wicked man," said R. Meir, "because it is written (Deut. 32, 20) Ki dor tah-puchoth hema — (for a perverse generation are they [by a play of words])." R. Juda and R. Jose intrusted him with their purses for safe-keeping over the Sabbath. R. Meir, however, did not, but put his in a pitcher and buried it alongside the head of the innkeeper's father's grave. His father appeared in a dream to the innkeeper, saying: "Go and take away the purse that is over my head." Kidor rose in the morning, and told it to R. Meir. He said to him: "A dream which occurs on the eve of the Sabbath has no significance." Nevertheless, R. Meir kept watch over his money the whole day, and at nightfall he removed it. On the morrow, when R. Juda and R. Jose said to the innkeeper: "Give us our purses." He replied to them: "You have never given them to me." R. Meir then said to them: "Why did you not pay attention to names?" "Why has the Master not told us about it?" replied they. He said: "I only say that such men ought to be suspected, but I could not say it with certainty." Noticing that he [Kidor] had lentils on his mustache they took him to a store and intoxicated him with wine. In the meantime they went to his wife, and told her that her husband had instructed her that she should give them their money; and to prove their statement they told her that on this very day they ate lentils. She returned their purses to them, and they went away. He (Kidor) then went and murdered his wife And this is meant by the statement of the Mishnah: "The failure to wash his hands before the meal caused a man to eat pork [for he was token to be a gentile]; and water, after the meal, caused one to obecome a murderer [refering to Kidor]." Consequently all of them began to pay strict attention to the name [of a person]. Later when they arrived at an inn whose keeper's name was Bala, they refused to stop there. They said this must be a wicked man, for it is written (Ezek. 23, 43) And Bala is an adulterer.

Our Rabbis were taught: Five things have been said respecting a mad dog: Its mouth gapes wide, it drops saliva, its ears hang down, its tail is curled between its thighs, and it slinks alongside the road. And others say, it barks spasmodically. What causes a dog to become mad? Rab said: "It is caused by witches sporting with it." Samuel however said: "It is the cause of an evil spirit which rests upon it." Wherein do they differ? To kill it by means of a projectile [in order not to touch it]. (Fol. 84) We are taught in accordance with the opinion of Samuel: It (a mad dog) should be killed by an arrow, or other projectile, for whoever touches it becomes dangerously ill, and whoever is bitten by him dies. What are the remedies? He whose clothes have been touched by the dog should cast them off and run away, as it happened with R. Huna, the son of R. Joshua, who was rubbed against by a mad dog; he stripped himself, and ran away, saying: "I have fulfilled in my own person the verse (Ecc, 7) Wisdom giveth life to him who possesseth it."

(Fol. 85b) MISHNAH: He who says, "I will sin, repent, sin again, and repent again," will have no opportunity to repent. If one says, "I will sin, and the Day of Atonement will atone for my sins," the Day of Atonement will bring no atonement for him. [Only] sins affecting the relation of man to God, the Day of Atonement atones for: but, sins affecting the relation of man to his fellow-man is not atoned for by the Day of Atonement until he appeases his fellow-man. This R. Elazar expounded (Lev. 16, 30) From all your sins before the Lord shall ye be clean; i,e. "Sins affecting the relation of man to God, the Day of Atonement atones for; but sins affecting the relation of man to his fellow-man, the Day of Atonment cannot atone for until his fellow-man has been appeased. "Happy are ye, OIsrael," remarked R. Akiba: "Before whom do you cleanse yourselves, and who cleanses you? Your Father, who is in Heaven! for it is said (Ez. 36, 25) There will I sprinkle clean water upon you, and ye shall be clean; and there is also another passage (Jer. 17, 13) The hope (Mikvah) of Israel is the Lord; i.e., just as a ritual bath of purification (Mikvah) purifies the unclean, so also does the Holy One, praised be He! cleanse Israel."

(Fol. 86) R. Mathia b. Cheresh asked R. Elazar b. Azariah of Rome: "Have you heard of the four kinds of atonement, about which R. Ishmael expounded?" "There are only three," replied he, "for penitence, the fourth one, is combined with each of them. When one has transgressed a positive commandment, and repents before he leaves the place [of transgression] he is forgiven, as it is said (Jer. 3, 22) Return O backsliding children, I will heal your backslidings. If he has transgressed a prohibitive commandment, and offers repentance, his repentance causes the suspension of sentence, and penitence on the Day of Atonement forgives, as it is said (Lev. 16, 30) For on that day shall He make atonement for

you, to cleanse you from, all your sins. If he has committed sins for which the penalties are Karoth, or death by Beth Din, then Penitence together with the Day of Atonement suspends [the sentence in Heaven] and afflictions finish the atonement, as it is said (Ps. 89, 33)Then will I visit with the rod their transgressions, and with plagues their iniquity. But he who has on his conscience the defamation of the name of the Lord, penitence cannot suspend, nor can the Day of Atonement atone for, nor will affliction end, his punishment; but all three together only suspend sentence, and death completes the atonement; as it is said (Is. 22, 14) And it was revealed in my ears by the Lord of hosts: Surely this iniquity shall not be forgiven unto you, until ye die."

What is called defaming the Lord's name? "For instance," said Rab, "if I take meat from a butcher and do not immediately pay for it." (He might say a great and religious man commits robbery.) Said Abaye: "This applies only where the custom is for the butcher not to come to collect, but not where the butcher comes to collect." Rabina said: "Matha Mechasia is a place where the butchers come around to collect." Whenever Abaye bought meat from a butcher who had a partner, he would pay both, and later would bring them together to straighten out the account. R. Jochanan said: "If I would walk four cubits without Tephilin, or without studying Torah, I should profane the Name of the Lord." R. Isaac b. Abdini said: "When a man's companions are ashamed of his reputation [the name is defamed]." In what respect might this [statement] be true? When people say of a man, "O God, pardon him for his deeds." Abaye said: "[The statement] refers to the following Baraitha: (Deut. 6, 5) Thou shalt love the Lord thy God. This implies that the Divine name may be beloved through thee; that a man should read and study the Torah and wait upon scholars; that he should speak softly to people; that his purchases and presents should be fitting, and that his business transactions be honest. What will people then say of him? Happy is he who studied the Torah; happy is his father, who taught him the Torah; happy is his teacher, who has instructed him in the Torah; and woe to those people who have not studied the Torah! Behold, the one who has learned Torah, how beautiful are his ways! How perfect are his deeds! Of him the passage reads (Is. 49, 3) And he said unto me. My servant art thou, O Israel, thou on whom I will be glorified. But one who has even read the Bible, studied the Mishnah and served the scholars, but speaks not gently to people, or whose purchases and gifts are not fitting, or who deals dishonestly, what do people say about him? Woe to him who has read the Bible and studied the Mishnah; woe to his father, who has taught him the Torah; woe to his teacher, who has instructed him in the Torah! Happy is he who did not study the Torah! See the one who has learned the Torah! How evil are his deeds! How evil are his ways! Of him the passage reads (Ezek. 36, 20) They profane

My holy name, because they said of them, these are the people of the Lord, and out of His land are they gone forth."

R. Chama b. Chanina said: "Penitence is great; for it brings healing to the world, as it is said (Hosea 14, 5) I will heal their backsliding, I will love them freely." R. Chama b. Chanina raised the following contradiction: It is written (Jer. 3, 14) Return, O backsliding children; which seems to apply even to those who had formerly been backsliders; and it is written (Ib.) I will heal thy backsliding, which seems to imply merely for the time being. No difficulty is here presented. The former case deals with one who repents out of love for God, but the latter deals with one who repents merely out of fear. R. Ami raised the following contradiction: It is written. Backsliding children, and elsewhere (Jer. 3, 14) For I am become your master and will take you as slaves. No difficulty is here presented. The former case applies to repentance through love or through fear [they are their children]. But the latter applies only when they do it through suffering [when they are considered merely as slaves].

R. Levi said: "Penitence is great. It reaches the throne of Divine Majesty, as it is said (Hos. 14, 2) Return, O Israel, even unto the Lord thy God." R. Jochanan said: "Penitence is so great that it supersedes a negative commandment in the Torah, as it is said (Jer. 3, 3) One could say. Behold, if a man sends away his wife, and she goes from him, and becomes another man's, can he return unto her again? Would not that land be greatly polluted? and thou hast played the harlot with many companions, and will yet return to me, saith the Lord."

R. Jochan said: "Penitence is great that it will cause to bring the redemption, as it is said. And a redeemer shall come to Zion and to them that turn from transgression in Jacob; i.e., why shall a redeemer come to Zion? Because of those that turn from transgression."

(Ib.) Resh Lakish said: "Penitence is great, since it mitigates intentional crimes to the status of inadvertent acts. As it is written (Hos. 14, 2) For thou hast stumbled in thy iniquity. Iniquity, is intentional, and yet it is called stumbling." Is this so? Did not Resh Lakish himself say: "Penitence is so great, that intentional sins are accounted to him [who repents] as though they were merits, as it is said (Ezek. 33, 19) And when the wicked returneth from his wickedness, and executeth justice and righteousness, he shall surely live for them." This presents no difficulty. The latter deals with one who repents out of love, and the former with one who repents out of fear.

R. Jonathan said "Penitence is so great that it causes man to live long (to prolong the years and days of man), as it is said (Ib. ib.) He shall surely live." R. Isaac said that in the land of Israel, they say in the name of Raba b. Mari as follows: "Come and see how the custom of the Holy One, praised be He! differs from the custom of frail man. The custom of frail man is, that when he is provoked by his friend, it is doubtful whether he will or will not accept an apology; and should one even be sure to accept an apology, it is doubtful whether he will be appeased by mere words (without a fine). But the Holy One, praised be He! allows Himself to be appeased even if a man commits a sin in secret, as it is said (Hos. 14, 3) Take with you the words, and return to the Lord. And not this alone, but He even gives him credit [for his sins], as it is said (Ib. ib.) Accept good; and not this alone, but the passage considers him [the repentant sinner] equal to one who has sacrificed bullocks, as it is said here. Let us repay the steers with our lips One might say that they will be regarded as steers of sin-oyering. It is, therefore, said (Ib. 5) I will heal their backsliding, I will love them voluntarily [i.e., as a volunteer offering]."

R. Zutra b. Tubia said in the name of Rab: "Repentance is so great, that even when an individual repents the whole world is pardoned together with him, as it is said: I will heal their backsliding, I will love them freely; for my anger is turned away from us. It does not say from them, but from us, — from all of us." What do you call a repentant sinner? When he had an opportunity to do a sin once, and twice, but abstains from committing it. R. Juda, pointing out with his finger, said: "This refers only to when it [the repentance] happened in the same place, with the same person, and at the same time." R. Juda said: "Rab raised the following contradiction: It is written (Pr. 28, 13) He that concealeth his transgressions will not prosper, and (Ps. 31, 1) Happy is he whose transgression is forgiven; whose sin is covered. It presents no difficulty. One refers to a sin publicly known [he ought to confess and repent]; but the other refers to a sin not yet known [he ought to repent before it has become known]." R. Zutra b. Tubia said: "The former deals with sins committed toward a man; and the other deals with sins committed toward God."

We are taught in a Baraitha: R. Jose b. R. Juda said: "When a man sins the first time he is pardoned; the second time, he is pardoned; the third time, he is pardoned, as it is said (Amos 2, 6): Thus hath said the Lord: 'For three transgressions of Israel, and for four, will I not turn away their punishment.' And it is said (Job 33, 29) Lo, all those things doth God two or three times with man." What need for the second passage? From the first we might think that only a congregation is referred to, but not an individual. Come, listen: Lo, all these things doth God two or three times with man.

Our Rabbis were taught: "The sins for which one has confessed on one Day of Atonement, need not be confessed again on the next Day of Atonement. This is the case if he has not repeated the sin; but in case the sin was repeated, he should repeat the confession also. If, however, without having sinned again, he confessed again, then to him applies the verse (Prov. 26, 11) As a dog returneth to his vomit, so doth a fool repeat his folly." But R. Elazar b. R. Juda says: "So much the more may he be praised, as it is said (Ps. 51, 5) For of my transgressions I have full knowledge, and my sin is before me continually. But, how should the passage. As a dog returneth to his vomit, be explained? This refers to that which R. Huna said (for R. Huna said): "When a man commits a sin and repeats it, it is permitted to him." How can you think so? We must say that he meant: It appears to him permissible.

We are taught that R. Juda b. Baba says, "One must specify his sin [when he confesses], as it is said (Ex. 32, 31) This people hath sinned a great sin, and they have made themselves a god of gold." R. Akiba, however, says that one need not specify his sin, as it is said (Ps. 33, 1) Happy is he whose transgression is forgiven, whose sin is covered. But how shall the passage. And they have made themselves a god of gold, be explained? This is explained by R. Janai, for R. Janai said: Moses thus pleaded before the Holy One, praised be He! "Sovereign of the Universe! the silver and the gold which Thou didst pour upon them, until they said enough, were the reason they made the golden calf."

Two good leaders have arisen for Israel, Moses and David. Moses said: "Let my sin be inscribed," as it is said (Deut. 32, 51) Because ye trespassed against Me in the midst of the children of Israel at the waters of Meribath-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. And David said: "Let my sins not be inscribed"; as it is said (Ps. 33, 1) Happy is he whose transgression is forgiven, whose sin is covered. The illustration of Moses and David may be compared to two women punished in court: one, because she had committed a disgraceful sin; and the other, because she had eaten unripe dates of the Sabbatical year. "I pray thee," pleaded the second, "proclaim the cause of my punishment, so that it should not be said I am punished for the same sin as the other woman." Complying with her request, they took the fruit and suspended it on her neck, and proclaimed, "Be it known that she has been chastised for this."

The evil deeds of hypocrites should be made public, to avoid the profaning of the name of the Lord; as it is said (Ezek. 3, 20) When a righteous man doth turn from his righteousness and doeth what is wrong, then will I lay a stumbling-block before him so that he shall die. The repentance of the confirmed sinner causes delay of a calamity, and the dispensation is

not executed, even after the decree has been sealed. The prosperity of the wicked ends in a snare (leads them to sin); and the high office buries its occupant (causes premature death). One enters the world naked, and naked he leaves it. O, were he but as clean when he goes out as when he came in!

Whenever Rab went to hold court, he said: "Of his own free will he [refering to himself] goes to meet death (divine punishment for wrong judgment), but the desire of his household he does not do (he neglects his own affairs); empty handed he comes to his home again. Naked, I entered the world, and naked I shall leave it. O! Were I but as clean when I leave as when I entered it!" (Fol. 87) When he noticed a crowd escorting him, he would say (Job 20, 6-7) Though his exaltation should mount up to the heavens, and his head should reach unto the clouds, yet when he but turneth round will be vanished forever; those who have seen him, will say: 'Where is he?'" When the people on the first Sabbath of the season carried Mar Zutra, the pious, on a chair upon their shoulders, he would say (Pr. 29, 24) "For strength endureth not forever."

(Pr. 18, 5) It is not good to favor the wicked person. [This passage signifies that] it is not good for the wicked that indulgence is shown them (in this world by the Lord). It was not good for Achab that indulgence was shown him in this world by the Holy One, praised be He! as it is said (I Kings 21, 29) Hast thou seen how Achab has humbled himself before me? (Pr. 18, 5) to wrest [the cause of the] righteous in judgment. [This passage signifies that] it is well for the just that no indulgence is shown them by the Holy One, praised be He! in this world. Happy are Moses and Aaron, because no indulgence was shown them in this world by the Holy One, praised be He! as it is said (Num. 20, 12) Because ye have not confided in me, etc. But if you had confided in me, your time to depart from this world would not yet have arrived. Happy are the righteous; for, not only do they obtain divine grace for themselves, but they also transfer the same to their children and their children's children, until endless generations. More of Aaron's children were destined to be burnt like Nadab and Abihu, as it is said (Lev. 10, 12) That were left. But the divine grace of their parents preserved them. Woe unto the wicked; for not only do they attach guilt unto themselves, but they also cause guilt to be attached to their children and their children's children unto endless generations. Many sons belonged to Canaan who were worthy to be relied upon as was Tabi, the servant of Rabban Gamaliel; but the guilt of their father prevented them from becoming so.

Whoever causes a community to do good, no sin will come through him; and he who

induces the public to sin, no time nor opportunity will be given him to do repentance. Whoever causes a community to do good will never be the cause of sin. Why so? Because he should not be in Gehenna, while his followers will be in Paradise; as it is said (Ps. 16, 10) For Thou wilt not abandon my soul to the grave. Thou wilt not suffer Thy pious to see corruption; and he who inspires the public to sin, no time nor opportunity will be given him to do repentance, — so that he should not be in Paradise while his followers will be in Gehenna; as it is said (Prov. 28, 17) A man oppressed by the load of having shed human blood will flee even to the pit: they shall not support him.

"I will sin, the Day of Atonement will atone for." Shall we assume that our Mishnah is not in accord with Rabbi? For we are taught in a Baraitha that Rabbi said: For all the sins mentioned in the Bible, [whether one has repented or not], the Day of Atonement atones. The Mishnah may agree with the opinion of Rabbi, but if a person sins, relying [on the Day of Atonement to atone for him], it is different. R. Joseph b. Chabu pointed out the following contradiction to R. Abahu: We are taught that the Day of Atonement does not atone for the sins against men until he appeases them, for it is written (Lev. 16, 30) From all your sins before the Lord shall ye be clean. Behold it is written (Sam. 2, 25) If one man sins against another, God will forgive him when he will pray. The word Elohim (God) refers here to the judge. If so, then how will you explain the last part of the passage: If against the Lord a man should sin, who shall judge him? [Cannot God himself judge him?] We must therefore say it means this: If one sins against a man, and appeases him, God forgives him; but if he sins against God, who can pray for him? Only repentance and good deeds.

R. Isaac said: "He who has provoked his neighbor, even by words, must appease him as it is said (Prov. 6, 1) My son, if thou hast become surety for thy friend, etc., go hasten to him and urge thy friend; i.e., it thou hast his money, open thy palm and restore it to him; if not, request some persons to ask him to forgive thee." R. Chisda said: "He must try to appease him three times, and among three circles of persons. He then should assemble men around, and say, as in (Job 33, 27) I have sinned, and perverted that which was right, and it profited me not."

R. Jose b. Chanina said: "When one tries to appease another, he need not try more than three times, as it is said (Gen. 1, 17) Oh, I pray Thee, forgive, I pray thee, the trespass of thy brothers, and their sin, for evil have they done unto Thee, and now we pray Thee, forgive." And if the offended person is dead, he should bring ten persons to his grave and say: "I have sinned against God and against him who lies here, for I have wounded his

feelings."

R. Jeremiah had not been on quite intimate terms with R. Abba: he went to appease him. He sat down on the threshold. The servant-maid came out to empty dirty water, and bespattered R. Jeremiah. He said: I was made like unto mud, and applied unto himself the passage (Ps. 113, 7) From the dunghill he lifieth up the needy. He abandoned hope and began to walk away. When R. Abba heard about this, he came out and followed him. Meanwhile R. Jeremiah, noticing that R. Abba pursued him, returned in the desire to approach and appease R. Abba, when R. Abba said to him: "Now, I have to ask forgiveness of thee, as it is written (Pr. 6, 3) Go, humble thyself, and urge thy neighbor." When R. Zera was on bad terms with any person, he passed him repeatedly, in order that the other might recollect and [try to] appease him.

Rab once had a quarrel with a butcher. When the eve of the Day of Atonement arrived, the butcher did not come to ask his forgiveness. "It he does not come to me," said Rab, "then I shall go to him to ask forgiveness." On the road, R. Huna met him, and inquired of him: "Whither goes the Master?" "I go to appease that man," he said. "Abba (i.e., Rab) is on his way to kill a man," remarked R. Huna. When Rab came to the door of the butcher, who was cleaving a head of cattle, raising his eyes and perceiving Rab, he [the butcher] said: "Abba, is that thou? Go away, I don't want to have any dealings with thee." When he resumed the cleaving of the head, the axe slipt out of its hilt an dstruck his head, thus causing his death.

Rab read before Rabbi a section from the Prophets (Ib. b). Meanwhile R. Chiya entered. Rab again read from the beginning. Then entered Bar Kapara. He began from the beginning again. Later came R. Simon, the son of Rabbi. He read from the beginning once more. Then came R. Chanina b. Chama. He said: "Shall I again begin from the beginning, after so many times?" and he did not do it. R. Chanina thereupon felt offended. Rab then went to him thirteen times on the eve of the Day of Atonement, and yet that man [R. Chanina] did not permit himself to be appeased. Why did he not do so? Did not R. Jose b. Chanina say: "More than three times one need not try?" Rab is different. Himself he treated more vigorously. Why did R. Chanina act in this wise? R. Chanina saw in a dream that Rab was hung on a tree, and there is a tradition: If one dreams of a man's being hung, he [that man] will become a leader. So he thought to himself: "I shall send him off. If I will not permit myself to be appeased, he will go to Babylon and become a leader there; consequently I will not be pushed aside, [for I might then become the leader here]."

End of Tract Yomah

Sukkah

Chapter 1

SUCCAH (Fol. 5) We have been taught in a Baraitha: R. Jose says: "Never did the Shechina come down below [on earth], and Moses and Elijah never ascended to heaven; for it is written (Ps. 115, 16) The heavens are the heavens of the Lord, but the earth hath He given to the children of man." Then, the Shechina, you contend, never came down below? Behold, it is written (Ex. 19, 20) And the Lord came down upon Mount Sinai. This was ten spans above the ground. But it is written (Zech. 14, 4) And his feet will stand on that day upon the mount of Zeithim (Olives). This was ten spans above the ground. Again, [let me ask], is it indeed a fact that neither Moses nor Elijah ever ascended to heaven? Behold, it is written (Ex. 19, 3) And Moses went up unto God? This means below ten spans. But it is written (II Kings 2, 11) And Elijah went up by a storm wind into heaven. This also means below ten spans. But it is written (Job 26, 9) He lays hold of the face of His throne and spreads His cloud over him; and R. Tanchtum said: "This means to teach us that the Almighty spread the brightness of the Shechina and enveloped Moses with encouragement." This also refers to below these ten spans. However, it is written, he (Moses) lays hold of the face of His throne [hence they were both together]. He brought down His throne close to ten spans, where Moses took hold of it.

(Fol. 14) R. Elazar said: "Why is the prayer of the righteous symbolized by a shovel? As the shovel turns the grain from place to place, so the prayer of the righteous turns the dispensation of the Lord from anger to mercy."

Chapter 2

(Fol. 21b) R. Acha b. Adda, in the name of R. Hamnuna, who quoted Rab, said: "Whence do we learn that even the ordinary talk of scholars must be studied? It is written (Ps. 1, 3) And the leaf does not wither; [i.e., even a slight thing as a leaf is not valueless]."

(Fol. 23) Whose opinion does our Mishnah represent? It represents the opinion of R. Akiba, as we have been taught in a Baraitha: A Succah made on the top of a ship, Rabban Gamaliel considered invalid; but R. Akiba considered it valid. It once happened that both Rabban Gamaliel and R. Akiba were on a ship, and R. Akiba constructed a Succah on top of the ship. On the morrow a wind blew it off, and Rabban Gamaliel remarked to him: "Akiba! Where is thy Succah?"

(Fol. 26b) Rab said: "One must not sleep by day longer than a horse sleeps." How long is that? So as to enable sixty respirations.

(Fol. 27b) Our Rabbis were taught: It once happened that R. La'yi went on a festival to Lud to pay his respects to his teacher R. Eliezer. "La'yi, art thou not of those who rest on the festival?" R. Eliezer asked him; for R. Eliezer used to say: "I praise the sluggards, who do not leave their houses on a festival, for it is said (Deut. 16, 14) And thou shalt rejoice in thy feast, etc." Is this so? Did not R. Isaac say: "Whence do we learn that a man must pay respects to his teacher on the festival by visiting him? It is written (II Kings 4, 23) Wherefore art thou going to him to-day? It is neither new moon nor Sabbath? From this we infer that on a new moon and a Sabbath it is a duty for every one to visit his teacher." This is not difficult to explain: the latter deals with a case where one can go and return the same day [when the teacher lives in the same city]; and the former deals with a case where one cannot return on the same day [one should prefer the reunion with his family].

Our Rabbis were taught: It once happened that R. Eliezer spent his festival in upper Galilee and was sitting in the Succah of R. Jochanan b. La'yi in the city of Caesarea, or according to others, in Caesarean When the sun reached the Succah, the host asked R. Eliezer: "Shall I spread a sheet on it to shield you from the sun?" And he answered: "There was not one tribe of Israel which did not produce a judge." The sun, meanwhile, reached the middle of the Succah, and the host again asked: "How about spreading a sheet on it?" And again he answered: "There was not one tribe of Israel which did not produce prophets, and the

tribes of Juda and Benjamin produced kings at the command of the prophets." Finally the sun reached the bottom part of the couch [where R. Eliezer was sitting]. R. Jochanan b. La'yi then took a sheet and spread it over the Succah; whereupon R. Eliezer fixed his cloak, threw it over his body, and went off. These [evasive replies of R. Eliezer] were made not because he desired to divert their minds by words, but because he never said anything which he had not heard from his teacher.

(Fol. 28) Our Rabbis were taught: Once when R. Eliezer stayed over the Sabbath in Upper Galilee, he was asked thirty [Halachic] questions regarding the Succah. On twelve he answered: "So have I been informed." And on eighteen he answered: "I was not informed of them." R. Jose b. R. Juda says: On the contrary, to eighteen he answered, "I have heard," and to twelve, "I have not heard anything concerning them." "Rabbi," the inquirer said to him, "are all your decisions only from what you have heard?" Whereupon he remarked: "Now, you compel me to tell you one thing which I have not heard from my teachers; viz., never in my life did a man come ahead of me into the house of learning; I never slept in the house of learning — neither a long nor a short sleep; I never left a man in the house of learning when I went away; I never uttered profane talk, and I never decided a thing which I had not heard from my teacher."

It was said of R. Jochanan b. Zakai: Never in his life did he speak in profane language; he never walked four cubits without studying the law and without wearing Tephilin; he never slept in the house of learning — neither a long nor a short sleep; he was never preceded by anyone in the house of learning; he did not leave a man in the house of learning when he went away; he never thought of matters of the Torah while passing through unclean alleys; and he was never found to be sitting in silence, but he was always studying the Torah; nobody else, except he, ever opened the door for his disciples to enter: he never said a thing he had not heard from his teacher, and he never said it was time to leave the house of learning except on the eves of the Passover and the Day of Atonement. And so did R. Eliezer his disciple conduct himself after him.

Our Rabbis were taught: Eighty disciples did Hillel have; thirty of them were worthy that the Shechina should rest upon them, as it did upon Moses, our teacher; thirty of them were worthy that the sun should be stopped for their sake, as it did before Joshua; and twenty were ordinary. The superior among them was Jonathan b. Uziel, the inferior among them was R. Jochanan b. Zakai. It was related of R. Jochanan b. Zakai that he did not leave [unstudied] the Bible, the Mishnah, the Gemara, the Halachoth (laws), the

Agadoth (legends), subtle points in the interpretation of the Biblical laws, the special points in rabbinical enactments, the restrictive and non-restrictive rules, rules of analogy, astronomy, geometry, the whisper of the angels, the whisper of the evil spirits, and the whisper of palm trees, foxes, fables, washers-fables, major affairs and minor affairs. Major affairs [refers to] esoterics and minor affairs the discussions of Abayi and Raba; all this to confirm the passage (Prov. 8, 21) That I may cause those that love Me to inherit a lasting possession, and their treasuries will I fill. And since the most inferior of all was so great, how much the more was the most superior of all? It was said of Jonathan b. Uziel, that when he studied the Law every bird that flew overhead was instantly consumed.

(Fol. 29) Our Rabbis have taught: An eclipse of the sun occurs for the following four reasons: For not having sufficiently lamented the death of a chief judge; for not having helped a betrothed virgin when she called in town for help [to save her from ill treatment]; for committing adultery, and for killing two brothers on the same day. Because of the following four reasons both the sun and the moon are eclipsed: For committing forgery; for false witness; for raising sheep and goats in the land of Israel, and for cutting down fruitful trees. Because of four things the property of householders deserves to be transferred (confiscated) to the government: For keeping paid notes; for usury; (Ib. b) for not preventing certain evils even when having power to do so; and for charity promised the people, but not given.

Rab said: "For four reasons the property of house-holders becomes annihilated: For not paying the wages of laborers in time; for not [sufficiently] paying laborers; for robbing; for casting off obligations from oneself and placing them upon others; and for arrogance. Arrogance is the worst of all, but concerning the modest, it is written (Ps. 37, 11) But the humble shall inherit the land and shall delight themselves because of the abundance of peace."

Chapter 3

(Fol. 30) R. Jochanan, in the name of R. Simon b. Jochai, said: "What is the meaning of the passage (Is. 19, 8) For I, the Lord, love justice; I hate robbery with burnt-offering. Unto what may this be compared? Unto a frail king, who passed the custom-house and said to

his servants: 'Pay the duty to the officers;' and the servants said to him: 'O King, our master, why shall we pay duties? Are not all the duties thine!' Whereupon the king said: 'All the travelers shall take a lesson from me, and shall not try to smuggle their duty.' So said also the Holy One, praised be lie! I, the Lord, hate robbery with a burnt-offering; i.e., of Me shall my children learn, and avoid robbery." We are also taught that R. Ami said: "A dry lulab is invalid because you cannot call it beautiful [as prescribed by Law], and a lulab acquired by robbery is invalid, because it is a religious object acquired through a wrong deed [which is always illegal]."

(Fol. 41) Whence do we infer that we are supposed to do something to commemorate Temple usages? R. Jochanan said: "From the passage (Jer. 30, 17) For I will restore health unto thee, and I will heal thee of thy wounds saith the Lord; because they have called thee an Outcast. 'This is Zion. There is none that seeketh after her; i.e., There is non that seeketh after her, infer from this that we are supposed to seek after her."

(Ib. b) It happened to Rabban Gamaliel, R. Joshua, R. Elazar b. Azariah, and R. Akiba, when they were on board a ship, that they had but one Lulab, belonging to Rabban Gamaliel, who had bought it for a thousand Zuz. R. Gamaliel performed the ceremony of taking the lulab, and then made a present of it to R. Joshua; R. Joshua did the same, and gave it away to R. Elazar, who did the same, and gave it as a present to R. Akiba; and R. Akiba, after having fulfilled his duty, returned it to Rabban Gamaliel. For what reason do they tell us that R. Akiba returned it unto Rabban Gamaliel? Some things he lets us know incidentally by the way; that a present made [even] with the condition that it must be returned, is [legally] a present. As Raba said: "If one say: 'I present to you this Ethrog (citron) to perform the ceremony of "taking" an Ethrog on condition that you shall return it to me afterwards.' If the man returns it, he fulfills his duty; but if he fails to return it, he does not perform his duty.' " And for what reason do they tell us that he bought it for a thousand Zuz? To inform us how beloved religious duties were to them.

(Fol. 42) "A minor who knows how to shake." Our Rabbis taught: A minor who knows how to shake the Lulab is in duty bound to perform this duty. If he knows how to wrap himself in a cloak, he is bound to perform the commandment to wear Tzitzith; if he is able to take care of Tephilin, [not to go in unclean places], his father may buy Tephilin for him. As soon as he can talk, his father shall teach him the Torah and the S'hma. What is meant by Torah? R. Hamnuna said: The verse of Deuteronomy (33, 4) The law which Moses commanded us is the inheritance of the congregation of Jacob. What is meant by the

S'hma? The first verse [Hear, O Israel the Lord, our God, is One God].

Chapter 4

(Fol. 44) It was taught: R. Jochanan and R. Joshua b. Levi differ. One says that the basis for [the combination with] the willow is a tradition from the prophets, and one says that it is only a custom of the prophets. From the following we infer that R. Jochanan is the one who said that the basis is a tradition from the prophets, because R. Abahu said in the name of R. Juchanan that the willow is a tradition from the prophets. The inference is sustained.

(Fol. 45b) Hezekiah said, in the name of R. Jeremiah, who quoted R. Simon b. Jochai: "I could exempt the entire world from judgment from the time I was born until now (during my lifetime); and if Eliezer, my son, would be with me, I could do it for all men from the time the world was created till now. And if King Jotham ben Uzziah were with us, we could do it for all men from the time of the creation until the end of the world." Hezekiah said again, in the name of R. Jeremiah, who quoted R. Simon b. Jochai: "I see that the greatest men in the world are very few. If they are a thousand, I and my son are of them; if they are a hundred, I and my son are of them; and if they are only two, they are my son and I." Is this so? Has not the master said that eighteen thousand miles extends the first line of those who come to greet the Holy One, praised be He!, as it is said (Ezek. 45, 35) All around it shall he eighteen rods. This is not difficult to explain; the former refers to such who contemplate [Deity] through a lucid speculum, but the latter refers to such who contemplate [Deity] through a dim speculum. Are really those who contemplate [Deity] such a small number? Has not Abaye said: "There are no less than thirty-six upright men in the world who are greeting the Divine Presence every day, as it is said (Is. 30, 18) Happy are all those that wait for Him; and Him is expressed by the word Lo, whose numerical value is thirty-six. This is not difficult to explain; the latter refers to such that enter only when permitted, but the former refers to such that enter even without permission.

(Fol. 46) R. Zera, and according to others, R. Chanina b. Chalafta, said: "Come, see how the custom of the Holy One, praised be He! differs from the custom of frail man! The custom of frail man is for an empty vessel to be receptive, for one filled not to be receptive [of more]. But the custom of the Holy, One, praised be He! is that a filled vessel is receptive and an

empty [vessel] is not receptive, as it is written (Deut. 28, 1) If thou wilt hearken diligently; i.e., if you did not hear it once, you can hear nothing." Another interpretation of this verse is: If you have given your attention to what you have learned before, you can learn new things from it; but if you have turned away your heart from the old teachings, you cannot learn anything new.

(Fol.48) MISHNAH: How was the libation of water performed? A golden pitcher that held three Logs was filled with water from the brook, Siloah. When they came with it to the water-gate of the Temple they sounded a plain note, a tremolo, and again a plain note. The priest then ascended the stair [of the altar], and turned to his left. Two silver basins stood there. R. Juda says: "They were of gypsum, and they become black only from the wine." Each was perforated [at the bottom] (Ib. b) with a small hole, like a nostril, the one [for wine] somewhat wider, the other [for water] narrower in order that both might promptly become empty. The western one [basin] was used for water; the eastern one, for wine. But if the water was poured into the wine basin, or the wine into the water basin, it was considered legal. R. Juda says: "They poured out one Log on each of the eight days. And they said to him who offered the libation [of the water]: 'Raise thy hand;' for once it happened that a priest poured out the libation on his feet, and all the people pelted him with their Ethrogin."

(Fol. 49) GEMARA: R. Jochanan said: "The Shittin have existed since the six days of creation, as it is said (Songs 7, 2) The roundings of thy thighs are like the links of a chain, the work of the hands of a skilled workman. [This implies that] the roundings of thy thighs, refers to the Shittin; like the links of a chain which, perforating, reaches until the depth; the work of the hands of the artificer; i.e., which are the skilled workmanship of the Holy One, praised be He!" In the college of R. Ishmael it was taught (Gen. 1, 1) Breshith (In the beginning). Do not read Breshith, but Bra-Sith. (He created the Sith)." We are taught that R. Jose says: "The Shittin extend way down to the bottom, and upon them did David begin to dig [the pits of the Temple] sixteen thousand cubits in depth, as it is said (Is. 5, 1) I will sing now for my beloved, etc. And He fenced it in, and cleared it of stones, and planted it with the choicest vines, and built a tower in its midst, and also a wine press he hewed out therein; i.e., He planted it with the choicest of vines, refers to the Temple; and built a tower in its midst, refers to the altar; and also a wine-press He hewed out therein, refers to the Shittin."

(Fol. 49b) Raba expounded: "What is the meaning of the passage (Songs 6, 2) How beautiful

are thy steps in sandals. It means, How beautiful were the steps of Israel, when they made a pilgrimage to celebrate the festival. The prince's daughter, daughter of Abraham, our father, who was called a prince; as it is said (Ps. 47, 10) The princes of the people are gathered together, the people of the God of Abraham. [Why is] the God of Abraham [mentioned], and "not the God of Isaac or Jacob? The God of Abraham [is mentioned, because Abraham] was the first proselyte." R. Aman lectured: (Songs 7, 2) The rounding of thy thighs are like the links of a chain. "Why are the words of the Law likened unto thighs? Just as the thighs are in a hidden place, so the words of the Law must also be hidden." This was also interpreted by R. Elazar who said: "What is the meaning of the passage (Micah 6, 8) He hath told thee, O man, what is good, and what the Lord doth require of thee: nothing but to do justice, and to love kindness, and to walk humbly with thy God; i.e. To do justice, refers to judgment; to love kindness, refers to loving kindness; and to walk humbly with thy God, refers to dowering the bride and escorting the dead to the grave." Is this conclusion not proved a fortiori? If things usually done publicly are to be done decorously, so much the more should things usually done privately.

R. Elazar said: "Great is charity, even more so than sacrifices; as it is said (Prov. 21, 3) To exercise righteousness and justice is more acceptable to the Lord than sacrifice." R. Elazar said again: "Loving kindness is worth more than alms giving; as it is said (Hos. 10, 12) Sow then for yourselves righteousness, that you may reap the fruit of kindness. If a man sows, it is doubtful whether or not he will eat from his sowing; but if a man reaps, he is sure to eat of it." R. Elazar said again: "Charity is rewarded only according to the kindness with which it is done; as it is said Sow for yourselves righteousness, that you may reap kindness."

Our Rabbis were taught: "In three respects is loving kindness greater than charity: Charity is done at the mere sacrifice of money, while loving kindness is performed both with one's money and with one's person; charity is only for the poor, while loving kindness is for both the living and the dead." R. Elazar said: "One who does charity and justice is as if he filled the whole world with kindness; as it is said (Ps. 33, 50) He loveth righteousness and justice; the earth is full of the kindness of the Lord. You might then say that every one who desires [to do charity] is given the opportunity [to do real charity]; it is therefore said (Ib. 36, 8) How precious is Thy kindness O Lord! One may think that even a man who fears God is [given the opportunity]. It is therefore said (Ib. 103, 17) But the kindness of the Lord is from everlasting to everlasting over those that fear Him. Again said R. Elazar: "What is the meaning of the passage (Prov. 31, 26) She openeth her mouth with wisdom, and the

law of kindness is on her tongue? Are there then two sets of laws, one of kindness, and one of unkindness? But this means that, if one studies law for its own sake, it becomes a law of kindness; but if one studies the law for his own interest, it becomes a law of unkindness." According to others: "If he studies the law to teach others, it becomes a law of kindness; but if he studies it for himself, it becomes a law of unkindness."

(Fol. 50) We have been taught in a Baraitha: "Even if the water was strained, the law concerning uncovered water still applies to it." R. Nechemiah, however, said: "This applies only when the lower vessel was uncovered; but when the lower vessel was covered, though the upper one was uncovered, the law of uncovered water does not apply to it, because the snake's venom rises, like a sponge, which floats in its place."

Chapter 5

(Fol. 51) MISHNAH: He who has not witnessed the rejoicing at the ceremony of the drawing of water, has never seen rejoicing in his life. (Ib. b) GEMARA: Our Rabbis were taught: "He who has not seen the joyous procession to and from the well, has not seen a real rejoicing in his life. He who has not seen Jerusalem in its glory, has never in his life seen a great beautiful city; whoever has not seen the Temple in its finished state has not seen a handsome building in his life." To which Temple does this refer? Abaye, and according to others, R. Chisda, said: It refers to the building of Herod (the second Temple). Of what materials was it built? Rabba said: "Of black and white marble;" and, according to others, of various colors. He made one tier of stones projecting outward, and one tier remaining inside. He intended to cover them with gold, but the sages said to him: "Leave it so, because it is more beautiful, having an appearance like the waves of the sea."

We are taught in a Baraitha that R. Juda says: "He who has not seen the Basilica synagogue of Alexandria in Egypt, has not seen the glory of Israel. It is told that it was in the shape of a large basilica (semicircular), a colonnade within a colonnade. It sometimes had an assembly of sixty myriads, as many as those who went out of Egypt [in the Exodus], and according to others, it contained double the amount of those who went out of Egypt. There were seventy-one gilt arm chairs, one for each of the seventy-one sages of the Great Sanhedrin, and each gilt chair was made of no less than twenty-five myriads of

talents of gold; and a wooden pulpit was built in the middle of the palace, where the sexton of the congregation stood, with a flag in his hand; and when [in the prayer] the time came for response. Amen, he raised the flag, and all the people said Amen. And they did not sit promiscuously, but separately; goldsmiths were separate, silversmiths separate, smiths separate. Artistic weavers sat apart from simple common weavers; and when a stranger or a poor man entered, he immediately recognized who his fellow-tradesmen were, and turned unto them, [so that he got work] to support himself and his family." Abaye said: "All these were killed by Alexander the Macedonian." Why were they so punished? Because they had transgressed the passage (Ex. 14, 13) Ye shall not see them (the Egyptians) forevermore, yet they returned, and resided in Egypt. When Alexander came, he found them reading the passage (Deut. 28, 49) The Lord will bring up against thee a nation from afar, etc., and he said: I had to go ten days on board ship, and the winds blew and brought me here in five days [certainly I must have been meant by it]. Whereupon he fell upon them and killed them.

MISHNAH: The evening following the first part of the Succoth festival, the populace descended into the women's compartment of the Temple Court, where a great improvement had been introduced. Golden candelabres were placed there, with four golden basins at the top of each; and at each candelabrum four ladders were placed, upon which stood four young priests holding jars of oil containing one hundred and twenty logs, with which they replenished each basin. The out-worn breeches and belts of the priests were torn into shreds for wicks [and put into the oil] by which the candelebras were lighted. There was not a court-yard in Jerusalem that was not illuminated by the lights used at the ceremony of the water libation. The pious and saintly were dancing before the people with burning torches in their hands, and were singing hymns and praises before them; and the Levites accompanied them on harps, psalteries, cymbals, and numberless musical instruments. On the fifteen steps which led from the men's compartment into the women's compartment, corresponding to the fifteen songs of the Degrees, stood the Levites, with their musical instruments, and sang.

GEMARA: What were the great improvements? R. Elazar said that [they were] similar to those which we have learned in the following Baraitha: "The women's compartment was formerly without a balcony, but they surrounded it with a balcony and ordained that the women should sit above and the men below." Our Rabbis were taught: Formerly the women were sitting inside the Temple court and the men outside; but thereupon some levity resulted, and it was ordained that the women should sit outside the Temple Court

and the men within; but still levity arose, and it was ordained that the women sit above (upon a balcony) and the men below. How could they do so? Does not the passage say (I Chr. 28, 19) All was put in writing from the hand of the Lord, who gave me instruction respecting all the works of the pattern. R. Joseph said: "They found another passage (Fol. 5'2) and interpreted it. (Zech. 12, 12) And the land will mourn, every family apart by itself, the family of the house of David apart, and their wives apart. And they said: 'Can this not be deduced through a fortiory, namely: If in the Messianic future, when Israel will be occupied in mourning, during which time the evil inclination is powerless of indulgence, it is, nevertheless, said that women and men should be separate; how much the more [should they be] in the Temple, where the people are occupied in rejoicing, where the evil inclination possesses the power of indulgence.'"

What is the cause for the above mentioned mourning? R. Dosa and the Rabbis differ: One gives the reason that it [the mourning] is for the Messiah, the son of Joseph, who is to be killed; and the other gives the reason that it is for the evil inclination, which is to be killed. It is quite comprehensible according to the one who holds that it will be for the Messiah, the son of Joseph, as is said (Zech. 12, 10) And they will look up toward me [for every one] whom they have trust through, and they will lament for him, as one lamenteth for an only son, and weep bitterly for him, as one weepeth bitterly for the first-born; but ing to the one who holds that it is to be be for the death of the evil inclination, why mourn? On the contrary, it should be cause for rejoicing! This could be interpreted by the lecture of R. Juda b. Layi who said: "In the future the Holy One, praised be He! will bring the evil angel and slaughter him in the presence of both the upright and the wicked. To the former he will appear like a high mountain, and to the latter he will appear like a thin hair. Both, however, will cry. The upright will cry, saying: 'How could we have overpowered such a high mountain?' and the wicked will cry, saying: 'How could we not have subdued such a thin hair?' And the Holy One, praised be He! will also join them in wondering, as it is said (Zech. 8, 6) Thus hath said the Lord of hosts: If it should be marvellous in the eyes of the remnant of this people in those days, it should also be marvellous in My eyes." R. Assis said: "In the beginning, the evil inclination appears insignificant and thin as a cobweb, and finally he becomes as thick as a wagon-rope, as it is said (Is. 5, 18) Woe unto those that draw iniquity with the cords of falsehood, and as with a wagon-rope, sinfulness."

R. Avira, and according to others, R. Joshua b. Levi, expounded: "There are seven names for the evil inclination. The Holy One, praised be He I calls him evil, as it is said (Gen. 8, 21) The imagination of man's heart is evil from his youth; Moses calls him obduracy, as it is

said (Deut. 10, 17) Remove the obduracy of your heart; and when he says a clean heart, it must be an unclean one. Solomon calls him enemy, as it is said (Prov. 25, 21) If thy enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink; for though thou gatherest coals of fire upon his head, yet will the Lord repay it unto thee. Do not read Yeshalem L'cha (repay thee), but read it Yashlimenu L'cha (he will make him peaceful toward thee). Isaiah calls him stumbling block, as it is said (Is. 57, 14) And he will say. Cast ye up, cast ye up, clear out of the way, lift up every stumbling-block out of the way of my people. Ezekiel names him stone, as it is said (Ex. 36, 26) I will remove the heart of stone out of your body. Joel calls him Z'phoni, as it is said (Joel 2, 20) And the host of the (Z'phoni) north will I remove.

Our Rabbis were taught: And the host of the north will I remove from you (Ib.), refers to the evil inclination which is hidden in a man's heart; and I will drive it into a land barren and desolate (Ib.); i.e., [to a place] where men do not live, lest it might tempt them; With its advance towards the eastern sea (Ib.) [implies that] it set its eyes on the first Temple, and destroyed it, and killed the scholars that were there; And its rearward toward the western sea (Ib.), [implies that] it set its eyes on the second Temple, and destroyed it, and killed the scholars that were there. (Ib.) And its stench shall ascend, and its ill savour shall come up, because he hath done great things [implies that] it leaves out the other nations and comes to tempt only the Israelites, (Ib.) He hath done great things, [implies, according to] Abayi, [that] "scholars it tempts more than any one else."

R. Isaac said: "The [evil] inclination renews its fight upon man every day, as it is said (Gen. 6, 5) And that every imagination of the thought of his heart was only evil all day long." (Ib. b) R. Simon b. Lakish said: "The evil inclination of man renews its fight upon man, and desires to slay him, as it is said (Ps. 37, 23) The wicked looketh out for the righteous, and seeketh to slay him; and were it not for the help of the Holy One, praised be He! man would not resist it, as it is said further: The Lord will not leave him in his hand, and will not condemn him when he is judged." In the college of R. Ishmael it was taught: "My son, if that ugly (the tempter) meet thee, drag it into the house of learning (overcome it through powder; and if it is iron, it will be split to powder, and if it is iron, it will be split to pieces. If a stone, it will be ground, as it is written (Job 14, 19) The water weareth out stones; and by water is meant the Torah, as it is said (Is. 55, 1) Ho, everyone that thirsteth, come ye for water. And if iron, it will be split into pieces, as it is said (Jer. 23, 29) Is not my word like as fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" R. Samuel b. Nachmeni said, in the name of Jonathan: "The evil inclination tempts man in

this world, and bears testimony against him in the world to come, as it is said (Prov. 29, 21) He that delicately bringeth up his servant from his youth, shalt have him become at length (Manun) violent. And in the Atbach- of R. Chiya, Sahada (witness) finds a substitute in Manun." R. Huna pointed out the following contradiction: "It is written (Hos. 4, 12) For the spirit of lewdness is in their bosom; i.e., at first it causes to err, and afterwards it remains in the bosom." Rab said: In the beginning he is called traveler, then guest, and then man, as it is said (II Sam. 12, 4) And there came a traveler unto a rich man; and he felt compunction to take from his own flocks and from his own heads to dress for the guest that was come to him; and it is written further: And he dressed it for the man that was come to him.

(Micah 5, 4) And in this [manner] shall there be peace: If Asshur should come into our land; and if he should tread in our places, then will we raise up against him seven shepherds, and eight anointed men. Who are the seven shepherds? David in the centre; Adam, Sheth, Methushelah at his right; Abraham, Jacob and Moses at his left. And who are the eight anointed men? Jesse, Saul, Samuel, Amos, Zephaniah, Ezekiah, Elijah and Messiah.

(Fol. 53) Our Rabbis have been taught: There were among them [the visitors at the libation ceremony] people who said: "Happy is our youth which does not disgrace our age." They were the pious and the saints. And there were among them people who said: "Happy is our age that has atoned for our youth." They were the repentant sinners. Both used to say: "Happy are those who have not sinned at all; but he who has sinned shall repent, and he will be forgiven."

We are taught in a Baraitha: It was said of Hillel, the senior (the Prince): When he rejoiced at the ceremony of Libation, he used to say: "If I am here, all are here; but if I am not here, who is here?" He was also accustomed to say: "To the places which I am fond of, my feet bring me; and so also says the Holy One, praised be He! 'If thou wilt visit my house, I will visit thy house; but if thou wilt not visit my house, I shall not visit thine'; as it is said (Ex. 20, 21) In every place where I shall permit My name to he mentioned, I will come unto thee, and I will bless thee."

R. Jochanan said: "The feet of the man are security for him; that where he is needed, thither they will bring him." Two Ethiopians named Elihoreph and Aehiyah, the sons of Shisha, were in the service of king Solomon as scribes. One day Solomon saw that the

Angel of Death was sad, and he asked him for the reason; and he said: "Because the two men are required by me." Solomon took the two men and gave them away to the demons with instructions to carry them off to the city of Luz. When they reached the gates of Luz, the two men died. On the morrow, he saw the Angel of Death very cheerful; and when he asked him the reason, the Angel replied: "To the place where I was commanded to take the lives of these two men thou hast sent them." Then remarked Solomon: "The feet of a man are his security; where he is needed, to that place they bring him."

We are taught in a Baraitha: It was said that Rabban Simon b. Gamaliel, when rejoicing at the ceremony of Libation, would take eight flambeaux in his hands, and throw them into the air, and catch them, and one would not touch another. When he used to prostrate himself, he pressed both of his thumbs against the floor, and bowed, and kissed the pavement, and then raised himself, [a feat] which no creature can do. And this is what is called Kida (falling on the face). Levi, in the presence of Rabbi, showed the way [to perform] Kida, and became lame. Levi was also sporting in the presence of Rabbi with eight knives. Samuel tried to do so in the presence of king Sha'bur with eight goblets full of wine; and Abaye, in the presence of Rabba, with eight eggs; and according to others with four eggs.

We are taught in a Baraitha: R. Joshua b. Chanania said: "When we were engaged in rejoicing at the Libation procession (to and from the well) our eyes saw no sleep. How so? The first hour was devoted to the daily morning sacrifice; afterwards to prayer, and thence to the additional sacrifice; then [was recited] the additional prayer; afterwards we went to the house of learning; from there we went to eat and drink at home, and then [to recite] the Mincha prayer; and from the Mincha prayer we proceeded to the daily evening sacrifices, and from that time on we rejoiced at the Libation procession (to and from the well) until the morning." Is this possible? Did not R. Jochanan say: "If one says: 'I swear I will not sleep three days,' he shall get stripes for a false oath, and shall go to sleep immediately," [because no man can live without sleep]? We must, therefore, say that he meant, "We did not have a taste of real sleep," for they slumbered on each other's shoulders.

R. Chisda said to one of the Rabbis who arranged the Agada (legends) before him: "Have you heard with reference to the fifteen songs of the steps (Ps. 120-135), to what purpose did David compose them?" "Thus, said R. Jochanan," he answered: "When David was digging the foundation for the Temple, the waters of the deep came on top and threatened

to overflow the world; there he composed the fifteen songs of degress wherewith he checked it [the overflow]." "If so, then instead of steps, it should have been called leading down?" R. Chisda then said: "Since you have mentioned it, I reminded myself that it was explained thus: When David was digging the Shittin (foundation) of the altar [to reach the watery depth of the earth], the waters of the deep came up and threatened to flood the world; whereupon David asked: 'Is there anyone who knows if it is permitted to inscribe the Holy name upon a piece of broken clay and drop it into the water?' No one responded. He exclaimed: 'Whoever amongst ye knows and abstains from answering, shall be choked.' Then Achithophel concluded a fortiori thus: 'If for the sake of bringing peace between husband and wife, the Lord has allowed His name [which is written in all sacredness] to be erased by water, so much the more so when the peace of the entire world is concerned.' Accordingly, he decided that it is permitted; David then (following this decision) dropped into the water a bit of clay upon which the holy name was written and the water went down sixteen thousand cubits. When David noticed that it went down so deep he said: 'The higher the water of the deep rises, the more is vegetation moistened.' He thereupon uttered the fifteen songs of the steps, wherewith he caused the deep to rise fifteen thousand cubits, leaving it one thousand cubits deep." "We infer from this," said Ulla, "that the thickness of the earth [down to the deep] is one thousand cubits." But we see that with very little digging water comes up. R. Mesharshia said: "This comes from the upper part (the source) of the Euphrates."

MISHNAH: At the upper gate which leads down from the court of the Israelites to the court of the women, stood two priests with trumpets in their hands. When the cock first crowed, they blew a straight blast, a long note, and another straight blast. This they repeated when they reached the tenth step, and again [the third time], when they got into the Temple court. They went on, blowing their trumpets as they went, until they reached the eastern Temple gate. When they reached that gate they turned westward, with their faces towards the Temple, and said: "Our ancestors, who were in this place, turned their backs on the Temple of the Lord and their faces towards the east; for they worshiped the sun towards the east; but we lift our eyes to God." R. Juda says: They repeated again and again: "We belong to God, and we raise our eyes to God."

(Fol. 55) We are taught: What songs did the Levites chant on the intermediate days (Chol Hamoed)? The songs were as follows: On the first day they said (Ps. 29) Ascribe unto the Lord, O ye sons of the mighty; on the second, (Ps. 50); on the third, (Ps. 94); on the fourth, (Ib. 8); on the fifth day, (Ib. 81); on the sixth day they said (Ps. 82) All the foundations of

the earth are moved. If the Sabbath falls on one of these days, the song, all the foundations of the earth are moved, [the last one] should be superseded.

(Ib. b) E. Elazar said: These seventy bullocks, for what purpose were they offered? For the sake of the seventy nations [which existed then]. And for what purpose was offered the one bullock (Num. 29, 36)? For the sake of the single nation [Israel]. This may be likened unto a frail king, who said unto his servants: "Prepare for me a little meal that I should have some benefit from yourself only." "Woe be to the nations," remarked R. Jochanan, "for they have suffered a loss, and do not even know what they have lost! When the Temple was in existence, the altar atoned for their sins [as above], but now who shall atone for their sins?"

(Fol. 56b) Our Rabbis were taught: It once happened that Miriam, the daughter of Bilgah, became an apostate, and was married to an officer of the Greek government. When the Greeks entered the Temple, she took off her shoe and pounded on the altar, saving: "Lucius, Lucus, hungry wolf, how long wilt thou destroy the money of Israel, and wilt not stand by them to help them in their trouble?" When the sages heard this, they fastened down their ring [on which they did their service] and blocked up the window; and, according to others, it was because the division of Bilgah was always late to come, and the order of Jeshebab, his brother, substituted Bilgah; and although the neighbors of the wicked are not always benefited, the division consisting of Bilgah's neighbors have benefited, because the Bilgah division always distributed [its shares of the show-bread] in the southern part of the Temple courts, and those of Jeshebab, his brothers were always in the northern part. This is quite right according to those who say that the whole division was late; therefore, the entire division was also punished; but according to those who say that it was because Miriam, Bilgah's daughter, became apostate, why should we punish the entire division on account of the daughter's sin? "Yea," said Abaya, "because people say, what a child speaks in the street it has heard either from its father or its mother." But why should the whole division be punished for the sin of her father and mother? Whereupon Abaye remarked: "Woe be to the wicked and woe to his neighbor; happy be the righteous, and happy his neighbor, as it is said (Is. 3, 10) Say ye to the righteous, that he hath done well, for the fruit of their doings shall they eat."

End of Tract Succah.

Beitzah

Chapter 1

BETZAH (Fol. 4) The son of R. Papa's landlord, and, according to others, a stranger,came before R. Papa with eggs which were laid ou the Sabbath preceding a festival, and asked R. Papa if they could be eaten on the morrow (festival). R. Papa answered him: "Go away now and come to-morrow," because Rab did not use an interpreter from [after dinner of] the first day of a festival up to the next day, on account of being sober [and unfit to render decisions]. When he [the inquirer] came on the next day, R. Papa said to him (Ib. b): "Had I decided the question forthwith, when I was a little sober, I would have erred, for I would have decided it in accordance with the general rule that wherever Rab and R. Jochanan differ, the Halacha always prevails according to the opinion of R. Jochanan, which however, in this particular case, does not hold, because Raba said, 'In these three cases [of which the above is one], the Halacha [law] is in accord with the opinion of Rab, regardless of whether its effect is lenient or restrictive.'"

Chapter 2

(Fol. 15b) Our Rabbis have been taught: It once happened that R. Eliezer was sitting the entire day on a festival and lecturing about holiday laws. When the first division of his audience arose and went out, R. Eliezer said: "These people are counting their wine by barrels, [and are in a hurry to drink them]." When the second division went out, he said: "These people are counting their wine by jugs." Of the third part he remarked: "These people are counting their wine by pitchers." The fourth, he said: "These people are counting their wine by bottles." When the fifth arose, he said: "These people are counting

their wine by goblets." When the sixth began to depart, he said: "These are the poor people who can afford neither social nor spiritual enjoyment." He then turned his attention toward his disciples and noticed that the color of their faces began to change. "My children, I did not mean you," he said to them. "I spoke only about those people who leave eternal life for temporary affairs." When his disciples started to go, he said to them (Nehem. 8, 10), Go your way, eat fat things, drink sweet drinks, and send portions unto him for whom nothing is prepared; for this day is solely unto our Lord: and do not grieve yourselves; but let the joy of the Lord be your stronghold.

The Master said above: "They leave eternal life for temporary affairs." Is not enjoying the festival a meritorious duty? This is according to the opinion of R. Eliezer himself, who says that enjoyment on a festival is only optional, for we are taught in a Baraitha: R. Eliezer says: "A man has nothing to do on a festival but either to eat and drink the whole day, or to sit and study;" but R. Joshua says: "He must divide the day one-half for religious purposes, and one-half for eating and drinking." R. Jochanan said: "Both the above sages formed their opinions from the same Biblical passage: One passage says (Deut. 17, 8) On the seventh day shall be a solemn assembly unto the Lord thy God. Another passage says (Num. 29, 35) An assembly shall be unto you. How can both unto God and unto you be explained? R. Eliezer explains it thus: "The whole day shall be either for you or for the Lord"; but R. Joshua explains it thus: "Divide the day, one-half for the Lord and one-half for you." Who is meant in the above passage, Send portions unto him for whom nothing is prepared? R. Chisda said: It refers to those men who have not provided Erub Tabshilin. Others say: This refers only to one who did not have the food with which to provide Erub Tabshilin, but not for one who, through neglect, did not provide Eruh Tabshilin. What is meant by Let the joy of the Lord be your stronghold? R. Jochanan said in the name of R. Elazar b. Simon: "The Holy One, praised be He! said to Israel: 'My children, borrow on my account and celebrate the sanctity of the day, and trust to me, I shall pay it.' "

R. Tachlipha, brother of Rabanai Huzanah, taught (Fol. 16): "All the necessities of a man are definitely assigned to him by Heaven during the ten days between New Year and the Day of Atonement, except the expenses for the Sabbath, the festivals, and for educating his children; for these purposes, one who spends little is assigned little; but one who spends much gets a big assignment." R. Abahu said: "Where is the passage to prove this? (Ps. 81, 4) Blow the horn at the new moon while it (the moon) is hidden on the day of our feast. What festival is that on which the new moon is hidden (seen only by a few)? This is New Year's. Immediately following the above is the passage. For this is chok (a statute) for

Israel, an ordinance by the God of Jacob. How do we know that the word chok refers to maintenance? It is written (Gen. 47, 22) And they ate their (chok) portion which Pharaoh gave them. Mar Zutra said: From here we learn it (Pr. 30, 8) Let me eat the bread Chuki (appointed to me). We are taught in a Baraitha: It is told about Shammai, the senior, that every day of the week he ate in honor of the Sabbath. When he found a good animal, he would say: "This shall be for the Sabbath." And when he found a better one, he ate the former, and left the better one for the Sabbath; but Hillel, the Elder, had another habit: Because all his deeds were for the sake of Heaven, as it is said (Ps. 68, 20) Blessed be the Lord! day by day. We are also taught so in the following Baraitha: Beth Shammai say: "Prepare from every day for the Sabbath," but Beth Hillel say: "Praised be the Lord day by day."

R. Chama b. Chanina said: "He who bestows a gift on his friend need not inform him about it, as it is said (Ex. 34, 29) And Moses did not know that the skin of his face."

An objection was raised from the following Baraitha (Ib. 31, 13) That ye may know that I am the Lord who sanctify you; i.e. The Holy One, praised be He! said unto Moses: "I have a good gift in my treasury; its name is Sabbath; this I wish to bestow on Israel; go, and announce it to them." "From this it may be inferred," said Rabban Simon b. Gamaliel: "That if one gives a piece of bread to a child he ought to make it known to the child's mother." Hence it is a duty to inform about a gift. This is not difficult to explain, the former instance speaks of a present that may become known by itself, but the latter speaks of a present that might not become known of itself. Is not the Sabbath a thing that was to become known, [and yet God asked Moses to inform Israel of it]? Yea, its reward for observing is not to become known.

R. Jochanan, in the name of R. Simon b. Jochai, said: Every commandment which the Holy One, praised be He! gave unto Israel, was given publicly with the exception of the Sabbath, which was given to them in privacy as it is said (Ib. ib., 17) It is a sign between Me and the children of Israel for ever. If so, then why should a non-Jew be punished for failing to observe it? The Sabbath itself indeed He made well known, only the additional soul He left unknown, for Resh Lakish said: "An additional soul is given by the Holy One, praised be He! to a man on every Sabbath eve, and on Saturday night He takes it away from him, as it is said (Ib. ib., ib.), He ceased from work and rested; i.e., Vayinafash (and rested) means Vy-nefesh (woe soul)."

(Ib. b) There was a blind man who had classified the Mishnayoth before Mar Samuel; Mar Samuel noticed that he was once downcast. And he asked him: "Why art thou grieved?" "Because I have not provided Erub Tabshilin," was the answer. "You can rely upon mine," Mar Samuel said to him. The next year he saw him sad again, and upon receiving the answer that he forgot to provide Erub Tabshilin, Mar Samuel said: "Is that the case? Then you are a transgressor (you did it intentionally); therefore, although every one may rely upon my Erub Tabshilin, you may not."

(Fol. 21) R. Iviah, the senior, asked R. Huna: "What is the law in reference to slaughtering on a festival an animal, half of which belongs to a Gentile and half to an Israelite?" "It may be slaughtered," was his answer. "And what is the difference between this and voluntary or vow-offerings [that are prohibited on a festival]?" Whereupon R. Huna said: "A raven hew by." When R. Iviah was gone, Rabba, his son, said to him: "Was this not R. Iviah, the scholar, whom you praised to me as a great man?" "What could I have done with him?" replied R. Huna. "To-day I am weak, because of my lecture, and need [as Solomon says] (Songs 2, 5) [something to] strengthen me with flagons of wine, refresh me with apples; yet he asked me a thing of which the reason must be explained at length."

It once happened to Simon of Teman that he was absent one festival from the house of learning. On the morrow R. Juda. b. Baba asked him: "Why wast thou not yesterday in the house of learning?" Whereupon he answered: "Reconnoitering troops invaded our town yesterday and were ready to seize the entire city; so we slaughtered calves for them, and gave them to eat, and we sent them away in peace." "I wonder," rejoined R. Juda b. Baba, "whether your gain was not outweighed by your loss, for the Torah says: Unto you, mayst thou do work, but not unto strangers."

(Fol. 23) Shall we assume that R. Elazar b. Azariah had but one cow? Behold, Rab, and according to others, R. Juda, in the name of Rub, said: "Thirteen thousand calves were the yearly tithe of R. Elazar b. Azariali's herds?" We are taught that "the cow mentioned in our Mishnah was not his own but that of his neighbor's, and because he [R. Elazar b. Azariah] did not protest against such an act [of desecrating the Sabbath], it was, therefore, credited to him."

Chapter 3

(Fol. 24b) Rab said: "A man should never absent himself from the house of study, even for one hour, because I and Levi both" were in the college when Rabbi declared this Halacha (Law). In the evening, however, he said: 'They are even permitted to be eaten;' while the next morning he said: 'They are permitted only to be received.' I, who was in the college in the morning, and heard his second decision, gave up the first; but Levi, who was not, did not."

(Fol. 25b) We are taught in a Baraitha: "A man shall not conmence eating garlic or onions, from the roots, but from the leaves; but if he did so, he is considered voracious. Likewise, a man should not empty his goblet at one draught: but if he do so, he is considered a drunkard."

It has been taught in the name of R. Meir: "Why was the Law given to Israel? Because they (Israel) are impetuous (difficult to be vanquished), as it is said (Deut. 33, 2) From His right hand He gave a fiery law unto them; and in the school of R. Ishmael it was thus explained: From His right hand He gave a fiery law unto them; i.e., "The Israelites, because of being impetuous, deserved that a fiery law should be given to them." According to others: "The customs and habits of this people are like fire; if such a law had not been given to them, no creature could withstand them." And this is as R. Simeon b. Lakish said: "The boldest nation of all nations is Israel."

"MISHNAH: One may say to his friend on the festival,"Fill me this vessel with some edibles; but the vessel to measure with must not be appropriated." R. Juda says: "If a measure is used, it must not be quite filled." Abba Saul b. Batnith used to fill his measures on the day preceding the festival, and to deliver them to his customers on the festival. The same Saul said: "One should do so even on the Chol-hamoed in order to permit the froth to settle down in the measure." The sages, however, say: "One should do so also on week-days for the sake of [giving] an exact measure, in order to allow the liquids to settle." GEMARA: We are taught: One should do it even on Chol-hamoed in order to prevent interruption in the house of study. Our Rabbis were taught: "He, Abba Saul, collected almost three hundred garabs of wine from the froth of the measures; and his colleague collected the same amount from what remained in the measures after emptying them for the customers. Both of them brought this wine to the treasurers of the sacred property at Jerusalem. The treasurers said to them: "It is not necessary for you to do so, because it is

your own." They replied: "But we do not "wish to use it." "Since you are so strict towards yourselves," remarked the treasurers to them, "go and dispose of it in a way which should be of benefit to the community at large, for we are taught in a Baraitha: 'If one committed robbery and does not know of whom he robbed, he should go and dispose of it in a way which should be of benefit to the community at large.'" What are they [these beuefits]? Said R. Chisda: "The construction of drinking wells."

Chapter 4

(Fol. 32b) R. Nathan b. Abba said in the name of Rab: "Whosoever is dependent upon the table of his neighbor, to him the world is dark; as it is said (Job 15, 23) He wandereth abroad for bread, [saying], Where is it? he knoweth that there is ready at his hand the day of darkness." R. Chisda said: "His very life is no life at all. Our Rabbis were taught: There are three men whose lives are not worth while living: "He who depends on his neighbor's table; he whose wife dominates over him; and he who has bodily suffering."

End of Tract Betzah.

Rosh Hashanah

Chapter 1

ROSH HASHANAH (Fol. 2b) "When Aaron died, Sichon was still living (Fol. 3), as it is written (Num. 21, 1) And the Canaanite, the king of Arad, heard. What did he hear? He

heard that Aaron had died, and that the "clouds" of glory had departed; and he thought that this was a sign from Heaven that he was permitted to fight Israel. Thus the passage becomes clear. (Ib. 20, 29) And when all the congregation saw that Aaron was dead. Concerning this passage R. Abahu remarked: "Do not read it Vayir'u (and when all saw), but read it Vayira'u (and they became frightened); as Resh Lakish said; for Resh Lakish said: 'The work Ki has four meanings: if, perhaps (lest), but, because.'" But how can we make any such comparison, since in the one place it speaks of the Canaanites, and in the other of Sichon? We are taught in a Baraitha that Sichon, Arad and the Canaanites are identical; he was named Sichon because he was untamed, as a foal in the desert; he was named Canaan because of his kingdom; but his real name was Arad. Others, however, say: "He was named Arad because he was like a wild ass in the desert; he was named Canaan because of his kingdom; but his real name was Sichon."

(Fol. 3b) R. Abahu said: "Cyrus was a worthy king, and therefore were his royal years counted in accordance with those of the kings of Israel [beginning with Nissan]." R. Joseph raised the following question: If this be so, the passages would contradict each other, for it is written (Ezra 6, 15) And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king, etc. This is not difficult to explain; one passage refers to the time prior to his becoming wicked, and the other refers to the time after he had become wicked. R. Cahana raised the following objection: 'How can we assume that Cyrus became wicked? Behold (Fol. 4), it is written (Ib. ib., 9), And that which they have need of both young bullocks, and rams, and lambs, for burnt-offerings to the God of heaven, wheat, salt, wine and oil, according to the word of the priests that are at Jerusalem, let it be given them day by day without fail." Whereupon R. Isaac said to him: "Rabbi, I shall borrow from your own argument; [i.e., I will prove the contrary, from the very passage on which you base your inference]. That they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king, and of his sons, hence he did it for his own benefit." But do you mean to say that if one acts in this way, it is not considered proper? Behold, we are taught in a Baraitha, that if one says: "This dollar shall go for charity in order that my son shall remain alive, or that I shall merit the reward of the future world," he is considered perfectly righteous. This is not difficult to explain. The latter deals with an Israelite, and the former with an idolator. And if you please, I will say that although there is no difference between an Israelite and a nonIsraelite, it can be proved from the following passage that Cyrus became wicked (Ib. ib., 4) With three rows of great stones, and a row of new timber, etc. For what purpose did he order it to be constructed in this way; viz., with timber? Was it not for the purpose that

he entertained the thought: In case Israel will rebel against me, I shall put the Temple on fire. But has it not so been done also by Solomon? Behold, it is written (I Kings 6, 36) Of three rows of hewn stone and one row of cedar beams! Solomon inserted the wood in the upper part, where it could not be affected; but Cyrus set it in the lower part, which could he put on fire; Solomon also inserted it inside, while Cyrus inserted it outside the wall. And if you please, I say that Solomon covered the wood with cement, hence it became harmless; but Cyrus did not cover it with cement.

(Fol. 10b) We have been taught that R. Eliezer says: "In the month of Tishri the world was created; in the month of Tishri the Patriarchs [Abraham and Jacob], were born, and in Tishri they died; Isaac was born on the Passover; on New Year's Day Sarah, Rachel and Hannah were visited [with the blessing of children]; on New Year's Day Joseph was released from prison; (Fol. 11) on New Year's Day the bondage of our fathers in Egypt ceased; in Nissan, however, they were redeemed [from Egypt], and in Tishri we shall again be redeemed." R. Joshua says: "The world was created in Nissan; in the same month the patriarchs were born, and in Nissan they died; Isaac was born on the Passover; on New Year's Day Sarah, Rachel and Hannah were visited with children. On New Year's Day Joseph was released from prison, and the bondage of our fathers in Egypt ceased on New Year's Day. In Nissan our ancestors were redeemed from Egypt, and in the same month we shall again be redeemed." We are taught in a Baraitha that R. Eliezer says: "Whence do we learn that the world was created in the month of Tishri? It is said (Gen. 1, 11) And God said. Let the earth bring forth grass, herb yielding seed, and the fruit tree, etc. In what month does the earth bring forth grass, and the trees at the same time are full of fruit? We must say it was in the month of Tishri; and [again it appears that] it was at the time of autumn, when the rain descended and the fruits flourished, as it is said (Ib. 2, 6) But there went up a mist from the earth," etc. R. Joshua says: "Whence do we learn that the world was created in the month of Nissan? It is said (Ib. 1, 12) And the earth brought forth grass, and herbs yielding seed, and trees yielding fruit, etc. In which month does the earth bring forth grass [and, at the same time, in which do] the trees bring forth fruit? We must say it was in the month of Nissan, at which time animals, domestic and wild, as well as birds, mate; as it is said (Ps. 65, 14) The meadows are clothed with flocks," etc. But how are the other Rabbis, who make other inferences, going to explain the following passage (Gen. 1, 12) And herbs yielding seed, etc. [which refers to Nissan]? This is written merely as a blessing for the coming generations. And, how are those that contend that the world was created in Nissan to explain the passage (Ib. ib.) And a tree of fruit [which proves that it was in the month of Tishri]? This refers to what R. Joshua b. Levi said; for R. Joshua b. Levi

said: "All the works of creation were brought to being in full-grown stature, by their consent, by their own choice as to their shape, as it is said (Ib. 2, 1) Thus were finished the heavens and the earth and all their host. Do not read Tzeba'am (their host), but read it Tzib'yonam (their taste)." R. Eliezer said further: "Whence do we know that the patriarchs were born in the month of Tishri? It is said (I Kings 8, 2) And all the men of Israel assembled themselves unto King Solomon at the feast, in the month Ethanim (strong; i.e., the month in which (Ethanim), the strong ones of the earth (the patriarchs), were born." How do we know that the expression ethan means strong? It is written (Num. 24, 21) Strong (Ethan) is thy dwelling-place; and it is also written (Micah 6, 2) Hear ye, O mountains, the Lord's controversy, and ye strong foundations, (v'ha'ethanim), etc. And it is also said (Songs 2, 8), Leaping over the mountains, skipping over the hills [implying that they were] leaping over the mountains for the sake of the patriarchs; skipping over the hills for the sake of our mothers [Sarah, Rebekah, Rachel and Leah].

R. Joshua, however, says: "Whence do we know that the Patriarchs were born in the month of Nissan? It is said (I Kings 6, 1) In the fourth year, in the month Ziv (glory), which is the second month, etc.; i.e., in that month in which the glorious ones of the earth (the patriarchs) were born. But, how is the passage of Ethanim to be explained? This means that they (the Israelites) were strongly protected by meritorious deeds. But how will the one who holds that the patriarchs were born in Tishri explain the reference to the month of Ziv? He will explain it literally: In the month when the trees are blooming, as R. Juda said: "Whoever takes a walk in the month of Nissan and observes the trees sprouting forth, he should say: 'Blessed art thou who hast made thy world lacking in naught, but hast produced therein goodly creatures and goodly trees wherewith to give delight unto the children of men.'" According to the one who holds that the patriarchs were born in Nissan, they also died in Nissan; and, according to the one who holds that they were born in Tishri, they also died in Tishri; for it is said (Deut. 31, 2) Moses said, I am one hundred and twenty years old to-day. He need not say to-day [if it has no special significance]. We, therefore, infer that to-day implies that just that very day have his days and years been completed. This is to teach that the Holy One, praised be He! grants the righteous the fulfillment of the years of their life to the very month and day; as it is said (Ex. 23, 26) The number of thy days will I make full.

Isaac was born on Passover. Whence do we infer this? It is written (Gen. 18, 14) At the next festival I will return to thee, and Sarah will have a son. What festival was it when he said this? Shall I assume that it was Passover, that he referred to Pentecost? Is it possible to

bear children after fifty days' gestation? If I assume that it was Pentecost, that he referred to Tishri, then again the question is, Who bears children after five months' gestation? Shall I assume that it was Tabernacles, and that he referred to Passover, the same objection may be made: Is it possible to bear children after: six months of gestation? We have been taught in a Baraitha [in answer to the last objection]; that particular year was a leap year [and, therefore, it makes seven months]. But at all events the objection remains, for we must deduct the days of menstruation; hence less than seven months will remain. Mar Zutra [in answer to this] said that although a child born after nine months' gestation is never born before the ninth month is completed, nevertheless a seven months' child can he born before the seventh month is complete; as it is said (I Sam. 1, 20) And it came to pass, Li't'kufoth Hayamim (when the time was come about); the minimum of T'kufoth are two and the minimum of yamim is also two (i.e., after six months and two days' gestation, child-birth is possible).

Whence do we know that Sarah, Rachel and Hannah were visited on New Year's Day? R. Elazar said: We infer by comparing the expression, Zechiro, Zechiro (remember) and Pekidah Pekidah (visit) that appear in both places. Concerning the expression Zechira Zechira (remember), it is written of Rachel (Gen. 30, 32) And God remembered (Voyizkor) Rachel; and of Hannah, it is written (I Sam. 1, 19) And God remembered her (Voyizkor); this institutes an analogy between the word remember (Zechira) used in these passages and Zechiro, used in connection with New Year's Day, which is written (Lev. 23, 24) A remembrance (Zichrow) of blowing of cornets. Again, we make an inference from the analogy of Pekido Pekido (visit); it is written concerning Sarah (Gen. 21, 1) And the Lord visited (Pakad) Sarah as He said. Again, it is written concerning Hannah (I Sam. 2, 21) And truly the Lord visited (Pokad) Hannah. By the rule of analogy, all these events took place on the same [New Year's] day. Whence do we know that Joseph was released from prison on New Year's Day? It is written (Ps. 81, 4-5) Blow on the new moon the cornet at the appointed time on the day of our feast; for this is a statute for Israel. And again (Ib.) As a testimony in Joseph did he ordain it, when he went out over the land of Egypt. (Ib. b) On New Year's Day the bondage of our fathers in Egypt ceased. Whence do we know this? We infer it by rule of analogy of the word Sebila mentioned in two places. It is written (Ex. 6, 6) I will bring you out from under the burdens (Sibloth) of the Egyptians; and it is written (Ps. 81, 6) I removed his shoulder from the burden (Seibel); i.e., from the burden of Egypt on the day spoken of in the Psalm. In Nissan they were redeemed, as previously proven. In Tisari we shall again be redeemed. This he deduces by analogy from the word Shofor (cornet), found in the following passages. It is written (Ib.) Blow the cornet on the new

moon (i.e., on New Year's Day); and it is written there (Isa. 27, 13) And on that day the great cornet (B'shofor), shall be blown [just as in the former case it means New Year's Day, so does it also in the latter]. R. Joshua says: "In Nissan they [our ancestors] were redeemed, and in Nissan we shall be redeemed in the future." Whence do we infer this? From the following passage (Ex. 12, 42), ... this same night is a night of watching unto the Lord; i.e., a night specially designated from the first days of creation for the final redemption of Israel. (Ib.) ... For all the children of Israel throughout their generations; i.e., a night looked forward to for the future redemption.

(Fol. 16) MISHNAH: At four periods in each year the world is judged; on Passover, in respect to the growth of grain; on Pentecost, in respect to the fruit of trees; on the New Year's Day all human beings pass before Him (the Lord) as sheep before a shepherd; as it is said (Ps. 30, 9) He who hath fashioned all their hearts understandeth all their works; on Tabernacles judgment is rendered in regard to water (rain). GEMARA: Which stage of the growing grain [does the Divine judgment affect on the Passover]? Does it affect the standing crops which are about to be reaped? What judgment could effect them, since they are in existence despite all the preordained accidents that the standing crops had to undergo [before Passover]? The Mishnah does not refer to standing crops ready to be reaped, but to such that were just sown. Shall we then say that only one judgment is passed upon grain [for the period from sowing until reaping]? Have we not been taught in a Baraitha: If an incident or injury befall grain before the Passover, it was the result of a decree pronounced on the Passover prior to the sowing season; but if such an incident happened after the Passover, then it was the result of a decree that had been passed on the Passover immediately [preceding the sowing season]; if an accident of misfortune befall a man before the Day of Atonement, it was the result of a decree passed on the Day of Atonement prior to the accident; but if such an accident happened after the Day of Atonement, then it was the cause of a decree passed on the Day of Atonement immediately preceding the accident. Hence there are several decrees passed upon. Said Raba: "Infer from this that judgment is passed twice yearly, at sowing and before reaping." "Therefore," said Abaye, "when a man sees that the grain which ripens slowly is thriving, he should, as soon as possible, sow such grain as ripens quickly so that by the time of the next judgment the grain will already have begun to grow [thus avoiding one judgment]."

With whose opinion does our Mishnah agree? Neither with that of R. Maier, nor with that of R. Juda, nor with that of R. Jose, nor with that of R. Nathan; for we are taught in a Baraitha that R. Maier says: "All are called to account on the New Year's Day, and on the

Day of Atonement their sentence is fixed." R. Joshua says: "All are called to account on the New Year's Day, but each sentence is passed upon at its special time: on Passover in respect to grain; at Pentecost in respect to the fruit of the trees; at Tabernacles in respect to rain; and man is called to account on the New Year's Day, and his sentence is passed upon on the Day of Atonement." R. Jose says: "Judgment is every day passed upon men, as it is said (Job 7, 1) Thou rememberest him every morning." R. Nathan holds that men are judged at all times, as it is said (Ib.) Thou triest him every moment. [Hence our Mishnah agrees with no authority]. And if you should say that the Mishnah indeed agrees with the opinion of R. Juda, and our Mishnah refers to the passing of judgment, even so there would still remain difficulty about [the judgment of] men [for R. Juda says it is on the Day of Atonement, while our Mishnah says on New Year's Day]. Said Raba: "The Tana of our Mishnah is in accord with the academy of R. Ishmael; for it was taught in the academy of R. Ishmael: At four periods is the world judged: on Passover, in regard to grain; on Pentecost, in regard to the fruit of trees; on Tabernacles, in regard to rain; but man is judged on New Year's Day and the final sentence is passed upon him on the Day of Atonement. But our Mishnah speaks only about the opening of the trial. Said R. Chisda: "What is the reason of R. Jose's opinion?" Did not R. Jose give as reason the passage (Job 7, 18) Thou rememberest him every moment? We must therefore say that R. Chisda asked as follows: "Why does not R. Jose, in support of his opinion, quote the same passage as R. Nathan? Because trying is not judging, but merely investigating." If so, then remembering is also not judging, but merely investigating the case]. Therefore, said R. Chisda, the opinion of R. Jose is based on the following passage (I Kings 8, 59) That God may maintain the cause of His servant and the cause of His people Israel every day. Another thing said R. Chisda: "When a king and the people appear before justice, the king should be considered first; as it is written (Ib.) To maintain the cause of his servant (David, the king); and after this it says, and the cause of His people." Why so? If you wish, you may say because it would not be good ethics to have the king sit outside of the court during the trial of the people; and if you wish you may say, it [the king] should be tried before the court gets excited with anger. Said R. Joseph: "According to whom do we nowadays pray for the sick and for the faint [scholars]? It is according to the opinion of R. Jose [who maintains that man is judged every day]. And if you wish you can say it agrees even with the opinion of the Rabbis, as, for example, with that of R. Isaac who said that it is well that man should cry for help before as well as after, the divine decree."

We are taught in a Baraitha: R. Juda taught in the name of R. Akiba: "Why does the Torah command (Lev. 23, 10) a sheaf of the first fruits to be brought on the Passover? Because

Passover is the season when judgment is passed with respect to grain, and the Holy One, praised be He! said: 'Offer before Me the first sheaf of grain on Passover, so that the grain on the fields may be blessed, unto you.' And why are the two loaves offered on the Pentecost? Because Pentecost is the season when judgment is passed with respect to the fruit of trees, and the Holy One, praised be He! said: 'Bring before Me two loaves on the Pentecost, so that I may bless the fruits of the tree.' Why was the ceremony of the offer of Libation performed on the Feast of Tabernacles? Thus said the Holy One, praised be He! 'Perform before Me the ceremony of Libation that the rains shall fall in due season.' The Holy One, praised be He! said further: 'Recite before Me [on New Year's Day] Malchioth, in which divine homage is alluded to; Zichronoth, [verses in which divine remembrance is alluded to]; and Shofroth [verses treating of the Shofar]: Malchioth, that you proclaim Me king; Zichronoth, that your remembrance for good may come before Me. And how [shall this be done]? By the sounding of the cornet.' " R. Abahu said: "Why is the cornet made of a ram's horn? The Holy One, praised be He! said: Sound before Me a cornet made of a ram's horn, that I may remember, for your sake, the offering of Isaac, the son of Abraham."

R. Isaac said: "A year which is poor (Israel appears humble) in the beginning, will be rich in the end (Israel's request will be granted). What is the reason for it? For it is written (Deut. 11, 12) From the beginning of the year even unto the end of the year; i.e., there are two parts in a year, the beginning and the end." (Ib. b) K. Isaac said again: "A man is judged only according to his deeds at the time of sentence; as it is said (Gen. 21, 17) God heard the voice of the lad, as he then was." Another thing R. Isaac said: "Three things cause a man's record of sins to be recalled. Three occasions cause the sins of man to be brought to mind: a threatening wall, calculating during prayer, and one who appeals to the Lord for judgment on his neighbor; for R. Chanin said: 'Whoever appeals to the Lord for judgment on his neighbor is first punished; as we find in the case of Sarah, who said (Gen. 16, 5) I suffer wrong through thee, may the Lord judge between me and thee. And shortly after this we read (Ib. 23, 2) And Abraham came to mourn Sarah and to weep for her.'" Another thing said R. Isaac: "Four things cause an evil decree which is passed on man to be torn (annulled). They are charity, prayer, change of name and change of conduct: Charity, as it is written (Prov. 10, 2) Charity delivereth from death; prayer, as it is WTitten (Ps. 97, 19) They cry unto the Lord when they are in distress, and He saveth them out of their afflictions; change of name, as it is written (Gen. 17, 15) As for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be: and the text continues saying: Then will I bless her, and give thee a son also, because of her change of conduct; as

it is written (Jonah 3, 10) And God saw their works that they had turned from their evil ways; and immediately following: And God bethought Himself of the evil He had said He would do unto them, and He did it not." Some add also the change of location; as it is said (Gen. 12, 1-2) And God said to Abraham, get thee out from thy land [and afterwards] I will make of thee a great nation. But the former authority claims that the latter one was on account of the merits of the land of Israel.

R. Kruspedai said in the name of R. Jochanan: "Three books are opened on New Year's Day: one for the grossly wicked, one for the perfectly righteous, and one for the intermediate class of people. The verdict of the perfectly righteous is promptly written and sealed for life; the verdict of the grossly wicked is promptly written and sealed for death; the verdict of the intermediate class is suspended from the New Year's Day till the Day of Atonement; if they prove themselves worthy, they are inscribed for life, if not they are inscribed for death." Said R. Abahu: "Whence do we infer this? From the passage (Ps. 69, 29) Let them be blotted out of the book of the living, and they shall not be written down with the righteous. Let them be blotted out, refers to the books of the grossly wicked; out of the book of the living, refers to the perfectly righteous; and they shall not be written down with the righteous, refers to the intermediate class."

We are taught in a Baraitha: The school of Shammai says: "Three classes of people appear on the day of Judgment: the perfectly righteous, the grossly wicked, and the intermediate class. The sentence of eternal life is promptly written and sealed for the perfectly righteous; the sentence of Gehenna is promptly written and sealed for the grossly wicked; as it is said (Dan. 12, 2) And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. The intermediate class descend to Gehenna (Fol. 17), but they weep and come up again, as it is said (Zech. 13, 9) And I will bring the third part through the fire, and I will refine them as silver is refined, and will try them as gold is tried; and he shall call on My name, and I will answer him. Concerning this last class of men Hannah said (I Sam. 2, 6) The Lord causeth to die and maketh alive. He bringeth down to the grave and bringeth up again." But the school of Hillel says: "And He who abounds in kindness inclines [the scale of justice] towards the side of kindness. Concerning this third class of men David said (Ps. 116, 1) It is lovely to me that the Lord heareth my voice; in fact, David applies to them the entire chapter, including Thou hast delivered my soul from death (Ib. 8)." Jews who sin with their bodies as well as non-Jews who sin with their bodies, descend to Gehenna, and their punishment is to be in Gehenna for a period of twelve months; after that time their bodies are

destroyed and their souls burnt, and the winds scatter and turn their ashes under the soles of the feet of the righteous, as we read (Mal. 3223) And ye shall tread down the wicked, for they shall be as ashes under the soles of your feet; but as for heretics, informers, Epicureans (disbelievers) who deny the Torah or resurrection, or who separate themselves from the congregation, or those (rulers) who tyrannize the land of the living, or who sin and cause others to sin, as did Jeroboam, the son of Nebat, and his associates, — they all descend to Gehenna, and are judged there from generation to generation; as it is said (Is. 66, 24) And they shall go forth and look upon the carcasses of the men who have transgressed against Me; for their worm shall not die, neither shall their fire be quenched. Even when Gehenna will be destroyed, they will not be consumed, as it is said (Ps. 49, 15) And their forms wasteth away in the nether world. But, why to that extent? Because they laid their hands on the Temple; as it is said: "From their own dwelling. Mi-zbul; and the word z'bul refers to the Temple, as it is said (I Kings 8, 3) I have indeed built a dwelling place (z'bitl) for Thee. It is said above: Concerning them said Hannah, The Lord causeth to die and maketh alive." R. Isaac b. Abin said: "Their faces are black like the sides of a caldron;" while Raba remarked: "Those who are now the handsomest of the people of Mechuzza will yet be called the children of Gehenna."

Raba expounded what is meant by the passage (Ps. 116, 1) It is lovely to me that the Lord heareth my voice. Thus said the congregation of Israel unto the Holy One, praised be He! "Sovereign of the Universe, when am I beloved of Thee? When Thou harkenest unto my voice of prayer. (Ib. ib., 6) I am poor, yet He helpeth me; i.e., although I am poor in meritorious deeds, yet it is fair that Thou shouldst help me."

Who are referred to by Jews (who are sinners) with their body? Rab said: "The Karkaphtha (the head of him) who puts no T'fillin on." And who are referred to by non-Jews who transgress with the body? Said Rab: "Those guilty of the sin [of adultery]." Who are referred to by those [rulers] who tyrannize the land of the living? R. Chisda said: "This refers to a ruler who imposes extraordinary fear upon the community not for the sake of God." R. Juda said in the name of Rab: "A leader who imposes extraordinary fear upon the community not for the sake of God, will never have a learned son; as it is said (Job 37, 24) Men do therefore fear him, he respecteth not any that are wise of heart."

It is said above that the school of Hillel said: "He who abounds in kindness inclines [the scale of justice] towards the side of kindness." How does He do it? R. Eliezer said: "He presses on [the side containing the virtues], as it is said (Micah 7, 19) He will turn again.

He will have compassion upon us, He will suppress our iniquities." R. Jose b. Chanina says: "He lifts up the scale of sins, as it is said (Ib. 18) He lifts up iniquity and forgiveth transgression." It was taught in the school of R. Ishmael that He pardons one sin after the other before they are put on the scales; and this is the divine custom." "Nevertheless," remarked Raba, "the sin itself is not blotted out, so that if one be found with more sins, this one is added to the rest." He who overlooks retaliation [does not insist on retaliation], all his transgressions will be pardoned; as it is said (Micah 7, 18) He pardoneth iniquity and forgiveth transgression. From whom does He remove iniquity? From him who forgiveth transgression [committed against him by his neighbor]. "R. Huna, the son of R. Joshua, fell sick, and R. Papa went to visit him. Observing that the patient was in a critical condition, he said to those present: "Make ready his provisions (shrouds)." Finally he recovered, and R. Papa was ashamed to see him. "Why did you consider him so sick?" said the family. "He was so, indeed," replied R. Papa, "but the Holy One, praised be He! said, that since he never insisted on retaliation, he shall therefore be forgiven," as it is said: "He pardoneth iniquity and forgiveth transgression." From whom does He remove in-friend's transgression." R. Acha b. Canina said: "The end of the passage is like a fat tail [that of an Arabian sheep] with a thorn [stuck] through it [that will stick those who lay hold of it.]" The remnant of His inheritance, and not all His inheritance; i.e., only those who conduct themselves (modestly) like a remnant.

(Ib. b) (Ex. 34, 6), And the Lord passed by before him and proclaimed. R. Jochanan said: "Had this passage not been written, it would have been impossible to think of it, for it teaches us that the Holy One, praised be He! wrapped Himself, as does a deputy of the congregation, while pointing out to Moses the regular order of prayer, and said to him: 'Whenever Israel sins, let them do [pray to Me], after this manner, and I shall pardon their sins.'" (Ib.) The Lord, the Lord; i.e., I am the same God before a man sins as I am after he sins and does repentance; a God, merciful and gracious. R. Juda said: "This means a solemn assurance was given that the invocation of the thirteen divine attributes will never be without effect, as it is said (Ib. 10) Behold I make a covenant." Ilpha pointed out a similar contradiction: "It is written (Ex. 34, 6) abundant in goodness; and in addition it is written, and truth. How can both harmonize? In the beginning [His attribute] is truth, but at the end it is goodness." R. Elazar points out a further contradiction: "It is written (Ps. 62, 18) Unto thee, O Lord, belongeth mercy; and again. Thou renderest to every man according to his work; i.e., in the beginning He rewards every man according to his works, but in the end He is merciful." R. Huna points out a contradiction: it is written (Ib. 145, 17) The Lord is just in all His ways; and it is also written (Ib.) and kind in all His deeds; i.e., in

the beginning He is only just, but in the end He is kind."

R. Jochanan said: "Repentance, is a great thing, for it tears (cancels) the [evil] decree against man; as it is said (Isa. 6, 10) Obdurate will remain the heart of this people, ... nor hear with their ears, nor understand with their hearts, so that they repent and be healed." R. Papa asked Abayi: "Perhaps these last words have reference only to the time before the [evil] decree has been pronounced?" "It is written," replied the latter, "so that they repented and be healed. Which [is the state of a] thing [that] requires healing? I can only say that such on which judgment had already been pronounced." An objection was raised from the following Baraitha: He who repents during the interval [between New Year's Day and the Day of Atonement] is forgiven, but if he does not repent, even though he offered all the rams of Nebayoth (the best), he will not be forgiven. [Hence no judgment is canceled after it had been decreed.] This is not difficult to explain; the latter case refers to [the sins] of an individual, and the former refers to [those of] a community. An objection was raised from the following Baraitha: (Deut. 11, 12) The eyes of the Lord thy God are always upon it, from the beginning, etc. In some instances the purpose is good, and sometimes it is harmful. How can this be explained? For instance, if Israel on the New Year [when judgment is passed] were found to be grossly wicked, it was decreed as punishment that very little rain fall for them; nevertheless, they later repented. What could be done in such case? The quantity of rain cannot be increased since the decree had already been issued by the Holy One, praised be He! therefore, He causeth the rain to come down at the proper time, whenever it is necessary for the sole benefit of the earth. As for the purpose to do harm. Suppose Israel was found to be perfectly righteous on the New Year; then sufficient rain was decreed them; but if in the end, they sinned, what could be done in such instance? The rain cannot be diminished, since plentiful rain had bean decreed previously. The Holy One, praised be He! however, causeth the rain to come not in the proper season, or on land where rain is not necessary. Now, [according to your opinion that for a community a decree might be changed], then why not annul the former decree, and have the amount of rain increased to its necessary amount? This here case is different, because it is possible to get along with a little amount of rain. Come, listen, from the following (Ps. 107, 23-28) They that go down to the sea in ships, that do business in great waters, these saw the works of the Lord ... for He commanded, and raised the stormy wind, ... they reeled to and fro, and stagger like a drunken man, ... then they cry unto the Lord in their trouble, and He brought them out of their distresses; oh, that men would praise the Lord for his goodness, etc. The Holy One, praised be He! here inserted words [to intimate limitations] like Achin or Rakin to indicate that if they cried [for mercy] before

the decree was pronounced only then would they be answered; but if after [the decree], they are not answered. [Hence this statement contradicts the former?] Nay, for those on a ship are also considered as individuals. Come, listen. The proselyte Beluria asked Rabban Gamaliel: "It is written in your Torah (Deut. 17) The Lord who forgiveth no persons and taketh no bribe; and it is also written (Num. 6, 26) May the Lord forgive thee." R. Jose, the priest, attended her (Beluria) and said: "I will tell thee a parable. To what may this [your question] be likened? Unto one [a borrower] who lent money from his neighbor, set a time for its repayment in the presence of the king, and swore by the king's life [to repay it on time]. The time arrived, but he did not pay; and he came to appease the king. Said the king to him: 'I can forgive you only the offence against me, but I cannot forgive you the offence against your neighbor; go and ask him to forgive you.' So also here; in the one place it refers to sins committed by a man against his associate, but in the other it refers to sins committed by a man against the Lord." But when R. Akiba came he explained (Fol. 18) that one passage refers to the time before judgment is rendered, and the other to the time after. [Hence after judgment is rendered no chance is left for reversal of sentence]. Here also refers to an individual judgment. However, as to the sentence pronounced against an individual, the Tanaim differ; for we are taught in a Baraitha: "R. Meir used to say, of two men who fall sick of the same illness, or two who enter a tribunal [for judgment] on similar charges, one may recover, the other may not; one may be acquitted, the other may be condemned. Why should one recover and the other not; and why should one be acquitted but the other condemned? Because the one prayed and was answered, and the other prayed but was not answered. Why should one be answered while the other is not? The one prayed devoutly and was answered, the other did not pray devoutly and therefore was not answered." But R. Eliezer said: "Because one prayed before the decree was pronounced and the other after the decree was pronounced." R. Isaac said: "Prayer is helpful to man after, as well as before, the decree has been pronounced." And an evil decree pronounced against a congregation you say, is subject to canceling [through prayer]? Behold, it is written (Jer. 4, 14) O Jerusalem, wash thine heart from wickedness, etc.; and it is also written (Ib 2, 22) For though thou wash thee with nitre, and take thee much soap, yet would the stain of thine iniquity remain before Me. Shall we not say in the one case it means before, and in the other after the sentence has been pronounced? Nay, both refer [to the time] after the decree has been pronounced. There is no contradiction, for in the latter case it refers to a sentence pronounced with an oath, and in the former case it refers to a sentence pronounced without an oath. As R. Samuel b. Ami, and according to others R. Samuel b. Nachmen, said in the name of R. Jochanan: "Whence do

we know that a sentence, pronounced with an oath, cannot be annulled? From the following (I Sam. 3, 14) Therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not he expiated with sacrifice nor offering for ever." Raba, however, said: "This means that through sacrifices merely their sin cannot be expiated, but by [the study of] the Law it may be"; and Abayi said: With sacrifice and offering it cannot be expiated, but by [the study of] the Law, and by deeds of loving kindness, it can"; for he and Rabba [his teacher] were both descendants of the house of Eli [who were sentenced, as above; yet] Rabba, who only studied the Law, lived forty years, but Abayi, who both studied the Torah and performed acts of benevolence, lived sixty years. Our Rabbis were taught that there was a certain family in Jerusalem whose members died at eighteen years of age. They came and informed R. Jochanan b. Zakkai of their trouble. "Perhaps," said he, "you are descendants of Eli, of whom it is said (I Sam. 2, 33) All the increase of thy house shall die in the flower of their age? Go, then, study the Law, and live." They went and studied, and they did live; and they were called after his name, the family if Jochanan.

R. Samuel b. lnya said in the name of Rab: "Whence do we know that a decree against a community is not confirmed." Is that true? Behold, it is written (Jer. 2, 22) The stain of thy sin remains before Me. But this is what he meant: Whence do we know that a decree issued against a community, even if confirmed, may nevertheless be cancelled? From the passage (Deut. 4, 7) As the Lord, our God, in all things that we call upon Him for. But it is also written (Isa. 55, 6) Seek ye the Lord while He may be found. Hence, is there a difference? The latter passage refers to an individual, the former to a community. When is the proper time for an individual [to repent]? R. Nachman, in the name of Rabba b. Abahu, said: "The ten days of repentence, between New Year's Day and the Day of Atonement." (I Sam. 25, 38) And it came to pass, in about ten days thereafter, that the Lord smote Nabal. What is the reason for the ten days' waiting? R. Juda, in the name of Rab, said: "It corresponds to the ten meals which Nabal gave to David's servants." And R. Nachman, in the name of Rab, said: "This refers to the ten days of penitence [given to Nabal in which to repent]."

On New Year's Day all the inhabitants of the world pass before Him, Kibne Maron. What is the meaning of Kibne Maron? Here (in Babylonia) they translated it "like sheep." But Resh Lakish said: "The meaning is, as the steps of the Temple (i.e., narrow, so that people ascended them one by one)." R. Juda, however, in the name of Samuel, explained it: "Like the armies of the house of David [which were numbered one by one]." "Nevertheless," said Rabba b. b. Ghana, in the name of R. Jochanan, "they are all reviewed with one glance." R. Nachman b. Isaac said: "Our Mishnah also teaches us so, since it makes the inference from

the passage (Ps. 33, 15) He that fashioned all their hearts alike. What does that mean? Shall we assume that it means, He created every heart alike in inclination? We see that it is not so. We must, therefore, say that it means. The Creator sees all their hearts [at one glance] and [at once] understands all their works."

MISHNAH: For the proclamation of six New Moon days, messengers are sent out: for Nissan, on account of the Passover; for Ab, on account of the fast (ninth of Ab); for Elul, on account of New Year's; for Tishri, in order to arrange the dates of the [remaining] festivals; for Kislev, on account of Chanukah (the Feast of Maccabees); for Adar, on account of the Feast of Purim (the Feast of Esther).

GEMARA: Why were they not also sent out for Tamuz and Tebheth [for the fasts]? (Ib. b) Did not R. Ghana b. Bizna say, in the name of R. Simon, the pious: "What is the meaning of the passage (Zach. 8, 19) Thus saith the Lord of hosts; the fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall become in the house of Judah joy and gladness, etc.; i.e., they are called fasts, and also days of joy and gladness! We must therefore say that in peaceful times they shall be for joy and gladness, but, when there is no peace, they shall be fasts." [Hence they were always observed] "This is the meaning," said R. Papa, "when there is peace, these days should be for joy and gladness; in the time of persecution they shall be fasts; at times when there are neither persecutions nor peace, people may or may not fast, as they see fit." If that is so, why then [should messengers have been sent out] on account of the fast of Ab (during peaceful times)? "The fast [ninth day] of Ab is different," explained R. Papa, "since many misfortunes occurred on that day; as the master said: 'On the ninth of Ab, the first and second Temples were destroyed, Bether was captured, and the city of Jerusalem was razed to the ground.' "

We are taught in a Baraitha, R. Simeon b. Jochai said: "There are four matters that R. Akiba expounded, but which I interpret differently. The fast of the fourth, means the seventeenth of Tamuz, on which the city was broken in; as it is said (Jer. 52, 6, 7) In the fourth month, in the ninth when the famine was severe, and further it is written, The city was broken. And why is it called the fourth? Because it is the fourth month. The fast of the fifth, means the ninth of Ab, on which the Temple of our Lord was burnt. And why is it called the fifth? Because it is the fifth month. The fast of day on which Gedaliah, the son of Achikam, was slain. Who killed him? Ishmael ben Nethania murdered him. This is to teach that the death of the righteous is equal to the loss of the house of our Lord. And why is it called the seventh? Because it happened in the seventh mouth. The fast of the tenth,

means the tenth of Tebeth, the day on which the king of Babylon set himself against Jerusalem. As it is said (Ezek. 24, 1, 2) And the word of the Lord came unto me in the ninth year, in the tenth month, in the tenth day of the month, saying: Son of man, write thee the name of the day, even of this self-same day. This selfsame day the king of Babylon set himself against Jerusalem. And why is it called the tenth? Because it occurred in the tenth month. Actually this last event should have been placed first [since it occurred first]; but why is it placed last? In order to mention the months in their regular order. [This is the opinion of R. Akiba.] I, however, do not think so; but that the fast of the tenth refers to the fifth of Tebeth, on which day the news came to the exiles that the city was smitten; as it is said (Ezek. 33, 21) And it came to pass on the twelfth year of our captivity, in the tenth (month), in the fifth day of the month, that one that had escaped out of Jerusalem came to me, saying, 'The city is smitten.' They considered the day on which they received the news equal to the day [on which the Temple] was burnt. And I prefer my opinion, for I explain the first, first, and the last, last; while he explains the last, first and the first, last. Again, while I mention them in accordance with both, the order of the occurrences, as well as the order of the months, he mentions them only in accordance with the order of the months."

(Fol. 19) On the twenty-eighth of Adar, the good news came to the Jews that they need no longer abstain from studying the Law, for the king [of Syria had earlier] issued a decree, permitting them neither to study the Law, nor to circumcise their sons, and compelling them to desecrate the Sabbath. What did Juda b. Shamua and his friends do? They went and took counsel of a certain matron, whose house the celebrated people of the city frequented. She said to them: "Go and cry aloud at night." They did as she advised and cried aloud: "Oh, heavens! Are we not all brethren? Are we not all the children of one Father? Are we not aU the children of one mother? Why should we be treated differently from all other nations, and from all other peoples speaking other language, inasmuch as ye issue such cruel edicts against us?" Whereupon the decrees were annulled, and that day was then appointed a holiday.

(Fol. 21b) It is written (Ps. 12, 7) The words of the Lord are pure words, as silver refined in the crucible of earth, purified seven times. Rab and Samuel both explain it. One says: Fifty gates of wisdom were created in the world and all but one were given unto Moses on Mount Sinai; as it is said (Ib. 8, 6) Yet Thou hast made him but a little less than angels. Koheleth (Solomon) desired to resemble Moses, as it is said (Ecc. 12, 10) Koheleth sought to find out acceptable words. Thereupon a Bath Kol (heavenly voice) went forth and said unto him (Ib.) "And that which was written uprightly, even words of truth; referring to

(Deut. 34, 10) And there arose not a prophet since then in Israel, like unto Moses." And the other one explains it to have this meaning: Among prophets, indeed, none did arise; but among kings, like Solomon, [prophets like Moses] did arise. But how will the latter explain the above passage? Koheleth sought to find out acceptable words. This means that Koheleth sought to enforce decrees without the aid of witnesses or warning. Whereupon a heavenly voice was heard, saying (Ecc. 12, 10) And that which was written uprightly, even words of truth; i.e., [where it is written] (Deut. 17, 6) Upon the evidence of two witnesses, etc., must a case be established.

Chapter 2

(Fol. 23) R. Jochanan said: "Every acacia tree which the nations have taken from Jerusalem, the Lord will cause to be restored to her; as it is said (Is. 41, 19) I will place in the wilderness the cedar, the acacia and the myrtle, and the oil tree, etc. Wilderness refers to Jerusalem; as it is said (Ib. 64, 9) Zion is become a wilderness, Jerusalem, a desolate place." Another thing said R. Jochanan: "Whoever studies the Torah but does not teach it to others is likened unto a myrtle in the desert, from which no one enjoys any benefit." Others contend that R. Jochanan said: "Whoever studies the Torah, and teaches it in a place where there is no other scholar, is likened unto a myrtle in the desert, which is very precious." Another thing said R. Jochanan: "Woe to the Romans, for whom there will be no remedy; as it is said (Ib. 60, 17) Instead of the copper will I bring gold, and instead of the iron will I bring silver, and instead of wood, iron. But what can they bring for R. Akiba and his associates, who were executed by the Romans? Concerning them it is said (Joel 4, 21) I will avenge, [but for] their blood I shall not avenge, fur the Lord dwelleth in Zion."

(Fol. 25) MISHNAH: It once happened that two witnesses came and said: "We saw the moon in the eastern part of the horizon in the morning, and in the evening, in the western part of the horizon." R. Jochanan b. Nuri declared them to be false witnesses; but when they came to Yamnia, Rabban Gamaliel accepted their testimony as valid. On another occasion two other witnesses came and said: "We saw the moon on its proper day, but could not see it on the next evening of the intercalary day." R. Gamaliel accepted their testimony, but R. Dosa b. Harkinas said: "They are false witnesses; for how can they testify of a woman that

she gave birth, when on the next day she appears to be pregnant?" "I approve of your opinion," remarked R. Joshua. Upon this, R. Gamaliel sent word to R. Joshua, saying: "I order thee to come to me with your staff and your money, on the Day of Atonement, — which is to come according to your computation." R. Akiba went to him (R. Joshua) and found him grieving. He then said to him: "I can prove that all which Rabban Gamaliel has done is proper, for it is said (Lev. 23, 4) These are the feasts of the Lord, holy convocations which ye shall proclaim, etc.; i.e., whether at their proper time, or not at their proper time, shall their convocations be considered as holy festivals." R. Joshua then went to R. Dosa b. Harkinas. "If we are to reinvestigate the decisions of the Beth Din of R. Gamaliel." R. Doso b. Hankinas said to him, "then we must also reinvestigate the decisions of all the tribunals of justice which have existed from the time of Moses till the present day! But it is said (Ex. 24, 9) "Moses, Nadah, Abihu, and seventy elders went up [to the Mount]. Why were not the names of the elders also specified? To teach us that every three men which are appointed in Israel to form a Beth Din (judiciary tribunal), are equal to the Beth Din of Moses." E. Joshua then took his staff and money in his hand, and went to Yamnia, to Rabban Gamaliel, on the very day on which the Day of Atonement would have been according to his computation. Then Rabban Gamaliel arose and kissed him on his forehead, saying: "Enter in peace, my teacher and my disciple! My teacher in knowledge; my disciple — since thou didst fulfil my words."

Our Rabbis were taught [concerning the passage]: And seventy of the elders of Israel. What is the reason that the names of those elders are not mentioned? Because one should not say: "Is so-and-so like Moses and Aaron? Is so-and-so like Nadab and Abihu? Is so-and-so like Eldad and Medad?" And it is also said (Sam. 12, 6) And Samuel said unto the people the Lord that appointed Moses and Aaron; in the same connection it is said (Ib. 11) And the Lord sent Jerubaal and B'dan and Jephtha and Samuel; i.e., Jerubaal is Gideon. And why is he called Jerubaal? Because he incited a quarrel against Baal. B'dan is Sampson. And why is he called B'dan? Because he came from Dan. Jephtha, in its usual sense. (Ib. b) And it is also said (Ps. 99, 6) Moses and Aaron among his priests, and Samuel among those who called upon His name. Scripture regards the three smallest [leaders] in Israel's history equal to the three greatest; to teach us that Jerubaal was in his own generation like Moses in his; B'dan was in his own generation like Aaron in his; Jephtha was in his own generation, like Samuel in his. Infer from this that even the most worthless of worthless men, if once appointed a leader, should be respected as the highest of the nobility. And it is also said (Deut. 17, 9) And thou shall come unto the priests, the Levites, and unto the judges that shall be in those days. Can you imagine that one could go to a

judge who did not live in his days? This means that a man must heed the judge of his own generation. And it is further said (Ecc. 7, 10) Say not thou: 'How was it that the former days were better than these!'

He took his staff, etc. Our Rabbis were taught: As soon as Rabban Gamaliel saw R. Joshua, he got up from his chair and kissed him [R. Joshua] on his forehead, saying to him: "Peace unto thee my teacher and my disciple! My teacher, for you taught me the Torah in the presence of all, and my disciple because I issued a decree and you fulfilled it like a disciple." Happy is the generation in which the leaders listen to their followers! Because of this example the disciples consider it so much the more their duty [to heed the teachings of the leaders].

Chapter 3

(Fol. 29) MISHNAH: (Ex. 17, 11) And it came to pass when Moses held up his hand, Israel prevailed, etc. Do then the hands of Moses cause war to be waged or to cease? But the passage means to teach this lesson: VThen the Israelites looked upward and pledged their hearts to their Father in heaven, they prevailed; but when they ceased to do so, they failed. We find a similar instance also in (Num. 21, 8) Make unto thee a fiery serpent and set it on a pole, and every one that is bitten, when he looketh upon it shall live. Could, then, the serpent kill or bring to life? But the passage means to teach this lesson: When the Israelites looked upward for aid and pledged their hearts to their Father in heaven, they were healed; but when they did not, they perished.

Chapter 4

Fol. 31) We are taught in a Baraitha: R. Juda said, in the name of R. Akiba: "What [song] did [the Levites] chant on the first day of the week? (Ps. 24) The earth is the Lord's and the fulness thereof, because He [the Lord, in establishing the world] took possession and gave

[His creatures] possession (invested them with life), and [became] the Sovereign of the world. What did they sing on the second day? (Ib. 48) Great is the Lord and greatly to be praised, because [on that day] He divided His works [the heavens from the earth] and reigned over them. On the third day they sang (Ib. 82) God standeth in the congregation of the mighty, because [on that day] He, in His wisdom, caused the earth to be revealed and the world to be prepared for its occupants. On the fourth day they sang (Ib. 94) O Lord, to whom retribution belongeth, because [on that day] He created the sun and moon, and in the future He will punish those who would worship them. On the fifth day they sang (Ib. 81) Sing aloud unto God, our strength, because [on that day] He created the birds and the fishes [which bring] praise to His name. On the sixth day they sang, (Ib. 93) The Lord reigneth. He is clothed in majesty, because [on that day] He finished His works and became sovereign over them. On the seventh day they sang (Ib. 92) A psalm, a song, for the Sabbath day; i.e., for the day that is a perfect rest." R. Nechemia said: "What reason had R. Akiba to make distinctions among these sections, [for the last refers to a future event, while all the others refer to the past]? We must therefore say that they sang that psalm on the Sabbath day, because He rested." This is contrary to the opinion of R. K'tina, for R. K'tina said: "The world will last six thousand years, and one thousand years it will be waste; as it is said (Is. 2, 11) And exalted shall be the Lord alone on that day" Abaye, however, said: "Two thousand years it will waste; as it is said (Hos. 6, 2) He will revive us after two days."

R. Juda b. Idi said, in the name of R. Jochanan: "Ten journeys did the Shechina make [prior to its disappearance]. This we infer from Biblical passages, and a corresponding number of times were the Sanhedrin exiled. This we know by tradition. The ten journeys which the Shechina made are as follows: From the Kapporeth (cover of the Holy Ark) to the Cherub; from the Cherub to the threshold of the Temple; from the threshold of the Temple to the Temple-court; from the Temple-yard to the altar; from the altar to the roof (of the Temple); from the roof to the fortification wall; from the fortification wall to the city of Jerusalem; from the city of Jerusalem to the Temple mound; from the Temple mound to the wilderness, and thence it finally ascended heaven and occupied its place; as it is said (Has. 5, 15) I will go [from here] and return to my place." "From the Kaporeth to the Cherub, and from the Cherub to the threshold of the Temple," as it is written (Ex. 25, 22) And I will meet with them there, and I will speak with thee from, above the Kaporeth; and it is also written (Ez. 9, 3) And the glory of the God of Israel ascended up from the Cherub, wherefore it was to the threshold of the House. "From the threshold to the Temple-court," as it is written (Ib. 10, 4) Then the glory of the Lord rose upward from the Cherub toward

the threshold of the House, and the House was filled with the clouds, and the court was full of the brightness of the Lord's glory. "From the Temple-court to the Altar," as it is written (Amos 9, 1) I saw the Lord standing upon the altar. "From the altar to the roof," as it is written (Pr. 25, 24) It is better to dwell in the corner of a roof. "From the roof to the Temple-mound," as it is written (Amos 7, 7) And behold, the Lord was standing upon a wall. "From the Temple-mound to the city of Jerusalem," as it is written (Micha 6, 9) The voice of the Lord calleth unto the city. "From the city to the Temple-mound," as it is written (Ez. 11, 23) And the glory of the Lord went up from the midst of the city, and stood upon the mountain. "From the Temple-mound to the wilderness," as it is written (Pr. 21, 19) It is better to dwell in a desert land, etc.; and it finally ascended to heaven and occupied its place; as it is said (Hos. 5, 15) I will go (from here) and return to my place, till they acknowledge their guilt."

R. Jochanan said: "The Shechina was delayed six months in the deserts, for Israel's sake, that they might repent: but they did not. The Shechina then said: "Let despair come upon them, as it is said (Job 11, 20) But the eyes of the wicked shall fail, and the means of escape will vanish from them, and their (sole) hope shall vanish out of their soul."

That the Sanhedrin were exiled a like number of times, we know by tradition. The places were as follows: from the cell of Gazith [in the Temple] to the market-place, from the market-place to Jerusalem, from Jerusalem to Yamnia, from Yamnia to Usha, from Usha [hack again] to Yamnia, (Ib. b) from Yamnia [back again] to Usha, from Usha to Shapram, from Shapram to Beth Shearim, from Beth Shearim to Sepphoris, from Sepphoris to Tiberias (and Tiberias was the saddest of them all; as it is said (Is. 29) And thou shalt be low, and shalt speak out of the earth). R. Elazar says they were exiled only six times, as it is said (Is. 26, 5) For he bringeth down them that dwell on high; the lofty city he layeth low; he layeth it low even to the ground; he bringeth it even to the dust. "Thence," remarked R. Jochanan, "they will in the future be redeemed, as it is said (Is. 52, 2) Shake thyself from the dust; arise, and sit down, etc."

(Fol. 32) Our Rabbis were taught: "Whence do we learn that we are to recite [in the Eighteen Benedictions], the section of Aboth (the Patriarchs)? It is said (Ps. 29, 5) Ascribe unto the Lord, O ye sons of the Mighty. And whence do we learn that we have to recite the section of Geburoth (the power of God)? It is said (Ib.) Ascribing unto the Lord glory and strength. And whence do we learn that we are to recite the section of the sanctification of His name? It is said (Ib.) Ascribe unto the Lord the glory of His name. And whence do we

learn that we should recite the Malchioth, Zichronoth, and Shophroth? Said R. Eliezer: From the following passage (Lev. 23, 24) in which it is written: Ye shall have a Sabbathon, a memorial (Zichron) of blowing cornets, a holy convocation. The word Sabbathon, refers to the consecration of the day; a memorial, refers to the Zichronoth; blowing of cornets, refers to the Shophroth; a holy convocation, means the hallowing of the day in order to prohibit servile work. And whence do we infer that we have to recite Molchiyoth? We are taught in a Baraitha: Rabbi says (Ib.) I am the Lord your God, and immediately follows (Ib. b) In the seventh month, etc.

What is the reason that no Hallel is recited on the New Year's? R. Abahu said: "The ministering angels said unto the Holy One, praised be He! 'Sovereign of the Universe! Why do not Israel recite Shira before Thee on the New Year's and the Day of Atonement?' Whereupon God replied to them: 'Is it possible, when the King sitteth on the throne of Divine judgment, and the books wherein life and death are inscribed lie open, — how can Israel chant a song?'"

End of Tract Rosh Hashanah

Taanit

Chapter 1

TAANITH (Fol. 2) R. Jochanan said: "Three keys (sources of help) are in the hands of the Holy One, praised be He! which are not intrusted to any agent. They are: [The key] for [help in] confinements, for rain, and for the resurrection of the dead. The key for help in confinements, as it is written (Gen. 30, 22) And God hearkened (Ib. b) to her (Rachel) and opened her womb; that for rain, as it is written (Deut. 28, 12) The Lord will open unto thee His good treasure, the heaven, to give the rain of thy land in its season; and that for the

resurrection of the dead, as it is written (Ez. 37, 13) And ye shall know that I am the Lord, when I open your graves and when I cause you to come up out of your graves, O my people. In the West (the land of Israel) it was said: "Also the key of a man's support is in the hands of God Himself, as it is written (Ps. 145, 16) Thou openest Thy hand. etc. Why did not R. Jochanan mention this also? Because R. Jochanan may explain that rain includes the means of maintenance.

(Fol. 3) We are taught in a Baraitha: The sages did not make it incumbent upon man to make mention of dew and wind in the prayer; but if one desires to do so, he may. What is the reason? "Because," said R. Chanina, "dew and wind are never withheld." Whence do we know that dew is never withheld? It is written (I Kings 17, 1) Then said Elijah, the Tishbite, who was of the inhabitants of Gilead, unto Achab, 'As the Lord the God of Israel liveth, before whom I have stood, there shall not be in these years dew or rain, etc.; and further, it is written (Ib. 18, 1) Go show thyself unto Achab; and I will give rain upon the face of the earth. But in the latter passage dew is not mentioned because it (Ib. b) was never withheld. If so, then why did Elijah swear that it [dew] would not fall? He said thus unto them: "Fructifying dew shall also not fall." Then, why did he [Elijah] not cause the return of fructifying dew? Because there is no distinction [between fructifying and non-fructifying, hence its return was not felt]. And whence do we know that the wind is not withheld? Said R. Joshua h. Levi: "Because it is said (Zech. 2, 10) For just as the four winds of heaven have I spread you abroad. What does the Holy One, praised be He! mean to say thereby? Shall I say that this is meaning: 'I scattered you over the four corners of the globe.' If so, then why does it say, as the four? It should say, over the four. Should we assume that He meant to say, that He will assemble you from the four corners of the globe? If so, then He ought to say from the four corners. We must, therefore, say that this is meaning: Just as the world cannot exist without wind, so also cannot the world exist without Israel."

R. Juda said: "The wind which comes after a rain does as much good as the rain itself; the cloud after a rain is as good as rain; the sun which comes after the rain does twice as much good as rain." What, then, does he exclude? The glow after sunset, and the sun appearing between clouds in the sky.

Raba said: "Snow on the mountains is as good as five downpours of rain on the ground; as it is said (Job 37, 6) for to the snow he saith, 'Be thou on the earth'; likewise to the pouring rain, and to the pouring rains of his strength."

Raba said again: "Snow on the moun tains is as good as vehement rain for the trees. A rain coming down softly is good for the budding fruits (Fol. 4), and the drizzling rain is good even to seeds under a hard cloud."

Raba said again: "A young scholar is like a seed lying under a hard clod which, when it has once sprouted, grows fat." Raba also said: "If a young scholar gets angry, it is the [zeal for the] Torah that excites him, for it is said (Jer. 23, 29) Is not thus my word like the fire saith the Lord?" R. Ashi said: "A scholar who is not as firm as iron cannot be considered a scholar; for the end of that passage reads: And like a hammer that shivereth the rock. What you derive from that passage." remarked R. Abba unto R. Ashi, "we infer from the passage here: It is written (Deut. 8, 9) A land whose stones are iron. Do not read it, Ab'neha (its stones), but read it, Boneha (its builders)." "Even so," remarked Rabina, "a man should train himself to speak calmly without anger, as it is said (Ecc. 15, 10) And remove anger from thy heart."

R. Samuel b. Nachmeni, in the name of R. Jonathan, said: Three men made an unreasonable demand (making their actions dependent on chance); two of them were answered desirably (Providence favored their ways), but one was answered according [to his unreasonableness]. They are: Eliezer, the servant of Abraham; Saul, the son of Kish; and Jephthah, of Gilead. Concerning Eliezer it is written (Gen. 24, 13) ... and the daughters of the men of this city come out to draw water, etc. Now, such a maiden might have been blind or maimed, nevertheless he was answered desirably when Rebekah came [providentially] to him. Concerning Saul, the son of Kish, it is written (I Sam. 17, 25) And it shall be, that the man who killeth him, the king enrich him with great riches, and will give him his daughter, etc. It might have happened that a slave, or an illegitimate son, might accomplish the feat, nevertheless he was answered desirably; and David came [providentially] to him. Concerning Jephthah it is written (Jud. 11, 31) Then it shall be, that whatsoever cometh forth of the doors of my house ... I will offer it up for a burnt-offering. An unclean animal might have come forth [which would not be a proper sacrifice]. He was therefore answered undesirably, for his own daughter came [providentially] to meet him. This is meant by the words of the prophet (Jer. 8, 22) Is there no mere balm in Gilead? Or, is no physician there? And further, it is written (Ib. 19, 5) which I had not commanded nor spoken, and which had not come into my mind; i.e., which I had not commanded refers to the son of Mesha, the King of Moab, as it is said (II Kings, 3, 27) Then he took his eldest son that should have reigned in his stand, and offered him for a burnt-offering upon the wall. And there came great wrath upon Israel; and they

departed from him, and returned to their own land; nor spoken, refers to the daughter of Jephthah, the Gilodite; and which had not come into my mind, refers to Isaac, son of Abraham." R. Berachia said: "The congregation of Israel also made an unreasonable demand, but the Holy One, praised be He! answered it in a desirable manner, as it is written (Hos 6, 3) And let us know, eagerly strive to know the Lord; His going forth is sure as the morning; and He shall come unto us as the rain, as the latter rain that watereth the earth. The Holy One, praised be He! said: 'My daughter, thou askest a thing which is sometimes desirous and sometimes superfluous, nevertheless I shall be to thee as a thing which is needed all the time; as it is said (Ib. 14, 6) I will be as the dew unto Israel. Another time did the congregation of Israel make an unreasonable demand, saying: 'Sovereign of the universe! (Songs 8, 6) Set me as a seal upon thy heart, as a seal upon thy arm.' Whereupon the Lord said: 'Thou askest me to do a thing which sometimes can be observed and sometimes cannot; but I will set thee as a seal in such a place that you will always be observed'; as it is said (Is. 49, 16) Behold, upon the palms of my hands have I engraved thee."

(Fol. 5) MISHNAH: Till what time should the petition for rain be recited [in the ninth Benediction]? R. Juda says, "Until after the Passover." R. Jose says, "Till the month of Nissan is over; because it is said (Joel 2, 23) And he hath caused to come down for you the rain, the first rain, and the latter rain the first month."

GEMARA: R. Nachman said to R. Isaac: "Does the first rain then descend in the month of Nissan? Behold, it descends in Mar-Cheshvan, for we have been taught in a Baraitha: 'The first rains fall in Mar-Cheshvan and the latter rains in Nissan.'" Whereupon R. Isaac answered, thus said R. Jochanan: The above passage refers only to the time Joel, son of Pethuel, where it is written (Joel 1, 4) That which the palmarworm hath, the locust hath eaten; and that which the locust hath left, the canker-worm hath eaten. In that year the month of Adar had already been passed, and the first rain descended in the month of Nissan. When the prophet said to Israel: Go and sow your seed, and they replied: "Should one who has a kab or two of barley or wheat eat it and live, or should he sow it and die [e'er the new grain become ripe]?" And he said to them: "Nevertheless, see that ye sow as much as ye can." Thereupon a miracle occurred, that the grain which had been hidden in the walls and in the cracks, as well as in the eaves hidden by the ants, was discovered. They then went and sowed their grain on the second, third, and fourth days of Nissan. On the fifth of Nissan the second rain fell, and on the sixteenth of that month they already offered up the Omar, which had ripened. It was thus found that the grain which should

have taken six months to ripen matured in eleven days; and the Omar of grain, usually six mouths in growing, was then brought of such as had been only eleven days in growing; concerning this generation Scripture says (Ps. 126, 5) Those that sow in tears shall reap in joyful song.

Another thing R. Nachman asked of R. Isaac: "What is the meaning of the passage (II Kings 8, 1) For the Lord hath called for a famine, and it is also coming on the land for seven years. What did the people eat during these seven years?" Whereupon R. Isaac replied, thus said R. Jochanan: "In the first year they ate of what they had stored away in their houses; in the second year they ate of what they had stored away in the fields and vineyards; in the third year they ate the flesh of [ritually] clean animals; in the fourth, the flesh of [ritually] unclean animals; in the fifth year they ate the reptiles; in the sixth year the famine was so severe that people had to eat their own children; and in the seventh it reached a stage where some had to eat the flesh of their own arms, and then the passage was fulfilled (Is. 9, 19) They shall eat every man the flesh of his own arm."

Another thing R. Nachman asked of R. Isaac: What is the meaning of the passage (Hos. 11, 9) The Holy One in the midst of thee, and I will not come into the city. Is it possible that because the Holy One was in their midst and yet did not wish to enter? "Thus, said R. Jochanan," replied R. Isaac: 'The Holy One, praised be He! said that He would not enter Jerusalem on high, until he could enter the Jerusalem down below; (i.e., until the latter is rebuilt).'" Is there then a Jerusalem on high?" R. Nachman asked. "Yea," was the answer, "for it is written (Ps. 122, 3) Jerusalem! which art built as a city wherein all associate together; [i.e., Jerusalem is built as that Jerusalem which is connected (associated) with it. Hence there is another one].

R. Nachman again asked R. Isaac: "What is the meaning of the passage (Jer. 10, 8) But at once they shall he shown to be brutish and foolish: it is a doctrine of vanities, it concerneth but wood." And he replied: "Thus said R. Jochanan: 'One thing will cause men to burn in Gehenna, and that is idolatry; for here the passage says, a doctrine of vanities, it concerneth but the wood; and further, the passage says (Ib. 15) They are vanity, the work of deception; in the time of their punishment shall they vanish.'"

R. Nachman asked R. Isaac again: "What is the meaning of the passage (Jer. 2, 13) For, two evils have my people committed. Are there only two? How about the remaining twenty-two [which are subsequently enumerated, in the same chapter], were they then forgiven?"

Whereupon R. Isaac answered: "Thus said R. Jochanan: 'One evil (Ib. b) is considered as two; namely, idolatry, as is written immediately after. Me, have they forsaken, the source of living waters, to hew out for themselves cisterns, broken cisterns; and there it is also written: For pass over to the isles of the Kittites, and see; and unto Kedar send, and consider well; and see if anything like this hath happened. Hath a nation exchanged its gods, which are yet no gods? And still my people hath exchanged its glory for that which cannot profit.'" In a Baraitha we are taught: "The Kittites worship fire and the inhabitants of Kedar worship water, and though knowing that water extinguishes fire, they nevertheless did not exchange their god, while my people exchanged their God for that which cannot profit."

Another thing asked R. Nachman of R. Isaac: What is the meaning of the passage (I Sam. 8, 1) And it came to pass, when Samuel was old. Did he indeed become old? Behold, he was then only fifty-two years of age; for the master said elsewhere, "Whoever dies at the age of fifty-two, is like Samuel of Ramathi (the prophet)." "Thus it was explained by R. Jochanan," replied R. Isaac: "He (Samuel) became old before his time, as it is written (Ib. 15, 11) It repented Me that I have set up Saul to be king. Samuel said before Him: 'Sovereign of the Universe, you have considered me equal in importance to Moses and Aaron, as it is written (Ps. 99, 6) Moses and Aaron among His priests, and Samuel among them that call upon His name. Just as Moses' and Aaron's work had not been destroyed during their own life, so do also I wish that my work should not be destroyed during my life.' Whereupon the Holy One, praised be He! argued with Himself, saying: 'What shall I do? Shall I cause the death of Saul? Samuel would not allow me to. Shall I cause the death of Samuel? Since he is so young, people will murmur that he was not righteous. Shall neither Saul nor Samuel die? This is impossible; for the Kingdom of David already reached its appointed time, and one reign cannot touch upon the other even by a hair breadth.' " The Holy One, praised be He! thereupon decided to cause Samuel to become old before his time. Thus the passage becomes clear (I Sam. 22, 6) Now Saul was sitting in Gibeah, under the tamarisk-tree in Ramah, What relation has Gibeah to Ramah? The relation intends to inform: What caused Saul to sit in Gibeah two and one-half years? The prayer of Samuel, the Ramathite. Is one man displaced for the sake of another? Yea, for R. Samuel b. Nachmaini said, in the name of R. Jochanan: "What is the meaning of the passage (Hos. 6, 5) Therefore have I hewed them by the prophets, I have slain them by the words of my mouth. It does not say by their acts but it says by the words of my mouth; this, therefore, means that one man is displaced for the sake of another."

R. Nachman and R. Isaac were dining together, and R. Nachman said to R. Isaac: "Let the master say something." Thus said R. Jochanan," replied the latter: 'While eating, one should not converse, lest the food might enter the windpipe (trachea) in front of the gullet, and cause danger.' " After they finished their meal, he said: "Thus said R. Jochanan: 'Jacob, our father, never died.'" "Was it for nothing," rejoined R. Nachman, "that the mourners mourned him, the embalmers embalmed him, and the undertaker buried him?" "I make this assertion from the following passage, was R. Isaac's reply; for it is said (Jer. 30, 10). Therefore fear thou not, O Jacob, my servant, saith the Lord. Neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall again return, and be quiet and at ease, and none shall make him afraid; i.e., Jacob is identified with his children; just as his children are still living so is he also alive." When they were about to depart, R. Nachman said to R. Isaac: "Bless me." And he answered: "I shall tell thee a parable. To which may this [incident of your request] be likened, unto [that of] a man who once went into the desert; and when he became hungry, thirsty, and tired, he found a tree bearing luscious fruit and affording plenty of shade, with a spring of water running underneath. He ate of the fruit, drank of the water, and rested beneath the shade. When about to leave, he turned to the tree and said: 'Tree! Tree! Wherewith can I bless thee? That thy fruit may be sweet? These you have. That a spring may be near thee? Even these thou hast. That thou shouldst afford plenty of shade, — also that thou hast. The one thing left me which I can wish for thee is, that all trees planted from thy seed may be as fruitful as thou art.' (Fol. 6) So it is with thee. Shall I bless thee with knowledge? This thou hast. Shall I bless thee with dignity? This thou also hast. Shall I bless thee with honor? Thou hast that also. Shall I bless thee with riches? That thou hast also. Shall I bless thee with children? Even children thou lackest not. Hence all I can say to you is this: 'May it be His will that thy children be as prosperous as thou art.' "

(Fol. 7) R. Abahu said: "The day of rain is of great importance, even more so than the day of resurrection; for the day of resurrection is only for the righteous, while rain falls for all alike, for the righteous as well as for the wicked." This is different from R. Joseph's contention; for R. Joseph said: "The act of rain is just as important as the day of resurrection; it was therefore inserted in the benediction for the resurrection of the dead [the second section of the Amida]." R. Juda said: "The day of rain is as great as the day on which the Torah was given; for it is said (Deut. 32, 2) My doctrine shall drop as the rain; doctrine refers to the Torah; for it is said (Prov. 4, 2) For good doctrine do I give you; my law must ye not forsake." Rab said: "The day of rain is even greater than the day on which the Law was given; for it is said (Deut. 32, 2) My doctrine shall drop as the rain. Now,

which depends upon which? Surely the smaller [the doctrine] depends upon the bigger thing [the rain]?!" Raba pointed out the following contradiction: It is written (Deut. 22, 2) My doctrine shall drop as the rain, [which is not always good]; and further it is written. My speech shall trickle as the dew, [which is always good]; i.e., if the scholar is worthy, consider him as the dew; but, if he is not, turn your neck to him [as we do to rain]."

We are taught that R. Bannah says: "He who studies the Torah for its own sake makes his knowledge a medicine of life; as it is said (Proov. 3, 18) A tree of life is she to those that lay hold on her; and it is also said (Ib. 8) It will be healing to thy body; and further, it is said (Ib. 8, 35) For he who findeth me, findeth life; but, whoever studies the Torah, not for its own sake [but for his own benefits], his knowledge will become to him a deadly drug; for it is said: My doctrine shall drop (Yaaroph) as the rain, and this word [Yaaroph] is also used for death; as it is said (Deut. 21, 4) And they shall break there the neck (V'arphu) of the heifer in the valley."

R. Zera said to R. Jeremiah: "Let the master come and teach us." "My heart is Weak, and I cannot," replied R. Jeremiah. "Then let the master relate some things from the Hagada," begged R. Zera. Whereupon R. Jeremiah said: "Thus said R. Jochanan: 'What is the meaning of the passage (Deut. 20, 10) The man is a tree of the field. Is then man a tree of the field? We must, therefore, say that it means to compare man unto the tree, just as the passage says concerning trees: For thou mayst eat of them, but thou shalt not cut them down; and further, it says (Ib. 20) Only the trees [of which thou knowest that they are not trees for food], then thou mayest destroy and cut down. In what respect as a man to be compared unto a tree? If the scholar is worthy, then thou mayest eat [learn] from him and thou shalt not cut it down; but if he is not worthy, then thou shouldst avoid him and cut off thy intercourse with him."

R. Chama b. Chanina said: "What is the meaning of the passage (Pr. 27, 17) Iron is sharpened by iron? It means just as iron sharpens another iron, so also when two scholars study together, one sharpens [the intellect of] the other." Rabba b. b. Chana said: "Why are the words of the Torah compared to fire? As it is written (Jer. 23, 29) Is not this my word like the fire? saith the Lord. They are to teach that just as fire cannot burn of itself [without having hold of an object], so the words of the Torah can also not remain with one who is alone." And this is also meant by R. Jose b. Chanina; for R. Jose b. Chanina said: "What is the meaning of the passage (Jer. 50, 36) The sword is against the lying soothsayers and they should become foolish. It means that the sword is against the

learned who sit alone and study the Torah in privacy. Moreover, they become foolish; as it is said (No'alu) and they shall become foolish; nay, more, they will commit sins; for it is written here (V'noalu) and they shall become foolish, and it is written there (Num. 12, 11) Wherein we have acted foolishly (No'alnu), and wherein we have sinned; and if you wish I would conclude here from (Is. 19, 13) that The princess of Tzo'an are becoming fools (No'alu)."

R. Nachman b. Isaac said: "Why are the words of the Torah compared to a tree; as it is said (Pr. 3, 19) A tree of life is she to those that lay hold on her. This is to teach you that just as a small piece of wood kindles a larger one, so a lesser scholar brightens the wits of the greater one through his questions. This is what was meant by R. Chanina when he said: 'I have learned much from my teachers, more so from my colleagues, and most of all from my disciples.' "

R. Chanina b. Papa raised a contradictory objection: "It is written (Is. 21, 14) Toward him that is thirsty bring water; and further it is written (Ib. 51, 1) Every one of ye that thirsteth, come ye to the water; this implies that if one is a worthy scholar, the passage applies: toward him that is thirsty bring water [the teacher should even go to him]; but if he is not a worthy scholar, then the passage applies: every one of ye that thirsteth, come ye to the water, [only if he comes to the master should he be taught.]" R. Chanina b. Chama pointed out another contradiction: "It is "written (Prov. 5, 16) Let thy springs overflow abroad; and further it is written (Ib. 17) They will be thy own only; implying that if one is a worthy scholar, [his teachings should be allowed] to spread abroad; but if not, they should remain his own only." R. Chanina b. Idi said: "Why are the words of the Torah compared to water? It is written (Is. 21, 14) Toward him that is thirsty bring water. This teaches that just as water runs down from a higher place to a lower one, so the words of the Torah can only be retained by one who possesses a humble mind [thinks of his shortcomings]." R. Oshiya said: "Why are the words of the Torah likened unto the three liquids — water, wine, and milk? It is written (Ib.) Toward him that is thirsty bring water; and it is written (Is. Iv. 1) Yea, come, buy without money and without price wine and milk. This is to teach you, that as those three liquids can best be kept in common utensils, such as wooden or earthen vessels, so the Torah can only be restrained by those who possess a humble mind." And it is this that the daughter of Caesar once said to R. Joshua b. Chanania: "O how unbecoming that ugly vessel with glorious wisdom!" Whereupon he said to her: "My daughter, in what does the king, your father, keep his best wine?" "In earthen vessels," was her answer. And he rejoined: "The common people keep it in earthen vessels,

and your father also in earthen vessels, — how is that! "In what, then, shall it be kept?" she innocently asked. "You, who are wealthy," R. Joshua remarked, "ought to keep it in silver and golden vessels!" She then told her father, and he commanded that his wine should be kept in vessels of silver and gold. Consequently it became sour. When Caesar was informed of this, he asked his daughter: "Who told you to do so?" "R. Joshua b. Chanania," she answered. Thereupon the king sent for R. Joshua b. Chanania. "Why hast thou advised her so?" he was asked. And he rejoined: "This was only an answer to the question of the princess." "But are there not men who are handsome and at the same time very scholarly?" Caesar asked. (Ib. b) "Believe me," said the Rabbi, "had they been ugly, they would have been still greater scholars." Another explanation may be given [why the words of the Torah are likened unto water, wine and milk]. Just as these three liquids, [unlike honey or oil, which, on account of its thickness, can easily be separated if anything falls in to it], are apt to become spoiled through diverted attention [should anything fall into it], so also does the Torah become forgotten by diverting attention from it (i.e., by neglect of study).

R. Chama b. Chanina said: "The day of rain is of equal importance with the day on which heaven and earth were created; as it is said (Is. 46, 8) Drop down, ye heavens, from above and let the skies distill blessing; let the earth open, and let them all be fruitful of prosperity, and let righteousness spring up likewise I the Lord have created it; i.e., created them [the heaven and earth] is not said, but created it [referring to the rain]." R. Oshiya said: "The day of rain is so great that even prosperity is increased because of it; as it is written (Ib.) Let the earth open, and let them all be fruitful of prosperity." R. Tanchun b. Chanilai said: "Rain does not descend unless the sins of Israel are forgiven; as it is said (Ps. 83, 2) Thou hast been favorable, O Lord, unto thy land [with rain, only after]; thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people; thou hast covered over all their sin. Selah." Zeiri of Dehobath said to Rabina: "This ye learn from the above passage. We, however, infer it from the following: (I Kings 8, 34) Then hear Thou in heaven, and forgive the sin, etc."

R. Chisda said: "Rains are not withheld except for the sin of neglecting the duty of [giving] T'rumath and tithes; as it is said (Job 24, 19) Draught and heat speedily consume the snow waters." What does that prove? In the college of R. Ishmael it was taught that this means: On account [of your failure to discharge the duties] which I commanded you to perform during the summer, you will be robbed during the winter of snow-water....

R. Simon b. Pazi said: "Rains are not withheld except for such sin as slander; as it is said (Pr. 25, 23) The north wind bringeth forth rain; and a back-biting tongue on angry countenances." R. Sala said, in the name of R. Hamnuna: "Rains are withheld only on account of the sin of insolence; as it is said (Jer. 3, 3) Therefore the showers have been withheld and there hath been no later rains; yet hadst a harlot's forehead, thou refusedst to be ashamed."

R. Sala said again, in the name of R. Hamnuna: "The man who is insolent will finally stumble into idolatry; as it is said (Ib.) Yet thou hadst a harlot's forehead." And R. Nachman b. Isaac said: "An insolent man must be considered as having already stumbled into idolatry; for the passage says, thou hadst, and not thou wilt have." Rabba b. Huna said: "An insolent man may be classed with the wicked; as it is said (Pr. 21, 29) A wicked man showeth impudence in his face." And R. Nachman b. Isaac said: "It is even permitted to hate him; as it is said (Ecc. 8, 1) Aiid the boldness of his face Yeshuna (is changed). Do not read Yeshuna, but Yisanei (may be hated)." R. Joseph said: "We infer it from here [that rain is withheld on account of neglect to study the Torah] (Job 37, 21) Yet men see not the light which is bright in the skies. But the wind passeth along, and cleanseth them; i.e., light refers to the Torah; as it is said (Prov. 6, 23) For the commandment is a lamp, and the Torah is light; Which is bright in the skies, was explained in the college of R. Ishmael: 'Even when the sky is full of clouds and dew, the wind will clear them away.' "

R. Ami said: "Rains are withheld solely on account of the sin of robbery; as it is said (Job 36, 32) He covereth His hands with the lightning. His hands, refers to the robbery; as it is said (Jonah 3, 8) And from the violence which is in their hands; and light, refers to rain; as it is said (Job 37, 11) He spreadeth abroad the cloud of His lightning. What is its remedy? Increasing prayer; as it is said (Ib. 36, 32) And giveth it a charge B'mafgiah; and Mafgia refers to prayer; as it is said (Jer. 7, 16) Therefore pray not thou for this people, etc., neither Tifga, (shall thou make intercession to Me)."

R. Ami said again: "What is the meaning of the passage (Ecc. 10, 10) If the iron be blunt, and man do not whet the edge, then must he put to more strength; but wisdom is profitable to direct. This signifies that when thou seest that the sky is as dark as heaven and yet does not send down dew or rain, know that it is because of the persistent wickedness of the generation; as it is said, and man who did not whet the edge [of righteousness]. What is the remedy for such an evil? To make strong appeals for mercy; as it is said: Then must he put to more strength. But wisdom is profitable to direct, means so

much the more will they be granted mercy if at the beginning their deeds were those of wisdom."

Resh Lakish said (Fol. 8) "When thou seest a scholar to whom his lesson is as tough as iron, it is because his study is not properly systematized in his mind; as it is said, Man do not whet the edge [of system]. The remedy for him is that he should devote more time to systematic study in the house of study, as it is said. Then must he put to more strength. But the passage wisdom is profitable to direct, implies that it is so much the better if one arranges his study systematically from the very beginning," as Resh Lakish would arrange his studies forty times to correspond with the forty days that it took Moses to receive the Torah, and then he would enter into the presence of R. Jochanan. R. Ada b. Ahaba would arrange his studies twenty-four times before entering into the presence of Raba, corresponding to the twenty-four books of the Scriptures.

Raba said: "When thou seest a scholar to whom his lesson is as tough as iron, it is because his teacher does not sufficiently explain the learning to him; as it is said. And he (the teacher) did not whet the edge. The remedy for his is to request his friends to intercede for him, [with the teacher for more explanation]. But wisdom is profitable to direct, so much the more if the disciples' behavior from the beginning is proper towards the teachers."

R. Ami said again: "What is the meaning of the passage (Ib) If the serpent bite before it is charmed, then the charmer hath no advantage. This implies that if thou seest a generation over which the heavens are rust-colored like copper, so as to let down neither dew nor rain, it is because that generation is in lack of men who deliver silent prayers for rain. What is the remedy? Let the people go and find out one who can offer silent prayers and who would offer it [and have the curse removed]; as it is written (Job 36, 33) Let his friends utter a silent prayer. Then the charmer hath no advantage, implies that, if one who is able to, but will not pray, what benefit will he derive from it? If however he did pray but was not answered, what then shall the generation do? Let them go to the most pious man of that generation and have him increase his prayers; as it is said (Ib) And commandeth to Mafgia for him. The word Mafgia refers to prayer; as it is said (Jer. 7, 17) Therefore pray not thou for this people, nor lift up in their behalf entreaty or prayer, neither (Tifga) make intercession to me. If, after the pious person had prayed and was answered, he became too proud, he will cause wrath to be brought down upon the world; as it is said (Job 36, 33) The cause of storm is the rising tempest."

Resh Lakish said: "What is the meaning of the passage (Eccl. 10, 11) If the serpent bite before it is charmed then hath the man that can use his tongue (in charming) any preference. This implies that in the future all the wild beasts will gather around the serpent and question him: 'A lion attacks and eats, the wolf tears and eats [because each yearns for meat] but thou, what benefit dost thou derive from killing creatures?' And his answer will be: 'Do evil tongues, then, derive any benefit?' "

R. Ami said: "The prayer of a man is not answered unless he puts his whole soul into it; as it is said (Lam. 3, 41) Let us lift up our heart with our hands unto God in the heaven." R. Samuel b. Nachmeni then appointed an Amora (interpreter) who expounded as follows (Ps. 78, 36) For they prayed insincerely to Him with their mouth, and with their tongue they lied unto Him. For their heart was not firm with Him, and with their tongue, they lied unto Him. Nevertheless, it says (Ib. 38) Still He, being merciful, forgave the iniquity. Do these two passages not contradict each other? No difficulty is here presented. One deals with a prayer uttered by a single man, [when he must put his whole soul into it]; but the other deals with a congregation in prayer, [when the individual is heard even if he does not pray devotedly]."

R Ami said again: "Rain falls only for the sake of those who have faith in God; as it is said (Ps. 85, 12) Truth springeth out of the earth and righteousness hath looked down from heaven." R. Jochanan said: "He who makes himself righteous (strives for righteousness) [here] below, is judged righteously (strictly) above; as it is said: "Truth springeth out of the earth and righteousness hath looked down from heaven." R. Chiya b. Abin, in the name of R. Huna, made the same inference from the following (Ps. 90, 11) Which is like the fear of thee. Resh Lakish made the inference from the following (Is 64, 4) Thou acceptest him that joyfully worked righteousness, those that remembered Thee in Thy ways; behold, thou wast wroth, and we sinned upon them have we stayed of old, that we might be saved?

In the days of R. Samuel b. Nachmeni the world was visited by famine and pestilence, and the sages said: "What shall we pray for? Shall we pray both to cease? This is impossible! We shall therefore pray for the abatement of the pestilence, and we shall put up with the famine." Whereupon R. Samuel b. Nachmeni said to them: "Nay, let us pray for relief from the famine; for if the Merciful One will give bread, he will surely give it to the living; as it is written (Ps. l45, 16) Thou openest thy hand and satisfiest the desire of every living thing [consequently the pestilence will have to cease]." Whence do we know that to pray for two

things at one time is not proper? From the following passage (Ezra. 8, 23) So we fasted and besought our God for this, — for this, implies that there must have been some other infliction, [nevertheless only one thing was prayed for]. In the days of R. Zera the government issued an edict [detrimental to the interests of the Jews]. Another edict was passed that no fast-days should be kept. R. Zera then said to the people: "Let us take a fast-day upon ourselves now, and when the government shall have rescinded its decree, we will then fast." And they asked him: "Whence dost thou infer that this would be just as good?" "I know it," answered he, "from the following passage (Dan. 10, 12) And he said unto me: Fear not, Daniel for from the first day that thou didst set thy heart to obtain understanding, and to fast before thy God. were thy words heard."

R. Isaac said: "Even in a year of drought, as were the years of Elijah, if rain fall on the Sabbath eve, it can only be considered as a sign of calamity." This significance [is attached to the occurrence also by] Rabba b. Shila, who said: "A rainy day is hard as the day of judgment [because it prevents people from pursuing their vocations]," Amemar said: "Had it not been for its necessity to the world, I would pray His mercy to abolish it." Further R. Isaac said: "Sunshine on the Sabbath is a generosity for the poor; as it is said (Malachi 3, 20) But, there shall be rise unto you that fear my name the sun of righteousness with healing in its wings." Again said R. Isaac: "Great is the day of rain, for then even the coin in one's pocket is blessed; for it is said (Deut. 28, 12) To give the rain of thy land in its season, and to bless all the work of thy hand." R. Isaac said again: "Heavenly blessing does not occur but in things which are hidden from the eyesight [the exact quantity of which is not known]; as it is said (Deut. 28, 8) The Lord will command upon thee the blessing in thy storehouses [where the exact quantity is unknown]." In the college of R. Ishmael it was taught: "Heavenly blessings will not be frequent except upon things of which no eye can look." Our Rabbis were taught: "He who is about to measure the grain in his barn, should say: 'May it be Thy will, O Lord, our God, that Thou shalt send blessing to the labor of our hands.' When he begins to measure off, he should say: 'Praised be He Who sendeth blessings upon this heap.' If, however, he prayed after measuring, his prayer is in vain, because [heavenly] blessing is not frequent on things which are weighed, measured or counted, but on things which are hidden from the eyesight; as it is said: The Lord will command upon thee the blessing in they storehouses [where the exact quantity is unknown]."

(Fol. 9) R. Jochanan said: "Rain is not withheld except for such men as promise publicly to give charity and then do not fulfill their promise; as it is said (Prov. 25, 14) Like clouds and

wind without rain, so is he that boasteth himself of a false gift." R. Jochanan said again: "What is the significance of the passage (Deut. 14, 22) Thou shalt truly tithe. [It signifies that thou shalt] give tithes in order that thou mayest become rich." R. Jochanan met a child of Resh Lakish. "Tell me thy verse [which thou didst study today]," said he to the child. "Asser T'Asser" (thou shalt truly tithe) was the child's reply. "But what does Asser T'asser mean? the child then asked R. Jochanan. "It means," said R. Jochanan, "give tithes in order that thou mayest become rich." The child then asked: "Whence dost thou know this?" And he replied: "Go and try it, [and see if it is not so]." "But is it then allowed to try God," rejoined the child? "Behold it is written (Deut. 6, 16) Ye shall not tempt the Lord thy God." Whereupon R. Jochanan said: "Thus said R. Hosea: 'In all other things [it is not allowed to tempt God] except in tithes; for it is said (Mal. 3, 10) Bring ye all the tithes into the storehouse, that there may be provision in my house, and prove me but herewith, saith the Lord of Hosts, if I will not open for you the windows of heaven, and pour out for you a blessing, until it be more than enough.'" "Had I come to that verse, [in my studies,"] remarked the child, "I would not have needed thee, nor R. Hosea, thy Rabbi."

Once more R. Jochanan met the child of Resh Lakish, while sitting and reading the passage (Pro. 19, 3) The folly of man perverteth his way and against the Lord will his heart rage. R. Jochanan sat and wondered, saying: "Is there then anything written in the Hagiographa, of which there is not even a hint in the Pentateuch?" Is there not a hint of this in the Pentateuch?" remarked the child to him. "Behold it is written (Gen. 42, 28) And their heart failed them and they were afraid, saying one unto another, what is this that God hath done unto us? [and was it not their own folly in selling their brother, that brought the sons of Jacob into their sad plight?]" R. Jochanan raised his eyes in a desire to gaze [in admiration] at the child, when the mother of the child immediately took it away, remarking: "Go away from him, or he may do unto thee what he did unto thy father."

R. Jochanan said again: "Rain may descend even for the sake of one meritorious man; as it is written (Deut. 28, 12) The Lord will open unto 'thee' his good treasure, the heaven, to give rain, etc., but general prosperity comes only for the sake of the public at large; as it is written (Ex. 16, 4) "I will rain for you bread from heaven." An objection was raised: R. Jose, the son of R. Juda, said: "Three good leaders were given to Israel, and they are Moses, Aaron and Miriam: and three good gifts were given through them, namely: the well of water, the pillar and the Manna. The well of water [which Israel had along with them in the desert] was given them for the sake of Miriam; the cloud of glory [which led them by day was given them] for Aaron's sake, and the Manna [was given them] for Moses' sake.

When Miriam died, the well vanished; as it is said (Num. 21, 1) Miriam died there, and was buried there; and immediately afterwards it is written: And there was no water for the Congregation. The well was then restored to Israel through the prayers of Moses and Aaron." When Aaron died, the pillar (cloud) of glory left; (as explained above page 141); the well and the pillar (cloud) of glory were restored to them for the sake of Moses; but when Moses died, everything vanished; as it is said (Zech. 11, 8) And I removed the three shepherds in one month." Did then Moses, Aaron and Miriam die in the same month? Behold Moses died in Adar, Aaron in Ab, and Miriam in Nissan? We infer from that passage that the three gifts which were given to Israel disappeared in the same month in which Moses died. Hence we can prove that support is given for the sake of even one man? Nay, with Moses it is different: for his merits were so great that he equalled the entire congregation."

R. Huna b. Manoach, R. Samuel b. Idi, and R. Chiya of Vastania were disciples of Raba. After Raba died, they came to R. Papa. When R. Papa would say something that was noquite pleasing to them, they would nod to each another; and he became downhearted (Ib. b). At one time in a dream the passage quoted above: And I removed the three shepherds in one month, was read to him. On the morrow when they departed from him he said to them: "May the Rabbis go in peace." R. Shimi b. Ashi was alone a visitor at the college of R. Papa, and would put so many questions to him that it happened at times that R. Papa could not answer them. One day R. Shimi noticed R. Papa, who hid his face [while reciting the Takhnun prayer] and overheard him pray: "May the Merciful One save me from the disgrace which I suffer at the hands of that Shimi." At that instant he resolved to be silent and not to trouble R. Papa with questions again.

We are taught in a Baraitha: R. Eliezer said: "The entire world drinks of the water of the ocean [coming from below]; as it is said (Gen. 2, 6) But there went up a mist from the earth and watered the whole face of the ground." "How can that be?" R. Joshua said to him. "Are not the waters of the ocean salty?" Whereupon he replied: "They become sweet in the clouds." R. Joshua, however, says: "The entire world drinks of the water that comes from above, as it is said (Deut. 11, 11) From the rain of heaven doth it drink water. But how is the passage: T' at there went up a mist from the earth, to be taken? It means that clouds rise towards heaven, where they open their mouths like bags and drink in the water; as it is said (Job 36, 27) For he taketh away drops of water, which are purified into rain in the mist; and the mist is porous like a sieve, through which the rain descends to the earth; as it is said (II Sam. 22, 12) Heavy masses of water, thick clouds of the skies, and the space

from one drop to another is only the width of a hair. From this it may be inferred that the day of rain is as great as was the day of creation of heaven and earth; as it is said (Job 9, 10) Who doth great things which are quite unsearchable; and it is also written (Ib. 5, 10) Who giveth rain upon the surface of the earth; and it is also written (Is. 40, 28) Dost thou not know? Hast thou not heard? The God of everlasting is the Lord, etc., unsearchable is his understanding; and again it is written (Ps. 65, 7) Who setteth firmly the mountains, etc.

(Fol. 10) Our Rabbis were taught: "The land of Israel was created first of all and the rest of the world later; as it is said (Prov. 8, 26) While as yet he had not made the land and open fields." Our Rabbis were taught: "The land of Israel is watered first, and the rest of the world is being watered by the residue within the clouds. This may be likened unto a man who makes cheese; he uses what is edible, and leaves the refuse. "The land of Israel is watered by the Lord Himself, while the rest of the world is watered by a messenger; as it is said (Job 5, 10) Who giveth rain upon the surface the face of the fields." R. Joshua b. Levi, however, said that the entire world is of the earth, and sendeth out waters over watered by the drains of Eden; as it is said (Gen. 2, 10) And a river went out of Eden to water the garden and from there it was parted and became four principal streams. In a Baraitha we have been taught: "The sap of a field of the capacity of a Kur of seed is enough to water a field of the capacity of a Tarkab (one-sixtieth)."

Our Rabbis were taught: Egypt measures four hundred square Parsah, and that is one-sixtieth of the size of Mesopotamia; Mesopotamia is a sixtieth part of the whole world; the earth is one-sixtieth of the garden of Eden; the garden is one-sixtieth of Eden and Eden is in turn only one-sixtieth of Gehenna. Thus it follows that the whole world is but like the lid of a pot in comparison with Gehenna, and Gehenna itself is immeasurable. Others, however, maintain that Eden is immeasurable.

(Ib. b.) (Gen. 42, 1) And Jacob said to his sons. Why do ye look at one another. Thus said Jacob to his children: "Do not make it appear unto Esau or Ishmael that you are sated, lest they envy you." Ib. 45, 24) See that ye fall not out by the way. R. Elazar said: "Thus said Joseph unto his brothers, 'Do not engage yourselves in Halachik discussions [while on the road], because you may fall out.'" Is this so? Did not R. Ilai, the son of R. Berachia, say that when two scholars travel together on the road and no word of Torah is discussed between them, they deserve to be burnt; as it is said (II Kings 2, 11) And it came to pass, as they went on, speaking as they were going, that, behold, there came a chariot of fire, and

parted them both asunder. This is so only because they did speak, but if they had not spoken they would have been burned, [Hence on the road one should study the Torah!] This is not difficult to explain; the latter case refers to the narration of traditions and the former refers to deliberation. In a Baraitha it was explained that Joseph's instructions had the following meaning: You should not march hastily, and bring the sun into town (enter before sunset); i.e., you should not march hastily, for the master said: "Hasty steps take away one-five-hundredth part of a man's seeing; "and bring the sun into town" refers to R. Juda's saying; for R. Juda said: "A man should always leave and enter a town while it is still light; as it is said (Gen. 44, 3) As soon as the morning was light, the men were sent away."

(Fol. 11) Our Rabbis were taught: "When the community of Israel is in trouble and one withdraws himself from them [refusing to share their sorrow], two ministering angels who accompany each man lay their hands upon his head and say: 'The Baraitha we are taught: "When the community when in distress shall not live to see the relief of the community.' " In another Baraitha we are taught that when the community is in distress one must not say: 'I will go to my house, eat, drink and make myself comfortable'; for concerning him the passage reads (Is. 22, 13) And behold {there are) joy and gladness, in staying oxen, and killing sheep, eating flesh, and drinking wine; 'Let us eat and drink; for tomorrow) we must die'; and immediately follows: Truly this iniquity shall not be purged from you till you die. But a man must suffer (deny himself enjoyment), when the community suffers: for thus we find that Moses afflicted himself when the community suffered; as it is said (Ex. 17, 12) But when the hands of Moses became heavy, they took a stone, and put it under him, and he sat thereon. Did not Moses possess a pillow or bolster upon which he could have sat down? Yea; but Moses said thus: 'Since Israel lives in trouble I must therefore share their woes.' And he who afflicts himself in sympathy with the community, will live to see the relief of the community. One might perhaps say: 'Who will testify that I did not share the suffering of the community?' He should know that the stones and beams of his very house will bear testimony to this fact; as it is said (Hab. 2, 11) For the stone will cry out of the wall, and the beam out of the woodwork will answer it." In the college of R. Shila it was said that the two angels who accompany a man will testify against him; as it is said (Ps. 91, 11) For his angels will he given charge concerning thee. R. Chidka says: "The soul of man will testify against him; as it is said (Micah 7, 4) Keep the doors of thy mouth from her that lieth in thy bosom." Still others say that the members of a man's body will testify against him; as it is said (Is. 43, 10) Ye are my witnesses, saith the Lord.

Samuel said: "A man who fasteth is called a sinner"; for it is said (Num. 6, 11) And he shall make atonement for him, for that he sinned with his soul. Wherein did he sin with his soul? We must say that it refers to the sin of having abstained from wine. He holds the same opinion as we are taught in a Baraitha of the Tana, R. Elazar Hakapar the Great, who says: "Is this not an a fortiori reasoning? If one abstains from drinking wine he is called a sinner; how much more should one be called a sinner if he abstains from everything (i.e., fasts)." R. Elazar, however, says: "On the contrary, he is called holy; as it is said (Ib. 5) He shall be holy, he shall let the locks of the hair of his head grow long. Is this not proved a fortiori? If one who simply obstains from wine is termed holy, how much more so should one who abstains from everything (i.e., fasts) be termed holy?" But how will Samuel explain the passage that calls such a man holy? This refers only to one who lets his hair grow. But how will R. Elazar explain the passage that calls such a man a sinner? This applies only to one who defiles himself. Did R. Elazar indeed say that fasting is a sin? Behold, R. Elazar said: "A man shall always think of himself (Ib. b.) as if sanctity rests within his entrails; for it is said (Hos. 11, 9) The Holy One is within thee." This is not difficult to explain. The latter refers to a case where one can endure the pains of abstinence, but the former refers to a case where he could not endure suffering. Resh Lakish said: "Such a man [who does not fast] is to be termed Chasid (pious); as it is said (Pr. 11, 17) He who takes care of his soul is a pious man." R. Jeremiah b. Abba said in the name of Resh Lakish: "It is not lawful for a scholar to fast, because through [wickedness of] fasting he diminishes Heavenly work." R. Shesheth said: "If a young scholar sitteth and fasteth, a dog may even eat his meal." [for he remains without health to study the Torah]

(Deut. 32, 4) The God of truth, and without iniquity. God of truth, i.e., just as the wicked will be punished in the world hereafter even for the slightest offense which they may commit here on earth, so also are the righteous to be held to account in this world even for the slightest transgression committed; And without iniquity; i.e., just as the righteous will be rewarded in the future world even for the least meritorious act, so also are the wicked rewarded in this world even for the least meritorious act. (Ib.) Just and right in He. They [Our Rabbis] say that when a man dies and comes into the world beyond, all his deeds are laid open before him in detail, and he is told: "So and so hast thou done in that place and on that day." Whereupon he answers: "Yea," and he is told to sign his name, which he signs, as it is said (Job 37, 7) He sealeth it on the hand of every man. And not this alone, but he also acknowledges the justice of the verdict and says: "You have judged me righteously," to justify the passage (Ps. 51, 6) In order that thou mayest he righteous when thou speakest, be justified when thou judgest.

(Fol. l4b) R. Elazar said: "A prominent man must not clothe himself in sackcloth [when in distress], unless he knows for certainty that his prayers will be answered, as was the ease with King Jehoram, the son of Achab, concerning whom it is said (II Kings 6, 30) And it came to pass when the king heard the words of the woman, that he rent his clothes — now he was passing by the wall and the people looked, and behold, he had sackcloth within upon his flesh." R. Elazar said further: "Not everyone has the right to fall upon his face nor has everyone the right to rend his clothes, [as a sign of grief]; only for such as Moses and Aaron does it behoove to fall upon their faces; but for men like Joshua and Caleb it is fitting that they rend their garments." Moses and Aaron fell upon their faces, as it is said (Num. 14, 5) And Moses and Aaron fell, etc.; Joshua and Caleb rent their garments, b. Nachmeni, however, objected and said: and Kaleb the son of Jephune of those that had spied out the land, rent their garments. R. Zera, and according to others R. Samuel b Nachmeni, however objected and said: "If it were said. Joshua and Caleb rent their garments, the statement of R. Elazar would be correct; but as it states, And Joshua and Caleb rent, etc., [in a co-ordinate term] it signifies that they did both [fall upon their faces and rend their garments]."

(Fol. 15) R. Elazar said again: "Not to everyone is it permitted to praise God by rising or by bowing. Kings may do so by rising, and princes by bowing. Kings may do so by rising, as it is said (Is. 49, 1) Thus hath said the Lord, the Redeemer of Israel, his Holy One, to Him who is despised of men, to him who is abhorred of nations, to a servant of rulers, kings shall see and arise. Princes may do so by prostrating themselves, as it is said (Ib.) Princes, and they shall prostrate themselves." R. Zera, and according to others Samuel b. Nachmeni, contradicted this: "If the verse read, and princes shall prostrate themselves, it would be correct; but since it reads princes, and they shall prostrate, etc., it implies that they may do both."

R. Nachman b. Isaac said: "I will also remark that not everyone is worthy of obtaining light [of the Torah], and not everyone is worthy to have joy resulting from meritorious deeds. The righteous are deserving of light and the upright of joy, as it is said (Ps. 97, 11) Light is sown for the righteous, and gladness for the upright in heart."

Chapter 2

(Fol. 15) MISHNAH: The eldest among them then addresses them in touching terms, as follows: "My brethren! Behold! It is not said concerning the [repentance of the] Ninevites, that God regarded their enveloping themselves in sackcloth, and considered their fast-days, but that (Jon. 3, 10) God saw their good deeds, that they had turned from their evil way, and so says the tradition (Joel 11, 13) Rend your heart instead of your garments and return unto God."

(Fol. 16) GEMARA: Our Rabbis were taught: If there is an aged one among them, he should address the congregation; if not, then a scholar should address them. And if there is neither then a prominent man from amongst their own should address them." Does the venerable man mentioned above refer even to one who is not a scholar? Said Abaye: "It means that if the eldest among them was also a scholar, he should address them; otherwise a scholar, even if he was younger, should address them; and if there was no scholar among them, then a prominent man should address them saying: 'Brethren! Because neither sackcloth nor fasting causes [forgiveness], but repentence and meritorious deeds; for thus we find in the case of the Ninevites. It is not written that God regarded their having wrapped themselves in sackcloth and considered their fast-days, but that God saw their works, that they had turned from their evil way.'" (Ib.) And man and beast were covered with sackcloth. What did the Ninevites do? They separated the suckling animals from their mothers and said: "Sovereign of the Universe! If Thou wilt have mercy upon us then we will have mercy upon these; but if Thou wilt not have mercy upon us, we will not have mercy upon these." (Ib.) And they called unto God with might. What does with might signify? R. Samuel maintains that they said: "Sovereign of the Universe! If one is submissive, and the other is not; if one is capable of enduring, and one is not; a righteous, and a wicked; which should yield? (Ib.) And every one turned from his evil way, and from the violence which was in their hands. What does from the violence which was in their hands signify? Samuel said: "If a man had wrongfully appropriated a beam which he had used in building a house, he tore down the house and restored the beam to its lawful owner."

(Fol. 18) We are taught in a Baraitha: On the twenty-eighth of Adar, the good news came to the Jews that they were no longer prohibited from studying the Law, for the king [of Syria had earlier] issued a decree, forbidding them to study the Law, and to circumcize their sons, yet compelling them to desecrate the Sabbath. What did Joshua b. Shamua and his

friends do? They straight way took counsel with a certain matron, whose house the celebrated people of the city frequented. She said to them: "Go and cry aloud at night." They did as she advised and cried aloud: "Oh, heavens! Are we not all brethren? Are we not all the children of one Father? Are we not all the children of one mother [earth]? Why should we be treated differently from any other nation, and from all other peoples who speak other languages, for ye issue such cruel edicts against us?" Whereupon the decrees were annulled, and that day was then declared a holiday.

(Ib. b) Who is Torainos? It was related: When Torainos was about to slay Lolaninos and his brother Pappus in Ludkia (Lydda), he said to them: "If it be true that you are of the same nation as that of Hananiah, Mishael and Azariah, then let your God come and save you from my hands as He did them from the hand of Nebuchadnezzar." They answered: "Hananiah, Mishael and Azariah were perfectly righteous men, worthy that a miracle should happen to them; and Nebuchadnezzar was a righteous king, worthy that a miracle should be wrought through him; but we have incurred the death penalty before Heaven in any event, and if thou shouldst not slay us, God has other agents like bears, lions and leopards that may kill us. The reason why the Holy One, praised be He! has delivered us into your hand is because He is ready to hold thee to account for our blood which thou wilt shed." In spite of this, he had them executed, and it was further related that he did not leave his place before two envoys arrived from Rome and broke his skull with clubs.

Chapter 3

(Fol. 19b) Our Rabbis were taught: Once it happened that the Israelites came to Jerusalem for the festivals, and there was not sufficient water for them to drink. So Nakdimon ben Gurion went to a general and said to him: "Lend me twelve wells of water for the pilgrims, and I promise you to return either the twelve wells of water or in lieu thereof twelve talents of silver, at a certain fixed time." As soon as the last day of the stated time arrived, the general sent word early in the morning to Nakdimon ben Gurion: "Send me either the [wells of] water or the money." Nakdimon replied: "I have still the whole day's time." At noon the same demand was made, and the same answer given. Late in the afternoon the general sent to Nakdimon demanding either the wells of water or the silver, and received

the same reply: "There is time; the day is not yet over." The general laughed at the idea, and remarked: "The whole year had elapsed without rain (Fol. 20), and now it will rain!" Full of confidence he went to his bath rejoicing [over the prospect of soon possessing the money due him]. At the same time that he entered his bathroom, Nakdimon, sorrowful, went into the Temple, wrapped himself in his cloak, and commenced to pray, saying: "Sovereign of the Universe! It is known and revealed to Thee, that neither for the sake of my own glory nor for my father's house have I done this, but for the glory of Thy name, that the pilgrims in Jerusalem should have water." Immediately upon this the sky became clouded, rain began to fall, and the twelve wells were filled to overflowing. When the general stepped out of his bathhouse, Nakdimon went out of the Temple, and they both met. Nakdimon said to him: "Refund me the amount for the water in excess of that which I borrowed from thee." The general replied: "I know well that your God caused the world to storm only for your sake, yet I can still demand the amount due me, for the sun has already set and the rain descended after the appointed time had expired." Nakdimon then re-entered the Temple, again wrapped himself in his cloak, and commenced to pray, saying: "Sovereign of the Universe! Announce to the world that Thou hast favorites here on earth! And just as Thou hast wrought a miracle for me in the first instance, so do it only this time." Whereupon the clouds immediately scattered, and the sun again commenced to shine. The general, meeting Nakdimon afterwards, remarked: "Had the sun not reappeared, I should have had a valid claim for the amount of money due me." We have learned in a Baraitha: His original name was not Nakdimon, but Boni, and he was called Nakdimon because for his sake did the sun break through again (after having set).

Our Rabbis were taught: "For the sake of each of the following three men the sun broke through (reappeared): Moses, Joshua and Nakdimon ben Gurion." Regarding Nakdimon ben Gurion we have the above. In the case of Joshua it is written (Jos. 10, 13) And the sun stood still in the midst of the heavens. But whence do we adduce that the sun reappeared for the sake of Moses? R. Elazar said: "This may be inferred through the rule of analogy, comparing the words Acheil. It is written (Deut. 2, 25) This day will I commence (Acheil) to put the dread of thee, and (Jos. 3, 7) This day will I commence (Acheil) to make thee great. R, Samuel b. Nachmeni, in the name of R. Jonathan, said, "We infer it through the word Teith. It is written (Deut. 2, 25) Will I begin to put (Teith) the dread of you, and it is written (Jos. 10, 12) In the day when the Lord delivered up (Teith) the Emorites." R. Jochanan said: "It may be adduced from the passage itself (Deut. 2, 25) Whoever will hear of thee shall tremble and shall quake because of thee. When did they tremble and quake? At the time when the sun remained still for the sake of Moses."

Our Rabbis were taught: A man must at all times be yielding like a reed, and not unbending like a cedar-tree. It once happened that R. Elazar b. R. Simon went from the tower of G'dor, where his teacher lived, and as he was leisurely riding on an ass over the banks of the river, he greatly rejoiced and felt very proud because of the great knowledge he had learned [from his master]. (Ib. b) On the way he met a man who was horribly ugly. "Peace unto thee, my teacher," said the latter to R. Elazar, to which R. Elazar did not respond, but merely rejoined: "Good-for-nothing, are all the people of thy town as homely as thou art? How terribly ugly thou art! Are all thy townsmen as ugly as thou art?" "That I know not," replied the man; "but it would be well that thou shouldst go to the Architect who formed me and say to Him: How ugly is this vessel Thou hast made!'" Realizing that he had sinned against the man, R Elazar dismounted and prostrating himself before him, saying: "I have sinned against thee, forgive me, I pray thee!" But the man refused, saying: "Nay, I shall not forgive thee until thou shalt go to the architect who formed me and say to Him: 'How ugly is this vessel Thou hast made!' " R. Elazar, however, would not leave the man, and followed him on foot until they reached the city where R. Elazar dwelt. The inhabitants of the city [being informed of R. Elazar's arrival] went out to greet him, saying to him: "Peace be unto thee, our Rabbi, our Rabbi! Our teacher, our teacher!" The ugly man who preceded R. Elizar asked them whom they were addressing with "Rabbi" and "Teacher"? "The man who is following thee," they answered. He then said to them: "If he be a Rabbi, then may there not be many like him in Israel." "Why not?" they asked. "Because," replied he, "so and so did he do unto me." "Still forgive him," the community pleaded with that man, for he is a great man in the study of the Torah." And he said: "Only for your sakes will I forgive him, but upon one condition: that he shall not do likewise again." Immediately following this, R. Elazar went forth and preached: "A man should be yielding like a reed and not unbending like cedar."

There was a wall in Nehardea which was resting on a weak foundation, and although [it was solid enough that] it had been standing thus for thirteen years, and had not fallen, nevertheless Rab and Samuel would never pass by beneath it. One day R. Ada b. Ahaba came to Nehardea, [and while passing that wall] Samuel said to Rab: "Let the master go with me all around so as to avoid the wall." But Rab replied: "To-day this is not necessary, for R. Ada is with us, and his virtues are such that I have no fear for anything."

R. Huna had wine in a room which was in an unsafe condition, and the walls of which were momentarily expected to fall. He wished to remove the wine, [but was afraid to enter the room]. So he got R. Ada b. Ahaba to enter the room with him and engaged him there in

a discussion of an Halacha, until his men removed the wine. After they had left, the walls of the room caved in. When R. Ada realized how he had been used, he became angry, for he agreed with R. Janai, who said: "A man should never expose himself to danger expecting that a miracle will be wrought for him; for it may be that such a miracle will not be wrought, and even if a miracle be wrought for him, it will be deducted from the rewards due him for his merits." R. Chanin said: "What is the Biblical passage for this? (Gen. 23, 11) I am not worthy of all the kindness, etc." Wherein lay the greatness of Ada b. Ahaba? As we are taught: The disciples of R. Ada b. Ahaba asked him: "Why have you lived so long?" He replied: "I was never angry in my house; I never superseded a superior; I never thought of Divine subjects in unclean alleys; I never walked four cubits without studying the Torah or without Phylacteries; I never slept in the house of study, neither regularly nor took a nap; I never rejoiced when my neighbor was in misfortune, and I never called my fellow man by a nickname."

Raba asked Raphram b. Papa: "Let the master relate to us some of those five things which R. Huna did." And he replied: "I do not remember anything of his youth; but when he was of mature age, I know that whenever there was a cloudy and stormy day he would have himself taken out in a gilded carriage to inspect the city, and ordered every threatening wall to be torn down. If the owner [of that wall] could afford, then he rebuilt it; but whenever the owner could not afford to have it rebuilt, R. Huna would rebuild it at his own expense. On every eve of Sabbath he would send his servants to the markets with instructions to purchase all the vegetables which were left over with the gardners unsold, and throw them into the stream, [in order that they might not be put on sale again the following week, in an unwholesome condition]." Let him rather distribute them among the poor? He thought the poor might rely upon it and would not buy any at all. Then let him use them as food for the animals? Because he held that articles which a man can use as food must not be purchased as fodder for cattle. Then why should he have bought it altogether? Because this would cause them to trouble the public [by not bringing their vegetables] the next time. "Whenever he obtained a medicine he would fill it in a jar and place it at the entrance of his door saying: 'Who ever desires may come and partake of it.' When sitting down to a meal, he would throw open the doors and call out: 'Who ever desires to eat, let him come in and do so!" "All the above I could accomplish," Raba said, "with the exception of throwing open my doors and inviting everybody to eat; (Fol. 21) for there are a great many poor people in Mechuzza, and I could not feed them all."

Ilpha and R. Jochanan studied the Torah together. They were in very poor circumstances

and even in want of food. So they said: "Let us rise and go unto business, thereby maintaining what is written (Deut. 15, 4) Indeed, there should be no needy man among thee." They betook themselves and sat down beneath an unsafe wall and ate their meal. Soon two angels appeared, and R. Jochanan heard one of them say to the other: "Let us throw the wall down upon them and kill them, for they are about to neglect eternal life (study), and busy themselves with temporary life (business)." But the other angel replied: "Let them alone; for there is one of them whom the time will succor and who will shortly become great." R. Jochanan heard this, but Ilpha did not, and the former asked: "Did the master hear anything?" "Nay, I heard nothing," replied Ilpha. So R. Jochanan thought: "Because I heard it and Ilpha did not, in all probability I am the one to whom the time will succor." And he said to Ilpha: "I have considered it and will return to continue the study of the Torah, thus fulfilling another passage (Ib. 11) For the needy will not cease out of the land." Thus R. Jochanan returned to his studies and Ilpha engaged himself in business. By the time Ilpha returned [from a business trip] R. Jochanan had become the chief of the college. The scholars afterwards said to Ilpha: "If thou hadst stayed here with us, [and had continued the study of the Torah], we would have made thee the chief of the college." [To prove that he is still the great scholar] he went, hung himself upon the mast of a ship, and said: "Let any one ask me a law from any of the Baraithas of R. Chiya and R. Oshiya, and if I do not show the Mishnaic origin of that law, I shall fall down from the mast of the ship into the water." An old scholar thereupon came and asked him, etc.

It was said of Nachum, the man of GamZu, who was blind on both eyes, crippled on both hands, both of whose legs were crushed and whose whole body was covered with sores, and who was lying in a bed in a tottering house the legs of which stood in buckets of water so as to prevent worms from reaching his body, that when his disciples wanted to remove his bed first and then his furniture, he said to them: "My children! First take out everything contained in this house and then remove my bed; for ye can rest assured that as long as I am in this house it will not fall." They did so, and after removing his bed the house caved in. His disciples then said to him: "Rabbi, since thou art such a perfectly righteous man, why, then, art thou so terribly afflicted?" "My children!" replied he, "I myself am the cause of it. I was at one time on my way to the house of my father-in-law, and had with me three asses, one laden with food, another with drink, and the third with delicacies. In the course of my journey a poor man approached me and said: 'Rabbi, give me some food,' and I answered: 'Wait until I can unload my asses.' But before I had done so, the poor man expired. So I fell on his face and said: 'My eyes, which had no consideration for thy eyes, may they become blind! My hands, which had no mercy upon

thy hands, may they become crippled! My feet, which had no pity upon thy feet, may they be crushed!' And I could not find any satisfaction until I had said: 'May my whole body become covered with sores.'" Said his disciples to him: "Woe is unto us that we must see thee in such a condition." And he replied: "Woe would have been unto me had ye not seen me in such a condition."

Why was he called Nachum, the man of Gam-Zu? Because whenever anything happened to him he would say: Gam Zu LeTobah (this also is for good). It once happened that the Israelites desired to send a present to an imperial house. The question as to who should go was discussed, and Nachum Ish Gam-zu was finally selected, for the was accustomed to miracles. They sent through him a casket full of precious stones and pearls. When he arrived at his quarters for the night, thieves became aware of his treasure, and they removed the valuables contained in the casket and refilled the casket with dry earth. When Nachum discovered the incident in the morning, he said: "This is also for good." Upon his arriving at the imperial palace, the casket was opened, and it being found full of earth, the emperor [becoming very wroth] determined to destroy all the Jews, for he said, "The Jews had merely mocked him." Elijah appeared, disguised as one of the councillors, and said: "Perhaps this earth is of the same earth which Abraham their father had within his domain, and which possessed the merit that when thrown [upon the enemy] it turned into swords, and straw was turned into arrows, as it is written (Is. 41, 2) His sword maketh them as the dust. His bow as the driven stubble." There was one land which they were not able to conquer, so they tried this (the earth) against that land and they conquered.' The earth was thereupon deposited in the (king's) treasury, and the casket filled with precious stones and pearls. Nachum was at last sent away with an escort and his casket filled with precious stones and pearls. On the return, it happened that Nachum and his escort had to pass the night in the same quarters [where the precious stones had previously been stolen]. Observing with what honors Nachum returned, they asked him: "What gifts hast thou brought to the emperor, to be thus honored?" "What I took away from this place," was his reply. The men, then, thinking that their earth was so valuable, tore down their houses, gathered up the earth, and sent it to the emperor, saying: "The earth which Nachum brought thee was our earth [and not that of the Jews]." The earth was examined and found to be unlike the other. All the inhabitants were executed.

R. Nachman b. R. Chisda said to R. Nachman b. Isaac: "Let the master come and settle among us [so that we may study together]." We are taught in a Mishnah, answered the latter, "Not the place in which he lives distinguishes the man, but the man marks the

place. And thus we find that with respect to Mount Sinai, as long as the Shechina rested there, the Torah admonishes (Ex. 34, 3) Neither let flocks or herds feed near the mount, but as soon the Shechina had withdrawn from the mount, it is said (Ex. 19, 13) They may come up to the mount. A similar instance can be found with respect to the Tabernacle, which was erected in the wilderness, that so long as the Tabernacle was pitched the Torah warned (Num. 5, 2)They send out of the camp every leper, etc. When the curtains [of the Tabernacle] were folded up immediately the lepers and Zab were allowed to enter the place." "If this be so," said R. Nachman b. R. Chisda "then I will go to the place where the master dwellest." Whereupon R. Nachman b. Isaac answered: "It is better that a Maneh son of a P'ras (half a Maneh), i.e., a distinguished son of a less distinguished father — should come to be a Maneh son of a Maneh, i.e., a distinguished son of a distinguished father, rather than the contrary."

It happened that pestilence raged in Sura, but in the neighborhood where Rab resided the pestilence was not prevalent. The townsmen concluded that this was because of the especial merits of Rab; but in a dream they were told that this would be but a small object wherewith to demonstrate Rab's merits, and that this was so in consideration of the merits of a man who lends his hoe and other digging tools used for burials, without compensation. In Darograth [the residing place of R. Huna] there was a great conflagration, but in the neighborhood where R. Huna lived the fire did not reach, and it was thought that it was on account of the merits of R. Huna that the city was spared; but they were also told in a dream that this would be but a small recognition of R. Huna's merits, and that it was merely in consideration of a certain woman who would heat her oven and then place it at the disposal of such as desired to bake their bread, without remuneration.

Abba the surgeon was accustomed to receive greetings every day through a Bath Kol from the heavenly session; While Abayi received such a greeting only each Sabbath eve; and Raba would receive such a greeting only on the eve of the Day of Atonement. Abyi felt discouraged because of [the greater distinction conferred upon] Abba the surgeon and he was told: "The things that Abba does, thou canst not do." What did Abba the surgeon do that made him so renowned? First of all, when applying a remedy, he had a separate compartment for men and a separate compartment for women. Then he had a special garment for women with which he would clothe them, and which was split so that he could insert the instruments at any place without looking at the women. Then he had a certain place outside where his fee for bleeding was deposited, and the one that could

afford deposited there while passing by, and those that had no means would merely come in and sit down without the least cause for shame. If a young scholar happened to come to him, he would not accept money, and in addition he would give him money, saying: "Go and strengthen thyself." One day Abayi sent two of his disciples to Abba, to watch his actions. Abba entertained them with meat and drink, and even laid down for them mattresses to pass the night (Fol. 22). On the morrow, the disciples folded up the mattresses and carried them into the market to sell them. There they encountered Abba, and said to him: "Let the master estimate the worth of these." "They are worth so much and so much," said he to them. "Perhaps they are worth more," they replied. And he answered: "I can purchase them for that amount." They then said to him: "These couches are thine; we took them from thee. And now we pray thee, [tell us] what didst thou suspect us of?" He replied: "I thought that perhaps some prisoners had to be ransomed, and ye did not wish to tell me what amount that would require last night. So ye took the couches." They then said to him: "Now let the master take them back." But he answered: "Nay; I have already made up my mind to devote them to charitable purposes, [and hence I cannot take them back]." Raba again felt discouraged over the greater distinction conferred upon Abayi. In a dream he was told: "It ought to be sufficient for thee that the entire town is shielded by thy merits."

Elijah would frequently appear to R. Beroka of Hazar while he (R. Beroka) was standing in the market of Be Lepht. One day he asked Elijah whether there was anyone in the market who would have a share in the world to come, and Elijah answered: "Nay." In the meantime there came a man wearing black shoes, and on whose garments no show-fringes (Tzitzith) were thrown (attached). "That man will have a share in the world to come," said Elijah to R. Beroka. R. Beroka called the man, who refused to come near him; he ran up to him and asked him his occupation, and the man answered: "I have no time to-day. Come to-morrow." On the morrow, when he came, R. Beroka again approached and asked him "What is your occupation?" The man replied: "I am a warden of a prison; I keep the men and women prisoners in separate compartments, and my own bed stands between the two compartments. There I sleep alone, and take care that no evil acts are committed. If there is a daughter of Israel upon whom evil eyes have been cast [by the higher officials], I do my utmost to save her even at a personal sacrifice." R. Beroka then asked the man: "Why do you wear black shoes?" "Because I mourn over Jerusalem," replied he. "And why are thy garments without show-threads?" asked R. Beroka again. "In order that I should not be recognized as a Jew; for thus, if I hear of any plots that are formed against the welfare of my co-religionists, I immediately inform the Rabbis of it, so that they may pray to God

to avert the impending calamity," was his reply. "And yesterday, when I approached and asked what thy occupation was, why didst thou tell me to come on the morrow?" "Because," answered the man, "I had heard a discussion pertaining to action to be taken against the Jews, and I hastened to inform the Rabbis about it, so that they might pray to God for mercy to annul the decree." At the same time two others were passing by, and Elijah said to R. Beroka: "These two shall also have a share in the world to come." R. Beroka approached them, and asked: "What are your occupations?" "Our occupations," they replied, "are to cheer and comfort all those who are downcast, and when we see two men quarreling, we make efforts to establish peace between them." "An alarm should be sounded on the sword, i.e., when armies are passing the country."

Our Rabbis were taught: Not only does the foregoing apply unto unfriendly armies, but also to peaceful ones [who have no intention of attacking the place, but merely desire to pass through to make war upon others]; for there could not have been a more friendly army than the one which was sent by Pharae N'cho, king of Egypt, to Josiah, king of Judah, and still Josiah lost his life on their account, as it is said (II Chr. 35, 21) But he (Necho, king of Egypt) sent ambassadors to him (Josiah) saying: 'What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war, and God hath commanded me to make haste: forbear thee from meddling with God who is with me, that He may not destroy thee.' What God could N'cho have had with him? R. Juda said, in the name of Rab: "It was an idol, and for the reason that N'cho had confidence in the idol, Josiah thought that he could surely vanquish him in battle"; And it is written further (Ib. 23) And the archers shot at king Josiah; and the king said to his servants: 'Carry me away; for I am sorely wounded.' What does sorely wounded mean? Said R. Juda, in the name of Rab: "It means that his entire body was perforated by the arrows, like a sieve." Said R. Juda, in the name of Rab: "Why was Josiah punished? Because he did not consult Jeremiah the prophet. When Josiah was dying, Jeremiah the prophet came to visit him and noticed that his lips were moving. Thinking that, God forbid, he was saying something blasphemous on account of the terrible pain he was suffering, Jeremiah bent down and heard Josiah justifying the judgment which had befallen him, reciting the passage (Lam. 1, 18) Righteous is the Lord; for against his orders have I rebelled. Thereupon Jeremiah took up the following text (Ib. 4, 20) The breath of our nostrils, the anointed of our Lord, etc."

Our Rabbis taught: (Lev. 26, 4) Then will I give you rains in their due season. This means that the earth shall not become too full of water nor shall there be a drought, but just

sufficient; for the heavy rains make the soil muddy and it yields no fruit. Another explanation of the phrase (Fol. 23) in their due season, is that the rains will fall on the night of the fourth day of the week and on Friday night; for thus we find that in the days of Simon b. Shetach rain fell only on those nights, and grain flourished so that wheat grains became as kidneys, barleycorns as olives, and lentils as golden Dinarim; and part of these fruits of the earth did the sages preserve to show to future generations, that the diminishing size of fruits is because of the transgressions of the people, as it is said (Jer. 5, 25) Your iniquities have turned away these things, and your sins have withholden what is good from you. So it was also at the time when Herod built the new Temple. It would rain only at night, and in the morning the wind would cause the clouds to disperse, the sun would commence to shine, and the people would go to their work, so that all men knew that they were engaged in a heavenly undertaking.

Our Rabbis were taught: "It once happened that the greater part of the month of Adar had passed and no rain had yet fallen. Choni Hama'gel was thereupon requested to pray for rain. He prayed, but no rain descended. So he marked out a circle around him, the same as Habakkuk did, as it is said (Habak. 2, 1) Upon my watch will I stand. He placed himself in the midst of it, and said: 'Sovereign of the Universe! Thy children have always looked up toward me as being near unto Thee. I swear, therefore, by Thy great Name, that I shall not move from this place until Thou shalt have compassion upon Thy children.' Whereupon the rain commenced to come down in drops. 'Rabbi,' said the disciples to him, 'may it be that we may see thee and not die; for we think that the rain is merely dropping in order to release thee from thy vow.' 'Fear not, you will not die,' said he to them, and he again pleaded before God, saying: 'It was not for this I prayed, but for rain sufficient to fill the wells, cisterns and caves.' The rain began to come down with vehemence, each drop being as large as the mouth of a barrel, and the sages estimated that each drop contained no less than a lug of water. The disciples again said to him: 'Rabbi, may we see thee and not die! We believe that the rain is falling in order to destroy the world.' Whereupon he again pleaded before God, saying: 'Not for such rains have I prayed; but for a needed rain that should be a blessing.' The rain then descended in the usual manner, until the Israelites of Jerusalem were obliged to seek refuge from the city to the Temple mound, on account of the rain. They then came to him and said: 'Rabbi, just as thou didst pray that the rain should descend, so pray now that it may cease.' Whereupon he replied: 'Thus have I a precedent: It is not permitted to pray for a cessation of too much good. Still, bring me a praise-offering.' It was accordingly brought to him, and putting both hands upon it, he said: 'Sovereign of the Universe! Thy people which Thou hast brought out of Egypt can

sustain neither too much misfortune, nor too much goodness. When Thou becamest angry with them, they could no longer bear it; and now that Thou has showered too much goodness (rain) upon them, they cannot bear it either. Let it be Thy will that the rains may cease and the world become happy.' Thereupon a wind came up, dispersing the clouds, and the sun commenced to shine; and when the people left the Temple mound they saw it was entirely covered with mushrooms."

Simon b. Shetaeh then sent him word, saying: "If thou wert not Choni, I should have decreed the ban over thee; for were these years as those when Elijah said that no rain should fall, and when he had the key to rain, wouldst thou not have desecrated the Holy Name? But what shall I do with thee, since thou art petulant towards God, and yet He forgiveth and indulgeth thee like a spoiled child who is petulant towards his father and says: 'Father, bathe me in hot water, bathe me in cold water, give me nuts, almonds, apricots, and pomegranates,' and he gives them to him. To thee may be applied the passage (Prov. 23, 25) Let (then) thy father and thy mother rejoice, and let her that hath born thee be glad." Our Rabbis were taught: "Thus the Sanhedrin sitting in the chamber of marble sent to Choni Hama'gel after the occurrence. (Job 22, 28) And if thou decree a thing, it will be fulfilled unto thee. Thou hast decreed below, and the Holy One, praised be He, ratified it above, and upon thy ways the light will shine, i.e., the generation which was in darkness thou hast enlightened with thy prayer." (Ib. ib. 29) For when men are brought low, thou wilt say elevate; i.e., a generation that were low, thou hast elevated through thy power. And those of lowly eyes thou didst help, i.e., a generation that was low on account of its sins hast thou helped with thy prayers. He will even deliver him who is not guiltless; i.e., a generation that was not guiltless hast thou delivered through thy prayer. And thou wilt be delivered by the purity of thy hands; i.e., through what were they delivered? Through the purity of thy hands.

R. Jochanan said: All the life-time of this righteous man (Choni) he bethought himself concerning the interpretation of the passage (Ps. 126, 1) When the Lord bringeth back again the captivity of Zion, then shall we be like dreamers. He said: "How can a man sleep or be like a dreamer for seventy years?" Once he was travelling on the road, and he noticed a man planting a carob-tree. He asked him how many years it would take before the tree would bear fruit. "Seventy years," the man answered. "What!" said Choni, "Art thou, then, sure that thou wilt live seventy years?" And the man replied: "I found carob-tree in existence when I came into the world, consequently my ancestors must have planted them. Why should I not also plant them for my children?" Meantime Choni

became hungry and sat down to eat [near the newly planted tree]. After the meal he fell asleep, and a grotto formed around him so that he disappeared, and thus he slept for seventy years. When he awoke, he observed a man gathering the fruit from the carob-tree. "Dost thou know who planted this tree?" he asked the man. "My grandfather," was the man's reply. Choni then said to himself, "Surely, I must have slept seventy years." He noticed that there had been born several generations of mules unto his ass. He then went to his home and inquired where the son of Choni Hama'gel was. He was told that his son was no longer living, but that his grandson was alive. He then said: "I am Choni Hama'gel." But they would not believe him. He went to the house of study and heard the Rabbis say: "This Halacha is as clear as in the days of Choni Hama'gel, who, when entering the house of study, would render a clear decision upon any questions put to him by the Rabbis." He said to them: "I am that Choni." But they would not believe him, nor would they accord him due respect. This discouraged him, whereupon he prayed to God that he might die, and so he died. Raba said: "This illustrates the current statement: 'Either give me the honor due me, or give me death.'"

Abba Chelkiya was a grandson of Choni Hama'gel. When the country was in need of rain the Rabbis would come to him, that he should pray for rain. Once the country was in need of rain, and the Rabbis sent a committee of two younger Rabbis to him, with the request that he pray for rain. They came to his house, but did not find him. They went to meet him on the field, where they found him hoeing. They greeted him, (Ib. b) but he did not even turn his face towards them. Towards evening, while on his way home, he brought along some wood, placing the wood and the hoe on one shoulder and his garment on the, other. The entire journey he did not wear shoes, but whenever he came to water which he had to ford he would put them on. When he came to a thorny path, he would raise his garments. When he came to the city, his wife met him, dressed in fine apparel. When he reached his house, his wife entered first, then he, and the two Rabbis entered in turn. He sat down to eat and did not say to the Rabbis, Come eat with us. When he portioned bread to his children, he gave to the elder one loaf and to the younger two. Then, turning to his wife, he said in a low voice: "I know that these Rabbis came on account of rain. Come, let us go up on the upper floor and pray for rain, and should it please the Holy One, praised be He! to cause it to rain, it will not appear as if it came about through us." They went up on the upper floor, and he stood in one corner, while his wife stood in another, and prayed. A rain-cloud finally appeared in the direction of the corner where his wife was standing. Coming down, he said to the Rabbis: "For what purpose did the Rabbis come here?" And they replied: "The Rabbis have sent us to the master that he may pray for rain." And he

answered: "Blessed be the Lord, that He saved you from being in need of Abba Helkyah's favor." They then said to him: "We know well enough that this rain came only on account of the master, only we should like to know the reason for several peculiar actions on your part. Why, when we greeted the master, did he not turn his face towards us?" He replied: "I hired myself for the day, and I thought I must not waste any time." "Why did the master carry the wood on one shoulder and the garment on the other?" [and not under the wood]. "Because I borrowed the garment to wear, but not to use as a pad for wood." "Why did the master go barefooted all the way, and put on his shoes when coming to water?" "Because the entire way I could see what I was stepping on, but in water I could not." "Why did the master raise his cloak when walking in a thorny path?" "Because, if my flesh should receive a scratch, it will heal; but if the cloak should become torn, it could not be mended." "Why, when the master came to the city, did his wife come forth to meet him, dressed in her best apparel?" "In order that I may not look at any other woman." "Why did she enter first, then the master, and we last? Because you were unknown to me [as to your honesty]." "When the master sat down to eat why did he not invite us to come and eat with him?" "Because there was not sufficient bread for all, and I did not wish to invite you merely to receive your thanks in vain." Why did the master give the elder child one loaf and the younger two?" "Because the elder was at home all day [and probably helped himself previously], but the younger was at school all day [and is hungrier]." "Why did the rain-cloud appear first from thy wife's corner, and then from the master's?" Because my wife is always at home, and what good she docs is a direct one [by giving bread]; but I give money, and what good I do is indirect, [thus making her charity more effective than mine]. And because there are frequent highwaymen in our neighborhood, I prayed that they should die, but used to pray that they may repent, and so they did."

Chanin the Hidden was a son of the daughter of Choni Hama'gel. When the country was in need of rain, the Rabbis would send the school-children to him, who would surround him, take hold of his garments, and cry: "Father, father, give us rain!" And he would plead before the Holy, One, praised be He! saying: "Sovereign of the Universe! Cause rain to descend, for the sake of those who cannot distinguish between a father capable of giving rain and one who is not." Why was he called Chanan the Hidden? Because whenever he would do some good, he would hide himself so as not to be observed.

R. Zerika said to R. Saphra: "Come, see the difference between the courageous sons of Palestine and the wicked ones of Babylon. The wicked ones of Babylon refers to R. Huna and R. Chisda, who, when the country was in need of rain, would say: "Let us go and

assemble and pray, perhaps we shall find favor in His eyes, and He will give us rain"; and the courageous sons of Palestine refers to R. Jonah, the father of R. Huna, who, when the country was in need of rain, would take a sack and say to his household: "I will go to market and buy a Zuz worth of grain." When going out they would seek for a deep place, as it is written (Ps. 130, 1) Out of the depths have I called to thee, O Lord, and he would station himself in a hidden place, cover himself with the sack, and offer up a prayer for rain to the Lord, and forthwith rain would descent. Upon returning home, he would be asked: "Didst thou buy the grain for a Zuz?" And he would reply: "I noticed that it commenced to rain, and hence thought it unnecessary to go to the market for it, as it can be had now anywhere." Again it happened that R. Mani, his son, was sorely troubled by the members of the house of the Nassi (prince); so threw himself on his father's grave, exclaiming: "Father, father, the men of the house of the Nassi are troubling me." One day several of the household of the Nassi were riding by the burial ground [where Jonah was interred], and their horses could not proceed until they vowed not to trouble R. Mani any more. It also chanced that R. Mani, a frequent visitor of R. Isaac b. Eliashib, told the latter that the rich members of his father-in-law's famUy were giving him much trouble. Said R. Isaac: "May they become poor!" And they verily did become poor. R. Mani then came again, and complained that now his relatives were poor, they were compelling him to support them. Said R. Isaac: "May they then become rich again!" And accordingly they became rich. At another time R. Mani complained to R. Isaac that his wife was very ill-favored. "What is her name?" R. Isaac asked. And R. Mani replied: "Hannah." R. Isaac then said: "May Hannah become handsome!" And accordingly she became handsome. Later R. Mani came again, and complained that since his wife had become handsome she had made life a burden to him by her vanity, and R. Isaac said: "May Hannah become ugly again!" And Hannah was transformed into her former ugliness. Subsequently two disciples of R. Isaac b. Eliashib said to him: "Let the master pray to the Lord for us, so that we might become wiser and more capable of study." Whereupon he said to them: "I once had the power to do so; but I have abandoned that practice."

(Fol. 24) The charitable collectors would hide themselves when they saw Elazar, the man of Birtha because (they knew) he would give away everything he had. One day he went out into the market to buy the wedding outfit for his daughter's marriage. The collectors of the charity perceived him, and hid themselves. He, however, pursued them swiftly, and said: "I cause you to swear that you will tell me for what purpose ye are collecting." And they answered: "We are collecting money for the wedding outfits of two orphans who are about to be married." He said: "I vow that they have preference over my daughter." And

he gave them everything he had, leaving one Zuz, for which he proceeded to buy some wheat and deposited it in his storehouse. When the mother came she asked her daughter: "What did father bring you?" And the daughter replied: "All that he brought he deposited in the storehouse." She then went to the storehouse, and tried to open the door. She noticed that the wheat was piled up high and that the storehouse was so full that the wheat forced its way through the cracks in the walls, so that she could not open the door. When her husband returned from the house of learning she said to him: "Come and see what thy Creator did for thee." Arriving at the storehouse, Elazar said: "I vow that all this wheat be devoted to the poor, and thou hast but a share in it equal to the other poor."

R. Juda Hanassi once ordered a fast-day and prayed for rain, and not having succeeded, he remarked: "What a difference there is between Samuel, the prophet, and Juda, the son of Gamaliel! Woe to the generation that has retrograded to such an extent, and woe to the Nassi (prince) who hath witnessed it." He became very despondent, and forthwith rain began to fall.

R. Juda, the prince, once ordered a fastday of which no previous notice had been given to R. Jochanan and R. Lakish until the very morning (of the fast). "What shall upon the Nassi"; replied R. Jochanan. "We did not take it upon ourselves yesterday to fast to-day?" "We are dependent upon the Nassi;" replied R. Jochanan. "Hence it is not necessary for us to take it upon ourselves a day in advance."

Again it happened that the house of the Nassi ordered a fast-day; but no rain descended. So Oshiya, the youngest of the college, taught: (Num. 15, 24) Then it shall be, if it be done in error by the congregation it being hidden from their eyes. This might be likened to a bride [in the house of her father] — if she have beautiful eyes, there is no need of examining her body; but if her eyes be bad, her entire body should be examined (i.e., if the Prince of the exile be a righteous man, the congregation need not be tried; but if he be wicked, the congregation itself must be examined). So the servants of the Nassi came to Mushiya, threw a cloth over his neck, and tormented him. The highwaymen then said to the servants: "Let him alone, for we also have annoyed him [because of his having offended us]; but since we observe that whatever he does is for Heaven's sake, we let him have his own way; you also ought to act accordingly." Thereupon he was released.

Rabbi once ordered a fast-day, but no rain descended. So Ilpha, and according to some, R. Ilpha, went up to the reading-desk to pray. As soon as he came to the sentence, He causeth

the wind to blow, a wind sprang up; and when he said, He causeth the rain to descend, rain began to fall. So Rabbi asked Ilpha: "What are thy merits?" And he answered: "I live amongst a very poor village for whom it is almost impossible to obtain any wine for the Kiddush and the Habdalah on the Sabbath; but I go to great trouble to procure wine for Kiddush and Habdalah, so that they may comply with the requirements of the law."

Rab happened to come to a certain place and ordered a fast-day, but no rain descended. The public reader (of the prayer) went up to the reading-desk and commenced to pray. Arriving at the sentence. He causeth the wind to blow, a wind sprang up; and as soon as he said, He causeth the rain to descend, the rain began to fall. "What are thy merits?" asked Rab of him, and he answered: "I teach little children, and treat the children of the poor like the children of the rich. Those that cannot afford to pay, I teach without compensation; and I have also fish-ponds. I persuade those [children] who do not wish to learn to do so by giving them fish to take home with them."

R. Nachman ordered a communal fast. He prayed for rain, which, however, did not come. And he said to the people: "Take ye Nachman and throw him from the roof to the ground." He became downhearted, and rain commenced to fall.

Rabba ordered a fast, he prayed, but no rain came. "Why," said his disciples to him, "when R. Juda ordered a fast, did rain come?" He replied: "What can I do? As to the studying of the Mishnah, we are superior to them; for in R. Juda's time, study was limited to the Orders of Damages, (Ib. b.) whereas we now teach the entire Talmud. And when R. Juda came to the Order of Taharoth (Purification), Tract Uktzin. concerning the law, 'When a woman put herbs in a pot,' or, according to others, concerning the law, 'If olives were pressed with their leaves, they are ritually clean,' R. Juda would say: 'I recognize in it the argument of Rab and Samuel [which is two deep for me].' While we have thirteen colleges which are studying the Tract Uktzin; nevertheless when R. Juda would pull off one shoe, the rain would come; and we cry the entire day, and there is nobody to listen to us. Shall we assume that it is because of R. Juda's deeds? Then if there is any one here that knows we have done anything wrong, let him say so; but the true reason is, what can the leaders of the generation do, when the generation itself is not like the [old] good generation?"

R. Juda once saw two men throwing bread at each other, and he said: "I see from this that there is plenty in the world." He fixed his eye upon it, whereupon a famine began. The Rabbis then said to R. Cahana, the son of R. Nechunia: "We have heard that the master

frequently visits R. Juda to discuss Halacha; persuade him to go into the market that he should become aware that a famine reigns." Accordingly he acted, and persuaded him so that he took him out into the market. Observing a crowd of men, R. Juda asked: "What does this mean?" "They are waiting to buy some spoiled dates which are on sale," he was told. Whereupon he said: "I perceive from this that there is famine in the world." "Pull off my shoes," he said to his servant. He had pulled off but one of his shoes, when it began to rain. He was about to pull off his second shoe when Elijah appeared, and said to him: "The Holy One, praised be He! said 'If thou wilt pull off the other shoe, I will destroy the entire world!' " R. Mari, the son of the daughter of Samuel said: "At that time, when R. Juda had taken off his shoes, I stood on the bank of the River Papa and observed angels clad like sailors, who took sand, filled the ships therewith. The sand was turned to fine flour, and the whole world came to buy. I said to the persons of my household: 'Do not buy of it, for it is only because of a miracle, [and I wish to derive no benefit from miracles]. On the morrow, ships laden with actual wheat arrived from Parzina, of which all bought."

It happened once that Raba came to the city of Hagrunia, where he ordered a fast, and prayed for rain, but no rain came. He said to the people: "Go ye all to bed fasting." They did so. On the morrow he said to them: "Is there any one who saw something in a dream?" R. Elazar, of the same city, related that he had been told the following words in a dream: "Good peace to the good master who received his knowledge from a good master, and who with his goodness is doing good to his people." Rab then said: "I infer from this that it is a favorable time." He prayed again, and rain did come.

It happened that a man had committed a crime for which he had to receive stripes in a court where Raba was the chief justice. Raba had the penalty inflicted on him. He could not endure it, and died. When the government of Sabbor, the king, heard this, they decided to trouble Raba. Whereupon Ifra Ormuzd, mother of King Thapur, said to her son: "I advise you to have nothing to do with the Jews, for all that they request of their God, He grants to them." "What, for example?" asked he. "Why!" said she, "Whenever they pray to God for rain, it rains." "That is only," said he to her, "because they pray in the season when it has to rain. Now, when it is Tamuz (July), when it ought not to rain, let them pray for rain, and you shall see that it will not come." Accordingly she sent to Raba, saying to him: "Direct thy attention to this, and pray to God to send rain." He prayed, and no rain came. Raba then pleaded, saying: "King of the Universe (Ps. 44, 2) O God, we have heard with our ears, our fathers have told us... in the days of old, etc., but we, with our eyes, have not seen it." Then it rained so much that all the fountains of Mechuza overflowed

and the water spread in the streets into the River Tigris. His father appeared to him in a dream and told him: "Is there any other man who has troubled Heaven so much? Go, change thy couch, because of the anger thou hast caused in heaven." On the morrow he found traces of a knife with which his bed had been slashed. R. Papa also ordered a fast. No rain came, however. Meanwhile he felt so weak from fasting, that he took a spoonful of grit and continued to pray. Still, however, no rain came. R. Nachman b. Oshiya then said to him [ironically]: "If the master would partake of another spoonful of grit, then rain would surely come." This mortified him and he was discouraged. He prayed once more, and finally rain came.

R. Chanina b. Dosa happened to be on the road carrying a bundle of wood when it began to rain. He said: "Sovereign of the Universe, the whole world is happy, but Chanina is suffering!" The rain ceased. When he reached home, he said: "Sovereign of the Universe, the whole world is in anxiety [because the rain ceased], only Chanina is contented [having no fields]." Whereupon it began to rain again. Says R. Joseph: "What availed the prayer of the High-Priest against the prayer of R. Chanina b. Dosa? For we are taught that the HighPriest said a short prayer in the [outer chamber]. What was this prayer?" Raba and Rabbin, the sons of R. Adda, both said in the name of Rab: "May it be Thy will, Lord our God, that this year should be a hot one, and moistened with dew." Is then a hot year a blessed one? We must therefore say that it is to be taken in this manner. If this year will be one in which the earth forms clods [on account of the heat], then may it also be moistened with dew. R. Acha b. Raba, in the name of R. Juda, concluded the prayer as follows: "May no ruler cease from the house of Juda, and may Thy people Israel not depend for livelihood on each other, and mayest thou not heed the prayers of travellers [who ask for the cessation of rain]."

Said R. Juda, in the name of Rab: "Every day a heavenly voice goes forth and says: 'The whole world is sustained merely through the merits of Chanina, my son, and as for Chanina himself, one Kab of carobs suffices him from one Sabbath-eve to another.'" On the eve of every Sabbath the wife of R. Chanina was accustomed to make fire in her oven and to throw twigs into the stove (Fol. 25) to prevent the disgrace of being exposed of her poverty. She had, however, one bad neighbor, who said: "I know that they have nothing to cook for the Sabbath, why does she make fire in her oven? I shall go and see." She straightway knocked at the door. Chanina's wife, ashamed, retired to her bed-room. Suddenly a miracle occurred, for the oven became filled with bread, and the kneading-basin with dough. [The neighbor, noticing the bread in the oven], called to Chanina's wife:

"Bring the bread-shovel, or the bread will be burned!" Whereupon the former replied: "I just went for it." We are taught in a Baraitha: Chanina's wife truly went into the next room for a shovel, because she was accustomed to have miracles happen to her. One day R. Chanina's wife said to him: "How long shall we yet be troubled with the want of our daily bread?" And he replied: "What can I do?" "Pray to God that He should give thee something," said she. He accordingly proceeded to pray. A hand came forth and gave him a leg of a golden table. Later his wife saw in a dream that in the future world all the righteous in heaven would eat on golden tables with three legs, while his (her husband's) table would have only two. She then said to Chanina: "Wouldst thou then like it, that all should eat at a table having three legs, while we should eat at one having only two? Pray to God that the golden leg may be taken back." He prayed, and the leg was taken back. We are taught in a Baraitha that this latter miracle was even greater than the former; for it is related that it is customary for heaven to bestow but not to reclaim. One Sabbath eve, Chanina noticed his daughter in a despondent mood. Upon his asking her what the trouble was, she replied: "I mistook the two vessels containing oil and vinegar, and poured the latter into the Sabbath lamp and lit it." "My daughter," said he, "He who hath ordained that oil should burn can ordain vinegar should also burn." We are told (in a Baraitha) that the vinegar in that lamp burned all night and all day, till it was used to kindle the Habdalah light. R. Chanina b. Dosa, who had several goats, was once told that his goats caused damage to others. Said he: "If my goats do damage, may they be devoured by bears; but if they do not, may they each bring at the evening a bear impaled upon their horns." That same evening, each goat did indeed bring in a bear caught on its horns. The same Chanina had a neighbor who was building a house, the beams of which were found to be too short. She came to him, and said: "I have built my house, but my beams do not reach far enough." "What is your name?" he asked her. And she answered: "Aichu." He then said: "Aichu, may thy beams become longer." We are taught in a Baraitha: "The length increased so that it extended one cubit on each side." Others, however, say that pieces, were conjoined with the beams so that they attained the required length. We are taught in a Baraitha that Plimo said: "I saw that house whose beams were extended through R. Chanina b. Dosa's prayer, and noticed that the beams protruded an ell on each side. And I was told that the house was that one concerning which Chanina prayed to have the beams become longer."

R. Chama b. Chanina ordered a fast-day. He prayed for rain, but no rain descended. "Why is it," he was asked, "that when R. Joshua b. Levi would order a fast-day, rain would soon commence to fall!" He replied: "That was the son of Levi, and not I." And they said: "We

meant to say, that we should again congregate, whole-heartedly, perhaps the community will then offer a heart-rending prayer and rain will come." They did so, and still no rain descended. He then said to them: "Do you really desire that rain should descend for your sake?" "Yea," they all replied. R. Chamah, turning then towards the sky, said: "Ye sky, cover thy countenance!" Nothing, however, resulted, and he exclaimed: "How imprudent are the skies!" Whereupon they became covered, and rain commenced to fall.

R. Elazar b. P'dath was in very poor circumstances. It happened once that he had blood-letting from his body and did not have anything to eat afterward. He found a peel of garlic, and as he put it into his mouth his heart became weak so that he fainted. The Rabbi [upon being informed that R. Elazar had fallen in a faint] entered to find out what his condition was. They noticed that he wept and laughed, and that a ray of light shone forth from his forehead. When he revived the Rabbis asked him: "Why did the master weep and laugh [in one time] and what caused the ray of light to shine forth from your forehead?" Whereupon he replied: "I saw the Shechinah and I pleaded before it, saying: 'How long shall I be subject to such stress of poverty?' And the answer came: 'Elazar, my son, do you wish that I should destroy the world and create it again, perhaps you will then be created in an hour which is conducive of better prosperity.' I then pleaded: 'Sovereign of the Universe, is it so difficult that even after a new creation you say perhaps?' I then asked him: 'What is the major part of my life — that which I have to live, or that which I have lived?' 'That which you have lived,' came the answer. 'If so, then I do not want any change.' He then said to me: 'As a reward for your decision that you desire no change, you will enjoy in the future world thirteen rivers filled with pure balsam. I then said unto Him: 'Sovereign of the Universe, is that all?" Whereupon He replied: 'And what will be the reward of your associates?' I then pleaded before Him: 'Sovereign of the Universe, I want the share of those who will not obtain it in the future world." Hitting me with his thumb on my forehead [causing the ray of light to proceed from my forehead], He said to me: 'Elazar, my son, I shall loose my arrows against thee.'"

Levi ordered a fast-day, but no rain descended. Said he: "Sovereign of the Universe! Thou didst ascend to the heavens, and didst sit down, but hast no compassion upon thy children." Whereupon rain descended, but Levi fell and became lame. R. Elazar said: Never shall a man use [in his prayer] reproaching words against Heaven, for a great man used [in his prayer] reproaching words against Heaven and became lame as a punishment, and this refers to Levi. Was it this that caused Levi to become lame? Behold, it was the cause of a Kidda which he showed before Rabbi that made him lame? Both things were the cause of

it. R. Chiya b. Lolaini said: "I heard one cloud saying to the other: 'Come, let us go and pour out our waters on the lands of Ammon and Moab.' And I said: 'Sovereign of the Universe! When Thou hadst crone to other nations, offering Thy Torah to them, they did not accept it. Thou hast then offered Thy Torah to Israel, who did accept it, and now Thou wouldst allow the clouds to pour forth their waters on the land of Ammon and Moab. [Turning to the cloud, I exclaimed]: 'Pour forth your waters on this spot,' and they did pour their waters on that spot."

R. Chiya lectured: "What is the meaning of the passage (Ps. 92, 13) The righteous shall spring up like the palm-tree; like a cedar in Lebanon shall he grow high. Why are both the palm-tree and the cedar mentioned? If the palm-tree only were mentioned, I would say that just as a branch of the palm-tree (Ib. b) which is broken off does not grow up again, so will it be with the righteous — he will leave no one in his stead; [therefore a cedar is also mentioned, which grows up again]. And if a cedar only were mentioned, I might say that just as the cedar does not bear fruit, so will it also come to pass that the righteous will not bear fruit; therefore both the palm-tree and the cedar are mentioned."

Our Rabbis were taught: It once happened that R. Eliezer ordered thirteen fast-days, but no rain descended. On the thirteenth fast-day, when the congregation began to leave [the worshipping place], he said unto them: "Have you prepared graves [that you are leaving here]?" Whereupon they burst out in a cry and rain began to fall. Another time it occurred that R. Eliezer recited twenty-four benedictions at prayer, but he was not answered. R. Akiba followed him at the reading-desk, and said: "Our Father, our King! Thou art our Father, Our Father, our King! We have no King but Thee. Our Father, our King! We have sinned before Thee. Our Father, our King! Have mercy upon us. Our Father, our King! Deal with us for the sake of Thy name." He was immediately answered. The people then began to murmur, thinking that R. Akiba was greater than R. Eliezer. A heavenly voice came forth and said: "Not because R. Akiba is greater than R. Eliezer was his prayer answered, but because he always concedes his retailiations (forbearing), while R. Eliezer never concedes his retaliation (is not forbearing)."

Samuel the Junior ordered a fast-day, and rain descended before sunrise. The people intended to praise the congregation [whose efforts caused the rain]. Whereupon Samuel said to them: "Let me tell you a parable. This may be compared to a case of a slave begging something of the master, and the master saying: 'Give it to him! For I do not care even to hear his voice.' " Again it happened that Samuel the Junior ordered a fast-day, and rain

fell after sunset. The people then thought: Surely this merits the praise of the congregation [that after fasting and praying rain came]. Said he to them again: "Nay, this does not show that the congregation merits praise; for this can be compared to a slave begging something of his master, who says: 'Let him pray and betrouble himself for some time ere I give it to him.'" What, then, does Samuel consider as praise of the congregation? If when the sentence is read, He causeth the wind to blow, a wind springs up; and when the sentence, He causeth the rain to descend, is read, rain commences to fall.

MISHNAH: It once happened that a fast-day was ordered in Lud and rain came before midday, whereupon R. Tarphon said to the people: Go, eat and drink and make a holy day. The people did eat and drink and made that day a grand feast and upon returning in the evening they sang the great Hallel.

GEMARA: "In the evening they returned and sang the great Hallel." Let them say it beforehand? Abaye and Raba both say: "Hallel is not to be recited except (Fol. 26) with a satisfied soul and a well-filled stomach." Is this so? Has it not happened once when R. Papa came to the synagogue of Abi Gober, where he ordered a fast-day, rain descended before noon, when they sang the Hallel, and then ate and drank? With the inhabitants of Mechuza it is different, for they are generally drunkards [and might not say it afterward].

Chapter 4

MISHNAH: The reason for the institution of the stand men (guards) is because it is said (Num. 28, 2) Command the children of Israel, and say unto them: My offering, my bread for my sacrifices ... shall ye observe, etc. How can an offering be brought for a person without his being present [when it is sacrificed]? Therefore did the first prophets institute twenty-four watches (divisions); each watch always had a section of standing men (guards), composed of priests, Levites, and Israelites, stationed at Jerusalem. When it became the turn of each watch to go up, the priests and Levites then went up to Jerusalem. "And the Israelites who belonged to that watch assembled in (the synagogues of) their respective cities to read the story of creation. On Sunday they read (Gen. 1, 1-5) the first chapter; on Monday they read (Ib. 9, etc.) Let there be an expansion, and, Let the waters, etc. On Tuesday (Ib. 14, etc.) Let the waters, and Let there be lights, etc. On Wednesday (Ib.

20, etc.) Let there be forth, etc., and Let the earth bring forth, etc. On Friday (Ib. 2, 1 to 4) Let the earth forth, etc. and Let the earth bring forth, etc. On Friday (Ib. ii. 1 to 4) Let the earth bring forth, and Thus were finished, etc. The long section of the day was read by two persons and the short by one; but at the afternoon prayers they entered (the synagogue) and recited the above sections by heart, even as the Sh'ma is recited. On Friday afternoon they did not go to the synagogue at all, in honor of the Sabbath."

(Fol. 27b) R. Ami said: "If not for the prayer meeting of the standing men (guards), the heaven and earth would not exist; as it is said (Jer. 33, 25) If My covenant be not with day and night, I would not appoint ordinances of heaven and earth. And it is also written (Gen. 14, 8) And he said, Lord God, whereby I know that I shall inherit it? Thus said Abraham before the Holy One, praised be He: 'Sovereign of the Universe! perhaps if Israel will sin before Thee wilt Thou destroy them as the generation at the time of the Flood and of the Dispersion of Babel?' And He answered: 'Nay.' 'Whereby will I know it?' Said Abraham. 'Take Me a heifer three years old,' answered the Lord [i.e., the sacrifices will forgive their sins]. Then Abraham said again: 'Sovereign of the Universe! this will be so long as the Temple exists, but what will happen after the destruction of the Temple?' And the Lord answered: 'I have therefore ordained the Order of Karbaneth to them [dealing with the sacrifices], and every time they read it, it will be considered by Me as though they had offered them, and I will forgive them all their sins.' "

Our Rabbis were aught: The men of the watch used to pray that the sacrifices of their brethren should be favorably accepted; and the standing men (guards) used to congregate in the synagogues and fast four consecutive days; Monday, Tuesday, Wednesday and Thursday. On Monday, [they would fast] on behalf of those who plied the seas; on Tuesday, on behalf of those who traversed the desert; on Wednesday, on behalf of the children that they might be saved from the disease of croup; and on Thursday, on behalf of the pregnant and nursing women, that the former might be happily delivered and the latter retain their strength to nurse their children. On the day preceding the Sabbath they would not fast, in honor of the Sabbath, and so much the more not on the Sabbath itself. Why did they not fast on Sunday? R. Samuel b. Nachmeni said: "Because that is the third day after man was created." Resh Lakish, however, said: "Because of the additional soul that is given to man on the Sabbath, and which leaves him at the close of the Sabbath, for R. Simon b. Lakish said: 'An additional soul is given by the Holy One, praised be He! to a man on Friday and is taken back on Saturday night, as it is said (Ex. 31, 17) Resteth and ceased from his work. 'Vayinafash' (ceased) means Vay-N efesh (woe, soul).'"

(Fol. 28) Our Rabbis were taught: Who were the family of Gonbei-Eli (those who stole the pastle) and Kotzey-Ketzi'oth (figs sockers)? It was said that at one time the [Roman] government decreed that the Israelites should neither bring any wood for the altar nor the first fruit-offerings to Jerusalem, and guards were appointed to watch the roads in the same manner as Jeroboam b. Nebat appointed guards to prevent the Israelites from going to Jerusalem on the festivals. What did those shunning sin and the most righteous of that generation do? They would place a basket containing the first fruits at the bottom and cover it with dried fruits. In addition to that they would carry on their shoulder a pastle, and when they reached the guards and were asked whither they were going, they would answer: "We go to make two cakes of pressed figs with the pounder and pestle that we carry on our shoulder." After having safely passed the guards, they would decorate the basket containing the first fruits and bring it into the Temple. We are taught [in addition to this]: The Gonbei-Eli and the Kotze Keizi'oth are similar to those who are called the family of Salmai Hanthuphathi (the ladder of Niteofathi)" Who were the Salmai-Hanthuphathi? Our Rabbis were taught: Once the [Roman] Government decreed that no wood should be brought for the altar and guards were appointed to watch the roads in the same manner as Jeroboam b. Nabat appointed guards to prevent the Israelites from going to Jerusalem on the festivals. What did those shunning sin do? They constructed ladders, which they would carry on their shoulders and when approached by the guards, who asked them whither they were going, they would say, "We go to take down some doves from their dove-cots and here are our ladders." Having safely eluded the guards and arrived at the Temple, they would take the ladders apart and carry in the wood for the Altar. To these men and those similar to them [emulating their example] the following passage may be applied (Pro. 10, 7) The memory of the righteous shall be for a blessing. While on Jeroboam and his similar, the following is applied (Ib.) But the name of the wicked shall rot.

(Ib. b) MISHNAH: "Five calamities happened to our ancestors," etc. Whence do we know that on the seventeenth day of Tamuz the tables of Holy Law were broken?

We have been taught in a Baraitha: On the sixth day of Sivan the ten commandments were given unto Israel. R. Jose says: "On the seventh day the ten commandments were given." The one who maintains that it was given on the sixth day (shows us) that Moses received the Tablets on the sixth day and ascended Mount Sinai on the seventh, but the one who maintains that the Tablets were given on the seventh, holds that the tablets were given on the seventh day and that Moses ascended Mount Sinai on the same day. Moses was there,

etc., i.e. the twenty-four days of Sivan together with the sixteen days of Tamuz, forty days. That the continual daily offerings ceased on the seventeenth of Tamuz, is known by tradition; and the statement that the city was stormed on that day refers to the second destruction. That the other two calamities occurred on that day is also traditional.

(Fol. 29) "And the site was ploughed up like a field." We are taught in a Baraitha: "When Turnus Rufus the Wicked destroyed the Temple, a decree was promulgated that Rabban Gamaliel (the first) should be executed. The commanding officer came into the college, and said that the man of the nose was being looked for [i.e., the most prominent member of the community]. Rabban Gamaliel understood that he was meant thereby, and hid himself. The commanding officer surreptitiously came to the place where Rabban Gamaliel was hidden, and asked him, 'If I should be instrumental in saving your life, would you assure me a share in the world to come?' 'Surely,' answered Rabban Gamaliel. He demanded that he (Rabban Gamaliel) swear to it, and Rabban Gamaliel swore. Thereupon the commanding officer ascended to an attic, threw himself down, and died. It is known by tradition that if one of the signers of a death-warrant dies, the decree becomes null and void. Thus was Rabban Gamaliel saved. A heavenly voice then came forth, and declared: 'This officer is ready for a share in the world to come.'"

Our Rabbis were taught: "When the first Temple was destroyed, groups of young priests, who had the keys of the Temple, went up to the roof and said: 'Sovereign of the Universe! Since we were not privileged to live and be trustworthy keepers of Thy treasure, we herewith return the keys.' With that they threw the keys up into die air, and something similar to a hand was seen to come forth and grasp them, whereupon the priests immediately threw themselves down into the fire beneath. They were mourned by Isaiah the Prophet (Is. 22, 1) The burden concerning the Valley of Vision. What aileth thee now, that thou are wholly gone up to the housetops? Thou, that art full of uproar, a tumultuous city, joyous town? Thy slain are not slain with the sword, nor dead in battle."

R. Juda, the son of R. Samuel b. Shilath, said, in the name of Rab: "Just as we say that from the first of Ab participation in joyful events must be lessened, so is the tradition that as soon as the month of Adar enters, joyous festivities should be increased."

(Fol. 30b) MISHNAH: Rabban Simon b. Gamaliel said: "Never were there any more joyous festivals in Israel than the fifteenth of Ab and the Day of Atonement, for on them the maidens of Jerusalem would go forth dressed in white garments — borrowed ones,

however, in order not to cause shame to those who had none of their own. These clothes were also to be previously immersed, and thus the maidens went out and danced in vineyards, saying: 'Young men, look and observe well whom you are about to choose; regard not beauty alone, but rather look to a virtuous family, for false is grace, and vain is beauty; a woman who only feareth the Lord shall indeed be praised (Pro. 31, 30); and it is also said (Ib. 31) Give her of the fruit of her hands, and let her own works praise her in her gates. Furthermore, it is also said (Songs 3, 11) Go forth and look, O ye daughters of Zion, on King Solomon, with the crown wherewith his mother hath crowned him on the day of his espousals, and on the day of the joy of his heart; i.e., on the day of his espousals, refers to the day on which the Law was given; and the day of the joy of his heart, refers to the day when the building of the Temple was completed. May it soon be rebuilt in our days!' "

Rabban Simon b. Gamaliel said: "Never was there any more joyous festival than the fifteenth of Ab and on the Day of Atonement, etc." It is readily understood why the Day of Atonement should be a day of rejoicing, because that is a day of forgiveness, and on that day the second tables of the Law were given to Moses; but why should the fifteenth of Ab be a day of rejoicing? "Because," said R. Juda in the name of Samuel, "on that day the members of the different tribes were permitted to intermarry." What passage did they interpret to prove this? (Num. 36, 6) This is the thing which the Lord hath commanded concerning the daughters of Zelaphehad, etc.; i.e., this thing should only apply for this generation, but not for later generations. Rabba b b. Chana in the name of R. Jochanan said: "On that day (fifteenth of Ab) the members of the tribe of Benjamin were permitted to intermarry with the other tribes, as it is said (Jud. 21, 1) Now the men of Israel had sworn in Mizpah, saying: 'Not any one of us shall give his daughter unto Benjamin for a wife.' What passage did they interpret? The passage reads: Any one of us, but not our children." R. Ida b. Abin in the name of R. Joseph said: "On that day the last of those who were destined to die in the desert perished; for the master said that as long as those destined to die in the wilderness were still alive, the Lord did not speak to Moses, [in a favorable manner], as it is said (Deut. 2, 6) And it came to pass, when all the men of war were spent by dying from the midst of the people, that the Lord spoke unto me. saying; i.e., unto me in particular."

Ula said: "On that day the guards, appointed by Jeroboam to prevent the Israelites from coming to Jerusalem, were abolished by Hoshea, the son of Elah, who said: (Fol. 31) 'Let them go wherever they choose.'" R. Mathna said: "On that day permission was granted to bury the dead who were killed in battle at the city of Betha"; for R. Mathan said: "On that

day, when those killed at Bethar were permitted to be buried, the assembly at Yamnia ordained the section of the after meal benediction: Blessed art thou, God the good; that doth good. By the good is meant that the bodies were not left to purify, and by doth good, that burial was permitted." Rabba and R. Joseph both said: "On that day Israel would cease to cut wood for the altar, as we are taught in a Baraitha: R. Eliezer the Great said: "From the fifteenth day of Ab the heat of the sun is lessened and the timber is no longer dry, so they ceased to cut wood for the altar.'" R. Menashia adds: And it was called the day of breaking the axe. From that day on, he who adds the night to his day-study may have years and days added to his life, but to him who does not, it may not be added to his days. R. Joseph was taught that the last statement means his mother will bury him.

"In white garments — borrowed ones," etc. Our Rabbis were taught: "The kings daughter borrowed from the high-priest; the daughter of the latter would borrow from the daughter of the Segan (assistant); the Segan's daughter would borrow from the daughter of the priest who was anointed tor the war, and she in turn would borrow from the daughter of an ordinary priest, The daughters of the ordinary Israelites would borrow from one another, lest they put to shame those who had none of their own."

"These clothes were also to be immersed." R. Zerika in the name of R. Elazar said: "Even if the clothes were folded and laid in a chest, they were also to be immersed." "The maidens went out and danced," etc.

We are taught in a Baraitha: Those that had no wives would go there [to procure a spouse].

Saying: "Young men, look and observe," etc. Our Rabbis were taught: The pretty ones among the maidens would say: "Regard but beauty alone, because a woman is made only for beauty." Those among them who were of good family would say: "Rather look to a good family, for women are but made to bear children [and those of good family produce good children." The rich ones would say. "Rather look to a rich family." The middle class and the poor ones among them would say: "Make your selections only for the glory of Heaven, but provide liberally for us."

R. Chelbu, in the name of Ula, who quoted R. Elazar, said: "In the future the Holy One, praised be He! will arrange a chorus for the righteous, and He will sit among them in the garden of Eden, and everyone will point to Him with their fingers, as it is said (Is. 25, 9)

And man will say on that day, Lo, this is our God, for whom we have waited that He would help us; this is the Lord, for whom we have waited; we will he glad and we will rejoice in His salvation."

End of Tract Ta'anith

Megillah

Chapter 1

MEGILLA (Fol. 2b) R. Jeremiah and, according to others, R. Chiya b. Abba, said: "Mantzfach were indited by the Seers (Prophets)." How can you understand that it was indited by the Seers and not by Moses? Is it not written (Lev. 27, 34 (These are the commandments; [from which we infer] that no prophet has the right to enact from that time hence. And furthermore, did not R. Chisda say that the letters Mem and Samech, on the tablets [of the Ten Commandments], were suspended only (Fol. 3) by a miracle? Indeed they were a [Mosaic] tradition, but it was not known previously which letter must come in the middle of the word and which at the end; so that the Seers prescribed that the open one should be at the middle and the closed one final. But even that much had they then the right to do? Is it not written (Ib.) These are the commandments; [from which we infer that] no prophet has the right to enact a new law from that time hence. Therefore we must say that it was forgotten and the prophets only restored them.

Again said R. Jeremiah and, according to others, R. Chiya b. Abba: "The Targum (Chaldaic version) of the Torah was composed by Onkelos, the proselyte, by dictation of R. Eliezer and R. Joshua; the Targum of the Prophets was composed by Jonathan b. Uzziel by dictation of [the prophets] Haggai, Zeehariah and Malachi. At that moment the land of Israel quaked [as if by earthquake] four hundred Parsaoth (miles) square, and a heavenly

voice went forth saying: 'Who is the one that has revealed My secrets to man?' Thereupon Jonathan b. Uzziel arose and said: 'I am the one who hath revealed Thy secrets to man, but it is known and revealed unto Thee that not for my honor, nor for the honor of the house of my father, have I done this, but merely for Thy glory, to prevent controversies in Israel.' He intended to reveal the Targam of the Hagiographa, when a heavenly voice went forth and said: 'Enough for thee!' Why so? Because therein (in the Hagiographa) are contained intimations about the Messianic period [the Book of Daniel]." And the Targum of the Torah, you say, was composed by Onkelos, the proselyte? Behold! R. Ika, in the name of R. Clananel, who quoted Rab, said: "What is the meaning of the passage (Neh. 8, 8) So they read in the Book, in the law of God distinctly, and exhibited the sense; so that they [the people] understood what was read; i.e., so they read in the Book of God, refers to the Biblical text; distinctly, refers to the Targum; and exhibited the sense, refers to the division of the verses; so that they understood what was read, refers to the signs of punctuation, and according to others, it refers to the Massoroth." Hence the Targum existed already in the days of Ezra? It was forgotten and Onkelos merely restored it. Why was it that at the translation of the Pentateuch, the land of Israel did not tremble, but at the translation of the Prophets, it did tremble? Because in the Pentateuch everything is explained; but in the Prophets some things are explained and some are not sufficiently explained; as for example, (Zec. 12, 2) On that day will the lamentation be great in Jerusalem, like the lamentation at Hadarimmon in the valley of Megiddon. And R. Joseph said: "Were it not for the Targum, I would not have understood the meaning of this passage." How does the Targum translate it? "On that day will the lamentation in Jerusalem be as it was over Ahab ben Amri, that was killed by Hada-rimmon ben Tabrimon in the city of Ramoth Gilead, and as they mourned over Joshia ben Amon, who was killed by Pharaoh, the lame one, in the valley of Megiddon."

(Dan. 10, 7) And I, Daniel, saw alone this appearance, but the men that were with me did not see the appearance; nevertheless a great terror fell upon them, so that they fled to hide themselves. Who were these men? R. Jeremiah and, according to others, R. Chiya b. Abba, said: "They were Haggai, Zechariah, and Malachi. They ranked higher than he, and he ranked higher than they; i.e., they ranked higher than he, because they were prophets; and he, Daniel, was not a prophet. Yet he ranked higher than they, because he saw it, and they did not see it. But since they did not see it, why were they suddenly seized with fright? Because although they themselves did not see it, their guardian angels did see it."

We are taught: Even if the priests are engaged in their Temple service, the Levites in their

songs and Israel in their Ma'amad (division), they should stop and come to listen to the reading of the Megilla (Book of Esther). The house of Rabbi (the Nassi) found a support from this for their opinion that it is proper to neglect the study of the Torah in order to go to listen to the reading of the Megilla. We conclude the proof with the syllogism of the service [in the Temple]; if it causes the suspense of the Temple service, which is restrictive, how much more should it suspend the study of the Torah? And the Temple service, you say, is preferable to the study of the Torah. Behold! It is written (Jos. 8, 13) And it came to pass when Joshua was by Jericho ... and he said. No; for as a captain of the host of the Lord, am I now come; and Joshua fell on his face to the earth, etc How could Joshua do so? Did not R. Jochanan say: "One must not greet a stranger, with peace, in the middle of the night, because he might be a demon, and so much more he must not bow before him?" There it was different, as he said, I am a captain of the Lord. But perhaps he lied? We have a tradition that even the demons do not pronounce the name of the Lord in vain. And then the angel said to him: "Yesterday you abolished the daily eve-offering, and to-day you abolished the studying of the Torah." And to the question, "For which of the two [transgressions] hast thou came?" the angel answered, "I now come; i.e., for that of to-day." Immediately after this we read (Ib.) And Joshua went that night into the midst of the valley, and R. Jochanan said (Ib. b.): "From this it is to infer that he (Joshua) spent the night in the depth [of study] of the Law; and Samuel remarked that the study of the Torah is greater than the sacrifices of the daily offerings; for it is said: I came now; i.e., for that of to-day. [Hence we see that the study of the Torah is greater than sacrifices.] This is not difficult to explain, the former deals with community sacrifices, and the latter with individual sacrifices.

(Fol. 4) R. Joshua b. Levi said: "It is obligatory for women to hear the reading of the Megilla, because they also benefited by the same miracle." R. Joshua b. Levi said again: "One is obliged to read the Megilla in the evening, and to repeat it in the daytime [on the morrow], as it is said (Ps. 22, 3) O, my God! I call in the daytime, but Thou answerest not, and in the night I find no rest." His disciples concluded from this that he meant to read the Megilla in the evening and study [the tract Megilla] in the daytime. Whereupon R. Jeremiah said unto them: "I have been told by R. Chiya b. Abba that he meant just as people say, 'I will peruse this section and repeat it.' " We have also been taught so in the name of R. Chelbo b. Ulla Biraa: "A man is obliged to read the Megilla in the evening and repeat it in the daytime (on the morrow), as it is said (Ib. 30) So that my glorious soul may sing praise to Thee, and never be silent, O Lord my God! Forever will I give thanks unto Thee."

(Fol. 7, b) Raba said: "A man is obliged to intoxicate himself on Purim, until he should not be able to distinguish between 'cursed be Haman' and 'blessed be Mordecai.'"

(Fol. 9) R. Juda said: "Even though our sages permitted the use of Greek they referred merely to the translation of the Pentateuch, but not to anything else. And this was also allowed only because of what occurred to Ptolemy, the king." What was it? We are taugh: It happened that Ptolemy the king took seventy-two elders from Jerusalem, and placed them in seventy-two separate chambers, and did not inform them for what purpose he had brought them there. He afterward visited each chamber, and said to them: "Translate me the Torah of Moses, your teacher, [by heart.]" The Holy One, praised be He! sent into the heart of each of them a counsel which caused them to think as one mind, and [instead of, In the beginning God created the world] they wrote God created the world in the beginning; [instead of, Let us make a man, they wrote] I will make a man in an image; [instead of, And it was finished, they write] And God finished on the sixth day, and rested on the seventh day; [instead of. He created them, they wrote] Created him; [instead of. Let us go down, they wrote] Let Me go down; [instead of Sarah laughed within herself (Ib. 18, 12) they wrote] And Sarah laughed among her relatives; [instead of (49, 6) For in their anger they slew a man, and in their self-will they honged an ox, and in their self-will hanged a fattened ox; [instead of (Ex. 4, 20) Set them on a donkey, they wrote] Set them on a porter (man-carrier); [instead of (Ib. 12, 40) Dwelt in Egypt, they wrote] Dwelt in Egypt and in other lands was four hundred and thirty wears; [instead of (24, 5) And he then sent the youth, they wrote] The respectable men of Israel; [instead of (Num. 16, 15) I have not taken one ass of them, they wrote] Not one precious thing I took away; [instead of (Deut. 4, 19) Which the Lord thy God hath assigned unto all nations under the whole heaven, they wrote] Assigned to light for all nations; [instead of (Ib. 17, 3) Which I have not commanded, they wrote] Which I have not commanded to worship; [and instead of (Lev. 11, 6) The Arnebeth (the hare) they wrote], The slender footed, because Ptolemy's wife was named Arnebeth, and they were afraid lest he say that the Judaeans laughed at him by inserting his wife's name in the Torah. MISHNAH: Rabban Simon b. Gamaliel says, etc., R. Abahu, in the name of R. Jochanan, said: "The Halacha prevails according to Rabban Simon b. Gamaliel." And R. Abahu said again: "What reason does Rabban Simon b. Gamaliel advance? Because it is written (Gen. 9, 27) May God enlarge the boundaries of Japheth, and may he dwell in the tents of Shem; i.e., the most beautiful thing which Japheth has — (the Greek language) shall dwell in the tents of Shem."

(Fol. 10, b) And it came to pass in the days of Ahasuerus. R. Levi, and according to others,

R. Jochanan, said: "There is a tradition among us from our ancestors [who reicev it from] the men of the Great Assembly, that wherever Vayehi (it came to pass) occurs, it refers to some disaster. (Ruth 1) And it came to pass in the days of Ahasuerus, there was Haman; (Jud. 1) And it came to pass in the days of the Judges, there was hunger; (Gen. 6, 1) And it came to pass when men began to multiply, and soon after this it is written, And the children of man, etc. — [which caused the flood]; (Ib. 11, 2) And it came to pass as they journeyed toward the east, then there came the dispersion; (Ib. 14, 1) And it came to pass in the days of Amraphel ... there was a war. (Josh. 5, 13) It came to pass when Joshua was by Jericho, etc. and he saw a man with a drawn sword in his hand; (Ib. 6, 27) And the Lord was (Va'yehi) with Joshua, and soon after this. And the children of Israel committed a trespass; (I Samuel) There was (Va'yehi) a certain man of Romathaim, and afterward, Hannah he loved, but the Lord had shut her womb; (Ib. 8, 1) It came to pass when Samuel became old ... and his sons walked not in his way; (Ib. 18, 14) And David was successful all his ways, and soon follows, Saul was in dread of him; (II Sam. 7, 1) And it came to pass when the king dwelt in his house. But thou canst not build the Temple. But is it not written (Lev. 9, 1) And it came to pass on the eighth day, and we have been taught in a Baraitha: "That particular day caused as great rejoicing before the Holy One, praised be He! as did the day of creation, for it is written here. And it came to pass (Va'yehi) on the eighth day, and it is written (Gen. 1, 5) And it was (Vayehi) evening and it was morning the first day. [Hence we find Vayehi when a misfortune does not follow.] There also the tragedy of Nadab and Abihu happened (Lev. 10, 1-7). But is it not written (I Kings 6, 1) And it came to pass in the four hundred and eightieth year after the going forth of the children of Israel out of Egypt, and it is also Written (Gen, 29, 16) While Jacob saw Rachel, and in Genesis (1, 5) And it was evening, and it was morning, the first day — and so on the second and third days although no disaster occurred? We must therefore say that wherever it is said, (Vayehi) It came to pass, there may or may not be a calamity; but whenever it is said, (Vayehi Bimai), And it came to pass in the days of, there a misfortune surely took place. There are five expressions, It came to pass in the days of, viz., in the days of Ahasuerus, the Judges, Amraphel, Ahaz (Is. 7) and Yehoyakim (Jer. 1) [and in every instance there was trouble].

R. Levi said again in the name of R. Jochanan: "We have a tradition handed down by our ancestors that Amoz and Amaziah were brothers." For what purpose does he inform us of this? To teach us the same lesson which R. Samuel b. Nachmeni, in the name of R. Jonathan, taught: "A bride who is chaste in the house of her father-in-law, will be rewarded that kings and prophets will descend from her." Whence do we infer this? From

Tamar, concerning whom it is written (Gen. 38, 15) And Judah saw her and thought her to be a harlot, because she had covered her face. Because she had covered her face did he think her a harlot? [Is it not to the contrary?] R. Elazar said that this means, "She had covered her face when she had been in his house, hence he did not know her," therefore she was rewarded that from her descended kings and prophets — kings from David; and prophets, as R. Levi said: "We hold a tradition from our ancestors that Amoz and Amaziah were brothers, and it is written (Is. 1, 1) This is the prophecy of Isaiah, the son of Amoz who prophesied."

R. Jonathan would begin [his Purim lecture] with this passage (Ib. 14, 22) I will cause to rise up against them, etc., And I will cut from Babylon name and remnant, and son and grandson, saith the Lord; i.e.. Name, refers to the art of writings; remnant, refers to their language; and son, refers to the kingdom; grandson, refers to Vashti. R. Samuel b. Nachmeni [when he came to lecture] would begin with the passage (Is. 55, 13) Instead of the thorn shall come up the cypress, and instead of the brier shall come up the myrtle; i.e., instead of the thorn, instead of Haman the wicked, who made himself an idol, as it is written (Ib. 7, 19) And upon all thorns. Shall come up the cypress (Brosh); i.e., Mordecai, who was the essence of all the spices, as it is said (Ex. 30, 23) And thou, take unto thyself the chief (Rosh) spices, of flowing myrrh; this is translated in the Targum Onkeles Mordecai; and instead of the brier, i.e., Vashti the wicked, the grand-daughter of Nebuchadnezzar, the wicked, who had burnt the house of God, concerning whom it is written (Son. 3, 10) Its cover-lid is gold; shall come up the Hadassa (myrtle), referring to Esther the upright, who was called Hadassa, as it is said (Esther 2, 7) And he had brought up Hadassah, that is Esther; and it is also written (Zech. 1, 8) And he was standing among the myrtle-trees; (Ib.) And it shall be unto the Lord for a name, refers to the days of Purim; (Ib.) For a sign of everlasting that shall not cut off, refers to the reading of the Megilla."

R. Joshua b. Chanina based his lecture on the following passage (Deut. 28, 62) And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you, so will the Lord rejoice over you to bring you to nought, and to destroy you. Let us see. Does the Holy One, praised be He! indeed rejoice over the downfall of the wicked? Behold, it is written (II Chr. 20, 21) As they went out before the armed array, and said, Give thanks unto the Lord; for unto everlasting endureth His kindness. Whereupon R. Jochanan said: "Why are the words for he is good, not inserted here? Because the Holy One, praised be He! rejoices not in the downfall of the wicked." And R. Jochanan said again: "What is the meaning of the passage (Ex. 14, 20) And the one came not unto the other all the night?

This means that the angels of Heaven wanted to sing the usual song, when the Holy One, praised be He! said unto them: 'My creatures are drowning in the sea, and you want to sing songs!' " [Hence God rejoiceth not in such cases]. Said R. Jose b. Chanina: "He Himself does not rejoice over it, but He causeth others to rejoice over it. This could be proved by the above Passage, which is written Yassiss (He will make rejoice other), and it is not written, Yassuss (He Himself will rejoice)."

R. Abba b. Cahana based his [Purim] lecture on this passage (Ecc. 2, 26) For to a man who is good in His presence He giveth wisdom and knowledge and joy, this refers to Mordecai, the upright; but to the sinner he giveth employment to gather up and to bring together, that refers to Haman; that he may give it to him that is good before God, refers to Mordecai, concerning whom it is written (Est. 8, 2) And Esther appointed Mordecai over the house of Haman. Rabba b. Uphran based his [Purim] lecture on the following passage (Jer. 49, 39) And I will set up my thrown in Elam, and I will destroy thence kings and princes; i.e., kings, refers to Vashti, and princes, refers to Haman and his ten sons. R. Dimi b. Isaac based his [Purim] lecture on (Fol. 11) this passage (Ezra, 9, 9) For. we. are bondmen; yet in our bondage hath our God not forsaken us, but hath extended unto us kindness before the kings of Persia. When did He extend unto us kindness? In the time of Mordecai. R. Chanina b. Papa based his [Purim] lecture on this passage (Ps. 66, 12) Thou hast caused men to ride over our heads; we went through fire and through water; but Thou didst bring us out unto abundance, i.e., through fire, refers to the time of Nebuchadnezzar, the wicked; through water, refers to the time of Pharaoh. But Thou didst bring us out unto abundance, refers to the time of Haman. R. Jochanan based his lecture on this passage (Ib. 98, 3) He hath remembered His mercy and His faithfulness to the house of Israel; all the ends of the earth have been the salvation of our God. When did all the ends of the earth see it? In the time of Mordecai and Esther. Resh Lakish based his lecture on this passage (Prov. 28, 15) As a roaring lion and greedy bear, so is a wicked ruler over a poor people. As a roaring lion, refers to Nebuchadnezzar concerning whom it is written (Jer. 4, 7) The lion is come up from his lair. Greedy bear, refers to Ahasuerus, about whom it is written (Dan. 7, 5) And behold, there was another, a second beast, like a bear. Concerning which R. Joseph was taught that this refers to the Persians who eat and drink like a bear, and are fleshy like a bear, and let their hair grow like a bear, and have no repose like a bear; wicked ruler, refers to Haman; over a poor people, refers to Israel, who were then poor in meritorious deeds. R. Nachman b. Isaac based his lecture on this passage (Ps. 124, 2) If it had not been the Lord who was for us, when men rose up against us. Men, — not a king (referring to Haman). Raba based his lecture on this passage (Prov.

29, 2) When the righteous are in authority, the people will rejoice; but when the wicked rule, the people groan; i.e., when the righteous rule, refers to Mordecai and Esther, [then] the people rejoice, as it is written (Est. 8, 15) And Mordecai went out from the presence of the king, etc. And the city of Shushan was glad and joyful. But when the wicked rule, this refers to Haman, [then] the people groan, and so says the passage (Ib. 3, 15) And the king and Haman sat down to drink, but the city of Shushan was perplexed. R. Mathna preached with the following passage (Deut. 4, 7) For what great nation is there that hath God so nigh unto it? R. Ashi recited with the following passage (Ib. ib. 34) Or hath God essayed to go to take himself a nation from the midst of a nation.

And it came to pass in the days of Ahasuerus. "Woe, woe," remarked Rab, "it was then that the prophecy in the Torah was fulfilled (Ib. 28, 68) And there ye will offer yourselves for sale unto your enemies for bondwomen without anyone to buy you." But Samuel explained: "(Lev. 26, 44) I will not cast them away, neither will I loathe them, to destroy them utterly; i.e., I have not cast them away, refers to the times of the Greek government; and I have not loathed them, refers to the time of Vaspasian, the Roman emperor; to destroy them, refers to the time of God and Magog." In a Baraitha it was taught: I will not cast them away, refers to the times of the Chaldeans, as in that time I set up for them Daniel, Hananiah, Mishael, and Azariah; and I have not loathed them, refers to the time of Haman when I raised for them Mordecai and Esther; to destroy them, refers to the Greek, when I gave them Simon the Just and Mattathias b. Jochanan the High-priest and his sons, the Hasmoneon (Maccabias); to break My covenant, refers to the time of Rome when I gave them the House of Rabbi and the sages of that generation; for I am the Lord their God, refers to the Messianic future, when no nation or people will dominate over them. R. Levi based his [Purim] lecture on the following passage (Num. 33, 55) And if you will not drive out, etc. R. Chiya based his lecture on the following: (Ib.) And it shall come to pass that as I proposed to do unto them, so will I do unto you.

And it came to pass in the days of Ahasuerus. R. Levi said: "He was the brother of a head and the coeval associate of a head. The brother of a head, i.e., the brother of Nebuchadnezzar, the wicked, who was called head, as it is said (Dan. 2, 38) Thou art the godhead. And the coeval associate of a head — what Nebuchadnezzar had done, he had intended to do. Nebuchadnezzar had killed, he had intended to kill; Nebuchadnezzar had destroyed; he had the intention, and so reads the passage (Ezra 4, 1) In the beginning of the reign of Ahasuerus, they wrote slanders on the inhabitants of Judea and Jerusalem." Samuel said: "[Ahasuerus has the meaning of black i.e.] in his days the faces of the Jews

were black as the bottoms of pots." R. Chanina said: "[Ahasuerus has the meaning of 'woe to his head' (Ach rosh). Whoever mentioned his name said 'Woe to his head.' " R. Jochanan said: "[It has the meaning of 'poor' (rosh)] His taxes were so heavy that men became poor, as it is said (Est. 9, 1) And King Ahasuerus imposed a tribute upon his land." (Ib. 1)

The same Ahasuerus; i.e., he was the same in his wickedness from beginning to end. (Gen. 36, 43) This is Esau; i.e., the same in wickedness from beginning to end; (II Chr. 28, 22) He, King Ahaz; i.e., the same in wickedness always; and so is meant (Num. 26, 9) These are that Dathan and Abriam. And so it is also with the righteous (I Chr. 1, 27) Abram — the same is Abraham; i.e., Abraham was the same in righteousness from the beginning to the end; (Ex. 6, 26) These are that Aaron and Moses; i.e., they were the same in righteousness from beginning to end; (I Sam. 17, 14) And David was the youngest, that means he conducted himself from beginning to end, as in his youth; as in his youth he humbled himself before one greater than he in order to learn the Torah, so also when he was a king he was modest before a man superior to him in wisdom and tried to learn the Torah from him.

(Ib.) Who reigned. Rab said: "He was a self-made king." Some say, it was in his praise, there was none so fit to be a king as he; and some say it to his disgrace — he was not fit to be a king, but he had much money, and the money made him king.

Our Rabbis have been taught: Three kings ruled over the entire world — Ahab, Ahasuerus, and Nebuchadnezzar. Ahab, son of Amri, as Obadiya said unto Elijah (I Kings 18, 10) As the Lord thy God liveth... he causeth that kingdom and nation to take an oath ...; and if they were not under his dominion, how could he cause them to take an oath? Nebuchadnezzar, as it is written (Jer. 17, 8) And it will come to pass that the nation or kingdom which shall not serve Nebuchadnezzar, king of Babylon, and not place its neck under the yoke of the king of Babylon. Ahasuerus, as stated in Sanhedrin. (Ib. b.) Are these all? Was not Solomon also king of the whole world? Solomon was not a king until the end of his life. This is right, according to those who hold he was first king and then a common man; but according to those who say he was a king, a common man, and then again a king, then why not count also him? Solomon was an exception, for he reigned over the beings above and below, as it is said (I Chr. 29, 23) Solomon sat on the throne of the Lord. [He is therefore not counted among the kings that reigned over the entire world]. But there is Sannacherib concerning whom it is written (Is. 46, 19 and II Kings 18) Which of all the gods of the lands have saved their countries from thy hand? There was Jerusalem, which was not subject to him. But there is Darius? As it is written (Dan. 6, 26) Darius the

king wrote to all peoples, nations, and tongues that exist on the whole earth. Your peace shall be great. There were seven countries not under his dominion; as it is isTitten (Ib. ib. 2) It pleased DariuS; and he raised over his kingdom one hundred and twenty satraps. But there is Cyrus? As it is written (II Chr. 36) So said Cyrus, King of Persia: All the kingdoms of the earth the Lord hath given unto me. It is he only who thus glorified himself.

When the king sat, and further it is stated. In the third year of his reign. Do these passages not contradict each other? Raba said these mean when he became firmly seated on the throne.

(Fol. 12) When he showed the riches and the glory of his kingdom, etc. R. Jose, the son of R. Chanina, said: "You can infer from this that Ahasuerus attired himself in the priestly garments and stood with his guest, for it is written here, And the glory of his greatness, and it is written [concerning the priestly garments] (Ex. 28, 2) For glory and ornament." (Est. 1, 5) And when these days were completed. Rab and Samuel differ on this point. One said that he was a wise king, and the other, that he was a foolish king. The reason for the statement that he was a wise king, can be derived from the fact that he had made the feast first for the remote subjects, because for his townsmen he could make it at any time; and the other said he was a fool, for he should have made it first for his townsmen, so that should the others rebel, they at least would defend him.

The disciples of R. Simon b. Jochai asked their master: "By what sins had the Israelites incurred the decree of Haman in that age?" "Tell me your opinion," said he. They said: "Because the Israelites enjoyed the feast which Ahasuerus the wicked man made." "If so, then only those of Shushan should have suffered. Why did those of all provinces suffer?" They said to him: "Let then the master explain to us." "Because," answered he, "they kneeled to the image." "If so," his disciples asked, "they were then actually guilty; why were they not killed?" And he answered: "They bowed to the image not because they wanted to, but only for the sake of outward appearance; so the Holy One, praised be He! also made the decree against them for appearance [and it was not carried out]." And this is the meaning of the Passage (Lam. 3, 33) He doth not afflict of His own will.

(Est. 1, 7) And the royal wine was in abundance. Rab said: "We infer from this that he gave to each to dring wine that was older than he." (Ib. 8) And the drinking was according to the order. What is the meaning. According to the order? R. Anan said, in the name of R. Meier: "It was according to the order of our Torah. As in our Torah eating exceeds

drinking [in the Temple] so he also gave more to eat than to drink." Without compulsion. "From this," said Raba, "it can be learned that everyone was given to drink of wine that grew in his own country. (lb. b) On the seventh day when the heart of the king was merry with wine? And till then, what did he do? Was he not till then merry with wine? Rab said: "The seventh day was Sabbath. When Israelites eat and drink on Sabbath, they begin with words of the Bible and continue to praise the Lord; but the other nations, when they celebrate, they speak about women. And so it happened here: Some said that the Medians were more beautiful, and others said that the Persian women were more beautiful. And Ahasuerus said to them: The one that I have is neither Median nor Persian, but Chaldean, yet she is fairer than them all; and if you wish you can see her. And so came the execution of Vashti."

(Ib.) Then said Memuchan. We are taugh in a Baraitha: Memuchan was Haman. Why was he called Memuchan? Because he was destined for the troubles that befell him afterwards. R. Abba b. Cahana said: "From this we see that usually an ignorant man comes forward first." That every man should bear rule in his own house. Said Raba: "But for the first letters, no remnant of Israel would have been left; because the men laughed at such a decree, saying, 'Is it not a matter of course? Even a weaver in his house must be the ruler,' and therefore they did not pay much attention to the second decree in the letters." And let the king appoint officers. Raba said: "What is the meaning of the passage (Prov. 13, 16) Every prudent man acteth with knowledge, but a fool spreadeth abroad his folloy; i.e., every prudent man acteth with knowledge, refers to David, of whom it is written (I Kings 1, 2) Wherefore his servants said unto him. Let them seek out for my lord the king a young virgin. Everyone who had a daughter, brought her himself to the king. But a fool spreadeth abroad his folly. This refers to Ahasuerus, who had to appoint officers, for whosoever had a beautiful daughter hid her from him."

There was a certain Jew in Shushan, the capital — a Benjamite. What can be the reason for giving such a genealogy? If for the mere genealogy then it should have been traced to Benjamin, son of Israel; why then were only the first three of his ancestors mentioned? In a Baraitha it is explained that: All the three names are not those of his ancestors, but are his own. The son of Yair, the son who caused to enlighted the eyes of Israel with his prayer; the son of Shimi, the son whose prayer God heard; the son of Kish, the son who knocked at the gates of Mercy, and they were opened to him." It is written, A Judean man, and then, A Benjamite. What was he? Rabba b. b. Cahana, in the name of R. Joshua b. Levi, said: "His father was a Benjamite and his mother was a Judean." The sages, however, said:

"The tribes disputed with each other. Juda said, 'Through me Modrecai was born, for if David had killed Shimi ben Gera he could not have been born'; and Benjamin said, 'He belongs to me, because he is of my tribe.'" Raba said: "On the contrary, the Congregation of Israel said, 'See what Juda did to me, and see what the Benjamites have done to me; Juda (Fol. 13) because David did not kill Shimi, he made possible the birth of Mordecai, of whom Haman became jealous; and because Saul did not kill Agag, Haman, who caused troubles for Israel, was born.' " R. Jochanan said: "He was indeed a Benjamite, but why is he called a Judean? Because he did not want to worshop idols, and every Israelite who rejects idols is called a Judean, as it is said (Dan. 10, 12) There are certain Judean men ... Thy gods they do not worship."

(Ex. 2, 6) Who had been carried away into exile from Jerusalem. Raba said: "He had not been exiled, but came of his own free will. And he had brought up Hadassah, that is, Esther." He calls her Esther and' then Hadassah. What was her real name? We are taught in a Baraitha that R. Meier said: "Her real name was Esther, but she was called Hadassah, merely because all the upright are called thus, and so says the passage (Zech. 1, 8) He was standing among the myrtle-trees." R. Juda said: "Her real name was Hadassah, and why was she called Esther? Because she concealed her words and so says the passage (Ib. 10) Esther told nothing of her birth nor of her nationality." R. Nechemiah said: "Her real name was Hadassah, but why was she called Esther? Because the nations called her for her beauty 'Ist'har' (corresponding to Venus)." Ben Azzai said: "Esther was neither tall nor short, but of moderate size, like a myrtle." R. Joshua b. Karcha said: "Esther was of an olive complexion, but a chord of [divine] grace was strung upon her." For she had neither father nor mother. And when her father and mother were dead, Mordecai had taken her to himself as a daughter. Why this superfluous repetition? R. Acha said: "To tell us when the mother became pregnant her father died, and when she was born her mother died." (Ib.) Mordecai had taken her to himself as a daughter; we are taught in the name of R. Meier: "Do not read Bath (daughter) but Bayith (house) and so says the passage (II Sam. 12, 3) But the poor men had nothing, save one little ewe, etc., of his bread it used to eat, etc., and it was to him as a daughter. Because it ate of his bread therefore it became to him as a daughter? We must therefore read it, 'like a house' K'bayith. The same is also here 'for a house,' L'bayith." (Ib. 9) And the seven maidens who were selected to be given to her. Raba said: "We may infer from this that with them she counted the days to know the Sabbath [by giving each the name of a day]."

(Ib. b.) And Esther still did not tell her nation. R. Chama said: What is the meaning of the

passage (Job 36, 7) He withdraweth not his eyes from the righteous. i.e., as a reward for her modesty, Rachel merited that King Saul descended from her; and as a reward for Saul's modesty he merited that Esther descended from him." Wherein was Rachel modest? It is written (Gen. 29, 12) And Jacob told Rachel that he was her father's brother. Was he then her father's brother? Indeed, he was the son of her father's sister! This means, he asked her: "Will you marry me?" "Yes," she answered, adding, "but my father is a trickster, and he will deceive you." To this he answered: "I am his brother in trickery." And she asked him: "Are righteous men permitted to walk in the ways of deceit (to deal fraudently with a deceiver)?" "Yes," answered he, "for it is written (Ps. 18, 27) With the pure Thou wilt show Thyself pure, and with the perverse Thou wilt wage a contest." He then asked Rachel: "How can he cheat me?" And she replied: "I have an elder sister, and he will not let me marry before her." So he confided some signs to him by which he could distinguish her. And when Leah was brought in her stead, Rachel said: "My sister will be put to shame." So she confided in return the signs to her. And this explains the Passage, And it came to pass that in the morning. Behold, it is Leah; i.e. Until the morning he knew it not, because Leah knew the sign which Jacob had confided unto Rachel, which she told to him. And therefore Rachel was rewarded that Saul descended from her. And what was Saul's modesty? It is written (I Sam. 10, 16) And Saul said unto his uncle, he told me that asses had been found, but of the matter of the kingdom, whereof Samuel had spoken, he told him not. For this he was rewarded that Esther descended from him. R. Elazar said again in the name of R. Chanina: "When the Holy One, praised be He! decrees greatness for a man, it is for him and his descendants to the end of all generations; as it is said (Job 36, 7) He doth establish them forever, and they are exalted. But if he becomes proud, the Holy One, praised be He! will lower him, as it is said (Ib. 8) If they be bound in fetters, and if they be entangled in the cords of affliction."

(Est. 2, 21) In those days, while Mordccai was sitting in the king's gate, Bigthan and Theresh became wroth. R. Acha b. Abba, in the name of R. Jochanan, said: "The Holy One, praised be He! causes masters to be wroth against their servants, in order to do the will of the just, and He also causes the wrath of slaves against their masters, in order to do the will of the just." The wrath of the masters against their servants, as it is written (Gen. 41, 10) Pharaoh was wroth with his servant; to do the will of the just, as it is written. And there was with us a Hebrew lad, etc. And he makes slaves wroth against their masters, as it is written (Ext. 2, 21) In those days Bigthan and Theresh became wroth. To do the will of the just. This refers to Mordecai, as it is written, And the thing became known to Mordecai. R. Jochanan said Bigthan and Theresh were Tarsians, and spoke their own

language. They spoke between themselves: Since Esther has come into the court, our eyes have not seen any sleep; let us put poison into the king's drink, in order that he should die." And they knew not that Mordecai was a member of the Great Sanhedrin, every one of whom knew seventy languages. Then Bigthan said to Theresh: "But my hour of duty is not the same as yours." "I will watch for you, too," answered Theresh. Then we understand the passage, And the thing was inquired into, and found true, to mean that he had not been at his post.

(Ib. 3, 1) After these events. What events? Raba said: "After the Holy One, praised be He! had created [by the preceding incident] a cure in advance to their trouble which would follow, for Resh Lakish said, 'The Holy One, praised be He! afflicts not Israel before He has prepared the cure for them in advance. As it is said (Hosea 6, 11) Should I desire to heal Israel, then would the iniquity of Ephraim be laid open." But with idolatrous nations it is different. First He smites them, then He heals them, as it is said (Is. 19, 12) And the Lord will thus smite Egypt, striking and healing.' " But it appeared too contemptible in his (Haman's) eyes to lay his hand on Mordecai alone. Raba said: "In the beginning he wanted to lay hand on Mordecai alone, and later on the people of Mordecai, which refers to the scholars, and later on the Jews." Some one cast the pur, that is the lot. We have been taught in a Baraitha: When the lots fell on the month of Adar, Haman rejoiced very much, for he said: "It is the month in which Moses died." But he did not know that on the seventh of Adar Moses had died, but had also been born. And Haman said unto the king: There in one people. Raba said: "There was no man who could calumniate so well as Haman. He said to the king, 'Come, let us fight them.' And the king answered: 'I am afraid because whoever has tried to fight them was called to account by their God.' 'But they have been lazy in the performance of good deed,' Haman pleaded. Whereupon the king said: 'Nevertheless they have among them numbers of Rabbis who will pray to God for their mercy.' Haman then said: 'They are one people [and are all the same; no one observes]. And if thou shouldst think that I may depopulate thy empire [by the extermination of the Jews] thou must know that they are scattered among different nations [and it would not be perceptible]. And perhaps thou wilt say, thou derivest a benefit from them. Know that they are like mules, that are unproductive. And if thou shouldst imagine that there is one province in which "they dwell together, know that they are scattered in all the provinces of thy kingdom. And their laws are different from those of every people; i.e., they do not eat with us, drink with us, nor intermarry with us. It does not profit the king to tolerate them, because they eat and drink in a manner to disgrace the king.' "

If it he pleasing to the king, let it be written to destroy them, and ten thousand talents of silver will I weigh out. Resh Lakish said, it was revealed and known to Him, who said: And the world came into being, that Haman would, at some future day, pay shekels (talents) for the destruction of Israel, therefore He caused that their (Israel's) shekels should precede his [Haman's] shekel's, and this is the purpose of the Mishnah which teaches us: On the first of Adar a public announcement is made concerning the contribution of the half-shekels." And the king said to Haman 'The silver is given to thee; that people also, to do with them as it seemeth good to thy eyes.' Said R. Abba b. Cahana (Fol. 14): "To what can the incident of Ahasuerus and Haman be compared? Unto two men, of whom one had a mound in his field, and another had a trench; he, who had the mound said, when passing the trench, 'I wish some one would give me his trench in my field,' and the one that had the trench, 'I wish some one would give me that on my field.' Then it chanced that they met, and he who had the trench said: 'Sell me the mound to fill up my trench.' 'I wish you would take it for nothing,' replied the other." And the king drew off his signet ring from his hand. R. Abba b. Cahana said: "The authority given by transfer of the ring had a greater effect than forty-eight prophets and seven prophetesses, who preached to Israel they should better their ways; because the prophecy of forty-eight prophets and seven prophetesses did not cause Israel to become better, yet this incident really made them better."

Our Rabbis were taught: Forty-eight prophets and seven prophetesses preached to Israel, and subtracted or added nothing to our Torah, even not as much as one letter, save the reading of the Megilla, which was instituted by the prophets alone. What basis had they for that? R. Chiya b. Abbin, in the name of R. Joshua b. Karcha, said: "They drew a fortiori conclusion: If when Israel was delivered merely from slavery to freedom, they sang, how much more ought they do se when they were saved from death to life! If so, then why do we not say Hallel on Purim? "Because," said R. Isaac, "we do not say Hallel for the miracles that happened outside of Palestine." But the exodus from Egypt was also a miracle outside of Palestine? The reason for saying Hallel then is explained in the following Baraitha: Until Israel entered Canaan, they said praises for all miracles, but after they had occupied Palestine, they sang praises only for miracles in Palestine. R. Nachman b. Isaac, however, said: "The reading of the Megilla, is equivalent to the Hallel." Rab said: "There, when they went out of Egypt, it was right to say Hallel, because it is said. Praise, O ye servants of the Lord, and not Pharaoh's; but how could they say on Purim, Praise, O ye servants of the Lord. Were they not still the slaves of Ahasuerus?"

*And the seven prophetesses that prophecied to Israel, who were they? Sarah, Miriam, Deborah, Hannah, Abigail, Huldah and Esther. Sarah as it is written (Gen. 11, 29) The father of Milcah and the father of Yiscah. And R. Isaac said: "Yiscah refers to Sarah, but why was she called Yiscah? Because that signifies seeing, and she was a seer through the Holy Spirit and this is derived from the passage (Ib. 21, 12) Whatever Sarah tells you hearken to her voice. Miriam, as it is written (Ex. 15, 26) Then took Miriam the prophetess, the sister of Aaron. Was she then Aaron's and not Moses' sister." "This means," said R. Nachman, in the name of Rab, "that she had prophecied even when she had been only Aaron's sister [before Moses' birth] saying, 'In the future my mother will give birth to a child that will deliver the Israelites.' Finally, when Moses was born, the whole house was filled with light, and her father arose, and kissed her on her head, and saying to her, 'My daughter, thy prophecy is fulfilled.' Afterward, when he was cast into the river, her mother rose, saying to her, 'My daughter, what has become of thy prophecy?' And thus we understand the passage (Ib. 2, 4) And his sister placed herself afar off, to ascertain what would be done to him, to mean to know what would be the outcome of her prophecy." Deborah, as it is written (Jud. 4, 4) Now Deborah, a prophetess, the wife of Lapidoth. R. Isaac said: "This means that she prepared wicks for the lights in Mishkai. Hannah, as it is written (I Sam. 2, 1) And Hannah prayed and said, 'My heart is glad in the Lord, my horn is exalted through the Lord.' My horn is exalted, and not my flask. This refers to David and Solomon, who were anointed with oil taken from a horn, their dynasty endured; but Saul and Jehu, who were anointed with oil from a flask, their dynasties did not endure. (Ib. 2) There is none holy as the Lord; for there is none besides Thee; Neither is there any rock like our God." R. Juda b. Manassia said: "Do not read, Ein Biltecha [none besides Thee] but read Ein Lebalathecha [nothing could wear you out]. Come and see that the nature of the Holy One, praised be He! is not like the nature of frail man. The work of frail man exhausts its maker, but the Holy One, praised be He! is not so; He exhausts His work." Neither is there any rock like our God; Do not read Ein Tzur (rock), but read Ein Tzayer, (there is no sculptor like our God) for the custom of the world is to form a shape on the wall, but he can put into it neither breath, nor soul, nor entrails, nor bowels, but the Holy One, praised be He! He forms a shape within a shape (creates a body within a body) and puts into it breath, soul, entrails and bowels. Abigail, as it is written (I Sam. 25, 29-31) And the soul of my lord will be bound in the bond of life with the Lord thy God. When she departed she said to him. And when the Lord will do *** ood my Lord. She prophecied that he would be king. R. Nachman said: "This is the meaning of the current statement, 'A woman handles the shuttle while she talks,' or 'the duck bends its head down in walking, and its eyes look*

all around (it follows two pursuits at the same time.'" Huldah, as it is written (II Kings 22, 14) And Chilkiyaha the priest, and Achikam, and Achbor and Shaphan and Assahyah went unto Huldah the prophetess, the wife of Shallum the son of Tikvah. But how did Huldah prophecy in the place where Jeremiah lived? At the school of Rab it was explained that Huldah was a relative and therefore he was not particular about it. But why did King Joshiyah himself ignore Jeremiah and send a committee unto Huldah? R. Shila said: "Because women are compassionate." R. Jochanan said: "Because Jeremiah was not there, for he went to bring the ten tribes back [from the exile]." And whence do we infer that he did bring them back? It is written (Ex. 7, 13) For the seller shall not return to that which is sold. It is possible that the prophet should prophecy the suspension of the jubilee law when the law had already been abolished? We must therefore say that Jeremiah had caused the return [of the ten tribes] and Joshiyah b. Amon reigned over them. Whence do we infer this? It is written (II Kings 23, 17) What king of monument is that which I see? And the men of the city said to him, "It is the grave of the man of God, who came from Judah and proclaimed these things which thou hast done against the altar of Beth-El.' What had Joshiyah to do with the altar of Beth-El? From this we infer that Jeremiah returned [the ten tribes] from captivity when he began to practice the jubilee law and Joshiyah was king over them. And Esther, as it is written (Est. 5) Now it came to pass on the third day that Esther put on her royalty. It should be written, royal apparel. "Infer from this," said R. Elazar, in the name of R. Cahnina, "that she clothed herself in the Holy Spirit. Here it is written Vatilbash (she put on) and there (I Chr. 12, 18) A spirit, labsha (invested) Amassai. [Just as in the latter place the word Labsha is employed to signify the Holy Spirit, so here also Vatilbash signfies the Holy Spirit]." R. Nachman said: "Pride does not- fit women. Two women were proud, and they both had unlovely names; one was call Bee (Deborah) and the other was called Cat (Huldah). Of Deborah it is written (Jud. 4, 6) And she sent and called Barak but she did not go to him, and of Huldah it is written (II Kings 22, 15) Say unto the man that hath sent you to me; and she did not say, tell the king."

(Fol. 15) And Mordecai ascertained all that had been done (Est. 4, 1). What had been done? Rab said: "That Haman had persuaded Ahasuerus." (Ib.) Then called Esther for Hathach. Said Rab: "Hathach is Daniel, but why was he called Hathach? Because he severed connections with his high position." Samuel said: "On the contrary, he had the office, and his name signifies that all laws were decided by him." And gave him a change for Mordecai to know what this was, and why this was. R. Isaac Nafcha said: "Thus sent Esther to Mordecai. Perhaps they [Israel] transgressed the five books of the Torah

concerning which it is written (Ex. 32, 15) On the one side and on the other were they inscribed." And they told Mordecai the words of Esther (12). But he (Hathach) himself did not come to her? "From this," said R. Abba b. Cahana, "we infer that one need not go back [to his sender] to bring bad news." And Mordecai went about. Rad said: "This means that he transgressed by fasting on the first day of Passover"; and Samuel said: "It means that he crossed a pool of water [to assemble the Jews of the other side]."

R. Elazar said in the name of R. Chanina: "Never shall the blessing of even a common man be considered insignificant in your eyes; for two great men of their generation were blessed by simple men and their blessings were fulfilled. They were David and Daniel. David, as it is written (II Sam. 24, 23) And Aravnah said unto the king, 'May the Lord thy God receive thee favorably.' Daniel was blessed by King Darius, as it is written (Dan. 6, 17) May thy God, whom thou worshippest continually, truly deliver thee." R. Elazar said again in the name of R. Chanina: 'Never shall the curse of even a common man be considered unimportant, for Abimelech cursed Sarah, saying (Gen. 20, 16) 'This is to thee a covering to the eyes, and it was fulfilled through her children as it is said (Gen. 27, 1) And Isaac's eyes became dim." Again said R. Elazar, in the name of R. Chanina: "Come and see how the custom of the Holy One, praised be He! differs from the custom of frail man! A frail man sets the pot [on the fire] first and then pours water into it, but the Holy One, praised be He! poureth the water first into the pot and then sets it on the fire, to sustain the passage (Jer. 10, 13) At the sound when he giveth a multitude of water." Another thing did R. Elazar say in the name of R. Chanina: "When the righteous is lost (dies) it is a loss to the generation only [not to himself]. This might be compared with a diamond which was lost by a man, wherever it is its name is there, the loss is merely to its owner." Again said R. Elazar in the name of R. Chanina: "What is the meaning of the passage (Ib. 5, 13) Yet all this profiteth me nothing. Infer from this that all treasures of that wicked (Haman) were engraved upon his heart, and as soon as he saw Mordecai sitting in the king's tower he said. Yet all this profiteth me nothing." Is it really because he (Haman) saw Mordecai sitting in the king's tower that he said this? Yes, as R. Chisda explained it: "The latter [Mordecai] had come as a member of the Prosbul and the former [Haman] had come to court as a member of the Prosbuli" (Ib. b."); i.e., Buli signifies the rich, as it is said (Lev. 26, 19) I will break the pride of your power, and R. Joseph explains that this refers to the rich of Juda; Buli signifies poverty, and so reads the passage (Deut. 15, 8) Thou shalt surely lend him. R. Papa said: "Haman was called 'the slave that sold himself for a loaf of bread.'" R. Elazar said further in the name of R. Chanina: "In the future, the Holy One, praised be He! will put a crown on the head of every righteous man, as it is written (Is. 28, 5) On that day

will the Lord of hosts he for a crown of glory and a diadem of beauty. What is the meaning of a crown of glory and a diadem of beauty? It is for those who do His will, and hope for His glory. One may think that this will be for all of them? Therefore it is said. Unto the residue of his people; i.e., for those who are so modest that they consider themselves like the remnant of the people. (Ib. 6) And for a spirit of judgment; i.e., to him who sitteth in judgment — and does justice. And for strength. It is to him who overcomes his inclination. To those that drive back the battle, this refers to those who debate over the Torah. To the gate, refers to the scholars who arise early to go to the gates of the houses of prayer and learning, and remain late there. The divine attribute of justice pleaded before the Holy One, praised be He! saying, 'Sovereign of the Universe! Wherein is the difference between this (Israel) and all other nations [that Thou art honoring Israel so much]?' Whereupon the Holy One, praised be He! answered 'Israel studied the Torah, and the idolaters did not.' To this the attribute of Justice replied (Ib. 7) But these also are now stumbling through wine, and reeling through strong drink — they are (Paku) unsteady in giving judgment. Paku (unsteady) refers to Gehenna, as it is said (I Sam. 25, 31) That this shall not be a cause of offence; and Pliliya [judgment] refers to the judges as it is said (Ex. 23, 21) And they shall pay this by the decision of (Phlilim) the Judges."

(Est. 5, 1) And placed herself in the inner court of the king's house. R. Levi said: "As soon as she reached the house of idols, the Shechina left her; so she began to say (Ps. 22, 2) My God, my God, why hast thou forsaken me? Doth thou hold guilty one who does a thing unintentionally as though she did it intentionally, and what one is compelled to do as if she did it voluntarily?" (Ib.) And it happened when the king saw Esther the queen. R. Jochanan said: "Three angels came to her help at the same time; one angel raised her head [that the king might see her]; one, who strung a chord of grace (protection) around her, and one who stretched out the sceptre which the king handed out to her." How far did it stretch? R. Jeremiah said: "Its usual length was two cubits and it became twelve cubits long"; and others say it stretched to sixteen. R. Joshua b. Levi said: "To twenty-four." R. Chisda said: "To sixty." So also we find that it happened with the arm of Pharaoh's daughter; and thus also it happened with the teeth of Og, as it is whitten (Ps. 3, 8) The teeth of the wicked Shibarta, and Resh Lakish said: "Do not read Shibarta (hast thou broken) but read it Shibabta (that became ramified)." Rabba b. Uphran, in the name of R. Eliezer, who had heard it from his master, who quoted his master, said: "It became longer by two hundred ells."

(Ib. 45) And Esther said, Let the king and Haman come this day unto the banquet. Our

Rabbis were taught: For what purpose did Esther invite Haman to the feast? R. Elazar said: "She spread for him a net, as it is said (Pr. 69, 23) May their table become a snare before them." R. Joshua said: "She learned it in her father's house, as it is said (Prov. 25, 21) If thy enemy be hungry, give him bread." R. Meier said: "So that Haman should not learn of the matter and cause a revolution." R. Juda said: "So that it should not be noticed she was a Jewess." R. Nechemia said: "So that the Israelites say not, We have a sister in the king's court, and they should not [meanwhile] dismiss from their minds the idea of praying for mercy." And R. Jose said: "So that he should be near, if she wanted him." R. Simon b. Menassia said: "So that He above should notice [how she was forced to flatter her enemy] and should perform a miracle." R. Joshua b. Karcha said: "She intended to make herself agreeable to Haman, so that the king might become jealous, and should kill both him and her [whereby Israel would be saved]."

Rabban Gamaliel said: "Ahasuerus was a fickle-minded king [and therefore did Esther invite Haman so that if she obtained permission to execute him she could have him nearby ready to kill him before the king retards]." Again said Rabban Gamaliel: "After all, we must still hear what the Median has said, as we are taught in the following Baraitha: R. Elazar of Media said: 'She had intended to make Haman jealous of Ahasuerus, and Ahasuerus jealous of Haman.'" Rabba said: "[To uphold] the passage (Prov. 26, 18) Before downfall goeth pride." Abaye and Rab both said: "She intended to do as it is written (Jer. 51, 39) When they are heated I will prepare their drinking feasts and will make them drunken." Rabba b. Abahu once found Elijah the prophet, and asked him: "What did Esther intend to do when she invited Haman?" and he answered: "As all Tanaim and all the Amoraim explained."

(6) In that night sleep fled from the king. "He thought," said Rabba, " 'what could be the meaning of Esther's invitation to Haman? Perhaps they conspired against me to kill me?' Then he considered and said: 'If this should be the case then someone would be found who would have mercy and inform me of that.' But then he said: 'But perhaps there are men who have done kindness to me, and I have not rewarded them, therefore people do not care to inform about it.' As soon as this idea struck him, he ordered that the Chronicles be brought to him, and they were read by themselves, i.e., that place in the Chronicles turned up accidentally." And it was found written (Kathub) past participle. It should be Kathub (passed perfect)? R. Isaac Nafcha said: "You may infer from this (Fol. 16) that Shamshai (the king's secretary) had erased the incident concerning Mordecai, but Gabriel [the Angel] wrote it in, thus the context of the passage can be understood." R. Assi, in the name

*of R. Chanina b. Papa said: "R. Shila of the village Tamratha lectured: 'If what is recorded in favor of Israel here below is not erased, how much more so what is written about them in Heaven above [will not be erased]?" And the king said: "What honor and distinction have been done to Mordecai for that?" etc.... There hath nothing been done with him. We are taught: They said so, not because they loved Mordecai, but because they hated Haman. And Haman was come ... which he had prepared for him. We are taught: This means, which he had prepared for himself. And the king's young men said unto him: "Behold Haman is standing," etc.... And Haman came, etc. Do this to Mordecai. And Haman asked: "Who is Mordecai?" "The Jew," the king answered. "But," said he, "there are many Jews by the name of Mordecai." And the king answered: "The one that sits at the gate of the king." "For this man, remarked Haman, "it will suffice if thou wilt give him a village, or the tolls of a river." Whereupon the king said, "Leave out nothing of all that thou hast spoken, and do it to him." And Haman then took the apparel and the horse, etc., i.e., he came and found disciples sitting before Mordecai discussing the Law concerning ***; as soon as Mordecai saw that Haman came to him on the royal horse, he *** mbled, and said to his disciples: "This wicked man is coming, I fear me, with an order to execute me. Go away from here, lest you are burnt by my fire.' Immediately Mordecai clothed himself, and stood up to pray. When Haman asked Mordecai: "What was your occupation when I entered?" He replied: "When the Temple was in existence, God ordered us that if anyone offers a Mincha (meal-offering) one handful of meal from that offering must have been offered upon the altar which was to atone for his sin [so we deliberated concerning the handful]." "O!" exclaimed Haman, "Your handful of which you have been discussing has outweighed the ten thousand talents that I had proposed to the king for your destruction." "You wicked man," said Mordecai to him, "if a slave buys anything, to him who owns the slave belongs also the wealth, and you are my slave." Then said he to Mordecai: "Put on the royal apparel and mount the horse, for the king wants you." Mordecai said: "I must not put on the royal garments until I wash myself and cut my hair." Esther, however, had ordered that all the baths and barber shops be closed, so that Haman himself had to take Mordecai into a bathhouse and wash him; he himself had to bring a pair of scissors from his house and cut his hair. While Haman was performing all this work he moaned bitterly, whereupon Mordecai asked him: "Why art thou moaning?" "O!" answered Haman, "such a great man that I am, has become a washer and a hair-cutter." "You wicked one," Mordecai replied, "were you not a haircutter at the village of Kartzum." We are taught that for twenty-two years Haman was a hair-cutter in the village of Kartzum. Then, he bade Mordecai mount the horse. He replied: "I cannot; I am*

too weak from fasting." So Haman stooped and helped him to climb the horse, by permitting him step on his back.

(13) And Haman related to Zereth his wife and to all his friends. And then it is written: Then said unto him his wise men and Zereth his wife; first they are called friends, and then wise men? R. Jochanan said: "A man, even of any nation, who says an intelligent thing only should be termed wise (Chacham). If Mordecai be of the seed of the Judeans; i.e., they said: "If Mordecai is descended from other tribes, you will get the better of him; but if he be descended from one of these tribes — Juda, Benjamin, Ephraim, Menaseeh — then you cannot overcome him; from Juda, because it is written (Gen. 49, 8) Thy hand shall be on the neck of thy enemies; and the other three, because it is written (Ps. 80, 3) Before Ephraim, Benjamin and Menasseh, awaken thy might." But thou will surely fall before him. R. Juda b. Ilai taught: "What is the meaning surely fall [doubled in the test]? Infer from this that they said to him thus: 'This nation (Israel) resembles earth, and resembles stars; when they sink they sink to the dust, and when they rise they rise to the stars.' " (Est. 6, 14) They were yet speaking with him when the king's chamberlains arrived, and they hastened. From this we infer that they brought him in a hurry. For the adversary regardeth not the damage of the king. She said to him: "This enemy is not worth the damage he causes to the king; when he became jealous of Vashti, he killed her, and now he becomes jealous of me, and wants to kill me too." And the king arose in his fury ... and when the king returned. From this we may infer that just as he had gone out in a fury, so he returned in a fury; he went to his garden and found that angels, in the form of men, were uprooting the trees of his garden and throwing them away. Upon his inquiry as to why they were doing it, he was informed that Haman had ordered them to do so. When he returned to his house he found Haman was fallen upon the couch, etc. It is not written, fell [active case], but, was fallen [passive case]; i.e., infer from this that an angel came and pushed him. And the king said: "Woe from inside, and woe from outside." And the king said: "Will he even do violence to the queen before me in the house?" Then said Harbonah, one of the chamberlains, etc. R. Chama b. Chanina said: "Harbonah the wicked had also been among those who had given the advice to make a gallows for Mordecai; but as soon as he saw that his plan was not fulfilled, he deserted Haman and went over to Mordecai's friends, and this interpretation is derived from the passage (Job 27, 22) And will cast upon him, and have no pity; out of his hand will surely escape. And the fury of the king [Shachacha] was appeased. What does the double (appeasing) stand for? One refers to the King of the Universe and the other refers to Ahasuerus. Others, however, say that one refers to the anger about Vashti and one about Esther."

It is written (Gen. 45, 22) To each of them he gave changes of raiment; but to Benjamin he gave ... five changes of raiment. Is it possible that that which gave trouble to Joseph's father (Ib. b) proved a stumbling block to Joseph? For Rabba b. Mehasia quoted R. Chama b. Guria, who said in the name of Rab: "On account of two Selaim worth of silk which Jacob bestowed on Joseph in preference to his other sons, the brothers became jealous of him, and brought about the entrance of our ancestors into Egypt." "This was a hint that from him would descend a man who would wear five royal garments," said R. Benjamin b. Jepheth, in the name of R. Elazar. Who is he? Mordecai, concerning whom it is written (Est. 8, 15) And Mordecai went out in a royal apparel of blue and white, and with a great crown of gold, and with a cloak of fine linen and purple. (Gen. 45, 14) And he fell upon his brother Benjamin's necks. How many necks had Benjamin? R. Benjamin b. Jepheth, in the name of R. Elazar, said: "He wept for the two Temples, that were destined to be in Benjamin's land and were doomed to destruction." And Benjamin wept upon his neck; i.e., he wept for the Tabernacle of Shilo, that was designated in Joseph's part of the land, and was destined to be destroyed. (Ib.) And behold, your own eyes see, and the eyes of my brother Benjamin. "This means," said R. Benjamin b. Jepheth in the name of R. Elazar, "that he (Joseph) said to them, 'Just as I have nothing in my heart against Benjamin, who took no part in my sale, so have I nothing against you, who sold me.'" (Ib.) It is my mouth the best things of Egypt? R. Benjamin b. Jepheth, in the name of R. Elazar, explained this: "What I speak with my mouth, I think in my heart." (Ib. 23) And to his father he sent after this manner with the best things of Egypt. What is the meaning of that speaketh unto you. R. Benjamin b. Jepheth, in the name of R. Elazar, said: "He sent him old wine, which strengthens the minds of old when they drink it."

(Ib. 50, 18) And his brothers also went and fell down before him. R. Benjamin b. Jepheth, said again, in the name of R. Elazar: "It is this that people say, 'When the fox has his day, bow to him.'" With what was he (Joseph) inferior to his brothers [that you call him fox]? We must say that if these remarks were made, they were made in reference to the following (Ib. 33, 31) And Israel bowed himself upon the head of his bed. Whereupon R. Benjamin b. Jepheth said in the name of R. Elazar: "For this reason people say, 'When the fox has his day, bow to him.' " (Ib.) And he comforted them, and spoke kindly unto them. R. Benjamin b. Jepheth said in the name of R. Elazar: "Infer from this that he (Joseph) told them such things which comfort the heart; i.e., if ten lights could not extinguish one, how much less could one extinguish ten!"

(Esth. 8, 16) For the Jews there was light, and joy and gladness and honor. R. Elazar, in the

name of R. Juda, said: "Light, refers to the Torah, and so says the passage (Prov. 6, 23) For the commandment is a lamp, and the law is light. Joy, refers to a holiday, and so says the passage (Deut. 16, 14) And thou shalt rejoice in thy feast; gladness, refers to circumcision, and so says the passage (Ps. 119, 162) I am rejoiced over thy promise; honor, refers to Tephilin, and so says the passage (Deut. 28, 16) And all the nations of the earth shall see that thou are called by the name of the Lord, and they shall he afraid of thee. And we are taught in a Baraitha: R. Eliezer the Great said: 'This refers to the Tephilin on the head.' "

(Esth. 9, 7) And Parshandatha R. Adda, of the city of Japhe, said: "The names of the ten sons of Haman, together with the word Assereth (ten), must be read in one breath." Why so? Because their souls left their bodies all at the same time. R. Jochanan said: 'The [letter] Var of Vai'zatha must be made longer, that it should resemble a gallows, for all ten were hanged on one gallows-tree."

Words of peace and truth. R. Tanchum, and according to others, R. Ashi, said: "We may infer from this that it should be written similarly to real words of the Torah; written on ruled parchment.]" And the order of Esther confirmed this Purim. Is it only the words of Esther and not the fasting and prayers? R. Jochanan said: "Read together the former verse with this: The matters of the fastings, the prayers, and the order of Esther confirmed this Purim." (Ib.) For Mordecai the Jew was second in rani after the king Ahasuerus, and great among the Jews, and acceptable to the multitude of his brethren. R. Joseph was taught: To the multitude, but not to all? From this we infer that a part of the Sanhedrin turned away from him. R. Joseph said: "The study of the Law is greater than the saving of lives, for before [becoming popular with Ahasuerus] Mordecai was mentioned the fifth, but later the sixth. Before he was mentioned the fifth, as it is written (Ez, 2, 2) Who came with Zerubbabel, Jeshua, Nehemiah, Serayah, Roalyah, Mordecai, Balsha; and later it is written (Neh. 7, 7) Who came with Jeshua, Nehemiah, Azaryah, Raamath, Nachmeini, Mordecai and Balshan."

R. Ashi was sitting [and studying] before R. Cahana when the latter was waiting for the arrival of some more scholars, but none of the scholars came. "Why did not the Rabbis come to-day?" asked R. Cahana of R. Ashi. "Perhaps they are busy with the Purim dinner," came the reply from R. Ashi. "Could they then not serve the Purim dinner in the evening [and not waste a day of study]?" remarked R. Cahana. Whereupon R. Ashi replied: "Has not the master heard what Raba said, that if the Purim dinner is served at night, it has not fulfilled its purpose?" "Indeed, did Raba say so?" inquired R. Cahana. "Yea," came the

reply. Thereupon R. Cahana studied this law forty times, and it was to him [the law] as if lying in his pocket [ready to recite].

(Ib. b.) Rab, and according to others R. Samuel b. Martha, said: "The study of the Law is of more importance than the building of the Temple; for so long as Baruch ben Neriah lived [and taught with Ezra] he did not return to the land of Israel." Rabba b. Chana said, in the name of R. Isaac b. Samuel, the son of Martha, who quoted Rab: "The study of the Law is more important than the honoring of parents; for during all the years that Jacob passed with Shem and Eber and studied the Law he was not punished [for his having failed to honor his father and his mother.]"

Chapter 2

"Whence do we know that the Amida (Eighteen Benedictions) shall be read in accordance with its arrangements? From the following Baraitha: Simon Happekuli instituted the Eighteen Benedictions before Rabban Gamaliel in Jabnai, according to their present arrangement. R. Chiya b. Abba said, in the name of R. Jochanan, and according to others it was taught in a Baraitha: One hundred and twenty elders [of Israel], of whom there were many prophets, instituted the prayer of the Eighteen Benedictions in accordance with this arrangement."

Our Rabbis were taught: Whence do we infer that we should mention the Patriarchs [in the prayer of Amida]? It is written (Ps. 29, 1) Ascribe unto the Lord, ye sons of the mighty. And whence do we infer that we should mention [in the Amida the power [of God]? It is written (Ib.) Ascribe unto the Lord glory and strength. And whence do we infer that the K'dusha [His Holiness] must be mentioned? It is written (Ib. 2) Ascribe unto the Lord the glory of His name; bow down to the Lord in the beauty of holiness. And what reason had they for placing the Benediction of Wisdom [fourth] after the Benediction K'dusha? Because it is said (Is. 29, 23) Then will they sanctify the Holy One of Jacob, and the God of Israel will they reverence; and immediately follows: They also that were erring in spirit shall acquire understanding. And what reason had they in placing the Benediction concerning Repentance after Wisdom? Because it is written (Is. 6, 10) Lest his heart understand, and he will repent, and be healed. If so, we ought then to mention the section

treating with Healing after Repentance [the sixth, instead of the eighth benediction]? This you cannot assume, for it is written (Ib. 55, 7) And let him return unto the Lord, and he will have mercy upon him; and unto our God, for He will abundantly pardon. The section of Pardon is therefore arranged after Repentance. But why did they desire to rely on this [verse], and not rely on the former? Because there is another passage to the same effect (Ps. 103, 3) Who forgiveth all thy iniquities, who healeth all thy diseased, who redeemeth from the pit thy life. This means to say that both redemption and healing come after forgiveness. But there is a passage (Is. 6, 10) He will repent and be healed? [Hence healing follows repentance]? This healing, however, does not refer to disease, but to forgiveness. And what reason had they in arranging the prayer for Redemption in the seventh Benediction? Said Raba: "Because Israel is destined to be redeemed in the seventh (Sabbatical) year, it was therefore designated in the seventh benediction. But has not the master said that in the sixth [of the Sabbatical years], there will be different rumors, in the seventh year of the Sabbatical years [great] wars will break out, and at the close of the seventh year Mesiah b. David will appear? Hence in the seventh will there be war and not redemption. War will mark the beginning of the redemption. And what reason had they for arranging the prayer for Healing in the eighth Benedictions? "Because," said R. Akiba, "circumcision takes place on the eighth day, and requires healing; it was therefore designated in the seventh Benediction." And what reason had they for arranging the prayer for the Blessing of the Year in the ninth Benediction? "This prayer," said R. Alexandri, "is against those who raise prices, as it is written (Ps. 10, 15), Break Thou the arm of the wicked, etc. And David also said it in the ninth chapter." And what reason had they for arranging the prayer for the Reunion of the Exile after the Benediction of the Blessing [of the harvest] of the Year? Because it is written (Ezek. 36, 8) But ye, O mountains of Israel, ye shall send forth your boughs, and your fruit shall ye bear for my people Israel; for they are near at hand to come. And as soon as the reunion of the exile will take place, there will be the punishment of the wicked, as it is said (Is. 1, 25) I will turn my hand against thee, and purge away as with lye thy dross. And further (26) it is written: I will restore thy judges as at the first, and thy counsellors as at the beginning. After the judgment of the wicked there shall no more exist any sinners. This includes the arrogant, as it is said (Ib.) But destruction shall come over transgressors and sinners together. And those that forsake the Lord shall perish, and when sinners will cease to exist, the strength of the righteous is exalted; as it is written (Ps. 75, 11) And all the strength of the wicked will I hew off, but the strength of the righteous shall be exalted. Righteous proselytes are included among the righteous; as it is said (Lev. 19, 32) Before the hoary head shalt thou

rise up, and honor the old man. And immediately it follows: If a stranger sojourn with thee, ye shall not vex him. And where will their horn be exalted? In Jerusalem; as it is said (Ps. 122, 6) Pray ye for the peace of Jerusalem; may those that love ye prosper. And as soon as Jerusalem will be rebuilt David will come (Fol. 18) as it is said (Hos. 3, 5) After that will the children of Israel return and seek for the Lord their God and David their king. And together with David will come prayer, as it is said (Is. 57, 7) Even these will I bring to My holy mountain, and make them joyful in My house of prayer. And as soon as prayer comes, service in the Temple will come with it, as it is said further: Their burnt-offerings and their sacrifices shall be accepted upon My altar. And as soon as service comes, there will come a thanksgiving, as it is said (Ps. 50, 23) Who so offereth thanksgiving glorifieth Me. And what reason had they for placing the Blessing of the Priests after the Benediction of Thanks giving? Because it is written (Lev. 9, 22) And Aaron lifted up his hands toward the people, and blessed them, and came down after he had offered the sin-offering and burnt-offering and peace-offering. Why not say that he blessed them before the service? You cannot possibly think so; for it is written: He came down after he had offered — it is not written to offer, but after offering. Then why not say it immediately after the Benediction concerning the [restoration of the Temple] Service? You cannot possibly think so, because it is written: Whoso offereth the thanksgiving (glorifieth Me. And why did they desire to rely on this [verse], and not rely on the former? Because common sense teaches that service and thanksgiving are the same thing. And what reason had they for placing [the Benediction concerning] Peace after the Blessing of Priests? Because it is written (Num. 6, 21) And they shall put my name upon the children of Israel and I will bless them; i.e., the blessing of the Holy One, praised be He! is peace, as it is said (Ps. 29, 11) The Lord will bless His people with peace. [Hence the arrangement of the Amida or Eighteen Benedictions.] Now [let us see], if one hundred and twenty elders, among whom there were many prophets, have arranged the Eighteen Benedictions in accordance with their orders, why was it necessary that Simon of Peculi should rearrange them? They had been forgotten, therefore he reintroduced the order.

Beyond these Eighteen Benedictions one must not tell the praises of the Holy One, praised be He! for R. Elazar said: "What is the meaning of the passage (Ps. 106, 2) Who can utter the mighty acts of the Lord? Who can publish all His praise? This means, Who is fit to utter? He who can publish all His praise; [and as no one can do so, only the prayers that have been ordained should be said]." Rabba b. Ghana said in the name of R. Jochanan: "He who speaks too much in praise of God will be removed from the world, as it is said (Job 37, 20) Can all be related of Him when I speak? Or if a man talk even till he be swallowed up?"

R. Juda, of the village Geboriah, according to others of Gibor-Chail, taught: "What is the meaning of the passage (Ps. 65, 2) For Thee praise is silent. This means that silence is the cure of everything." When R. Dima came from the land of Israel he said that in the West they say: "A word is worth a sela and silence two." R. Acha said in the name of R. Elazar: "Whence do we learn that God called Jacob El? (similar to God's name). It is said (Gen. 33, 20) And he erected there an altar and called it El the God of Israel. How can one possibly think that Jacob called the altar El? If so, it ought then be written And Jacob called it El (not him). We must therefore say that this means and Jacob was called El. Who called him so? The God of Israel."

Chapter 3

(Fol. 21) MISHNAH: Whoever reads the Megilla standing or sitting has fulfilled his duty. GEMARA: We are taught in a Baraitha: "It is not so with the reading of the Torah, [which can be read only while the reader is] standing. Whence do we infer this? R. Abahu said: "The passage says (Deut. 5, 28) But as for thee, stand thou here by me. From this we infer that the reader should stand, and the congregation sit." R. Abahu said again: "Whence do we know that the master should not teach the disciple when he sits on the bed, and the disciple on the floor? Because it is written But as for thee, stand thou here by me. (Just as I stand so you should stand.) " Our Rabbis were taught: From the time of Joshua till Rabban Gamaliel the Torah was studied standing. When Rabban Gamaliel the elder died, sickness became prevalent, and they began to study sitting. And this is the meaning of the Mishnah: "Since Rabban Gamaliel the elder died the dignity of the Torah has ceased." One passage says (Deut. 9, 9) I sat on the mount forty days and forty nights; and another (Ib. 10, 10) I stood on the mount. Said Rab: "He stood when he studied, and he sat when he repeated." R. Chaninah said: "He was neither standing nor sitting, but bending." R. Abba, however, said: "Sitting means nothing else but abiding, as it is said (Deut. 1, 46) Ye sat in Kadesh [which means dwelt]." Raba said: "The easy things he studied while standing, and the difficult things while sitting."

(Ib. b) "On Mondays, Thursdays and on Sabbath at Mincha, three men are called to read from the scroll." To what do the three correspond? R. Assi said: "This corresponding to the

Torah, the Prophets, and the Hagiographa." Raba said: "It corresponds to the priests, Levites, and Israelites." And that which R. Simi taught: "One must not read in the house of prayer less than ten verses [of the Torah]; and if one of them consists of the words, And God spoke to Moses, it is counted among the ten." To what do these ten verses correspond? R. Joshua b. Levi said: "It corresponds to the ten men at leisure for attending the synagogue." And R. Joseph said: "It corresponds to the ten commandments given to Moses on Sinai." R. Jochanan said: "It corresponds to the ten Divine orders?" The word Breishith (in the beginning) counts also for one, as it is said (Ps. 33, 6) By the word of the Lord were the heavens made; and by the breath of His mouth, all their hosts.

Chapter 4

(Fol. 27) Bar Kapara lectured: "What is the meaning of the Passage (II Kings 25, 9) And he burnt the house of the Lord, and the king's house; and all the houses of Jerusalem, even every great house, burnt he will fire; i.e., the house of the Lord, refers to the Temple; the king's house, refers to the king's palace; and all the houses of Jerusalem, is taken literally. Even every great house." R. Jochanan and R. Joshua b. Levi differ as to the meaning of this phrase. One said this refers to a house of study, and the other said that it refers to a house of worship. The one who contends that it refers to a house of study bases his theory on the following passage (Is. 42, 21) To make the teachings great (Yagdil) and glorious. [Hence great is employed in connection with study.] But the one that contends that it refers to a place of prayer, bases his theory on the following passage (II Kings 8, 4) Tell me, I pray thee, all the great things that Elisha has done. And Elisha wrought wonders through prayer. The following will prove that R. Joshua b. Levi explains the above "a place of study," Levi explains the foregoing "a place of study," for R. Joshua b. Levi said: "A congregation may be transformed into a house of study." [Because the latter is greater, hence great is applied to the last.]

(Ib. b) The disciples of R. Zakkai asked him: "Whereby have you merited to live so many years?" He replied: "I never let water within four ells from a prayer-place; I never called my associates nicknames; I never neglected [the Kiddush] to pronounce the morning benediction of the Sabbath over a goblet of wine. It happened once I had no money to

purchase it, and my old mother sold the cap from her head and brought me wine for Kiddush." It is taught in a Baraitha: When she died she left three hundred bottles of wine, and when he died he left to his heirs three thousand bottles of wine. R. Huna stood in the presence of Rab, girdled with a piece of rubber gum. And Rab asked him: "Where is thy girdle?" He replied: "I had no wine for Kiddush, and pawned my girdle to get it." Rab thereupon remarked: "May it be God's will that you should be wrapped in silk." At the marriage of his son Rabba, R. Huna, who was not tall, went to sleep in a bed and his daughters and daughters-in-law threw their silken clothes upon him, and he was wholly hidden. Thereupon R. Joseph commented when he was informed of it. When Rab heard of this [that it was fulfilled], he was sorry, and said: "When I blessed you, why did you not answer me: 'And the same to the master?'"

The disciples of R. Elazar b. Shamua asked him: "Whereby have you merited to live so long?" He replied: "I never used the house of learning as a short-cut passage; I never strode over the heads of the holy people (never forced my way to reach my place through the students while they were sitting on the floor); and I never raised my hands [as priest] to bless Israel without [pronouncing first] the benediction." The disciples of R. P'reida asked him: "Whereby have you merited to live so long?" He told them: "It never happened that any man should come to the house of learning earlier than I; (Fol. 28) I never ate of an animal of which the priestly gifts had not been separated; and I never pronounced a benediction at a meal in the presence of a priest." Is then the last praiseworthy? Did not Rabba b. b. Chana say in the name of R. Jochanan: "A scholar who is preceded by a priest, even a high priest, but who is an ignorant man, to pronounce a benediction deserves death, for it is said (Prov. 8, 36) All those that hate (the Torah) love death? Do not read Mesanai (who hate me), but read it Massniai (who cause to hate me)." He only referred to a case when the priest was equal to him [in scholarship],"

The disciples of R. Nechunia b. Hakkana asked him: "Whereby have you merited to live so long?" He answered: "I never tried to elevate myself at the expense of my neighbors; I never went to bed with the curse of my neighbor, and I was liberal with money." "I never tried to elevate myself at my neighbor's expense," etc. As it happened with R. Huna, who carried a pickaxe. R. Ghana b. Hanailai took it away from him with the intention of carrying it. R. Huna said to him: 'If it is your custom to carry such a thing in your town, do so; but otherwise, if I will be honored by your disgrace, I do not want it.' " "I never went to bed," etc., as Mar Zutra, when going to bed used to say: "O Lord forgive every one that may have insulted me." "I was liberal with my money," as the master said that Job was

liberal with his money; that is, he allowed the storekeepers larger profits than were necessary.

R. Akiba asked R. Nechunia the Great: "Whereby have you merited to live so long?" The latter's servants came and beat R. Akiba [for such a question]. R. Akiba fled from them, and ascended the top of a tree, and said: Rabbi, since it is said (Num. 28, 4) Sheep [in singular], why should one be written in addition to it? I3e said to him: "To signify [that it should be] the best of the flock." [Turning to his servant] he said: "He is a young scholar, permit him to go." As to the first question, he said: "I never in my life accepted any presents, as it is written (Prov. 15, 27) He that hateth gifts will live. And I never insisted on retaliation; as Raba said: "He who passes over his retaliation, his sins will be passed over (be forgiven), as it is said (Micha 7, 18) Pardoning iniquity and forgiving transgression; i.e., to whom does God pardon iniquity? To him who pardons the wrongs of his neighbor toward him."

R. Joshua b. Karcha: "In reward of what have you lived so long?" He answered him: "Does it grieve you that I live so long?" He replied: "Rabbi, it is a study, and I want to learn it from you." He replied: "I never in my life looked into the face of a wicked man; for R. Jochan, in the name of R. Simon b. Jachai, said: "It is prohibited for a man to look in the face of a wicked man, as it is said (II Kings 3, 14) Surely, were it not that I regard the presence of Jehosaphat the King of Judah, I would not look toward thee nor see thee.'" Raba said: "From here (Prov. 18, 5) It is not good to favor the countenance of the wicked." When R. Joshua b. Karcha was dying, Rabbi asked him: "Bless me!" He said to him: "May it be His will that you should reach the half of my age." "And not your whole age?" said Rabbi to him. Whereupon he replied: "And what will your sons do? Will they tend sheep?" The disciples or R. Zera and, according to others, the disciples of R. Adda b. Ahaba asked him: "Whereby have you merited to live long?" He answered: "I never was angry in my house; I never walked in front of my superior, I never thought of Divine subjects in unclean alleys; I never walked four cubits without studying the Torah nor without Phylacteries; I never slept in the house of learning neither a sound sleep nor a nap: I never rejoiced when my neighbor was in misfortune, and I never called my fellowmen by nicknames."

We are taught that R. Simeon b. Jachai said: "Come and see how the Israelites are beloved by the Holy One, praised be He! Wherever they were exiled the Shechina accompanied them. When they were exiled in Egypt, the Shechina was with them, as is said (I Sam. 2,

27) Did I rveal Myself unto the house of thy father, when they were in Egypt? When they were exiled into Babylon the Shechina was with them, as is said (Is. 43, 14) For your sake I was sent to Babylon. And in the future, when they will be redeemed, the Shechina will also return with them, as is said (Deut. 30, 3) The Lord thy God will return thy captivity, and have mercy upon thee, V'heshib (He win bring back you) is not said, but V'Shab (He will return). We infer from this that the Holy One, praised be He! will return with the Israelites from the exile."

(Ezek. 11, 16) Yet will I be to them as a minor sanctuary. R. Samuel b. Isaac said: "This refers to the houses of study that are in Babylon." R. Elazar said: "This refers to the house of our master who is in Babylon; i.e., Rab]." Raba lectured: What is the meaning of the passage (Ps. 90, 1) Lord, a place of refuge hast thou been unto us. That refers to the prayer- and learning-houses." Abayi said: "Formerly I used to learn at home, and pray at the house of Prayer; but since I heard what David said (Ps. 16, 6) Lord, I love the site of thy house, I began to study in the prayer-house also." In a Baraitha it was taught, R. Elazar ha-Kapar said: "The prayer - and learning - houses outside of the land of Israel will in the future be established in the land of Israel, as it is said (Jer. 46, 18) As Thabor is among the mountains, and as Carmel is by the sea, so shall He come, etc. Can this not be inferred through a fortiori conclusion? If Thabor and Carmel, at which only occasionally the Law was studied, are deemed within the land of Israel, how much more so will the prayer-houses and schools, at which the Law is studied, be established in the land of Israel?" Bar Kapara lectured: "What does this passage mean (Ps. 68, 17) Why watch ye enviously, ye many-peaked mountains? This means: A heavenly voice went forth and said to the mountains: 'Why should ye be jealous of Mount Sinai? Ye, all great mountains, are blemished in comparison with Sinai; for it is written Gabnunim in connection with mountains, and the same analogy of expression is used (Lev. 21, 20) A Giben (crook-backed).".From this," said Abaye, "we may infer that a man who is haughty is to be considered as blemished." (Fol. 31) R. Jochanan said: "Whenever you find in the Scripture a description of the greatness of the Holy One, praised be He! you find also a description of His modesty. This is written in the Pentateuch, repeated in the Prophets, and mentioned a third time in the Hagiographa. In the Pentateuch it is written (Deut. 10, 17) For the Lord your God is the God of gods, and the Lord of Lords; and immediately follows. Who executeth justice for the fatherless and the widow. It is repeated in the Prophets (Is. 57, 15) Thus hath said the High and Lofty One, who inhabiteth Eternity, whose name it Holy; and after this it is written: Yet also with the contrite and humble in spirit. The third time in Hagiographa (Ps. 68, 5) Extol him who rideth upon the heavens. The Everlasting is His

name; and after this it is written: A father of the fatherless and the judge of the widows."

(Fol. 32) R. Shephatia said again in the name of R. Jochanan: "Whence do we know that we may avail ourselves of a Heavenly voice? It is said (Is. 30, 31) Thine ears shall hear a thing from behind them, saying. When is this true? When one perceives a male voice in town, and a female voice in the country, and also when it says: 'Yea, yea,' or 'Nay, nay' [in double]." Another thing said R. Shephatia in the name of R. Jochanan: "Whoever reads without sweetness, and chants while reading Talmudic lessons, of him says the verse (Ezek. 20, 25) And I also have given unto them laws that are not good and ordinances whereby they could not live." R. Mesharshia raised the following objection: "Shall I say because one cannot sweeten his voice, ordinances whereby they could not live should be applied to him?" Therefore we must say that it refers to what R. Mesharshia said: "If two scholars are in one town, and derive no pleasure in discussing Halacha, to the passage. And ordinances whereby they could not live is applied."

(Lev. 23, 44) And Moses spoke of the festivals of the Lord to the children of Israel; i.e., he told them the merit of reading the portions of the Torah each in its season. Our Rabbis were taught: Moses ordered Israel to discuss and lecture on the subject of the day; the Halachas of Passover on Passover, the Halachas of Pentecost on Pentecost, and the Halachas of Tabernacles on the Feast of Tabernacles.

END OF TRACT MEGILLA

Moed Katan

Chapter 1

MOED KATTAN (Fol. 5) "And tombs may be marked on the Mo'ed." R. Simon b. Pazzi said:

"Whence do we find an intimation [in the Scriptures] that tombs should be marked? It is said (Ezek. 39, 15) When any one seeth a man's bone, there shall be set up a sign by it." "But whence do we infer that tombs were marked prior to Ezekiel?" asked Rabina of R. Ashi. Whereupon R. Ashi replied: "According to your argument, how will you explain the saying of R. Chisda, that the following law was not derived from the Bible until Ezekiel ben Buzi (the prophet) came and taught us (Ezek. 44, 9) No son of the stranger, uncircumcised in heart or in flesh shall enter into my sanctuary. [Wilt thou also ask in this case] 'How do we know this prior to Ezekiel?' We must therefore say that this [fact] was known by tradition and Ezekiel merely supported it by referring it to a [particular] verse. Reasoning accordingly we can explain in this instance that the origin [of the marking of tombs] is known by tradition and Ezekiel merely supported it by referring it to a [particular] verse."

R. Joshua b. Levi said: "One who weighs his ways in this world will be rewarded to see the salvation of the Holy One, praised be He! for it said (Ps. 50, 23) And to him that ordered his course aright will I show the salvation of God. Read it not V'som but V'shom." A pupil of R. Janai who was accustomed to ask questions of the latter whenever he was lecturing, would refrain from doing so on a Sabbath or on a holiday. [Because of the multitude of people that gathered he feared that he might put R. Janai to shame through his inability to answer his questions.] (Ib. b.) R. Janai referred the passage. And to him that ordered his course aright will I show the salvation of God, to him.

(Fol. 8b) MISHNAH: No marriages may take place during the festival week, neither of virgins nor of widows; nor may one marry a Yebama [the childless widow of his deceased brother], as it is a cause of joy to him. But one may remarry his own divorced wife. GEMARA: And even if it is a cause of joy to him, what of it? R. Juda said in the name of Samuel, and so also did R. Elazar say in the name of R. Oshiya, and according to some in the name of R. Chanina: "Because you must not mix one joy with another." Rabba b. Huna said: "Because he might neglect the enjoyment of the festival on account of his rejoicing over his wife." "The statement of Rabba R. Huna," remarked Abaye to R. Joseph, "was originally made by Rab; for R. Daniel b. K'tina said in the name of Rab: 'Whence do we learn that it is not permitted to marry during the festival week? It is said (Deut. 16, 14) And thou shall rejoice on thy feast; i.e., Over thy feast thou shalt rejoice, but not over thy wife.'" Ula said: "The reason is, because there would be too much trouble [to prepare for the wedding]." R. Isaac Nafcha said: "The reason is, in order that all marriages should not be postponed until a festival."

(Ib. 9) But whence do we learn that one joy must not be mixed with another? Said R. Juda in the name of Samuel: "It is written (I Kings 8, 65) And Solomon held at the time the feast, etc., seven days and seven days, even fourteen days. Now, if it be true that one joy may be mixed with another, why then did Solomon not postpone his feast until the festival; for then the seven days of the festival would have served for both?" R. Parnach, in the name of R. Jochanan, said: "In that year the Israelites had not observed the Day of Atonement and they were perturbed over the sin that might cause them destruction. Whereupon a heavenly voice came forth and said unto them: 'All of you are destined for the future world'" And whence do we learn that they were pardoned for that sin? R. Tachlipha was taught (See Volume One, page 118, line 9).

R. Jonathan b. Achmai and R. Juda b. Gerim had been studying the chapter concerning vows before R. Simon b. Jochai. In the evening they took leave of him and departed. On the following morning they returned and asked leave again. Whereupon R. Simon b. Jochai said unto them: "Did you not take leave of me last night?" They answered him: "Has not our master taught us that a disciple who takes leave of his teacher and remains in the same place over night must take leave again? For it is "written (I Kings 8, 66) On the ninth day (the twenty-second day, of the seventh month) he dismissed the people, and they blessed the king; and it is again written (II Chron. 7, 10) And on the twenty-third day of the seventh month he dismissed the people. We infer from this that a disciple who, after taking leave of his master, remains over night in the same place, must take leave again." [Hence both dates are correct.] He then said to his son: "These are worthy (scholarly) men. Go and let them bestow a blessing upon you." His son went, and found them discussing the contradiction of the following passages (Prov. 4, 26) Balance well the track of thy foot, and let all thy ways be firmly right; and it is written (Ib. 5, 6) So that she cannot balance the path of life; her tracks are unsteady and she knoweth it not. This presents no difficulty; the latter passage refers to such a commandment that can not be performed by others (Ib. b) and the former passage has reference to such as can be performed by others. [When it should be preferred to study.] They again propounded a question: It is written (Ib. 3, 15) She is more precious than pearls, and all the valuable things are not equal unto her. Hence, Heavenly things are equal; and it is written (Ib. 8, 2) And all the things that men wish for are not equal to her; hence even Heavenly things are included? And this they also explained that the one refers to such a case which may be performed by others, while the other refers to such a case which cannot be performed by other. Then they turned to him (the son) and said. "Wherefor hast thou come to us?" "Father sent me here to receive your blessing," was his answer. Whereupon they said to him: "May it be His will that thou

sowest and never reapest; thou shalt bring in, but never carry out; thou Shalt give forth but not bring in; thy permanent house shall be waste and thy temporary dwelling shall be inhabited; thy table shall be confused, and thou shalt not see a first year." When he returned unto his father he said: "Not only did they not bless me but, on the contrary, they caused me grief with their words!" "What did they say to you?" asked his father. He recited the above. "All there are blessings!" exclaimed his father, "viz: Thou shalt sow and not reap means [allegorically] that thou shalt bear children and they shall not die. Thou shalt bring in and not give forth means that thou shalt bring in thy house wives for sons, and thy male children shall not die, so their wives will not need to leave thy house. Thou shalt give forth and not bring in means that thou shalt have daughters and their husbands shall not die, so that they shall not be compelled to return to thy house. Thy permanent house shall be ruined and thy temporary dwelling shall be inhabited — for this world is only a temporary dwelling and the world to come is the real house, as it is written (Ps. 49, 12) Their inward thought is, that their houses are to be forever. Do not read Kirbam, (their inward) but Kivrom (their graves). Thy table shall be confused, on account of many children. And thou shalt not see a first year means thy wife shall not die, so that thou shalt not be compelled to marry another."

R. Simon b. Chalafta took leave of Rabbi, and the latter said to his son: "Go to him that he may bless you." R. Simon pronounced the following: "May it be the Will that thou shalt not cause shame to others and others shalt not cause shame unto thee." When he returned to his father he said: "He did not bless me, but only advised me." And his father replied: "Nay, it is a blessing; and it is the same, as the Holy One, praised be He! pronounced over Israel, as it is written (Joel 2, 26) And ye shall eat in plenty, etc., and My people shall not be ashamed unto eternity, etc. And ye shall know that I am in the midst of Israel, etc., and My people shall not cause shame unto eternity."

Chapter 2

Chapter 3

(Fol. 16) It once happened that Rabbi ordered that disciples should not study in the public streets, for he expounded the passage (Songs 7, 2) The rounding of thy thighs; just as the thigh is concealed so also should the Torah be studied in a privacy. R. Chiya disregarded the order, and taught to Rab and Rabba b.b. Chama, his two nephews in the public street. When Rabbi heard of it, he became angry. Subsequently R. Chiya appeared before him, and Rabbi said to him: "Iyya, see who is calling you outside." R. Chiya understood the hint, and he rebuked himself for thirty days. On the thirtieth day Rabbi sent a message to him to come; and a short while after he sent him another message not to come. What did he think at first and what was his final decision when he revoked the previous order? At first he thought that a part of a day is considered the whole [hence R. Chiya was called on the morning of the thirtieth day] but his final decision was that a part of a day is not considered the whole and therefore ordered him not to come. R. Chiya finally came. Rabbi then asked him: "Why didst thou come?" "Because," replied R. Chiya, "the master sent for me." "But did I not subsequently send thee not to come?" Rabbi asked him. Whereupon he replied: "The first message I received, but the second one I did not." Rabbi then applied to him the following passage (Prov. 16, 7) When the Lord receiveth in favor a man's ways, he maketh even his enemies to be at peace with him. "Why did the master transgress my order?" Rabbi asked. "Because," answered R. Chiya, "it is written (Prov. 1, 20) Wisdom cries loudly without." Then Rabbi said to him: "If thou hast read (studied), thou hast not repeated it, and if thou hast repeated it, thou hast not reviewed it a third time, and if thou hast done so, then your teachers did not explain it to you, because the passage, Wisdom cries loudly without, means as Raba explained it; for Raba said: "Who studies the Torah inside (in privacy), him will the Torah proclaim [as a scholar] outside.'" But there is also another passage (Is. 48, 16) Never from the beginning have I spoken in secret?" R. Chiya rejoined. "This refers to lectures," explained Rabbi. But what will R. Chiya do with the above passage. The rounding of the thighs, [which indicates secret study]? R. Chiya explains that the last passage refers to charity and loving kindness.

R. Zutra b. Tubiah was once arranging Biblical passages before R. Juda. When he came upon the passage (Sam. 13, 1) And these are the last words of David, he said to him: "If these were the last, what were the first words of David?" R. Juda remained silent. But when Mar Zutra repeated the question, R. Juda said: "Art thou of the opinion that if one

cannot explain this he is not a great man?" Mar Zutra understood that R. Juda was angry, and he rebuked himself for one day. But the question remains still unanswered. If these are the last then there must be the first. What are the first? They are (Ib. 22, 1) And David spoke unto the Lord the words of this song, on the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. This means that the Holy One, praised be He! said unto David: "David, thou singest songs over the downfall of Saul; as thou livest if thou wert Saul and he were David, I would annihilate many a David for his sake." And therefore says the passages (Ps. 7, 1) A Shiggayon (an error) of David which he sang unto the Lord, concerning the affairs of Kush (the Ethiopian) the Benjamite. Was then his mane Kush? Behold it was Saul! But as an Ethiopian is distinguished from others by the color of his skin, so was also Saul distinguished from others by his good deeds. In a similar manner we may explain the following (Num. 12, 1) On account of the Ethiopian woman whom he had married. Was then her name Ethiopian? Behold her name was Ziporah! This is to teach you that as an Ethiopian is distinguished by the color of his skin, so also was she distinguished by her kind deeds. Similarly we explain the following (Jer. 38, 7) And now when the slave of the king, the Ethiopian, heard it. Was then his name Ethiopian? Indeed his name was Zedekiah? But this is to teach you that as an Ethiopian is distinguished by the color of his skin, etc. In a like manner we may explain the following (Amos 9, 7) Are ye not like the children of the Ethiopians, O children of Israel? Was then their name Ethiopians? Behold Israel is their name! This teaches you that just as the Ethiopians differ from others in the color of their skin, so does Israel differ from all idolaters with their good deeds.

R. Samuel b. Nachmeni said: "What is the meaning of the passage (II Sam. 23, 1) The saying of David the son of Jesse, and the saying of the man raised on high (Oel). This means: The sayings of David the son of Jesse, who had raised the yoke of repentence." (Ib.) The God of Israel said, the Rock of Israel spoke to me: 'Ruler over men shall be the righteous, even he that ruleth in the fear of God.' What does this mean?" R. Abahu said: "David means thus: Unto me spoke the God of Israel saying: 'I rule over men, but who ruleth over me? The righteous, for I pass a decree and the righteous annul it through their prayers.'"

(Ib. 8) These are the names of the mighty men whom David had: Josheb-bas-shebeth a Tach-Kemonite, chief of the three. He was the same Adino the Etznite who [lifted up his spear] against eight hundred, whom he slew at one time. What is the meaning of this passage? Said R. Abahu: "The passage means thus: These are the names of the mighty

men whom David had. Joseb-basshebeth; i.e., who were sitting with David in the house of study. When David sat in the house of study he sat upon neither mattresses nor pillows, but on the floor [as an ordinary disciple]; for, as long as Ira the Jairite was living he taught the Rabbis while he was sitting upon mattresses and pillows; but after Ira's death when David resumed the teaching he sat neither on mattresses nor pillows, but on the floor. When the Rabbis pleaded with David to sit on mattresses or pillows, he refused to do so. A Tach-Kemonite; i.e., The Holy One, praised be He! then said to David: "Since thou hast belittled thyself so, therefore must I make thee equal to Me, for when I will make a decree thou shalt be able to annul it. The chief among the three; i.e., the chief among the three Patriarchs; the same was Adino the Etznite; i.e., who when sitting and studying the Torah, would make himself flexible like a worm; the Etznite, however, when he went to war he would stiffen himself like a tree; against eight hundred in one time; i.e., when he threw his spear he slew eight hundred at one time, and yet he used to groan for [the missing] two hundred, concerning whom the passage says (Deut. 32, 30) How should one chase a thousand. Whereupon a Heavenly voice would come forth saying to him (I Kings 15, 5) Save only in the matter of Uriah the Hittite."

(Fol. 17) There was one young scholar concerning whom evil rumors were current. "What shall be done in this case?" asked R. Juda. "Shall we put him under the ban? The Rabbis need him. Shall we not? It will cause disgrace to Heaven's name." "Do you know anything about such a case?" he asked Rabba b. b. Chana. Whereupon the latter answered him. Thus said R. Jochanan: "What does the following passage mean (Mol. 2, 7) The priest's lips are ever to keep knowledge, and the law are they to seek from his mouth, for he is the messenger of the Lord of hosts. If the master is equal to an angel, Torah may be sought from his mouth, but if not, then it should not be sought from his mouth." Thereupon R. Juda put him under the ban. Subsequently, R. Juda was taken ill and the Rabbis came to visit him, among whom was also that young scholar. When R. Juda glanced at him, he smiled. "Is it not enough that you have put me under the ban," said he to R. Juda, "but you also make sport of me?" "I do not laugh at you," replied R. Juda, "but I feel happy that I shall be able to say proudly, when I come to the future world, that I was not biased even toward so great a man as you." When R. Juda finally died, the young scholar came to the college and asked to be absolved from the ban, and the Rabbis answered him: "There is no man here, equal in esteem to R. Juda, who can absolve you. Go to R. Juda the Nasi and he may absolve you." He went to him. "Go and examine his case," said R. Juda to R. Ami, "and if found favorable, absolve him." R. Ami did so, and was; about to absolve him when R. Samuel b. Nachmeni arose and said: "Even when the maid-servant of the house of Rabbi

the Holy declared one under the ban the sages did respect it for three years, how much the more ought we respect a ban of Juda our colleague?" "What does this (sign) mean?" exclaimed R. Zera, "that this old man came to-day to college after an absence of several years? It is a token that the young scholar ought not to be absolved." They finally agreed not to absolve him. He left, and as he was walking and weeping he was stung by a wasp and died. They tried to inter him in the cave of the pious, but he was not accepted; a serpent had wrapped itself around the grave and prevented admission. — Rishi. Then they tried in the cave of the Judges, and he was accepted. What was the reason for this sign? Because he acted as R. Ilai said, for we are taught R. Ilai the elder said: "If one feels that his passion threatens to make itself master over him, he shall go to a place where he is not known, and let him put on black clothes and wrap himself in dark clothes and do as he pleases, but he shall not profane the name of Heaven openly." But have we not been taught: "He who selects a secret place for committing a sin, is considered as though he pushed away the feet of the Divinity (denies the omniscience of God)." This is not difficult to explain for the one deals with a case in which the person can conquer his passion and the other deals with one who cannot conquer his passion.

What happened with the maid-servant of the house of Rabbi? The maid-servant of the house of Rabbi once saw a man beating his grown-up son, and she said to him: "Let that man be under ban, for he has transgressed the commandment (Lev. 19, 14) Thou shalt not put a stumbling-block before the blind, and we are taught in a Baraitha that at the college of R. Ishmael it was explained: 'This refers to one who beats his grown-up son.' "

Resh Lakish was watching an orchard when a certain man came and ate of the figs. Resh Lakish shouted to him to stop, but he paid no attention to him. "Let this man be put under ban," said Resh Lakish. And the man answered him: "On the contrary, let that man be put under the ban; if I am indebted to you for any indemnity, am I then liable to be put under ban?" When Resh Lakish came to the college, he was told: "His placing you under the ban is valid, but yours is not." How can it be collected?" asked Resh Lakish. "Go and ask him to have you absolved," the college answered him. "But I do not know where to find him." And he was told: "You have to go to the Exilarch in order to be absolved, as we are taught in a Bairaitha," etc.

(Fol. 18b) R. Juda said in the name of Samuel: "Every day a Heavenly voice comes forth and says: 'The daughter of so and so, will be [married] to the man of so and so.' " R. Juda said further in the name of Rab: "Forty days before the creation of a child a Heavenly

voice comes forth and says: 'The daughter of so and so, will be [married] to the man of so and so; the field of so and so, will belong to so and so; the house of so and so, will belong to so and so.' "

(Fol. 25) When R. Huna died, the Rabbis intended to place the Holy Scrolls on his bier. Whereupon R. Chisda said to them: "Shall we do a thing unto him when he is dead, which he opposed when alive? For R. Tachlipha said: 'I myself saw that when R. Huna wanted to sit down on a bed on which the Holy Scrolls were lying, he would remove the mattress on the floor and place the scrolls upon it and then sit down.' Hence he was of the opinion that one must not sit on a bed upon which the Holy Scrolls are placed." They were not able to remove the bed [with the body] through the door and the Rabbis contemplated to remove it through the roof, whereupon R. Chisda remarked: "We have been taught by him that the due respect for a deceased scholar demands that he be removed through the door opening." They then wanted to place him on a smaller bed, but R. Chisda again remarked: "We have been taught by him that the respect for a deceased scholar demands that he be removed in the bed upon which he died, for R. Juda said in the name of Rab: 'Whence do we infer that a scholar is to be removed in his original bed? It is said (II Sam. 6, 3) And they conveyed the ark of God in a new wagon,' " etc. They finally broke away the door posts, and carried him out. R. Abba then began the following eulogy: "Our Rabbi was worthy that the Shechina should rest upon him, but Babylon prevented it. (R. Nachman b. R. Chasda, and some say Chanan b. R. Chasda, thereupon raised the following objection (Ez. 1, 3) The words of the Lord (Haya) came expressly unto Ezekiel. [Hence Babylon did not prevent the visitation of the Shechina?] Whereupon his father tapped him on the foot, saying: "Have I not warned you not to intrude with your questions? The word Haya [used in Ezekiel], means it had been some time ago but not any more.") When his body arrived in the land of Israel, R. Ami and R. Assi were informed that R. Huna had arrived. And [assuming that he came alive] they remarked: "When we were in Babylon we could not raise our heads on account of him [for his great learning], and now the time has come when he has followed us here!" They were then told that his coffin had arrived. R. Ami and R. Assi went out [to pay their respects], but R. Ila and R. Chanina did not go out. They then began to deliberate where to place his remains, and concluded to place it alongside of R. Chiya. For they said: "R. Huna diffused the Torah among Israel as much as did R. Chiya." The question then came up as to who should do the interring. R. Chaga said to them: "I will do it, for I was his disciple since the age of eighteen. I always kept myself ritually clean, and I have served him since then and knew his ways; [I even remember] that once it happened when the strap of his Phylactery [of the head] turned over, and he fasted forty

days." When R. Chaga brought in the coffin into the arch, he noticed that [R.] Juda was resting at the right of his father and [R.] Hezekiah at his left. He heard [R.] Juda saying to his brother: "Rise for it would not be proper to leave R. Huna outside of the arch." When he arose, a pillar of fire arose with him. R. Chaga became frightened and, lifting up the coffin of R. Huna, he left the arch. And the reason why R. Chaga was not injured was because he lifted up R. Huna's coffin [which protected him].

When Rabba b. R. Huna and R. Hamnuna died [in Babylon] their bodies were carried to Palestine. (Ib. b) At the arrival of a narrow bridge [where two could not pass at once] both camels that were carrying the coffins remained standing. An Ishmaelitic merchant, who was present, happened to see this and in surprise asked the reason for the camels' stopping. He was told that each of the deceased Rabbis wished to give the other the right of way. "If I were to give my view of the matter," the Arab said, "I should decide in favor of the one who is himself great and the son of a great man." The Arab had hardly concluded his remarks when the camel bearing Rabba b. R. Huna passed over the bridge. At that instant the molars and the front teeth of the Arab fell out. A young disciple declaimed the following eulogy. "A learned scion of an ancient race Upward to Sacred Palestina draws, And bears unto illimitable space The code of battles, the great Book of Laws. The cormorant and hedgehog nightly gloat Upon destruction spreading far and wide; For God His wrath upon the earth has hurled, And from our midst recall our pious learned. The omnipotent delights when from the sinful world An innocent bright soul has Home returned." When R. Abina died, the funeral orator held the following oration: "Bend, ye majestic palms, in grief sincere. O'er one who, like a palm had flourished here; Nor cease your mourning when the moon's soft ray Change to shadowy night the brilliant day. For noon's broad glare had oft to midnight waned, Ere slumber o'er his studious eyelids reigned." R. Ashi said to Bar Kipuk [the funeral orator]: "What oration will you make on the day of my death?" And he answered him the following: "How can the lowly hyssop still survive, When with devouring flames the cedars strive? When Leviathan be the angler's prey, What have the fishes of the pond to say? If in deep torrents dry the fisher's hook, How fares it with the waters of the brook?" Ba'r Abin said to him: "God forbid that net and flame be used in orations over the "Weep for the losers but not for the lost (deceased), for he passed into rest but we into grief." R. Ashi felt discouraged over their expression, and the result was that the orator's feet turned upward so that when R. Ashi died, neither one of the orators was able to come and hold orations. And this is what Rabbi Ashi meant when he said: "Neither bar Abin nor bar Kipuk would be bound to perform the ceremony of Chalitza." When Raba came to the river Tigris, he said to bar Abin: "Pronounce an

[appropriate] prayer," and the latter began: "The major part of Israel went through water; remember the covenant and have mercy. We went astray from Thee as a woman goeth astray from her husband; do not cast us off, for it may have the same meaning as that of the bitter-water." R. Chanin, the son-in-law of the Exilarch, had been childless for a long time; he prayed and was answered. On the day of the circumcision, the father died. The funeral orator on this occasion declaimed the following eulogy: "Parental joy was changed to hopeless pain; Where bliss had entered, grief was doomed to reign; For in the moment of his hope fulfilled, The joyful beating of that heart was stilled." The child was named Chanin, after his father. When R. Pedath died, R. Isaac b. Elazar began the eulogy as follows: "This day is as grievous to Israel as the day in which the sun would set at noon; for it is written (Amos 8, 9) And it shall come to pass in that day that I will cause the sun to go down at noon, upon which R. Jochanan said that it refers to the death of the king Josiah." When R. Jochanan died, R. Ami observed the seven days (of mourning). Whereupon R. Aba the son of R. Chiya b. Abba said: "R. Ami did so on his own authority, and it has no precedent; for so said my father in the name of R. Jochanan: 'Even over a teacher of whom one has acquired the greater part of his wisdom, one need not sit in mourning more than one day.' " When R. Zera departed, the funeral orator delivered the following eulogy: "In Babylon this noble sage was born; In Palestine he was adorned and cherished, 'Woe unto me,' doth Redeth sadly mourn, 'For my most precious jewel now has perished.' " When R. Abahu died, the pillars of Kisri shed tears; when R. Jose died, the gutters of Sepphoris were overrun with blood;' when R. Jacob b. Acah died, the stars were seen in the daytime; when R. Assi died, all the trees were rooted up; when R. Samuel b. Isaac and also when R. Chiya died, stones of fire fell from heaven; when R. M'nachem b. R. Simai, all the images became obliterated and as smooth as if passed upon with a roller; when R. Tanchum b. Chiya of the village Aku died, all the impressions upon the images were effaced; when R. Isaac b. Eliashib, seventy burglaries were committed in Taberia; when R. Hamnuna, hailstones fell from heaven; when Rabba and R. Joseph died, the bridge-arches of the Euphrates collapsed; when Abayi and Rabba, the bridge-arches of Tigris collapsed;' when R. Mesharshia died, the trees brought forth thorns [instead of fruit].

(Fol. 26) Our Rabbis were taught: The following K'rioth should not be mended, a K'riah over the death of parents, over the death of one's teacher who instructed him in the Torah; over the death of a Prince of the Exile, or chief of the court; over ill tidings; over blasphemy; over the Holy Scrolls which were burnt, etc., over the Temple, and over Jerusalem. Whence do we infer that one is obliged to tear K'riah over the death of his

father, mother and teacher who studied with him the Torah? It is written (II Kings 2, 12) And Elisha saw it, and he cried: My father, my father, the chariots of Israel and the horsemen thereof; i.e., my father, my father, refers to father and mother; the chariot of Israel, refers to the teacher who taught him the Torah. How does he derive this inference? As R. Joseph explained it, quoting the Targum of the above passage. "My teacher, who with his prayers was even better to Israel than chariots and horsemen." And whence do we infer that the K'riah should not be mended? It is written (Ib.) And he (Elisha) took hold of his own clothes, and rent them, in two pieces. Since it is said He rent them in two, is it not self-evident that it became pieces; why then should the word pieces be used? From this we infer that they remained pieces forever. "But Elijah is still alive," objected Resh Lakish to R. Jochanan. [Hence how do you draw your inference?] Whereupon R. Jochanan replied: "Since it is written. And he saw him no more, he is just as if he were dead for him." And whence do we infer that it is a duty to tear K'riah over the death of a Nasi or the elder of the court and upon receiving bad tidings? It is written (II Sam. 1, 11) Then David took hold of his clothes, and rent them; and likewise all the men that were with him. And they wailed, and wept, and fasted until evening, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword. This is explained as follows: For Saul, hence for a Nasi; Jonathan, hence for the Elder of the court; for the people of the Lord and for the house of Israel; because they were fallen by the sword, hence upon receiving evil tidings. Raba b. S'ba said to R. Cahana: "Perhaps this is only applied when all these things happened together?" The latter answered: "The coordinate conjunction Al (for), which is used in this passage means that it should be applied even for individual cases." And whence do we infer that K'riah should be torn over a Holy Scroll which was burned? It is written (Jer. 36, 23) And it came to pass, etc.

R. Juda said in the name of Rab: "Whoever mourns too much over a death, the result will be that he will mourn for another death. There was a certain woman in the neighborhood of R. Huna who had seven sons. It happened that one of them died, and the mother did not stop weeping after him. R. Huna send her word not to weep so much, but she did not heed him. He sent her word again, saying: 'If you will listen [and stop weeping] very well; but if not, then prepare the shrouds for another son.' But she kept on weeping until her seven sons died. R. Huna sent her another message: to prepare the shrouds for herself. She finally died." (Jer. 22, 10) Weep ye not for the dead, neither bemoan him. This means. Weep ye not for the dead too much; neither bemoan him, not more than the [usual] measure. How much ought it be? Three days for weeping, seven days for eulogy, and thirty days to abstain from dressing in fine laundered clothes and taking haircuts. After that period the

Holy One, praised be He! sayeth: "You need not have mercy on him more than I."

(Fol. 28) R. Ami said: "Why has the Torah arranged the incident of Miriam's death near the instructions concerning the Red cow (Num. 19)? To teach you that just as the Red Cow atones for Israel so also does the death of the righteous atone [for Israel]." R. Elazar said: "Why has the Torah arranged the incident of Aaron's death near to the priestly garments (Num. 28)? To teach you that just as the priestly garments atone for [Israel's sins], so also does the death of the righteous [atone for Israel's sin]."

Our Rabbis were taught: One who dies suddenly, he is said to have died an abrupt death; if the death was preceded by one day's sickness, it is a hastened death. R. Chanina b. Gamaliel, however, says: "The latter case is termed a plague-death, as it is said (Ez. 24, 16) Son of man, behold, I will take away from thee the desire of thy eyes by a sudden death (plague); and it is written again (Ib. 18) And when I had spoken unto the people in the morning, my wife died in the evening." When one has been sick for two days and dies, it is considered a hurried death; after three days, it is considered a rebuked death; after four days, it is a frowned death; but if one dies after having been sick five days, it is considered an ordinary death. Said R. Chanin: "What is the Biblical passage to prove this? (Deut. 31, 14) And God said unto Moses, Hehn Karbu yamecha lamuth (Behold, thy days approach that thou must die). Hehn means one in Greek; karbu (in the plural) is two; yamecha (in the plural) is also two, which make a total of five." Death at the age of fifty is Kareth; at fifty-two, is the age at which Samuel of Ramah died; at sixty, an ordinary death. Said Mar Zutra: "Whence is this deduced? (Job 5, 26) Thou wilt go in a ripe age, unto the grave; the word Bakelach (ripe age) equals the number sixty." Seventy is called an old age; eighty, an age of uncommon vigor, as it is written (Ps. 90, 10) Our days are seventy years, and if by uncommon vigor they be eighty. Rabba, however, said: "From fifty to sixty it is Kareth; and the reason why this is not stated in the Baraitha is because of the honor of Samuel." When R. Joseph arrived at the age of sixty, he gave an entertainment to the Rabbis, for he said: "I have passed the years of Kareth." Said Abaye to him: "It is true that the master has passed the years of Kareth, but has then the master already passed the days of Kareth?" Whereupon R. Joseph answered him: "Be content with one half in your hand." R. Huna died suddenly, which caused the Rabbis great worry. A couple of sages of Hadaeb taught them: "It was stated [regarding a sudden death] that only when the deceased has not reached the age of eighty; but if he has, it is, on the contrary, considered a death caused by a kiss."

Raba said: "Longevity, fertility, the maintenance do not depend on virtue but rather on nativity. This is illustrated by the case of Rabba and R. Chisda, both of whom were great and righteous men so that either of them could bring down rain by their prayers; and still R. Chisda died at the age of ninety-two, while Rabba at the age of forty. In the house of R. Chisda there were sixty marriages, while in that of Rabba there were sixty deaths. In the house of R. Chisda there was fine white bread that even the dogs did not care for, while in that of Rabba there was not sufficient barley-bread for human beings." Raba said again: "Three things I prayed Heaven to grant me. Two were granted, the third one not: [I prayed for] the wisdom of R. Huna and the riches of R. Chisda, which were granted to me, but the modesty of Rabba b. R. Huna was denied to me."

R. Se'urim, the brother of Raba, was sitting at the bedside of Raba when the latter was breathing his last agonies. The latter said to the former: "Let the master urge him (the angel of death) not to cause me any pain." Whereupon the former replied: "Is, then, the master himself not a friend of his?" To which Raba responded: "Since my fate was already referred to him, he will not care for me any more." R. Se'urim then said to the dying man: "I would like that the soul of the master should appear before me [in a dream]." [When it was so], R. Se'urim asked him: "Had the master felt any pain? [at the time of the separation of the soul from the body]." "As much pain as if pinched with the lancet," came the answer. Raba was sitting at the bedside of R. Nachman when he was breathing his last agonies, and the latter said: "Let the master urge him (the angel of death) not to cause me any pain." And he said to him: "Is not the master a prominent person? [to tell him so himself]." To which R. Nachman replied: "Who is esteemed, or worthy, or who can contend [at such a moment]?" He then said to the dying man: "Let the master's soul appear before me [in a dream]." When it appeared before him, he asked him: "Had the master any pain?" And he answered: "It was as easy as to remove a hair from milk; and yet, if the Holy One, praised be He! would command me to return to the world I was in, I would pray permission not to do it, because the [supposed] fear [of the angel of death] is too great." R. Elazar was eating T'rumah (heave-offering) when the death angel appeared before him, and he said to the angel: "You see that I am now eating T'rumah, is it not sacred?" The angel withdrew; meanwhile the appropriate moment passed by. He presented himself to R. Shesheth in the market. The former said to him: "Do you wish to take me when I am in the market, as if I were an animal? Come to my house." When he presented himself to R. Assi in the market, the latter said to him: "Extend my time thirty days, so as to enable me to review my studies, as ye say: 'Happy is he who comes here with his studies in his hand.' " On the thirtieth day he appeared again, and R. Assi said to him: "Why such punctuality?"

And he answered him: "You interfere with R. Nathan, and no regency must interfere with another, even as much as a hair. (R. Nathan cannot become the head of the college so long as you are alive.)" However, R. Chisda could not be overpowered [by the angel of death], for he kept on studying all the time, so the death angel climbed up and hid himself in a cedar in front of the house of study. When the cedar broke down, R. Chisda interrupted his study for a moment, and was immediately overpowered. R. Chiya was inaccessible [to the angel of death]. One day he transformed himself into a mendicant, and knocked on the door and asked for a slice of bread. When R. Chiya handed him what he asked for, the angel said to him: "Does not the master have mercy on a poor man? Why not have mercy on this man?" He revealed himself to R. Chiya, and as proof, he showed him the fire-rod. R. Chiya then delivered himself to him.

(Ib. b) MISHNAH: On the Mo'ed women may sing the dirge but must not clap with their hands. GEMARA: What did they (the women) say? Rab said: "Woe to him who went away. Woe to those who are left behind." Rab said: The women of Shechanzib used to say: "Woe to him who went away. Woe to those who are left behind." Rabba said again: The women of Shechanzib used to say in their dirge: "The pitcher has strayed away from the tent, and we must take water in the bowl." Rabba said again: The women of Shechanzib used to say in their dirge: "The grave is like a Melotion (silken) raiment for the pious man, who comes fully provided with provision." Rabba said again: The women of Shechanzib used to say in their dirge: "Overspread and cover yourselves [with darkness], ye mountains, for he was the descendant of great men." Rabba said again: The women of Shechanzib used to say in their dirge: "Our brethren, the merchants, are searched at the toll-gate." Rabba said again: The women of Shechanzib used to say in their dirge: "He ran and fell, and now at the ferry (the grave), he must borrow the passage-money." Rabba said again: The women of Shechanzib used to say in their dirge: "His death was like the death of others, but his sufferings were a heavy burden."

Our Rabbis were taught: "Upon the death of R. Ishmael's children, the four senior Rabbis, R. Tarphon, R. Josi the Galilean, R. Elazar b. Azaria, and R. Akiba, entered [to comfort him]. R. Tarphon said to them, [while on their way]: "Remember that R. Ishmael is a great scholar and is familiar with Agada. None should fall in while one will speak." "And I shall be the last," remarked R. Akiba. R. Ishmael himself began the eulogy and said: "His sins were so many, he was therefore surrounded with mourning and had to trouble his teachers, time and again." R. Tarphon responded and said: "(Lev. 10, 6) But let your brethren, the whole house of Israel, bewail the fire which the Lord hath kindled. Is this not

a fortiori reasoning? If concerning Nadab and Abihu, who only performed one meritorious act, as is proved from the following passage (Is. 9, 9) And the sons of Aaron presented the Rabbi, who performed so many good acts be how much more should the children of our Rabbi who performed so many good acts be treated?" R. Josi the Galilean then responded and said: "(I Kings 14, 13) And all Israel shall mourn for him, and bury him, etc. Is this not a fortiori reasoning? If upon the death of Abiya the son of Jereboam, who only committed one good act, as it is written (Ib.) Because there hath been found in him some good thing, is nevertheless treated so, how much more should the children of our [Rabbi who performed so many acts] be treated?" What is the meaning of some good thing? R. Zera and R. Chanina b. Papa both explain it. One said that he left his position [as patrolman to guard Israel they should not visit Jerusalem], and went himself to Jerusalem; the other says that he suspended the watchmen [who were placed by his father to prevent Israel from visiting Jerusalem on the festival]. R. Elazar b. Azaria responded and said: "(Jer. 34, 5) In peace shalt thou die: and as fires were made, for thy fathers, the former kings, etc. Is this not also a fortiori reasoning? If concerning Zedekiah, king of Juda, who performed only one meritorious act, namely that he took out Jeremiah from the pit of lime, nevertheless shares thus, how much more so should it be the case with the children of our Rabbi?" R. Akiba answered and said: "(Zech. 12, 2) On that day will the lamentation be great in Jerusalem, like the lamentation at Hadadrimon i the valley of Megiddon. And R. Joseph said: 'Were it not for the Targum, I would not have understood the meaning of this passage.' How does the Targum translate it? 'On that day will the lamentation in Jerusalem be as it was over Ahab ben Amri, who was killed by Hedadrimon ben Tabrimon in the city of Ramoth Gilead, as they mourned over Joshia ben Amon, who was killed by Pharaoh, the lame one, in the valley of Megiddon.' Now, is this not a fortiori? If upon the death of Ahab bar Amri, king of Israel who merely performed one good thing, as it is written (I Kings 22, 35) And the king was stayed up in his chariot against the Syrians: but he died in the evening, nevertheless shared thus, how much more so ought the children of our Rabbi be treated?" Rabba said unto Rabba b. Mari: "It is written concerning Zedekiah (Jer. 34, 5) In peace shalt thou die, and again we find a passage (Ib. 39, 7) And the eyes of Zedekiah did he blind. [Do you call this in peace?]" Rabba b. Mari replied: "This [in peace] refers that Nebuchadnezar will die in his days." Another thing asked Raba of Rabba b. Mari: "It is written concerning king Josiah (II Kings 22, 20) Therefore, behold, I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace. And again it is written (II Chron. 35, 23) And the archers shot at king Josiah; and R. Juda, in the name of Rab, explained this, that they made his body [perforated with arrows] like a sieve." [Do

you call this a peaceful death?] Thus explained R. Jochanan. The latter replied: "This means that the Temple was not destroyed in his days."

R. Chanina said: "The departure of the soul from the body is (Fol. 19) like a knotted rope passing through a loop-hole in the mast." R. Jochanan said: "Like ropes pulled through loop-holes in the board of a ship." (Fol. 29) R. Levi b. Chitha said: "He who takes leave of a dead body after burial shall not say, 'Go with peace,' but 'Go in peace.' However, if one takes leave of his living friend he should not say, 'Go in peace,' but 'Go with peace'; i.e., when one takes leave of a dead body he shall not say: 'Go with peace,' but 'Go in peace,' as it is said (Gen. 15, 15) But thou shalt come to thy fathers in peace (Beshalom); but when one takes leave of his living friend he should not say, 'Go in peace,' but 'Go with peace'; for Jethro, who said to Moses (Ex. 4, 18) Go with peace (Leshalom), Moses went and was successful; while David who said to Abshalam (II Sam. 15, 9) Go in peace, the latter went and hung himself." R. Levi said again: "He who goes out from the synagogue after prayer and enters the house of learning to study the Torah will be rewarded with permission to wait on the Divine Presence, for it is said (Ps. 84, 8) They go from strength to strength; each of them will appear before God in Zion."

End of Moed Kattan

Khagigah

Chapter 1

HAGIGAH (Fol. 3) There were two dumb men in the neighborhood of Rabbi, who were sons of the daughter of R. Jochanan b. Gudgada, and others say, sons of his sister, who, when Rabbi entered the house of learning, went in also, shook their heads, and muttered with their lips. Rabbi prayed for them and they were healed; and it was found that they were

well versed on Halacha, and on the entire six sections of the Mishnah.

Raba expounded: "What is the meaning of the passage (Songs 6, 2) How beautiful are thy steps in sandals. It means. How beautiful were the steps of Israel, when they made a pilgrimage to celebrate the festival. The prince's daughter, daughter of Abraham, our father, who was called a prince; as it is said (Ps. 47, 10) The princes of the people are gathered together, the people of the God of Abraham. Why is the God of Abraham [mentioned], and not the God of Isaac or Jacob? The God of Abraham [is mentioned, because Abraham] was the first proselyte." R. Cahana said that R. Nathan b. Minyumi expounded in the name of R. Tanchum: "What is the meaning of the passage (Gen. 37, 24) And the pit was empty; there was no water in it. Since the passage says the pit was empty, do I not know that there was no water in it? And what is intimated by saying there was no water? Indeed there was no water, but there were serpents and scorpions in it."

Our Rabbis were taught: It happened that R. Jochanan b. Broka and R. Elazar b. Chasma went to visit R. Joshua in the city of Pekiin, and he asked them: "What news has been taught to-day in the house of learning?" They answered him: "We are your disciples, and we came to drink your waters." "Nevertheless," said he, "it is impossible that there should not be something new in the college; whose Sabbath was it for lecturing?" "The lecture of this Sabbath was R. Elazar b. Azariah's." "And on what verse did he lecture?" "On the portion of Assembly." "And what did R. Elazar preach?" "He lectured thus: It is written (Deut. 31, 12) Assemble the people together, the men and the women and the children. It is right, the men came to learn, the women came to listen; but for what purpose were the children brought? Only that those who brought them should be rewarded." Whereupon he remarked: "You have had a good pearl in your possession and you wanted to deprive me of it."

The same also lectured: (Deut. 26, 17) "Thou hast this day acknowledged the Lord, and it is written (ibid, ibid) The Lord hath acknowledged thee, this day; i.e., the Holy One, praised be He! said unto Israel 'you have made Me the only object of love in the world as it is written.' (Deut. 6, 4) Hear, O Israel, the Lord our God, is one God; I will therefore make you the only object of love in the world — as it is said (Ib. b) (I Cr. 17, 21) And who is like Thy people, Israel, the only nation." He also opened and lectured: (Eccl. 12, 2) "The words of the wise are like goads, and like nails fastened are the words of the men of the assemblies which are given by one shepherd. Just as the goad directs the cow [which ploughs] straight in the furrows, so as to produce sustenance for the world, so also do the words of

the Torah guide those who study them [away] from the ways of death to the ways of life. One might say, that as the goad is movable so also are the words of Law. Therefore it is written, like nails. One might assume that just as the nail [when making a hole in the wall] diminishes [and does not add to it], so also do the words of the Law diminish and do not add. It is therefore written Planted; i.e., as a plant is fruitful and multiplies, so also are the words of the Torah fruitful and multiply. The men of assemblies, this refers to the scholars who sit in the assembly, studying the Torah and discussing these rendering a decision of a certain act as unclean and the others of clean; these declaring a certain thing prohibited and those permitting it; these declaring a certain act valid, those declaring it invalid. One will perhaps say: 'Since these render a decision of unclean and the others of clean; these prohibit and the others permit it; these declare it invalid and the others declare it valid, how can I learn the Torah [since there is no fixed rule]? ' Therefore it is said, Given by one shepherd; i.e., One God gave them, and one master (Moses) spoke it from the mouth of the Lord of all creatures, praised be He! as it is said (Ex. 20, 1) And God spoke all these words. You must also therefore make your ears like the hopper to receive the teachings, and gain an understanding heart to comprehend the reason why these declare it clean, and these unclean; why these prohibit and the others permit; why these declare invalid and the others valid." In this language R. Joshua exclaimed: "Happy is the generation in which R. Elazar b. Azaria lives, for such a generation can never become forsaken!" Why did they not tell him at once the news in the house of learning? Because of a certain incident that happened as stated in the following Baraitha: "It happened once that R. Jose, the son of a Damascene woman, went to visit R. Eliezer in the city of Luda, and R. Elazar asked him: 'What news was there in the house of learning to-day?' And he answered: 'A vote was taken and the decision rendered that the Israelites living in Ammon and Moab should give the tithe to the poor during the Sabbatical year. Whereupon R. Eliezer said to him: 'Jose, stretch out thy hand, and take out thy eyes.' R. Jose did so. Then R. Eliezer wept and said: '[It is written] (Ps. 25, 14) The sacred counsel of the Lord is for those that fear Him, and His covenant to make it known to them. [And why was it necessary to vote for such a positive thing?]' And he said to R. Jose: 'Go and tell them, 'you should not worry about your conclusion to-day, because so have I a tradition from R. Jochanan b. Zakkai, who heard it from his teacher, and his teacher from his teacher, etc., reaching from Moses of Mt. Sinai, that [those living in] the land of Ammon and Moab may give the tithe to the poor on the Sabbatical year. The reason is because those who went out of Egypt subjugated many fortified cities, but those who went out from Babylon did not, and the first sanctification of the land of Israel caused by Israel's occupation, had

sanctified the land [temporarily] for that time only, but not for the future. And those who went out from Babylon left these lands for the poor; they should be supported on them on the Sabbatical year.' " In another Baraitha it was taught that after R. Elazar became calm he prayed: "May it be His will that Jose's eyes be cured." Whereupon they were cured.

(Fol. 4b) R. Juda says: "A man blind on one eye is exempt from the holocaust, because it is said (Deut. 16, 16) Shall appear; just as if one comes to see, it is with both eyes, so if he comes to be seen, he must have both his eyes."

When R. Huna came to the above cited passage, he used to weep and say: "That a slave, whose master exhorts him to come to see him should be debarred from seeing him, as it is written (Is. 1, 12) When you come to appear in My presence, who had required this of your hands to tread My courts?" When he came to the following verse (Deut. 27, 7) And thou shalt slay peace-offerings, and eat there. R. Huna would weep and say: "A slave who is invited to eat from his master's table, shall be debarred from seeing him, as it is said (Is. 1, 11) Or what serveth Me the multitude of your sacrifices?" When R. Elasar came to this verse (Gen. 45, 3) And his brothers could not answer him, because they were terrified at his presence, he wept and said: "If this is the result of a human being's admonition, how much the more will it be of the Holy One, praised be He!" R. Elazar cried also when he came to the verse (I Sam. 28, 15) And Samuel said to Saul: 'Why hast thou disquieted me, to bring me up?' If Samuel the prophet was afraid of the judgment, how much the more ought we be afraid of it! How shall this be interpreted? It is written (Ib. ib. 12) And the woman said unto Saul: 'Divine being have I seen (Olim) ascending out of the earth.' Olim is plural. Hence they were two. One was Samuel and the other was Moses whom Samuel brought, for he said: "Perhaps I am called before the Divine Judgment, so he said to Moses come and testify in my behalf that there is not a thing written in thy Torah which I did not fulfill." When he came to the following verse (Lam. 3, 29) That he put his mouth in the dust, perhaps there still is hope. R. Ami used to cry. He said: "After so much had been done, nevertheless it is said, perhaps." R. Ami used to cry when he came to the following verse (Zeph. 2, 3) See ye the Lord, all ye meek of the earth, who have fulfilled the ordinances; seek righteousness, seek meekness; perhaps ye will be protected on the day of the Lord's anger. He said: "After so much will have been done, still it will be perhaps." When he came to the following passage, R. Assi used to cry (Amos 5, 15) Hate the evil, and love the good, and establish justice firmly in the gate; perhaps the Lord, the God of hosts shall be gracious unto the remnants of Joseph. He said: "After so much will have been done, it will still be perhaps."

(Fol. 5) When R. Jochanan came to the following passage (Job 2, 3) And thou hast incited him against Me to destroy him without cause, he wept, saying: "What hope can there be for a slave against whom his master is being persuaded, and the master becomes persuaded." Also, when he came to the following passage (Ib. ib. 15) In His holy ones he puetteth no trust, he cried and said: "If He puts no trust in His holy ones, whom then will He believe?" While on the road, he once saw a man picking figs from a tree, leaving the ripe ones and taking the unripe ones. R. Jochanan asked him: "Are not the ripe ones better?" He answered: "These which are unripe I need for the route, because the ripe ones will be spoilt, but not these." Then said R. Jochanan: "Thus the passage: He puetteth no trust in His holy ones, [can be interpreted to mean — they are gathered in before they are tempted to sin]."

When he came to the following verse, R. Jochanan wept (Mal. 3, 5) And I will come near unto you to hold judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against those that swear falsely, and against those that with hold the wages of the hired laborer, and fear Me not, said the Lord of hosts." He saids "For a slave whose master brings suit against him with good witness is then there any hope for aquittal for him?" R. Jochanan said: "Woe unto us, for the passage makes our slight sins equal to our grave sins."4 Resh Lakish said: "Whoever perverts the judgment of a stranger is considered as if he perverted the Judgment of heaven, as this is included in the above passage." R. Chanina b. Papa said: "When a man commits a sin and soon repents of it, he is forgiven immediately, as it is said (ib.) And fear Me not, saith the Lord of hosts. This means that if he does fear and asks for forgiveness, he is pardoned."

R. Jochanan wept when he came to the verse (Ecc. 12, 14) For every deed will God bring into the Judgment, concerning everything that had been hidden. He said: "A slave whose master reckons his unintentional sins for intentional, what hope can there be for him?" What is the meaning of, everything that hath been hidden? Samuel said: "Even if one spits in the presence of his neighbor which makes him feel repulsive." What is the meaning of (ib.) Whether it be good, or whether it be bad. R. Janai said: "This applies to a man who gives charity to a poor man publicly." When R. Janai saw a man giving a coin to a poor man in public, he used to say to him: "It would have been much better if you had not given him at all, than to give and put him to shame." The disciples of R. Shila said: "The passage refers to a man who gives charity to a woman secretly, which brings on him suspicion." Rab said: "It refers to one who sends unprepared meat to his wife on a Friday afternoon which may cause her to cook it unprepared." But did not Raba send unprepared

meat to his wife? The daughter of R. Chisda is different. Samuel said: "Whether good or bad, refers to a person who gives money to the poor only when the latter is in extreme poverty." Said Raba: "This is what people say: 'A Zuz for pleasure is not to be obtained, but a Zuz for trouble can easily be found.' "

When R. Jochanan came to the following verse, he wept (Deut. 31, 21) And it shall come to pass when many evils and troubles shall come unto you. He said: "Is there any hope for a slave, for whom his master prepares trouble?" What is the meaning of evils and troubles? Said Rab: "Evils that trouble each other; for instance, a man is bitten by a bee and a scorpion. To cure the bee's sting warm is needed, and for a scorpion's bite, cold water is needed; hence the use of either will harm the other wound." (Deut. 31, 17) And My anger shall be kindled against them on that day, and I will forsake them, and I will hide My face from them, and they shall be given to be devoured. Said R. Bard'la b. Tebyumi in the name of Rab: "A man from whom God hides not His face is not included in the above, nor is one who is not of those mentioned in the passage given to be devoured (ib. b) included in the above." The Rabbis said to Raba: "It seems to us that you are included neither in the hiding of the face, nor in the devouring." And he rejoined: "Do you know how much I must send secretly to King Shabur?" Nevertheless the Rabbis looked at him with an evil eye, and finally men came from the government and confiscated his property. He then said: "This is what we are taught that Rabban Simon b. Gamaliel says: 'Wherever the sages looked at with their eyes, either death or poverty followed.'" (Ib.) And I will hide My face from them. Raba said: "The Holy One, praised be He! said: 'Although I have hidden my face from them, nevertheless will I talk to them in the dream.'" R. Joseph said: "Still His hand is inclined to us, as it is said (Is. 51, 16) With the shadow of My hand have I covered thee."

R. Joshua b. Chanania was standing before the Emperor (Caesar), when an infidel [who stood by] showed him [by a sign of his hand]. "A people from whom God had turned away His face." R. Joshua b. Chanania showed him with his hand that "His hand is still over us." The Emperor asked of R. Joshua: "Do you know what the infidel has shown you with his hand?" He replied: "Yes, he showed me a people from whom God had turned away His face." "And what have you shown him with your hand?" "I showed him that God's hand is still inclined toward us." The Emperor then asked the infidel: What have you shown R. Joshua b. Chanania?" He gave the same answer. He asked him further: "What did he show you?" The infidel replied: "I do not know." Whereupon the Emperor said: "Should a man who does not know what is shown him by a sign, dare to raise his hand in the presence of an emperor?" He forthwith ordered the infidel's execution.

When R. Joshua b. Chanania was dying, the Rabbis asked him: "What will be our relations with the infidels? Who will discuss with them?" He rejoined (Jer. 49, 7) Is counsel vanished from the sons, is their wisdom become corrupt? "This is to mean that when the children of God love their adviser, the wisdom of their adversaries becomes corrupt." And if we wish, we may infer the same conclusion from the following passage (Gen. 33, 12) Let us depart and move farther, and I will travel near thee" [which means that we will be always equal to our opponent]. While ascending the steps of the house of Rabba b. Shila, R. Hla heard a child read the following passage (Amos 4, 13) He that formeth the mountains, and createth the wind and declareth unto man what is his thought? And he said: "If there is a slave whose master can declare to him what his secret thought is, what hope can there be for him?" What is the meaning of, He declareth? Said Rab: "Even a trivial conversation between a man and his own wife is mentioned to him at the time of his death."

(Jer. 13, 17) My eye shall weep sorely and run down with tears, because the flock of the Lord is driven away captive. R. Elazar said: "What do the three tears signify? One, mourning for the first temple, one for the second temple, and one for the exile of Israel from their land."

Our Rabbis were taught that the following three things the Holy One, praised be He! weeps daily: For him who has the opportunity of studying the Torah every day and who does not; for him whose circumstances do not allow him to study, but who nevertheless does, and for a chief of the congregation who conducts himself haughtily toward his congregation. According to others, one is for the neglect of studying the Torah. Rabbi held the book of Lamentations and read. When he came to the verse (Lam. 3, 2) He had cast down from heaven unto the earth, the book dropped out of his hand. He remarked: "It fell from the highest pinnacle to the lowest depth."

When Rabbi and R. Chiya who were once on the road came to a city, they asked: "Is there a scholar here? We would like to pay him a visit." They were told that there was a scholar there, but that he was blind. Said R. Chiya to Rabbi: "You, as a Nasi, remain here, so as not to lower your dignity, and I will go to see him." Rabbi, however, insisted and went with him. When they were departing, the blind man said to them: "You have come to see a countenance that can be seen, but cannot see; therefore [my wish is that] ye deserve to see that countenance which sees all, but cannot be seen." Rabbi then said [to R. Chiya]: "Had I listened to you, [not to visit him] I would not have received this blessing." They then asked the blind man: "From whom have you heard this?" [that to visit a scholar is so great a

merit]. "I heard it at the lecture of R. Jacob of the village of Hitaya, who used to visit his master daily. When he became old, his master said to him: 'Do not take this trouble now, for you are too old to walk every day.' He answered: 'Do you hold the following passage in such light esteem? (Ps. 49, 10) Should he still live forever, and not see the pit? This means: Why should he not see the pit? Because he saw the wise men while dead. Now, if one who sees the wise while dead, lives forever, how much more so should he who comes to see them while alive.'"

R. Idi, the father of R. Jacob b. Idi, had the habit of being on the road for three months, and one day in college. The students of the college called him "The one-day student." He soon became discouraged, applying the following verse to himself (Job 12, 4) I am one that is a laughing-stock to his neighbor, a man that called upon God, and He answered him. R. Jochanan then said to him: "I pray thee, do not cause the Rabbis to be punished [by Heaven on accoimt of you]." He thereupon lectured: (Is. 58, 2) Yet Me do they ever seek day by day, and to know My ways do they always desire. Do they then seek only by day, and not by night? This is to teach us that he who studies the Torah even one day in the year. Scripture considers it as if he had studied the whole year; and so also does the passange concerning evil compensation read (Num. 14, 34) After the number of days in which ye spied out the lands, forty days, yea, each one day for a year, shall ye bear for your iniquities, for forty years. Did they sin forty years, is it not a fact that they sinned but forty days? But this is to teach us that he who violates but one command, and this once in a year, the Scripture regards it as though he transgressed the whole year.

(Fol. 7) R. Levi raised the following contradiction. It is written (Prov. 25, 17) Make thy foot scarce to the house of thy friend, and it is also written (Pa. 66, 13) I will enter Thy house with burnt-offerings. He explained that one deals with sin-offerings and the other deals with burnt-offerings. We are also taught in a Baraitha (Prov. 25, 17). Make thy foot scarce to the house of thy friend. The passage deals with sin-offerings. Whence do we deduce this? Perhaps it deals with burnt, or peace-offerings? Since it is written (Ps. 66, 13) I will enter Thy house with burnt-offerings; I will pay unto Thee my vows (Peace-offerings). Since we infer from this that burnt and peace-offerings one may offer whenever he chooses, what, then, does the former verse refer to? We must conclude that it refers to sin-offerings.

(Fol. 9) Simon b. Menassia, however, said: "To whom does the passage (Eccl. 1, 15) That which is crooked cannot be made straight, refer? It refers to him who forms an illegitimate

connection and begets there-from a bastard child. For, should you say that it refers to theft and plunder, then how is it crooked that cannot be made straight? Indeed he may make restitution and be made straight." R. Simon b. Jochai said: "Nothing is called crooked except that which was not straight at the beginning and has [consequently] become crooked. And what is this? A scholar who ceases to study the Torah."

(Ib. b) We are taught in a Baraitha: That which is crooked cannot be made straight. To what does this refer? To one who neglects the reading of the S'hm'a of morning or evening, the prayer of morning or evening. (Ib) And a wanting that cannot be numbered; this refers to one who was numbered among his colleagues for a religious duty, and who refused to be numbered among them. Ben Hei Hei asked Hillel: "What is the meaning of the passage (Mal. 3, 18) And ye shall return and see the difference between the righteous and the wicked, between him that serveth God and him that has not served Him. What is the difference between the righteous and the servant of God, or the wicked and him who does not serve God? Is it not the same?" And he answered: "Both he who serves God and he who serves not are really upright men, but you cannot compare one who repeats his chapter of the Law one hundred times to him who repeats it one hundred and one times." Ben Hei Hei then said to Hillel: "Is it possible that because the men did not repeat the one hundredth and first time, he should be called, He served not God." "Yes," replied Hillel "go and learn from the market-place, where asses are hired. When one hires an ass for ten miles, he pays one Zuz, but if for eleven, he must pay two."

Elijah said to Ben Hei Hei, according to others to R. Elazar: "What is the meaning of the bassage (Is. 48, 10) Behold, I have refined thee, though not as silver: I have approved thee in the furnace of affliction. Infer from this that the Holy One, praised be He! investigated all the merits, whether they will be adapted to Israel and He found no better merit than could benefit Israel than poverty." Samuel, and according to others R. Joseph said: "This is what people say: 'Poverty becomes Israel asa red line does a white horse.'"

Chapter 2

(Fol. 11, b) MISHNAH: One should not discuss the laws, concerning illegal unions before three, nor the creation before two, nor the Divine chariot with one individual, unless he is

a wise man and has much knowledge of his own. Any one who tries to ascertain the following four things, it were better for him had he never come into the world.

GEMARA: In the first place it is said: "Now the Divine chariot with an individual," and afterwards it is said: "Unless he is a wise man and will understand by himself?" The Mishnah meant to say: One must not lecture about illegal unions even to three, nor about the creation even to two, and not about the divine chariot even to one, unless one is wise and understands how to study the latter by himself.

"And not about creation before two." Whence do we infer this? We are taught in a Baraitha: (Deut. 4, 32) for do [thou] but ask of former days. From this we may infer, that one may ask, not two. [Since ask is in the singular] one might assume that one may even ask, What was before the creation? Therefore it is said (ib.) Since the day that God created man upon the earth: Since it is so restricted, one might assume that a man must not ask even what was done in the six days of creation? Therefore it is said (ib.) Of the former days which were before thee; [i.e., the six days before]; Again one may assume that he is at liberty to investigate what is above (heaven) and what is beneath, what was before creation and what will be after it? Therefore it is written (ib.) From one end of the heavens unto the other end of the heavens; i.e., from one end of the heavens unto the other end of the heavens hast thou indeed the privilege to investigate but not what is above and beneath, what is before and what is beyond. (Fol. 12) Now that we infer this [that we may investigate] things of after creation from the verse, From one end of the heavens unto the other end, why then is the other verse, Since the day that God created man upon the earth, for the same thing, necessary? The second verse is necessary in order to derive that which R. Elazar inferred. For R. Elazar said: "Adam was tall as to measure from the earth up to heaven, as it is said (Deut. 4, 32) Since the day that God created Adam (man) from one end, etc., after he had sinned, the Holy One, praised be He! laid His hand upon him, and made him shorter, as it is said (Ps. 139, 5) Behind and before hast Thou hedged me in, and Thou placest upon me Thy hand." R. Juda said in the name of Rab: "Adam was (tall) as from one end of the world unto the other end, as it is said, Behind and before hast Thou hedged me in, and Thou placest upon me Thy hand.

R. Juda in the name of Rab said again: "Ten things were created on the first day, and they are: the Heaven and earth; chaos and desolation; light and darkness; wind and waters; the combined length of day and night. That Heaven and earth [were created on the first day], we infer from the following verse (Gen. 1, 1) In the beginning God created the heaven and

earth; chaos and desolation, we infer from the following verse (Ib. 1, 2) And the earth was without form and void (chaos); light and darkness, from the following verse (Ib. ib.) And darkness was upon the face of the deep, and again it is written (Ib. 1, 3) And God said. Let there be light; wind and water, from the following verse (Ib. 1, 2) And the spirit (wind) of God was waving over the face of the waters; the combined length of day and night, from the following verse (Ib. 1, 5) And the Lord called unto the light day, and unto the darkness He called night.

We are taught in a Baraitha: Tohu (chaos) is the green (or yellow) circle which surrounds the whole world (the horizon); and from it darkness falls upon the world, as it is said (Ps. 18, 12) He made darkness His hiding place, round about Him. Bohu (desolation) means the smooth (chaotic) stones which are sunk in the deep, from which waters gush forth, as it is said (Is. 34, 11) And He shall stretch out over it the line of confusion (Tohu) and the plummet of emptiness (Bohu).

Was light created on the first day? Is it not written (Gen. 1, 17) And God set them in the expansion of the heaven, and further it is written (Ib. 1, 19) And it was evening and it was morning the fourth day? We must therefore explain this as R. Elazar said: "The light which the Holy One created on the first day, was so bright that Adam saw by its means from one end of the world to the other. As soon as the Holy One, praised be He! observed the generation of the flood and the generation of the dispersion, and looked into their corrupt deeds, He took the light from the world and concealed it for the righteous in the world to come, as it is said (Job 38, 15) But from the wicked their light is withholden, and the high arm is broken. And for whom was it concealed? For the righteous in the future world, as it is said (Gen. 1, 3) And God saw the light, that it was good (Tob). And the word Tob applies to righteous, as it is said (Is. 3, 10) Say ye to the righteous that He hath done well (Tob). And whenever He looks at the light which He has concealed for the righteous. He rejoices, as it is said (Ps. 13, 9) The light of the righteous rejoiceth. In this, however, the Tanaim of the following Baraitha differ: "The light which the Holy One, praised be He! created on the first day was so great that Adam looked and saw by its means from one end of the world to the other." This is the opinion of R. Jacob. But the sages say: "This refers to the luminaries which were created on that first day, but which were not hung up until the fourth day."

R. Zutra b. Tubia in the name of Rab said: "With ten things the world was created: Wisdom and understanding; knowledge and strength; rebuke and might; righteousness

and justice; mercy and compassion." That it was created with wisdom and understanding we infer from the following passage (Ib. 3, 19) The Lord hath through wisdom founded the earth; He hath established the heavens through understanding. But how will the two passages [of width and height] he explained? The height and the width hold the same measure. By knowledge, as it is written (Ib. 13, 20) By his knowledge were the depths split; by power and strength, as it is written (Ps. 65, 7) Who setteth firmly the mountains with His power, who is girded with might; by rebuke, as it is written (Job 26, 11) The pillars of heaven tremble, and are astounded at His rebuke; by righteousness and Justice, as it is written (Ps. 89, 15) Righteousness and Justice are the prop of Thy throne; by mercy and compassion, as it is written (Ib. 25, 6) Remember Thy mercies, O Lord, and Thy kindness; for they are from everlasting. R Juda in the name of Rab said: "When the Holy One, praised be He! created the world, it went spreading on like two clews of shoot and warp, until the Holy One, praised be He! rebuked it and brought it to a standstill, as it is said (Job 26, 11) The pillars of heaven tremble and are astounded at His rebuke." And this is also the interpretation of Resh Lakish: "What is the meaning of the passage (Gen. 17, 1) I am the Almighty God (Shadye). This means: "I, who said to My world, Dye (enough)." Resh Lakish said again: "When the Holy One, praised be He! created the sea, it went spreading on, until the Holy One, praised be He! rebuked it and made it dry, as it is said (Nah. 1, 4) He rebuketh the sea and maketh it dry; and all the rivers He dried up."

Our Rabbis were taught: The School of Shammai say: "The Heavens were created first, and afterwards the earth was created, as it is said (en. 1, 1) In the beginning God created the heaven and the earth." [Heaven is mentioned first.] But the School of Hillel say: "The earth was created first, and afterwards the heavens, as it is said (Ib. 2, 4) On the day that the Lord God made earth and heaven." [Earth is mentioned first.] The School of Hillel said to the School of Shammai: "According to your opinion, how is it possible that a man builds ap upper story, and then the lower story; as it is said (Amos 9, 6) That buildeth in the heavens His steps, and hath founded His vault over the earth." The School of Shammai replied to the School of Hillel: "And according to your opinion, is it then proper that a man should make a foot-stool, and afterwards make a throne, as it is said (Is. 66, 1) Thus saith the Lord, The heaven is My throne, and the earth is My foot-stool." The sages however, say: "Both were created together, as it is said (Ib. 48, 13) My hand also hath laid the foundation of the earth, and My right hand hath spanned out the heavens. I call unto them, they stand forward together." But how are the two passages to be explained? Resh Lakish said: "At the creation heaven preceded the earth, but at the expansion earth preceded the heaven."

What is the meaning of Shamayim (heavens)? Said R. Jose b. Chanina: "It means, Sham-Mayim (the place where there is water)." In a Baraitha it is explained [a substance of] fire and water, from which it might be inferred that the Holy One, praised be He! took fire and water and combined them making the firmament from them. R. Ishmael questioned R. Akiba when they were on the road: "Thou art one who hast served for twenty-two years Nachum, the man of Gamzu, who expounded the meaning of all the particles Eth which are in the Torah. What was his exposition concerning the particle Eth in connection with Heaven and earth?" Whereupon R. Akiba answered: "If the [particle] Eth were omitted, it would have been written merely Heavens and earth. I should have said, Heaven and earth are both names of the Holy One, praised be He! but as it is now, all know that heaven and earth are to be taken in the literal sense. The particle Eth in connection with the earth is necessary to indicate that the creation of heaven preceded that of the earth."

We are taught in a Baraitha that R. Jose says: "Woe to the human beings who see and know not what they see; who stand and know not upon what they stand." Upon what does the earth stand? Upon the pillars, as it is said (Job 9, 6) Who shaketh the earth loose out of her place; The pillars stand upon the waters, as it is said (Ps. 136, 6) Who stretched out the earth above the waters; the waters upon the mountains, as it is said (Ib. 104, 6) Above the mountains stood the waters; the mountains upon the wind, as it is said (Amos 4. 13) He that wind, the wind upon the storm, as it is said (Ps. 148, 8) Stormy wind, fulfilled his word; the storm is suspended upon the supbort of the Holy One, praised be He! as it is said (Deut. 33, 27) And underneath are the everlasting arms. The sages however say: "The world stands upon twelve pillars, as it said (Ib. 32, 8) He set the bounds of the tribe according to the number of the sons of Israel." According to others, it stands upon seven pillars, as it is said (Prov. 9, 1) She had hewn out her seven pillars. R. Elazor b. Shamna says: "Upon one pillar, whose name is Zaddik (Righteous), as it is said (Ib. 10, 25) But the righteous (Zaddik) is an everlasting foundation." R. Juda said: "There are two firmaments, as it is said (Deut. 10, 14) Behold, to the Lord thy God belong the heavens and the heavens of the heavens." Resh Lakish said: "They are seven, viz.: Vilon (Curtain), Rakia (Expanse), Shchakim (Clouds), Zbul (Entertainment place), Maon (Dwelling), Machon (Residence), Araboth. Vilon serves no purpose whatever save that the luminaries enter through it in the morning and leave through it in the evening, by which means it renews daily the work of creation, as it is said (Is. 40, 22) ... that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Rakia is that in which the sun and moon, the stars and constellations are set, as it is said (Gen. 1, 17) And God set them in the expansion of the heavens. Shehakim is that in which the millstones stand and grind manna for the

righteous, as it is said (Ps. 78, 23) Then He ordained the skies from above, and the doors of heaven He opened and He let rain upon them manna to eat, and the corn of heaven gave He unto them. Zbul is that in which the heavenly Jerusalem and the Temple, and the altar are built there, where Michael the great [Arch-Angel] prince stands and offers sacrifices daily, as it is said (I Kings 8, 13) I have surely built Thee a house of habitation, a place for Thee to dwell in for ever, and whence do we know that the same is called Shamayim? It is said (Is. 63, 15) Look down from heaven (Misha-mayim) and behold, from the habitation (Zbul) of Thy Holiness, Maon is that in which are companies of ministering angels, who utter songs during the night and are silent during the day for the sake of the glory of Israel, as it is said (Ps. 42, 9) In the day time, the Lord will command His kindness, and in the night His songs shall be with me. (Resh Lakish said: "Whoever studies the Torah during the night time, the Holy One, praised be He! will stretch over him the thread of grace for the future world, which is compared unto day, as it is said: By the day the Lord gives His merciful command, and by night His song is with me." According to others Resh Lakish said: "Whoever studies the Torah in this world which is likened unto night, the Holy One, praised be He! will stretch over him the thread of grace in the world to come which is likened unto day, as it is said: By the day the Lord gives His merciful command, and by night His song is with me." R. Levi said: "Whoever interrupts his study of the Torah, and occupies himself with idle talk will, as a punishment, be fed with hot coals, as it is said (Job 30, 4) Who crops off mallows by the bushes, and have brumbush roots as their bread." And whence do we know that Maon refers to Heaven.? It is said (Deut. 26, 15) Look down from Thy habitation (Maon) of Thy holiness from the heavens. Machon is that in which are the treasures of snow and hail, and the upper chamber (store) of harmful dews and the upper chamber (store) of the raiins, and the chamber of the whirlwind and of the storm, and the retreat of noisome vabor; and their doors are made of fire, as it is said (Deut. 28, 12) The Lord will open unto thee His good treasure. Are then these treasures in Heaven? Behold, they are on the earth, for it is written (Ps. 148, 7) Praise the Lord from the earth, ye sea-monsters and all deeps; fire and hail; snow and vapor; the storm wind, that fulfill His word, hence everything exists on the earth? Said R. Juda in the name of Rab: "Originally they were situated in Heaven, but David prayed for them and caused them to be brought down, on the earth." He entreated Him: "Sovereign of the Universe! (Ib. 5, 5) For thou art not a God, that hath pleasure in wickedness; evil cannot abide with Thee, i.e., Thou art a righteous God! O God! and therefore evil cannot abide with Thee. And whence do we know that the Maon refers to heaven, it is said (I Kings 8, 43) Mayest Thou listen in Heaven, the place of Thy dwelling (Maon). Araboth is that place in which dwell

righteousness. Justice and grace; the treasures of life, the treasures of blessing, and the souls of the righteous, as well as the spirits and souls which are about to be created, also the dew with which the Holy One, praised be He! will revive the dead. That there dwell righteousness and justice, we find in the following passage (Ps. 89, 15) Righteousness and justice are the prop of Thy throne. That there is grace, we infer from the following passage (Is. 59, 17) And He put on righteousness as a coat of mail. That the treasures of peace exist there, we infer from the following passage (Judges 6, 24) And He called it (the altar) Adonay-Shalom (the eternal of peace). That the treasures of life exist there we infer from the following passage (Ps. 36, 10) For with Thee is the source of life. That the treasures of blessing exist there, we infer from the following passage (I Sam. 25, 20) Yet will the soul of my lord, be bound in the bound of life with the Lord thy God. That the spirits and souls which are about to be created abide there, we infer from the following passage (Is. 57, 16) When the spirit from before Me is overwhelmed, and the souls which I have made. That there exists the dew with which the Holy One, praised be He! will survive the dead, we infer from the following passage (Ps. 68, 10) Rain of beneficience didst thou pour down, O God! There also are celestials and seraphim, and holy being and ministering angels and the Divine throne of glory, and the King, the living God, the high and exalted, sitting over them among the clouds, as it is said (Ib. ib. 5) Exalt Him who rideth upon the heavens; the everlasting is His name. And whence do we know that Araboth refers to heaven? A. Abahu said: "We infer from the similar words, Richiba, Richiba; it is written here, 'Exalt him who rideth (Rdchab) upon the heavens, and it is also written (Deut. 33, 26) Who rideth (Rochab) to help thee upon the heavens." And darkness and cloud and thick darkness surround Him, as it is said (Ps. 18, 12) He made darkness his hiding place, etc. Now is there darkness in the presence of the Lord? Is it not written (Dan. 2, 22) He is that revealeth what is deep and secret: He knoweth what is in the darkness, and the light dwelleth with Him? This presents no difficulty. (Fol. 13) The one refers to that which is within, the other to that which is without. R. Acha b. Jacob said: "There still is another firmament above the heads of the Holy being, for it is said (Ez. 1, 22) And the likeness of a vault was ever the head of the living creatures, shining like the glitter of the living crystal. So far hast thou permission to speak. Thenceforth thou hast not permission to speak. For thus it is written in the book of Ben Sira: "Search not into that which is concealed from thee; that which is hidden from thee do not try to penetrate; consider only that which thou hast permission. Thou must have nothing to do with mysteries."

"Nor the divine chariot with one." R. Chiya was taught: But you may impart to him the titles of the chapters (leading words). Said R. Zera: "Even that may only be imparted to a

chief of the court, or to whom his heart yearns for knowledge." Others say that it refers to the chief of court, and only when his heart yearns for knowledge."

R. Ami said: "The secrets of the Law may be imparted only to the one who has the five prescribed things, viz. (Is. 3, 3) The captain of fifty, and the honorable man, and the counsellor, and the skilful artificer, and the eloquent orator." R. Jochanan said to R. Elazar: "Come, I will instruct thee in the subject of the Divine chariot." The latter replied to him: "I am not old enough." When he did become old enough, R. Jochanan had already died. R. Assi said to him [R. Elazar]: "Come, I will instruct thee in the subject of the Divine chariot." He replied: "If I had been worthy, I should have received instruction from R. Jochanan thy teacher." R. Joseph was well versed in the subject of the Divine chariot, while the seniors of Pumbeditha were well versed in the subject of creation. They said to him: "Would the master instruct us in the subject of the Divine chariot?" He answered them: "Instruct me [first] in the subject of Creation." After they had instructed him, they said to him: "Now let the master instruct us in the subject of the Divine chariot?" He answered: "In reference to this we have learned in a Baraitha (Songs 4, 11) Honey and milk are under thy tongue. This means, let the words which are sweeter than honey and milk, be under thy tongue." (Do not disclose them to others.) R. Abahu infers the same thing from the following passage (Prov. 27, 26) The sheep (K'basim) are for thy clothing. Read not k'basim (sheep), bu K'bushmi (hidden things). This means, things that are the secrets of the world shall be under thy clothes (concealed). They said to him: "We have worked in them as far as the words (Ez. 2, 1) And He said unto me, Son of man." "But this is the real subject of the Divine chariot," replied R. Joseph.

R. Juda in the name of Rab said: "However, we should remember for good the memory of Chananiah b. Hezekiah. Had it not been for him, the book of Ezekiel would have been suppressed because of the contradictions it offers to the words of the Torah. What did he do? He ordered that three hundred garabs of oil [for food and light] be brought up to him in an upper chamber and he stayed there until he succeeded in reconciling all the contradictions."

Our Rabbis were taught: It happened once that a child was reading the Book of Ezekiel, in his school and was pondering over 'Hashmal' [mentioned Ez. 1], whereupon a fire came forth from 'Hashmal' and burnt him, and in consequence the sages desired to conceal the Book of Ezekiel. But R. Joshua b. Gamaliel said to them: "If he was wise, are then all wise?"

(Job 22, 16) Who were shrivelled up before their time. We are taught in a Baraitha that R. Simon the Pious said: "This refers to the nine hundred and seventy-four generations which were hindered (Fol. 14) from being created." The Holy One, praised be He! scattered them through all the successive generations, and these are the impudent who are found in each and every generation. R. Nachman b. Isaac, however, said: "On the contrary, this passage refers to those who are pressed and are in need of a blessing. As for those scholars whose faces have become wrinkled over the words of the Torah in this world, the Holy One, praised be He! will disclose to them the secrets of the world to come, as it is said (Job 22, 16) Whose foundation was flooded away like a river."

Said Samuel to Chiya b. Rab: "You scholar, come and I will tell you something of those noble words which thy father used to say: 'Every single day ministering angels are created from the stream. Dinar who, after uttering [songs before God], perish, as it is said (Lam. 3, 23) They are new every morning: great is Thy faithfulness.'" This differs with the opinion of R. Samuel b. Nachmeni who said in the name of R. Jonathan that of every word which came forth from the mouth of the Holy One, praised be He! an angel was created, as it is said (Ps. 33, 6) By the word of the Lord were the heavens made; and by the breath of His mouth all their hosts.

When R. Dimi came, he said: "Eighteen curses did Isaiah pronounce upon Israel, and he found no satisfaction until he had spoken this passage against them (Is. 3, 5) And the people shall oppress one another, every man his fellow, and — The child shall behave insolently against the aged, and the base against the honorable." What are the eighteen curses? The following (Ib.) For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah stay and staff, every stay of bread, and every stay of water, the mighty man and the man of war, the judge and the prophet, and the diviner and the elder; the captain of fifty, and the man of rank and the counsellor and the cunning charmer, and the skilful enchanter. And I will give children to be their princes, and be ruler over them. Stay refers to those who are versed in the Mishnah, like R. Juda b. Bthera and his associates. [R. Papa and the Rabbis differ in respect to this: One holds that there were six hundred sections of Mishnah, and another holds that there were seven hundred sections.] Every stay of bread refers to those who are learned in Talmud, as it is said (Prov. 9, 5) Come, eat of my bread, and drink of the wine which I have mingled. Every stay of water refers to those who are learned in Agada, for they attract a man;s heart like water, with the Agada. The hero, refers to one who knows how to handle matters in the way of arguing the Law; the judge, refers to a judge who renders righteous decisions; the prophet, means

literally; the prudent, refers to a king, as it is said (Pr. 16, 10) There should be a wise sentence on the lips of the king. And the ancient, refers to one who is capable to preside over an academy; the captain of fifty. do not read it Chamishim (a captain of fifty), but read it Chumashim (a captain of five), referring to one who is well versed in the five books of the Scriptures. In another way a captain of fifty may be explained as R. Abahu said; for R. Abahu said: "From this we may infer that an interpreter cannot be appointed over the congregation unless he is fifty years of age.;' And the honorable man, this refers to one whose merits causes the forgiveness of [the sin of] his generation — An example may be given R. Chanina b. Dosa, who is respected in heaven, and, as for this world — R. Abahu, who is respected in the house of the Caesar. And the counselor, refers to one who knows how to intercolate years and to fix months; and the skillful, refers to a scholar who sharpens the minds of his teachers; articifier, refers to one who when he unfolds the words of the Torah all are made like deaf men; and the eloquent, refers to one who, having knowledge of one thing, can derive there from knowledge of another thing. Orator, refers to one who is fit to impart the words of the Torah, which should be given in a whisper (i.e., the Divine Chariot) And I will set up boys as their princes; R. Elazar said: "This refers to men who are deprived of good works." And children shall rule over them; R. Acha b. Jacob said: "This refers to foxes, sons of foxes (i.e., unworthy men), and he (Isaiah) was not satisfied until he had said to them (Ib.) The boy shall demean himself proudly against the old. What does this passage mean? This means that there will come people who are deprived of good deeds and they will demean themselves proudly against him who is filled with good deeds as a pomegrante is full [with seeds]. What is the meaning of and the base against the honorable? This means that one to whom heavy sins are like light ones will demean himself proudly against the one to whom light ones are like heavy ones.

R. Ketina said: "Even at the period of Jerusalem's downfall (of her moral decay) men of faith did not fail her, as it is said (Is. 3, 6) When a man will seize his brother in the house of his father [saying] thou hast a nice garment, thou shalt be our ruler; i.e., things which cause people to hide themselves under cover, like a garment, seem to be well under thy hand (thou art a scholar). And let this stumbling be under thy hand; i.e., things of which a man never gets at the true sense unless he first stumbles over it (the Torah) let this be under thy hand; (Yisa) He will lift up his hand on this day, saying I will not be a chief; etc. The words He will lift up his hand, refers to swearing, and so it says (Ex. 20, 7) Thou shalt not lift up thy hand to swear in the name of God. I will not be a chief; i.e., I will not be confined in the house of study. And in my house is neither bread nor clothing; i.e., I master neither Scripture nor Mishnah nor Gemara." Perhaps in that case, it is different, because

if he would say "I did learn," beople might ask him, "Tell us what you know?" [Therefore he is bound to tell the truth.] But he might say that he learned and forgot. [Thus no one will be able to contradict him.] Why does he say that he never knew a thing? [We must therefore say that they really were trustworthy.] But has not Raba said: "Jerusalem would not have been destroyed were it not because men of faith ceased to exist, as it is said (Jer. 5, 1) Roam about through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that dealt justly, that seeketh truth; and I will pardon her." This is not difficult to explain. R. Ketina deals with men faithful in affairs of learning, and Rab deals with trustworthy men in business.

Our Rabbis were taught: It happened with Jochanan b. Zakkai that he was riding upon his ass and was traveling on the road, and R. Elazar b. Arach was behind him, as driver. The latter said to him: "Rabbi, teach me a chapter on the subject of the Divine Chariot." "My son," responded R. Jochanan b. Zakkai, "have I not taught thee 'Nor the chariot with one individual, unless he was a wise man and had much knowledge of his own'?" R. Elazar then said to him "Rabbi, allow me to say before thee one thing which thou hast taught me." He allowed him. Immediately thereupon R. Jochanan b. Zakkai dismounted from the ass, wrapped himself up and seated himself upon a stone that was under an olive tree. "Rabbi," inquired R. Elazar, "wherefore didst thou dismount from the ass?" When he answered: "Is it proper when thou art lecturing concerning the Divine Chariot, and the Shechina is with us, shall I ride upon the ass?" Immediately thereupon R. Elazar b. Arach entered upon the subject of the Divine Chariot and lectured and in consequence a fire descended from heaven and encircled all the terebinth trees of the field, which caused all the trees to break out in a song of praise. What was their song which they uttered? (Pr. 148, 7-9-14) Praise the Lord from the earth, ye sea monsters, and all deeps ... fruitful trees and all cedars ... Hallelujah. And even an angel responded from the fire. R. Jochanan b. Zakkai then remarked: "This is the real subject of the Divine Chariot." He arose and kissed R. Elazar upon his head and said: "Blessed be the Lord of Israel who hath given to our father Abraham a son like R. Elazar b. Arach, who is able to understand and lecture on this subject. There is one who lectures well, but does not perform well; there is one who performs well, but does not lecture well. You, however, expounded well and dost perform well. Happy art thou, our father Abraham, from whose bones hath come forth Elazar b. Arach!"

Our Rabbis were taught: Four men entered the [heavenly] garden and they were: Ben Azai, Ben Zonia, Acher and R. Akiba. — While going R. Akiba warned his associates saying:

"When you arrive at the stone of pure marble be careful not to say "water, water,' because it is written (Ps. 101, 7) He that speaketh falsehood shall not be established before Mine eyes." Our Rabbis were taught: Four men entered the [heavenly] garden and they were: Ben Azzai, Ben Zoma, Acher and R. Akiba. Ben Azzai gazed [at the Shechina) and died; concerning him the following passage may be applied (Ps. 116, 15) Grievous in the eyes of the Lord is the death of His pious one. Ben Zoma gazed and went mad; to him the following passage may be applied (Prov. 25, 16) Hast thou found honey? Eat so much as is sufficient for thee, lest thou consume too much of it, and have to vomit it forth. Acher cut the plants (i.e., made bad use of his learning). R. Akiba entered in peace, and departed in peace.

Acher asked this question of R. Mair, after he had gone forth into the evil courses: "What is the meaning of the passage (Ecc. 7, 14) Also this hath God made in equal measure with the other?" He answered him: "Everything which the Holy One, praised be He! — created. He created with its counterpart. He created mountains and He created hills; He created seas and He created rivers." Acher said to him: "R. Akiba thy teacher did not say so, but he explained it as meaning that He created righteous and He created sinners; He created the garden of Eden and He created Gehenna. To every individual belongs two shares, one in the garden of Eden and the other in Gehenna. If one is meritorious and righteous, he receives his own portion and that of his neighbor in the garden of Eden. If he has incurred guilt, he receives his own portion and that of his neighbor in Gehenna." R. Mesharshia said: "Where is the passage to prove this? Concerning the righteous, it is written (Is. 61,7) Therefore in their hand shall they inherit a twofold (portion), and concerning the wicked, it is written (Jer. 17, 18) And strike them with a double breach."

Acher asked further of R. Mair: "What is the meaning of the passage (Job. 28, 17) She cannot be estimated after gold and glass; and not in exchange for her [can] vessels of refined gold [be taken]?" He answered: "These refer to the words of the Torah, which are difficult to buy, as vessels of gold and of pure gold, but which may easily be lost, as vessels of glass." Achber then said to him: "R. Akiba, thy teacher did not say so, but he explained it to mean this: 'As vessels of gold and vessels of glass, although broken, may be mended, so a disciple of the sages although he has sinned, may be mended'." R. Meir then said unto Acher: "Return thyself also." Whereupon he replied: "I have already heard from behind the curtain (i.e., in heaven) (Jer. 3, 14) Return O back sliding children, except Acher."

Our Rabbis were taught: It happened that Acher was riding upon his horse on the Sabbath, and R. Mair was walking behind him to learn the Torah from his mouth. He said

to him: "Mair, turn thee backwards, for I have already measured by means of my horse's hoofs that up to this point is the legal limit of the Sabbath." R. Mair then said to him: "Return thyself also." Whereupon Acher replied. "Have I not answered thee already what I have heard from behind the curtain?" R. Mair forced him to enter a place of learning. He said to a child: "Repeat for me thy verse," [which thou hadst studied today.] He quoted to him: (Is. 48, 22) There is no peace, saith the Lord, unto the wicked. He brought him to another house of learning. Acher said to a child: "Repeat for me thy verse." The child quoted to him: (Jer. 2, 22) For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me. He then brought him to another place of learning, whereupon Acher said to a child: "Repeat for me thy verse." The child quoted: (Ib. 4, 30) And thou, (Ib. b) that are spoiled, what dost thou, that thou clothest thyself with scarlet, that thou deckest thee with ornaments of gold, that thou enlargest thine eyes with paint? In vain dost thou make thyself fair. He forced Acher to enter thirteen houses of learning and all quoted to him the same way. In the last one he said to the child: "Repeat for me thy verse." The child quoted to him (Ps. 50. 16) But unto the wicked (V'larasha) God saith: What hast thou to do to declare My statutes. That child was a stammerer and it sounded as if he had said Vle'elish [instead of V'larasha]. God saith, etc., whereupon Acher drew out a knife and cut the child into pieces and sent it to the thirteen houses of learning. According to others he only remarked: "If there had been a knife in my possession I would have cut him in pieces."

When Acher died it was decided [in heaven] that he should neither be brought to judgment [for his bad conduct], nor should he inherit the world to come. He should neither be brought to judgment, because he studied the Torah [which ought to protect him], nor should he inherit the world to come, because he sinned. R. Mair said: "It would have been better were he brought to judgment and punished, and then admitted to the world to come. I wish I would die that I may cause smoke to come up from his grave (as a sign that he is brought to judgment)." When R. Mair died, smoke did come up from Acher's grave. Upon this R. Jochanan remarked: "A mighty deed it was to consign his teacher to the flames! He (Acher) was one among us, and should we not find a way to save him? If I take him by the hand, who will snatch him away from me? Would that I might die and extinguish the smoke from his grave." When R. Jochanan died, the smoke ceased from the grave of Acher. The public mourner then uttered this expression over R. Jochanan: "Even the doorkeeper [of Gehenna] could not withstand thee, O our teacher!"

The daughter of Acher came to Rabbi and asked him for food. He said to her: "Whose

daughter art thou?" "I am the daughter of Acher," she replied. And he said to her: "Is there still left of his children in the world?" Is it not written (Job 18, 19) He will have neither son nor grandson among his people, nor any that escapeth in the places of his sojourning?" "Rabbi," she said to him, "remember his Torah (knowledge) and not his deeds." Thereupon a fire came down and crept around the seat of Rabbi. Rabbi then wept and said: "If those who disgrace themselves through it [the Torah] are honored thus, how much more will it honor those who obtain praise through their use of it."

But how did R. Mair study the Law from the mouth of Acher? Said Resh Lakish: "R. Mair based his action upon the following passage (Prov. 22, 17) Incline thine ear, and hear the words of the wise, and apply thy heart unto my knowledge. Said R. Chanina, from the following passage (Ps. 45, 11) Hearken, O daughter, and look and incline thy ear, and forget thine own people, and thy father's houses, etc. But do these passages not contradict each other? Nay, the latter refers to a young person, and the former to an adult who cannot distinguish between good and evil. When R. Dimi came, he said: "In the West (Land of Israel) they explained it thus: "R. Mair found a fig (in Acher), he ate the fig, and threw away the peel" (i.e., he picked out the good and threw away the bad teachings). Rabba b. Shila met Elijah and said to him: "What is the Holy One, praised be He! doing?" The latter answered him: "He has uttered doctrine in the name of all other Rabbis, but in the name of R. Mair He has not uttered." "Why so?" "Because he learned doctrine from the mouth of Acher." "Why?" asked R. Shila. "R. Mair found a pomegranate, ate its inside and cast away its husk." He answered him: "He (the Holy One) is at this moment saying: 'Mair, my son says thus: "At the time when men suffer, what does Shechina say? 'I am lighter than my head. I am lighter than my arm'" (i.e., I feel my head heavy — a euphemistic expression). If the Holy One, praised be He! is thus grieved when the blood of wicked men is shed, how much more when the blood of the righteous man is shed!"

Samuel found R. Juda standing leaning against the entrance of a door and weeping. He said to him: "Keen scholar, why weepest thou?" He replied: "Is it a small matter that is written concerning the Rabbis (Is. 33, 18) Where is He who wrote down? Where is He that weighed? where is he that counted the towers? "Where is he that counted?" this means scholars who counted all the letters that are in the Books of the Law. Where is he that weighed? Referring to those who weighed the light and the heavy things which are in the Law. Where is he that counted the towers? Referring to those who taught three hundred doctrines concerning the law of a tower which flies in the air." And R. Ami said: "Three hundred questions were treated by Doeg and Ahithophel concerning the law of a tower

which flies in the air." And we are taught, however, in a Mishnah: "Three kings and four private persons have no share in the world to come, and we — what will there be for us?" Samuel said: "Keen scholar there it was because they bore impurity in their hearts (i.e., heathen sensuality)."

Nimus of Gardi asked R. Mair: "Does all wool which goes down to the dying-vat come up with the right color?" He answered him: "All which was clean on its mother's which was not clean on its mother's back does not come up so."

[It is said above] "R. Akiba went into the heavenly garden in peace and came down from it in peace. And it is concerning him that the passage reads (Songs 1, 4) Oh, draw me! after thee will we run." Nevertheless R. Akiba was also in danger of being pushed away by the angels, but the Holy One, praised be He! said to them: "Leave this old scholar, for he is worthy to avail himself of my glory." (Fol. 16) What interpretation did R. Akiba give [that prevented him from being misled, as was Acher]? Rabba b. b. Chana said in the name of R. Jochanan (Deut. 33, 2) "And He came from the myriads holy; i.e., He is the ensign among His myriads." R. Abahu said (Songs 5, 10) "Pre-eminent above ten thousand; i.e., He is exemplified by His myriads [of Angels]." Resh Lakish said (Is. 47, 2) "The Lord of Hosts is His name; i.e., He is exemplified by His [multitude of] troops." R. Chiya b. Abba said in the name of R. Jochanan: "From the following passage (I Kings 19, 11-12) But not in the wind was the Lord; and after the wind was an earthquake, but not in the earthquake was the Lord; and after the earthquake was a fire, but not in the fire was the Lord; and after the fire was the sound of a soft whisper. And behold, the Lord passed by" (i.e., from the whisper he understood that there was the Shechina).

"Every one who does not respect the glory," etc. What is the meaning of this? R. Abba said: "This refers to one who looks at the rainbow, for it is written (Ez. 1, 28) Like ..." R. Joseph said: "This refers to one who commits a transgression secretly, as R. Isaac said: "Whoever commiteth a transgression secretly is as if he pinches the feet of the Shechina; for it is said (Is. 66, 1) Thus hath said the Lord, 'The heaven is My throne and the earth is My foot-stool.' Is this so? Have we not taught in a Baraitha R. Illai the senior said: "If one feels that his passion threatens to make itself master over him, he shall go to a place where he is not known, and let him put on black clothes and wrap himself in dark clothes and do as he pleases, but he shall not profane the name of Heaven pubicly." This presents no difficulty. The former case deals with a man who has found a means of checking his evil inclination; the latter, deals with one who is not able to do so.

R. Juda b. Nachmeni, the interpreter of Resh Lakish, lectured: "Whoever gazes upon the three following things, his eyes will grow weak, viz.: upon the rainbow, at the prince, and at the priests. Upon the rainbow, as it is written (Ez. 1, 28) Like the appearance of the bow that is in the cloud on the day of rain ... this was the appearance of the likeness of the glory of the Lord. At the prince, because it is written (Num. 27, 20) And thou shalt put some of thy greatness upon him. At the priests, refers to the time when the Temple was in existence, and the priests stood upon their platform, blessing Israel in the Tetragrammaton."

R. Juda b. Nachmeni, the interpreter of Resh Lakish lectured again: "What is the meaning of the passage (Micha 7, 5) Trust ye not in a friend, put ye not confidence in a familiar friend? This means, if the evil spirit say to thee, Go and commit a sin for the Holy One, praised be He! will forgive thee, be not persuaded, as it is said: Trust ye not in an evil (Ro'a); put ye not confidence in a familiar friend, this refers to none else than the Holy One, praised be He! as it is said (Jer. 3, 4) My father, Thou art; the friend (Aluph) of my youth art Thou. Perhaps one will say, who will testify against me? The stones and the timbers of his house will bear witness against him, as it is said (Hab. 2, 11) For the stone will cry out of the wall, and the beam out of the wood (work) will answer it. "We are taught in a Baraitha: R. Shila says the two angels which accompany a man will testify against him, as it is said (Ps. 91, 11) For his angels will he give charge concerning thee, to guard thee on all thy ways. R. Zerika says the soul of a man will testify against him, as it is said (Mie. 7, 5) From her that lieth in thy bosom guard the doors of thy mouth. What is this that lieth in a man's bosom? We must say, it is the soul. The sages say: "The members of a man's body testify against him, as it is said (Is. 43, 12) And ye are My witness, saith the Lord, and I am God."

Our Rabbis were taught: R. Juda b. Tabai said: "May I so live to see the consolation [of Israel] as I did kill an Ed Zomam in order to remove [the false opinion] out of the heart of the Sadducees who were saying that witnesses cannot become zomamim until the defendant is executed." Simon b. Shetach then said to him, "Would that I might see the consolation of Israel if thou hast not shed innocent blood [through your execution]; for our sages said that witnesses cannot become zomamim until the testimony of both is refuted through an alibi, neither are they subject to stripes until the testimony of both is refuted, through an alibi." Immediately Juda b. Tabai took upon himself never to render a decision unless in the presence of Simon b. Shetach. It was related that during the entire life of Juda b. Tabai, he was lying on the grave of that man, whom he caused to be executed, and

his voice was heard, so that the people thought it was the voice of the dead man. But, Juda b. Tabai said to them that it was his own voice, and he convinced them; for on the morrow after his death the voice ceased to be heard. R. Acha, the son of Abba, said to R. Ashi: "How does this prove that it was the voice of Juda b. Tabbai? Perhaps it was the voice of the executed man, and the reason for the voice that ceased is because R. Juda appeased that man, or he ordered him before a court [and the decision was in favor of Juda b. Tabbai]."

The Mishnah says: "Menachem went out," etc. Whither did he go out? Said Abayi: "He went out to deprivation." Raba said: "He went out to serve the king." We are also taught so in a Baraitha: "Menachem went out to serve the king, and there went out with him eighty pairs of disciples clothed in Syrian robes."

(Fol. 27) R. Abahu said in the name of R. Eliezer: "The fire of Gehenna has no power over the scholars. For this is shown by a fortiori argument drawn from the Salamander, which is only a creature of fire, and still fire has no power over him, that besmears himself with its blood; how much more then have the flames no power over the scholars, whose whole body is fire, as it is written (Jer. 23, 29) Is not thus My word like fire? saith the Lord."

(End of Hagiga)

Yevamot

Chapter 1

YEBAMOTH (Fol. 6) We are taught in a Baraitha [concerning the passage] (Lev. 19, 3) Ye shall fear, every man his mother and his father, etc. One might assume that if his father should tell him to defile himself, or not to restore, [a lost article to its owner], that he is to obey his order [even though it is contrary to the law]. It therefore says, ye shall fear every

man his mother and his father, and My Sabbaths ye shall keep; I am the Lord: ye all are obliged to honor Me. We are taught: One might assume that the building of the Temple should supersede the Sabbath. But the passage reads (Ib., ib. 30) My Sabbaths shall ye keep and My sanctuary shall ye reverence; i.e., ye all are obliged to preserve My honor. We are taught: One might assume that the above fear refers to the sanctuary itself. It therefore says (Ib.) My Sabbaths shall ye keep, and My sanctuary shall ye fear. In connection with the Sabbath, we find the word Shmira (keep), and in connection with the sanctuary, we find the word Mora (fear). Just as the word Schmira (keep) used in connection with the Sabbath (Ib. b.) should not be construed to mean that one should fear the Sabbath, but rather Him who commanded concerning the Sabbath (God), so also does the word Mora (fear), used in connection with the sanctuary, not apply to the fear of the sanctuary, but the One who commanded concerning the sanctuary. What do we understand by fearing the sanctury? One must not enter the Temple-mound with his staff, nor wearing his shoes, nor with his purse, nor with dust on his feet; and one must not use it as a short cut in his way, nor spit on the ground of the Temple-mound. The last is deduced by the syllogism. From this I could only prove when the Temple was in existence. Whence do we infer that such is the law even after the Temple's destruction? It therefore says: My Sabbaths shall ye keep, and My sanctuary shall ye reverence; i.e., just as the word Shmira (keep) used in connection with the Sabbath is everlasting, so also is the word Mora (fear) used in connection with the Sanctuary everlasting.

(Fol. 13) MISHNAH: Beth Shammai allows the Tzara to be married to one of the brothers of the deceased [without issue], but Beth Hillel prohibits it. If the act of Chalitza was performed [upon such rival women], Beth Shammai considers them unfit to be married afterwards to a priest; but Beth Hillel declares them fit. Again, if they became widows after having been taken in levirate marriage, Beth Shammai declared them fit to be married to a priest afterwards [because they are considered as widows], but Beth Hillel declares them unfit [because of their illegal marriage]. Notwithstanding the fact that the one school prohibits what the other allows, that one declares unfit what the other declares fit, the disciples of the two schools have never refrained from intermarriage. Likewise as regards Levitical cleanness and uncleanness, where one school declared clean what the other declared unclean, nevertheless they never hesitated to help one another in the work, which [according to one faction] might not be considered clean.

(Fol. 16) GEMARA: In the days of Rabbi Dosa b. Horkinass the marriage of the daughter's Tzara was declared [in R. Dosa's name] to be legal. It seemed too hard a task for the sages

[to give their consent or to protest against it]. Since he was considered a great scholar, and since because of his blindness, he stopped attending the house of learning, they refrained from taking action in his absence], the sages appealed: "Who will go and inform him [of our contradictory opinion?"]. "I shall go," replied R. Joshua. "And who else [will go]?" To which R. Elazar b. Azaria responded: "And who else [will go]?" To which R. Akiba responded. They finally went, and upon reaching his house they stopped at the door, where his servant noticed them. She entered and informed him: "Rabbi, the sages of Israel are coming to visit you." "Let them come in," was his reply. They then entered. R. Dosa immediately greeted R. Joshua and bade him sit down upon a gilded couch. To which R. Joshua replied: "Rabbi, bid your other disciple also to sit down." "Who is he?" inquired R. Dosa. "He is R. Elazar b. Azaria," came R. Joshua's reply. "Has then our friend Azaria a son?" inquired R. Dosa. He applied to him the following passage (Ps. 37, 25) I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. He then took him and bade him sit down upon another gilded couch. "Rabbi," said R. Joshua again, "tell your other disciple to sit down." "Who is he?" inquired R. Dosa. "He is R. Akiba b. Joseph," replied R. Joshua. Whereupon R. Dosa exclaimed: "Art thou that Akiba b. Joseph whose fame reaches from one end of the world to the other? Sit down, my son, sit down. May there be many like thee in Israel." Thereupon he read the following passage concerning him, (Ecc. 7, 1) A good name is better than precious oil. They then began to beset him with various legal questions until they finally propounded the question: "What is the legal statute concerning a levirate marriage of the Tzara of one's daughter?" "In this law there is a dispute between the school of Shammai and the school of Hillel," was his reply. "And in accordance with whom does the law prevail?" they again asked. "Of course, in accordance with the school of Hillel," was his response. "But it was said in your name that the law prevails in accordance with the school of Shammai." "How were you informed, Dosa or Ben Harkinas?" "We can swear that we heard it anonymously." "If so," responded R. Dosa, "then I shall explain it to you. I have a younger brother, Jonathan, who is both sharp and persistent, and who is a disciple of the school of Shammai. Be careful that he does not catch and overwhelm you with citations of traditions, for he knows three hundred arguments to prove that the levirate marriage of the Tzara of one's daughter is legal; but I summon as witness the heavens and earth to testify that while Hagai had been sitting upon this mortar-shaped seat, he decided the following three things: (a) the levirate marriage of the Tzara of one's daughter is prohibited; (b) Jewish inhabitants of the land of Ammon and Moab must give the poorman's tithes on the Sabbatical year; (c) that we may accept proselytes from the

Gardyenians and the Tarmodites (Palmyra)." We are taught in a Baraitha: "Although on their arrival they entered through one door, yet when they left they went out through three doors." R. Akiba was met by that Jonathan and the latter asked him such questions that he was unable to give answer. Thereupon Jonathan said: "Art thou that Akiba whose fame extends from one end of the world to the other? Happy mayest thou be that thou hast acquired such a name, although thou hast not reached [in scholarship] to be even an oxherd." Upon which R. Akiba remarked: "Not even a shepherd of small cattle."

(Ib. b.) R. Samuel b. Nachmeni, in the name of R. Jonathan, said: "What is the meaning of the passage (Lam. 1, 10) The adversary hath spread out his hand upon all her treasures. This refers to Ammon and Moab; for when Israel's enemies broke into the Temple, all others turned in search for the silver and the gold therein, but Ammon and Moab turned in search for the scrolls, remarking: 'The one wherein it is written (Deut. 23, 4) An Ammonite and a Moabite shall not enter into the congregation of the Lord, must be burnt.'" (Ib. Ib. 17) The Lord hath given a charge concerning Jacob to all his adversaries. Rab said: "As hostile as Humania against Pum Nahara."

Chapter 2

(Fol. 20) Marriage restrictions [placed upon the priest] due to sacredness refer to Rabbinical enactments. Then why is it termed restriction due to sacredness? "Because," said Abayi, "whoever fulfills the words of the sages deserves to be called sacred." "According to your interpretation," said Raba to him, "then, if one does not fulfill words of the sages, he is merely not called holy, but you cannot at the same time call him wicked." Raba therefore explained it is follows: "A man should sanctify himself by abstaining even from things that are permitted."

(Fol. 21) Raba said: "Whence is it intimated in the Torah concerning incest of secondary degrees? (forbidden by Rabbinical enactment). It is said (Lev. 18, 27) For all those gross abominations (ha-ail) have the men of the land done, who were before you; i.e., ha-ail (gross), hence there must also be minor ones. This refers then to incest of secondary degrees. Whence do we know that the word ail refers to something great? It is written (Ez. 17, 13) But the mighty (ai-lay) of the land did he take away." Shall we assume that this is

in contradiction to the opinion of R. Levi? for R. Levi said: "The punishment for fraudulent measures is severer than that for incest, for the former, Scripture terms (Lev. 18, 24) Ail, while the latter it terms (Deut. 25, 16) aile." Of course, ail is strong; however, aile is still stronger. But concerning incest it is also written (Lev. 18, 29) aile? This is to exempt fraud measures from Kareth. If so, then in what respect are fraudulent measures severer than incest? In the following: For the crime of incest one is able to offer repentance, but for the crime of fraudulent measures one cannot repent, [because he does not know whom he has cheated] R. Huna said: "We infer [this prohibition concerning incest of secondary degree] from the following, (Ecc. 12, 9) Yea, he pondered and sought out, and set in order many proverbs." Ulla, in the name of R. Elazar, explained it: "Prior to the time of Solomon, the Torah was like a basket without handles, [that could not have been grasped,] but when Solomon came he attached the necessary handles." R. Oshia said: "We infer [the above] from the following (Pr. A, 15) Avoid it, pass not through by it, turn off from it and pass away." R. Ashi said: "Unto what could that of R. Oshia's explanation be likened? Unto a frail man watching a garden; if he watches it from the exterior, the interior is also protected; but if he watches it only from the interior, the exterior is left unprotected." Nevertheless R. Ashi's analogy is false, for there [if one watches from inside of the garden] protection at least is afforded for within, but here if one does not safeguard himself against the incest of secondary degrees he may reach the violation of even a real Ervah. R. Cahana said: "We infer the above from the following (Lev. 18, 30) Therefore shall ye guard My guard; i.e., make a guard which may protect, (enact measures to prevent a transgression of the Biblical law)" "If so," said Abayi to R. Joseph, "then this is Biblical." "Yea, it is Biblical, but it has been explained by the Rabbis." "But the entire law is thus explained by the Rabbis, and why call only this Rabbinical?" We must therefore say that it is catually a Rabbinical law, and the Bible text (quoted) is a mere intimation.

(Fol. 24b) R. Nechemia says: "Lion proselytes [that became Jews merely through fear], proselytes [converted by the advice] of a dream, or proselytes like those of Mordecai and Esther are not considered proper proselytes unless they do so nowadays." How can you imagine that those should become proselytes nowadays [since they are in another generation]? Say unless they become proselytes similar to those who become nowadays [for no other reason than love of religion].

Chapter 3

Chapter 4

(Fol. 47) Our Rabbis were taught: When a proselyte comes and desires to be converted to Judaism nowadays, he is asked: "What is your reason for desiring to be converted to Judaism? Are you not aware that Israel is broken down nowadays [under persecution] driven around [from one place to another], covered in mourning and tossed about, subject to so much affliction?" If he say: "I am aware of the fact and am not worthy even as they are," he is immediately accepted into Judaism. (Ib. b.) He is then informed concerning some of the light commandments, and some of the vigorous commandments [requiring self-denial], so that if upon such information, he desires to withdraw, he may do so. Because, R. Chelbo said: "Proselytes are as bad to Israel as a sore (Sappachath) is on the skin, for it is written (Is. 14, 1) And the strangers shall be joined unto them (V'nisspechu), and they shall attach themselves to the house of Jacob." He is then informed of the sin of [neglecting] Leket, Shik'cha, Peah, and Thites for the poor. Why these commandments? R. Chiya b. Aba said in the name of R. Jochanan: "Because the penalty of a Noahide for stealing a thing to the amount of even less than the smallest coin is death," [and thus upon observing that the poor take grain from his field, he might kill them for it.] The proposed proselyte is then informed concerning the punishment for [transgressing] the positive commandments; i.e., he is told: "You should be aware of the fact that prior to your conversion, when you had eaten fat [designated for the altar] you were not subject to Divine [capital] punishment; or if you had profaned the Sabbath [by doing any forbidden labor] you were not subject to the penalty of being executed by stoning; but henceforth if you eat the fat you will be subject to Divine [capital] punishment, and if you violate the Sabbath you will be subject to the penalty of stoning." Just as he is informed concerning the punishment [in the event of failure to observe] these commandments, so is he also informed concerning the reward [upon the fulfillment] of these commandments. He is told: "You shall be aware of the fact that the future world has been created for none else than the righteous, and that Israel nowadays is capable of withstanding the trials neither

of much wealth nor of much retribution." No further [aversion] is to be used for him and no particular attention is to be paid [to his knowledge]. R. Elazar said: "What is the passage from whence we infer the above? It is written (Ruth 1, 18) When she thus saw that she was persisting to go with her, she left off speaking unto her. This means that Na'omi said unto Ruth: 'We are subject to Sabbatical limitations.' Whereupon the response came (Ib.) For whither thou goest, will I go. 'We are subject to the prohibition of privacy between a man and woman.' (Ib.) Where thou lodgest will I lodge. 'We are instructed to live in accordance with six hundred and thirteen commandments.' Whereupon Ruth replied (Ib) Thy people shall be my people. 'We are warned against idolatry.' (Ib) And thy God is my God. 'We are under jurisdiction of the court which has the right to execute us with either of the four kinds of capital punishment. (Ib.) Where thou diest shall I die. 'The court has even the right to bury one upon one of the two cemeteries it chooses.! (Ib) And there will I be buried, came again Ruth's reply. Immediately after this the passage said: When she thus saw that she was persisting to go," etc.

(Fol. 49b) We are taught that Ben Azai says: "I found a secret scroll wherein it was written that a certain man was a Mamzer. It was also written there that the Mishnath of R. Eliezer b. Jacob is only a Kab (little in quantity), but well sifted. It was also written there that M'nashe executed Isaiah (the prophet)." Raba said: "He was tried before a court (of false prophets) where he was executed. He was asked: 'Moses thy master said (Ex. 33, 20) For no man can see me and live, and you said (Is. 6, 1) I saw the Lord sitting upon a high and exalted throne. Moses your master said (Deut. 4, 7) Who hath God so nigh unto it, as is the Lord our God at all times that we call upon Him, and you said (Is. 55, 6) seek ye the Lord, while He may be found. Moses your master said (Ex. 23, 26) The number of thy days will I make full, and you said (Is. 38, 5) I will add unto thy days fifteen years.' Isaiah then said to himself: I am quite sure that even should I offer him any explanation he will not accept it. If so, then why should I offer it altogether since it would merely cause him to commit [his crime] wilfully? Thereupon he uttered the Tetragrammaton and was swallowed up by a cedar tree. They brought the cedar and sawed it through, and when the saw reached Isaiah's mouth he died, because [of the sin he committed with his mouth when] he said (Is. 6, 5) "And in the midst of a people of unclean lips do I dwell."

But what of the above cited passages, which indeed contradict each other? I saw the Lord, is to be explained by the following Baraitha: All the other prophets contemplated [Deity] through a dim speculum, while Moses contemplated [Deity] through a lucid speclum. (Ib. 55, 6) See ye the Lord while He may be found, could be explained that it refers to an

individual, while Moses refers to a community. And when is the time [to which Isaiah refers?] R. Nachman, in the name of Rabbi b. Abahu, said: "This refers to the ten days from New Year until the Day of Atonement." The number of thy days will I make full. This is explained by the following Tanaim, for we are taught in a Baraitha: All the other prophets contem make full. (Fol. 50) This refers to the years assigned to one when born, if one deserves through merits then he lives through the years due to him, but otherwise they are lessoned. This is according to the opinion of R. Akiba. But the other sages say that if one has merits, his years are added, and if one does not deserve by merits then his years are lessened. The sages then said to R. Akiba: "Behold the passage says And I will add unto thy days fifteen years, [hence it is more than his assigned portion?]" To which he replied: "This means that they were added from his own allotment [after their prior decision to have taken it off.] The following will prove [that the fifteen years were from his own allotment] for prior to that sickness the prophet delivered a prophecy saying (I Kings 13, 2) Behold, a child will be born unto the house of David. Josiah (Yeshiyahu) by name, although at the time of Ezekiah's sickness M'nashe has not yet been born by Ezekiah [hence he was originally destined to live these fifteen years.]" The Rabbis, however, argued: "Is it then written born unto Ezekiah? It is written unto the house of David, which refers either to Ezekiah or to some one else."

Chapter 5

Chapter 6

(Fol. 61) MISHNAH: It happened that Joshua B. Gamala betrothed [the widow] Martha, the daughter of Boethus, and was appointed by the King as High-priest, [to whom a widow is prohibited], he nevertheless married her, [since the bethrothal took place while he was still an ordinary priest].

GEMARA: He was merely appointed High-priest, but not selected [by the priestly authority]. Said R. Joseph: "I see here a conspiracy, for R. Assi said: 'A Tarkaful of Dinarim did Martha the daughter of Boethus give to King J nnai until [she succeeded] in having Joshua b. Gamal appointed as the High-priest.' "

(Ib. b) R. Nachman said in the name of Samuel: "Although a man has many children, he is nevertheless prohibited from remaining single [in case of his wife's death or divorce], for it is said (Gen. 2, 18) It is not good that the man should be alone."

(Fol. 62) We are taught in a Baraitha: Three things did Moses do upon his own authority, etc., (as explanied in Volume 1, page 161).

(Ib. b) We are taught that R. Joshua says: "Although a man took a wife while he was young, he should nevertheless marry again [if he remains alone] when he becomes old; although one has children from his early years, he should nevertheless try to have children even at advanced age, as it is said (Ecc. 11, 6) In the morning (early years) sow thy seed, and in the evening let not thy hand rest; for thou knowest not which will succeed, whether this or that, or whether both of them will be alike good." R. Akiba says: "Even if one studied the Torah in his youth, he should nevertheless continue to study it when in his advanced age; although one had disciples in his early years, he should nevertheless acquire disciples in his advanced age, as it is said (Ib.) In the morning," etc. It was said that R. Akiba had twelve thousand pairs of disciples who came from all over the country between Gabbath and Antipatris, and all of them died in one season because [of the sin that] they did not treat each other with sufficient respect; and the [Jewish] world was demoralized until R. Akiba came to our southern Rabbis and taught unto R. Maier, R. Juda, R. Jossi, R. Simon and R. Elazar b. Shamua, and it was they who preserved the Torah in that [grave] hour. We are taught [in a Baraitha] that all the disciples died between Passover and the Feast of Weeks. R. Chana b. Abba, and others say R. Chiya b. Abin, said: "All died a horrible death." What was it? Said R. Nachman: "It was the croup."

R. Tanchum said in the name of R. Chanilai: "Every Judaean who has no wife lives without happiness, without blessing, and without good; without happiness, as it is written (Deut. 14, 26) And thou shalt rejoice, thou and thy household; without blessing, as it is written (Ez. 44, 30) To cause a blessing to rest on thy house; without good, as it is written (Ben. 2, 18) It is not good that the man should be alone." In Palestine it was said: "He [who is unmarried] is without Torah and without protection; i.e., without Torah, as it is written

(Job 6, 13) Truly, am I not without my help in me, and is not Tushiya driven far away from me? Without protection, as it is written (Jer. 31, 21) The woman will go about [to protect] the husband." Raba b. Ulla said: "Also without peace, as it is written (Job 5, 24) And thou shalt know that there is peace in thy tent," etc.

Our Rabbis were taught: He who loves his wife as himself and honors her even more than himself, and he who leads his sons and daughters on the right path and marries them off near their period of puberty, concerning him the passage reads (Ib.) And thou shalt know that there is peace in thy tent. Our Rabbis were taught: He who loves his neighbors, befriends his relatives, marries his brother's daughter, (Fol. 63) and who lends money to the poor when in distress, concerning him the passage says (Is. 58, 9) Then shalt thou call, and the Lord will answer: Thou shalt cry, and He will say, "Here am I."

R. Elazar said: "A Judaean who has no wife is not considered a man, for it is said (Gen. 5, 2) Male and female created He them and called their name Adam (man)." R. Elazar said further: "One who does not possess real estate is not considered a man, as it is said (Ps. 115, 16) The heavens are the heavens of the Lord: but the earth hath He given to the children of man." R. Elazar said further: "What is the meaning of the passage (Gen. 2, 18) I will make him (eizer) a help suitable for him (K'nedo) i.e., If he deserves well, she will be a help to him; if not, an opposition to him." According to others, R. Elazar raised the following contradiction. Since the text reads K'naggdo (opposing him), how can we read K'nigdo (corresponding to him?) This means, if he deserves well, she will be corresponding [in harmony with] him; if not, she will be a lash unto him."

R. Jassi, chancing to meet Elijah, asked him: "It is written, I will make him a help. Wherewith does a woman help the man?" He said to him: "A man brings in wheat; can he eat wheat? He brings flax; can he cloth himself with flax? Does this not consequently prove that she enlightens his eyes and puts him on his feet?" R. Elazar said further: "What does the passage, (Ib.) This time it is bone of my bones, and flesh of my flesh, mean? We can infer from this that Adam did not find life satisfied until Eve was brought to him." R. Elazar said further: "What does the passage (Ib. 12, 3) And in thee shall all families of the earth be blessed, mean? The Holy One, praised be He: said unto Abraham: 'Two good shoots have I to protrude from thee, Ruth the Moabite and Na'amah the Ammonite. All families of the earth; i.e., even such families as are living on farms would not have been blessed if it were not for Israel's sake.'" (Ib. 18, 18) All the nations of the earth; i.e., even the ships going from Gaul to Spain would not have been blessed [with success] if it were

not for Israel's sake.

R. Elazar also said: "In the future all the professional men will become farmers, as it is said (Ez. 27, 29) And all that handle the oar, the mariners, and all the pilots of the sea, will come down from their ships and stand upon the land." R. Elazar said further: "There is no poorer occupation than with land, for it is said (Ib.) and they will come down." R. Elazar once noticed a field being ploughed widthwise. He remarked: "Even if you would plough it lengthwise (i.e., over and over again), nevertheless trading in business yields more profits than thou dost." When Rab entered a path [between fields] and saw the ears waving, he used to say: "Toss yourselves (be as proud as thou wilt), trading in business yields more profits than thou dost." Raba said: ["If a man invests] one hundred Zuzim in business, he can afford to eat meat and drink wine every day; but with one hundred Zuzim invested in land, one can merely eat salted vegetables; and not only this, but the investment causes him to sleep on the ground, [to watch it], and causes him also to quarrel with others." R. Papa said: "Have provisions of your own production and do not buy it, even though it may cost you the same price, for it is more blessed; buy ready made and do not spin. This, however, refers only to furniture, but not to clothing, because one may not be able to get just what he needs. Fill up [a hole when made in the wall in time] that thou needst not repair; you may even repair it expensively, but do not rebuild it, for whoever is occupied in the building business becomes poor [at the end.] Be always ready to sell land, but be slow (careful) in taking a wife. Go down a step when taking a wife, but go up a step in choosing a groomsman."

Rab took leave of R. Chiya, and the latter said to him: "May the Merciful save thee from the thing that is worse than death." Is there then a thing that is worse than death? [Rab thought to himself]. He proceeded to look into the matter until he found the passage (Ecc. 7, 26) And I find as more bitter than death the woman. Rab was often annoyed by his wife, so that when he asked her to prepare for him lentile, she would prepare small peas for him; and when he asked for peas, she would prepare lentile. When his son Chiya grew up he used to reverse [the orders, and thus the result was just what Rab wanted.] "Thy mother improved herself," Rab once remarked to his son. To which his son replied: "I caused it, because I had reversed the orders." Whereupon Rab said to him: "This is what people say: "Thy own descendant will teach thee sense.' However, thou shalt not do so [any more], because it is said (er. 9, 4) They have taught their tongue to speak falsehood, they weary themselves to commit iniquity." R. Chiya was often vexed by his wife, [nevertheless] when he found anything [suitable for her] he would tie it up in his cloak

and bring it to her. When Rab [once] said to him: "Behold she is annoying the master" [and why yet bring her presents?] He answered: "It is sufficient for us that they raise our children and prevent us (Ib. b) from sin." R. Juda discussed the following passage with his son Isaac: And I find as more bitter than death the woman. The latter asked: "Who, for example?" "Like thy mother," came the reply. Is that so? Did not R. Juda teach R. Isaac his son: "One does not find pleasure only in his first wife, as it is said (Pr. 5, 18) Thy fountain will be blessed; and rejoice with the wife of thy youth." And when the latter asked him: "Who, for example?" to which the reply came, "Like your mother." She was irascible, nevertheless could be easily appeased with a word. What constitutes a bad wife? Abaye said: "One who has a tray ready for her husband, and has a mouth ready for him [to scold."] Rab said: "One who prepares a tray for him, and turns her back to him."

R. Chama b. Chanina said: "As soon as a man is married his sins stop accusing him, for it is said (Pr. 18, 22) Whoso has found a wife has found happiness, and has obtained favor from the Lord." In the land of Israel, when a man married he was called Matza (found), or Motzay (find); i.e., matza, as it is written (Pr. 18, 22) Whoso hath found (matza) a wife hath found happiness; motzay, as it is written (Ecc. 7, 26) And I find (Motzay) the woman more bitter than death. Raba said: "It is meritorious to divorce a bad wife, as it is written (Pr. 22, 10) Drive away the scorner, and strife will go off; and then will cease contention and dishonor." Raba said further: "Tzara (rival woman) at her side [is a good remedy] for a bad wife with a large endowment; for people say: 'By her rival she (the bad wife) is more effectively corrected than by thorns.' " Raba said further: "A bad wife is as distasteful as a rainy day, as the passage reads (Ib. 27, 15) A continual dropping on a very rainy day and a contentious woman are alike." Raba said further: "Come and see how beneficial a good wife is and how evil a bad wife is! How beneficial a good wife is, as it is written (Pr. 18, 22) Whoso hath found a wife hath found happiness. If we take this literally then we can say, How beneficial is a good wife that the passage praises her; and if the above passage refers to the Torah, [then we can say,] How beneficial is a good wife that the Torah is likened unto her! How evil is a bad wife, as it is written (Ecc. 7, 26) And I find the woman more bitter than death. If we take the passage literally then we can say, How evil is a bad wife that the passage rephehends her; and if the passage refers to Gehenna, then [we can say,] O how evil is a bad wife that Gehenna is likened to her!" (Jer. 11, 11) Behold, I will bring an evil upon them, from which they shall not be able to rid themselves. Rabba b. Abahu said: "This refers to a bad wife who has a large Kethuba." (Lam. 1, 14) The Lord hath given me up into the hands of those against whom I am not able to rise up. Mar Ukha b. Chiya said: "This refers to a bad wife with a large Kethuba." In the land of Israel it was explained that

it refers to one whose livelihood depends on his money, [one who has to depend upon food speculators.]

(Deut. 28, 22) Thy sons and thy daughters shall be given unto another people. R. Chanan b. Raba said in the name of Rab: "This refers to the father's wife (stepmother." (Ib. 32, 21) I will provoke them to anger with a worthless nation. R. Chanan b. Raba said: "This refers to a bad wife who has a large Kethuba." R. Elazar said: "This refers to the Sadducees, and so also says the passage (Ps. 14, 1) The worthless fool saith in his heart, 'There is no God.' " In a Baraitha it was taught that the last passage refers to the inhabitants of Barbara and Mauretania, who walk nude in the streets, for none is more detested and abhorred before the Lord than he who walketh naked. R. Jochanan said: "The above passage refers to the Parsee." R. Jochanan was informed that the Parsee came to Babylon, [and entered the Jewish colonies.] He staggered [from fright.] and fell down, but when he was informed that they took a bribe [to annul a decree], he straightened himself and sat down comfortably. He was then informed: "They decreed against three things." "This was because of the following three transgressions," was his reply. "They decreed against meat because of the sin of not giving the priestly gifts; they decreed against bathing, because of the [neglect] of the religious Tebilah; they dug out the dead, because of the sin of rejoicing at their religious days, as it is said (I Sam. 12, 15) Then will the hand of the Lord be against you, as it was against your fathers. Whereupon Rabba b. Samuel said that it refers to the evil act of digging out the dead, for the master said: 'On account of the sins committed by the living, the dead are dug out of their graves.'"

Raba said unto Rabba b. Mari: It is written (Jer. 8, 2) They shall not be gathered up, and they shall not be buried, dung upon the face of the ground shall they become, [hence death is disagreeable,] and immediately it follows: And death shall be preferable to life, whereupon the latter answered: "Death shall be preferable to life, refers to the wicked who ought not live in this world and commit sin which causes them to fall in Gehenna."

It is written in the book of Ben Sira: "A good wife is a precious gift to her husband, and there is a passage: A good wife will be given in the bosom of those who fear God. A bad wife is like leprosy to her husband. And what is his remedy? Let him divorce her and thus be cured of his leprosy. A beautiful wife is her husband's delight, and prolongs his days to twofold length. Turn away thy eyes from a coquette, lest thou be caught in her net: and abstain thyself from drinking wine or beer [even] with her husband, because through the handsome appearance of a beautiful woman many were destroyed and numerous were

thus killed through her. Numerous are the wounds of the peddlar [inflicted by the husbands,] when he is found dealing with their wives; for, as a spark kindles a coal, or as a cage is full of gulls, so are those houses visited by the peddlar] full of deceit. Do not worry about tomorrow's trouble; for thou knowest not what the day may bring forth. Perhaps when the tomorrow comes thou wilt not be in existence any longer, and thus would not have worried for a world which is not thine. Avoid many from thy house, for not everyone shalt thou bring into thy house. Many may be who wish you peace. However, reveal thy secrets only to one of a thousand."

R. Assi said: "Ben David shall not come before all souls in the Guff are spent (i.e., sent to live on earth), as it is said (Is. 57, 16) When the spirit from before Me is overwhelmed, and the souls which I have made." We are taught in a Baratha. R. Elazar says: "Every religious Jew who does not marry is considered as if he sheds blood, for it is said (Gen. 9, 6) Whose sheddeth man's blood, by man shall his blood be shed; and immediately it follows: And you, be ye fruitful, and mutliply."

Our Rabbis were taught (Num. 10, 36) And when it rested, he said, 'Return O Lord to the myriads and thousands of Israel.' (Fol. 64) Infer from this that the Shechina does not rest upon less than two myriads and two thousands Israelites. Suppose Israel numbered twenty-two thousand less one, and there be one amongst them who did not marry, is he not the cause which prevents the Shechina from resting upon Israel? [Hence the sin of being unmarried is great]. Abba Chanin said in the name of R. Elazar: "Such a man is subject to a penalty of death, as it is said (Ib. 3, 4) And they had no children, — this allows the inference that if they had had children they would not have died." Others again say that such a person causes [directly] the Shcehina to depart from Israel, as it is said (Gen. 17, 7) To be a God unto thee, and to thy seed after thee; i.e., as long as there are seed after thee, the Shechina will rest; but if there are no seed after thee, then upon whom else shall it rest, upon the woods or the mountains?

R. Isaac said: "Our father Isaac was impotent, as it is said (Gen. 25, 21) And Isaac entreated the Lord (L'nochach) opposite his wife. It is not stated Al (concerning) his wife, but it is said L'nochach (opposite) his wife. Infer from this that both of them were impotent [and therefore both prayed."] If so, then why is it written: And the Lord was entreated of him? Entreated of them, it ought to be? This is because the prayer of a righteous (Isaac), the son of a righteous, is not like the prayer of a righteous (Rebecca), son (daughter) of a wicked. R. Isaac said: "Why were our ancestors childless [until they prayed?] Because the Holy

One, praised be He! desires [to hear] the prayers of the righteous." R. Isaac said: "Why are the prayers of the righteous symbolized by a shovel? Because just as the shovel turns the grain at the threshing floor from place to place, so the prayers of the righteous turn the dispensations of the Lord from anger to mercy." R. Ami said: "Sarah our mother was a Tumtum, as it is said (Is. 51, 1) Look unto the rock, (Ib. b) whence ye were hewn, and to the hole of the pit whence they were dug out. And immediately follows: Look unto Abraham your father, and unto Sarah that bore you." 11. Nachman, in the name of Rabba b. Abahu, said: "Our mother Sarah was wombless, as it is said (Gen. 11, 30) But Sarah was barren, she had no child; i.e., even a place for a child (womb) she had not."

During the days of David the years of a generation lessened, as it is written (Ps. 90, 10) The days of our years in this life are seventy years.

(Fol. 65, b) R. El'ai said in the name of R. Elazar b. Shamua: "Just as it is meritorious for man to say a thing [of reproach] when it is heeded, so is it meritorious for man not to say a thing which will not be heeded." R. Abba said: "It is a sin, as it is said (Pr. 9, 8) Do not correct a scorner, lest he hate thee; reprove a wise man, and he will love thee:" R. El'ai said further in the name of R. Elazar b. Shamua: "It is permitted for a man to modify [a report] in the interest of peace, as it is said (Gen. 50, 16) Thy father did command, etc. So shall ye say unto Joseph: Oh, forgive, I pray thee." R. Jonathan says: "It is a duty [to modify,] as it is said (I Sam. 16, 2) And Samuel said: How shall I go? If Saul should hear it, he would kill me," etc. At the college of R. Ishmael it was taught: Peace is a great thing, for even the Holy One, praised be He! modified [Sarah's words] for her sake, as the verse says in the very beginning (Gen. 18, 12) and my Lord also being old, and afterwards it is said, and I am told."

Chapter 7

Chapter 8

(Fol. 71) Our Rabbis were taught: During the entire forty years that Israel was in the wilderness, there was not a single day in which the northern wind did not blow at midnight, as it is said (Ex. 12, 29) And it came to pass at midnight, that the Lord smote every first-born. What does this teach? He teaches us that there is something in the idea of a propitious time [for prayer.]

(Fol. 76b) MISHNAH: Converted male Ammonites and Moabites are prohibited [from intermarrying with Israelites, and their prohibition is everlasting; but their females are permitted immediately [after their conversion.]

GEMARA: Whence do we learn that (that females are permitted)? R. Jochanan said: From the following passage (I Sam. 17, 55) And when Saul saw David going forth against the Philistine, he said unto Abner, the captain of the army; 'Abner, whose son is this lad?' And Abner said: 'As thy soul liveth, O king, I know it not.' Was it then the fact that he (Saul) did not know him? Behold it is written (Ib. 16, 21) And he (Saul) loved him greatly, and he became his armour-bearer. Shall we assume that his question was regarding David's father? Then our question is: Was he then not known to Saul? Behold it is written (Ib. 17, 12) And the man was old in the days of Saul, belonging to the persons [of high esteem,] whereupon Rab, and according to others R. Abba said: This refers to Jesse, David's father, who came in with the army and went out with the army." [Hence Jesse was well known to Saul.] We must therefore say that Saul thus said unto Abner: "Go and ask whether David is the descendant of Perez or of Zerach. If he is the offspring of Perez, then he is destined to royalty, and a king may break through fences [to cut a way through for his army,] against which no one has the right to protest; but if he is of the progeny of Zerach, then he will merely rise to eminence." But what caused Saul bid Abner to ask of David's origin? Because of his garments, concerning which it is written (Ib., ib., 38) And Saul clothed David with his garments (madav). Why is madav used here? This means that his (Saul's) garments were such as fitted David's stature, although it is written (Ib. 10, 23) And he (Saul) was higher than any of the people from his shoulder and upward. [Saul then said to himself:] "What does this fact that my garments fit him signify? Surely he is destined to become the king." To which Doeg the Adamian remarked: "Before you begin an inquiry as to his fitness to the royalty or not, inquire rather whether he is fit to enter the congregation (to inter-marry with Israelites), because he is of the seed of Ruth the Moabite." Thereupon Abner said to him: "We are taught in a Mishnah: A converted male-

Ammouite [is excluded from intermarrying] with Judaeans, but not a female; a converted male-Mo'abite, but not a female." According to your interpretation," remarked Saul, "then in the case of a Mamzer also say that a male is prohibited from entering the congregation but not a female?" "The passage says Mamzer, [which means] anything repulsive, including both sexes." Concerning the Egyptians, let us say also that only male Egyptians are mentioned but not females!" "Here [concerning the Ammonites and Mo'abites] it is different, because the reason [of the restriction] is given in the Torah (Deut. 23, 5) For the reason, that they met you not with bread and with water. The custom is for men to meet with bread and wine, but not for women to meet." Nevertheless the men should have met the Israelites and the women the Israelitish woman [hence the reason is for both]. Thereupon Abner remained silent [and was not able to answer this refutation.] Soon after this (I Sam. 17, 56) And the king said: Ask thou whose son this youth is. Why in the first place call David Na'ar (lad), and then call him elem (youth)? Thus did Saul say to Abner: "This law is concealed from thee, go therefore and inquire in the academy." He finally made inquiry, and they told him: "An Ammonite but not an Ammonitish woman, a Moabite, but not a Moamitish woman." (Fol. 77) Doeg raised all the above objections, which silenced them, [causing them to reverse their decisions,] and they were about to announce that he (David) was not fit to be in the congregation of Israel. Immediately after this [the passage says] (II Sam. 17, 25) And Amassa was the son of a man, whose name was Yithra the Israelite, who had gone into Abigail the daughter of Nachash, etc. And it is written (I Chr. 2, 17) And the father of Amassa was Jether the Ishmaelite, whereupon Raba said: Infer from this that Jether tied a sword around him like an Ishmaelite and said: 'Whoever will not obey this decision shall be stabbed with a sword, for thus have I a tradition from the court of Samuel of Ramathaim: An Ammonite, but not an Ammonitish woman; a Moabite, but not a Moabitish woman.' " But how can such evidence be relied upon? Has not R. Abba said in the name of Rab: "A scholar that renders a decision [concerning a disputed question,] if he rendered the decision prior to the incident he is to be heeded, but not otherwise." Here it is different, because Samuel [the prophet] and his court were then still in existence [and could thus be easily verified.] However, what about the above objection? Here (in Babylon) it was explained because (Ps. 45, 14) All gloriously attired awaited the king's daughter in the inner chamber, [hence the women are exempt from outside duty.] In the Land of Israel, it was inferred, and according to some, R. Isaac said: From the following passage (Gen. 18, 9) And they said unto him where is Sarah thy wife? etc. [Hence the women were exempt from the duty of meeting Israel.]

Raba lectured: "What does the passage (Ps. 116, 16) Thou hadst loosened my fetters, mean?

Thus said David before the Holy One, praised be He! — 'Sovereign of the Universe! Thou hast absolved two restrictions which were against me, they are Ruth the Moabite and Na'amah the Ammonite.'" Raba lectured: "What is the meaning of the passage (Ib. 40, 6) Many things hast Thou done, O Lord my God! Thy wonderful deeds and Thy thoughts toward us? It does not say toward me, but toward us. From this it may be inferred that Rehobo'am was sitting in David's lap, and the latter said that concerning you and me refer the two [above quoted] passages." Raba lectured: "What does the passage (Ib., ib., 8) Then said I: 'Lo, I come in the scroll of the book it is written down for me,' mean? David said: 'I thought that I came [to my royalty] just now by a mere incident, and I was not aware of the fact that, in the roll of the book [dating from Abraham,] it is written down concerning me; for it is written there (Gen. 19, 15) Hanimtza'oth (that are here), and here it is written (Ps. 89, 21) Matzathi (I have found), David My servant: with My holy oil," etc.

R. Chana b. Adda said: "The decree concerning the Gibeonites was issued by David, as it is said (II Sam. 21, 2) And the king called for the Gibeonites and said unto them: now the Gibeonites are not of the children of Israel." Why did David make such a decree against them? Because, as it is written And then was a famine in the days of David three years, year after year. During the first year of the famine, David said to Israel: "Perhaps there are odilaters amongst ye, concerning which it is written (Deut. 11, 16) And ye turn aside and serve other gods, and worship them. Then the Lord's wrath will be kindled against you, and He will shut up the heavens that there be no rain." They investigated and found nothing of the kind. During the second year [of the famine] (he again said to them: "Perhaps there are amongst you adulterers, concerning whom it is written (Jer. 3, 3) And [though] the early showers were with-holden, and the later rain came not, yet hadst thou a forehead of incestuous wife." Thereupon they investigated, but again found nothing of the kind. Upon the third year of the famine, David said to Israel: "Perhaps there are amongst you such that subscribed to charity in public and refused to pay, concerning which it is written (Pr. 25, 14) Like clouds and wind without rain, so is man that vaunteth falsely of a gift." They investigated and again did not find any trace of it. David then said: "The cause hangs upon none else but myself." Immediately (II Sam. 21, 1) and David besought the presence of the Lord. What does this mean? Resh Lakish said: "He asked information through the Urim and the Tummim." What is the intimation for it? Said R. Elazar: "We infer through the [analogy of expression] of the word R'nei, P'nei. It is written here (Ib.) And David besought the presence (P'nei) of the Lord, and it is written there (Num 27, 21) and he shall ask of him after the Judgment of the Urim before (Li-phnei) the Lord." (II Sam. 21, 1) And the Lord said, On account of Saul, and on account of the house of

blood is this; because he hath slain the Gibeonites; i.e., on account of Saul, that he was not eulogized properly; and on account of the house of blood, because he hath slain the Gibeonites. Where do we find that Saul had slain the Gibeonites? We must therefore say that because he had slain the inhabitants of Nob, the city of the priests, who supported the Gibeonites with water and food [thus cutting off their support,] Scripture considers it as if he had actually slain them." Because Saul was not eulogized properly [Saul's honor,] and at the same time He demands because he had slain the Gibeonites [hence Saul's destruction?] Indeed so; for Resh Lakish said: "What is the meaning of the passage (Zeph. 2, 3) Seek ye the Lord, all ye meek of the earth, who have fulfilled His ordinances; i.e., in the same place where one is judged for his [bad actions,] also his [good deeds] are recorded. David then said: "As to Saul's grievances twelve months have already elapsed (Fol. 69) and it is not customary to make a funeral address any longer. But concerning the Gibeonites, let us call them and try to appease them." (II Sam. 21, 2-6) And the king called for the Gibeonite, and said unto them, etc. What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord? And the Gibeonites said unto him: We have no concern of silver or gold with Saul and with his house, nor do we wish, etc. Let there be delivered unto us seven men of his sons, and we will hang them up unto the Lord. David tried to appease them [with any other thing but that:] however, they were not conciliated. David then said: "This nation (Israel) is recognized by three characteristic features, they are merciful, chaste and charitable. Merciful, as it is written (Deut. 13, 18) and grant thee mercy, and have mercy upon them and multiply thee; chaste, as it is written (Ex. 20, 20) and in order that His fear may be before your faces; charitable, as it is written (Gen. 18, 19) that he will command his children and his household, etc., with whomsoever possesses these characteristic features it is befitting to be associated, but with whomsoever posseses not these characteristic features it is not fitting to be associated."

(II Sam. 21, 8) And the king took the two sons of Riz-Pah the daughter of Ayah, whom she had born unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she had brought up for Adriel the son of Barzillai the Mecholatithe. Why just these? R. Huna said: "They were passed by the Holy ark. Whomever the holy ark received was to die, and whomever the holy ark did not receive was to live." R. Huna b. Ketina raised the following objection (Ib., ib., 7) But the king had pity on Mephibosheth, the son of Jonathan the son of Saul. [Hence it was decided by David and not by the Holy ark?] This means that David did not pass him by [before the Holy ark.] Can there then be favoritism used in such a case? We must therefore explain the above that Mephibosheth

was led by the Holy ark and was also receieved, but David prayed and he was relieved. But again the question remained: Can there then be favoritism used in such a case? You must therefore explain it that David prayed that the ark should not receive him [and thus he had mercy.]

But behold it is written (Deut. 24, 26) Fathers shall not be put to death for the children, neither shall children be put to death for the fathers? R. Chiya b. Abba said in the name of R. Jochanan: "Rather let one word of the Torah become impotent, than have the Heavenly name publicly profaned." (II Sam. 21, 10) And Rizpah the daughter of Ayah took sack cloth, and spread it out for herself upon the rock, from the beginning of the harvest until water dropped down upon them out of heaven, and she suffered neither the birds of heaven to rest on them by day, nor the beasts of the field by night. Behold it is written (Deut. 21, 23) Then shall his body not remain all night on the tree. R. Jochanan in the name of R. Simon b. Jehozadak said: "It is worth while that one letter of the Torah become impotent, if only the Heavenly name should [through it] be sanctified publicly: [for, whoever passed by the corpse] asked: 'What is the nature of these? Are they not princes, and what [crime] have they committed?' Because they had raised their hands against self-made converts (not formally admitted),' [the reasons were given.] The inquirers then would remark: 'There is no other nation that is more fitting to be associated with than this (Israel); for, if to princes they gave such punishment how much more so to an ordinary man; and if they so protect self-made converts, how much more so will they protect real Israelites (duly admitted proselytes)?' The result therefrom was that Israel was increased by one hundred and fifty thousand [proselytes], as it is said (I King 5, 29) And there belonged to Solomon seventy thousand bearers of burdens, and eighty thousand stone cutters in the mountains." But perhaps these were Israelties? You cannot possibly think so, for it is written (Ib. 9, 22) Yet of the children of Israel did Solomon make no one a servant. But perhaps the above were merely salaried employees? We must therefore say that the above is inferred from here (II Chr. 2, 16) And Solomon numbered all the gerim (proselytes) that were in the land of Israel, etc., and they were found to be one hundred and fifty thousand. And he made of them seventy thousand bearers of burdens, etc. And was then the decree against the Gibeonites issued by David? Behold! Moses issued the decree, as it is written (Deut. 29, 10) from the hewer of the wood, etc. Moses merely decreed it for that generation, but David decreed it for all generations. Again has not Joshua decreed concerning them? For it is written (Josh. 9, 27) And Joshua appointed them only that day hewers of the wood, etc. Joshua's decree was only for the period during which the Temple existed, but David's decree was issued for the period beyond the

destruction of the Temple.

Chapter 9

(Fol. 86) Our Rabbis were taught: "Heave-offering must be given to the priest, first tithe to the Levite," so says R. Akiba. R. Elazar b. Azaria, however, says: (Ib. b) "Even the first tithes must be given to the priest." Does he mean to the priest only and not to the Levite? Say, "Also to the priest." What is the reason for R. Akiba's statement? It is written (Num. 18, 26) And to the Levites shalt thou speaks, and say unto them. Hence the passage speaks concerning Levites. But the other authority explains the passage as R. Joshua b. Levi did. For R. Joshua b. Levi said: "In twenty-four places, priests are called Levites, and the following is one of them. (Ez. 44, 15) But the priests the Levites, the sons of Zadak," etc. There was a garden of which R. Elazar b. Azaria was getting the first tithes, whereupon R. Akiba went there and removed its entrance toward a cemetery. R. Elazar then remarked: "It is all right with Akiba, who has his [shepherd] bag wherein he keeps his maintenance (i.e., has a rich father-in-law); but how can I live through it?" It was taught: Why were the Levites punished with the tithes? R. Jochanan and one of the seniors of the academy differ. One said because they did not go up to the land of Israel in the time of Ezra, and the other said because the Priests should have to rely upon [cheap food,] during their uncleanliness. And when do we infer that they did not go to the land of Israel in the time of Ezra? It is written (Ez. 8, 15) And I gathered them together to the river that turneth unto the Ahava, and we encamped there three days; and I looked about among the people, and the priests, but of the sons of Levi I found none there. R. Chisda said: "In the beginning the executive officers were appointed only from the Levites, as it is said (II. Chr. 19, 11) And the Levites are officers before you; but nowadays such executive officers are appointed only from Israel, as it is said, And the numerous officers that are at your heads.

Chapter 10

(Fol. 89 b) R. Isaac said: "Whence do we learn that the confiscation of the court is valid? It is said (Ezra 10, 8) And that whosoever should not come within three days, according to the resolve of the princes and the elders, all his substance should be devoted, and himself separated from the congregation of the Exile." R. Elazar said from here (Josh. 19, 51) "These are inheritances, which Elazar the priest, and Joshua the son of Nun, and the heads of the father of the tribes of the children of Israel; i.e., what relation have the fathers with the heads of the tribes? This is to teach us that just as a father [could] bequeath to his children whatever he likes, so also could the heads (the court) give the public whatever they desire [in accordance with the law."

(Fol. 90 b) Come, listen! (Deut. 18, 15) Unto him shall ye hearken; i.e., even if he say to you transgress one of the commandments of the Torah similar to that of Elijah at Mount Carmel, which was only for a while, one must obey. [Hence the court has the power to order things which are even against the Torah?] With a prophet, the case is different, because it is written, unto him shall ye hearken. Let us then infer from it for everything else? A measure [even though extraordinary but] to check something [lawlessness] is different. Come, listen! R. Eliezer b. Jacob said: "I have heard that the court may punish with stripes and even capital punishment, although it is not in accordance with the strict law, since it is not with the intention to violate the Torah, but merely to safeguard the Torah. So it happened in the days of the Greek government that one who rode on a horse on the Sabbath was brought before the court and was stoned. This was done not because he was worthy of such a punishment, but because the condition of that time required such a measure. And it also happened that another one was punished with stripes for not behaving in a decent manner, not because he was worthy of such a punishment, but because the condition of that time required such a measure." [Hence court may take measures even though against the Torah?] A measure to check something [lawlessness] is different.

(Fol. 93b) We are taught (Deut. 23, 16) Thou shalt not deliver unto his master a bondman. Rabbi says: "The passage dealt with one who purchases a servant on condition to set him free." How is such a purchase to be made? R. Nachman b. Isaac said: "He writes [in the slaves offer], 'After I shall have purchased you, you will thenceforth be bought to yourself.'"

(Fol. 96 b) R. Elazar went and expounded the Halacha in the college and did not say it in the name of R. Jochanan. Upon being informed, R. Jochanan became angry, whereupon R.

Ami and R. Assi went to [appease] him. They said to him: "Did it not so happen in the Congregation of Tiberi when there was a dispute between R. Elazar and R. Jassi concerning a doorbolt which had on its top a [movable] fastening contrivance [which may occasionally be used as a pestle,] until they tore a scroll of the Torah in their anger. (How can you possibly think that they tore it? But say that it was torn through their anger.) R. Josi b. Kisma, who was then present, remarked: 'I wonder if that synagogue will become a house of idolatry! And so it did happen. [Hence anger is a very evil passion."] Whereupon R. Jochanan became still more angered and said: "They call me his associate!" He was again visited by R. Jacob b. Idi, who said to him: "It is written (Josh. 11, 15) As the Lord had commanded Moses, His servant, so did Moses command Joshua; and so did Joshua; he left nothing undone of all that the Lord had commanded Moses. How is it possible that Joshua should have said on every little thing: 'Thus said to me Moses?' We must therefore say that Joshua sat and lectured anonymously, yet everybody knew that his Torah was that of Moses. So also is it with R. Elazar thy disciple. Although he sits and lectures anonymously, yet everybody knows that the Torah is [that which he learned] from you." "Why don't you know how to appease in the way Ben Idi our comrade does?" remarked R. Jochanan. But why did R. Jochanan become angry at all? Because R. Juda said in the name of Rab: "What does the passage (Ps. 61, 5) Let me sojourn in thy tent in the worlds (i.e., both worlds) mean? How can a man live in both worlds? We must therefore say that David said thus before the Holy One, praised be He! 'Sovereign of the Universe, may it be Thy will (Fol. 97) that a traditional law should be taught in my name in this world'. And R. Jochanan said in the name of Simon b. Jochai, 'Every [deceased] scholar whose traditional law is repeated in his name in this world, [causes] his lips to move in the grave.' " R. Isaac b. Zeiri, and according to others R. Simon Nezira, said: "Where is the passage to prove this? (Songs 7, 10) And thy palate like the best wine, that glideth down smoothly for my beloved, moving gently the lips of those that are asleep. This means like the mass of heated grapes; just as the mass of heated grapes begins to drip as soon as one puts his finger on it, so also is a scholar. When they [his disciples] repeat a traditional law in his name in this world, his lips begin to move in his grave."

Chapter 11

(Fol. 98) (Jonah 3, 1) And the word of the Lord came unto Jonah the second time, saying. Is it only a second time that the Shechina spoke to him, but not a third time? Behold it is written (II Kings 14, 25) He restored the boundary of Israel from the entrance of Chamath unto the sea of the plain; in accordance with the word of the Lord God of Israel, which He had spoken by means of His servant Jonah the son of Amitthai, the prophet. [Hence the Shechina appeared to him many a time?] Said Rabina: "The former refers only to Nineveh." R. Nachman b. Isaac said: "The passage means this: "In accordance with the words of the Lord, which were spoken through his servant Jonah the son of Amitthai; i.e., just as Nineveh was turned from bad to good, so also were the destinies of Israel in the days of Jerobo'am the son of Yo'ash turned from bad to good."

Chapter 12

(Fol. 105) (Dan. 10, 21) Nevertheless will I tell thee what is noted down in the writing of truth. Is there then an untruthful writing? This is not difficult to explain. The former refers to a decree issued with an oath. For R. Eamuel b. Ami, and according to others R. Samuel b. Nachman said in the name of R. Jochanan: "Whence do we know that a sentence, pronounced with an oath, cannot be annulled? From the following (I Sam. 3, 14) Therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever." Raba, however, said: This means that through sacrifices merely their sin cannot be expiated, but by [the study of] the Law it may be." And Abaye said' "With sacrifice and offering it cannot be expiated, but by [the study of] the Law and by deeds of loving kindness it can"; for he and Rabba [his teacher] were both descendants of the house of Eli [who were sentenced, as above; yet] Rabba, who only studied the Law, lived forty years, but Abaye, who both studied the Torah and performed acts of benevolence, lived sixty years. Our Rabbis were taught that there was a certain family in Jerusalem whose members died at eighteen years of age. They came and informed R. Jochanan b. Zakkai of their trouble. "Perhaps," said he, "you are descendants of Eli, of whom it is said (I Sam. 2, 33) All the increase of thy house shall die in the flower of their age. Go, then, study the Law, and live." They went and studied, and they did live; and they were called after his name, the family of Jochanan.

R. Samuel b. Inya said in the name of Rab: "Whence do we know that a decree against a community is not confirmed." Is that true? Behold, It is written (Jer. 2, 22) The stain of thy sin remains before Me. But this is what he meant: Whence do we know that a decree issued against a community, even if confirmed, may nevertheless be cancelled? From the passage (Deut. 4, 7) As the Lord, our God, in all things that we call upon Him for. But it is also written (Isa. 55, 6) Seek ye the Lord while He may be found. Hence, is there a difference? The latter passage refers to an individual, the former to a community. When is the proper time for an individual [to repent?] R. Nachman, in the name of Rabba b. Abahu, said: "The ten days of repentance, between New Year's Day and the Day of Atonement." (I Sam. 25, 38) And it came to pass, in about ten days thereafter, that the Lord smote Nabal. What is the reason for the ten days' waiting? R. Juda, in the name of Rab said: "It corresponds to the ten meals which Nabel gave to David's servants." And R. Nachman, in the name of Rab. said: "This refers to the ten days of penitence" [given to Nabal in which to repent].

(Ib. b.) R. Chiya and R. Simon b. Rabbi were sitting together when one of them opened the conversation and said: "He who prays should fix his eyes downward, as it is said (I Kings 9, 3) And My eyes and My heart shall be there all the time." And the other one said: "His eyes should be [fixed] upward, as it is said (Lam. 3, 41) Let us lift up our heart with our hands unto God in the heavens." While they were thus discussing, R. Ishmael son of R. Jossi came and asked them: "In what subject are you occupied?" "In prayer," replied they. He said to them: "Thus said my father: 'He who prays should fix his eyes downward and his heart upward in order to reconcile both of the above passages.' " Meantime, Rabbi entered the college. Those who were slight of stature went quickly and occupied their seats, R. Ishamel the son of R. Jossi, however, being stout, kept on walking, whereupon Abdan (a disciple) remarked: "Who is he that forces his way over the heads of the holy people?" "This is I, Ishmael, the son of R. Jossi, who came to study the Torah from Rabbi," was the reply. "Art thou then worthy to study the Torah from Rabbi?" Abdan questioned him. Whereupon he said: "Was then Moses worthy to study the Torah from the Almighty?" "But art thou then Moses?" asked Abdan of him. "Is then thy teacher God?" Came the response. (Thereupon R. Joseph remarked: "Rabbi received his due"; i.e., it served him right, that R. Ishmael called him thy teacher, but not my teacher.) Meanwhile a Yebama came before Rabbi to perform the act of Chalitza. Rabbi said to Abdan: "Go and have her examined [if she is of age and eligible for that act] "When R. Ishmael the son of R. Jossi remarked: "Thus said father: 'A man is merely written in that section [which excludes a minor,) but as to the woman it does not matter whether she be large or small!" Thereupon Rabbi said unto Abdan: "Sit in your place. It is not necessary to investigate it, since it has already been

decided by a senior Rabbi." Abdan was then walking backward [notwithstanding the fact that he stepped upon scholars who sat on the floor.] R. Ishmael the son of R. Jossi then said to him: "He of whom the Holy people are in need may step over the heads of the Holy people; but he of whom the Holy people are not in need, how can he step over the heads of the Holy people?" Thus Rabbi ordered Abdan to remain at his place [where he did remain.] We are taught in a Baraitha: In that hour Abdan became leprous, his two sons were drowned and his two daughters-in-law declared a Miun. Said R. Nachman b. Isaac: "Praised be the Merciful for having put Abdan to shame in this world."

Chapter 13

(Fol. 109) Bar Kapara was taught: "Always shall a man adhere to three things and keep aloof from three things. He should adhere to three things: Chalitza, to bring peace [between men and men,] and to declare a vow void." Chalitza, refers to Abba Saul; for we are taught in a Baraitha Abba Saul says: "Whoever marries his Yebama because she is a beautiful woman, or because he desires to have her as his wife, or for any other ulterior motive is just as if he came in contact with an Ervah, and it suggests in my eye (opinion) that the child is a Mamzer." Hence Chalitza is much preferable]; to bring peace, as it is written (Ps. 34, 10) Seek peace and pursue it, (Ib. b) and R. Aba said: "We infer through the analogy of [the two words] R'diffa; i.e., it is written here Seek peace and pursue it (v'radfehu), and it is written there (Pr. 21, 21) He that pursueth (rodef) righteousness and kindness will find life, righteousness and honor." To declare a vow void refers to that of R. Nathan. For we are taught R. Nathan says: "Whoever makes a vow is as if he built a heathenish altar, and whoever fulfills a vow is as if he brought a heathenish sacrifice upon it." And one should keep aloof from three [other] things — from Miun, from receiving trusts and from acting as security. From Miun, because she might regret when she becomes matured [and thus renders her Miun unfavorably.] From receiving trust. This applies only from one who resides in the same town, for the trustee's house is familiar to the depositor [and knows all the interior and he may thus take away the article and afterwards demand it again.] From going security, refers to a Shaltsiyon guarantee, for R. Isaac said: "What does the passage (Ps. 11, 15) With evil will he be overwhelmed that is surety for a stranger, mean? Evil upon evil will overwhelm him who accepts proselytes;

who becomes a guarantee of Shaltsiyon and who devotes all his attention to the letter of the law." He who accepts proselytes, refers to R. Chelbo, for R. Chelbo said: "Proselytes are as bad to Israel as a sore on the skin." A guarantor of Shaltsiyon, where they practice "release and seize;" (release the debtor and seize the guarantor). He who devotes all his attention to the letter of the law, as we are taught that R. Josi says: "Whoever says he does not study the Torah will not get the reward for it [for its study."] Is this not self-evident? We must therefore say that he means thus: "Whoever says that he cares for nothing else except to study the Torah will receive reward for nothing else except for the study of the Torah." Is this also not a matter of course? We must therefore say that he meant to say thus: "He will not be rewarded even for the studying of the Torah." Why so? Said R. Papa: "Because the passage says (Deut. 5, 1) That ye may learn them and that ye may observe them; i.e., whoever is included in the part to observe them, will be rewarded for ye may learn them; but whoever is not included in the part to observe them will also not be rewarded for ye may learn them. And if you wish, I may explain it as before: Whoever says he has nothing else but the Torah will be rewarded for nothing else but for the Torah, and as to your question, "Is this not a matter of course?" it would not have been necessary if not for the instance that he teaches to others who perform deeds as well, one might think that he should be rewarded for this [as being the cause of it.] The passage therefore informs us that he has no other reward but for his study. And if you wish I may explain, "he who lives up to the letter of the law," refers to a judge before whom a case comes and he decides it in accordance to a tradition drawn by analogy, failing to consult a greater scholar who is present. For R. Samuel b. Nachman said in the name of R. Jonathan: "A judge should always consider as if a sword lay between his thighs, and as if Gehenna were open under him, as it is said (Songs 3, 7-8) Behold it is the bed which is Solomon's; sixty valiant men are around about it of the valiant ones of Israel..... because of the terror in the night; i.e., because of the terror of Gehenna which is equal to the night."

Chapter 14

Chapter 15

Chapter 16

(Fol. 121) It happened that a certain man was drowned in the lake Samki and that R. Shila married his widow. Rab said then to Samuel: "Come, let us put him under a ban." Whereupon Samuel replied: "Let us first send word to him [and inquire as to his theory."] They sent to him the following: "If one disappears in waters without an end is his wife permitted to be married or not?" "His wife is not allowed to be married," was his reply. "And is the lake of Samki considered as water with an end or like water without an end? [they inquired again.] Whereupon he replied that it is considered like waters without an end. "Why then did the master do that [marry her?"] "I made a mistake, because I thought that since the water is stationary it ought to be likened to water with an end, however, it is not so, since there are waves, and the waves may have cast him out alive." Samuel then appliel to Rab the following passage (Pr. 12, 21) No wrong can come unawarded to the righteous. Rab in return applied to Samuel the following passage (Ib. 11, 14) But help through the multitude of counsellors, [because he advised him the right course.]

R. Ashi said: "The law which the Rabbis declared concerning [one who was lost in] waters without an end [that his wife must not remarry] refers only to an ordinary man; but if he was a scholar, she is not prohibited from remarrying, for had he escaped, there would have been a rumor of his rescue." However [in reality] it is not so, and no matter whether the lost one is an ordinary man or a scholar, the law is that if a marriage had taken place it is legitimate, but directly permissible it is not.

We are taught that Rabban Gamaliel said: "I was once sailing on a ship and observed that another ship was wrecked on the ocean. I felt sorry for the scholar that was [a passenger] on that ship, who was R. Akiba. When I reached shore he came, sat down, and discussed

Halacha before me. 'My son', I asked him, 'who brought thee up?' He replied, 'I happened to catch a board of the ship [upon which I swam], and as each wave came I dipped my head under to let it pass over me.' From this it may be learned, remarked our Rabbis, if wicked people come over man let him bow his head. I then said: 'How great are the words of our sages, who say that [if one gets lost in] water that has an end she [his wife] is permitted to remarry; but [if one is lost in] water without an end she is prohibited from remarrying.'" We are taught in a Baraitha that R. Akiba says: "Once I was sailing on a ship and observed that another ship was stranded in the ocean. I felt sorry for the scholar that was in it [as a passenger], and this was R. Maier. When I landed at Kaputkia he came, sat down, and discussed Halacha before me. I asked him: 'My son, who brought you up?' Whereupon he replied: 'One wave carried me to the other and so on until it washed me out upon the shore.' In that hour I said: "How great are the words of our sages who said, [if one gets lost in] water that has an end she [his wife] is permitted to remarry but [if one is lost] in water without an end she is prohibited from marrying again.' "

Our Rabbis were taught: It once happened that the daughter of Nechunia fell into a deep well. They came and informed R. Chanina b. Dosa of it. During the first hour he said to them: "She is in peace;" and so also during the second. At the third, when there was fear that she might have died, he said: "She has already come out." The girl was asked: "Who saved you?" "A ram passed by, led by an old man, who saved me," she replied, [referring to the ram of Isaac led by Abraham.] R. Chanina b. Dosa was then asked: "Are you a prophet to know it exactly?" "I am neither prophet nor the son of a prophet," he replied, "but I thought to myself, is it possible that the very thing with which this righteous man was busy [preparing wells for Israel] should prove a misfortune to his children?" R. Acha said: "Notwithstanding this, his son died of thirst. The reason is, as it is said (Ps. 50, 3) And round Him there rageth a mighty storm. From which we infer that the Holy One, praised be He! deals with the righteous strictly, even to a hair's breadth." R. Chanina says: "From the following passage (Ib. 89, 8) God is greatly terrific in the secret council of the holy ones, and fear-inspiring over all that are about Him."

(Fol. 122) MISHNAH: It happened in Tzalmon with one who said: "I, this and that man, son of this and that man, have been bitten by a serpent and am dying." They went there but could not recognize him, and yet they went and married his wife.

END OF TRACT YEBAMOTH.

Ketubot

Chapter 1

KETHUBOTH (Fol. 5) Bar Kapara expounded: "Great are the acts of the righteous, even more so than the act of creating heavens and earth, for concerning the act of [creating] heavens and earth it is written (Is. 48, 13) My hand also hath laid the foundation of the earth, and My right hand spanned the heavens; but concerning the acts of the righteous it is written (Ex. 15, 17) The place, O Lord, which Thou hast wrought for Thy residence, the sanctuary, O Lord, which Thy hands have established." An objection was raised by a certain Babylonian whose name was R. Chiya (Ps. 95, 5) And whose hands (in plural) have formed the dry land. [Hence also in creation both hands were employed?] "However, it is written Yado (his hand)," came the reply. But it is written Yatzaru (they formed). Whereupon R. Nachman b. Isaac explained that this refers to the fingers, as it is written (Ib. 8, 4) When I behold the heavens, the work of Thy fingers. Another objection was raised (Ib. 19, 2) The heavens relate the story of God; and the expanse telleth of the works of His hands. The passage means thus: What tells the important work of the righteous? The expanse. And by what means? Through the rains.

Bar Kapara lectured: "What does the passage (Deut. 23, 14) And a spade shalt thou have with thy weapons, mean? Do not read it Azaynecha (weapon), but read it Az'necha (ears); i.e., if a man hear an unbecoming thing (Ib. b) he should put his finger in his ear." This is what R. Elazar meant, who said: "Why are the fingers of a man constructed peg-shaped?" What does he mean by this? Shall we assume that he asks why are they separated and not in one body? This is because every one is needed for its own purpose, for the master said: The smallest one is used for measuring the span; the next to it is used for Kemitza, the middle one is to be used in the cubit measure; the fourth from the little one (the one next

to the thumb), is to be used whenever a finger-measure is mentioned; the thumb is to be used by priests for the sacrifice requirements. We must therefore say that he means to ask why are they slanting down peg-shaped? Because if one hear an unbecoming thing he should put his finger in his ear. In the college of R. Ishmael it was taught: Why is the entire ear hard and the attachment thereto soft? In case one hears an unbecoming thing he should be able to place the attachment into it [and prevent from hearing such things.] Our Rabbis were taught: Never shall a man permit his ears to listen to absurdities, because they will be burnt first of all other members.

(Fol. 7b) R. Nachman said: "Huna b. Nathan related to me the following Baraitha: Whence do we learn that the nuptial benedictions ought to be pronounced in the presence of ten? It is said (Ruth 4, 2) And he took ten men." R. Abahu said: "From here (Ps. 68, 27) In assemblies bless ye God, praise the Lord, ye sprung from Israel's fountain." But what interpretation does R. Nachman give to the latter passage? He needs it for the [interpretation of the] following Baraitha. R. Maier was accustomed to say: "Whence do we learn that even the embryos in the bowels of their mother proclaimed the song at the Red Sea? It is said: In assemblies bless ye, God [praise] the Lord, ye sprung from Israel's fountain."

(Fol. 8 b) R. Chiya b. Abba was teaching the Bible to the children of Resh Lakish, and according to others he was teaching them the Mishna. It happened that the teacher's child died. On the first day Resh Lakish did not visit him, but on the second day he took Juda b. Nachmeni, his interpreter, with him and went to console him. "Come, say something in regard to the lost child," remarked Resh Lakish to his interpreter. The latter began the following (Deut. 32, 19) "And the Lord saw this and He was angry; because of the provoking of His sons and of His daughters; i.e., a generation in which the parents were insulting, the Holy One, praised be He! — will make Him angry at their sons and daughters [and cause them to die while young."] According to another authority, the dead was a young man, and he applied the following passage (Is. 9, 16) Therefore shall the Lord have no joy in their young men, neither shall He have compassion upon their fatherless and widows; for everyone is a hypocrite and an evil-doer, and every mouth speaketh wantoness, for all this His anger is not turned away, but His hand still remaineth stretched out. What does but His hand still remaineth stretched out, mean? R. Chanan b. Rab said: "This means that if one makes his mouth turpid and speaks obscenity, even if a Divine decree granting him happiness had been sealed for him for seventy years it would be turned into evil." He came with the purpose to console, and he grieved him? He said

thus to him: "Thou hast been [found] worthy to be seized [to suffer] for the [sin of the] generation." He then said to his interpreter: "Come and say something concerning the glorification of the Holy One, praised be He!" He began to say: "O God, who art great in Thy greatness! Mighty and powerful in Thy magnitude! Who revivest the dead by Thy word. Thou causest inexpressible wonders and numberless miracles. Blessed art Thou, O Lord, who revivest the dead." He then said to his interpreter: "Rise and say something in honor of the mourners." Whereupon he began to say: "Our brethren, who are worn out and crushed by this bereavement, lay your heart to examine this. This is a thing which exists for ever more. Such is the way (the course of events) since the days of creation. Many have drunk the [cup of grief] and many will yet drink it, as the former [generation] drank it so will the latter [generation] drink it. Our brethren, He who comforts the mourners shall comfort you." Abaye said: "Many have drunk the cup of bitterness, one is allowed to say; but 'many will drink it,' one should not say. 'As the former [generation] drank [the cup of bitterness,'] it should be said, but 'so the latter [generation] will drink' should not be said; for R. Simon b. Lakish said, and so it was also taught in the name of R. Jose, that a man shall never open his mouth for Satan (i.e., invite misfortune by ominous words)." Said R. Joseph: "Where is the passage to prove this? (Is. 1, 9) Like Sodom should we have been, unto Gomorrah should we have been compared; and what did the passage reply to this? (Ib. ib. 10) Hear the word, ye rulers of Sodom," etc. He then said to his interpreter: "Say something in honor of the consoling of the friends of the mourner." He opened and said: "Our brethren who practice loving kindness, and the sons of [the patriarchs who practiced] loving kindness, who adhere to the covenant of Abraham our patriarch, concerning whom it is said (Gen. 18, 19) For I know him, that he will command his children and his household, etc. Our brethren, He who is the master of loving kindness will repay you for your kindness." He again asked his interpreter to say something concerning Israel at large, whereupon he began, and said: "Sovereign of the Universe! Deliver, save, rescue, and help Thy people Israel from pestilence, from the sword, from being a sport [to the enemy,] from blast, from mildew, and from all other calamities which break forth and visit a community. Before we call upon Thee shalt Thou answer us. Praised art Thou who wardeth off an epidemic."

We are taught in a Baraitha: In the former years, the burial expenses were so extravagant that they affected the relatives more than the incident of death, and consequently they would abandon the dead body and run away, until Rabban Gamaliel came and set the example of disregarding the custom through himself, when [according to his request] they buried him in a linen shroud, whereupon the public also became accustomed to bury their

dead in linen shrouds. "And now," said R. Papa, "the dead are buried in canvas shrouds about zuz in value."

(Fol. 9) R. Samuel b. Nachemi, in the name of R. Jonathan, said: (Ib. b) "Whoever went to war in David's army divorced his wife first, as it is said (I Sam. 17, 18) And these ten cheeses shalt thou bring unto the captain of the thousand and inquire of thy brothers how they fare, and take away their pledge. What is the meaning and take away their pledge. As R. Joseph was taught: "This means the things which cause the pledge between man and wife [the marriage agreement] shalt thou take away [through a divorce."]

Chapter 2

(Fol. 16b) Our Rabbis were taught: What do we sing in praise of a bride when dancing before her? Beth Shammai says: "A bride [describing her] as she actually is." Beth Hillel, however, says: "A handsome and graceful bride." Beth Shammai then said unto Beth Hillel: "Suppose the bride is lame or blind, should it then also be said to her, 'a handsome and graceful bride.' Behold, the Torah says (Ex. 23, 7) Keep thyself far from false speech." Whereupon Beth Hillel replied: "According to your opinion, when one buys a bad bargain at the market should one commend it in the eyes of the owner, or should one point out its fault in the presence of the owner? Surely, you will say that one should commend it in the eyes of the owner." From this originates the saying of the sages: "At all times should man's disposition be pleasant in associating with men." When R. Dimi came from [the land of Israel] he said: "Thus they usually sing before a bride in the land of Israel. "There is neither paint, nor polish, nor hair dyeing, and nevertheless she is a graceful gazelle.'"

When the sages ordained R. Zera, his followers sang for him thus: "There is neither paint, nor polish, nor dye, and nevertheless he is a graceful gazelle." When the sages ordained R. Ami and R. Assi, his followers likewise sang thus: "Such men — of such people — ordain Rabbis for us, but do not ordain from those who invert the laws, or who clad themselves disrespectfully." According to others: "Not from those who do not explain the Torah sufficiently, nor from those who are called Tremis." When R. Abahu came from college into the court of the Caesar, the matron of the royal court would come out and sing for him thus: "Great man of his people! Leader of his nations! Bright light (wise man)! May thy

coming be welcome in peace."

It was said of R. Juda b. Ilai that he would take a myrtle twig, and dance with it before the bride, singing: "A handsome and graceful bride." R. Samuel b. Isaac would dance with three myrtle twigs, whereupon R. Zera remarked: "The old man causes us disgrace." When the latter died a column of fire was interposed between him and the rest of the world, and we have a tradition that a column of fire does not interpose except to one or two in a generation. R. Zera then said: "The myrtle branch [with which he used to dance before bridal couples] benefited the old man [that such a phenomenon occurred at his death."] According to others he said: "This kind of conduct (of participating in wedding ceremonies), benefited the old man." Again according to others he said: "His absurd conduct [benefited] the old man." R. Acha would put the bride on his shoulder and dance. When the Rabbis asked him: "May we do the same?" He replied: "If she (the bride you carry in procession) is like a mere beam on your shoulder (not causing impure thoughts) then you may do it,' but not otherwise." R. Samuel b. Nachemi said in the name of R. Jonathan: "It is permissible to look into the face of a bride for seven days after her marriage, in order to make her beloved to her husband." The law, however, does not prevail so.

Our Rabbis were taught: A funeral procession must make way for a bridal procession, and both of them [are to make way] for the King of Israel. It was said of Agripa the king that he made way for briday processions, for which the sages praised him. Since they praised him, we must assume that he acted properly. Has not R. Ashi said: "Even the one who holds that if a prince is willing to forego the honor due to him, his honor is forgone; nevertheless if a king suffers himself to forgo the honor due to him, his honor could not be forgone, for the master said (Deut. 17, 15) Then mayest thou indeed set a king over thee; i.e., a king whose fear should be upon you [hence Agripa acted improperly?] It was at a cross-road [that Agripa turned himself away not to disturb the bridal procession, and the observer might have thought that he did so because he had to go in that direction.]

Our Rabbis were taught: The study of the Torah should be interrupted for a funeral escort and to lead a bride to the wedding ceremony. It was said of R. Juda b. Ilai that he would interrupt the study of Torah only for a funeral escort and to lead a bride to the wedding ceremony. The above statement applies only to a case in which there is not sufficient escort; but if there is sufficient escort, it is not proper to interrupt the study of the Torah. How many are considered sufficient? R. Samuel b. Unia said in the name of Rab: "Twelve

thousand people and six thousand should be announcers, [of the dead."] According to other authorities twelve thousand people of whom six thousand should be announcers. Ula said: "Sufficient, means when there are enough people to form a line from the city gateway to the cemtery." R. Shesheth, and according to others, R. Jochanan, said: "The departure of the Torah ought to be [before as many people] as the giving of the Torah; i.e., just as the giving of the Torah took place before six myriads, so also ought the departure of the Torah take place before an assembly of sixty myriads." And yet this refers only to one who merely studied the Torah for himself; but as to one who taught with others, there is no limit.

Chapter 3

(Fol. 30) Abaye said: "The word Asson (accident) is used in connection with human accidents (Ex. 21, 22), and also in connection with Heavenly accidents (Gen. 44, 20); i.e., just as the word Asson used in connection with human accidents stands for the acquittal of pecuniary compensations, so also does the word Asson, used in connection with Heavenly accidents stand for acquittal of pecuniary compensations." R. Adda b. Ahaha raised the following objection: "Whence do you know that Jacob warned his sons concerning cold and heat, which are the consequences of Heavenly accidents" [Hence infer your theory,] perhaps his (Jacob's) warning was against lions and thieves, which are the consequence of human accidents? [Hence you have no inference.] Did then Jacob confine his warning against this and not against that? Jacob surely warned them against everything. [Hence the inference is understood.] And is then cold and heat the consequence of Heavenly acts? Behold, we are taught that everything is in the power of Heaven (comes through no human fault) except [sickness due to] cold and heat, as it is said (Pr. 22, 5) Thorns and snares are in the way of the froward; he that keepeth his soul holdeth himself far from them. And again a lion and thieves are then the consequence of human acts? Behold R. Joseph said, and so was also R. Chiya taught: "Since the Temple was destroyed, although the court of the Sanhedrin has ceased, nevertheless the punishment of four kinds of death described in the Scriptures did did not cease." How can you say that it has not ceased when we see that they are indeed abolished? We must therefore say that it refers to the Divine Judgment taking the place of the form of capital

punishment has not ceased; for he who is liable to be stoned finds his death by falling down from a roof or by being trodden down by a wild beast, which equals stoning; he who is liable to be burned finds likewise his death by fire or by the bite of a snake; he who is liable to be slain by the sword falls either into the hand of the government, [where he is slain,] or [he meets his death] by murderers; and he who ought to be hung finds his death either by drowning in the river, or by diphtheria. [Hence a murderer is not liable to the bite of a snake?] We must therefore reverse the above; namely, the accidents of lions or thieves are the result of Heaven, while cold and heat are the results due to human neglect.

Chapter 4

(Fol. 49b) When such cases [of a parent unwilling to support his minors] properly would come before R. Juda he used to say to them: "The bird Yarod gives birth and casts [her young] upon the people of the town (i.e., a parent must support his minor children)." When such cases came before R. Chisda he would give an order to turn over a pestle and place the parent [upon its deck] where he was forced to pronounce [on himself.] "The raven needs children, but this man needs none." Does then a raven care for its children? Behold it is written (Ps. 147, 9) To the young ravens which cry. This is not difficult to explain; the latter refers to a white -spotted raven [which when still young is not liked by its parents,] but the former refers to a black raven [already grown, which is liked by its parents.]

(Fol. 50) Happy are those that observe justice, that do charity at all times (Ps. 10, 3). Is it possible to do charity at all times? Our Rabbis of Jamnia, and according to others R. Eliezer, interpreted it: "This refers to one who supports his sons and daughters when they are minors." R. Samuel b. Nachmeni said: "This refers to one who raises an orphan boy and girl in his house and gives them in marriage." (Ib. 112, 3) Plenty of riches shall be in his house, and his righteousness shall endure forever. R. Huna and R. Chisda both explained this verse. One said: "This refers to one who studies the Torah and teaches it to others." The other, however, said: "This refers to one who writes the Pentateuch, the Prophets and the Hagiographa and lends them to others." (Ib. 128, 6) And see thy children's children; may there be peace upon Israel. R. Joshua b. Levi said: "If thy children

have children, then there shall be peace upon Israel, for they will not have to resort to Chalitza or Yibum [which causes quarrels."] R. Samuel b. Nachmeni said: "Since there are children unto thy children, there will be peace upon Israel's judges, for there will be no cause for quarrels [as to who is the nearest heir."]

Chapter 5

(Fol. 61) R. Isaac b. Chanaia said in the name of R. Huna: "Every dish may be withheld from the waiter [to keep him from eating while serving] except meat and wine," [which irritates the waiter too much.] R. Chisda said: "This refers to fat meat and old wine." Rab said: "Fat meat applies to the entire year, but old wine applies merely during the time of the summer solstice." Abahu b. Ihi and Minyamin b. Ihi [both had servants,] one permitted [his servant before serving] to eat of every kind he prepared, and the other gave his servant [before the meal] of one dish only. With the former Elijah conversed and with the latter he did not. There were two pious men, and according to some they were R. Mari and R. Phinehas, the sons of R. Chisda, one of whom would allow his servant to eat before he himself dined, and the other would permit him only after he himself had dined; with him who allowed his servant to eat first, Elijah used to converse, but with the one who would permit his servant to eat only after he had his meal, Elijah did not converse.

Amemar, Mar Zutra and R. Ashi were sitting near the entrance of King Yesdigard's palace when the steward of the king passed by [carrying some food.] R. Ashi, noticing that (Ib. b) Mar Zutra's face [suddenly] turned pale, took [some food] with his finger [from that which the steward carried.] "You have spoiled the king's meal," exclaimed the steward. Upon the servant's question: "Why did you do so?" he said to them: "He who does a thing like this is unfit to prepare food for the king." "Why so?" inquired they. "Because I saw a piece of swine meat that was infected with leprosy," was his reply. They immediately inspected it, but found no trace of it. R. Ashi put his finger on one place, saying: "Have you inspected here?" They then inspected that piece and found it to be as he had said. The Rabbis afterwards questioned him: "Why did you rely upon such a miracle?" Whereupon he replied: "I noticed the evil spirit of leprosy that was hovering about Mar Zutra."

A Roman once proposed to marry a certain woman, but she refused him. He went and

brought pomegranates and opened them and ate them in her presence. Whatever spittle that annoyed her [because of the whetting of the appetite of what the other ate and not gratifying it] she swallowed, and that man did not give her any until she became [swollen] like a glass. He then said to her, "If I cure you, will you marry me?" "Yes," she replied. Thereupon he went and brought other pomegranates, opened and ate them in her presence. He ordered her to spit out whatever spittle troubled her. She did so, until there went forth from her like prickly herbs, and she recovered.

(Fol. 62) Rab said: "Sighing breaks half of the body, for it is said (Ez. 21, 11) But thou, son of man, do thou sigh as though with broken loins, and with bitterness [of grief] shalt thou sigh." R. Jochanan adds: "A sigh breaks up the entire body, as it is said (Ib., ib., 12) And it shall be when they say unto thee, wherefore sighest thou? that thou shalt answer, for the tidings, because it cometh, when every heart shall melt, and all hands shall be made feeble, and every spirit shall become faint, and all knees shall be changed into water." But how will the first passage, As though with broken loins, be explained by R. Jochanan? This means that it begins from the loins. How will, [on the other hand], the other passage, When every heart shall melt, and all hands shall be made feeble, and every spirit shall become faint, be explained by Rab? He will say that the tidings of the destruction of the Temple is different because it was exceedingly grave. There were a certain Jew and gentile who were walking on the road, and the gentile could not keep apace with the Jew. He reminded the Jew of the destruction of the Temple. This caused the latter to breathe a long, suffering sigh, but the gentile was still unable to keep up with him. "Have you not said that sighing breaks half of the body," the gentile remarked. Whereupon the Jew replied: "This refers only to a new tiding; but this is already old and does not [affect as much;] just like people say: 'A woman used to abortion is no longer bewildered [when it occurs.' "

(Ib. b) Juda, the son of R. Chiya, who was the son-in-law of R. Janai, was accustomed to spend the entire day in the college and towards evening would come home; and whenever he returned homeward he would be preceded by a column of fire. One day, his study was prolonged. When the household failed to see that usual sign [of the column] R. Janai ordered them to upset his couch [as a sign of mourning.] "For," said he, "if R. Juda were alive he would not have neglected his house." This remark was [as Solomon says] (Ecc. 10, 5) Like an error which proceedeth from a ruler (i.e., his ominous words, although not meant as such, became true) and R. Juda died.

Rabbi [the Nassi] busied himself with preparations for his son's wedding to one of the family of R. Chiya. Whereupon they were about to write the marriage contract the girl died. Whereupon Rabbi exclaimed: "Is then there, God forbid, a blemish in either family?" They immediately sat down and examined [the genealogy] of both families: Rabbi was the descendant of Shephatia b. Abital (David's son), and R. Chiya was the descendant of Shimi, David's brother. [Hence it was not fit that Rabbi should marry one that was not in direct descent from David.] He then went and offered his son in marriage to one of the family of R. Jossi b. Zimra. They arranged the groom should first spend twelve years in study at the college, but when she was first introduced to him he pleaded with them that before the marriage he should only spend six years in the college. And when she passed him by the second time he informed them that he would rather first marry and study thereafter. However, he felt ashamed before his father, whereupon the latter said to him: "My son, thou possessest the views of the Lord, for in the beginning it is written (Ex. 15, 17) Thou wilt bring them, [in the land of Israel] and plant them [build a Temple,] and afterwards it is written (Ib. 25, 8) And let them make Me a sanctuary, that I may dwell among them [before entering Palestine."] He went [after the wedding] and spent twelve years in the college to study. When he returned he discovered that his wife had become impotent. Rabbi then said: "What shall we do? If we divorce her, people will then say: 'This poor woman has been waiting [for her husband] in vain.' If he take another in addition to her, people will then say: 'This one is his wife and that one, his harlot.' " He thereupon prayed to the Lord, and she was cured.

R. Chanina b. Chachinai [who attended the wedding of R. Simon b. Jochai] prepared to leave for the college when the wedding was not yet quite through. The groom said to him: "Wait for me [until the wedding is over] and I will join you." The latter did not wait for him but went away and spent twelve years in the college. Upon his return he found quite a change in the streets of his town, which made it difficult for him to find his own house. He went and sat down at the banks of the river, when he heard that a certain girl was being summoned: "Daughter of Chachinai, daughter of Chachinai, fill up your pitcher and come let us go!" He said [to himself.] "This is surely my sister." He followed her. When they reached the house his wife was sitting, kneading dough. She lifted up her eyes, and as she saw him her heart became overjoyed. And her spirit fled. He then prayed before the Lord: "Sovereign of the Universe! Is this the proper compensation for that poor woman?" He offered prayers for her sake and she was revived.

R. Chama b. Bissa went to the college and spent twelve years there. When he was

returning, he said: "I shall not act as b. Chachinai did." He went and sat down in the house of study [of that city] and sent word to his house that he had arrived. R. Oshiya, his son, immediately came and [incognito] occupied a seat before him. He began to question him concerning some traditions, and seeing that he was sharp in every law, the father felt discouraged, saying to himself: "If I were here I would have had a son [of my child I left] like this one." He then went home. His son also entered. R. Chama, [under the impression that he was a stranger,] got up for him, believing that he had come to ask him something. Whereupon his wife remarked: "Is there then such a law that one should get up before his son?" Rami b. Chama thereupon applied the following passage (Ecc. 4, 12) And a three-fold cord cannot quickly be broken loose. This refers to R. Oshiya, the son of R. Chama b. Bissa.

R. Akiba was a shepherd [in the employ of the rich] ben Kalba Shebua. The latter's daughter observed him to be a very pious and talented man. She said to him: "If I marry you, will you go to a college [to study the Torah?"] "Indeed, surely, "was his response. They were married secretly and she sent him off to the college. When her father became aware of this secret marriage he ordered her to leave his house and vowed that she should not enjoy the benefit of his estate. Akiba went and spent twelve years at the college, and on his return, led with him twelve thousand disciples. On nearing [the dwelling of his devoted wife] he overheard a conversation of an old woman who said: "How long (Fol. 63) is this unfortunate woman going to lead the life of a widow?" Whereupon she replied: "If my husband would hearken unto me, he would stay there twelve more year." R. Akiba said to himself: "Since she gives me permission I will act according to her advice." He immediately returned and spent twelve years more in the college. When he returned he brought with him twenty-four thousand disciples. His wife, having been informed [of his arrival] went out to meet him, and when her neighbors proposed to her that she borrow dressing garments wherewith to cover herself, she replied to them (Pr. 12, 10) A righteous man feeleth the life of his beast. When she reached him, she prostrated herself before him and kissed his feet. When his attendants were about to push her away, R. Akiba remarked to them: "Let her alone, for mine [Torah] and yours are due to her. Her father [who regretted his hasty decision], having been informed that such a great scholar had arriver in town, said: "I shall go to see him, perhaps he will invalidate my vow [which I made against my suffering daughter."] There he went, and upon the visitor's question whether his intention was to make the vow [against her] even if she had married a great scholar, he replied: "Not even if her husband should be able to learn as little as one chapter or even one Halacha." Thereupon R. Akiba said: "I am the one." Kalba Shebua immediately fell face forward upon R. Akiba's feet and kissed them, giving him one-half of his entire

fortune. R. Akiba's daughter did the same thing with ben Azai, and this is the meaning of the saying. "Eve follows eve, as the mother acts, so does the daughter."

R. Joseph, the son of Raba, was sent by his father to the college of R. Joseph and arranged with him that he should stay there six years. At the expiration of the third year, on the eve of the Day of Atonement, he decided to go and visit his family. His father, on being informed of his coming, took a weapon and went out to meet him. The father remarked to him: "Thou hast reminded thyself of thy other half." According to some he said: "Thou hast reminded thyself of thy dove." Both were disturbed [through their conversation] and neither one ate the usual meal at the eve of Atonement.

Chapter 6

(Fol. 66b) Our Rabbis were taught: R. Jochanan b. Zakkai was once riding on a donkey outside of Jerusalem, and his disciples had followed him. He saw a young woman picking barley out of the dung of an Arabian's cattle. As soon as she observed him, she covered herself with her hair, stood up and said to him: "O Rabbi, assist me." He replied' "Whose daughter art thou?" Upon which the answer came, "I am the daughter of Nakdimon b. Guryon." "Why, my daughter, what became of thy father's money?" asked he. She replied: "Is there not a saying in Jerusalem: 'The salt (means of preservation) of wealth is its diminution [by charitable deeds,] and some say through benevolence." "And what of thy father-in-law's money?" he asked again. "Ah," repriel she, "one destroyed the other." "Rabbi," she continued," dost thou not remember signing my marriage contract?" "I remember," said he [turning] to his disciples. "When I signed her marriage contract, I read in it that her father gave her a dowry of one million golden denars besides that of her father-in-law's." R. Jochanan b. Zakkai then burst into tears and said: "Happy are ye, Israel. As long as ye perform the will of God, no nation or people can rule over thee; but when ye fail to perform the will of God ye are delivered into the hands of a humiliating nation and not only into the hands of a humiliating nation, but also into the hands of the beasts of the humiliating nation!" Did then Nakdimon b. Guryon not give sufficient charity? Behold we are taught in a Baraitha: It was said of Nakdimon b. Guryon that when he left his house to go to the house of study [the entire road] would be spread out with fine

woolens (Fol. 67) which the poor people used to fold up behind him [for their own use.] If you wish I will interpret this that he did it only for his own honor, and if you wish I will explain that this de did not do sufficient according to his means, as people say: "According to the camel the load (the greater the man the greater the responsibility). We are taught in a Baraitha that R. Elazzar b. Zadak said: "May I so live to see the consolation, as I saw her in Akku picking barley from between the hoofs of the horses. I then applied to her the following passage (Songs 1, 8) If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock and feed thy kids, etc., i.e., do not read g'diyothayich (thy kids), but read it g'viyothayich (thy body)."

(Ib) Our Rabbis were taught: When a male orphan and a female orphan apply for support, the female orphan should be supported first and afterwards the male orphan, because it is customary for a man to go begging at the doors, but it is not customary for a woman to go begging at the doors. When a male orphan and a female orphan come and apply for [assistance] to be married we must first help the female orphan to marry and afterwards the male orphan, because the shame of a woman [unwedded] is greater than that of a man. Our Rabbis were taught: When an orphan comes and wants to marry, we (the charities) first rent a house for him, have it furnished and then we provide a wife for him, as it is said (Deut. 15, 8) Sufficient for his need, which requireth for him; i.e., sufficient for his need means a house; which requireth, means a bed, table, etc; for him, refers to a wife, and so says the passage ([en. 2, 18) I will make him a help meet for him.

Our Rabbis were taught (Deut. 15, 8) Sufficient for his needs i.e., you are commanded to support him, but you are not commanded to enrich him. Which requireth for him; i.e., even a horse to ride on and a slave to run before him [in his honor.] It was related of Hillel the senior, (the Prince) who had bought a horse for a poor man of noble descent to ride upon and had hired a servant to run before him; that one day he could not find a servant who should run before him and he himself ran before the poor man for three miles. Our Rabbis were taught: It once happened with the inhabitants of the Upper Gallilians that they bought a pound of meat every day for a poor of noble descent of Sepphoris. What is remarkable about a pound of meat? Said R. Huna: "It was a pound of poultry" [which was very dear.] And if you wish I will say that it was indeed ordinary meat. But R. Ashi explained its remarkableness, because it occurred in a small village and every day they spoiled a beast on account of him. A certain man came before R. Nechemia [for help.] The latter asked him: "On what dost thou usually dine?" "On fat meat and old wine," came the reply. "Will you bear with me when I offer you only lentils?" He tried to live with him on

lentils and died. Whereupon R. Nechemia said: "Woe unto him that was killed by Nechemia!" On the contrary: "Woe unto Nechemia that killed this man," he should have said. Because he should not have reared himself so delicately [and thus prevented his death.] A poor man once came to Raba. The latter asked him: "On what dost thou usually dine?" "On stuffed fowl and old wine," was the reply. "What!" said Raba, "art thou not concerned about being so burdensome to the community?" Whereupon he replied: "I eat nothing belonging to them; only what the Lord provideth; as we are taught in a Baraitha (Ps. 145, 15) The eyes of all wait for Tee, and Thou givest them their food in due season. It is not said in their due season, but in his due season. Infer from this that the Holy One, praised be He! provides for each and every one in his season of need." While they were thus talking, Raba's sister, who had not seen him for thirteen years, came to visit him and brought with her a present of a stuffed fowl and some old wine. "What is this before me?" said Raba [marveling at the coincidence], and [turning to the man] he then said: "I beg thy pardon, friend; rise, I pray thee, and eat."

Our Rabbis were taught: "If one has no means and refuses to be supported [by the charities,] he is to be supported in the way of a loan which is thereafter to remain as a present." So says R. Maier. The other sages, however, maintain that he is to be supported in the way of a present and thereafter it is to become a loan. How can we give him [charity] as a present when he refuses to except it? Raba said: "It means that he is first offered support in the way of real charity." If one has means but refuses to support himself, [preferring to starve himself,] he is to be given support in the way of a present and afterwards it is to be collected from him. If we collect from him he will then refuse to accept it again? R. Papa said: "This refers to the time after his death." R. Simon says: "If one has means but refuses to supply himself (preferring starvation,] we are not obliged to help him; if one has no means and refuses to be supported [by charities], we say to him, 'Bring a pawn and take a loan,' in order that his mind be elevated.' "

Mar Ukba had a poor man in his vicinity for whom he used to put four zuzim in the slot underneath the door every day. One day the poor man said: "I will go and watch who does me such a favor." On that day Mar Ukba was detained until late in the college, whereupon his wife accompanied him [to the house of the poor man.] As soon as the poor man noticed that they stooped downward, as if to put something in the slot underneath the door, he went out to meet them. The latter commenced to run from him until they entered a fireplace from which the fire had been scraped. Mar Ukba's feet commenced to burn, when his wife said to him: "Take thy feet and place them upon my feet." After he had done

so he felt discouraged [that his wife had to protect him.] His wife said to him: "It is because I am constantly in the house and the charity which I offer to the poor is ready to enjoy [like bread and other foods."] But why did they go to such an extent? Because Mar Zutra b. Tubia said in the name of Rab; (others say R. Chanan b. Bizna said in the name of R. Simon the pious, still others say R. Jochanan said it in the name of R. Simon b. Jochai): "A man should rather have himself surrendered [to be thrown] into a furnace than put his neighbor to shame in public." We infer this from Tamar, concerning whom it is written (Gen. 38, 25) When she was brought forth, etc.

Mar Ukba had a poor man in his neighborhood to whom he was accustomed to send four hundred zuzim on the eve of every day of Atonement. Once he sent it through his own son, who returned [with the money,] saying: "He does not need it." Upon his father's question: "What hast thou seen that makes you believe so?" he replied: "I have seen that he was indulging himself in expensive old wine." "If he is used to such comforts," remarked his father, ["then he surely needs more."] He doubled the amount and sent it to him. He once felt happy and ordered that the charitable accounts be brought before him; and when he found [that the total amount] written there was seven thousand Sian [gold] denars, he exclaimed: "My provision [for the journey] is scanty, while the journey is a distant one." He thereupon gave away [to charity] one-half of his wealth. How did he do it? Has not Ilai said that in Usha it was ordained that one should not spend on charity more than a tenth of his estate? This refers only during one's life, but as to the time of death there is no limit.

R. Abba used to wrap up some denars in his scarf and throw them backward. He would arrange to be near the poor, while keeping an eye [to watch it] against deceivers. R. Chanina had a poor man in his neighborhood to whom he was accustomed to send four hundred zuzim on every Saturday eve. Once he sent it through his wife, who returned [with the money], saying: "He does not need it." Upon R. Chanina's question: "What have you seen [that makes you think so?" she replied: "I heard he was asked: 'On what will you dine (Fol. 68) with the silver outfit, (vessels,) or with the gold outfit?'" Whereupon R. Chanina said: This is what R. Jochanan meant when he said: "Come, let us be thankful to the fraudulent poor, for if not for them we might have been committing sin every day, as it is said (Deut. 15, 9) And he cry unto the Lord against thee, and it be sin in thee; and R. Chiya b. Rab of Difti was taught that R. Joshua b. Karcha said: 'He who closes his eyes to charity is considered as if he serves idols; for [concerning charity] it is written (Ib.) Beware that there be not a base thought (beliya'al) in thy heart, etc., and (concerning idolatry) it is written (Ib. 13, 14) Certain base fellows (Bliyaal) are gone out, etc. Just as in

the former case Bliyaal refers to idolatry, so does it also in the latter case refer to idolatry."

Our Rabbis were taught: He [a beggar] who feigns blindness, or a swollen belly, or stimulates a hump, will not leave the world until he will actually become such.

(Fol. 69) R. Anan sent the following message unto R. Huna: "Huna, our friend, peace unto you! When that woman will appear before you, you will please order to collect for her one-tenth of the estate." R. Shesheth was sitting before R. Huna [when the above message arrived.] R. Huna said to R. Shesheth: "Go and say to him the following: "And he should suffer a ban if he will not deliver the message, Anan, Anan! From real estate [shall I order to collect,] or from movable estate? Also [inform me] who sits at the head at the Marze'ach's meal?'" R. Shesheth [reluctantly] went to R. Anan and addressed him: "The master is my teacher, and R. Huna is the master's teacher, and if he would not have threatened with a ban [him who would not deliver the message] I would not have said it to the master: 'Anan, Anan, from real estate [should we order to collect,] or from movable property? And who sits at the head at the Marze'ah's meal?'" R. Anan thereupon went and complained before Mar Ukba, saying: "See master, how brusque R. Huna sent to me, 'Anan, Anan,' and he asked me about Marze'ach which I do not know even the meaning of the word," "Tell me (Ib. b) the entire story," the latter said to him. Whereupon he informed him that so and so was the case. "Oh," remarked Mar Ukba, "a man who knows not the meaning of Marze-ach ought not address R. Huna, our friend. Marze'ach means mourner, as it is written (Jer. 16, 5) For thus saith the Lord: Enter not into the house of mourning (Marze'ach)," etc. R. Abahu said: "Whence do we infer that a mourner is to sit at the head [when he eats the mourner's meal?] It is said (Job 29, 25) I chose out their way, and sat as chief, and dwelt as a king in the army, as one that comforteth the mourners. The word yenachem (comforteth) intimates to being comforted by others, [hence it refers to the mourner himself."] R. Nachman b. R. Isaac disputed this and said: "It is written in the passive mood," [hence it refers to the visitors.]. Mar Zutra said: "We infer it from the following (Amos 6, 7) And the revelry of them that stretched themselves shall pass away; i.e., he who is bitter [of soul] and distracted through bereavement is made the chief of those banqueting."

Chapter 7

(Fol. 71 b) R. Jochanan said: Then was I in His eyes as one that found peace. (Songs 8, 10) "Like a bride who finds everything perfect in the house of her father-in-law and is anxious to go and inform her parents of that fact." (Nos. 2, 8) And it shall be at that day, saith the Lord, that thou shalt call Me Ishi (my hushand), and shalt call Me no more Ba'ali (my husband); R. Jochanan said: "This means [that in the future Israel shall be] like a bride in the house of her parents [who is continually with her husband,] but not like a bride in the house of her parents [who sometimes is with her husband and sometimes without him."]

(Fol. 72) We are taught that it was the custom of R. Maier to say: "What is the meaning of the passage (Ecc. 7, 2) It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart. What does the words and the living will lay it to his heart, mean? This refers to things in connection with death. He who mourns [the death of] others, [his death] will be mourned by others; he who raises [his voice] in mourning upon other's death, will, in return, be mourned by others; he who escorts [the dead] will be escorted by others, and he who carries [the bier of] others, will, in return, be carried [with] honor by others."

(Fol. 75) (Ps. 87, 5) But of Zion it shall be said: "This man and that was born in her; and Most High Himself doth establish her." R. Meyasha, the grandson of R. Joshua, said: "No matter whether he is one who was born in it, or one that looks forward and hopes for its restoration [to both of them refer the passages with its promise."] "And one of them from the land of Israel," added Abayi, "is better than two of us [of Babylon."] "Nevertheless," remarked Raba, "if one of ours comes up here (in the land of Israel) he surpasses two of their in wisdom, as the instance of R. Jeremia who, before he came up there, did not understand what the Rabbis would say, but after he had been there he called us 'foolish Babylonians.' "

(Fol. 77b.) R. Jochanan ordered the following announcement: "Beware of flies that sucked from those afflicted with gonorrhoea [that are carrying contagion."] R. Zera would not sit where such a wind (of gonorrhea] blew. R. Elazar would not enter into such a tent. R. Ami and R. Assi did not even use the eggs of the street where a person afflicted with gonorrhoea was found. R. Joshua b. Levi, however, would embrace them and study the Torah, saying (Pr. 5, 19) A lovely hind and a graceful roe; i.e., "if she (the Torah) causes gracefulness unto those who study her, how is it possible that she should not protect them

[against sickness?"] When R. Joshua b. Levi was about to die the Angel of Death was instructed to visit him and do all his wishes. He came and disclosed himself to R. Joshua. "Come and show me my place [I am to occupy in Eden,"] requested R. Joshua. "Very well," replied the Angel of Death. "But give me your sword," requested R. Joshua, "lest thou frighten me during our travel." The angel gave it to him. Upon reaching their destiny, the angel lifted him up and showed him the place [which he would occupy some day in the future,] when R. Joshua made a jump, throwing himself over on the other side. The angel [observing R. Joshua's action] took a hold at the end of his cloak [pressing him to return.] Whereupon R. Joshua said: "I swear that I shall not go back." The Holy One, praised be He! said: "If he ever, during his lifetime, sought to be relieved of an oath then he must go back [then his present oath should be revoked,) but if not, then he cannot be compelled to return [on account of his oath."] "Give me then my sword," pleaded the angel with him. But R. Joshua refused to comply with his request. When a Heavenly voice came forth and said to him: "Give it back to him, for it is urgently needed for the world." Elijah then announced before him: "Have ready a place for the son of Levi. Have ready a place for the son of Levi." When he came he found that R. Simon b. Jochai was seated on thirteen golden chairs. The latter asked him: "Art thou that bar Levi?" "Yes," came the reply. "Was a rainbow ever seen during thy lifetime?" R. Simon asked him. "Yes," replied R. Joshua. "If so, then I don't believe that thou art that bar Levi," remarked R. Simon b. Jochai. However, the real fact is that it was never seen during his life, but R. Joshua did not want the credit for himself. R. Chanina b. Papa was intimately associated [with the Angel of Death.] When he was about to die, the Angel of Death was told to go and render him some friendly service. He accordingly went and introduced himself to R. Chanina [as to the purpose of his visit]. The latter requested him to leave him for thirteen days, to review what he had been learning; for it is said: "Blessed is he who comes here with his studies ready." Thereupon he left him, and at the expiration of the thirty days returned and introduced himself to the Rabbi. "Come and show me my place [that I am to occupy in Eden."] requested R. Chanina. "Very well," replied the Angel of Death. "But give me thy sword," said R. Chanina, "lest thou frighten me on the road [while we shall travel." The angel replied: "Dost thou mean to serve me as thy friend did?" R. Chanina then said to the angel: "Bring a scroll and convince thyself if there is a thing written in it which I did not fulfill." Whereupon the angel replied: "But didst thou embrace the gonorrhoeal persons and study the Torah with them?" Nevertheless when he died a column of fire was interposed between him and the rest of the world, and we have a tradition that a column of fire interposes only to one or two [greatest] of a generation. R. Alexandri then approached the

dead, saying: "Do it (give admission unto you) for the sake of honor of all the sages," but no attention was paid to him. "Do it for the sake of thy father's honor;" still no attention was paid to him. "Do it for thy own sake," [pleaded R. Alexandri.] Whereupon the column of fire disappeared. Abaye said: "The column of fire comes to exclude them who left of the Torah unfulfilled even as little as one letter." Whereupon R. Ada b. Mathna remarked: "To exclude the master for not having a proper fence around his roof." However, this accusation was just for the fact was that Abaye had a fence around his roof, only at that time [of the critics] it had been destroyed by a wind.

R. Chanina said: "Why are there no persons afflicted with the disease of gonorrhoea in Babylon? Because they eat beets and drink beer made of cuscuta growing on hizme [instead of hops." R. Jochanan said: "Why are there none afflicted with leprosy in Babylon? Because they eat beets, drink beer and bathe themselves in the river P'rath (Euphrates)."

Chapter 8

Chapter 9

Chapter 10

Chapter 11

(Fol. 96) R. Chiya b. Aba said in the name of R. Jochanan: "He who denies to his disciples the privilege of attendance, is considered as if denying kindness to him, for it is said (Job 6, 14) To him that is ready to faint kindness is due from his friend." R. Nachman b. Isaac said: "He even forsaketh the fear of the Lord, for it is said (Ib.) and forsaketh the fear of the Almighty."

Chapter 12

(Fol. 103) Our Rabbis were taught: At the time when Rabbi (R. Juda the Patriarch) was about to die he said: "I want my sons." Accordingly his sons entered. He then besought them: "Be careful to honor your mother; the candle should always be lit in its usual place [as when I was alive;] the table should be set up in its usual place; the bed should be fixed in its usual place: Joseph, Chaphni, Simon and Ephrath who served me [with great affection] during my lifetime should serve me [take charge of the body] after I will die." "Be careful to honor your mother." Is this not a Biblical commandment of the following passage (Ex. 20, 12) Honor thy father and thy mother? She was only their father's wife (step-mother). But even a father's wife is also a Biblical commandment, for we are taught (Deut. 5, 16) Honor thy father and thy mother. The article Eth, preceding thy fathers, refers to the husband of the mother (step-father) and the Eth preceding thy mother refers to a step-mother; the superfluous letter Vav in the article Eth preceding mother refers to the oldest brother. [Hence even a step-mother is subject to the honor.] This refers only during the life time of their own father, but after the death of their own father they are not supposed to honor their step-mother and therefore Rabbi instructed his children to do so. "The candle should always be lit in its usual place; the table should be set up in its usual place; the bed should be fixed in its usual place." Why was this necessary? Because every Sabbath eve Rabbi would visit his house. It happened on one Sabbath eve, when he was there, that a neighbor came and knocked at the door. She was told by the servant of

Rabbi to be quiet, because Rabbi was sitting. As soon as he heard this, he stopped to visit his house, in order that it might not cause suspicion upon the former righteous, who died and did not visit their houses. "Joseph, Chaphni, Simon and Ephrath, who served me [with great affection,] during my life-time, should serve me (take charge of the body] after I die." It was understood from this instruction that they should take charge in this world (to arrange the funeral), but when it happened that the [dead] bodies of his sons were brought in before his own, it was understood that he only referred it to the future world. And why did he give such instructions? So that people should not say: "His sons died of some grave sins, and until now they were spared only on account of Rabbi's merits." He then said to his children: "I desire to see the sages." The sages entered, and he besought them: "Do not allow any mourning ceremonies to be performed for me in the towns." (Ib. b) And you should reopen the college after the short interval of thirty days Simon, my son, should be the Chacham; Gamaliel, my son, should become the Nassi (Patriarch); and Chanina b. Chama should be the head of the academy." "Do not make any mourning ceremonies in towns." The sages thought, that because of too much trouble he ordered them not to do so; but after they observed that by having the mourning ceremonies held in the bigger cities more listeners came, they then understood that it was for his honor. "Reopen the academy after the short interval of thirty days." Because he was not better than Moses, our teacher, concerning whom it is written (Deut. 34, 8) And the children of Israel wept for Moses in the plains of Moab thirty days. For thirty days they should mourn him, day and night, but after that they should mourn for him during the day time and study during the night, or mourn during the night and study during the day, until the end of one year. The day when Rabbi died a Heavenly voice came forth and said: "Whoever was present when Rabbi died, will be destined for the future world." There was a certain laundryman who every day would visit Rabbi, but on that particular day he did not come, and when he heard of this announcement, he went up on a roof and threw himself down. Thereupon a Heavenly voice said: "Also this man will be destined for the future world."

"Simon, my son, should be the Chacham." What did he mean by this? He means thus: although Simon, my son, is wise, nevertheless Gamaliel, my son, should be conferred with the dignity of Patriarch. Levi asked: "Why was it necessary to give such an instruction [since he was the oldest one?"] Said R. Simon b. Rabbi: "It was necessary for thee and for thy lame foot." Why did not R. Simon understand the question. Is there not a passage (II Chr. 21, 3) But the kingdom gave he to Jehoram; because he was the first born? There it was different, because he was able to fill out the place of his father in every respect; but Gamaliel was not able to fill out the place of his father. If so, then why did Rabbi give

instructions to make him the Patriarch? Rabbi's reason was because, granted that he was not able to fill his father's place in wisdom, nevertheless in fearing God he did fill his father's place. "Chanina b. Chama should be the head of the academy." R. Chanina, however, did not accept the position, because R. Appas was two and a half years older than he. Therefore R. Appas became the head. R. Chanina, nevertheless, remained outside. Levi then joined R. Chanina as an associate to him, and when R. Appas died, which caused the elevation of R. Chanina to the chief of the academy, Levi, not having anyone to join him, left the land of Israel and emigrated to Babylonia, and this is what the people informed Rab. "A great man happened to come to Nehardea, lame on one leg, and expounded that a woman is permitted [on the Sabbath] to take a stroll, while bearing a wreath on her head." Rab then said: "This proves that R. Appas died and R. Chanina became the chief of the academy, hence Levi did not have anyone to associate with him and therefore came here." Why not say that R. Chanina died, so R. Appas remained as before, but Levi merely lost his associate and was compelled to come to Babylon? If you wish I will explain that Levi would have subordinated himself to the control of R. Appas [and his refusal was chiefly because he desired to be an associate to R. Chanina]; and if you wish I will say since Rabbi ordered that R. Chanina should become the chief of the academy, it became impossible that he should die and not become a chief, for it is said (Job. 22, 28) And if thou decree a thing, it will be fulfilled unto thee. But why did not Rabbi appoint as the chief of the academy R. Chiya, who was the oldest? Because R. Chiya had been dead already. But do we not find that R. Chiya said: "I saw the grave of Rabbi upon which I shed tears"? This was the reversed condition [that Rabbi saw R. Chiya's grave and shed tears on it.] But has not R. Chiya said that the day on which Rabbi died, holiness was abolished? This was taught in the reversed way. But again, is there not a Baraitha that when Rabbi became ill, R. Chiya entered to visit him and found him weeping, whereupon R. Chiya said to him: "Why art thou crying? Are we not taught in a Baraitha that when one dies while laughing it is a good omen, but when one dies while crying it is a bad omen, dying with his face upward, it is a good omen; but with his face downward, it is a bad omen; with his face towards the wall, it is a bad omen; but with his face towards the people, it is a good omen. If one's face turns green after death, it is a bad omen; but if one's face looks reddish or yellow, it is a good omen. If one dies on the Sabbath eve, it is a good omen; but if one dies on the termination of the Sabbath, it is a bad omen. If one dies on the eve of the Day of Atonement, it is a bad omen; but if one dies on the termination of the Day of Atonement, it is a good omen. If one dies of an intestinal sickness, it is a good omen, because the majority of the righteous die of an entrail sickness." Whereupon Rabbi

answered him: "I am weeping because of the Torah and the meritorious deeds which I will not be able to perform." [Hence we see that R. Chiya was alive when Rabbi died.] If you wish, you may reverse the above Baraitha, and if you wish you may say that it is not necessary to reverse the Baraitha; but since R. Chiya devoted his time to important meritorious deeds, Rabbi thought it is better not to disturb him.

And this is meant that whenever R. Chiya and R. Chanina used to quarrel with each other, that R. Chanina would say: "Art thou quarreling with me, who if the Torah should, God forbid, be forgotten in Israel, could be revised by me through my terse arguments?" Whereupon R. Chiya answered him: "I can bring it about that the Torah should not come to such a point of forgetfulness, for I bring flax twist out of its nets with which I capture deer. From its meat I feed the orphans. From its skin I prepare scrolls, which I bring to a town where there is no teacher. I write the five Scriptures of the Torah on five parchments, each one for a child. I then teach to six other children the six orders of the Mishnah, to each one an order, and I say to them: 'Study your order to your associate.' [Hence in a very short time all of these children knew the entire thing]." This is meant when Rabbi said: "How great are the deeds of Chiya!" When R. Simon b. Rabbi asked his father: "Is it even greater than yours?" "Yes," came the reply. R. Ishmael b. R. Geri asked him: "Is it even greater than my father's act?" Whereupon Rabbi replied: "This cannot happen in Israel." He then summoned his smaller son, whereupon R. Simon entered. He entrusted to him the ways of wisdom. Afterwards he summoned his elder son, whereupon R. Gamaliel entered. He said: "Conduct thy Exilarch office among the exalted (surround thyself with the best people), cast the bile among the students, (be austere against them)." Is this proper? Is there not a passage (Ps. 15, 4) He that honoreth these that fear the Lord, Upon which the master said elsewhere that this refers to Joshaphath, King of Juda, who, when he met a scholar, would arise from his chair, would embrace and kiss him, and call him Rabbi, Rabbi, Mori, Mori. This is not difficult to explain. The latter case refers to privacy [then one should love a scholar], but the former refers to publicly. We are taught in a Baraitha: Rabbi became sick in Sepphoris and his grave was destined to be in Beth She'arim. But was not Rabbi's household in Beth She'arim? We must therefore say that after he became sick he was brought to Sepphoris because of its elevated place and its wholesome climate.

(Fol. 104) On the day that Rabbi died the Rabbis proclaimed a day of fast and prayers. They also said: "Whoever should announce the mournful fact that Rabbi is dead should be killed with a sword." The servant of Rabbi went upon the roof and said thus: "Up in

Heaven Rabbi is demanded, and down on the earth Rabbi is demanded. May it be the will that those here below should conquer those above." As soon as she noticed that Rabbi had so much pain, in taking off his phylacteriss and putting them on again, she said: "May it be the will that those above should conquer those below." The Rabbis, however, did not stop from offering prayers for his health, so the servant took a dish, and threw it down from the roof, causing the Rabbis to stop from offering prayers. At that moment Rabbi died. The Rabbis then said to Bar Kapara: "Go, find out what his condition is." The latter went and found that he was dead. He tore his clothes and turned them behind, and began saying: "Mortals and angels long have striven the tables of the covenant to gain, each champion to defeat now driven, weep for the treasures, that no more remain." At the moment when Rabbi was dying he lifted up his ten fingers and said: "Sovereign of the Universe, it is known and revealed to Thee that with my ten fingers I have labored unceasingly in the law, and did not enjoy the worldly profit in so much as my little finger. May it therefore please Thee that there may be peace in my rest!" Whereupon a Heavenly voice went forth and said (Is. 57, 2) He shall come to his father in peace: they shall repose in their resting place. It should have been said, in thy resting place. This will support the opinion of R. Chiya b. Gamda, who quoted R. Josi b. Saul: "In the moment when the righteous takes leave of the world, the ministering angels say before the Holy One, praised be He! 'Sovereign of the Universe, the righteous is coming to us.' Whereupon He says: 'Let the righteous go out to meet him, and greet him that he shall come in peace, and they shall repose in their resting place.' " R. Elazar said: "At the moment when the righteous takes leave of the world three groups of ministering angels are sent out to meet him. One group says: Came in peace. The other group says: Everyone that walketh in his uprightness. The third group says: He shall come in peace, they repose in their resting place. But, at the moment when a wicked is destroyed from the world, three groups of destroying angels go out to meet him. One says (Ib. 48, 22) There is no peace saith the Lord unto the wicked. The second one says (Ib. 50, 11) In pains shall ye lie down, and the third one says (Ez. 32, 32) Go down and be laid in the midst of the uncircumcised."

Chapter 13

(Fol. 105) R. Juda said in the name of R. Assi: "Those who issue decrees in Jerusalem

obtained their salaries up to ninety nine manath from the Temple fund. Karna the Judge was accustomed to take a silver coin called Istara from the one who won the case, and an Istara from the one who lost the case; and then he would decide the case. How did he do so? Is there not a passage (Ex. 33, 8) And thou shalt take no bribe? This was merely a payment for the time he was taking from his own business. Everyone understands that he is entitled to it, just as R. Huna conducted himself. Whenever he came to court he would say: "Get me a man to irrigate my field in my stead, then I will take up your case." R. Abahu said: "Come, see, how much bribe causes to blind the eyes of those who accept it. If a man feels a pain in his eyes he pays a doctor, although it is doubtful whether he will cure him or whether he will not cure him. But these judges accepting bribes take the amount of a p'ruta, which will surely make their eyes blind, as it is said (Deut. 17, 19) For the bribe blindeth the eyes of the wise." Our Rabbis were taught, For the bribe blindeth the eyes of the wise. Surely so the eyes of the foolish. And perverteth the words of the righteous. Surely so the eyes of the wicked. How can then foolish become judges? We must, therefore explain it thus: For the bribe blindeth the eyes, etc., that even a great scholar, but one who takes bribes, will not depart from the world until he will become blind; and perverted the words of the righteous, (Ib. b) even a perfect righteous man, but one who takes bribes, will not depart from the world without having his mind confused. When R. Dimi came he said that R. Nachman b. Cahana expounded: "What is the meaning of the following passage (Pr. 20, 4) The king by justice establishes the [welfare of a] land; but one that loveth gifts overthroweth it? This means, if a judge is like a king who receives nothing, then he will establish the land; but if he will be like a priest who receives gifts from the threshing floor he will ruin it." Raba b. R. Sila said: "A judge who has to lend something is disqualified from becoming a judge, [because of being compelled to favor people.]" This is only said when he has nothing to lend to others; but if he has something to lend to others in return, it does not make any difference. Raba said: "What is the reason that a bribe is prohibited? Because as soon as a man takes a bribe he becomes intimate with that man like himself, and a man never sees a wrong thing against himself." What is the meaning of the word Shochad (bribe)? It means "which causes to become one (Shehuchad) R. Papa said: "A man should never be a judge to decide a case for his intimate friend, nor to a real enemy. To an intimate friend he should not, because he will never find any faults against him; and to a real enemy, because he will never find a defense for him." Abaye said: "The reason why a scholar is beloved by his townspeople is [not because they consider him superior to themselves, but] because he does not rebuke them, for not performing Heavenly duties."

Our Rabbis were taught (Ex. 23, 8) And thou shalt take no bribe. This does not pretend to mean bribe of money exactly, but even bribe of words, since it is not stipulated Betza (bribe of money) thou shalt not take. How is it possible to bribe one with words? For example as it happened once that Samuel was crossing a river on a ferryboat. A man lent a sustaining hand to prevent him from falling. "What," said Samuel, "have I done for thee, that thou art so attentive with thy services?" The man replied: "I have a lawsuit before thee. "I become disqualified from presiding as judge in thy lawsuit." replied Samuel.

Amemar was once sitting in judgment, when a man stepped forward and removed some feathers that were clinging to his hair. Upon this the judge asked: "What service have I done thee?" The man replied: "I have a case to bring up before the master." Whereupon Amemar replied: "Thou hast disqualified me from being judge in the matter."

Mar Ukba once noticed a man politely step up and cover some saliva which lay on the ground before him. "What have I done for thee?" said the Rabbi. "I have a case to bring before thee," came the reply. "Thou hast bribed me with thy kind attention," remarked the Rabbi, "and I cannot be thy judge."

Rabbi Ishmael, son of Rabbi Jose, had a gardener who regularly brought him a basket of grapes every Friday. Bringing it once on a Thursday, the Rabbi asked him the reason for his coming a day earlier. "Having a lawsuit to come off before thee to-day," said the gardener, "I thought by so doing I might save myself the journey tomorrow." Upon this the Rabbi refused both to take the basket of grapes, though they were really his own, and also declined to act as judge in the case. He, however, appointed two Rabbis to judge the case in his stead, and while they were investigating the evidence in the litigation he kept pacing up and down, saying to himself: "If the gardener were wise he might say so-and-so in his own behalf." He was at one time on the point of speaking in defense of his gardener, when he checked himself and said: "O, the despair that waits for those who take bribes! If I who have not even taken a bribe of what was my own, feel partial, how perverted must become the disposition of those who receive real bribes at the hands of others!"

A similar incident happened to R. Ishmael b. Elisha.

A certain man brought R. Annan a present, a dish full of little fish, from the river Gilli. R. Annan asked him: "What have you to do here?" Whereupon the visitor said: "I have a case for you to decide." R. Annan did not accept the case, remarking: "I became disqualified."

The visitor said to him: "The master has the privilege not to become my judge, but I pray the master to accept my present and let him not prevent me from the benefit of having brought Bikurim; for we are taught in a Baraitha (II Kings 4, 42) And there came a man from Bal Shahlisha, and brought unto the man of God, bread of the first fruits (Bikurim), twenty loaves of barley bread and fresh ears of corn in his script. Did then Elisha eat the first ripe fruit? [Since such a thing is only eaten by priests.] We must therefore say that this means to tell us that whoever brings a present to a scholar is similar to him who brought Bikurim." R. Annan then said to him: "I do not wish to accept it, but since thou hast given me such a good reason, I shall accept it from you." R. Annan then sent him to R. Nachman with the following instructions: "Let the master decide the case for that man, for I, Annan, am disqualified to be a judge for him." R. Nachman, seeing such a note, thought to himself: "Since he sent me in such wise he must be a relative of his." At that time he had before him a case of orphans. He said (Fol. 106) "To perform a duty of orphans is a commandment in the Torah, and to perform a duty to scholars is also a commandment; the commandment of honoring a scholar should, however, be preferable to the commandment of the orphans." He therefore stopped the case of the orphans and took up the case of that man. As soon as the opponent noticed the honor given to that man he felt so embarrassed that he could not talk in his behalf.

R. Annan was accustomed to receive Elijah as a visitor who would study the Seder Eliyahu with him. After this incident, Elijah stopped visiting him. R. Annan was fasting and prayed that Elijah should reappear to him. When Elijah did appear, he would frighten him. He therefore constructed a box wherein R. Annan would enter when Elijah appeared, and it is therefore called the greater Seder Eliyahu and the small Seder Eliyahu. [The former refers to the time when he studied with him openly, and the latter refers to the time when he studied with him in the box].

During the years of R. Joseph, there was a famine. Rabbi said to R. Joseph: "Let the master pray for mercy." Whereupon the latter replied: "If Elijah, who [was such a great man that] twenty-two hundred disciples would remain to dine at his table, could not pray for mercy at an improper time to relieve the famine, should such a small man as I pray for mercy?" And whence do we know he had so many who dined with him? It is written (II Kings 4, 43) And his servants said, 'What, shall I set this before a hundred men? What does before one hundred men mean? Shall I say that this means that there were only one hundred men? If so, then in a year of famine it (twenty loaves of bread) should have been sufficient for one hundred men. We must therefore say that it means each and every loaf should be placed

before one hundred men, [since there were twenty loaves, a bread of the first fruit, and fresh ears of corn,' we infer that there were twenty-two hundred men.] When the Rabbis would take leave from the college of Rab they would serve a meal for twenty-two hundred men; from the college of R. Huna the meal was served for eighteen hundred Rabbis. R. Huna would lecture with thirteen interpreters, and when the Rabbis would rise from the college of R. Huna, shaking off the dust of their garments, the dust would cover the face of the sun, and the Rabbis in Palestine would say: "This is a sign that the scholars of R. Huna of Babylon arose from their lecture." When the Rabbis would take leave from the college of Raba and R. Joseph there always remained four hundred who would call themselves orphans, [that would dine] with them. When the Rabbis would take leave from the college of Abaye, and according to others from the college of R. Papa, and still according to others from the college of R. Ashi, there would remain two hundred Rabbis who would dine with them and who would call themselves orphans of the orphans.

(Fol. 110 b.) Samuel said: "A change of diet is the beginning of bowel diseases." In the book of Ben Sira it is written concerning the passage (Pr. 15, 15) All the days of the poor eve evil. Behold there are the Sabbaths and other festivals [upon which even a poor enjoys]? This refers to what Samuel said, that a change of diet is the beginning of bowel diseases. Ben Sira says: "Also the nights [of the poor are evil;] for his roof is usually lower than others; and his vineyard is usually on the top of the mountain, thus the rain from all other roofs falls on his, and the ground of his vineyard flows down to those below."

"Our Rabbis were taught: Always shall a man prefer to live in the land of Israel, even in a town where the majority is nonJews, than outside of the land of Israel, even though its majority consists of Israelites; for whoever lives in the land of Israel is like one who has a God, while one who lives outside of the land of Israel is like one who has no God, as it is said (Lev. 25, 28) To give unto you the land of Cannan to be unto you a God. Is it then really considered that whoever lives outside of the land of Israel has not a God? We must say that this means to tell us that whoever lives outside of the land of Israel is considered as if he would serve idols. We also find it so with David (I Sam. 26, 19) Because they have driven me out this day so that I cannot attach myself on the inheritance of the Lord, saying, 'Go, serve other Gods.' Who is then the man who would say to David: "Go and serve idols." We must therefore say that whoever lives outside of the land of Israel is considered as if he would serve idols.

(Fol. 111) R. Zera tried to avoid the sight of R. Juda, because he wanted to go up to the land

of Israel, and R. Juda had said: "Whoever comes up to the land of Israel transgresses the positive commandment which says (Jer. 22, 2) Unto Babylon shall they be carried and there should they remain until the day I think of them, saith the Lord." R. Zaira, however, explains that the above passage refers to the holy vessels. But R. Juda says that there is another passage for the vessels (Songs 2, 7) I adjure you, O daughters of Jerusalem, by the gazelles, and by the hinds of the field, etc. R. Zaira again says: "The last passage means that Israel should not go by force." R. Juda in return says that for this there is another passage with an adjuration. To which R. Zaira says that the other passage of adjuration is necessary for what R. Josa b. Chanina says: "What for are these three admonitions [mentioned in Songs, 2, 7; 3, 5; 5, 8] One that Israel shall not go to their land with force, and one that the Holy One, praised be He! adjured Israel that they should not rebel against the nations; the other one is that the Holy One, praised be He! adjured all the nations that they should not enslave Israel too much." Still R. Juda maintains that [for the last inference] there is another passage (Ib. 2, 7) That ye awake not nor excite my love. R. Zaira, in return, explains the passage as R. Levi said: "What for are these six adjurations necessary? The three are for the purpose above mentioned, and the other three are for the purpose that the prophets shall not reveal the redemption; that Israel shall not cause the redemption to be postponed; and that the principles of intercalations, [or the principles of the Torah,] should not be revealed to the idolators." (Ib., ib., ib.) By the gazelles and by the hinds of the field. Said R. Elazar: "The Holy One said unto Israel: 'If you will fulfil this command, it is good; but if not, I will renounce your flesh like that of gazelles and the hinds of the field.' "

R. Elazar said: "Whoever lives in the land of Israel lives without sin, as it is said (Is. 33, 24) And no inhabitant shall say, 'I am sick; the people that dwell therein, their iniquities shall be forgiven." Said Raba unto R. Assi: "We have explained the above passage in connection with those who suffer sickness." R. Annan said: "Whoever is buried in the land of Israel is considered as if he were buried under the altar; it is written here (Ex. 21, 24) An altar of earth (Adama) shall thou make unto Me; and it is written there (Deut. 32, 43) And forgive his land (Admatho) and his people." Ulla was accustomed to visit the land of Israel, and nevertheless died outside of the land of Israel. When R. Elazar was informed about it he exclaimed: "O thou Ulla! (Amos 7, 17) And thou shall die in an unclean land!" "But his coffin is being brought here," remarked the people to him, whereupon R. Elazar said: "The benefit of having remained in the land of Israel before dying is not like one who was brought after his death." There was a certain man who had a Yabama in Chuzaa, outside of the land of Israel. When he came to R. Chanina and asked him: "What is the law, is one

permitted to leave the land of Israel in order to marry a Yebama?" The latter replied: "His brother married a Samaritan and therefore died. Praised be Heaven that He killed him and yet he wishes to go after him." R. Juda said in the name of Samuel; "Just as it is forbidden to leave the land of Israel for Babylon, so is it forbidden to leave Babylonia for any other country." Raba and R. Joseph both said: "It is even forbidden to leave from Pumpaditha to Be-kubi." There was a certain man who left Pumpaditha to live at Be-kubi, and R. Joseph put him under a ban. There was another man who left Pumpaditha for Istonia, where he died. Abaye then remarked: "Had the scholar desired he might have lived." Raba and R. Joseph both say: "The righteous of Babylonia will be admitted in the land of Israel; the righteous of other countries will be admitted only in Babylonia." Concerning what does he say this? Shall I assume it refers to genealogy? Has not the master said that all other countries are like an Issah in comparison with the land of Israel, and the land of Israel is in return an Issah in comparison with Babylon? [Hence we see that Babylon is more purified than the land of Israel.] We must therefore say that it refers to being buried there.

R. Juda said: "Whoever lives in Babylonia is considered as if he lives in the land of Israel, as it is said (Zach. 3, 11) Ho, Zion, escape, thou that dwellest with the daughter of Babylon." Said Abaye: "We have a tradition that those who live in Babylonia will never experience the troubles of the Messanic days."' This was explained to refer to the town Huzal, of Benjamin, and the place is called the corner of refuge. R. Elazar said: "The dead outside of the land of Israel will not survive; for it is said (Ez. 26, 20) But I will bestow glory in the land of life; i.e., the land in which my glory is bestowed shall cause to revive its dead, but the land in which my glory is not bestowed will not revive its dead." R. Abba b. Mammal raised the following objection: (Is. 26, 19) Thy dead shall live, my dead shall arise. Does not thy dead shall live, refer to the dead of the land of Israel, and my dead bodies shall arise, refer to the dead outside of the land of Israel? And as to the meaning of the above passage (Is. 25 20) But I will bestow glory in the land of life, we may say that it refers to Nebuchadnezzar, as the Torah means to say: "I will cause a king to rule upon them as lenient as a deer." Whereupon R. Elazar replied to R. Abba: "I have another passage from which I infer the above (Ib. 43, 5) He that giveth breath unto people upon it, and spirit to those that walk thereon." If so, then what of the above passage, But I will bestow glory in the land of life? We must therefore say that the first passage refers to miscarriage. But R. Abba b. Mammal, who infers it from the previous passage, what will he do with the last passage, He that giveth breath unto people upon it? He will explain it as R. Abahu did, for R. Abahu said: "Even a Shifcha Kna'anith living in the land of Israel is

assured to be one who will inherit the future world, for it is written here, Unto people (L'am) upon it; and again it is written (Gen. 22, 5) Abide ye here with (im) the ass; which means a people [Am] who are like the ass." And spirit to those that walk thereon. R. Jeremiah b. Abba in the name of R. Jochanan said: "This means that whoever walks four cubits upon the soil of the land of Israel is assured that he will be one to inherit the future world." But is it indeed so according to the story of R. Elazar, that all the righteous who died outside of the land of Israel will not revive? Said R. Illai: "They will revive, but they will be subject to rolling under the ground for resurrection in the Holy land:" The senior R. Abba Salla raised the following objection: "Behold, such rolling will cause pain to the righteous." Said Abaye: "Underground passages will be made for them through which they will walk, [until they will reach the land of Israel]."

(Gen. 47, 30) Thou shall carry me out of Egypt, and bury me in their burying place. Said Karna: "Something unusual is meant by these words. Jacob our Patriarch knew very well that he was a perfectly righteous man, and since the dead which are buried outside of the land of Israel will also revive, then why did he trouble his children so much? We must say that it was only because of the trouble to walk through the underground passages up to the land of Israel." Similar to this may the following be explained (Ib. 50, 25) And Joseph caused the children of Israel to swear, etc. Said R. Chanina: "Something unusual is meant by this oath. Joseph knew very well that he was a perfectly righteous man, and since the dead which are buried outside of the land of Israel will also revive, then why did he trouble his brothers to carry him four hundred miles? Because he did not want to subject himself to walking through the underground passage up to the land of Israel. "Jacob knew very well that he was a perfectly righteous," etc. Illpha adds more things which Raba said to his brother: "There was once a man who fell in love with a certain woman who lived outside of the land of Israel, and he desired to go out and live there in order to marry her; but as soon as he heard the above things [that it is prohibited], he overcame his love, and remained single until the day of his death." And another thing [did he send]: "Although thou art a great sage, nevertheless the knowledge is not so good when one studies by himself as when one studies from his teacher; and if you will say that there is no teacher, you should know that here is a teacher for vou, and this is R. Jochanan. And should you finally decide not to come here, then be strict with the following three things: Do not sit too much, because sitting affects the viscera; do not stand too much, because standing affects the heart; do not walk too much, because walking affects the eyes. A third of your time spend in sitting, a third in standing and a third in walking. Standing is better than sitting on any seat that has not something to lean on." How can you say that standing is

better than sitting? We must therefore say that standing (Ib. b) with something to lean on is preferable to sitting without leaning.

R. Elazar said: "Ignorants will not enjoy the resurrection, as it is said (Is. 26, 14) The dead will not live again; the departed will not rise again." We have also a Baritha to the same effect: The dead live not. One might think that this refers to everyone. Scripture therefore says, the departed will not rise again; i.e., only to him who weakened himself (departed) from studying the Torah refers the passage. R. Jochanan then said to R. Elazar: "Your interpretation is not acceptable, since the passage speaks concerning one who weakens himself for the purpose of serving idols." "I have another passage which supports my explanations, came the answer, (Ib., ib., 19) For Thy dew is as dew of light, and the earth shall bring to life the departed, which means that whoever makes use of the light of (studies) the Torah, the Torah will cause his revival; but whoever does not make use of (study) the Torah, the Torah in return will not cause his revival." Noticing this, R. Jochanan felt discouraged over the severity of the above interpretation. R. Elazar said to him: "I found for them a remedy hinted in the Scripture (Deut. 4, 4) But ye that did cleave unto the Lord your God, are alive, every one of you this day. How is it possible to cleave unto Shechina, since it is written (lb. ib. 24) For the Lord thy God is a consuming fire? We must therefore say that whoever marries his daughter to a scholar, whoever does business in partnership with a scholar, or whoever benefits a scholar by his estate. Scripture considers him as if he did cleave unto Schechina." Similar to this we find the following (Ib. 30, 20) To love the Lord, thy God, etc., and to cleave unto Him. How is it possible to cleave unto Shechina? We must therefore say that whoever marries his daughter to a scholar, whoever does business in partnership with a scholar, or whoever benefits a scholar by his estate. Scripture considers him as if he did cleave unto Shechina.

R. Chiya b. Joseph said: "In the future the righteous will break through [the ground] and rise in Jerusalem, as it is said "(Pr. 72, 16) And men shall break through the city like herbs of the earth; and the city refers to Jerusalem, as it is said (II Kings 19, 34) And I will shield this city." R. Chiya b. Joseph said further: "In the future the righteous will survive clothed in their clothes. This can be proved by applying a fortiori; if wheat which is buried in the ground naked comes forth covered with many covers, how much more so should it be with the righteous, who were buried covered with their clothes."

R. Chiya b. Joseph also said: "The land of Israel is destined to yield ready made cakes and ready made cloaks, as it is said (Ps. 72, 16) And there shall be an abundance of corn in the

land." Our Rabbis were taught: And there shall be an abundance of corn in the land, upon the top of the mountains. It was said that in the future the wheat would sprout forth and rise like palms on mountain tops, and if one will think that it will be a hardship to harvest it, it is therefore said in the same passage, its fruit shall shake like the trees of Lebanon; i.e., the Holy One, praised be He! will cause a wind to be brought from His treasures which will blow upon it and make its flower fall off. Then man will go out into the field and bring handfuls of corn from which he will support himself and family. (Deut. 32, 14) With the fat of the kidneys of wheat. It was said that in the future wheat will be as large as two kidneys of a big ox. And one should not be surprised at it, for it happened that a fox who made a den in a turnip, which, when weighed, was found to be sixty pounds, in the Ziporian pound. We are taught in a Baraitha that R. Jossi says: "It once happened in Sichin with one whose father left him three mustard plants. When one plant was opened it yielded nine cabin of mustard, and from the wood they built a potter's hut." R. Simon b. Tachlipha said: "Our father left us one cabbage stalk which we had to ascend and descend through the help of a ladder." (Deut. 23, 14) And all the blood of the grape thou drinkest unmixed wine. It was said that this world is not like the world to come. In this world, there is a struggle to collect the grapes and to press them, while in the future world one grape will be brought in a wagon, or in a ship, placed in the corner of a house, from which the entire support of the house will be secured; and of its wood fire will be made to cook. There will not be a grape that would yield less than thirty garbis of wine, as it is said in the above passage, and all the blood of the grape thou drinkest unmixed wine. Do not read Chamar (wine), but read it Chomor (a measure). When R. Dimi came from the land of Israel, he said: "What does the following passage (Gen. 49, 11) He bindeth unto the wine his foal, mean? There would not be any wine in the land of Israel which will not require an entire colony to pick its grape." (Ib., ib.,, ib.) And to the vine branch an ass's colt; i.e., there would not be any unfruitful tree in the land of Israel which will not furnish a sufficient load for two asses. Perhaps one will say that it will not yield enough wine. The passage therefore reads (Ib., ib., ib.) He washeth his garments in wine. Perhaps one will say that the wine will not be red. It is therefore mentioned in the same passage, and in the blood of grapes, etc.; and if one will say it will not be satiated, it is therefore said Sutho (satisfactory). Perhaps one will say that it will not have a good taste, therefore the passage says, His eyes will be red from wine; i.e., every mouth that will taste will say, "Give me, give me;" and if one will say it is only tasteful for the young people and not for the elderly, it is therefore said in the above passage, And his teeth white from milk. Do not read L'ben Shinayim (white the teeth), but read it L'ben Shanim (aged in years). What is the literal meaning of

the above passage? When R. Dimi came he said: "The congregation of Israel pleaded before the Holy One, praised be He! saying, 'Sovereign of the Universe, beckon me with Thine eyes which are sweeter than wine, and show me Thy teeth which are sweeter than milk.' " This will support the opinion of R. Jochanan; for R. Jochanan said: "It is better that one who show white teeth to his friend (shows a smiling face) more so than one who gives him a drink of milk, as it is said in the above passage, And his teeth white from milk. Do not read L'ben Shinayim (whiten the teeth), but read Laban Shinayim (the white color of the teeth), [referring to a smiling face."

R. Chiya, the son of Adda, was tutor to the children of Resh Lakish, and once absented himself from his duties for three days. On his return he was questioned as to the reason of his being absent, and he replied: "My father bequeathed to me a grape branch, from which I gathered the first day three hundred clusters of grapes, each of which yielded a gerab of wine. On the second day I again gathered three hundred clusters of smaller sizes, two only producing one gerab. The third day I also gathered three hundred clusters, but only three bunches to the gerab, and have yet left more than half of the grapes free for any one to gather them." Thereupon Resh Lakish remarked to him "Hadst thou not been so negligent [losing time in the instruction of my children,] it would have yielded even still more." Rami b. Ezekiel happened to come in B'ne B'rak when he noticed goats eating under fig trees from which honey dropped. At the same time milk dropped from the goats, so that both of these things happened together. He remarked: "This is what is meant by the passage, which flows milk and honey." R. Jacob b. Dosi said: "From Luda to Oni is a distance of three miles. Once I took a walk towards evening, and I walked until my ankles dipped in fig-honey." Resh Lakish said: "I myself saw the milk and honey which flowed in Sepphoris, which was at a distance of sixteen miles." Rabbi b. Ghana said: "I myself saw where honey and milk flowed in the land of Israel (Fol. 112), and altogether would have covered a distance of twenty-two miles in length and sixteen miles in width, from Be-michsi until the Fort Tulbakne." R. Chelbo, E. Avira and R. Josa b. Chanina happened to be together at a certain place when peaches which were as large as a pot used in the village Hinu were brought before them. And how much does the pot used in Hinu contain? Five S'ah. One-third of it they ate, one-third they left, and one-third they gave to the cattle. At the end of the year R. Elazar happened to come there again, and when he was treated with them he took hold of them and wondered how small they grew, applying to them (Ps. 107) A fruitful land into a salty waste for the wickedness of those that dwell therein. R. Joshua b. Levi happened to come into the city Gabala, where he noticed that the vines were growing in the shape of calves. and he remarked: "I notice something like calves between

the vines." They have been cut this way to grow," replied the inhabitants. He then said to it: "Thou land, keep thy fruit within thyself, for whom are you bringing it forth, for these Arabians who reside here on account of our sins!" The next year R. Chiya came there, and noticed that they were standing like goats among them. He exclaimed, "Goats in the vineyard!" Whereupon they said to him, "Go, and do not begrudge us like your friend did."

Our Rabbis were taught: During a prosperous year in Israel, a space wherein a S'ah of seed is sown would produce five myriad Khor of grain. In the tilled districts of Z'oan, one measure of seed produced seventy Khor; for we are taught that Rabbi Maier said: "I myself have witnessed in the vale of Beth She'an an instance of one measuse of seed producing seventy Khors." And there is no better land anywhere than the land of Egypt; for it is said (Gen. 13) As the garden of the Lord, like the land of Egypt. And there is no better laud in all Egypt than Zo'an, where several kings resided; as it is written (Is. 30, 4) His princes were in Z'oan!" In all Israel there was no other stony soil than Hebron, for this reason it was devoted for a burying place: and yet Hebron was seven times more prolific than Zo'an, as it is written (Num. 13, 22), Now Hebron was built seven years before Zo'an in Egypt. What does that mean? Shall we assume that it means literally? How is it possible that one should build a house for his smallest son at first? Since it is said (Gen. 10, 6) And the sons of Ham, Cush, Mizriam (Egypt), Phut, and Canaan. It must therefore mean that it was seven times more prolific than Zo'an, This is only in the stony soil of the land of Israel, but in the suitable soil [the increase] is five hundred times. All this applies to a year of average return; but in one of special prosperity it is written (Gen. 26, 12) Then Isaac sewed in that land, and received in the same year a hundred-fold.

We are taught in a Baraitha, R. Jose said: One S'ah wheat if planted in Juda would yield five S'ah — pollen — one S'ah fine flour, one S'ah medium flour, one S'ah fine Hour, one S'ah course bran and one S'ah black meal." A certain Sadduce said unto R. Chanina: "Well, are you praising your land, for a space of one S'ah was left to me by my father. From that little space I derive oil, wine, grain, and peas; I also feed my cattle."' An Emorite once said to a Judaean: "Of that palm tree which stands on the other side of the Jordan, how many palms do you take off?" "Sixty Khorim," came the reply. Whereupon the Emorite remarked: "It is not as perfect as it should have been, for we used to take one hundred and twenty from it." "I only said from one of their sides." the Judaean explained. Said R. Chisda: "What does the passage (Jer. 3, 19) And give thee a Z'bi land the goodliest heritage of the nations, mean? Why is the land of Israel likened unto Z'bi (deer)? Just as the skin of a deer [when once, taken off] cannot cover its body, so also cannot the land of Israel retain

all its fruits. It may be explained in another way. Just as the deer is the swiftest of animals, so docs Israel's fruit ripen sooner than all other lands. One might think that just as the deer is swift but its flesh is not fat, so also the land of Israel ripens fruit sooner than other countries, but does not yield fat fruit. It is thereupon written (Ex. 3, 8) Unto a land of flowing with milk and honey; i.e., a land which is even fatter than milk and even sweeter than honey.

When he reached the land of Israel R. Elazar said: "I am saved from one curse." When he was ordained with the title Rabbi, he said: "I am saved from a second curse." When he joined the Rabbis constructing the intercalary month, he said: "I am saved from a third curse." For the passage says (Ez. 13, 9) And My hand shall be against the prophets that see falsehood, etc. In the secret council of My people shall they not be, refers to the secret council intercalating seasons; and in the register of the house of Israel shall they not be written, refers to the act of ordaining; and into the land of Israel shall they not come, has a literal meaning. R. Zaira, while going to the land of Israel, could not find a ferry to cross a certain stream, so he took a rope which was thrown over the river and passed with it. Whereupon a certain Sadducee said to him: "Rash people! whose mouths preceded your ears, you still insist upon your impetuousness." Whereupon R. Zaira said to him: "A place where Moses and Aaron did not succeed in entering, who knows if I deserve to enter?" R. Abba would kiss the banks of Akku [belonging to the land of Israel.] R. Chanina would fix the road for people (Ib. b) R. Ami and R. Assi would try to go aside from the sunny to the shady and from the shady to the sunny, [in order not to complain against those residing in the land of Israel.] E. Chiya b. Gamda would roll himself in the dust of the land of Israel, for it is said (Ps. 102, 15) For the servants hold dear their stones and her very dust they cherish. R. Zaira, in the name of R. Jeremiah, said: "In the period of the advent of Messiah there will be a prosecution (ill-will) of scholars. When I recited the above to Samuel he said to me: 'It will be one reduction after the other,' as it is said (Is. 6, 13) And should one-tenth part thereof yet remain, it can be swept away.'" R. Joseph was taught that this means robbers will come and steal it from its former robbers. R. Chiya b. Ashi said in the name of Rab: "In the future all the barren trees in the land of Israel will yield fruit, as it is said (Joel 2, 22) For the tree weareth its fruit, the fig tree and the vine yield their strength."

End of Kethuboth.

Nedarim

Chapter 1

NEDARIM (Fol. 7b.) Rabbi Chanin said in the name of Rab: "Whoever hears his associate mentioning the name of the Lord [in vain] must put the latter under ban. And if the listener does not put him under ban, then he himself deserves to be placed under ban; for wherever the mentioning of God's name is frequent, poverty is frequent, and poverty is equal to death, as it is said (Ex. 4, 19) For all the men are dead, etc. And we are taught in a Baraitha, Simon b. Gamaliel says: 'Wherever our sages fixed their eyes, death or poverty followed.' "

R. Abba was standing before R. Huna and he heard how a woman uttered the Heavenly name in vain, whereupon he put her under ban and immediately after this he annulled the ban in her presence. From the above incident we may infer the following three things: First, that whoever hears the uttering of the Heavenly name in vain from his associate is in duty bound to place the one [who uttered it under ban]; secondly, we infer that a ban placed upon a man in his presence cannot be removed unless in his presence; thirdly, we infer that no specific period of time is necessary between the placing of the ban and its removal.

R. Gidel in the name of Rab said (Fol. 8) "Whence do we infer that one may bind himself with an oath to perform a commandment? It is said (Ps. 119, 106) I have sworn, and I will perform, etc." Behold every one is bound by the Sinaic oath to perform the commandments? We must therefore say that he means it is proper to swear [to perform a religious act] in order to urge upon himself its fulfillment. R. Gidel in the name of Rab said further: "Whoever says to his associate, let us get up in the morning and study this chapter, the one that proposed it is supposed to get up first, as it is said (Ezek. 3, 22) And He said unto him, arise, go forth into the valley, etc. And I arose, and went forth into the

valley; and, behold, there was the glory of the Lord standing."

(Ib. b) R. Chanina said in the name of R. Myashia, who quoted R. Juda b. Eliah: "What does the passage (Mal. 3, 20) But unto you, that fear My name, shall the sun arise, mean? This refers to men who are afraid to mention the name of the Lord in vain." Shall the sun of righteousness arise, with healing in its wings. Said Abaye: "We infer from this that the sunbeams are healing to sickness." This will differ with the opinion of R. Simon b. Lakish, who said: "There is no Gehenna in the future world, but the Holy One, praised be He! — will bring forth the sun from its sheath, with which the righteous will be cured and the wicked will be punished; as it is said (Mal. 3, 19) For, behold, the day cometh it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall set them ablaze, saith the Lord of Hosts, that it shall leave them neither root nor branches."

(Fol. 9b) We are taught in a Baraitha that Simon the just said: "I never ate a trespass-ofering of a Nazarite except one. It once happened that a Nazarite came to me from the South, and I observed that his eyes were beautiful, with a becoming appearance, and his locks arranged in curls. I then said to him: 'What made you consider destroying this, your beautiful hair?' Whereupon he answered me: 'I was a shepherd for my father, where I lived, and I once went to fill water from the well. [I was looking at my image in the water, causing my evil inclination to arise within me in pride of my beauty;] he wanted to drive me out of the [moral] world. I then said to him: Thou wicked one, why art thou exulting in a world which is not thine, with something that is destined to become worms. I swear that I shall shave you off for the sake of Heaven.' I immediately got up and kissed him on his head, saying to him: 'My son, I wish many Nazarites like you would multiply in Israel. Concerning your action the passage reads (Num. 6, 2) When a man pronounces an especial vow, the row of a Nazarite, to be abstained in honor of the Lord.' " R. Mani raised the following objection: "Why did not Simon the Just eat the offering of a Nazarite? Is it not because it was brought as a consequence of a sin? If so, then all the sacrifices of a Nazarite ought not to be eaten, for they also come for a sin?" Whereupon R. Jona said to him: "It is because of this that he did not eat: Whenever persons lament their evil deeds they become Nazarites, and when they become unclean the Nazariteship increases to such an extent that they regret the entire thing, and the consequence is that they bring profane sacrifices m the Temple-court."

Chapter 2

(Fol. 20) We are taught: Never be accustomed to vows, for such a habit may, in course of time, cause you to violate your oath. Do not make a habit to associate with an ignorant person, for the result will be that he will feed you on Tebel! Never make a habit to associate with an ignorant priest, for the result will be that he will feed you on Trumah. Do not engage in much gossip with women, for it may lead to lewdness.

We are taught in a Baraitha (Ex. 20, 20) And in order that His fear may be before your faces. This refers to shamefulness. (Ib.) That ye shall not sin. Infer from this that shame brings it about that one should be afraid to commit a sin. From this passage our sages infer that it is a good sign for a man to be shameful. Acherim say: "Whoever feels ashamed will not be quickened to sin, and whoever has no bashfulness it is assured that his ancestors were not present on Mt. Sinai [when the Torah was given unto Israel.]

Chapter 3

(Fol. 22) (Pr. 12, 18) There is that speaketh like the piercing of a sword; but the tongue of the wise is health; i.e., whoever utters [a vow] deserves to be pierced with a sword, but the tongue of the wise is curing. We are taught that R. Nathan says: "Whoever makes a vow is like unto one who builds an idolatrous altar; whoever fulfills his vow is like unto one who offers sacrifices upon it."

Samuel said: "Whoever makes a vow, although he fulfills it, is to be termed wicked." Said R. Abba: "What is the passage to prove it? (Deut. 23, 23) But if thou forbear to vow, it shall be no sin in thee. We infer through the similar words chadala, chadaly (forbear) it is written here thechdal, and again it is written there (Job 3, 17) There the wicked cease (chadlu) from troubling."

R Samuel b. Nachmeni said in the name of R. Jonathan: "For a man who becomes excited, all kinds of Genhenna are assigned, as it is said (Ecc. 11, 10) And remove vexation from thy

heart and cause evil to pass away from thy body. Evil, refers to the Gehenna, as it is said (Pr. 16, 4) Everything hath the Lord wrought for its destined end; Ye, even the wicked for the day of evil. Moreover even abdominal troubles will overtake him, as it is said (Deut. 28, 65) and the Lord will give thee, there a trembling heart, and a failing of eyes, and a faintness of soul. What is the thing that causes a failing of the eyes and the faintness of the soul? This refers to abdominal troubles." When he went to the land of Israel, Ulla was accompanied by two inhabitants of Chuzzai. While on the road, one arose and slaughtered (killed) his associate. He then said to Ulla: "Have I not done well?" Whereupon the latter replied: "Yes, indeed, go and uncover his throat" [that he may die sooner.] When he came before R. Jochanan he said: "Gor forbid I may have perhaps strengthened the hands of transgressors, [by not protesting his action."] Whereupon R. Jochanan answered him: "Why thou hast only saved thyself." R. Jochanan was then wondering: "Does not the passage. And the Lord will give thee, there a trembling heart, and a failing of eyes, and a faintness of soul, refer only to Babylon [and why did the above incident happen in the land of Israel?" Whereupon Ulla said to him: "At that time (Ib. b) we had not yet crossed the Jordan."

Rabba b. R. Huna said: "Whoever gets excited has no regard even for the Shechina, as it is said (Ps. 10, 4) The wicked, in the pride of his countenance (saith): 'He will not require; all his thoughts are, there is no God." R. Jeremiah of Diphti said: "He will even forget his studying and will increase in foolishness, as it is said (Ecc. 7, 9) For anger resteth in the bosom of fools; and again it is written (Pr. 13, 16) But a fool spreadeth abroad his folly." R. Nachman said: "It is known that the iniquities of such a man are more than his meritorious deeds, as it is said (Ib. 29, 22) A man of anger stirreth up strife, and a man of fury aboundeth in transgression."

R. Acha b. Chanina said: "Had not Israel committed any crimes, they would have had no other Scriptures than the five books of the Torah (the law) and the book of Joshua, [which last is indispensable,] because therein is recorded how the land was distributed among Israel, [but the remainder was added,] as it is said (Ecc. 1, 18) Since there is much wisdom [of all the prophetic books,] there is a sign that it occasioned much vexation."

(Fol. 31b) MISHNAH: R. Elazar b. Azariah says: "Circumcision is so great that thirteen covenants were made concerning it." R. Joshua b. Karcha says: "Circumcision is so important, that even Moses the righteous was not permitted to postpone the circumcision [of his child] for a minute." R. Nechemia said: "Circumcision is so important that it

supersedes Nega'im." R. Mayer said: "Circumcision is so great that for all the commandments which Abraham our patriarch observed he was not called perfect until he performed circumcision upon himself, as it is said (Gen. 17, 1) Walk before Me and be thou perfect." There is another reason why circumcision is so important, because if not for this the Holy One, praised be He! would not have created His world, as it is said (Jer. 33, 25) If my covenant be not with day and night, I would not have appointed the ordinances of Heaven and Earth.

Gemara Rabbi says: Circumcision is so important that it equals all the commandments of the Torah, as it is said (Ex. 24, 8) Behold the blood of the covenant [brith,] which the Lord has made yith you concerning all these words."

We are taught in Baraitha that R. Joshua b. Karcha says: "Circumcision is so important that all the merits which Moses our teacher acquired were not sufficient to protect him in the hour when he was indifferent to circumcision, as it is said (Ex. 4, 24) And it came to pass on the way at the lodging place, that the Lord met him and sought to hill him." R. Josi says: "God forbid to think that Moses was slow in circumcising his child, but Moses said thus to himself: 'Shall I circumcise [my child] and then go on my journey, it might prove dangerous to it, as it is written (Gen. 34, 25) And it came to pass on the third day, [after the circumcision, when they were sore. Shall I circumcise my child and remain here three days [until it heals,] the Holy One, praised be He! said unto me (Ex. 4, 19) Go return unto Egypt! [Consequently, he left his child uncircumcised.] But why then was he punished? Because when he arrived at the inn he attended (Fol. 32) to things concerning the lodging first, [and did not perform the circumcision,] as it is said (Ib. ib.) And it came to pass on the way in the lodging." Rabban Simon b. Gamiliel says: "Satan did not want to kill Moses our teacher, but he wanted to kill the child, as it is said (Ib., ib., 25) Surely a bloody relative art thou to me. Now let us see who is called a relative, Moses, or the infant? Surely we must say that it refers to the infant." R. Juda b. Z'bina lectured: "At the time when Moses was indifferent to circumcision, the angels Aph and Chemah came and swallowed him, and they left nothing of him except the legs. Immediately, then Zipporah took a flint and cut off the foreskin of her son, etc., and then he withdrew from him. And Moses then wanted to kill them (the angels), as it is said (Ps. 37, 8) Cease from anger, (aph) and forsake wrath (Chemah)." Others, however, say that he did not kill the Angel Chemah, as it is said (Ez. 27, 4) Wrath (Chema) have I not. Behold it is written (Deut. 9, 19) For I was afraid of the anger (Aph), and the wrath [Chemah], hence they did exist? We must therefore say that there were two angels called Chemah. And if you wish we may explain

that the latter refers only to the troop commanded by Chemah.

We are taught Rabbi says: "Circumcision is so important that although there is no one greater in meritorious deeds than Abraham our patriarch, nevertheless he was not called perfect but through the act of circumcision, as it is said (Ex. 17, 1) Walk before Me, and be thou perfect, and again it is written. And I will make My covenant between Me and thee. Another reason may be given why circumicision is so important, because it equals in importance all commandments of the Torah. as it is said (Ex. 34, 27) For after the tenor of these words have I made with thee a covenant and with Israel. Another reason may be given why circumcision is so important, because if not for circumcision heaven and earth would not have been in existence, as it is said (Jer. 33, 25) Had My Covenant not been by day and night, I should not have appointed the heaven and earth." This differs with the opinion of R. Elazar, for R. Elazar said: "Torah is so important that if not for the Torah, heaven and earth would not have been in existence, as it is said, Had My covenant not been by day and night," etc. R. Juda said in the name of Rab: "At the time when the Holy One, praised be He! said: Walk before Me and be thou perfect, Abraham began to tremble and said, 'Perhaps there is something disgraceful within me.' But as soon as God said to him (Ib., ib., 2) And I will make My covenant between Me and thee, he immediately calmed himself (Ib., ib., 15, 5) And he brought me forth abroad. Abraham said before him: "Sovereign of the Universe, 'I have consulted my horoscope and have found that I am incapable of having a son except the one Ishmael." Whereupon the Holy One, praised be He! said unto him: "Cease thy esterylogical speculation, for Israel stands not under planatory influence."

R. Isaac said: "Whoever desires to perfect himself, the Holy One, praised be He! deals with him in perfectness, as it is said (II Sam. 22, 26) With the kind Thou wilt show Thyself kind," etc. R. Oshiya says: "Whoever desires to perfect himself, the time will give way for him, as it is said, Walk before Me and be perfect. And again it is written further, For the father of multitudes of nations have I made thee."

Ahaba the son of R. Zera was taught: Whoever does not practice sorcery will be brought into an abode where even the ministering angels will not be able to approach, as it is said (Num. 23, 23) for there is no enchantment in Jacob, etc. At the proper time shall it be said to Jacob and Israel what God doth work.

R. Abahu said in the name of R. Elazar: "Why was Abraham our patriarch punished that

his posterity had to be enslaved [in Egypt] two hundred and ten years? Because he had pressed the scholars [under his tuition] into military service, as it is said (Gen. 14, 14) He armed his trained servants, born in his own house, three hundred and eighteen, and pursued them as far as Dan." R. Samuel b. Nachmeni said: "Because he went too far in testing the attributes (goodness) of the Holy One, praised be He! (he perversely distrusted the assurance of God,) as it is said (Ib. 15, 8) And he said whereby shall I know that I shall inherit it?" R. Jochanan said: "Because he kept men away from coming under the wings of the Shechina, as it is said (Ib. 14, 21) Give me the persons and the goods take to thyself." (Ib. 14, 14) And he armed his trained servants. Rab and Samuel both explained this passage. One said that this means he armed them with Torah, and the other said it means that he armed them with gold, [by paying them well.] Three hundred and eighteen men. R. Ami b. Aba said that Eliezer equalled them all. According to others the above number refers to Eliezer himself, for the numerical value of Eliezer amounts to three hundred and eighteen.

R. Ami b. Abba said further: "Abraham was three years old when he [first] learned to know his Creator, as it is said (Ib. 26, 5) Because that Abraham obeyed My voice. The numerical value of Ekeb (because) amounts to one hundred and seventy-two. R. Ami b. Abba said again (Ib. b) "The numerical value of Hasatan aggregates three hundred and sixty-four." R. Ami b. Abba said further: "It is written (I Shr. 1, 28) Abram. the same as Abraham. In the beginning the Holy One, praised be He! made Abraham rule over two hundred forty-three members of the body, and at the end he made him reign over two hundred forty-eight members of the body.. The extra members are: the hands, feet and Rash hageviya."

R. Ami b. Abba said further: "What is the meaning of the passage (Ecc. 9, 14) There was a little city, and the men therein were few, and there came against it a great king, who enclosed it, and built around it great works of siege? There was a little city, refers to the body; and the men therein were few, refers to the members of the body; and there came against it a great king, who enclosed it, refers to the evil inclination; and built around it great works of siege, refers to the sins of man. (Ib.) But there was found in it a poor wise man, refers to the good inclination; and he delivered the city by his wisdom, refers to repentence and good deeds. Then no man had thought of that poor man, means that at the time when the evil inclination rules none remembers the good inclination. (Ib. 7, 19) Wisdom is a stronghold to the wise man, refers to repentence and good deeds, more than ten rulers that are in a city, refers to the ten members of the body, like hands, feet, eyes,

etc., [which are the main factors of both sin and repentence."]

R. Zechariah said in the name of R. Ishmael: "The Holy One, praised be He! desired to bring forth priesthood from Shem (son of Noah), as it is said (Gen. 14, 18) And Malkizedek, king of Salem, brought bread, and wine, and he was a priest of the most high God, but since he preceded the blessing of Abraham to that of the most Holy One, the Lord [decided] to bring it forht from Abraham, as it is said (Ib., ib., 19) and blessed be the most high God; i.e., Abraham said to Shem: 'Is it proper to utter the blessing of a servant before the blessing of his master?' Therefore it (priesthood) was brought forth from Abraham, as it is said (Ps. 110, 1) By David a psalm. The Eternal said unto my Lord, etc.; and immediately after this is written. The Lord hath sworn, and will not repent of it, thou shalt be a priest forever after the words of Malkizedek, i.e., on account of the words of Malkizedek. And this is the meaning of the passage (Gen. 14, 18) And he was a priest of the most high God; i.e., he was a priest, but not his children."

Chapter 4

(Fol. 37 b) Rab said: "What does the passage (Nah. 8, 8) So they read in the book, in the Law of God distinctly, and exhibited the sense; so that they, [the people] understood what was read, mean? So they read in the book of God, refers to the Biblical text; distinctly, refers to the Targum; and exhibited the sense, refers to the division of the verses; so that they understood what was read, refers to the signs of punctuation, and according to others it refers to the Massorah." R. Isaac said: "Soferic vocalization of the Scriptural text and the Soferic separation of words [by omitting the conjunction vav! The masseretic reading [although not written,] and the massoretic order to be read, they are all laws handed down by Moses from Mt. Sinai." The Soferic vocalization of the Scriptural text are words like eretz, aretz, shamaim, shomoim, milzraim, mitzroim, etc.

(Fol. 38.) R. Chama b. Chanina said: "Moses became rich of nothing else than from the chips of the tablets, as it is said (Ex. 34, 1) Hew thee out; i.e., their chips be thine." R. Josa b. Chanina said: "In the very beginning the Torah was given to no one except to Moses and his children, as it is said (Ib. 27) Write thee down and hew thee down; i.e., just us the chips be thine so also shall the writing (the Torah) be yours. Moses, however, was liberal with

the Law and gave it to Israel. Concerning him the passage reads (Pr. 22, 9) A man of a benevolent eye will indeed be blessed, for he giveth of his bread to the poor." Raba raised the following objection (Deut. 4, 14) And me did the Lord command at that time to teach you, statutes and ordinances. Hence it shows that the Torah was given unto Israel. This means, He commanded me, and I gave it to you. But again it is written (Ib. 5) See I have taught you statutes and ordinances, just as the Lord my God commanded me. This also means as the Lord commanded me and I taught to you. But again it is written (Ib. 31, 19) Now therefore write ye for yourselves this song, (hence it was given unto Israel). This refers merely to the song he gave. But again it is written in the same passage. In order that the song may become a witness against Me for the children of Israel, hence it was given to the children of Israel? We must therefore say R. Chisda's tradition refers merely to the argumentive deductions.

R. Jochanan said: "The Holy One, praised be He! does not permit the Shechina to rest on any one unless he is strong, rich, wise and humble. All these we infer from Moses. That Moses was strong we infer from the following passage (Ex. 40, 19) And he spread the tent over the tabernacle, upon which Rab said that Moses our teacher spread it (the tent), and it is written again (Ib. 26, 16) Ten cubits shall be the length of one board, etc. [Hence it required a strong man to put it up]." But perhaps it was long and very thin? We must therefore infer from the following passage (Deut. 9, 17) And I took hold of the two tables, and cast them out of my hands, and I broke them before your eyes; and we are taught in a Baraitha that the length of the tables were six spans, their width six, and their thickness three. That Moses was rich we infer from the following passage (Ex. 34, 1) Hew thyself, i.e., the chips shall be yours; that he was wise, is explained by Rab and Samuel, both of whom say that fifty gates of wisdom were created in the world and all with the exception of one were given to Moses, as it is written (Ps. 8, 6) For yet Thou hast made him but a little less than angels; that he was humble, we learn from the following passage (Num. 12, 3) But the man Moses was very meek"

R. Jochanan said: "All the prophets were rich — This we infer from the account of Moses, Samuel, Ammos, and Jonah. Of Moses, as it is written (Ib. 17, 15) I have not taken away an ass of anyone of them. Shall we assume that it means without payment, is this a praise for Moses that he was not of those who took things without paying for them? We must therefore say that even with payment he never took [because he had his own.]" But perhaps this was because he was poor and he did not have sufficient funds with which to pay? Again we must infer this from the above Hew thee out, which means the chips shall

be yours. Of Samuel, as it is written (I Sam. 12, 3) Behold, here am I, testify against me in the presence of the Lord and in the presence of His anointed. Whose ox have I taken? or whose ass have I taken? etc. Shall we assume that he means without payment. Is it possible that he only means to exclude himself from those who take things without paying for them? We must therefore say that he did not use them, even to pay for these articles, because he was rich. But perhaps it was on the contrary, because he was a poor man and could not afford to pay for them? We must therefore say that the inference is from the following (Ib. 7, 17) And his return was to Ramah: for there was his home. Whereupon Raba explained this that wherever he went he had his home with him [he took along his household with him, hence he was a rich man.] Raba said: "The things said concerning Samuel were even greater than those said concerning Moses; for while concerning Moses it is written, I have not taken away an ass of any one of them, which means not without their consent, but concerning Samuel it is said that he did not hire one even when Israel offered him with their good will, as it is said (I Sam. 12, 4) And they said. Thou hast not defrauded us, nor hast thou depressed, and thou hast not taken from any man's hand the least." Of Amos, as it is written (Amos 7, 14) Then answered Amos, and said to Amazyah, I am no prophet, nor am I a prophet's son, but I am a herdsman and a gatherer of wild figs, upon which R. Joseph explained it through the Targum that it means, I am an owner of flocks and I have fig trees down in the valley. Of Jonah, as it is written (Johan 1, 3))And he paid the fare thereof, and went down into it, to go with them unto Tharshish, from the presence of the Lord; and R. Jochanan explained this that he paid for the entire cargo [in order that they should sail with him immediately,] and R. Humnus said that the price of a ship was four thousand golden dinarim.

R. Jochanan said again: "In the very beginning Moses studied the Torah and used to forget it, until it was given to him in the form of a present; as it is said (Ex. 30, 18) And He gave unto Moses, when He had finished speaking with him upon Mt. Sinai, the two tables of the testimony, tables of stone, inscribed with the fingers of God."

(Fol.39b) R. Simon b. Lakish said: "Where do we find a hint in the Torah that it is a duty to visit a sick person? From the following passage (Num. 16, 29) If these men die the common death of all men, and he visited after the visitation of all men, then the Lord hath not sent me." How does he infer it from this? Said Raba, it means thus: "If these men die as old men die, that they will be sick upon their beds and people will visit them. What will then people say? 'The Lord has not sent these plagues to them.'" Raba lectured: "What is the meaning of the passage (Ib., ib.) But if the Lord create a new thing [why repeated twice the verb

create?] This means: If Gehenna had been created for them, it is all right; but if not, then the Lord should create it now for them." Is this so? Have we not been taught in a Baraitha that seven things preceded the creation of the world? They are the Torah, Repentance, Paradise, Gehenna, the Throne of the Divine Majesty, the Temple, the name of Messiah. That the Torah [was created before creation we infer] from the following passage (Pr. 8, 22) The Lord made me the beginning of His way. As for Repentance, it is written (Pr. 90, 2) Before yet the mountains were brought forth, etc., and after it is written Thou turnest man to contrition and sayest, 'Return ye children of men! As for Paradise, it is written (Gen. 2, 3) And the Lord God planted a garden in Eden (Mikedem) to the eastward. As for Gehenna, it is written (Is. 30, 33) For already of old is Topeth made ready. As for the Throne of the Divine Majesty and the Temple, it is written (Jer. 17, 12) A Throne of glory, exalted from the beginning of time, is the place of our Sanctuary. And as for the name of Messiah, it' is written (Ps. 72, 17) In the presence of the sun, his name shall flourish. Hence we see from the foregoing that Gehenna was created before creation.] We must therefore say that Moses said thus: "If the opening was created here, good and well; but if not, then let the Lord create it right here." But it is written (Ecc. 1, 9) There is nothing new under the sun. We must therefore explain it that Moses said: "If the opening is not around here, then let it be moved over there."

Raba, and according to others R. Isaac, lectured: "What is the meaning of the passage (Hab. 3, 11) The sun and the moon stood still in their dwelling (Zhulah). How does the sun and the moon come in the part of heaven called Zebul? Behold they are placed in the heaven called Rakiah. Infer from this that the sun and the moon ascended to Zebul and said: "Sovereign of the Universe if Thou wilst do justice to Ben Amram (Moses), we will go out [and shine,] but if not, we will not go out." They thereupon remained [unshining until the Lord shot arrows at them, saying: 'As long as My Honor was involved you did not interfere, but now where the honor of a frail man is involved you protest?' "Since then they do not go out [to shine] until they are smitten."

We are taught in a Baraitha: For visiting a sick person, there is no limit. What is the meaning of there is no limit. R. Joseph thought to interpret it to mean there was no limit for its reward. Thereupon Abaye said to him: "Is there then a limit for all other commandments? Behold we are taught in a Mishnah: Be careful with the light commandments just as with severe commandments, for thou dost not know the amount of the reward of any commandment." Abaye therefore said that there is no limit means even a great man should visit an inferior man. Raba said There its no limit means "even a

hundred times a day." We are also taught in a Baraitha that to visit a sick person there is no limit, even a great man unto an inferior one, and even a hundred times a day. R. Acha b. Chanina said: "Whoever visits a sick person takes away one-sixtieth of his agony [sickness."] Abaye thereupon said to Raba: "If so, then let sixty persons visit every sick person and thus the sick become well?" The latter answered him that this is estimated like the tenth of Rabbi, and only to one who was born at the same hour [under the same planetory influence,] with that sick person; for we are taught in a Baraitha that Rabbi says: "A daughter who is supported by her brother's estate [after their father's death,] is entitled to inherit one-tenth of the estate that was left by her father." The sages then said unto Rabbi: "According to your opinion, then, he who has left ten daughters and one son, the consequence would be that the son would inherit nothing in such a case?" Upon which Rabbi replied: "I mean this: the first one should take one-tenth of the entire estate, the second should take one-tenth from that which is left, the third a tenth from the estate that was left after the second had taken, and so forth, after which they redivide it into equal shares." [Hence something must be left.] R. Chelbu became sick. R. Cahanna then announced: "R. Chelbu is sick (Fol. 40), R. Chelbu is sick." However, no one came to visit him. He then said to the Rabbis: "Did it not happen once with one of the disciples of R. Akiba, who became sick, that none of the sages came to visit him? R. Akiba happened to visit him, and because he swept and sprinkled the house for him he became well. The sick person then said to him: 'Rabbi, thou hast restored me to life.' R. Akiba thereupon went out and lectured: 'Whoever does not visit a sick person is considered as if he had shed ahis blood [caused his death].' [Hence it is a crime not to visit the sick."] When R. Dimi came he said: "Whoever visits a sick person causes him to live, but whoever does not visit a sick person causes him to die." What does "causes him," mean? Shall I assume that it means whoever visits a sick person prays for mercy that he should live, and whoever does not visit a sick person prays that he should die? How can we assume that merely by not visiting it is considered as if he prays he should die? We must therefore say that it means whoever does not visit a sick person prays neither that he should live nor that he should die. Raba, whenever he became ill, the first day he would say to his family: "Do not reveal it to anyone, so that my chance [to get well] shall not be impaired." Then he would say: "Go out in the street and announce that Raba is sick. My enemies should rejoice, as it is written (Pr. 24, 17) At the fall of thy enemy do not rejoice; and at his tumbling let not thy heart be glad; lest the Lord see it, and it be displeasing in His eyes. He turned away from him His wrath; and my friends should pray in my behalf."

R. Juda in the name of Samuel said: "Whoever visits a sick person will be saved from the

ffiudgment of Gehenna, as it is said (Pa. 41, 2) Happy is he that careth for the poor (Dal). On the day of evil [ra'a] will the Lord deliver him. Dal. (poor), refers to a sick person, as it is said (Is. 38, 12) From pining sickness (midalla) will He snatch me away; or from the following passage (II Sam. 13, 4) Why O son of the king, art thou thus becoming leaner from day to day? And again ra'ah refers to Gehenna, as it is said (Prov. 16, 4) Everything hath the Lord wrought for its destined end: Yea even the wicked for the day of unhappiness (ra'ah). But if one does visit [a sick person] what will be his reward? Why his reward will be as we said before; he will be saved from Gehenna? We must therefore explain it thus: What will be his reward in this world? Everything mentioned in the following passage (Ps. 41, 3) The Lord will preserve him and keep him alive; he shall be made happy on the earth; and Thou wilt not deliver him unto the revengeful desire of his enemies; i.e., the Lord will preserve him from the evil inclination and keep him alive from agonies; he shall be happy on the earth, that all will honor him; and Thou wilt not deliver him unto the revengeful desires of his enemies. He will happen to meet associates like those of Na'amon, who advised him how to he cured of his leprosy, but he will not chance to meet friends like those who happened to associate with Rehobo'am, who caused the division of the latter's kingdom. We are taught in a Baraitha, R. Simon b. Elazar said: "If the elders tell you to destroy, and the young tell you to build, rather destroy according to the advice of the elders and do not build, because the destruction of the elders equals to building, while the building of the young equals to destruction. An example of this may be brought from the case of Rehabo'am, son of Solomon."

R. Shesheth the son of R. Idi said: "A man should not visit a sick person during the first three hours of the day, nor during the last three hours of the day, so that he may not stop praying for his mercy; for during the first three hours a sick person improves [the visitor may then think that he is already well, and during the last three hours he always feels worse [and the visitor might become discouraged from offering any prayer."] R. Abin said in the name of Rab: "Whence do we infer that the Holy One, praised be He! nourishes the sick? It is said (Ps. 41, 4) The Lord will preserve him." R. Abin said further in the name of Rab: "Whence do we know that the Shechina rests above the bed of a sick person? It is said. The Lord will preserve him upon the bed of his illness." We are also taught so in a Baraitha: He who visits the sick should not sit upon the bed, nor even upon a bench, but he should wrap his mantle round him and sit upon the ground, because of the Shechina which rests above the bed of the sick person, as it is said The Lord will preserve him upon the bed of his illness.

(Ib. b) Rabbin said: "What does the passage (Ez. 12, 3) But thou, O son of man, prepare for thyself vessels for going into exile, mean? This refers to a candle, a dish (Fol. 41) and a blanket." (Deut. 28, 57) For want of everything. Said Rabin b. Abba: This means without a light and without a table." R. Chisda said: "It means without a wife." R. Shescheth said: "It means without a servant." R. Nachman said: "It means without knowledge." While in a Baraitha it was explained to mean without salt or fat. Abaye said: "We have a tradition that none could be called poor, except one who is poor in knowledge." In the land of Israel they used to say: "Whoever has this (knowledge) has everything, but whoever has not this (knowledge), what has he? Whoever buys [knowledge,] what else is he in need of, but he who does not buy [knowledge] what availeth him other purchases?"

R. Alexandria said in the name of R. Chiya b. Abba: "A sick person does not recover from his sickness until all his sins are forgiven, as it is said (Ps. 103, 3) Who forgiveth all thy iniquities should heal all thy diseases." R. Hamnuna said: "Such a person regains his youthful days, as it is said (Job 33, 25) His flesh becometh full again as in youth; he returneth to the days of his boyhood." (Ps. 41, 4) Mayest Thou turn all his lying down in his sickness. R. Joseph said: "This means that he forgets his learning."

R. Joseph became sick, and he forgot his learning. Abaye thought and reminded him. This explains that which is often found. R. Joseph said: "I did not hear this thing," and Abaye said to him: "Thou thyself has taught me, and from the following Mishnah thou hast derived it." Rabbi was versed in the traditions in thirteen different ways, seven of which he taught to R. Chiya. When Rabbi became sick later he forgot all of it. Whereupon R. Chiya reminded him the seven forms which he had taught him, but the six remaining forms were forgotten. There was, however, a laundryman who would sit and listen when Rabbi used to study these remaining forms for himself. R. Chiya then went and studied it from that laundryman and came back and reminded Rabbi. Since then, whenever Rabbi saw the laundryman, he would say: "Thou hast made me and Chiya." Rab said that he said to him: "Thou hast made Chiya and Chiya has made me."

R. Alexandri said in the name of R. Chiya b. Abba: "The miracle that is done for a sick person is much greater than the miracle wrought unto Chanania, Mishael and Azariah; for, at the miracle of Chanania, Mishael and Azariah it was an ordinary lire that could be quenched by all; but the fire that is within a sick person is a heavenly fire and can not be quenched." A. Alexandria said further in the name of R. Chiya b. Abba, according to others in the name of R. Joshua b. Levi: "As soon as the end of a man approaches, everything

rules over him, as it is said (Gen. 4, 14) It will come to pass that everyone who findeth me will slay me." Raba said that we infer it from the following (Ps. 119, 91) They stand this day according to Thine ordinances; for all things are Thy servants. The Rabbis related to Rabba b. Shila that a certain tall man died while riding on a little mule, and as he approached the bridge the mule became wild and threw him off into the river, which caused his death. Rabba b. Shila applied to that man the above-quoted passage. They stand, this day, etc. Samuel saw how a snake was carried upon the back of a frog to enable it to pass a stream and bit a person who died of the bite. Samuel applied to that man the above quoted passage. They stand, etc.

Chapter 5

Chapter 6

(Fol. 49b) R. Juda was sitting before R. Tarphon, when the latter remarked to him: "Today, thou lookest bright." Whereupon he answered him: "Yesterday thy [referring to himself] servants went out in the field and they brought us a certain species of beet which we ate unsalted, and had we eaten it salted our faces would have been still brighter." A certain matron said unto R. Juda: "A teacher and a drunkard!" Whereupon he said to her: "You may believe me that I did not taste any [liquors] with the exception of Kidush and Habdalah and the four glasses on Passover night, and since then I had my forehead bound up [on account of pain] from Passover until the Feast of Weeks. The real reason for my bright face is (Ecc. 8, 1) A man's wisdom enlighteneth his face." A certain heretic said to R. Juda: "Your countenance is like one who is either a usurer or one that raises swine." Whereupon he replied: "Among Israel both of them are prohibited, but my face is so brightened because I take care of myself." Whenever he went to the house of study R. Juda would carry on his shoulder a pitcher [on which to sit during the lectures,] remarking:

"Work is so great that it brings honor to its performers." R. Simon would take a basket on his shoulder, remarking: "Work is so great that it brings honor to its performers." The wife of R. Juda went out into the street and bought wool from which she made a cloak, and whenever R. Juda had to go to pray he would wrap himself in it and pray. And while he would wrap himself he would pronounce the following blessing: "Praised be He who giveth me a cloak with which to wrap myself." One day Rabban Simon b. Gamaliel decreed for a fast day. R. Juda, however, did not appear for prayers during that day. R. Simon was informed that it was because the latter did not have a cloak with which to dress himself. Rabban Simon b. Gamaliel sent one to him, but he did not accept it. (Fol. 50) While the messenger was in R. Juda's house the latter lifted up a matting and said to him: "See what riches I have, but I do not want to enjoy it in this world."

R. Akiba was betrothed to the daughter of Bar Kalba Shabua. When the latter was informed of it he made a vow that she should not have the privilege of enjoying anything of his entire estate. They were married during the winter, and in order to keep them warm they used to sleep upon straw. Akiba, while picking out the straw from his wife's head, remarked to her that if he became rich he would make her a golden plate upon which Jerusalem will be engraved. One day Elijah, disguised as a poor man, came and knocked at the door. He said to them: "Give me some of the straw, for my wife is lying in confinement and I have nothing to cover her." "See," remarked R. Akiba to his wife, "there is a man who has not even straw to cover himself." "Go and become a student," she proposed to him. Whereupon he went and spent twelve years before R. Elazar and R. Joshua. At the expiration of the twelve years he came to his house. Before entering it he overheard his wife conversing. One wicked man said to her: "Your father served you right, first, because your husband is not equal to you, and secondly, see he left you a widow of a living husband for so many years." Whereupon she responded: "If my husband should take my advice he would remain twelve more years." R. Akiba then said to himself: "Since she gives me permission, I shall immediately return." And so he did. He went back and remained there twelve more years. At the expiration of the twelve years he returned with twenty-four thousand disciples. The entire community went out to welcome him, and also his wife arose early in order to welcome him. A certain wicked woman said to her: "Where art thou going?" Whereupon she answered (Pr. 12, 10) A righteous man regardeth the life of his beast. When she came to see him, she was pushed away by several of the Rabbis. Whereupon R. Akiba said to them: "Let her come, for my Torah and yours is hers." Her father was informed that a great man had arrived in town, so he went to get an annulment of his vow, and he enriched him with all his estate.

Because of six things did R. Akiba become rich. Because of Bar Kalba Shebua; because of the bick of a ship, for every ship used to have a certain image in the form of a bick. It once happened that such a bick [wherein all the treasures were deposited] was forgotten on the seashore, and it was found by R. Akiba. And because of a chest; for it once happened that R. Akiba gave four Zuzim to the sailors, and said to them: "Bring me something for it." They found nothing except a chest lying on the beach of the sea. They brought it to him and said to him: "Let the master wait until we bring you something else." When he opened it he found that it was fiUed with dinarim, for it happened that a ship was stranded in that section and all the treasures were deposited in that little chest at that time. He became rich because of a certain matron, also because of the wife of Turnus Rufus, and because of Katina b. Shalom.

(Ib. b) Rab Gamda gave four Zuzim to sailors, asking them to bring him something. They found nothing, so they brought him an ape. While they were bringing it to R. Gamda it jumped from their hands and ran into a hole; and when they dug after it they found it lying upon an expensive pearl, which they brought and gave to R. Gamda.

The daughter of the Kaiser once said to R. Joshua b. Chanania: "O how unbecoming that ugly vessel with glorious wisdom!" Whereupon he said to her: "My daughter, in what does the king, your father, keep his best wine?" "In earthern vessels," was the answer. And he rejoined: "The common people keep it in earthen vessels, and your father also in earthen vessels — how is that?" "In what, then, shall it be kept?" she asked innocently. "You, who are wealthy," R. Joshua remarked, "ought to keep it in silver and golden vessels." She then told her father, and he commanded that his wine be kept in vessels of silver and gold. Consequently it became sour. When the Caesar was informed of this, he asked his daughter: "Who told you to do so?" "R. Joshua b. Chanania," she replied. Thereupon the Caesar sent for R. Joshua b. Chanania. "Why hast thou advised her so?" he was asked. And he rejoined: "This was only an answer to the question of the princess." "But are there not men who are handsome and at the same time very scholarly?" the Caesar asked. (Ib. b) "Believe me," said the Rabbi, "had they been ugly, they would have been still greater scholars."

Rabbi was preparing the wedding of R. Simon, his son, and did not invite Bar Kapara. The latter went and wrote down on the house where the wedding was to take place, "Twenty-four thousand dinarim is the expense of this wedding, and Bar Kapara was not invited." He then said to the servants: "If so much reward is given to those who do contrary to God's

will, how much more will it be given to those who do God's will?" When Rabbi was informed of it, he invited Bar Kapara. The latter said: "If in this world so much reward is given to those who do God's will, how much will be given to them in the future world [where the real reward is to be given?"] The day on which Rabbi laughed was a sign that an evil dispensation would visit the world. Rabbi said to Bar Kapara: "You should not make me laugh, and I shall give you forty measures of wheat." "The master should see to it that (Fol. 51) whatever measure I should demand you should give me," remarked Bar Kapara. While speaking, he took a big basket, lined it with pitch, put it on his head, and went around saying to Rabbi: "Will the master give me the forty measures of wheat which he owes me?" Whereupon Rabbi began to laugh. "Have I not warned you," said Rabbi to him, "that you should not make me laugh." Whereupon Bar Kapara replied: "I am merely asking you for the wheat you owe me." Bar Kapara then said to the daughter of Rabbi: "Tomorrow I shall drink wine to thy father's dancing and to thy mother's croaking (singing)."

Ben Alassa, Rabbi's son-in-law, who was a very rich man, also came to the wedding of R. Simon b. Rabbi. On the morrow Bar Kapara said to Rabbi: "What is the meaning of the word (Lev. 20, 13) To'eba (an abomination)?" To whatever explanation Rabbi gave. Bar Kapara raised an objection. Rabbi then said to Bar Kapara: "Will you then explain it to me?" Whereupon Bar Kapara said: "Let your wife come and pour in a glass of wine for me." She came and did so. Bar Kapara then said to Rabbi: "Come and dance for me and I shall explain the above word for you." Thus said the Torah, To'e atta ha. "Thou art erring in it." At the second glass of wine, Bar Kapara said to Rabbi: "What is the meaning of (Ib. 18, 23) Tebel? He did as in the former case, and he asked him to do as before in order to explain it to him, and when Rabbi did so he said: "Tebel, means Tablin Yes ba [is there any taste in it? Ben Alassa could not stand all these jokes, so he and his wife left the wedding.

Chapter 7

(Fol. 55) Samuel said again: "What does the passage (Num. 218). And from the wilderness of Mathanah to Nachaliel; and from Nachaliel to Bamoth, mean? This means that if a man make himself just as the wilderness upon which everybody treads, the Torah will be given

to him as a gift. Since the Torah was given to him as a gift, the Torah will remain with him as an inheritance, as it is said and from Mathanah to Nachaliel. Since the Torah will remain with him as an inheritance, he will rise to distinction, as it is said and from Nachaliel to Bamoth. But if he exalt himself [with his learning] the Holy One, praised be He! will lower him, as it is said and from Bamoth to the valley; and if he reconsiders his conduct the Holy One, praised be He! will raise him again, as it is said (Is. 40, 4) Every valley shall be raised."

Chapter 8

(Fol. 62) R. Tarphon was met by a certain man during the season when people laid the figs in layers. While R. Tarphon was eating figs from that garden, the man [seemingly the owner of the garden,] put R. Tarphon into a bag on his shoulder and carried him away with the intention of throwing him into the river. R. Tarphon then whispered through the bag: "Woe unto Tarphon that he is going to be killed by this man." The man overheard it, and the result was that he left him in the bag and ran away. R. Abahu, in the name of R. Chanania b. Gamaliel, said that during the entire life of that righteous man (R. Tarphon) he suffered because of his incident and would say: "Woe unto me that I have made use of the crown of the Torah." For Rabba b. Chanania said in the name of R. Jochanan: "Whoever makes use of the crown of the Torah will be uprooted from the world." This we infer by applying a fortiori deduction. If [king] Belshazzar who made use of the sacred vessels of the Temple, which afterwards became secular, as it is said (Ez. 7, 22) And robbers shall enter into it and profane it; i.e., as soon as it was robbed it became profane (secular), nevertheless Belshazzar was uprooted from this world, as it is written (Dan. 5, 30) It was that night that Belshazzar the Chaldean king was slain, how much more so should it be applied to one who makes use of the crown of the Torah which endures forever." But why felt R. Tarphon sorry because of it, since he ate the figs [when it was legally permitted] during the season when the people lay them in layers? And again why was he attacked by the man? Because thieves used to break in that place during the entire year and would steal grapes from him, and as soon as he found R. Tarphon he thought that he was the thief. If so, then why was R. Tarphon sorry for it? Because R. Tarphon was a very wealthy man and he should have appeased him with some money."

We are taught in a Baraitha (Deut. 30, 20) To love the Lord, thy God, to hearken to His voice, and to cleave unto Him. This means that a man should not say, "I will study the Scripture so that I may be called a wise man; I will study the Misnah that I may become a senior scholar occupying a seat in the college:" [This is not the proper way.] But one should study because of the love of literature and honor will come in due time, as it is said (Pr. 7, 3) Bind them round thy fingers, write them upon the table of thy heart; and it is also written (Ib., 6, 21) Bind them upon thy heart continually, tie them about thy throat; and again (Ib., 3, 17) Her way is a way of pleasantness, etc. And again, A tree of life is she to those that lay hold on her, and everyone that firmly graspeth her will be made happy. Elazar b. Zadok says: "Do things in the name of their Maker and converse in it (the Torah) for their own sake. Do not make them as a crown with which to exalt, neither shalt thou make them a spade to dig with." This can be inferred by applying a fortiori reasoning. If Belsazzar, who only made use of the sacred vessels (of the Temple) that afterwards became secular and was nevertheless punished by being uprooted from the world, how much more so will it occur with one who makes use of the crown of the Torah! Raba said: "It is permissible for a man to introduce himself with his title in a place where he is unknown, as it is said (I Kings 18, 12) But I thy servant have feared the Lord from my mouth." If so, then how will you explain the incident of R. Tarphon? [Why did he feel sorry for having informed him that he was a scholar?] It was because he was a very rich man and he should have appeased him with something.

Raba raised the following contradiction: "It is written. And I thy servant have feared the Lord from my youth. And again it is written (Pr. 27, 2) Let another man praise thee and not thy own mouth. The latter refers to a place where a man is known, [he should not praise himself], but the former refers to a place where he is unknown." Raba said further: "It is permitted for a scholar to say: 'I am a scholar, decide my case first,' as it is written (Sam. II 8, 18) And the children of David were priests. Were they then priests? But it means [that they were treated like priests:] just as a priest is to get the first share [amongst an audience,] so also are the scholars entitled to get the first share." And whence do we infer that a priest should get the first share? It is written (Lev. 21, 8) And thou shalt sanctify him: for the bread of thy God doth he offer, etc. Concerning which it was explained in the college of R. Ishmael to mean thou shalt sanctify him, for everything that is Holy, (Ib. b) to be the first one to recite a blessing, and the first one to get a good portion [whenever something is given.] Raba said further: "It is permitted for a scholar to say that he will not contribute towards capitation tax, as it is written (Ezra 4, 13) They will not give minda, balu, vehaloch, etc., which was explained by R. Juda that minda refers to royal tax; balu,

refers to poll tax; vehaloch, refers to toll tax."

Chapter 9

(Fol. 64b) R. Jochanan said in the name of R. Simon b. Jochai: "Wherever you find the words nitzim, or nitzabim [written in the Pentatuch,] it refers to no one but Dathan and Abiram." If so, then how will you explain the passage (Ex. 4, 19) For the men are dead, etc., referring to Dathan and Abiram, and yet on occasions which happened many years later the words nitzim and nitzabim are found mentioned in the Torah? Resh Lakish therefore explained that they became poor." Resh Lakish said: "A man who has no children is accounted as dead, as it is said (Gen. 30, 1) Give me children or else die, and we are taught in a Baraitha that four are accounted as dead: — The pauper, the leper, the blind man, and he who is childless. That a pauper is accounted as dead we derive from the above quoted passage: For the men are dead; the leper, we derive from the following passage (Num. 12, 12) Let her not be as a dead-born child; That a blind one is accounted as dead we derive from this passage (Lam. 3, 6) In dark places hath He set me to dwell, like the dead of olden times; and that one who is childless is accounted as dead we infer from the passage. Give me children or else I die."

(Fol. 65) We are taught in a Baraitha: whoever makes a vow prohibiting his neighbor to enjoy anything of him cannot get a nullification of that vow except in the presence of the man who was involved in that vow. Whence do we learn this? Said Rab Nachman, and according to others R. Jochanan: "It is written (Ex. 4,19) And the Lord said unto Moses in Midian, etc.; i.e., the Lord said unto him: 'In Midian hast thou made a vow and in Midian go and nullify the vow,' as it is written (Ib. 2, 21) And Moses was content (Yoel) to dwell with the man, and the word, yoel [which is the origin of Alla] refers to nothing else but an oath, as it is written (Ez. 17, 13) And bound him with an oath (Alla); and again it is written (Chr. 36, 13) And he also rebelled against King Nebauchadnezzar, who had made him swear by God." What was Zedekiah's rebellion? Zedekiah found Nebuchadnezzar eating a live hare. [Abashed by his action] Nebuchadnezzar said to Zedekiah: "Swear unto me that thou wilt not reveal this against me, so that thou wilt not belittle me [in the eyes of the people."] The latter swore unto him. At the end Zedekiah felt sorry and asked that his oath

be nullified. When he revealed the entire incident, Nebuchadnezzar was informed that the sages had disgraced him. Whereupon he sent and brought the Sanhedrin together with Zedekiah, and said to them: "Have you seen what Zedekiah has done? Did he not swear in the name of Heaven that he would not reveal the incident?" Whereupon the Rabbis replied: "He asked for annulment of his oath." Nebuchadnezzar then said to them: "Is it proper to ask for an annulment of an oath?" "Yea," they replied to him. "Is it not necessary that such an annulment should be asked in the presence of him who is involved in the vow?" Nebuchadnezzar asked. "Of course, in his presence," replied the Sanhedrin. "If so, then what have you done? Why have you not told Zedekiah [that he has to get an annulment in my presence]?" Immediately following this (Lam. 2, 10) The elders of the daughters of Zion sit upon the ground, they keep silence. Whereupon R. Isaac said: "From this it might be inferred that they removed the pillows from under their seats."

Chapter 10

Chapter 11

(Fol. 81) Samuel said: "Uncleanliness of the head may lead to blindness; uncleanliness of clothes may lead to idiocy; uncleanliness of the body may lead to skin disease." From there (the land of Israel) they sent forth the following: "Be careful [to study the Torah in company;] be careful with the children of the poor, for from them will the Torah come forth, as it is said (Num. 24, 7) Water runneth out of his buckets; i.e., from the poor out of whom the Torah came forth. And why does it not happen that scholars rear scholarly children? "Because," said K. Joseph, "that they should not say the Torah is an inheritance to them." R. Shisha, the son of R. Idi, said: "Because they should not be presumptuous towards the people." R. Ashi said: "Because they call the people by nicknames." Rabina said: "Because they do not pronounce the benediction before studying the Torah, for R.

Juda said: 'What is the meaning of the passage (Jer. 9, 11) Who is a wise man, that may understand this? This question was submitted to the sages, to the Prophets, and to the Ministering Angels, yet none of them could explain it until the Holy One, praised be He! explained it himself, as it is said (Ib., ib., 12) And the Lord said, because they forsook My Law, which I have set before them, etc. Is not the reason of, not harkening to My voice, the same as that of they forsook My Law, which I have set before them? And why then repeat the same?' Whereupon R. Juda said in the name of Rab: 'This means that they did not pronounce the benediction before they commenced the study of the Torah.'"

End of Nedarim.

Nazir

Chapter 1

Nazir (Fol. 2b) We are taught (Ex. 15, 2) He is my God and I will beautify Him, i.e., I will beautify myself before Him with commandments; I will make a beautiful Succah, a beautiful Lulah (palm tree on Tabernacle), a beautiful Shophor (cornet), beautiful Tzitzith (fringes), and I will write a beautiful Torah and wrap it around with handsome ribbons.

(Fol. 4 b) Rabbi says: "We are taught in a Baraitha that Abshalom was a Nazarite for life, as it is said (II Sam. 15, 7) And it came to pass at the end of forty years, that Abshalom said unto the king: 'Let me go, I pray thee, and fulfill my vow.' He would cut his hair once in twelve months, as it is said (Ib. 14, 26) And it was at the end of one year yamim l'yamim,] that he shaved if off, etc. (Fol. 5) We infer yamim l'yamim, which is used concerning a house in a walled city where it is also written yamim, just as in the latter case it means twelve months, so also does it mean twelve months in the former case."

Chapter 2

Chapter 3

(Fol. 19) We are taught in a Baraitha: R. Elazar Hakappar the Great, said: "What is the meaning of the passage (Num. 6, 11) And make an atonement for him, because he hath sinned through the soul? With what soul has that Nazir sinned? We must therefore say that it refers to the suffering borne through abstaining from wine. Now is this not a fortiori reasoning? If the Nazir is called sinner only because he abstained from wine, how much more so should one, abstaining himself from everything, be called sinner? But the passage deals with a case where the Nazir defiled himself, and perhaps only on account of defilment is he called sinner? Nevertheless, R. Elazar Hakappar holds that even a clean Nazir is called a sinner, and the reason why the passage used the word [sin] for a defiled Nazir is because he repeated his sin [by having defiled himself.]

Chapter 4

(Fol. 23) Our Rabbis were taught (Num. 30, 13) Her husband hath annulled them; and the Lord will forgive her. The passage deals with a woman whose husband annulled her vow, but she was not aware of the fact she needs forgiveness. R. Akiba, when he would reach the foregoing passage, would cry, saying: "If one who only had intention to eat swine meat, and he actually ate lamb meat, nevertheless the Torah says he needs an atonement and forgiveness, how much more so is it necessary for a man who wanted to eat swine meat and really did eat it!" Similar to this is the following passage (Lev. 5, 17) And he

knew not whether he had incurred guilt and so bear his iniquity. If one who actually had intentions to eat lamb meat, that is permitted to be eaten, but it turned out that he did eat swine meat, nevertheless the Torah says, and he know not whether he had incurred guilt, and so bear his iniquity, how much more so is this applied to one who intended to eat swine meat and did eat it! Issi b. Juda says: And he know not whether he had incurred guilt. If one who actually had intentions to eat lamb, but it turned out that he ate swine meat, nevertheless the Torah says, and he should bear his iniquity, how much more so is this applied to one who intended to eat swine meat and did eat it! Upon this let mourn all those who feel the affliction."

Rabba b. b. Chana said: "What is the meaning of the passage (Jos. 14, 10) For the ways of the Lord are right and the just do walk in them.; but the transgressors do stumble therein? This may be likened unto two men who roasted their paschal lamb. One ate it with the intention of performing the religious commandment, while the other ate it with the intention of having an ordinary meal. Concerning the one [who ate it for the purpose of performing a religious duty], the passage reads, And the just shall walk in them. But concerning the one [who ate it for the purpose of eating ordinary meal], the passage reads, But transgressors will stumble through them." Resh Lakish thereupon said to him' "Do you intend to call such a man who ate for the purpose of a plain meal wicked? Granted that he did not perform a perfect commandment, nevertheless he did eat a paschal lamb!"

This is the substance of what R. Juda said in the name of Rab: "One shall always occupy himself with the study of the Torah and Divine commandments, even not for the sake of Heaven. For since he will perform it, although not for its own sake, he will eventually perform it in accordance with its real sake; for in reward of the forty-two sacrifices which Balak, the King of Mo'ab offered, [although he did it with improper intention], he was nevertheless rewarded that Ruth went forth from him, as R. Jose b. Huna said: 'Ruth was the daughter of Eglon, the grandson of Balak, king of Mo'ab.'"

R. Chiya said in the name of R. Jochanan: "The Holy One, praised be He! does not withhold the reward of any creature, even the reward for a decorous word, for while concerning the elder [daughter of Lot] who called [her son] mo'ab (from father), the Holy One, praised be He! said unto Moses (Deut. 2, 9) Do not attack the Mo'abites, nor contend with them in battle; i.e., a battle was prohibited, but to seize and compel them to do public work was allowed, yet concerning the younger one who called Ben Ami (son of my people), the Holy One, praised be He! said unto Moses (Ib.) Do not attack them, nor contend with them; i.e.,

even to compel them to do public work was prohibited." R. Chiya said in the name of R. Joshua L. Karcha: "Man should always be anxious to do a meritorious deed as early as possible, for because of one night which the elder daughter [of Lot] preceded the younger one, (Fol. 24) she advanced four kingly generations in Israel."

Chapter 5

Chapter 6

Chapter 7

(Fol. 49b) Our Rabbis were taught in a Baraitha: After the death of R. Maier, R. Juda instructed his disciples that none of R. Maier's disciples should be allowed to enter his college because they were disputatious, and did not come to learn, but to overwhelm him with citations of traditions [in order to prove him to be ignorant.] Sumchuss, however, squeezed himself through and entered. He said to R. Juda: "Thus was I taught by R. Maier: 'A priest who betroths a wife with his share of the sacredotal meat, whether it be of most consecrated or of the ordinary, she is not betrothed through it.' " R. Juda became enraged and said: "Have I not warned you not to give admission to disciples of R. Maier, because they are disputatious and they do not come to learn but merely to overwhelm me with citations of traditions [in order to prove me to be ignorant?] Is then a woman allowed to enter the sanctuary? [Hence how could such an incident happen?"] R. Jose then said:

"Now that R, Maier is dead and R. Juda is enraged,] what will people say: 'Maier is dead, Juda is enraged, and Jose is silent. What will remain of the Torah?'"

Chapter 8

Chapter 9

(Fol. 66) MISHNAH: Samuel the prophet was a Nazarite according to the opinion of R. N'horai, for the passage says: (I Sam. 1, 11) And no razor (moreh) shall come upon his head. It is said concerning Samuel moreh, and it is said concerning Samson (Judges 13, 5) And no razor (moreh) shall come upon his head. Just as the word moreh used in connection with Samson refers to a Nazarite, so also does moreh used in connection with Samnel refer to a Nazarite. Whereupon R. Jose said to him: "Why not say that the word moreh means fear of human beings, as the Targum explains it that he should not have the fear of man." R. N'horai replied to him: "This cannot be so, since the pasage says (I Sam. 16, 2) And Samuel said, 'How shall I go? If Saul should hear it he would kill me.' Hence we see that he was afraid of human beings."

(Ib. b) Rab said unto Chiya his son: "Make haste and pronounce the benediction [over the glass of wine, and do not wait for others."] And so also said R. Huna to his son Raba: "Make haste and recite a blessing upon the glass of wine." Shall I assume that the one who recites a blessing performs a greater duty than the one who listens to it? Behold, we have been taught in a Baraitha that R. Jose says: "The one who answers Amen performs a greater deed than the one who recites the blessing." "I swear that this is so," remarked R. N'horai to him, "for we find that the common soldiers begin a battle and the veterans win the victory." [Hence the end of the thing is the most important part.] We must therefore say that concerning this matter the sages differ; for we are taught in a Baraitha: No

matter whether one recites the benediction or answers Amen, they are both alike, except that the one who recites will be rewarded first." R. Elazar said in the name of R. Chanina: "Scholars promote peace in the world, as it is said (Is. 54, 13) And all thy children shall be taught and great shall be the peace of thy children."

END OF NAZIR.

Gittin

Chapter 1

GITTIN (Fol. 6b) R. Chisda said: "Never shall a man impose too much fear upon his household, for the concubine in Giba was the consequence of imposing too much fear, and the result was that tens of thousands of Israels fell victims." R. Juda said in the name of Rab: "Whoever imposes too much fear upon his household, the result will be that he will bring about the transgression of the following three iniquities: adultery, murder, and profaning of the Sabbath." Rabba b. b. Chana said: "Although the Rabbis said that a man must say three things in his house on Friday, etc., he must say them in a gentle way so that his family may accept them in good faith." R. Ashi said: "Although I never heard what Rabba b. R. Huna had said, yet I have always done so as a matter of common sense." R. Abahu said: "Always shall a man [be careful] not to impose too much fear upon his household, for a great man did impose too much fear upon his household and the result was that they fed him with forbidden food. This refers to R. Chanania b. Gamaliel." How can you imagine that they indeed fed him with grossly forbidden food. Behold even through the cattle of the righteous, the Holy One, praised be He! brings not an offense. How much more should this apply to the righteous themselves? We must therefore say that this means they were about to feed him with grossly [forbidden] food. This refers to a

part cut off from a living animal.

Mar Ukba sent the following message to R. Elazar: "What is the statute concerning people who arise against me, against whom I have the power to give over [as captives] to the government: [may I do it or no?"] Whereupon the latter wrote to him in underlined form the following passage (Ps. 39, 2) I said I will take heed to my ways that I sin not with my tongue: I will keep a curb upon my mouth, while the wicked is before me: i.e., although the wicked is against me vet will I keep a curb upon my mouth." The former again sent to him: "They are troubling me exceedingly so that I cannot stand, because of it." R. Elazar then sent him word (Ib. 37, 7) Be silent before the Lord and He will cause them to fall before thee as victims. Arise early and remain late in spite of them in the house of study, and they shall cease [to exist of themselves]." When this message went forth from R. Elazar's mouth, the consequence was that [Gniba], the opponent of Mar Ukba, was put in chains, [upon charges brought against him by the Roman Government.]

The following question was sent to Mar Ukba: "Whence do we know that singing [in saloons] is forbidden." Whereupon he wrote the following underscored passage (Hes. 9, 1) Rejoice not, O Israel, unto exultation, like other people. He should have preferred the following passage (Is. 24, 9) Amidst singing shall they no more drink wine; bitter shall be the strong drink of those that drinketh it. If he would have quoted the last passage one might say that it refers only to music by instruments, but singing by mouth is permitted; he therefore quoted the former passage, which includes both. R. Huna b. Nathan said to R. Ashi: "What does the following passage (Josh. 15, 22) And Kinah, and Dimunah, and Ad'addah, mean?" Whereupon he said to him: "He speaks of the marked land of Israel." "What I ask you is the meaning of it?" R. Ashi then quoted R. G'biha of Argizza, who gave reasons for these names: [Kinah] means whoever has a grudge against his neighbor and (dimuna) remains silent; the one who endureth forever Ad'adda, will do justice for him." R. Huna then said to R. Ashi: "If so, then the passage (Ib., ib., 31) And Ziklag and Madmena and Sanssannah, does it also mean something? Whereupon the latter replied: "Had R. G'biha of Argizza been here he would have given some reasons for it; however, R. Acha of Be-Haza'e explained it thus: If one has cause to complain of being hindered [in his livelihood] by his neighbor and keeps his peace, He who dwells in the thorn-hush will take up his cause.'"

The prince of the exile said to R. Huna: "Whence do we know that the wearing of the wreath is prohibited nowadays?" The latter replied: "This is merely prohibited by the

Rabbis, as we are taught in the following Mishnah: During the Vespasian War, the Rabbis decreed not to wear bridal wreaths nor to exercise betrothal ceremonies." Meanwhile R. Huna, who went out to R. Chisda then said to the exilarch: "It is from the following passage (Ez. 21 21) Thus hath said the Lord Eternal, remove the mitre and take off the crown; this shall not always be so. Exalt him that is low and make him low that is high. What relation has the mitre to the crown? We must therefore say that while the mitre is on the head of the High-priest, the crown may be on the head of every man (at festivals); but as soon as the mitre was removed from the head of the High-priest, then the crown of every man should be removed." Meantime R. Huna returned and found them discussing it. Whereupon he said to them: "I can swear to you that it is only a Rabbinical enactment; however, Chisda (grace) is your name and Chisdai (graceful) are your words." Rabbina met Mar b. Ashi when he was preparing a wreath for his daughter [at her wedding.] The former said to the latter: "Does not the master hold the comparison, Remove the mitre and take of the crown?" Whereupon the latter answered: "It should be compared unto the High-priest, which refers merely to men and not to women." What is the meaning of This shall not he always so? R. Avira expounded, sometimes in the name of R. Ami and at other times in the name of R. Assi: "When the Holy One, praised be He! said unto Israel: 'Remove the mitre and replace the crown,' the ministering angels said unto the Holy One, praised be He! 'Sovereign of the Universe, is this the reward to Israel, because they have spoken the words Na'asse (we shall fulfill) before V'nihsma (we shall hearken) while on Mt. Sinai.' Whereupon the Lord said to them: 'This was not always so with Israel, who made low the High and exalted him that was low.' "

R. Avira expounded, sometimes in the name of R. Ami and at other times in the name of R. Assi: "What does the passage (Naoh. 1, 12) Thu.'i hath said the Lord, though they he complete and ever so many, nevertheless shall they he cut down and it shall he over, mean? This means if a man perceives that his earnings are scarce he should spend part of it for charity, so much more should one do so when his earnings are plentiful." What does, Nevertheless shall they be cut down and it shall be over, mean? In the academy of R. Ishmael it was explained: Whoever takes off from his wealth for charity, shall be delivered from the judgment of Gehenna. This might be compared unto two sheep which passed over a water, one whose wool was shorn and one whose was not. The one whose wool was shorn passed over the stream, but the one of which the wool was not shorn did not pass the stream. (Ib., ib., ib.) And if even I have afflicted thee. Mar Zutra said: "Even a poor man receiving his support from charity, should give charity." (Ib., ib., ib.) I will afflict thee no more; as R. Joseph was taught: This means that if a poor man gives charity, he will thence

not experience any poverty.

Chapter 2

(Fol. 16b) Rabba b. b. Chana became ill and was visited by R. Juda and Raba, who came to find out his condition. The latter asked Rabba b. b. Chana concerning a divorce document, and while they were thus discussing it (Fol. 17) a Parsee came and took away the light from them. Rabba b. b. Chana thereupon said: "O Merciful! either let us live under Thy shadow (protection), or under the shadow of the son of Esau (Rome)." Shall we assume that the Romans are better natured than the Persians? Behold it was taught in the house of study of R. Chiya: What does the passage (Job 28, 23) God understandeth the way thereof, and He knoweth the place thereof, mean? This means that The Holy One, praised be He! knoweth very well, that Israel could not bear the evil decrees [against the study of the Torah] which the Romans enacted. He therefore exiled them in Babylonia [amongst the Persians.] Hence the Persians are better natured? This is not difficult to explain, the latter means prior to the entrance of the Parsees, and the former means after the Parsees had entered [the Jewish colonies in Babylonia.]

Chapter 3

(Fol. 31 b) (Jon. 4, 8) And it came to pass when the sun arose that God made ready a hot east wind. R. Juda said: This means that when the wind blows it causes furrows in the sea." Raba then said to him: "If so, then what is the meaning of the passage (Ib., ib., ib.) And the sun hit upon the head of Jonah, that he became faint [if there was a wind?] Therefore said Raba, this means that when a hot east wind blows, all the rest of the winds are silenced. And this is the meaning of the following passage (Job. 37, 17) Thou [who] clothest thyself with warm garments when he giveth the earth rest from the south wind." This was explained by R. Tachlipha in the name of R. Chisda: "When are thy clothes warm? When the earth receives a respite from the south wind; for when it blows it silences

all the rest of the winds."

R. Huna and R. Chisda were both sitting. When G'niba was approaching them, one said: "Let us rise for a great scholar." To which the other replied: "Shall we rise for that quarulous man?" Meantime the latter reached them. "In what subject are you discussing now," G'niba inquired of them. "Concerning Ruchoth (winds)," came the response. He then said to them: "Thus said R. Shanan b. Raba, in the name of Rab: 'Four different winds are blowing daily, and the northerly wind accompanies each of them; for, if it were not for the northerly wind which accompanies all the winds, the world would not be able to exist even a short time. The southerly wind is the severest of all, and if not for the [angel on winds] Ben Netz, who stops its severity with his wings, it would destroy the entire world, as it is said (Ib. 39, 26) Is it through thy understanding that the hawk (Netz) flieth along, and spreadeath out his wings towards the south?'"

Raba and R. Nachman were both sitting when R. Nachman b. Jacob who, seated in a golden chariot covered with a green colored cloak, passed them by. Raba went to greet him, but R. Nachman did not; for he said: "R. Nachman must be one of the representatives of the Exhilarch. Raba might need him [for business purposes;] I, however, do not need him." R. Nachman b. Isaac noticed them, and he went to him. The former uncovered his arm, remarking: "The wind Shida is blowing."

Chapter 4

(Fol. 35) R. Juda said in the name of Rab: "It happened once that a man during the year of famine entrusted a golden dinar to a widow. The latter deposited it in a pitcher where she kept her Hour and [unknowingly] baked it into the bread and gave it to a poor man. On a certain day the owner of the dinar asked her to return the coin. Whereupon she said to him: 'May one of this woman's children be poisoned if I benefited the least by your dinar, [for I lost it and do not know where it is.'] It was related that it did not take long, but that one of that woman's children died. The Rabbis upon being informed of this incident remarked: 'If such a tiling happens to one who swears truly, how much the more severely will it happen to one who swears falsely?'" But why was she indeed punished? Because she benefited by the space where the dinar was lying in the bread, whereby dough was saved

by her. If so, then why do the Rabbis consider it a true oath? She did derive a benefit out of it. This means that she intended to swear truly.

Ulla said: "Impudent is the bride who commits an act of prostitution immediately after her wedding." R. Mari, the son of Samuel's daughter, said: "Where is the Biblical passage to prove it? (Ib. 1, 12.) While the king sat at his table, my Valerian sendeth forth their smell." Rab.said: "However, it speaks with courtesy about us (Israel), for it is written, Send forth [in a delicate language] and it does not say stench."

Our Rabbis taught: Those who are being humiliated by others, but do not humiliate others; who listen to their reproaches without even answering them; who perform their duties because of love for their duty, and rejoice in spite of all their pains [because of the reproaches,] concerning them, Scripture says, (Judges 5, 31) But may those that love Him, be as the rising of the sun in his might.

Rabba said: "For three reasons the property of householders becomes annihilated: For not paying the wages of laborers in due time; for not [sufficiently] paying laborers; for casting off obligations from one self and placing them upon others; for R. Chiya b. Abba said in the name of R. Jochanan that there were two families in Jerusalem, one had their regular dining parties on the Sabbath and the other had their dining parties on Friday and [the result was that] both were uprooted."

(Fol. 43) Rabba b. R. Huna expounded: "Just as the law concerning one who betroths a woman on condition that only one half should be betrothed to him, makes the betrothal unlawful, so also does the law hold concerning a woman being a half slave and a half free, that betrothal shall not be applied to her." R. Chisda then said to him: "How can you compare these two things? In the former case something has been left unbought, while in the latter case everything was bought [since she is only one-half free."] Thereafter Rabba b. R. Huna caused his interpreter to announce the reverse of his former decision, and he expounded in the following passage (Is. 3, 6) And let this stumbling he under thy hand; i.e., a man never gets at the true sense of the Torah unless he first stumbles over it. Although the Rabbis say that if one betroths a woman on condition," etc. (And he agreed with R. Chisda).

(Fol. 45) The daughters of R. Nachman would stir a hot pot with their naked hands. R. Illis thereupon raised a question of the following passage (Ecc. 7, 28) One man among a

thousand did I fiind; but a woman among a thousand, this did I not find. Behold, there are the daughters of R. Nachman [who are so pious that they can even stir a hot pot with their hands and not be burned.] It happened once that the daughters of R. Nachman were captured [by Arabians], among whom R. Illis was also a captive. One day a man who understood the signs of the raven's language was sitting near him. Later a raven came and began chirping. "What does that chirping mean?" asked R. Illis, The man answer that she means, "Illis escape, Illis escape." "A raven may tell a false thing, and I do not want to rely upon it," remarked R. Illis. In the meantime a dove came and began to chirp. Illis again asked the man what she was chirping, and the man answered him: "She said, 'Illis escape, Illis escape.'" "The congregation of Israel is likened unto a dove," remarked R. Illis. It is therefrom understood that a miracle will happen to me and I shall obey her words." "Before going," remarked R. Illis, "I want to see what the daughters of R. Nachman are doing, whether they are still as pious as they were before." He went and overheard a secret conversation: "In Nahardais are our Jewish husbands, and these Arabians are also our husbands. What does it matter to us, let us ask our captors to send us further away from here so that no one should come and redeem us." Illis then ran away together with the man who understood the bird's language. To Illis, however, a miracle happened, that he crossed the river with the ferry, but the man was caught and executed. When R. Nachman's daughters came back from their captivity Illis remarked that they were stirring the pot with their naked hands by magic and not because they were so pious. [Hence the above mentioned words of Solomon are correct.]

(Fol. 40) Resh Lakish sold himself to the Lyddians. He took along with him a bag containing a piece of lead. He said to himself: "I am aware that on the last day before they execute a person the Lyddians are ready to fulfill all the desires of that man who is to be executed, so that he should forgive them for the crime of shedding his blood." When it came to the last day, when Resh Lakish was about to be executed, they said to him: "What is your desire, we shall do for you?" "I want to tie you and set you down and to everyone of you I shall give one and one-half blow. Agreeing to this suggestion he tied them, set them down, and when he had given one blow to each one of them [with that bag filled with lead,] they remained senseless, gritting with their teeth upon Resh Lakish. Whereupon Resh Lakish remarked: "You are yet laughing at me, there is still one-half blow coming to you." He killed everyone of them and freed himself. He then came out, sat down and partook of a good meal. When his daughter said to him: "Won't you sit down on something soft?" he said to her: "My own body is the best pillow." At the time when he was dying he left a Kab of safron, and he applied to himself the following passage (Ps. 49, 11) And leave

to others their wealth.

Chapter 5

(Fol. 52) A certain administrator of an orphan's estate that was in the neighborhood of R. Maier would on his own authority sell land of the estate and buy slaves for it, but R. Maier stopped him from doing this. The deceased appeared to R. Maier in a dream and said: "I am to destroy and thou wantest to build." Nevertheless R. Maier did not take heed of it, remarking: "Dreams do not affect anything." There were two neighbors amongst whom Satan dwelt and caused them to quarrel with each other, every Friday evening, until R. Maier happened to visit them. He kept them together under his care three Friday evenings until he secured peace between them. He then heard Satan saying: "Woe that R. Maier forced him [Satan] out of this house."

(Fol. 55, b) MISHNAH: In Judaea the law concerning the purchase of confiscated property was not applied to those that were killed during the [Vespasian] war.

R. Jochanan said: "What is the meaning of the passage (Pr. 28. 14) Happy is the man that dreadeth [to do evil]; but he that hardeneth his heart, etc.? On account of Kamtza and Bar Kamtza Jerusalem was destroyed, and on account of a hen and a rooster Tura Malka was destroyed; on account of a wheel of a carriage Bether was destroyed." On account of Kamtza and Bar Kamtza Jerusalem was destroyed. There was a man who had a friend Kamtza and an enemy Bar Kamtza. He once made a banquet and ordered his servant to go and bring [his friend] Kamtza. The servant went and brought Bar Kamtza [his enemy.] When the host came and found that Bar Kamtza was sitting at the banquet, he said to himself: "Behold, that man is my enemy and how does he come here?" The host approached the guest with an order to leave the banquet hall. Whereupon the guest said to him: "Since I already came, let me stay and I will pay you for what I will eat and drink." (Fol. 56) "No," responded the host. "I shall pay you one-half of the cost of your banquet," pleaded the guest, but the host refused. "I will pay you for the entire banquet," pleaded the guest, but the host refused even this. The result was that he seized him by the arm and ordered him to leave the banquet. The guest then said: "Since the Rabbis were present and observed [my disgrace] and did not protest against it, I understand that they agreed [to

have me treated so meanly.] I shall therefore go and betray them at the [Roman] empire." He went and said to the emperor: "The Judaens rebelled against you." "How do you know this?" he was asked. "Send a sacrifice," replied he, "and you will see whether they will offer it for you or not." The emperor sent through that man a calf that was the third of its mother. While on his way, he made a blemish on its tongue, (other authorities say in the withered spot of the eye), which according to our (Jewish) laws is a blemish [unfit for the altar], but is not so according to the Roman ritual. When he brought it, the Rabbis considered the possibility of having it sacrificed for the sake of the peace of the government. "How can yo do so?" said R. Zecharia b. Abkilus. "People will say, 'Blemished animals were sacrificed upon the altar!' " They then considered the advisability of executing the betrayer so that he should not go back and inform the government. Whereupon R. Zecharia b. Abkilus said to them: "Why, people will say that whoever causes a blemish in a sacrifice is executed." [Consequently they took no action.] "It is the forbearance of R. Zecharia b. Abkilus," remarked R. Jochanan, "which caused the destruction of our Temple, the burning of our palace and our being exiled from our land." The Emperor, [having been informed of the result,] despatched Nero Kaiser in Jerusalem. Upon his arrival he shot an arrow eastward, and it fell upon Jerusalem; he shot one westward, and again it fell upon Jerusalem. He discharged his shafts towards the four points of the continent, and every time it fell upon Jerusalem. He then said to a child: "Read me the text thou hast just studied." The child repeated to him: (Ez. 25, 14) And I will lay My vengeance upon Edom by the hand of My people, Israel, etc. He then said: "The Holy One, praised be He! wants to destroy His Temple and wipe His hands (to avenge Himself) on that man (in me.)" Thereupon Nero fled and became a proselyte, of whom R. Maier was a descendant.

The king, [having been informed that Nero Kaiser disappeared without having had fulfilled his order,] dispatched Vespasian Kaiser, who came and besieged Jerusalem for three years. There were three rich men in Jerusalem, namely Nakdimon b. Gurion, Bar Kalba Shebua and Bar Tziztith Haksath, The first was called Nakdimon b. Gurion because the sun reappeared in heaven for his sake. B. Kalba Shebua was so called because whoever entered his house when hungry as a dog would leave satiated. Ben Tzitzith Haksath was so named because his fringes were so long it would drag upon the silk and satin carpets on which he walked. According to others, because his cloak was placed among the great personages of Rome. One of these three men undertook to provide the entire beleaguered city with wheat and barley, the other, to provide with wine, salt and oil, and the third undertook to provide with wood. The Rabbis praised the one who donated the wood more

than the other two; for R. Chisda would turn over all the keys to his servant with the exception of the key of wood, remarking at the same time that upon one storage of wheat it is necessary sixty storages of wood. These three men had enough to support the beleaguered city for twenty-one years, but there were certain rebels who said to the Rabbis: "Let us come out and make peace with the enemy," which the Rabbis did not allow. They then said to the Rabbis: "Let us come out and make war with them," which the Rabbis also prevented, saying that it would not be successful. In consequence thereupon the rebels went and burnt all the treasures of wheat and barley, thus causing a famine, [which was the cause of Jerusalem's destruction.]

Martha, the daughter of Beithus, was of one of the richest families in Jerusalem. She sent a messenger with instructions to buy fine flour. Before he came it was sold out, so he came back and informed her that there was ordinary flour, but no fine flour. Whereupon she said to him: "Go and bri me the usual flour." When he came there he found that his also was sold. He said: "I saw dark flour in the market." She asked him to bring that, but before he came this, too, was sold. He informed her that the dark flour was there no more, but that there was a barley flour, and again it happened that this, too, was sold out before he arrived. She put her shoes on and said she herself would try to find something to eat. While walking in the street dirt infected her foot and it caused her death. R. Jochanan b. Zakkai then applied to her the following passage (Deut. 28, 56) The woman, the most tender among thee, etc. According to others, she ate the fig that was thrown away by K. Zadok, which caused her death, for R. Zadok fasted forty years that Jerusalem might not be destroyed, [and so emaciated was he] that when he ate something it would be seen going down his throat. At the end of a fast he would take a fig and suck its juice and throw it away. When she was dying she took all the gold and silver and threw it in the streets, saying: "What do I need this for?" By this action the following passage was fulfilled (Ez. 7, 19) Their silver shall they cast into the streets.

Abba Sikra, the leader of the rebels in Jerusalem, was the son of R. Jochanan b. Zakkai's sister. The latter sent word to the former: "Come in secrecy unto me." When he came, R. Jochanan said to him: "How long are you going to commit these things which cause death unto the entire population?" His nephew answered him: "What can I do, should I say a word against them, they will execute me?" "Find a way," said R. Jochanan to him, "so that I should be able to get out of this town and try to see the enemy. Perhaps there will he a little help." His nephew then advised him and said: Feign sickness and let the people come in and visit you as a sick person. Procure something that causes a bad odor and leave it

with thee over night, and let the Rabbis announce that you have died. Your disciples shall then enter to carry you, but none else shall enter, so that they should not thereby feel that you are light in weight, and understand that you are alive, for a live person weighs less than a dead one." He did so. R. Elazar entered on one side and R. Joshua on another, and began to carry him away. When they came to the gates, [and waited to take the body out for burial,] the watchmen wanted to stick their spears into the body. Whereupon Abba Sikra said to him: "The Romans will say: 'Their own Rabbi have they pierced with spears.' " They then wanted to throw him over the gate. Whereupon he again said to them: "The Romans will say, 'Their own Rabbi have they thrown over the gate.'" Consequently they opened the gate for the [dead body] and they left.... When R. Jochanan b. Zakkai appeared before Vespasian, he said: "Peace unto thee king, peace unto the king." The latter said to him: "You deserve twice execution; firstly, because I am no king and you are calling me king. Secondly, had it been true that I am king, why have you not come unto me until now?" R. Jochanan then said to him: "As to your statement, that you are no king, (Ib. b) I claim that you are a king, for had you not been a king then Jerusalem would not have been surrendered into your hands, for it is written (Is. 10,34) And the Lebanan shall fall by [means of] a mighty (Adir), and mighty refers to no one else but a king, as it is written (Jer. 30, 21) And the Leader [Adir] shall be of themselves. And Lebanan refers to none else but the Temple, as it is said (Deut. 3, 25) This goodly mountain and the Lebanan. As to your question; that if you were a king why then did I not come to you before; I will answer that the rebels who are among us prevented me from doing so." Vespasian then said to him: "If there is a barrel full of honey and a serpent is around it, is it not proper to break the barrel on account of the serpent?" R. Jochanan remained silent. R. Joseph and other authorities say R. Akiba applied the following passage to this incident (Is. 44, 25) That turneth the wise backward, and maketh their knowledge foolish. Why, he should have said to him: "The proper thing is to take a pincer and remove the serpent from the barrel and kill it, but the barrel should be left alone." While they were so discussing a courier that was dispatched from Rome came and said: "Arise, because the Kaiser died and the nobles of Rome decided to put you at the head of them." Vespasian was then putting on his shoes. One shoe he had on and was about to put on the other. He could not place his foot into it, nor pull off the one he had on. Whereupon R. Jochanan said to him: "Do not worry, it is because you received good tidings that this occurred to you, for it is written (Pr. 15, 30) And good report giveth marrow to the bones." "What is the remedy for it?" R. Jochanan advised him that a man with whom he was not satisfied should come and pass before him, as it is written (Ib. 17, 22) But a depressed spirit dieth up the bones. He did so, thus

enabling him to put on the shoes. He again said to him: "Since you are so wise, why didn't you come to me until now?" Whereupon R. Jochanan replied: "Didn't I give you an excuse for it?" "But did I not tell you what you should have done," remarked Vespasian.... Vespasian then said to R. Jochanan b. Zakkai: "I will leave the city and I will send another one; nevertheless, ask some favor from me and I shall try to give it to you." He then said to him: "Give me the city of Jamnia with its sages and also the entire noble family of Rabban Gemaliel and sufficient doctors to cure R. Zaddak from his sickness." R. Joseph, and according to others R. Akiba, applied the following passage (Is. 44, 25) He that turneth the wise backward and maketh their knowledge foolish. He should have asked of Vespasian to leave the entire city. But R. Jochanan thought that perhaps he would not have been able to gain so much, thus even a little would not be saved.

What was the medicine that cured R. Zaddak [from his sickness?] In the very beginning they offered him to drink water mixed with bran; on the second day a mixture of water, bran and flour, until his stomach became sufficiently strong to hold the food with which he was cured.

On his return, Vespasian dispatched Titus the Wicked, who when he reached Jerusalem said (Deut. 32, 37) Where are their Gods, the rock in whom they trusted? This is the same Titus the Wicked who profaned and shamefully violated the scrolls of the Torah; who vulgarly reviled and blasphemed the Holy One. What did he do after he had committed an adulterous act in the most sacred sanctuary? He took the sacred vessels of the sanctuary, wrapped them in the veil that was hanging in the holy place to sail with it to his capital and rejoice over his success, as it is said (Ecc. 8, 10) Then also do I see the, etc. At sea a storm arose and threatened to sink the ship; upon which Titus remarked: "It seems that their God has no power anywhere else except at sea. Pharaoh He drowned, Sisera He drowned, and now He is about to drown me also. If He be mighty, let Him go ashore and contest with me there." Then came a voice from heaven and said: "O thou wicked one, son of wicked man and grandson of Esau the wicked, go ashore. I have an insignificant creature in My world that is called a gnat. It is called insignificant, because it only receives but does not excrete, so go and fight with it." Immediately, after he had landed, a gnat flew up his nostrils and gnawed at his brain, for a period of seven years. One day he happened to pass a blacksmith's forge, when the noise of the hammer soothed the gnawing at his brain. "Aha!" said Titus, "I have found a remedy at last"; and he ordered a blacksmith to hammer before him. To a Gentile blacksmith he paid for this four zuzim a day, but to a Jewish blacksmith he paid nothing, remarking ot him: "it is enough for you to

see thy enemy suffering so painfully." For thirty days he felt relieved, but after, it being used [to the hammering], the gnat did not heed it. We are taught that Rabbi Phineas, the son of Ariba said: "I myself was among the Roman magnates when an autopsy was made upon the body of Titus, and upon opening his brain they found therein a gnat as big as a swallow, weighing two selas." Others say it was as large as a pigeon a year old and weighed two literoth. Abaye said: "We have a tradition that its mouth was of copper and its claws of iron." Titus gave instructions that after his death his body should be burned, and the ashes thereof scattered over the surface of the seven seas, that the God of the Jews might not find him and bring him to judgment.

Onkelos the son of Klonicos, who was a son of the sister of Titus, desired to become a proselyte. He went, and through the means of witchcraft he brought up Titus. Ae asked him: "Who is considered respectful in the future world?" "Israel," replied Titus. "Is it advisable to join them?" Whereupon he answered: "Their obligations are too many and thou wilt not be able to fulfill them. Go, and attack them in this world and thou wilt become a chief, for it is written (Lam. 1, 5) Her adversaries are become chiefs, her enemies prosper, etc.; i.e., whoever antagonizes Israel becomes a chief." "But what will be the punishment for such a man?" asked Onkelos. Whereupon Titus replied (Fol. 56) "With that which he decreed upon himself. Every day the ashes are gathered together and recreated in the form of a body, when it is judged, condemned to be burnt and the ashes are scattered over seven seas." Onkelos then went and caused Balaam to be brought up by means of witchcraft. He again asked the latter: "Who is considered respectable in the future world?" "Israel," was the reply of Balaam. "Is it advisable for one to join them?" Whereupon Balaam replied (Deut. 23,7) Thou shalt not seek their peace nor their prosperity all thy days forever." We are taught in a Baraitha, R. Elazar said: "Come and sec how great is the punishment for insulting one, for even the Lord Himself supported the [actions] of Bar Kamtza [which caused] the destruction of His house and the burning of His Temple."

Because of a hen and a rooster, Tura Malka was destroyed. For there was a custom that when a bride and a groom were taken out for a wedding that the people would greet them with a hen and a rooster, the idea being that they should multiply like fowl. One day it happened [when such a procession took place] that a troop of Roman [soldiers] passed by and took away from them the hen and the rooster. The people befell the army and began to beat them. The troops went and informed the kaiser, saying: "The Judaeans have rebelled against thee." Whereupon he came and invaded Israel. There was among the

Israelites a certain Bar Deroma who was so strong that he would jump a mile and kill in that jump whatever was in his way. The Roman kaiser, realizing his danger because of that man, took his crown, placed it on the ground and said: "Sovereign of the entire Universe, if it is your desire [to destroy my army] pray do not deliver me and my kingdom into the hands of one man." At that moment the mouth of Bar Deroma caused his own downfall, for he quoted (Ps. 60, 12) Hast not Thou, O God, cast us off? and Thou goest. not forth, O God, with our hosts. But David also said so [nevertheless it did not cause any trouble?] Nay, David merely said it wonderingly. It happened thus that he went into a privy when a serpent came, and his stomach dropped [from fright,] causing his death. The Roman king then said: "Since such a miracle happened unto me, I shall leave them alone this time." He left them and went away. The Judaeans, upon being informed that the king left them, made a grand feast. They ate, drank, and illuminated all Jerusalem so that inscription of any kind could be read at a distance of a mile. The king then said: "The Judaeans are mocking me." This caused him to return and invade them once more. R. Assi said: "Three hundred thousand Roman soldiers armed with swords entered Ture Malka and killed for three days and three nights in succession. The turmoil was so great that in the other part of the city dances and feasts were taking place at the same time, and they did not know of each other."

(Lam. 2, 2) The Lord hath swallowed up unsparingly all the habitations of Jacob. When Ravin came to Babylon he said in the name of Jochanan: "These refer to the sixty myriads of cities which King Jannai possessed on the royal mount; for R. Juda said in the name of R. Assi that King Jannai had sixty myriads of cities on the royal mound, the population of each equalled the number that went out of Egypt, except that of three cities in which that number was doubled. And these three cities were K'far Bish (the village of evil), K'far Shichlayim (village of water-cresses), and K'far Dichraya (the village of male children). K'far Bish it was called because there was no hospice for the reception of strangers therein; K'far Shichlaiim, it was called, because the inhabitants derived their support from that herb; K'far Dichraya, it was called, according to the opinion of Jochanan, because its women first gave birth to boys and afterwards to girls, and then left off bearing. "I have seen that place," said Ulla, "and am sure that it could not hold even sixty myriads of sticks." When a Sadducee remarked to Chanina concerning the above: "Ye do not speak the truth," the latter's response was: "It is written (Jer. 2, 19) The inheritance of a deer; i.e., as the skin of a deer [if once flayed off] cannot again cover its body (it shrinks), so also the land of Israel unoccupied by its rightful owners contracts."

On account of the shaft of a litter the great city Byther was destroyed. For it was a custom in Byther that when a child was born the parents would plant a young cedar tree for a boy and a pine tree for a girl. At the time of their wedding they would cut it down to make their canpoy out of it. While the daughter of the emperor was riding one day through the city, the shaft of her litter broke down and her attendants cut down a young cedar to use in repairing it. The man who had planted the tree attacked the servants and beat them severely. Whereupon the latter came and informed the emperor of it, saying that the Judaeans had rebelled against him. He immediately dispatched a great army. (Lam. 2, 3) He has hewn away in his fire's anger the whole horn of Israel. Said R. Zira in the name of R. Aba, who quoted R. Jochanan: "This refers to the eighty thousand soldiers, all carrying war trumpets, who entered the big city of Byther at the time when they captured it and killed men, women and children until the streams of blood reached the big sea." Perhaps thou wilt say that the big sea was near this unfortunate town. We may state that it was a mile away from it. We arc taught in a Baraitha that R. Eliezer the great says: "There are two rivers in the valley of Yadayim, one of which flows towards one side of the city and the other towards the other side of the city. The sages have declared that it consisted of two-thrids of water and one-third of blood [caused by those killed by the Romans]." In another Baraitha we are taught that seven years did the nations cultivate their vineyards with no other fertilizer than the blood of Israel,

(Ib. b) R. Chiya b. Abin said in the name of R. Joshua b. Karcha: "An aged inhabitant of Jerusalem once told me that in this valley two hundred and eleven thousand myriads were massacred by Nebusaradan, captain of the guard, and in Jerusalem itself he slaughtered upon a single stone ninety-four myriads, so that the blood flowed till it touched the blood of Zachariah [the prophet], to uphold the passage (Hos. 4, 2) And blood toucheth blood. When he saw the blood of Zechariah, and noticed that it was boiling and agitating, he asked: 'What is this?' and he was told that it was the blood spilled of the sacrifices. Then he ordered blood from the sacrifices to be brought and compared it with the blood of the murdered prophet, and when he found the one unlike the other," he said: 'If ye tell me the truth, well and good; if not, I will comb your flesh with iron currycombs!' Upon this they confessed: 'We had a prophet among us, and because he rebuked us on matters of religion we arose and killed him, and it is now some years since his blood has been in this restless condition.' 'Well,' said he, 'I will appease him.' He then went and brought the greatest together with the smaller Sanhedrin and slaughtered them, but the blood of the prophet did not rest. He next slaughtered young men and maidens, but the blood continued restless as before. He finally brought school children and slaughtered them, but the blood

being still unappeased, be exclaimed; 'Zachariah! Zachariah! I have the best among them already killed. Do you want me to kill them all?' As he said this the blood of the prophet remained silent. At that moment a spark of repentance flashed through Nebusaradan's mind, for he said to himself: 'If the blood of one individual has brought about so great a punishment, how much greater will my punishment be for the slaughter of so many!' He fled from his house, sent a document concerning the disposal of his property, and became a proselyte." We are taught Na'aman was merely a Ger Toshab, Nebusaradan, however, was a true proselyte, from the descendants of Sissera were such who studied the Law in Jerusalem, and from the descendants of Sanherib were such who taught the Torah among the multitudes of Israel, and they are Shmayah and Abtalion. This is also meant by the passage (Ez. 24, 8) I place her blood upon the dry rock, so that it shall not be covered up.

(Gen. 27, 2) The voice is the voice of Jacob, but the hands are the hands of Esau. The [first] voice alludes to the voice of lamentation caused by Hadrian, who had at Alexandria in Egypt massacred twice the number of Jews that had come forth out of Egypt. The voice is the voice of Jacob, refers to a similar lamentation occasioned by Vespasian, who put to death four hundred myriads in the city of Bythe r, or, as some say, four thousand myriads. The hands are the hands of Esau, that there is no victorious battle which is not fought by the descendants of Esau; and this is what is meant by the passage (Job 5, 21) Against the scourge of the tongue shall thou be hidden; i.e., from a strifesome tongue shalt thou keep aloof."

R. Juda said in the name of Rab: "What is the meaning of the passage (Ps. 137) By the rivers of Babylon there we sat, and we also wept when we remembered Zion. From this it is to be observed that the Holy One, praised be He! showed David the destruction of the first Temple, as it is said. On the rivers of Babylon there we sat, and we also wept. The destruction of the second Temple, as it is said (Ib., ib. 7) Remember, O Lord, unto the children of Adam, the day of Jerusalem, who said. Raze it. Raze it even to her very foundation. R. Juda said in the name of Samuel, according to others R. Ami said it, and according to still another authority it was taught in a Baraitha: "It happened that four hundred boys and girls were once kidnapped for a shameful purpose. When they learned the purpose of their capture, they all exclaimed: 'If we drown ourselves in the sea, we shall be entitled to the life of the future world.' So the oldest among them expounded to them the following passage (Ps. 68, 22) The Lord said, I will bring again from Bashan: I will bring again from the depth of the sea; i.e., from Bashan will I bring again, from the teeth of a lion; from the depths of the sea, refers to those that drown themselves in the sea. When the

girls heard this explanation, they at once jumped into the sea, whereupon the boys said to themselves: 'If these girls who are not so much bound to observe the law, have done so, how much more should we, who are bound to observe it with all its commandments, do so.' With alacrity the boys followed their example, throwing themselves into the sea. It is with reference to this incident that Scripture says (Ps. 24, 22) For we are killed all the day long; we are counted as sheep for the slaughter." But R. Juda said: "This refers to the woman with her seven sons. According to their ages, beginning with the oldest, they were brought before the tyrant conqueror. He commanded that the oldest worship an idol." Whereupon he replied: "It is written in the Torah (Ex. 20) I am the Lord thy God."

He was immediately led out to execution. The second son was brought in. "Worship this idol," the command came to him. But he also replied: "It is written in the Torah (Ib.) Thou shalt have no other God but me." His death immediately followed his brave words. When the third one was brought and the demand to worship the idol was put to him, he replied: "It is written in the Torah, Thou shalt worship no other God." In the same manner was he executed. The same homage was demanded of the fourth son, [to serve the idol], but [brave and faithful as his brethren], he replied: "It is written in our Torah (Ib. 22) He that sacrificeth unto any God save unto the Lord only," and he also was slain pitilessly. "It is written (Deut. 6) Hear, O Israel! the Lord our God, the Lord is One," exclaimed the fifth lad, when he was brought in and ordered to serve the idol, giving up his young life with the watchword of Israel's hosts. When the sixth one was brought in and the same demand put to him, to serve the idol, he replied calmly: "It is written in the Torah (Ib. 4) Know therefore this day, and reflect in thy heart that the Lord He is God, in the heavens above and on the earth beneath there is none else." Then the seventh and youngest boy was brought before the murderer, to whom the same demand to serve the idol was put. But the child answered: "Never will we exchange our God for any other, neither will He exchange us for any other nation, for as it is written. Thou hast this day acknowledged the Lord, so is it also written, And the Lord hath acknowledged thee this day, that thou art unto Him a peculiar people!" The Caesar offered to spare him if he would, for appearance's sake, stoop and pick a ring from the ground which had been dropped on purpose. "Alas for thee, O Caesar!" answered the boy; "if thou art so zealous for thine honor, how much more zealous ought we be for the honor of the Holy One, praised be He?" On his being led away to the place of execution, the mother craved and obtained leave to give him a farewell kiss. "Go, my child," said she, "and say to Abraham, 'Thou didst build an altar for the sacrifice of one son, but I have erected altars for seven sons." She turned away and threw herself down headlong from the roof and expired, when a Heavenly voice came forth and

exclaimed (Ps. 113, 9) The mother of the children rejoiceth.

R. Nachman b. Isaac said: "The above passage refers to scholars who are ready to die for the sake of the Torah, as R. Simon b. Lakish said: 'The word of the Torah will not remain with one unless he is ready to die for it, as it is said (Num. 19, 14) This is the Law; when a man dieth in a tent.'"

(Fol. 58) Raba b. Chana said in the name of R. Jachanan: "Forty Sa'hs filled with Philacteries were found on the heads of those killed in Bythe r." R. Jannai, son of R. Ishmael, said: "Three boxes, each containing forty Sa'hs, were found." In a Baraitha it was taught forty cases each containing three Sa'hs filled with Philacteries, were found on those that were killed in Bythe r, and none of them differ. Some refer to the Philacteries of the head and others to the Philacteries of the hand. R. Assi said: "Four Kabin of human marrow were found on one stone." Ulla said "Nine." R. Kahana, and according to others R. Shilla, read the passage (Ps. 137, 8) O! daughter of Babylon, who art wasted! happy is he, that repayeth thee, etc. Happy is he that seizeth and dasheth thy babies against a rock. (Lam. 4, 2) The precious sons of Zion whose value equalled pure gold, how are they esteemed as earthen pitchers. This refers to the inhuman and base treatment of the youth of Israel by the Roman nobles. R. Juda said in the name of Samuel, who quoted R. Simon b. Gamaliel: "What is the meaning of the passage (Lam. 3, 51) Mine eye affecteth my soul, because of all the daughters of my city. This refers to the four hundred congregations in the city of Bythar, in which there were four hundred elementary teachers, and each had four hundred pupils. When the enemy entered the city, they were sufficient in number to pierce him to death with their pointers; but at the time of the enemies' success he wrapped them in their own books and set them afire."

Our Rabbis were taught: It happened once that R. Joshua b. Chanania, who went to the great city of Rome, was told that there was an infant prisoner with a fine appearance, bright eyes, and whose hair was growing in locks. He went and stationed himself at the door of the prison and said (Is. 42, 24) Who gave up Jacob for a spoil, and Israel to plunderers? Upon which the child prisoner replied (Ib., ib., ib.) Was it not the Lord? He whom, we have sinned against; for they would not walk in His way neither did they hearken unto His law. R. Joshua then remarked: "I am sure that this child will in future become a Rabbi in Israel. I swear to God that I shall not leave this place until I will succeed in liberating that prisoner with any amount of money it may be asked for him." It was related that he did not move from that place until he had liberated that child for a big

sum of money. Many days did not pass before that child became a Rabbi in Israel, and this was R. Ishmael b. Illisha. R. Juda said in the name of Rab: "It happened when the daughter and son of R. Ishmael b. Illisha were captured by two different masters, that the two masters met one day in a place. One said: 'I have a slave whose beauty cannot be found equal in the world,' and the other said: 'I have a maiden slave whose beauty cannot be equalled in this world. Come, let us marry them to each other and we will divide their children.' When the slaves were informed about their proposed marriage the son, who occupied a seat in one corner of the room, said: 'I am a priest, the son of High-priests. Shall I marry a maid-servant?' And she cried: 'I am a priestess, the daughter of High-priests. Shall I be married to a slave?' And so they cried together. When dawn appeared they recognized each other. Whereupon they fell upon each other and wept until their souls departed. Concerning this it is said (Lam. 1, 16) For these things do I weep; my eye, my eye runneth down with water."

R. Simon b. Lakish said: "An incident happened to a certain woman whose name was Zofnath, the daughter of Paniel. She was called Zofnath because everybody looked upon her beauty. She was called the daughter of Paniel because she was the daughter of a High-priest who served in the Holy of Holies in the Temple. She was ill-treated by her captors, the entire night. In the morning they dressed her beautifully and took her out for sale in the market. A very ugly man came and said to them: 'Let me see her beauty.' Whereupon the captors replied to him: 'You good-for-nothing, if thou want to take it just as it is, take it, for there is no equal to her beauty in the entire world.' Nevertheless he was going to undress her and discover her beauty, when she covered herself with ashes and appealed to God: 'Sovereign of the Universe, if Thou dost not want to spare us, why shouldst Thou not spare Thy holy and great name.' Concerning this it is said (Jar. 6, 26) O! daughter of my people, gird thee with sackcloth, and wallow thyself in ashes; make thee mourning, as for an only son most bitter lamentation; for the spoiler shall suddenly come upon us. It is not said upon thee, but upon us. This means that God Himself said: 'Upon Me and upon thee will come the destroyer.'"

R. Juda said in the name of Rab: "What does the passage (Micha 2, 2) So the friend, the master and his house, and the master and his heritage, mean? It happened that a carpenter fell in love with his masters wife. Once, when his employer was in need of a loan, the employee said to his master: 'Send your wife to me and I will send you the money that you need.' The master sent his wife to him and the employee kept her there three days. The master came to his employee and said to him: 'Where is my wife, whom I sent to you?'

The employee said: 'I sent her home immediately after she came, but I heard that ruffians met her while she was on her way home.' The master said; "What shall I do now?' 'If thou wouldst listen to my advice,' said the employee, 'you would divorce her.' 'But how can I, answered the master, 'since her dowry amounts to a great sum of money?' Whereupon the employee said: 'I will lend you the money to repay her.' He immediately went and divorced her. The employee forthwith married her. When the time of payment expired and the employer was unable to pay, the employee said to his master: 'Repay me by working for me.' While husband and wife were sitting, eating and drinking, he (the former husband), while serving them, dropped tears from his eyes which fell into the glasses of his employer. At this moment a decree to destroy Jerusalem was passed."

Rabba b. Raba, and according to others Hillel b. Valles, said: "From the time of Moses until the time of Rabbi we do not find one man who was unique in the possession of wisdom, riches, and glory." Is this so? Was it not so with Joshua? Nay, there was Elazar, the High-priest, who was equal to him. But was not Phinehas such a man? Nay, there were the elders who ruled with him. But was then not King Saul, who possessed everything? Nay, there was Samuel. But did not Samuel die before? We refer to the entire lifetime. But was not David such a man? Nay, there was Era of Ja'ir. But the latter departed before David? We refer to the entire lifetime. Was not King Solomon such a man? Nay, there was Shimi bar Ge'ara. But did not Solomon slay him? We refer to the entire lifetime. Was there not Ezekiah There was also Shebna. Was there not Ezra? There was also Nehemiah. Said R. Adda b. Ahaba: "I can add that from the time of Rabbi up to the time of R. Ashi there was also not to be found a man who should be unique in the possession of glory." But was there not Huna b. Nathan, who also possessed everything? Nay, Huna b. Nathan was under the influence of R. Ashi.

(Fol. 59) MISHNAH: These are the things which the Rabbis enacted in order to foster peace among Israel: That a priest should be called to the Torah first, following him there should be a Levite and then an Israelite, this being done for the sake of peaceful understanding.

GEMARA: (Ib. b) Whence do we know that a priest should precede a Levite? It is written (Deut. 31, 9) And Moses wrote down this Law, and delivered it unto the uriests, the sons of Levi. Do we not know that the priests are sons of Levi? We must therefore say that the passage means to emphasize first priests and then sons of Levi.

(Fol. 60b) "An Erub should be deposited in its old place in order to preserve peace." What is

the reason for it? Shall I say because it is an honor and therefore it will cause trouble if taken away from the old place. Did it not happen that a Shofar (cornet) that used to be at the house of R. Juda was removed to Raba, and afterwards to R. Joseph, then to R. Jose's house, and yet there was no trouble of suspicion? It is because people [who were accustomed to observe an Erub in that place], when they will fail to see, might think the inhabitants of that neighborhood carry things without an Erub, which means the violating of the Sabbath: Therefore it was ordained that the Erub should remain in its old place.

(Fol. 61) Our Rabbis were taught: It is proper to support gentile poor together with the poor of Israel. It is proper to visit sick together with the sick of Israel. It is proper to bury the dead bodies of gentiles together with the dead bodies of Israel, because it will foster peace.

(Fol. 62) R. Huna and R. Chisda were both sitting when G'niba, who was walking, passed near them. One said to his associate: "Let us arise before a scholar." The other remarked: "Let us arise before a quarrelsome man." Meanwhile G'niba approached them: "Peace unto ye, kings," said he to them. Whereupon they said to him: "Whence do you know that Rabbis are termed kings?" He said to them: "From the following passage, (Pr. 8, 15) Through me (the Torah) do kings reign," etc. "Whence do we know that we should repeat the bidding of peace unto a king?" they again asked him, whereupon he said to them: "Thus said R. Juda in the name of Rab, Whence do we know that we should repeat the bidding of peace to a king? It is said (I Chr. 12, 19) Then a spirit invested (Amasai) the chief of the captains, [who said]. Thine are we David, and with thee O son of Jesse! peace, peace be unto thee,'" etc. They then said to him: "Let the master taste something." Thus said Raba in the name of Rab," replied he: "It is prohibited for a man to taste anything before a man feeds his animal, for it is said (Deut. 11, 15) And I will give grass in thy field for thy cattle, and afterwards it is said, And thou shalt eat and be satisfied."

Chapter 6

(Fol. 67) We are taught in a Baraitha, Issi b. Juda would enumerate the qualities of the sages. R. Maier is a scholar and a scribe; R. Juda is only a scholar when he wants; R.

Tarphon is like a heap of nuts [so abundant are his mental capacities]; R. Akiba is a packed treasury of knowledge; R. Jochanan is like a spice dealer's basket, [ready in all branches of study]; R. Eliezer b. Azaria is like a spice box; The Mishmahs (traditions) of Eliezer b. Jacob is only Kab (little in quantity), but well sifted (pure quality); R. Joshi possesses a deep reasoning; R. Simon grinds (studies a great deal) and brings forth a little." We are taught in a Baraitha that this means he forgets a little and what he does forget are only such things which are likened to bran. So also said R. Simon to his disciples: "My children, copy my customs, for my customs are selected from the best customs of R. Akiba."

Chapter 7

(Ib. b) R. Amram the pious, whenever the servants of the exilarch troubled him, would on the next day, get sick with chills. They would then say to him: "What [medicine] does the master want to be brought to him?" He thought to himself: "Whatever I will order of them, they will bring the opposite." He therefore said to them: "Bring me meagre roasted meat and wine mixed with a lot of water." The consequence was that they brought him fat roasted meat and strong wine. When Yolsa [the wife of R. Nachman and the daughter of Exilarch] was informed [that R. Amran became sick] she ordered him into a bath house, put into a bath tub of water and left him there until the water became boiling hot. R. Joseph, when he would get a cold, would work with a hand mill in order to warm himself. R. Shesheth in such a case would occupy himself carrying logs and remarked: "Great is work that it warmeth its performer." The exilarch said unto R. Shesheth: "Why does not the master partake of a meal with us?" Whereupon he replied: "Because your servants are suspicious of feeding you with limbs cut off from a living beast [which is prohibited]." The Exilarch said to him: "How can you prove this?" Whereupon he said: "I shall show you right now." He asked his own servant to go and bring him a leg of an animal. The servant did so. He then said to the exilarch's servants that they should prepare for him a whole animal, cut in slices. They brought him an animal with three legs. Whereupon he said to them: "This has only three legs." The servants went and cut off a leg of another animal which they brought to him and placed it together with the three-legged animal. R. Shesheth then ordered his servants to bring also the one leg he formerly brought to him,

and when his servants did so, he said to the exilarch's servants: "Is this an animal with five legs?" The exilarch then said to him: "If so, then let the master's servant prepare of food for him." "Be it so," replied R. Shesheth. The servants set a table before him, and they brought meat and with the meat they placed a very little ankle bone with the intention that R. Shesheth, being blindfolded, would swallow it and thereby choke himself. R. Shesheth, however, felt the bone with his fingers, took it out, and wrapped it in his cloak. His servant, observing that he wrapped something in his cloak, said: (Fol. 68) "A silver cup was stolen from us." They began to search for the silver cup and came upon a cloak in which the bone was wrapped. Taking it out of his cloak, they said to him: "See, the master did not want to eat; he merely wanted to trouble us." Whereupon R. Shesheth said to them: "I did want to eat but as soon as I tasted it, I felt an odor of leprosy in that meat." The servants attempted to deny the fact that they had slaughtered an animal during that day which was afflicted with leprosy. R. Shesheth, however, insisted that they should investigate a certain spot because R. Chisda said: "A black spot on a white skin or a white spot on a black skin is a sign that the animal is sick with leprosy." Consequently they investigated it and found that it was indeed so. When he was about to leave the servants dug out a pit, covered it with a matting and they said to him: "Let the master lay himself down in his bed." R. Chisda warned him that something was wrong. Whereupon R. Shesheth said to a child: "Recite me the passage you have studied today with your teacher." The child read to him (II Sam. 2, 21) Turn thee aside to thy right side, or to thy left. R. Shesheth immediately understood that there was some trick prepared for him and he said to his servant: "What dost thou see?" "I see a matting is spread out," replied his servant. He then said to his servant: "Turn aside and avert the matting." After he had left the place R. Chisda said to him: "Whence did you know that they were to play a trick against you?" R. Shesheth replied: "Firstly, because thou hast warned me and secondly, because the passage which the child recited recalled my attention to it; thirdly, because the servants of the exilarch are suspected to me of being dishonest."

(Ecc. 2, 8) I procured men singers and women singers, and the delights of the sons of men, and Shidda and Shidath; i.e., men singers and women singers, refers to different musical instruments and the delight of the sons of men refers to swimming pools and bath houses. As to Shidda and Shiddath here (in Babylon) it was interpreted to signify male demons and female demons, while in the West (the land of Israel) they said it means carriages [for lords and ladies, respectively]. Said R. Jochanan: "Three hundred" different kinds of demons were to be found in Sichin [all of whom were known to me], nevertheless the kind called Shidda is unknown to me." The master said above: "Here (in Babylon) it was

interpreted to signify male demons and female demons." For what purpose did King Solomon require them? The following passage will answer (I Kings 6, 7) And the house, when it was in building, was built of stone made ready before it was brought thither, etc. For before the operation [of the Temple] commenced Solomon asked the Rabbis: "How shall I accomplish this?" (without using tools of iron.) Whereupon they replied: "There is the Shamir, with which Moses cut the precious stones of the Ephod." "Where is it to be found?" Solomon asked the Rabbis. To which they replied, "Let a male demon, and a female come' and do thou coerce them both; perhaps they know and will reveal it to thee." He then conjured into his presence a male and a female demon, and tortured them. But in vain, for they said: "We do not know his whereabouts, and cannot tell; perhaps Ashmedai, the king of the demons, knows." "But where is he to be found?" Solomon inquired of them. They answered: "In yonder mount is his residence. There he has a pit and, after filling it with water, covered it over with a stone and sealed with his own seal. Daily he ascends to heaven and studies in the school up there; then he comes down and studies in the school down here. After this he goes and examines the seal, then opens the pit and after quenching his thirst covers it up again and seals it and departs."

Solomon thereupon sent Benayahu, the son of Yehoyadu, providing him with a chain and a ring, upon both of which the name of God was engraved. He also provided him with a fleece of wool and sundry skins of wine. Then Benayahu went and dug a pit below that of Ashmedai from which he drained off the water and plugged the duct between with the fleece. Then he set to work and dug another hole higher up which he provided with a channel leading into the emptied pit of Ashmedai, by which means the pit was filled with the wine he had brought. Having leveled the ground [so as not to arouse suspicion] he ascended a tree close by [to watch the result]. After a while Ashmedai came and examined the seal and seeing that everything was well he raised the stone, but [to his surprise] found wine in the pit. For a time he stood muttering: "It is written (Pr. 20, 1) Wine is a mocker; strong drink is riotous, and whosoever reeleth thereby is not wise. And again, (Hos. 4, 11) Harlotry, wine and new wine take away the heart. I shall therefore not drink it." But when he became thirsty he could no longer resist the temptation. He proceeded to drink therefrom when, becoming intoxicated, he lay down to sleep. Then Benayahu came forth [from his ambush] and fastened the chain around the sleeper's neck. Ashmedai. when he awoke, began to fret and fume, and would have torn off the chain that bound him, had not Benayahu warned him, saying: "The name of thy Lord is upon thee." As they journeyed along [while on their way to Solomon] they came to a palm tree, against which Ashmedai rubbed himself, until he uprooted it and threw it down. When they approached

a hut, the poor widow who inhabited it came out and entreated him not to rub himself against it, upon which, as he suddenly bent himself back, he snapped a bone of his body, remarking, "This exemplifies the passage (Pr. 25, 15) And a gentle answer breaks the bone." Observing a blind man straying out of his way, he directed him aright. He did the same to a man who had been overcome with wine, directing him aright. At sight of a wedding party that passed rejoicing along, he wept; but he burst into a laughter when at a shoemaker's he heard a man order a pair of shoes that would last seven years; and when he saw a magician at his work he broke forth into cries of scorn.

On arriving at the royal city, three days elapsed before he was introduced to King Solomon. On the first day he asked: "Why does not the king invite me into his presence?" "Because he has drank too much and is not sober," came the reply. Ashmedai thereupon lifted a brick and placed it upon another. When King Solomon was informed of this he said: "He meant by this, go and make him drunk again. On the day following Ashmedai again asked: "Why does not the king invite me into his presence?" The reply came, "He has eaten too much." Upon which Ashmedai removed the brick from the top of the other. When this was reported, to the king the latter said: "He meant by this, stint him in his food." After the third day he was introduced to the fling. He took a stick, and with it measured off four subits upon the floor and then threw it before the king, remarking: "When thou diest, thou wilt not possess in this world more than four cubits of earth; now, when thou hast conquered the entire world, thou wert not satisfied until thou hadst overcome me also." Whereupon the king replied to him: "I want nothing of thee, but I wish to build the Temple and have need of the Shamir." To which Ashmedai immediately answered: "The Shamir is not committed into my charge, but to the Prince of the sea, and that only upon an oath that he return it to him again." "But what does the wild cock do with the Shamir?" Solomon asked. To which Ashmedai replied: "He takes it to a barren rocky mountain, and by means of it he cleaves the mountain asunder, into the cleft of which, formed into a valley, he drops the seeds of trees, and thus the place becomes fit for habitation." It is therefore understood why Unkelos interprets Shamir [in the Targum] Nagger Tura (mountainsplitter). Immediately they ordered a search for the nest of the wild cock which, they found, contained a young brood. This they covered with a glass (that the bird might see its young, but not be able to get at them). When the bird came and found his nest impenetrably glazed over he went and brought the Shamir. Just as he was about to apply it to the glass in order to cut it, the messenger gave a startling shout, which frightened the bird so much that he dropped the Shamir, and Solomon's messenger caught it up and made off with it. The cock thereupon strangled himself, because he was

unable to keep the oath which he had made [to return the Shamir to the prince of the sea].

Benayahu asked Ash medai why it was that when he saw the blind man straying that he so promptly interfered to guide him? "Because," replied he, "it was proclaimed in heaven concerning that man that he was perfectly righteous, and that whoever did him a favor would deserve the inheritance of the future world." "And when you saw the man overcome with wine and wandering out of his way, why did you put him right again?" "Because," again replied Ashmedai, "it was announced in heaven that he was exceedingly wicked, and I have done him a good service, so that whatever good he might have done, he should enjoy it in this world." "And why did you weep when you saw the merry wedding party?" He replied: "Because the bridegroom was destined to die within thirty days and the bride will have to wait thirteen years for her husband's brother who is now but an infant." "Why did you laugh so when the man ordered a pair of shoes that would last him seven years?" "Because the man himself was not sure of living seven days." "And why did you jeer when you saw the conjuror at his tricks?" "Because," said Ashmedai, "the man was at the very time sitting on a princely treasure and he did not, with all his pretentions, know that it was under him." King Solomon decided to detain Ashmedai till the building of the Temple was completed. One day when the king was alone with Ashmedai, he asked the latter: "What is your superiority over us concerning which the passage reads (Num. 23, 32) He has the strength of a unicorn, concerning which tradition alleges that the word strength refers to ministering angels, and the word unicorn refers to demons?" Ashmedai replied: "Only remove this chain from my neck and give me thy signet ring, and I will soon show you my superiority." No sooner did King Solomon comply with this request, than Ashmedai snatching him up, swallowed him; then stretching forth his wings — one touching the heaven and the other the earth — he vomitted him out again to a distance of four hundred miles. It is with reference to this time that Solomon said (Ecc. 1, 3) What profit hath a man of all his labor which he toileth under the sun? and (Ib. 2, 10) This it my portion of all my labor. What does the article this mean? Rab and Samuel are at variance upon this point, for the one said it means his staff, while the other holds that it means his kingly garment, with which Solomon went about from door to door begging, and whenever he came he said (Ib. 1, 12) I, the preacher, was king over Israel in Jerusalem. When in his wanderings he came to the Sanhedrin, they reasoned, saying: "If he were merely insane he would not keep repeating the same things over and over again; therefore what docs this mean?" They inquired of Benayahu: "Does the king invite you into his presence?" "No!" came the reply. They then sent to see whether the king visited his harem. And the reply came. "Yes, he comes." Then the Rabbis sent word back that they (the harem) should look

at his feet, for the demon's feet are like those of a cock. To this the answer was: "He comes to us in stockings." Upon this information the Rabbis escorted Solomon to the palace, and restored to him the chain and the ring, on both of which the name of God was engraved." Arrayed with these, Solomon advanced straightway into the presence-chamber. Ashmedai sat at that moment on the throne, but as soon as he saw Solomon enter, the took fright and raising his wings flew away. In spite of this Solomon continued in great fear of him; and this explains the passage (Songs 3, 7, 8) Behold the bed which is Solomon's; three score valiant men are about it, of the valiant of Israel; they all hold swords being expert in war; every man has his sword upon his thigh, because of fear in the night. Rab and Samuel are at variance upon this point; one holds that Solomon was a king and a layman, the other holds that he was king, a layman and again a king.

Three things cause to reduce the strength of man: fear, travel and sin. Fear, as it is written (Ps. 38, 11) My heart fluttereth, my strength faileth me; travel, as it is written (Ib. 102, 24) He hath shortened my days; Sin, as it is written (Ib, 31, 11) My strength faileth me because of mine iniquity.

Chapter 8

Chapter 9

(Fol. 88) R. Joshua b. Levi said: "The land of Israel was not destroyed until the seven Judicial courts served idolatry, and these are: Jeroboam, the son of Nebat; Bashah, the son of Achiyah; Achab, the son of Omri; Jehu, the son of Nimshi; Pekach, the son of Remalyahu; Menachem, the son of Gadi, and Hoshea, the son of Elah. As it is said: (Jer. 15, 9) "She that hath born seven languisheth; her spirit droppeth; her sun is gone down while it was yet day, etc." Said R. Ami: "Where is the passage to prove that idolatry would cause

destruction? (Deut. 4, 25) When thou begettest children, and children's children." R. Cahana and R. Assi said unto Rab: "It is written concerning Hoshea b. Elah (11 Kings 17, 2) And he did what is evil in the eyes of the Lord but not like the kings of Israel; and immediately thereafter it is written Against him came up Shalmanesser, etc. [It is because he was not as bad as the former kings that he was punished?"] He replied then: This refers to the guards which Jeroboam stationed to watch Israel not to go up to Jerusalem was removed by Elah; and nevertheless the Israelites did not go up unto Jerusalem. The Holy One, praised be He! then said the number of years which Israel neglects to visit Jerusalem the same number should they suffer in captivity. "

R. Chisda said in the name of Mar Ukba, and according to some, H. R. Chisda himself said that M'remar lectured: "What is the meaning of the passage (Dan. 9, 14) Therefore hath the Lord hurried to bring the evil, and He brought it upon us; for the Lord our God is righteous. Is it because the Lord our God is righteous, that He hurried to bring upon us the evil? But this means, the Holy One, praised be He! did charity with Israel that He caused to speed the exile of Zedekiah when those who were exiled with Yechanyah were still alive, as it is said concerning Yechanyah (II Kings 24, 16) And the craftsmen and the smiths a thousand. Cheresh (craftsman), is a name given to one who when he asked a question all become deaf (cannot answer). Massger (smith), is a name given to one who when he closes a discussion, it could never be reopened [for having everything explained."] And how many were they? A thousand. Ulla said: "The charity consists in that He caused the exile with two years earlier, indicated through the word V'noshantem (and ye shall have remained long in the land)." R. Acha b. Jacob said: "Infer from this that soon means by the Omnipotent eight hundred and fifty-two years."

We are taught in a Baraitha that R. Tarphon was accustomed to say: "Whereever you find heathenish courts, even though they decide judgements in accordance with the law of Israel, one must not appeal to them; for it is said: (Ex. 21, 1) And those are the laws of justice which thou shalt set before them; i.e., before them (the Sanhedrian) and not before private persons.

(Fol. 90) We are taught in a Baraitha that R. Maier was accustomed to say: "Just as the customs of man differ at meals, so also they differ in respect to their wives. There are men whose custom it is that if a fly falls in their cup they would pour out the entire contents and drink it no more. This is the custom of Papa Juda who is accustomed to lock the door before his wife and go out into the street. There are others, however, who if a fly falls into

the cup, cast the fly out and drink the rest of the cup. This is the custom of every man who allows his wife to converse with her brothers and friends. There are still other people who, when a fly falls in their meals, soak and eat up the fly together with the meal. This is the habit of an immoral person who sees his wife walk out in the midst of the street with her hair spread while performing her work, (Ib. b) and does not keep away from performing unbecoming things. Concerning such a wife it is meritorious to divorce her, as it is said (Deut. 24, 1) Because he has found some scandalous thing in her, etc., ... and send her away out of his house; she goes and becomes another man's wife. The passage, states another: This is to tell us that she was not the companion of the first one. This one drove out the wicked woman from his house and that one took in such a wicked woman into his house; if the second one has merits he will also send her away by divorce, as it is said (Ib.) And the latter's husband hates her, etc., but if not (if he has no merits) then she will bury him, as it is said (Ib) Or is the latter's husband, who took her as his wife, should die; i.e., the latter's husband deserves death, because this one sent out the wicked woman from his house and that one took such a woman into his house." (Mal. 2, 16) For he hateth to send away [the wife]. R. Juda says: "If one hateth his wife she should send her away" [divorce her], R. Jochanan says: "He is hated who divorces his wife. Both, however, do not differ: The latter refers to the first marriage and the former refers to the second marriage. R. Elazar said: "Whoever divorces his first wife, even the altar sheds tears upon it, as it is said (Ib. ib. 13) And this further ye do; ye cover the altar of the Lord with tears, with weeping, and with sighing, in so much that He regardeth not the offerings any more, neither receiveth it with good will at your hand. Yet he says: 'Wherefore? Because the Lord hath been witness between thee and thy wife of thy youth, against whom thou hast dealt treacherously; though she is thy companion and wife of thy covenant."

END OF GITTIN.

Sotah

Chapter 1

SOTA (Fol. 2) We are taught that Rabbi says: "Why is the chapter of Nazarite placed next to the chapter of Sota? To teach us that if one sees a Sota in her corrupted state he should abstain from wine."

R. Samuel b. Isaac said that when Resh Lakish was to lecture on the subject of Sota he would say: "A wife is selected [in heaven] for each man, according to his deeds, as it is said (Ps. 125, 3) For the sceptor of wickedness shall not rest upon the staff of righteous." Raba b. b. Ghana said in the name of R. Jochanan: "To join couples is as difficult as the splitting of the Red Sea, for it is said (Ib. 68, 7) God places those who are solitary in the midst of their families; He bringeth out these who are bound unto happiness." Do not read Motzi (bringeth out) but read it K'motzi (like bringing forth). [Hence they are compared with one another.] Is it indeed so difficult to join couples? Behold! R. Juda said in the name of Rab: "Forty days before the creation of a child a Heavenly voice comes forth and says: 'The daughter of so and so shall marry the son of so and so; the premises of so and so shall be the property of so and so;' hence it is prearranged. This is not difficult to explain. The latter deals with the first marriage, while the former deals with the second."

(Fol. 3b) (Ib. b) H. Chisda said: "Immorality in a home is like a worm in peppy plants." And R. Papa said: "Anger in a home is like a worm in a Sesama plant." Both statements refer to the conduct of women, but not of men.

R. Chisda said further: "In the very beginning, before Israel had committed sins, the Shechina would dwell with each and every one, as it is said: (Deut. 23, 15) For the Lord thy God walketh in the midst of thy camp, but as soon as Israel committed sin, the Shechina departed from them, as it is said: (Ib) That He sees no unseemly thing in thee, and turn away from thee.'"

R. Samuel b. Nachmeni said in the name of R. Jonathan: "Whoever performs a merthe world to come, as it is said (Is. 58, 8) And before thee shall go thy righteousness, the glory of the Lord shall be thy reward. And whoever commits a crime in this world, it clings to him and goes before him on the day of judgment, as it is said (Job. 6, 18) "It will cling to him the paths of their ways." R. Elazar said: "It clings unto him like a dog does cling unto his master, as it is said (Gen. 39, 10) And he hearkened not unto her, to lie by her, or to be

with her; i.e., to lie by her, in this world; or to be with her, in the world to come.

(Fol. 4b) Avira expounded, sometimes in the name of R. Ami and at other times in the name of Rab Assi: "Whoever eats bread without having previously washed his hands is like one who has committed adultery; the passage reads (Pr. 6, 36) For on account of a harlot a man is brought down to a loaf of bread; an adulterous woman will even hunt for the precious life." Raba, however, said: "If this were the meaning then instead of on account of a harlot to the lost loaf of bread it should have been read for the sin of harlot to a loaf of bread. Raba, however, said: "Whoever commits adultery will at last be reduced to suit a state that he will have to look for a loaf of bread." R. Elazar said: "He who is neglectful in the observance of washing the hands before having a meal is to be uprooted from the world." R. Chiya b. Ashi said in the name of Rab: "While washing the hands before the meal, one should lift his hands up; but while washing the hands after the meal (at mayim achromim) one should keep his hands downward." We are also taught so in a Baraitha, that whoever washes his hands [before his meal] should lift them up so that the water should not flow back on his hands, which may cause his hands to become unclean. R. Abahu said: "Whoever eats bread without having dried his hands from the water with which he washed them is considered as if he were eating unclean bread." (Ez. 4, 13) Even thus shall the children of Israel eat their bread unclean among the nations wither I will drive them. What is the meaning of the passage (Pr. 6, 26) And an adulterous woman will even hunt for the precious life. Said R. Chiya b. Abba, in the name of R. Jochanan: "Any man who possesses presumptuousness will in the end stumble over an adulterous crime, as it is said An adulterous woman will even hunt for the precious life." "If this is the meaning of the passage," remarked Raba, "then why does it say precious life; it should rather read presumptuous life, and again it should have stated, she will hunt for." Raba therefore said: "This means that whoever commits the crime of adultery, even though he has studied the Torah, concerning which it is said (Ib. 3, 15) She is more precious than pearls are, which means that she is more precious than the High-priest who would enter the most Holy of the Temple, nevertheless it [the crime] will bring him into the judgment of Gehenna."

R. Jochanan said in the name of R. Simon B. Jochai: "Whoever possesses a presumptuous nature is like one who serves idols; for it is said (Ib. 16, 5) An abomination of the Lord is everyone that is proud of heart, and the following passage reads (Deut. 7, 26) And thou shall not bring an abomination into thy house." R. Jochanan of his own authority said that such a man is considered as if he derives the principle of religion (the unity of God) etc.,

for it is said (Ib. 8, 14) Thy heart be then not lifted up and thou wilt forget the Lord thy God. R. Chama b. Chanina said: "Such a man is considered as if he had violated the entire chapter of the so-called Levirate crimes; for concerning presumption it is written: An abomination of the Lord is everyone that is proud of heart, and it is written again concerning the Levirate crimes (Lev. 18, 27) For all these abominations have the men of the land done." Ulla said: "Such a man is considered as if he had built a heathenish altar as it is said (Is. 2, 22) Withdraw yourselves then from man, whose breath is in his nostrils because for what is he to be esteemed? Do not read Bame (for what) but read it Bamah (a heathenish altar)."

What is the meaning of (Pr. 11, 21) From hand being to hand, the bad man shall not go unpunished. (Fol. 5) Said R. Jochanan: "As a man who committed adultery, even though he gives charity in secret, concerning which it is written (Ib. 21, 14) A gift in secret passifies anger, and a bribe in bosom, strong fury, he will nevertheless not "be acquitted from the judgment of Gehenna."

Whence do we find warning against presumptions? Raba, in the name of R. Zera, said: "From the following (Jer. 13, 15) Hear ye, and bend your ear, be not proud." R. Nachman b. Isaac said: "From the following (Deut. 8, 14) then thy heart be lifted up, and thou forget the Lord thy God, and in the preceding passage it is written. Take heed unto thyself that thou forget not. This is to be explained, as Abin did it in the name of R. Illai; for R. Abin said in the name of R. Illai: "Wherever we find be guarded, lest, or not, a prohibitory law, is introduced." R. Avira expounded, at times in the name of R. Ami, and at other times in the name of R. Assi: "Whoever possesses haughtiness will at the end become little [disreputable] as it is said (Job. 24, 24) They are exalted for a little while. One might assume that he will endure in the world, it therefore says: They are no more. However, if he retracts from his course, he will then pass away from the world in his proper time, as it is said further, yet, they brought low: like all other (Kakol) are they gathered in; i.e., like Abraham, Isaac and Jacob, concerning whom it is written the similar word (Gen. 24,) Bakol (Ib., ib. 27) Mikol (Ib., ib. 23) Kol. But, if he does not retract, then (Job. 24, 24) And wither as the tops of the ears of the corn". How is the above passage, And wither as the tops of the ears of corn, to be explained? R. Huna and R. Chisda both explained it. One said that it means like the ears of standing grain, while the other said it refers to the stalk of grain. It is quite evident according to the one who says that it refers to the ear of the standing grain. The passage therefore reads, And wither as the tops of the ears of the corn, but concerning the one who explains that it refers to the stalk of a straw itself, what is the

meaning of And wither as the tops of the ears of the corn? Said R. Ashi, and so also are we taught in the college of R. Ishmael: "This may be compared unto a man who went into his field; he picked and plucked out all the tallest [that were fully grown]." So also does the Lord pluck out those that are the tallest (presumptuous). (Is. 57,15) Yet also with the contrite and humble of spirit do I dwell. R. Huna and R. Chisda both explained it; one said: "This means the humble are with Me. [I exalt them.]" The other one, however, says: "I am with the humble [I lower Myself to them.]" The interpretation, "I am with the humble," is more acceptable; for so do we find that the Holy One, praised be He! caused His Shechina to rest on Mt. Sinai, [lowering himself on the hill], but He did not elevate Mt. Sinai. R. Joseph said: "Always shall a man take a lesson from the ethics of his Creator; for the Holy One, praised be He! disregarded all other elevated hills and mountains and caused His Shechina to rest on Mt. Sinai [which is not among the tallest)."

R. Elazar said: "And one who possesses haughtiness deserves to be cut off like a [grove] tree devoted to idolatry; for concerning presumption it is written (Is. 10, 33) And those of towering growth shall he hewn down, and concerning a [grove] tree, it is written (Dept. 7, 5) And their groves shall ye not turn down. R. Elazar said further: "Anyone who possesses haughtiness will not enjoy resurrection; for it is said (Is. 26, 19) Awake and sing ye, that dwell in the dust; i.e., it is not written that lie in the dust but that dwell in the dust, we infer this to mean he who dwelt in dust (lowered himself) during his life." R. Elazar said further: "Anyone who possesses haughtiness causes the Shechina to lament over him, as it is said (Ps. 138, 6) For though the Lord be high, yet regardeth He the lowly, and the haughty He knoweth from, afar." R. Avira, and according to others R. Elazar expounded: "Come and see how the custom of the Holy One, praised be He! is unlike the custom of frail man. The custom of frail men is that a great man will look upon another great man but a great one will not look upon a lowly one; the custom of the Holy One, praised be He! however, is not so, for He is elevated and yet seeth the lowly, as it is said For though the Lord be high yet regardeth He the lowly, and the haughty He knoweth from afar."

R. Chisda said in the name of Mar Ukba: "Every man who possesseth haughtiness, the Holy One, praised be He! says concerning him: 'I and he cannot live in the same world,' as it is said (Ib. 101, 5) Who slandereth in secret his neighbor, him will I destroy; Whoso is proud of eye, and haughty of heart, him could I not bear." Do not read Otho [him], but read Itho [with him.] But others, however, explain the above passage to refer to tale-bearers, as it is said. Whoso slandereth in secret his neighhor. R. Alexanderi said: "Whoever possesses haughtiness, even in the slightest degree, it shall cause his downfall, as it is said (Is. 57, 20)

But the wicked are like the troubled sea; jar it can never be at rest. If the sea, which contains so many quarts of water, is nevertheless stirred up by the slightest breeze, how much more so should slight assumption affect a man in whom there is only one quart of blood?" R. Chiya b. Ashi said in the name of Rab: "A scholar should possess one-eighth of an eighth (one-sixty-fourth) of pride." R. Huna, the son of R. Joshua, said: "This befits a scholar like the ears of the standing crop grain." Raba said: "Under ban should be anyone who possesses it on a great scale; under ban, and again under ban, should be the one who does not possess it at all." R. Isaac, however, said: "Neither the whole nor a bit should one possess, for how can we consider so light the warning, (Pr. 16, 5) An abomination of the Lord is everyone that is proud of heart."

Hezekiah said: "A man's prayer is not heard unless he considers himself as soft-hearted as flesh, [but not hard like a rock]; for it is said (Is. 66, 23) And it shall come to pass that from one new moon to the other new moon, and that from one Sabbath to the other Sabbath, should all flesh come to prositorious act in this world, it proceeds him in trate themselves before Me, Saith the Lord." R. Zera said: "Concerning flesh it is written (Lev. 13, 18) It is healed but concerning man the word 'healed' is not written." R. Jochanan said: "The word Adam means Aphar (dust), daam blood, and mass gall; Bossor (flesh) means busha (disgrace), scrucha (smell) and Zima (worms). According to others it means: Busha (disgrace) (grace), and Rima (worms), for it for it is written with a Shin. R. Ashi said: "Everyman who possesses haughtiness will wane in reputation, as it is said (Ib. 14, 56) And for a swelling for a rising and the word S'eth (rising) refers to haughtiness, as it is said (Is. 2, 14) And over all the high mountains (nissa'ah) and over all the exalted hills and sapachas (swelling) refers to nothing else but an ill-considered thing, as it is said (I Sam. 2, 36) And he will say, 'Attach me, (Safcheni) I pray thee, unto one of the priestly officers that I may eat all bread.'" R. Joshua b. Levi said: "Come and see how greatly are the humble-spirited considered before the Holy One, praised be He, for at the time the Temple was in existence if a man brought a burnt-offering sacrifice, he received the reward of a burnt-offering, and if one brought a meal-offering he received the reward of a meal-offering, but a man who who possesses a humble spirit is considered by Scripture as if he had brought all kinds of sacrifices, as it is said (Ps. 51, 19) The sacrifice of God is a broken spirit. And not only this but even his prayer is not rejected, as it is said further A broken and contrite heart, O God wilt Thou not despise."

R. Joshua b. Levi said: "One who weighs his ways in this world so [as to find out the right course] will be rewarded to see the salvation of the Holy One, praised be He, as it is said

(Ps. 50, 43) And to him that ordered his course aright, will I show the salivation of God." Do not read it V'sham but V'sam.

(Fol. 7b) Our Rabbis were taught: The court reads before her (the Sata) parables and incidents mentioned in the first Hogiograph, like the one (Job 15, 18) Which wise men have ever told, and have not concealed, as they obtained it from their father. This refers to Juda, who confessed [his crime] and did not feel ashamed. What was the result? He succeeded to inherit the future world. Reuben confessed and did not feel ashamed. What was the result of his confession? He succeeded to inherit the future world. And what was their reward? Why, we have just said what their reward was. The question must therefore be explained thus: What was their reward in this world? (Ib., ib. 19) Unto whom alone the land was given, and no stranger passed among them. It is readily understood in regard to Juda's confession, for we find that he did confess, as stated in the following passage (Gen. 39, 26) And Juda acknowledged them, etc. "But as to Reuben, whence do we know that he did confess?" said R. Samuel b. Nachman (as fully explained Babba Kamma 92)....

(Fol. 8b) We are taught in a Baraitha, R. Maier was in the habit of saying, "Whence do we learn that the very same scale with which man measures others will be meted out to him [as he deals with others he will be dealt with]? It is said (Is. 27, 8) In full measure Thou sendest her away. Thou dost contend with her. This would prove only that the Lord measures by the S'ah [repays only great sins but overlooks the small ones.] Whence do we infer that even for a Tarkab, one-half of a Tarkab, one-half of a Kab, one-quarter of a Kab and one-eighth of a Kab and even smaller measures than these, that they are to be measured with the exact measure? It therefore says (Is. 9, 4) For all the weapons of the fighter in the battle's tumult. And whence do we learn that each and every little crime, is added unto the total account? It is therefore said (Ecc. 7, 27) Adding one thing to the other to find out the amount. And so also do we find in the case of a Sota that with the exact measures with which she measures others, is it measured out to her, etc.

Since we have inferred retaliation from the passage (Ecc.) Adding one thing to the other to find out the amount. Why is the passage (Is. 9, 4) For all the weapons of the fighter in the battle's tumult necessary? The last passage is to infer that the exact measure meted out. But since we infer that it is dealt with the exact measures from the second verse why is it necessary to quote the first one in full measure, Thou sendest her away. Thou dost

contend with her? The last passage is necessary for the inference of R. Chanina b. Papa; for R. Chinaniah b. Papa said: "The Holy One, praised be He, does not exact payment (punishment of a nation until it sends away (destroys), as it is said (Is. 27, 8) In full measure, Thou sendest her away, etc." If this is so, has not Raba said: "For what purpose are the three cups of dispensation concerning Egypt mentioned? One refers to the time of Moses; one refers to the time of Pharaoh-necho and the third refers to the future, when she is destined to drink together with her neighbors. Hence we see that Egypt was not destroyed with the first punishment? Perhaps you mean to say that it was indeed destroyed but the one that is mentioned in the passage refers to another Egypt? Indeed, we arc taught contrary to this in the following Baraitha. R. Juda said: "Minyamin the Egyptian Proselyte, was a disciple of R. Akiba and my associate. Minyamin, the Egyptian Proselyte, said: 'I am an Egyptian Proselyte of the first generation, I shall then marry an Egyptian Proselytian of the first generation, I will then marry Proselytian of the second generation to my son so that my grandson will be allowed to enter the Jewish congregation.' [Hence the Egyptians of today are the very same people mentioned in the Torah.] We must therefore say that if R. Chinena b. Papa said something he said it in this form: "The Holy One, praised be He! doth not punish any king until he is sent away (dethroned) as it is said: In full measure when Thou sendest her away. Thou dost contend with her." Ammemar applied the saying of R. Chinena b. Papa to this: "What is the meaning of the following passage (Mal. 3, 6) For I the Lord — change not; and ye O sons of Jacob, are not consumed; i.e., for I the Lord change not, I have not smitten a nation and repeated it once more; and ye O sons of Jacob, are not consumed, as it is written (Deut. 33, 23) All My arrows will I spend upon them; i.e., My arrows will be spent, but they (Israel) will not be spent." R. Chinena said: "The Holy One, praised be He, doth not punish a man until his measure of iniquities is full, as it is said (Job. 20, 22) In the fullness of his abundance he shall be in straights,"

R. Chinena b. Papa said: "What is the meaning of the following passage (Ps. 33, 1) Be joyful, O ye righteous in the Lord; for unto the righteous praise is becoming. Do not read [Nova-Tahilla] praise is becoming, but read [Nova-Tehilla] concerning the edifice which deserves praise. This refers to Moses and David whose work the enemy did not have the power to destroy; David, as it is written (Lam. 2, 9) Sunk unto the ground her gates, hence the enemy did not destroy it. Moses, for the master said: Since the time of the completion of the first Temple, the tabernacle, together with its hooks, boards, bars and its pillars, were hidden miraculously." Where were they hidden? Said R. Chisda in the name of R. Abimi: "In the ground of the Sanctuary."

Our Rabbis were taught a Sota cast her eyes upon things which did not belong to her; the consequence was, that which she desired she did not get, and even that which she did have was taken from her. For, whoever casts his eye to desire things which do not belong to him the result will be that not only will he not obtain his desire, but even that which belongs to him will also be taken from him. (Ib. b) And so also do we find in the case of the first serpent which cast an eye upon a thing that did not belong to it and the consequence was that what he desired he did not get, and even what he did have was also taken from it. At that time the Holy One, praised be He, said to the serpent: "I contemplated making it a king over all the beasts and animals, but now [when he desires things which do not belong to him] (Ib. 3, 14) Be thou cursed above all the cattle, and above other beast of the field. I had ordered you to go straight-forward, but now, since you want [to reign even over man] (Ib., ib., ib.) Upon thy belly shalt thou go; I thought that his food would be human food, but now (Ib) and dust shall thou eat. The serpent said: "I shall kill Adam and then marry Eve." Therefore (Ib) I will put enmity between thee and the woman and between thy seed and her seed. So also do we find in the case of Cain (Ib. 4, 3-15); in the case of Korah, (Nem. 16, 1-35) in the case of Bilam (Ib. 22); in the case of Doeg (I Sam. 16, 18); in the case of Achitofel (II Sam. 17, 1-24), and with Gechazi (II Kings 5, 20-27), with Abshalom (II Sam. Chaps. 15 to 18) with Adoniyah (I Kings 1, 13-26), with Usyachu (II Kings 26, 15-22) and with Hamon, who cast eyes with the purpose of obtaining things which did not belong to them and the consequence was that what they desired was not given to them and even that which they did have in their own hands was taken away from them.

MISHNAH: Samson followed after the desire of his eyes, therefore the Philistines blinded him, as it is said (Jud. 16, 21) And the Philistines seized him and put out his eyes; Abshalom exalted himself on account of his long hair, therefore he was hung by his hair. Because he acted in violation against the ten cuncubines of his father, therefore were ten spears put into his body, as it is said (II Sam. 15) And ten young men, Jo'ab's armor bearers, smote Abshalom; and because he stole three hearts, that of his father, that of the Judicial court and that of Israel, therefore were three darts thrust into his own heart, as it is said (Ib. 18, 14) And he took three darts in his hand, and thrust them, through the heart of Abshalem while he was yet alive [while hanging] in the midst of the terebinth.

Our Rabbis were taught Samson rebelled against God through his eyes; as it is said (Judges 14, 3) And Samson said unto his father, 'This one take for me; for she pleaseth me well, therefore the Philistines blinded him, as it is said (Ib. 17, 21) And the Philistines seized him and put his eyes out. Did Samson then do a wrong thing? Behold, it is written (Ib. 14, 4)

But his father and mother knew not that it was from the Lord, that he sought but an occasion against the Philistines. However, he himself went there only because of pleasure. We are taught that Rabbi says: Samson started his corruptive actions in Gazzah therefore was he punished in Gazzah. He started his corruptive actions in Gazzah, as it is written (Ib. 16, 1) Then went Samson to Gazzah and saw there a harlot, therefore was he punished in Gazzah, as it is written (Ib., ib. 21) And the Philistines seized him, and put out his eyes and brought him down to Gazzah." But it is also written (Ib. 14, 1) And Samson went doyn to Thimnethah and saw a woman in Thimnethah, nevertheless his first sin was committed in Gazzah.

(Ib. 16, 4) And it came to pass after this, that he loved a woman in the valley of Shorek, whose name was Delilah. We are taught that Rabbi says: "Even if she were not called Dalilah, she desired that name because she weakened his strength, she weakened his heart, she weakened his deeds." That she weakened his strength we infer from the following passage (Ib., ib. 19) And his strength departed from him; that she weakened his heart we find in the following passage (Ib., ib. 18) And when Delilah saw that he had told her of his heart, etc. How did she know it? Said R. Chanan in the name of Rab: "Truth is recognized in its distinction." Abaye said: "She was sure that this righteous man would not utter the Holy name in vain. Therefore when he said I am a Nazarite of God, she believed him."

(Ib. 13, 25) And the spirit of the Lord began to move him in the camp of Dan. R. Acha in the name of R. Chanina said: "On the third day was the prophesy of Jacob the Patriarch, fulfilled, as it is written (Gen. 49, 17) Dan shall be a serpent by the way." To move him. Said R. Isaac, disciple of R. Ami's academy: "From this we infer that the Holy Spirit was sounding in front of him like a bell; it is written here Lpha'amo (to move him) and it is written elsewhere (Ex. 28, 34) (Pa'amon) a golden bell, and a pomegranate [hence we see that Pa'amon means a bell."] (Jud. 13, 25) Between Zar'ah and Eshthael. Said R. Assi: "Zarah and Eshthael were two large mountains [mentioned Joshua 15, 23,] but Samson uprooted them and ground them one against the other." (Ib. 13, 5) And he shall begin to deliver Israel out of the hands of the Philistines. Said R. Acha b. R. Chaninah. (Fol. 10) "At that moment he violated the oath of Abilmelech who adjurd Isaac (Gen. 21, 23) That thou will not deal falsely with me nor with my son, nor with my son's son."

(Jud. Ib. 28) And Samson called unto the Lord, and said: 'O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, this once, O God, that I may be avenged of the

Philistines for my two eyes." Said R. Juda in the name of Rab: "Samson said in the presence of the Holy One, praised be He: 'Sovereign of the Universe, remember me that I have judged Israel twenty-two years and during that time I never said to a man 'Bring me over even a cane from one place to another.' "

(Ib. 15, 4) And Samson went and caught three hundred foxes. Why did he choose foxes? Said Ibbai, the son of R. Agdi, in the name of R. Chiya b. Abba: "Samson said: 'Let the fox which has a habit to retract, come and mete out our punishment to the Philistines, who violated their oath.'" We are taught that R. Simon, the pious, said: "The distance between both shoulders of Samson was sixty cubits, as it is said (Ib. 16, 3) And Samson laid till midnight but he arose at midnight and took hold of the doors of the city gate and two-door-posts and took them away with the bolt, and put them upon the shoulders. And we are taught in a Baraitha that the doors of Gazzah were not less than sixty cubits in length."

R. Jochanan said: "Samson judged Israel like the Heavenly Father did, as it is said (Gen. 49, 16) Dan shall judge his people like one, etc." R. Jochanan said further: "Samson was called by the name of the Holy One, praised be He, as it is said (Ps. 84, 12) For a (Shemesh) sun and shield is the Lord God." According to this version, then, his name must not be erased? We must therefore say that it is similar to the name of the Holy One, praised be He. Just as the Holy One, praised be He, protected the whole world so did Samson protect Israel in his generation. R. Jochanan said further: "Bilam was lame on one of his legs, as it is said (Num. 23, 8) And he went Shefi; Samson was lame on both of his legs, as it is said (Gen. 49, 17) Shefifon — on the path.

Our Rabbis were taught that five were created with something similar to the design of Heaven, and all were in the end punished through that very same design: Samson with his unusual strength; Saul with his extraordinary neck; Abshalom with his wonderful long locks; King Zedekiah with his unusual bright eyes; and King Assah with his powerful legs. Samson with his strength, as it is written (Jud. 16, 19) And his strength departed from him; Saul with his extraordinary neck, as it is written (I Sam. 31, 4) Therefore Saul took his sword and fell upon it; Abshalom with his wonderful locks; as it is written (Sam. 18, 9) And his head caught hold of the oak; Zedekiah with his unusually bright eyes, as it is written (II Sam. 25, 7) And he blinded the eyes of Zedekiah! Assa with his powerful legs, as it is written (I Kings 15, 23) Nevertheless in the time of his old age he became diseased in his feet; and R. Juda in the name of Rab said: "This means that he became sick with gout."

Mar Zutra, the son of R. Nachman, said to R. Nachman: "What kind of a sickness is gout: "Like needles sticking in the flesh." Whence did he learn this? According to some, R. Nachman himself suffered with it, and according to others he had a tradition from his teacher, and again, according to others, he knew it as the passage says (Ps. 25, 14) The secret counsel of the Lord is for those that fear Him and his covenant to make it known to Him. Raba expounded: "Why was King Assah punished in his legs?" "Because he seized scholars for public service, as it is said (I Kings 15, 22) Then King Asa made a proclamation unto all Juda; none being exempted. What does none being exempted mean? Said R. Juda in the name of Rab: "Even a groom from his chamber and a bride from under her canopy."

It is written (Judges 14, 1) And Samson went down to Timnata. Again it is written (Gen. 38, 13) Behold thy father-in-law goeth up to Timnata to sheer his sheep. [How do up and down correspond?] Said R. Elazar, "Samson disgraced himself with that journey, therefore it is written that he went down, but Juda became elevated through that journey, therefore it is written that he goeth up." R. Samuel, the son of R. Nachmeni explained that there were two cities called Timnata; one was down-hill the other was up-hill. R. Papa said: "It is one and the same Timnata only [it was situated on the slope of a hill]. Then one came from one side, he had to descend to it and the one that came from the other side to ascend the hill, similar to Vardina, Be-barei and the market place of Narash." Ib., ib. 14) And seated herself at the cross-road. Said R. Alexandria: "From this we infer that she went and occupied a seat at the door where Abraham's house was situated, a place where many eyes could see her." R. Jochanan said: "A place the name of which was Enaim, and such a name we find (Josh. 15, 34) Thappuach, and Enaim."

(Gen. 21, 33) And Abraham planted a tamarisk-tree in Beer'sheba. Said Resh Lakish: "Infer from this that he made an orchard and planted in it every kind of delicacies." R. Juda and R. Nechemia both differ as to the explanation of this passage. One says that the passage refers to an orchard and the other says that it refers to an inn. It is evidently right according to the one who explains it an orchard; for the passage says, Vayita, (and he planted) but as to the one who explains it an inn, what is the meaning of Vayita? (and he planted)? Such an expression we find in the following passage (Dan. 11, 45) Vayita, he will pitch the tents of his palace between seas and glorious holy mountains. (Gen. 12, 33) And called there on the name of the Lord. Said Resh Lakish: "Do not read Vayikra and he called it, but Vayakri (Ib. b) and he caused it to be called." Infer from this that Abraham caused every traveler to call the name of the Holy One, praised be He! How was this done? After they had eaten and drunk they would stand up to bless Abraham, whereupon Abraham

would say to them: "Have you then eaten from mine? You have eaten from that which belongs to the God of the Universe; therefore praise and bless Him who spoke and the world came in existence."

Because she had covered her face did he think her a harlot? [Is it not the contrary?] R. Elazar said that this means: She had covered her face when she had been in his house, hence he did not know her." Therefore she was rewarded that from her descended kings and prophets — kings from David; and prophets, as R. Levi said: "A bride who is chaste in the house of her father-in-law, will be rewarded that kings and prophets will descend from her." Whence do we infer this? From Tamar When she was lead forth she sent to her father-in-law. The text should have the word Meutzeas, in the passive voice [instead of Motzes in the active voice]. R. Elazar said: This means that after she produced the signs [of the signet, scarf and staff], the Angel Samael came and removed them, then the Angel Gabriel came and brought them again and this is the meaning of the passage (Ps. 56 1) To the chief musician upon Joneth elem-re-chokin." Said R. Jochanan: "This means that after the signs were removed she became numb like a dove." (Ib., ib., ib.) Unto David a Michtam, i.e., of whom David went forth, who kept himself humble and plain to everyone. Could Michtam be explained in another way that he was born circumsized? Can Michtam be explained in another way that just when in his youth he humbled himself before a superior in order to study the Torah from him, so also when he was elevated, he kept himself meek before one who was greater than he in order to study the Torah? (Ib., ib.) And she sent to her father-in-law, saying, 'By the man who owns these,' etc., why did she not call him by his name? Said Mar Zutra b. Tubia in the name of Rab; others say R. Chana b. Bizna said in the name of R. Simon, the pious; still others say R. Jochanan said it in the name of R. Simon b. Jochai: "It is better for a man to be thrown into a fiery furnace than be the means of bringing another to shame in public. We infer this from Tamar." (Gen. 38, 25) (Ib., ib., ib.) Acknowledge I pray thee. Said R. Chama b. Chanina: "With the word Haker (acknowledged) did Juda inform his father [concerning Joseph's disappearance] and with the word Haker (acknowledge) was Juda informed of the bad tidings [concerning the affair of Tamar]; i.e., with the word Haker did Juda inform his father, (Ib. 37. 32) Hakerna (acknowledge), we pray thee, whether it be thy son's coat or not, and with the word Haker was Juda informed Haker (acknowledge) I pray thee to whom belong the signet, scarf, and staff!" Acknowledge, I pray thee, the word Nah means nothing else but pray. She thus said unto Juda: "I pray thee acknowledge thy Creator and do not avert thy eyes from me." And Juda acknowledged them. And this is meant by R. Chama b. Bizna, who said in the name of R. Simon the pious: "Joseph, who sanctified

Heaven's name in secret was rewarded with only one additional letter of the name of the Holy One, praised be He, as it is written (Ps. 81) but Juda, who sanctified Heaven's name publicly was rewarded so that his entire name was equal to that of the Holy One, praised be He." As soon as he confessed and said, a Divine voice went forth and said: "Thou hast saved Tamar with her two children from being burnt in fire, I swear by thy life that I shall save through thy merits thy three sons from being burnt in fire." Who are they? Chanania, Mishael and Azaria. She it righteous, it is from me. How did he know it? A Divine voice went forth and said: "From me went forth the secret things." (Ib., ib., ib.) Said Samuel the senior, the father-in-law of R. Samuel b. Ama: "This means that since he knew her he never forsook her, for it is written (Deut. 5, 19) A great voice v'lo yassph. [Just as in the latter case it means for ever, so also does it mean in the former case]."

"Abshalom exalted himself with his hair," etc. Our Rabbis were taught Abshalom rebelled [against his father] through his hair, as it is said (II. Sam. 14, 25) And like Abshalom there was no man as handsome in all Israel, so that he was greatly praised. From the sole of his foot up to the crown of his head, there was no blemish on him. And when he shaved off [the hair of his head], and it was at the end of every year that he shaved it off because it was too heavy on him, he weiged the hair of his head at two hundred shekels by the king's weight. We are taught that this means, the weight was as one of those used among the Tiberians and Ziporians. Therefore was he hung by his hair, as it is said (Ib. 15, 9) And Abshalom happened to come before the servants of David. And Abshalom was riding upon a mule, and the mule came under the thick boughs of a big oak, and his head caught hold of the oak. It was taught in the school of R. Ishmael that he took his scissors and wanted to cut off his hair, but he at that moment saw Gehenna open under him [which frightened him] (Ib. 19, 1) And the king was much moved and he went up to the upper chamber of the gate and wept; and thus he said as he went, 'Oh, my son Abshalom, my son, my son Abshalom! I had died for thee. Oh, Abshalom, my son, my son!' But the king covered his face and the king cried with a loud voice. Oh, my son Abshalom, Oh! Abshalom, my son, my son!' These eight times, in which is mentioned My son for what purpose? Seven times it was for the purpose of bringing him forth from seven fires of Gehenna, the eighth one, was, according to some, for the purpose of connecting the head of Abshalom [which was cut off] to the body, and according to others it was for the purpose of bringing him into the future world. (Ib. 18, 18) Now Abshalom in his life-time had taken and reared up for himself the pillar, which is in the king's dale, for he said: 'I have no son to keep my name in remembrance; and he called the pillar after his own name; and it was called Abshalom's Monument, even until this day! What is the meaning of Abshalom has taken. Said Resh

Lakish: "He purchased a bad bargain for himself." The pillar, which is in the king's vale. Said R. Chanina b. Papa: This [the word Aimek (vale)] means that if was caused by the deep council of the Universal King (Fol. 11) who said (Ib. 12, 11) I will raise up again this evil out of thy own house." Similarly is the following explained: (Gen. 37, 14) So he sent him out of the vale (aimek) of Hebron. Said R. Chanina b. Papa: "This was caused by the deep counsel of the Universal King, who said (Ib. 15, 13) Know of a surety that thy seed shall be a stranger in a land which is not theirs." (II Sam. 18, 18) For he said: 'I have no son.' Did he indeed not have a son? Behold, the passage says (Ib. 14, 27) And there were born unto Abshalom three sons and one daughter, whose name was Thamor. Said R. Isaac b. Abdimi: "The former passage means that he did not have a son fit to the royalty." R. Chisda said: "We have a tradition that whoever sets on fire his neighbor's crop, will not leave a son to inherit him, and Abshalom caused to set on fire the crop of Jo'ab, as it is written (Ib., ib., 30) He thereupon said unto his servants, 'See, Jo'ab's field is alongside of mine, and he hath barley there; go and set it on fire."

(Fol. 9b) MISHNAH: And so also do we find in connection with good deeds: Miriam waited for Moses once, as it is said (Ex. 2, 4) And his sister placed herself afar off, therefore did all Israel wait for her seven days in the wild forest, as it is said (Num. 12, 15) And Miriam was up without the camp seven days, the people did not set forward until Biriam was brought in again. Joseph took upon himself the duty of interring his father and there was none equal to Joseph among his brothers, as it is said (Gen. 50, 7) And Joseph went up to bury his father, and who is greater than Joseph who was in return attended by Moses (Moses merited to take care of the bones of Joseph, and there was none greater in Israel than Moses), as it is said (Gen 13, 19) And Moses took the bones of Joseph with him. Who is greater than Moses whom none else but the Shechina attended [after his death], as it is said (Deut. 34, 6) And He buried him in the valley. Not only of Moses alone is this said, but it includes all the righteous as it is said (Is. 58, 8) And before thee shall go thy righteousness, the glory of the Lord shall be thy reward.

(Fol. 11) "And so also do we find concerning good deeds — Miriam," etc. How do you compare both things? Miriam was waiting only a short time while Israel waited seven days. Said Abaye [read the Mishnah] and concerning good deeds it is not so [because it is paid more than deserving.] "But the Mishnah reads and so also concerning good deeds," Raba objected. "We must therefore read," said he: "So also concerning good deeds [that with the same measure one measures to others, who will receive it in reward]; however, there is a rule that the measure of good reward is far superior to the measure of evil

dispensation." (Ex. 2, 4) And his sister placed herself afar off, to ascertain what would he done to him. The entire passage refers to the Shechina, and she placed herself, as it is written (I Sam. 3, 10) And the Lord came and placed Himself, and called as at previous times: His sister, as mentioned (Pr. 7, 4) Say unto wisdom thou art my sister: From afar is the Lord appeared to me; to ascertain herself, as it is written (I Sam. 2, 3) for a God [De'oth] knowledge is the Lord: Mah, as it is written (Deut. 10, 12) What [Mah] doth the Lord thy God require of thee; would be done. Ya'asse, as it is said (I Sam. 25, 28) Will certainly make (Ya'asse) for my Lord an enduring house to him. — Loh, as it is written (Jud. 6, 23) And he called it loh Adonei Shalom.

(Ex. 1, 8) Now there rose up a new king over Egypt, who knew not Joseph. Rab and Samuel differ in the explanation of the meaning of this passage. One contends that it means a real new king, while the other says "his decrees were new." According to the one who says that it means a real new king, he infers it because it is written a new. The other one who contends that his decrees were new infers because it is not mentioned that the previous king had died and a new one had become king. But how will the latter explain who knew not Joseph? This means that he pretended not to know Joseph. (Ib., ib. 9) And he said unto his people, behold the people of the children of Israel are more numerous and mightier than we. We are taught that the king himself started to find ways of destroying Israel as it is said and he said unto his people; therefore was he also smitten first, as it is said (Ib. 7, 29) And upon thee, and upon thy people, and upon all thy servants shall all the frogs come up. (Ib. 1, 10) Come on, let us deal wisely with him. It should have been with them, [plural]. Said Chama b. R. Chanina: "This means that he said to them: 'Come on, let us deal wisely with the Redeemer of Israel. With what shall we punish them [so that He shall not be able to take retaliation]? Shall we punish them by fire. He will retaliate upon as it is said (Is. 66, 16) For by fire will the Lord judge. Shall we judge them with a sword? Upon this He will also retaliate as it is written (Ib.) And by His sword against all flesh. Let us therefore come and execute judgment through water; for long since He had already sworn not to bring a flood upon the world, as it is said (Ib. 54, 9) For as the waters of Noah is this unto He; as I have sworn that the waters of Noah should no more pass over the earth [hence there is no retaliation]. They [Pharaoh and his advisors] did not know, however, that this means only that He will not bring a flood upon the entire world but upon one Nation He may bring a flood, or He will not bring a flood upon the people, but that the people might go into the flood and thus be drowned. He could indeed act, and so also does the passage say (Gen. 14, 27) While the Egyptians were fleeing against it [the sea]: And the Lord overthrew the Egyptians in the midst of the sea." This is also meant by R. Elazar, who said: "What is the

meaning of the passage (Ib. 18, 11) For by the very thing wherein they sinned presumptuously was punishment brought upon them. This means that with the very pot which they prepared to cook others therein, they themselves were cooked." Whence do we know that the word Zadu [used in the above text] refers to a pot? It is written (Gen. 25, 29) And Jacob sad [yazed] pottage. R. Chiya b. Aba said in the name of R. Jochanan: "The following three Bil'am, Job and Jethro — were the advisers of Pharaoh, concerning his decree to throw in the river the children of Israel. Bil'am, who gave this advice, was killed; Job, who kept silence, was punished with chastisement; and Jethro, who ran away, was rewarded by having his decendants placed among the Sanhedrin, in the chamber of Temple, as it is said (I Chr. 2, 55) And the families of scribes who dwelt at Jabetz. the Tiratite, etc.... these are, the Kenites that come from Chamoth, the father of the house of Rechah. And again it is written (Jud. 1, 16) And the children of the Kenite, the father-in-law of Moses. (Ib., ib., 11) And they thereupon did set over him task-masters, it should have been over them and not over him. We are taught in a Baraitha in the name of R. Elazar, son of R. Simon: "From this it might be inferred that the Egyptians took a brick-mould, hung it upon the neck of Pharaoh, and if any Israelite said that he was delicate and could not work, the Egyptians said to him: 'Art thou more delicate than Pharaoh, the King?'" (Ib.) Task-masters, i.e., a person that forced Israel to make bricks (Ib., ib., ib.) To afflict him with their burdensome labors, it should have been them instead of him. This means to afflict Pharaoh himself through their burdensome-work [because of the brick he had to wear on his neck], (Ib.) And he built store cities for Pharaoh. Rab and Samuel differ in the explanation of the above passage. One contends, cities which caused danger to its owners, and the other explains it to mean, cities which caused poverty to its owners; for the Master said elsewhere: "Whoever occupies himself with buildings will at last become poor." (Ib) Pithom and Ra'amses. Rab and Samuel differ in the explanation of this passage, one contends that its real name was Pithom, and the reason it was called Ra'amses, was because one building after the other was crushed (fell in); and the other said that its real name was Ra'amses, and the reason it was called Pithom, was because one building after the other was swallowed in the depth. (Ib., ib. 12) But the more they afflicted him, the more he multiplied and the more he spread abroad. It should have been so they multiplied and so they spread abroad? Said R. Simon b. Lakish: "The Holy Spirit predicted to them, saying: "Thus [as it keeps on now] will they multiply and spread abroad." (Ib., ib., ib.) And they felt abhorance because of the children of Israel. From this it may be inferred that the Israelites were like thorns in the eyes of the Egyptians. (Ib., ib. 13) And the Egyptians caused the children of Israel to labor with (Ib. b) rigor. R. Elazar said: "The word b'fa-rech

(rigor) means with soft words." R. Samuel b. Nachmeni said: This means rigorously." (Ib., ib. 14) And they made their lives bitter with hard labor in mortar and in bricks and in all manner of labor in the field. Said Raba: "This passage informs us that in the very beginning they started with mortar and in bricks but afterwards with all manner of labor in the field." Besides all their other service, they made them labor with rigor. Said R. Samuel b. Nachmeni in the name of R. Jonathan: "This means that they changed the work of men for women and the work of women for men, and even he who explained the foregoing b'fa-rech differently, will admit that the same word here means rigorously."

R. Akiba expounded: "As a reward for the righteous women who lived in that generation was Israel redeemed from Egypt; for when the women went out to fill water, the Holy One, praised be He, prepared for them small fish that would be filled in their pitchers. Thus one-half of the pitcher was filled with water and the one-half with fish. They would come home and put two pots on the fire, one containing hot water and the other the fish. They would then bring it to their husbands; with the water they would wash their feet, and their limbs. They would then feed them with the fish and give them to drink, thus refreshing their husbands during such rigorous work, as it is said (Ps. 68, 14) When ye lie still between the folds of thy cattle; i.e., in reward for your lying between the folds [of your cattle] Israel merited to enjoy the spoils of the Egyptians, as it is said there. The wings of the dove are covered with silver and her pinions with the shimmer of gold. And as soon as these women became pregnant, and were about to give birth to their children they would go and give birth in the field under an apple tree; [as it is said (Songs 8, 8) Under the apple tree have I waked thee up; there thy mother brought thee forth, there brought she ye forth where she bore thee], where the Holy One, praised be He, would send a Heavenly messenger to cleanse them, make them goodlooking like a midwife that cleanses an infant, as it is said (Ez. 16, 4) And as for thy birth on the day thou wast born thy navel was not cut, nor wast thou washed in water to be cleansed; and thou wast not rubbed with salt, nor wrapped in swaddling clothes, and these angels gave to them two round cakes, one of honey and one of oil, as it is said (Deut. 32, 13) And he made him to suck honey out of the rock, and oil out of flinty stone; and as soon as the Egyptians learned of their existence they would come to kill them but miracles always happened that they were swallowed by the earth and the Egyptians would bring oxen to plow over the place where they were swallowed, as it is said (Ps. 129, 3) Upon my back have plow-men plowed. After the Egyptians would leave, these youngsters would grow out from the earth like grass in the field, as it is said (Ez. 16, 7) Myriads, like the vegetation of the field, did I make of thee, etc. And after these children grew up they would come in flocks to their homes, as it is said

(Ib., ib., ib.) And thou attained the highest attractions with thy breasts developed, and thy hair full grown; i.e., do not read (adiadayim) with thy breast developed, but read it b'adri adarim, in whole flocks. And when the Holy One, praised be He, revealed Himself at the Red Sea, these recognized Him at first, as it is said (Ex. 15, 2) He is my God and I will declare His praise."

(Ib. 1, 15) And the King of Egypt said to the Hebrew midwives. Raba and Samuel both explain this passage: The former said: "It was a mother and a daughter," the latter said: "It was a mother-in-law and daughter-in-law." The one who interprets it as a mother and daughter refers to Jochebed and Miriam and the other who means a daughter-in-law and mother-in-law refers to Jochebed and Elisheba. We find a Baraitha that is in accordance with the one who explains it as the daughter and mother; for we are taught in the following Baraitha, Shifra refers to Jochebed. Why her name Shifra? Because she smoothened the limbs of the infant. It may be explained in another way; because Israel multiplied itself during her days Puah refers to Miriam. Why was she called Puah? Because she would speak to the infant [and play with it] in order to pacify it. Another explanation might be given to it, because she spoke through a Holy Inspiration and said: "My mother is destined to give birth to a son who will save Israel." (Ib., ib. 16) And He said: "When do the office of a midwife to the Hebrew women you shall have due regard upon the birth." What does that mean? Said R. Jochanan: "He gave them a great sign [how to recognize the time of a woman when she is about to give birth to a child]." (Ib., ib., ib.) If it be a son, then shall ye kill him; but if it be a daughter then shall she live. Said R. Chaninah: "An important sign did Pharaoh reveal unto the midwives; the birth of a son comes with the face downward, while the birth of a daughter comes with the face upward." (Ib., ib. 17) But the midwives feared God and they did not do as the king of Egypt commanded them, but they saved the male children. We are taught that not only did they not kill the male children but they would supply them with water and food in order to sustain them. (Ib., ib. 19) And the midwives said unto Pharaoh, because the Hebrew women are not as the Egyptian; for they are Chayoth. What is the meaning of Chayoth? Should we say that they are midwives themselves, does not a midwife need another midwife for her own giving birth? We must therefore say, they said to him: "This nation (Israel) is likened unto beasts. Juda, as is said (Gen. 49, 9) Like a lion's welp, O Juda; (Ib., ib. 17) Dan shall be a serpent by the way. (Ib., ib., 21) Maphthali is like a fleet hind, (Ib., ib, 14) Yesachar is a strong-boned ass, (Deut. 33, 17) Joseph, as first born steer is adorned with glory. (Gen 49, 27) Benjamin shall be as a wolf that rendeth. Concerning the above it is written in detail what they are and concerning the rest of the tribes, it is written in

general (Ez. 19, 2) And so, what a noble lioness was thy mother! among lions did she lie down amidst lions did she raise her whelps."

(Ex. 1, 21) And it came to pass because the midwives feared God that He made them houses. Rab and Levi both explain the above passage: One says that this means kingly houses and the other said it means priestly and Levite houses. The latter interpretation refers to Moses, and the former contends that kings came forth from Miriam who was also one of the midwives, for it is written (I Chr. 1, 2) And Azubah died when Kaleb took unto himself Ephroth who bore unto him Chur and again it is written (I Sam. 17, 22) Now David was the son of that Ephritite, [hence David was of the same family as Miriam]. (I Chr. 2, 18) And Kaleb the son of Chetzron begot children of Azubah, and of Jerioth and these were her sonss Jeshner, Shobah and Ardon. Is he then the son of Chetzron? Behold he is the son of Yephunah, as stated (Num. 13, 6) He was called with the last name because he turned away from the advice of the spies. And again is he not the son of Kenaz, as it is written (Hosh. 15, 17) And Othniel, the son of Kenaz, the brother of Kaleb, captured it? Said Raba: "He was a step-son to Kenaz." (Fol. 12) This can be proved by the following — he is called a Kenizzite, but not the son of Kenaz. Hence the inference is maintained. (Ib. 14, 14) Azubah, refers to Miriam, "why was she called Azubah? Because every young man forsook her in the beginning; she begot, behold, she was married to him and she begot him? Said R. Jochanan: "Whoever marries a man from a respectable family for heavenly sake is considered by Scripture as if he begot her." Yerioth she was called, because her face was greenish like the curtains of the Temple. And these were her sons. Do not read Baneha (her sons) but boneha {who built her up); yashar means who kept himself straight in the right path, [did not listen to the spies]; Sho'ab means, who turned himself away [from his evil inclinations]; Ardon means who rebelled against his evil inclination, and according to others because his face was as prim as a rose. (I Chr. 4, 5) And Aschuhr the father of Teke'ah had two wives, Chelba and Nea'arah; i.e., Ashchur refers to Kaleb, and why was he called Ashchur; because he darkened his face because of the many fasts he observed, Abi, who became like a father to his wife; teko'ah, who attached his heart unto his Father in heaven; there were two wives, the one Miriam became like two wives; Chela and Na'arah, neither was her name Chela nor Na'arah, but it means in the beginning she was sick, and at the end she became young, (Ib., ib. 7) And the sons of Chilah were Zareth, Zochar and Ethnan; i.e., Zureth means that she caused grief and animosity to her friend [because of her beautiful] appearance; Zochar means that her face was like the mid-day; Ethnan because she appeared very handsome.

(Ex. 1, 22) And Pharaah charged all his people, saying. R. Josi b. R. Chanina said: "This was even a decree for his own people." R. Josi b. R. Chaninah said further: "Three decrees did Pharaoh enact, if he be a son then shall ye kill him. Afterward he decreed, ye shall cast it into the river. And finally he extended his decree even to his own nation."

(Ib. 2, 1) And there went a man of the house of Levi and took a daughter of Levi. Where did he go? asked R. Chisda b. Zabina: "He went for the advice of his daughter." We are taught: Amran was considered the greatest man of his generation and as soon as Pharaoh decreed that every son who is born ye shall cast into the river, he said to himself: "In vain do we get married." He therefore divorced his wife. The rest of the people following his example did likewise. Thereupon his daughter said to him: "Father thy decree is even worse than Pharaoh's; for he issued a decree against sons, but thou hast issued a decree against both sons and daughters; Pharaoh's decree affects merely this world but thy decree will affect this world and the future world. As to the decree of Pharaoh, the wicked, whether it will endure or not [we do not know], but as to thine who art righteous the decree will surely endure, as it is said (Job. 22, 28) And if thou decree a thing it will be fulfilled unto thee." He immediately remarried his wife, whereupon the rest of the people also remarried their wives. If so then it should be written, he re-took instead of took? Said R. Juda b. Zabina: "This means that he made a real wedding ceremony, he made her sit under a canopy with Aaron and Miriam dancing before her while the ministering angels recited, (Ps. 113, 9) The joyful mother of children." The daughter of Levi refers to Jochebed who became pregnant on her way to Egypt and who gave birth between the walls of Egypt, as it is said (Num. 26, 59) Whom [her mother] bore to Levi in Egypt; i.e., her birth was in Egypt, but not her pregnancy." Hence why does the passage call her daughter? Said R. Juda b. Bizna: "At that time she became as young as a veritable girl."

(Ex. 2, 2) And the woman conceived and bore a son; and when she saw him that he was a goodly child. We are taught that R. Maier says: "His name was Tob [good]." R. Juda said: "Tubial was his name." R. Nachemia says: "Hagon (worthy to prophecy) was his name." Acherim says: "He was born circumsized." The sages, however, say [that his goodness was recognized] when Moses was born the house was filled with light; for it is written here And when she saw that he was tob (a goodly child) and it is also written (Gen. 1, 4) And God saw the light that it was Tob (good). (Ex. 2, 2) She hid him three months. [Why three months]? Because the Egyptians counted nine months from the time she was remarried, but Moses was born within less than seven months. (Ib., ib. 3) And when she could no longer hide him. Why was she not able to hide him any longer? Because whenever the

Egyptians would hear that a woman was about to give birth, they would fetch another infant there and make it cry in order that the newly born child should hear it and cry with it, as it is written (Song of songs 2:15) Seize for us the foxes, the little foxes that injure the vineyards.

(Ib., ib., ib.) She took for him a box of bulrushes. Why bulrushes? Said R. Elazar: "Infer from this, that wealth is as dear to the righteous as their own body. The reason therefore, is because they do not stretch their hands for things that do not belong to them." R. Simon b. Nachmeni said: "She made them out of bulrushes because it is soft, and could stand (and not be overthrown) by a soft or hard thing. And daubed it with slime and with pitch. We are taught: Slime was inside and pitch outside so that this righteous (Moses) shall not smell the bad odor. (Ib., ib., ib.) And she put the child therein and laid it (basuff) amidst the flags, by the brinks of the river. R. Elazar says: "She put him in the Red Sea." R. Simon R. Nachmeni, however, said: (Ib. b) "She put him in the reeds, as it is written (Is. 19, 6) Reeds (Suff) and flags shall wither."

(Ex. 2, 5) And the daughter of Pharaoh came down to wash herself at the river. Said R. Jochanan in the name of R. Simon b. Jochai: "From this it may be inferred that she came down to cleanse herself from the idols of her father's house, and so also do we find [that the word 'washing' is applied for idols.] (Is. 4, 4) When the Lord shall have washed away the filth from the daughters of Zion." (Ex. 2, 5) And her maidens walked along by the side of the river. Said R. Jachanan: "The word halicha (walk), is used in connection with death, and so also does the passage read, (Gen. 25, 32) Behold I am going (holech) to die." (Gen. 2, 5) And when she saw the box among the flags; i.e., as soon as her maidens noticed that she desired to save Moses they said to her: "Our princess, the custom of the universe is that if a frail king issues a decree even though the decree is not observed by the rest of the world, nevertheless the king's sons and household obey it and thou art transgressing the decree of thy father, [which caused the throwing of the children in the river]." Thereupon the angel, Gabriel, came and smote them upon the ground [thus the above meaning, going to death, is derived]. (lb.) She sent Amatha and fetched it. R. Juda and R. Nechemiah differ in the explanation of Amatha. One said it means her hand, while the other contends that it means her maid. The one that explains it to mean hand bases his opinion upon the text (amatha, means arm), but the one that explains it to mean maid bases his opinion that for hand the text should have used Yada (hand), [which could not be misunderstood]. But how can you interpret Amatha maid? Have we not said above that Gabriel came and smote them upon the ground? One of the maidens was left, for it is not customary to leave

a princess without a maiden. Again, the one who interprets Amatha hand, why did not the text used rather Yada? By using Amatha it informs us that her arm became stretched out, for the master said: "So also we find that it happened with the arm of Pharaoh's daughter! and thus also it happened with the teeth of the wicked [Og] as it is written (Ps. 38) The teeth of the wicked Shibarta, and Resh Lakish said: Do not read Shibarta (hast Thou broken) but read it Shirbabta (that became remified)."

(Ex. 2, 6) And she opened it, and saw him [the child]. It should have been written Vatereh (and she saw) and not she saw him? Said R. Josi b. R. Chanina: "This intends to inform us that she saw the Shechina with him." (Ib., ib., ib.) And Behold, it was a weeping boy. In the beginning she calls him child and afterward she calls him boy. We are taught that he was indeed a child, but his voice sounded like that of a boy. Such is the opinion of R. Juda. Whereupon R. Nechemia said to him: "If so then you attribute a blemish to our teacher, Moses." Therefore said he: "From this we may infer that his mother made a canopy for him and deposited it in that box, remarking: 'Lest I will not be able to see his wedding I will [therefore make it now].'" (Ib.) And she had compassion on him, and said: 'This is one of the Hebrews' children.' Whence did she know this? Said R. Jose, the son of R. Chanina: "From this it might be inferred that she saw that he was circumcized." (Ib.) This. Said R. Jochanan: "Infer from this that she prophesied not knowing the meaning of it. 'This will fall in the river, but no one else.'" And this is meant by R. Elazar, who said: "What is meant by the passage (Is. 8, 19) And when they shall say unto you inquire of those that have familiar spirits, and of the wizards, that whisper, and that mutter: They see and do not know what they see, they whisper and do not know what they whisper. When they [the astrologers of Pharaoh] saw that the redeemer of Israel would be punished through water they issued a decree, 'Every son that is born, he shall be cast into the river.' As soon as Moses was thrown into the river they said: 'We see no more of that sign any more.' Hence they repealed the decree, but they did not know that the sign being punished by water refers to the Memeriba." This is the interpretation of R. Chani b. Chanina, who said: "What is the meaning of the following passage (Num. 20, 13) There are the waters of Meriba, where the children of Israel strove with the Lord, i.e., this is the water concerning which the astrologers of Pharaoh saw and erred thereby." And this was meant by Moses, when he said (Ib. 11, 21) Six hundred thousand men on foot are the people in the midst of whom I am; i.e., Moses said to Israel: "On account of me were you saved."

R. Chanina b. Papa said: "That day [when Moses was placed in the river] was the twenty-first of Nissan. The ministering angels then said before the Holy One, praised be He,

'Sovereign of the Universe, one who is destined to recite the songs at the Red Sea before Thee on the twenty-first of Nissan, he shall on this very day be smitten?' " R. Acha b. R. Chanina said: "That day was the sixth of Sivan. The ministering angels said before the Holy One, praised be He, 'Sovereign of the Universe, one who is destined to accept the Torah on the sixth of Sivan, should he on this very day be smitten?' " The latter interpretation is readily acceptable; hence there is a difference of three months, [during which Moses was hidden by his mother]; for the Master said elsewhere that Moses was born on the seventh of Adar and he died on the seventh of Adar, therefore from the seventh of Adar up to the sixth of Sivan there are three months. But according to the one who says that the above incident happened on the twenty-first of Nissan, how can you figure the three months? This is explained by the fact that that year was a leap year [an extra month in Adar]. Hence the majority of the first month [first of Adar], the majority of the last month till the twenty-first of Nissan and the whole middle month [the extra month] Adar.

(Gen. 2, 7) Then said his sister to Pharaoh's daughter: "Shall I go and call thee a nurse of the Hebrew women that she may nurse the child for thee? Why did she emphasize a Hebrew nurse? From this it may be inferred that Moses was given to be nursed by many Egyptian women, but he refused to be nursed; the Holy One, praised be He, said: Shall an unclean thing nurse the mouth that is destined to speak with Me?" And this is the nearing of the passage (Is. 23, 9) Whom shall he teach knowledge? And whom shall he give to understand doctrine? Those that are weaned from the milk, those that are taken from the breasts; i.e., unto whom did the Lord teach knowledge? and to whom did He grant the understanding of doctrines? To him that weaned from the milk and that was taken from the breasts [from the Egyptians]. And Pharaoh's daughter said unto her, 'Go;' and the maiden went. Said R. Elazar: "From this it may be inferred that she went quickly as a maiden." R. Samuel b. Nachmeni said: "This means that she concealed her words by not telling [Pharaoh's daughter] that she was his sister and that she was going to call her mother." (Ib., ib. 9) And Pharaoh's daughter said unto her, 'Take this child away.' Said R. Chama b. Chanina: "She prophesied but did know what she was prophesising. Helichi means take what belongs to thee." (Ib.) And I will give thee thy wages. Said R. Chama b. R. Chanina: "It is not sufficient for the righteous that their lost things are returned to them, but they are even paid for them, as it is said. And I will give thee thy wages."

(Ex. 15, 26) Then took Miriam the sister of Aaron. Was she then Aaron's and not Moses' sister?" "This means," said R. Nachman, in the name of Rab, "That she had prophesied

even when she had been only Aaron's sister [before Moses' birth] saying, 'In the future my mother will give birth to a child that will deliver the Israelites.' Finally, when Moses was born, the whole house was filled with light, and her father arose, and kissed her on the head, and said to her, 'My daughter, thy prophecy is fulfilled.' Afterward, when he was cast into the river, her mother rose and said to her, 'My daughter, what has become of thy prophecy?' And thus we understand the passage (Ib. 2, 4) And his sister plated herself afar off, to ascertain what would he done with him, to mean to know what would be the outcome of her prophecy."

Joseph deserved the reward of being appointed to bury his father," etc. Why does the passage begin (Gen. 50, 7) And Joseph went up to bury his father, and there went up with him all the servants of Pharaoh, all the elders of his house and all the elders of Egypt; and afterwards it reads: And all the house of Joseph and his brothers, and his father's house, and further the passage reads (Ib., ib. 14) And Joseph returned unto Egypt, he, and his brothers, and then and all that were gone up with him to bury his father? [Hence Jacob's family was placed further]. Said R. Jochanan: "In the beginning before the Egyptians had seen the honor of Israel they did not conduct themselves honorably towards the brothers of Joseph, but when they saw how they were honored by the entire world the Egyptians themselves also paid them their due homage." The following passage gives us this inference (Ib., ib. 10) And they came to the thrashing-floor of Atad (thorns). Is then a threshing floor made of thorns? "This is to teach us," said R. Abahu, "that they [the kings of the entire world] surrounded the casket of Jacob with crowns like a threshing-floor surrounded by thorns." The sons of Esau, of Ishmael, and of Keturah were also among them. We are taught that they went with avowed purpose, disputing the burial (of Jacob) but when they saw that Joseph had placed his crown upon the coffin, they did the same with theirs. We are taught that there were thirty-six crowns in all.

And they mourned with a great and very sore lamentation. We are taught that even the very horses and asses joined in it. On arriving at the Cave of Machpelah, Esau once more protested, and said; Kiryatharbaa the same is Hebron." R. Isaac explained the meaning of the above name is that four pair were to be buried. Adam and Eve, Abraham and Sarah, Isaac and Rebekah. Jacob disposed of his share when he buried Leah in it, and the remaining one belongs to me." But thou didst sell thy share with thy birthright," remonstrated the sons of Jacob. "Nay," rejoined Esau, "that did not include my share in the burial-place." "Indeed it did," they argued, "for our father, just before he died, said (Gen. 1, 5) 'In my grave which I have bought for myself.'" In the land of Canaan, "Where

are the title deeds?" demanded Esau. "In Egypt," they replied. "Then let some one go for them immediately. The swift-footed Naphthali concerning whom the passage says (Ib. 49, 21) Naphthali is a hind let loose; he giveth goodly words, started for the records. Hushim, the son of Dan, being deaf, asked what was the cause of the commotion. When he was told that Esau stopped the interment until the deed would be brought from Egypt. "And until Naphthali returns from Egypt my father shall be in disgrace?" remarked he. Thereupon he snatched up a club and smote Esau so hard that his eyes dropped out and fell upon the feet of Jacob, at which Jacob opened his eyes and grimly smiled. This is the meaning of the passage (Ps. 58, 10) The righteous shall rejoice when he sees vengeance; he shall wash his feet in the blood of the wicked. In that moment Rebekah's prophecy was fulfilled (Gen. 27, 45) Why shall I be deprived also of you both in one day? For although they did not both die on the same day, both were nevertheless buried on the same day. Is it then possible that if Joseph would not have attended to the burial of his father, that his brothers would not have done it? Behold the passage says (Gen. 50, 13) And his sons carried him into the land of Canaan, [hence all his children performed the duty?] Indeed they were ready to perform the duty. They said, however, let us leave this task to Joseph because his (Jacob's honor will be greater when he is attended by kings than by ordinary people.

"Who is greater than Joseph, who in return was attended by no one else than Moses." Our Rabbis were taught: "Come, see how beloved meritorious deeds were to our teacher Moses; for, while all Israel was busy with the spoils of Egypt, he occupied himself with meritorious deeds, as it is said (Pr. 10, 8) The wise in heart will accept commandments; but, he that is a fool in his speaking will stumble. But how did Moses know where Joseph was buried? It was said that Serach, the daughter of Asher, was of the previous generation and to her Moses went and asked whether she knew where Joseph was buried, and she said: "An iron casket was made by the Egyptians wherein he was placed and sunk in the River Nile, so that the water of the Nile should be blessed through him." Thereupon Moses went and stationed himself on the brink of the Nile and said: "Joseph the time which the Holy One, praised be He, gave an oath to redeem Israel has expired; the oath with which thou hast adjured Israel is now to be fulfilled. If thou wilt reveal thyself, well, but if not, then we shall be free from the obligation of thy oath." Immediately did the casket of Joseph float the water, and be not surprised that iron floats on the water, for so also do we find in the passage (II Kings 6, 5) But as one was felling a beam, the axe had fallen into the water; and he cried and said, 'Alas, my Lord, it was also borrowed, etc., and cast it in there and made the iron to swim. Is this not a fortiori? If for Ellisha who was only the disciple of Elijah and Elijah who was the disciple of Moses could cause iron to float on water, how

much more easily could Moses himself do so? R. Nathan said: "Joseph was buried in the royal cemetery, Moses thereupon went and stationed himself on the royal cemetery and said: 'Joseph the time at which the Holy One, praised be He, gave this oath to redeem Israel has expired; and the oath which thou hast besworn Israel must now be fulfilled. If thou wilst. reveal thyself, well, but if not then we shall be free from the obligation of thy oath." At that moment the casket of Joseph began to tremble, whereupon Moses [having revealed his place] took it and brought it to him, and during all the years that Israel was in wilderness the ark of Joseph was carried side by side with the ark of the Shechina. This caused all passersby to ask, "What is the reason for these two arks?" And when they were told that one contained a dead body and the other the Shechina. The inquirers would ask, "How is it that a dead body is to be placed near the ark of the Shechina?" Whereupon they were told: (Ib. b) "This is because the one who lies in the ark has fulfilled everything that is written in the Torah, which is placed in the other ark." Is it possible that Joseph's body was left to the charge of Moses and the entire people of Israel did not attend it? Behold it is written (Josh. 24, 32) And the bones of Joseph which the children of Israel have brought up out of Egypt, they buried in Shechem, and again granted that Israel would not have attended it, is it possible that his children would not have attended it? Behold, it is written in the same passage, And it remained inheritance of the children of Joseph. His children said: "Let us leave our Father to be attended by the entire people of Israel, for it will be a greater honor for him to be attended by a multitude of people." And again Israel said: "Let us leave it attended by Moses for it would be a greater honor than to be attended by inferior men." (Ib., ib., ib.) They buried in Shechecm. Why in Shechem? They said: "From Shechem was he (Joseph) stolen, (See Gen. 37, 14-29) and let us bring back the loss to Shechem." But the passages contradict each other, it is written (Gen. 13, 19) And Moses took the bones of Joseph with him, for he had caused the children of Israel to swear, etc., and in the previous passage it is written. And the bones of Joseph which the children of Israel had brought out of Egypt, they buried in Shechem. Said R. Chama b. R. Chanina: "Whoever starts a thing and does not complete it, and another comes and finishes it. Scripture considers the one who finished it as having performed the entire task." R. Elazar says: "Such a man [who begins a thing and does not finish] is even removed from his high position, as it is written (Gen. 38, 1) And it came to pass at that time that Juda went down from his brothers." R. Samuel b. Nachmeni said: "Such a man will bury even his wife and children, as it is said (Ib., ib., 12) And the daughter of Shuah. Juda's wife, died and again it is written there, And Er and Onan both died."

Said R. Juda in the name of Rab: "Why was Joseph called bones while yet alive?" Because

he did not protest when the honor of his father was disparaged. For, his brothers said to him (Gen. 44, 27) And thy servant our father said, "and he did not protest in the least." R. Juda said again in the name of R. Chama b. Chanina: "Why did Joseph die before his brothers? Because he assumed airs of superiority." (Gen. 39, 1) And Joseph was brought down to Egypt. Said R. Elazar: "Do not read Horad (that he was brought down) but read Horid (he caused to bring down others) i.e., he caused the removal of the astrologers of Egypt from their high positions."

"Who is greater than Moses among all Israel, who was attended at his death by God himself, as it is said (Deut. 34, 6) And He buried him in the land of Moab, opposite, Beth-Pe'or, etc. (Ib. 6, 25) And the Lord said unto us, 'Let it suffice thee.'" Said R. Levi: With the word Rab did Moses inform others, [of grave tidings.] And with the word Rab he himself was informed [of grave tidings]; i.e., with the word Rab did he inform others, as it is written (Numb. 16, 7) You assume too much [Rab] ye sons of Levi, and he was in turn informed by the word. And the Lord said unto me, '(Rab lack) let it suffice thee:' in another way may Rab be explained, thou hast a Rabbi whose name is Joshua. Still in another way may Rab be explained. Let it suffice to thee so that people should not say, "How rigorous the teacher [Lord] is and how persistent is the scholar." And why did the Lord act so rigorously against Moses? In the academy of R. Ishmael it was explained: According to the camel is his load [the greater the man the greater is his responsibility]. (Deut. 31, 2) Moses said unto them: 'I am one hundred and twenty years old today.' He need not say today, [if there is no special significance]. What does he mean by the word to-day? This means that today have my days been completed; from this we may infer that the Holy One, praised be He, grants the righteous the fulfillment of the years of their life to the very month and day, as it is said (Ex. 23, 26) The number of thy days will I make full. (Deut. 31, 2) I am not able any more to go out and come in. What does that mean, to go out and come in? Shall we take it literally? Behold it is written further (Ib. 34, 7) And Moses was one hundred and twenty years old when he died; his eyes were not dimmed, and his natural strength has not abated, and again it is written (Ib., ib., ib.) And Moses went up from the plains of Moab to the Mount of Nebo. Concerning which we are taught in a Baraitha the following explanation: There were twelve stairs to the Mount and Moses surmounted them all in one step. [Hence we see that Moses was healthy and strong up to his death?] Said R. Samuel b. Nachmeni in the name of R. Jonathan: "To come forth, refers to the discussions of the Torah, from which it may be inferred that the wellsprings of wisdom were shut up for him." (Ib. 13, 14) Moses and Joshua went and placed themselves in the tabernacle of the congregation. We are taught that that particular Sabbath was a Sabbath of

Transmittance of office by two. The office was taken irom one (Moses) and given to the other (Joshua). [Hence both served on the same day].

We are taught in a Baraitha, R. Juda said: "Were it not for the passage, it would have been impossible to know where Moses died? In the part of Reuben. (Ib. 34, 1) And Moses went up from the plains of Mo'ab unto the Mt of Nebo, and the Mt. of Nebo was situated in the section of Re'uben, as it is written (Num. 32, 37) And the children of Reuben built Heshbon, El'aleh, Kiryathayim, Nebo, and Baa'l-me'on. And where was Moses buried? In the section of Gad; as it is written (Ib. 33, 21) Because there is the field of the Law-Giver hidden. The distance between the part of land belonging to Reuben to that of Gad is about four miles. Now by whom was Moses brought the distance of these four miles? From this it may be inferred that when Moses died, he was placed on the wings of the Shechina [by which means he was carried away these four miles], surrounded by ministering angels, saying (Ib., ib., ib.) He executed the justice of the Lord and His judgment with Israel. And what did the Holy One, praised be He, Himself say at that time? (Ps. 94, 16) O who will rise up before Me against evil-doers, or who will stand up against Me with the worker of wicked-doers." But Samuel said: "The Lord said the following, (Ecc. 8, 1) "Who is like the wise and who knoweth as well the explanation of a thing?" R. Jochanan said: "The Lord said the following, (Job 28, 12) But wisdom, where shall she be found? Where is the place of understanding?" R. Nachman b. Isaac said: "The Lord said the following, (Deut. 34, 5) And Moses the servant of the Lord died there." Samalian said: And Moses died there, means "The great Scribe of Israel."

We are taught in a Baraitha, R. Elazar the Great says: "A heavenly voice reaching for twelve square miles equal to the space of Israel's encampment announced, 'And Moses the great Scribe of Israel died.' " But, there are other opinions that Moses did not die at all, for the passage says here, And Moses died there. And again it is written (Ex. 34, 28) And he remained there with the Lord forty days and forty nights. Just as in the latter case he stood and waited upon, so also does it mean here that he stood and waited upon.... (Deut. 34, 6) and He buried him in the valley in the land of Mo'ab opposite Beth-Pe'or. Said R. B'rachia: "It is a sign within a sign, and yet no one knows of his sepulchre." And it Happened once that a certain government had said unto (Fol. 14) the Commander of Pe'or; "Show me where Moses is buried?" They ascended the hill and it (the grave) appeared to them to be below the hill, but when they descended the hill, the grave appeared to be above the hill, so they divided themselves into two groups, one part went up the hill and the other below and it appeared to them as before, this is to uphold the statement And no

man knows of his sepulchre unto this day. R. Chama b. R. Chaninah said: "Even Moses himself does not know where he is buried, as it is written here, No man [lsh] knoweth of his sepulchre. And it is written again (Ib. 34. 1) And this is the blessing wherewith Moses, the man [Ish] of God." R. Chama b. R. Chanina said further: "Why was Moses buried opposite Beth Pe'or? So that his grave should be an atonement for the incident of Pe'or."

R. Chama b. Chanina said further: "What is the meaning of the passage (Deut. 13, 5) Before the Lord thy God shall ye walk. How is it possible that a man should walk after the Shechina, behold, it is said (Ib. 4, 24) For the Lord thy God is a devouring fire, a jealous God. We must therefore say that this means walk after the standard habits of the Holy One, praised be He. Just as He clothed the naked; as it is written (Gen. 3, 21) And the Lord God made unto Adam and to his wife coats of skin and clothed them, so also shall you clothe the naked; just as the Holy One, praised be He, visits the sick, as it is written (Ib. 18, 1) And the Lord appeared unto him by the terebinths of Mamre, so also shalt thou visit the sick. The Holy One, praised be He, buries the dead, as it is written (Deut. 34, 6) And he buried him in the valley, so also shalt thou bury the dead. The Holy One, praised be He, comes to console the mourner, as it is written (Gen. 25, 11) And it came to pass, after the death of Abraham, that God blessed Isaac, his son, so also shall thou comfort the mourners. (Ib. 3, 21) And the Lord God made unto Adam and to his wife coats of skins and clothed them. Rab and Samuel differ in the explanation of the above passage, one explains it that the coats were made of a thing that came from skin [wool] and the other says: "This means a thing which a man's body relishes when worn closely to the skin [linens]." R. Samlai lectured: "The Torah begins with meritorious deeds and ends with meritorious deeds; it begins with meritorious deeds, as it is written (Ib. 3, 21) And the Lord God made unto Adam and to his wife coats of skins and clothed them. And it ends with meritorious deeds, as it is written (Deut. 34, 6) And He buried him in the valley."

R. Simlai lectured: "Why was Moses our teacher, so anxious to enter the land of Israel? Was it because he was so anxious to enjoy of its fruit or did he want to enjoy its bountifulness? Surely we must say that Moses said thus to himself: 'There are many commandments in which Israel was instructed, but which can not be fulfilled until they enter the land of Israel. I wish therefore to enter the land so that they may be fulfilled through me.' The Holy One, praised be He, thereupon said to him: 'Is then not the reason of thy rewards that thou shalt receive? If so I shall consider it as though you were fulfilling it, as it is said (Is. 53, 12) Therefore will I divide him. [a portion] with the many and with the strong shall he divide the spoil; because he poured out his soul unto death and with

transgressors was he numbered; which he bore the sin of many and for the transgressors he let evil befall him; i.e., therefore will I divide him a portion with the many, I shall give him a full portion. Perhaps one will say a portion like the latter generation and not like the former [Abraham, Isaac and Jacob]? The passage therefore reads and with the strong shall he divide the spoils; i.e., like Abraham, Isaac and Jacob, who were mighty in the possession of the Torah and Commandments; because he poured out his soul unto death, for he surrendered himself to death to account of them, as it is said (Ex. 33, 32) Yet now, if thou wilt forgive their sins; but if not, blot me out, I pray Thee, from Thy book which Thou hast written; and with transgressors was he numbered, he was numbered to share the faith among those who died in the wilderness; while he bore the sin of many, he offered prayers for the transgressors of Israel so that they should return through repentance; for the word Pogiah (bore) refers to nothing but prayers, as it is said (Jer. 7, 16) But thou pray not thou in behalf of this people, nor lift up in their behalf of prayer nor make intermission [tiphgah] to Me.

Chapter 2

(Fol. 17) R. Akiba lectured: "If man and wife have merits then the Shechina will dwell among them, but if they have no merits a fire [of dissention] will consume them." Said Raba: "And the [fire of the woman] is even greater than that of the man, because the woman's name (Esha) originally consists of the word fire, (Esh) while in that of the husband (Ish) there is a letter (Yud) which intervenes between the word fire (Esh)." Raba said: "Why did the Torah command to bring dust for a Sota? This is explained that if one has merits, he will have children like Abraham our patriarch, concerning whom it is written (Gen. 18, 27) Although I am but dust and ashes, but if one has no merits, they will bring him to ashes; (i.e., will be burned)."

Raba expounded: "As a reward to Abraham who said (Ib., ib., ib.) Although I am but dust and ashes, his children merited the following two commandments, the rule of the Parah A'dumah and the ashes of a Sota." But there is also the ashes that are used for covering the blood [of a beast and fowl]. The ashes used for covering the blood is only the prologue to a commandment but not the commandment itself. Raba expounded: "As a reward for

what Abraham said, (Ib. 14, 23) And that I will not take from a, thread, even to a shoe-lachet, his children merited the following two commandments, the straps of the Tephillin and the T'cheileth of the Tzitzith It is readily understood that the strap of the Tephillin is a reward, for it is written (Dept. 28, 10) And all the nations of the world shall see, that thou art called by the name of the Lord, and they shall be afraid of thee. And we are taught that R. Elazar the Great says: "This refers to the Tephillin of the head." But as to the thread of Tcheleth, what kind of a reward is this? This is as R. Maier said in the following Baraitha, "Why was the color blue chosen from all other colors? Because blue resembles the sea, the sea resembles the heaven, and the heaven resembles the Divine Throne, as it is said (Ex. 24, 10) They saw the God of Israel; and the place under His feet was like a paved work of brilliant sapphire, and like the color of heaven in clearness. And again it is written (Ez. 1, 26) There was like the appearance of a sapphire stone, the likeness of a throne."

Chapter 3

(Fol. 20) MISHNAH: She was not quite through with the drinking of the water when her face became glancour, her eyes began to stare and her body became wrinkled and those near her would say: "Remove her so that she should not defile the sanctuary." If she has some merits then the water would not work immediately, there are merits which might cause water to remain inactive for one year, and again there are other merits that might cause it to remain so for two years, and even for three years. "From this it may be inferred," said Ben Azzai, "that a man is in duty bound to teach his daughter the Torah so that in case she will have to drink the water, she will know that merits retard the action [of the bitter water]." R. Elazar says, however: "He who teaches his daughter the Torah is a if he would have taught her obscenity." R. Joshua says: "A woman prefers a Kab (scanty living) together with license, to nine Kabs with the restrictions of chastity." The same also said: "A foolish saint, a wicked man that is subtle, a sanctimonious woman [a hypocritical sorceress] and the wounds indicted by the Pharisees [i.e., injury done under the pretext of the strict adherence to the letter of the law or by benevolence] are merely considered, the destroyers of the world."

(Fol. 21) "There are merits that may retard the result of the water even for three years."

What kind of a merit is it that causes postponement of three years? Shall we assume the merits of the study of the Torah? Behold a woman is not in duty bound to study the Torah? We must therefore say that it refers to meritorius deeds. Is this a fact? Behold we are taught in a Baraitha that R. M'nachem b. R. Jose expounded the following (Pr. 6, 23) For the commandment is a lamp, and the law is light. "The passage compares meritorious commandments to a lamp and the Torah to light, to teach us that just as a lamp furnishes light only for a certain period, so also does a commandment protect only for a certain period; and just as light endures to eternity so also does protection of the Torah endure to eternity. And again there is a passage (Ib., ib., 22) When thou walkest; it shall lead thee, etc., when thou walkest it shall lead thee, refers to this world; when thou liest down it shall watch over thee; this refers to the time of death; and when thou art awake it shall converse with thee, refers to the future world. This may be likened unto a man who walked on a path during a very dark night and was afraid that he might stumble over thorns and thistles, or fall into a pit, or be devoured by a wild beast or attacked by burglars, and he didn't know what direction to take. When, however, a burning torch happened to come in his possession he was relieved from the fear of stumbling over thorns and thistles or from fall in a pit. However, he was still afraid that he would be devoured by a wild beast or of being attacked by burglars and didn't know what direction to take. When dawn appeared he was relieved from the dread of wild beasts and also from burglars; still he didn't know what direction to choose, but he reached the cross-road [where there is a guide-post;] he was then saved from all the dangers." In another way the above passage may be explained: A transgression causes the extinction of a commandment, but a transgression can't cause the extinction of the Torah, as it is said (Songs 8, 7) Many waters are not able to quench love. R. Joseph said: "There is also a distinction between meritorious deeds and the study of the Torah. Meritorious deeds protect and save a man while he is occupied in performing them, but when he is not occupied in their performance, they merely protect him from trouble, but do not save him once the trouble has already come; while the Torah protects and saves a man during the time of study and after the time of study." Raba raised the following objection: "If this be true then why did the Torah not protect Doeg and Achitoffel who studied the Torah?" Raba therefore said: "The Torah saves a man if anything happens to him during the time of his actual study, but after he has finished the study it merely protects and does not save him from trouble, while the commandment, during the time of its performance or after it has been performed merely protects man [from trouble] but does not save him from trouble if it had already befallen him." Rabina said: "Merits mentioned in the Mishnah are

indeed due to the study of the Torah and as to your question that a woman is not commanded to study it, we may say that even though she is not ordered to study the Torah, nevertheless for the reward of bringing her children to the teacher to study with them the Pentateuch and the Mishnah, and as reward for waiting for their husbands until they come from the college, they share reward with them."

"When he reached the cross-road (where there is a guide-post)," what does crossroad mean? Said R. Chisda: "This means when a scholar approaches his death." R. Nachman b. Isaac said: "This means a scholar who fears sin." Mar Zutra said: "This refers to a scholar who reaches such a stage as to report tradition in agreement with the prevailing law." In another way the above may be explained: A transgression destroyed a meritorious act, bat it cannot destroy the Torah. R. Joseph said that R. M'nachem b. R. Joseph interpreted the above passage just as if it were handed down from Mt. Sinai, and had Doeg and Achitoffel interpreted it in that sense they would have never decided to pursue after David. For it is written (Ps. 71, 11) Saying: 'God hath forsaken him; pursue and take him; for there is none to deliver.' What passage did they interpret to guide them in their theory [to pursue David?] The following passage (Duet. 23, 15) So that He sees no unseemly thing in thee, and turn away from thee. They did not know that although a transgression could nullify a commandment, nevertheless it could not destroy the Torah of [David]. "What is the meaning of the passage (Songs 8, 7) Man would utterly despise him? Said Ulla: "Neither like Simon the brother of Azariah, nor like R. Jochanan of the prince's family, but like Hillel and Shebna; for when R. Dimi came he said that Hillel and Shebna were brothers. Hillel devoted his time to the Torah, while Shebna devoted his time to business. At the end they said to each other: 'Come and let us be partners and share both worlds.' Whereupon a heavenly voice came forth saying (Ib., ib., ib.)If a man were to give all the wealth of his house for love, man would utterly despise him."

(Ib. b) R. Elazar says: "Whoever teaches his daughter the Torah is as if he were teaching her frivolity." How is it possible that by teaching her the Torah, he teaches her frivolity? Said R. Abahu: "R. Elazar's reason is based on the following passage (Pr. 8, 12): I, wisdom dwell with prudence; i.e., as soon as wisdom enters a man he becomes prudent." But how will the Rabbis explain, I, wisdom dwell with prudence? This is needed to support the view of R. Jose b. R. Chanina. For R. Jose b. R. Chanina quoted: "The words of the Torah will not endure with one unless he is ready to strip himself of all other things, as it is said, I, wisdom dwell with prudence." R. Jochanan said: "The words of the Torah will not endure with one unless he admits that he does not know anything by himself, as it is said (Job. 28,

12) But wisdom, where shall it be formed?"

R. Joshua said: "A woman prefers a Kab [a scanty life] connected with license to nine Kabs with the restrictions of chastity." What does he mean by it? He means to say that a woman is willing to live together with her husband even with less luxury, than to be separated.

"The same also said: 'A foolish saint, etc' " What does he mean by a foolish saint? This means to say that if one sees a woman drowning in a river and does not want to rescue her, just because she is not dressed. "A wicked man that is subtle." R. Chanina said: "One who explains his case to the judge (trying to pre-occupy him), before his adversary appears." R. Abahu said: "He who gives a P'rutah to a poor man in order to make up for the poor the total sum of two hundred zouzim; for we are taught in a Mishnah: He who possesses two hundred zouzim is not entitled to receive any gleaning (leket), neither what is forgotten in the field (shikcha) nor what is left in the corner of it (peah) nor poor relief. But if he is only one Zouz short of the two hundred zouzim, even if a thousand people give anything to him, he is entitled to the poor man's perquisities."

R. Joseph b. Chama said in the name of R. Shesheth: "This refers to one who induces others to conduct themselves as he does." R. Huna said: "It refers to one who practices the light decisions, and orders to practice the more difficult ones." Ulla said: "This refers to (Fol. 22) one who reads the Scripture, studies the Mishnah, but has not served scholars." We are taught: If one has read the Scripture and has studied the Mishnah, but has not served scholars, R. Elazar said: "Such a man is to be called an ignorant man." R. Samuel b. Nachmeni said: "Such a man should be called an uncouth person." R. Janai said: "Such a man is like a Samaritan." R. Acha b. Jacob said: "Such a man is like a Magian (a sorcerer)." R. Nachman b. Isaac said: "The explanation of R. Acha b. Jacob is more reasonable than all others; for people say, 'the Magian mumbles and understands not what he says.'" The same as a scholar who studies and does not know [through practice] what he has studied.

Our Rabbis taught: "Who is [to be considered] a common man? He who does not read the Sh'm'a, (Hear O Israel, etc.), both morning and evening," so says R. Eliezer. R. Joshua says: "He who does not put on Tephilin (phylacteries)." Ben Azai says: "He who does not wear Tzitzis (fringes)." R. Nathan says: "He who has children and does not bring them up in the study of the Torah." Achcirim says: "Even if one has studied the Bible and the Mishnah,

but has failed to be in attendance upon scholars (as a disciple), he also is considered an Am. Ha'aretz. And one who only read the Bible but not the Mishnah is called a Bur; concerning one who did not even read the Bible the passage says (Jer. 31, 26) When I will sow the house, etc."

(Pr.24, 21) My son, fear thou the Lord and the king, and meddle not with them that are given to study. Said R. Isaac: "The last refers to those who merely study Halachoth (Laws), [but do not practice them]." Surely this is the meaning of the passage? One may think that the word Shonim (study), refers to one who repeated a sin and as R. Huna said: "As soon as a man commits a crime and repeats it, it appears to him as if it were a thing permitted." It therefore says that it does not refer to crimes. We are taught: "Those scholars who cause the destruction of the world." How is it possible that scholars should cause the destruction of the world? Said Raba: "It refers to scholars who render decisions based merely upon their studying of the Mishnah [without knowing the reason for the decision]." We have also a Baraitha to the same effect. R. Ishmael said: "Are then scholars such that destroy the world? Behold they are the cause of the maintenance of the world, as it is said (Hab. 3, 6) The ways of the world are his." [Which means that he who studies decisions is considered as if the entire world was created for his sake]? We must therefore say that it means, those who render decisions based upon the Mishnah [without knowing the reason for the decision].

"A sanctuous woman, etc." Our Rabbis were taught: A prayerful (bigotet) maiden, an undisciplined widow and a minor of maturity they are such that cause destruction of the world. Is this indeed so? Has not R. Jochanan said: "We may learn to fear sin from a maiden, and receiving reward from a widow, the fear of sin from a maiden, for R. Jochanan heard a girl when falling upon her face prayed: 'Thou hast created wicked and also righteous. May it be Thy will that no noble man shall stumble on account of me.' Receiving reward from a widow, for there was a widow who, although had a synagogue in her vicinity, would nevertheless come and pray in the house of study of R. Jochanan. When he asked her: 'Why dost thou not go to the synagogue in your own neighborhood? She replied: 'Rabbi don't I deserve a reward for walking such a distance?' [Hence we see that it is contrary to the Mishnah?] The Mishnah treats with such maidens and widows like Jachani, the daughter of Rettibi, who practiced sorcery.

What does it mean "a minor whose maturity months were not complete?" In Babylon it was explained that it refers to a scholar who would challenge his teachers R Abba said:

"This refers to a scholar who has not reached maturity and occupies himself with deciding lawful questions; for R. Abba said in the name of Rab: 'What is the meaning of the passage (Pr. 7, 26) For she hath cast down many wounded; yea a mighty host are all her slain; i.e., for she hath cast down many wounded, refers to a scholar who has not reached maturity and who renders decisions; yea, a mighty host are all her slain, refers to a scholar who although he has reached maturity desires not to render decisions.'" (Ib., b.) Until what years is a man termed premature? Until forty years. Is this so? Behold, Raba rendered decisions before forty years. The former refers only when there is an equal to him in town.

The wounds caused by Pharisees, etc. Our Rabbis were taught: There are seven kinds of Pharisees: Shechemi Pharisee, an aprobious Pharisee, a bleeding Pharisee, a pestle Pharisee, a Pharisee who says "I want to know my duties, a Pharisee out of love and a Pharisee out of fear. Shechemi Pharisee who commits acts of Shechem; an aprobious Pharisee, who beats one foot upon the other [being afraid to look where he steps]; a bleeding Pharisee, said R. Nachman b. Isaac, "who [closes his eyes not to look at woman both sides and meanwhile] knocks his head against a wall [and causes bleeding]." A pestle Pharisee, said Rabba b. Sila: "This means, one who walks bent like a pestle." A Pharisee who says: "I want to know my duties." Is this not an upright man? We must therefore say he asks everybody, "Is there anything else that I can do to fulfill my duties?" A Pharisee out of love and a Pharisee out of fear for punishment. Abaye and Raba said unto their disciples: "Do not count among them a Pharisee out of love nor a Pharisee out of fear; for, R. Juda said in the name of Rab, 'A man shall always occupy himself in the study of the Torah and meritorious deeds, even if it is not for the sake of the Torah, for in doing it in the beginning for his own sake, it will come to pass that he will perform it for the sake of the Torah.'" R. Nachman b. Isaac said: "Those things which are concealed from us, of course, we cannot discuss, and those tidings which are revealed to us we can always see openly, however, the Heavenly court will punish those who cover themselves with a cloak of righteousness." "King Janai said unto his wife: "Do not be afraid of the Pharisee, nor from those that are not Pharisees, but take heed of those that are hypocrites, who make others believe they are Pharisees, but in reality commit acts like those of Zimri, and demand reward like that of Phinehas.

Chapter 4

(Fol. 26) We are taught in a Baraitha, (Num. 5, 28) Then shall she remain unharmed, and she shall conceive seed; i.e., if she was impotent she will bear children, so is the opinion of R. Akiba. Whereupon R. Ishmael said to him: "If so then all the impotent women will become Sota, so that they should be able to bear children, and such a one who will not commit herself to such an action shall lose such an opportunity?" "How then should the passage then shall she remain unharmed, etc., be explained?" "This means that if she gave birth with pain, she will hence give birth without any pain; if she bore daughters, she will hence bare sons; if she bore short children she will hence bare tall ones; if she bore dark ones, she will hence bore blond ones."

Chapter 5

(Fol. 27b) Mishnah: In that same dayR. Akiba expounded: (Ex. 15, 1) Then sang Moses and the children of Israel, this song unto the Lord, and thus did they say: "Why is the word Lamor (saying) in the above passage repeated? From this it may be inferred that Israel answered the song after Moses had begun."

Gemara: (Fol. 30b) Our Rabbis were taught: This is how R. Akiba expounded: "When Israel ascended from the Red Sea they immediately began to look forward to singing a song of praise, and how did they utter the song? Just as one reads the Hallel and the Congregation after the reading at the beginning of each Chapter, so also did Israel do there. Moses said: (Ib., ib., ib.) I will sing unto the Lord and Israel repeated the same passage: Moses then said: For He hath triumphed gloriously, and Israel responded again: I will sing unto the Lord." R. Eliezer, the son of R. Jose, the Galilean, says: "The songs were recited in the manner of a minor who reads the Hallel and the rest of the audience repeats what he says; i.e., Moses said: I will sing unto the Lord, and Israel responded, I will sing unto the Lord; Moses said: For he hath triumphed gloriously, and Israel responded." R. Nechemia says: "It was like the Reader reads the Sh'mah, in the congregation, the reader begins and the rest of the congregation answer after him." What is the basis for the difference of opinion of the above Tanaim? R. Akiba holds that the word lamor (saying), mentioned in that passage refers to the preceding words. R. Eliezer, son of R. Jose the Galilean, believes the

word lamor, refers to each and every word separately, while R. Nechemia holds: Wherever it is written they have said we must explain that all of them said together, but wherever the word Lamor is used then it means that Moses began it." Our Rabbis were taught, R. Jose the Galilean, lectured: "At the time when Israel descended the Red Sea they determined to sing praises, and how did they sing praises? An infant that was in the hips of his mother and a suckling that was nursing from his mother's breast, as soon as they saw the Shechina, the infant lifted up its neck and the suckling loosened the breast from its mouth and they said (Ib., ib. 2) He is my God, and I will declare His praise, as it is said (Ps. 8, 3) Out of the mouth of babies and sucklings hast thou founded [Thy] might." We are taught R. Maier used to say: "Whence do we know that even the embryos in the entrails of their mothers recited a song? It is said (Ib. 68, 27) In assemblies bless ye God, praise the Lord, ye sprung from Israel's fountain."

(Fol. 27b) MISHNAH: In this very day R. Joshua b. Hurkanus expounded that Job served the Lord for nothing else but out of love, as it is said (Job. 13, 15) Though He slay me, yet will I trust in Him. From this one may still think that Joab was in doubt as whether I shall trust in Him, or shall I not trust in Him. It therefore says, (Ib. 27, 5) Till I die I will not put away mine integrity from me, from which it may be inferred that he served the Lord out of love." R. Joshua then exclaimed: "O Rabban Jochanan b. Zakkai! Who will remove the dust from thy eyes [and make you alive]? For thou hast interpreted all your life-time that Joab served God only out of fear, [of punishment], as it is said (Ib. 1, 1) A man perfect and upright and fearing God, and shunning evil. Behold now that Joshua b. Hurkanus your disciple's disciple inferred that he did it out of love."

GEMERA: (Fol. 31) Let us see how the word lo is spelled? If it is spelled with Lamed Alef then it means is not, but if it is written Lamed Vav then it means to him, and why is the Mishnah in doubt as to the meaning of that word? Is it then a rule that wherever it is wTitten Lamed Alef that it means not? According to this then the passage (Is. 63, 9) In all their affliction he was afflicted. Where lo is spelled with Lamed Alef, does it also mean that he is not afflicted, and if you will say that this is of course the meaning of the passage, then how will you explain the next passage, And the Angel of His presence saved them and He carried them all the days of old? We must therefore say that the word [spelled with Lamed Alef] may be interpreted either way, no or to him.

We are taught R. Maier says, "It is said concerning Job, (Job. 1, 1) Fearing the Lord, and it is also said concerning Abraham, (Gen. 22, 12) Thou fearest God, just as the fearing of God

mentioned concerning Abraham, was out of love, so also does the fearing of God mentioned in connection with Job mean out of love." But concerning Abraham himself how do we know that it was out of love? It is written (Is. 41, 8) The seed of Abraham My friend. What is the difference between one who serves God out of love, and one who serves Him out of fear [of punishment?] The difference is as mentioned in the following Baraitha: R. Simon b. Elazar says: "It is much more important that one serves God out of love than out of fear, for the rewards of the latter will endure for a thousand generations, while the reward of the former will endure for two thousand generations; it is written here, (Ex. 20, 6) And showing mercy unto the thousands of generations of them that love Me, and it is written, (Dent. 7, 9) That keep His commandments to the thousandth generation." Why, in the latter case, is it also mentioned who keepest the kindness and covenant of those who love Him and keep His commandments unto thousand generations? The reward of thousand generations, refers to the word next to it. There were two disciples who were standing before Raba, one said: "It was recited to me in my dream, (Ps. 31, 20), O how great is Thy goodness which Thou hast treasured up, with those that fear Thee." And the other one said it was recited to me in my dream, (Ib., ib. 12) And will rejoice all that put their trust in Thee. Forever will they shout for joy, etc." Raba then said to them: "Both of you are perfectly righteous; however, one of you is so out of love and the other out of fear [of punishment]."

Chapter 6

Chapter 7

(Fol. 32b) We are taught that R. Simon b. Jochai says: "A man should recite his praises in a low voice, but his disgraces in a loud voice." That one should announce his praises in a low voice we infer from the chapter of Tithes. (Deut. 26, 5) And that one should announce his

disgrace in a loud voice we infer from the chapter of offering of the first of fruit (Ib., ib. 13) "One should announce his disgrace in a loud voice." R. Jochanan said in the name of R. Jochai: "Why have the Rabbis arranged that the prayers [of Amida] should be said in silence? In order not to put to disgrace those who committed crimes [who desire to confess their iniquities]: for the passage does not assign separate places for the slaughtering of a sin-offering and the slaughtering of a burnt-offering [which is only a mere donation]. Do not read that the disgrace of a man should be read in a loud voice, but read the trouble of a man [should be read in a loud voice]. As we are taught in the following Baraitha: (Lev. 13, 45) And unclean, unclean, shall he call out. This is to mean that one should inform the public of his troubles so that the public should pray for his mercy.

(Fol. 33) Is it indeed so that prayers can be recited in any language? Behold, R. Juda said in the name of Rab: "Whoever prays for his necessities in the Aramic language will not be attended by the ministering angels, for the angels do not understand that language." This is not difficult to explain, the latter deals with prayer of a single man, while the former treats of the prayer of a community. Is it indeed so, that the ministering angels do not understand the Aramic language? Have we not been taught that R. Jochanan, the high-priest, heard a voice [coming forth] from the Most Holy, announcing: "The boys (sons of the high-priest) who went to fight against the Greeks have won the battle," and again it happened with Simon the Just, who heard a voice come from the Most Holy, saying: "The big army of the enemy that was coming to beseige the palace (Jerusalem) was destroyed, that King Gaskalguss of Greece has been killed and all his decrees against Israel have become annulled." The exact hour was marked off and it was found that all this had happened at that moment, and yet all this information was given in the Aramic language? If you wish we may explain that a Heavenly voice is different, and if you wish we may say that the informer was the Angel Gabriel, for the Master said elsewhere that Gabriel came and taught Joseph seventy languages.

(Ib. b.)Our Rabbis were taught: How did Israel pass the Jordan? Other days the ark would follow two standards [divisions], but on that particular day it went in front, as it is said (Josh. 3, 11) Behold the ark of the covenant of the Lord of all the earth passeth ever before you into the Jordan. Other days the Levites would carry the Holy Ark, but on that particular day the priests carried it, as it is said (Ib., ib. 13) And it shall come to pass that as soon as the soles of the feet of the priests that carry the ark of the Lord, the Lord of all the earth, etc. We are taught in a Baraitha that R. Josi says: "In three places did the priests carry the ark; at the time when they crossed the Jordan; at the time when they

encompassed Jericho and at the time when they took the Holy ark to its proper place [in the Temple]. (Fol. 34) And as soon as the feet of the priests touched the water, the water rolled backwards, as it is written (Ib., ib. 15) And as they that bore the ark were going up to the Jordan and the feet of the priests that bore the ark were dipped in the edge of the water..... that the waters which came down from above stood still and ran up as a wall, etc. How wide was the water. "Twelve square cubits equalling the camp of Israel," so is the opinion of R. Juda. Whereupon R. Elazar b. R. Simon said to him: "According to your opinion, what is lighter, man or water? Surely, we must say that water is lighter If so then why did not the water come and flood the man? We must therefore say that the water was heaped upward in an arch-like manner consisting of more than three hundred cubits in height, so that it was visible to all the Eastern and Western kings, as it is said (Ib. 5, 1) And it came to pass when all the kings of the Ammorites who were on this side of the Jordan westward, and all the kings of the Canaanites who were over the sea, heard, etc. And so also did Rachab, the harlot, say to the messengers of Joshua (Ib 2, 10) For we have heard now that the Lord dried up the waters of the Red Sea before you, etc. And again it is written (Ib) And when we heard this, our hearts melted and there remained not any more courage in any man." When the priests were still in the Jordan, Joshua said to them: "You must realize that you are passing the Jordan upon the condition to drive out before you the inhabitants of the land, as it is said (Num 33 52) Then shall ye drive all the inhabitants from the land who came before you. If you will undertake to fulfill this duty well, but if not the water will come and overflow you, as it is said (Josh. 23, 15) Until He hath destroyed them off this good land." What is the meaning of Othchem (ye)? This means me and you. While they were still in the Jordan, Joshua said to them: (Ib. 4, 5) And take yourselves up, every one man a stone upon his shoulder. According to the number of the tribes of the children of Israel; in order that this may be a sign among you, when your children ask any time to come, saying, 'What mean ye by these stones, etc. They should be a sign to the children that their forefathers crossed the Jordan. While still in the Jordan, Joshua said to them (Ib. 4, 3) Take yourselves hence out of the midst of the Jordan, out of the place where the priests feet stood firmly twelve stones, and ye shall carry them over with you and leave them in the lodging place, etc. One might think that in whatever lodging place they should stop they should leave it. It is, however, said in the passage. Where ye will lodge this night.

R. Juda said: "My father Chalafta, R. Elazar b. Massia, and Chanania b. Chachinai were standing upon these stones and they have declared that the approximate weight of each of them is forty sahs, and we have a tradition that a load which one can lift up and put on

his shoulders, is the third portion of the weight he can carry. Hence, we can estimate the exact weight of a grape cluster, concerning which it is said (Num. 13, 23) And they carried it upon a pole between two, which is explained in the following Baraitha: Since the passage says. And they carried it, is it not understood that two carried it? Why should it say two? We must therefore say that two stands for two barrows. R. Isaac said it might be inferred from this, that they had two barrows arranged as a combination of balancing poles [for four pairs of carriers]. How so? Eight carried one cluster of grapes, one carried a pomagranate and one carried a fig; Joshua and Caleb carried nothing. The reason is either because they were distinguished people for whom it was not befitting to carry or because they did not join in the plot of the spies. There is a difference of opinion between R. Ami and R. Isaac Nafcha. One said that according to R. Juda's opinion, mentioned above, (Ib. b) Israel passed the Jordan in the same way as they were encamped, while according to R. Elazar b. R. Simon's opinion they crossed the Jordan one after the other. But the former claims that according to both, R. Juda and R. Elazar b. R. Simon, Israel crossed the Jordan in accordance with their encampment, their disagreement, however, consists in the fact that one maintains a human being is lighter than water, and the other believes that water is lighter than a human being.

(Num. 13, 2) Send thou out some men that they may spy out. Said Resh Lakish: "Send thou out, it is of your own choice; for is there anyone who would select a bad portion for himself, and this is the meaning of the passage (Deut. 1, 23) And the thing was pleasing in my eyes; upon which Resh Lakish said: 'In my eyes but not in the eyes of God.'" (Ib., ib. 22) That they may search out for us the land. Said R. Chiya in the name of R. Jochanan: "The spies meant nothing else but to disgrace the land of Israel; for it is written here [v'yachperu], that they may search out for us the land, and it is also written (Is. 24, 23) And the moon shall be put to blush [V'chofra] and the sun be mad ashamed." (Num. 13, 4) And these are their names of the tribe of Reuben, Shammua, the son of Zakkur. Said R. Isaac: "We have a tradition from our forefathers, that the spies were named in accordance with their acts. However, we know of the explanation of only one of them, Shethur, the son of Michael. This means (Shethor) who tried to upset the work of the Holy One, praised be He; Michael, who caused his enemy by his actions to weaken, i.e., who caused the belief in the belief in God to weaken." R. Jochanan said: "We also are able to explain one name, Nachbi, the son of Vaphsi. Nachbi, means who concealed the true words of the Holy One, praised be He, [through bringing a false report against the land of Israel]; Vaphsi, who stepped upon the ways of the Holy One, praised be He."

(Ib., ib. 22) And they ascended on the south side and he came unto Hebron. It should have been they came. Said Raba: "From this it may be inferred that Caleb separated himself from the plot of the spies and went, prostrated himself upon the graves of the Patriarchs, saying to them: 'Patriarchs of the world, pray mercy for my sake so that I should be saved from falling in with the plot of the spies.' As to Joshua, Moses had already offered a prayer, as it IS said (Ib., ib. 16) And Moses called Hoshea, the son of Nun, Joshua [Yehoshua] which means the Lord should help you from [falling in with] the plot of the spies, and this is meant by the passage (Ib. 14, 24) But my servant Caleb as a reward that he had another spirit with him, etc." (Ib. 13, 22) And there were Achiman, Sheshai and Talmai, the children of Annak; i.e., Achiman was the strongest of his brothers; Sheshai, who would make the earth full of holes by his walking, Thalmai, who made the earth like furrows. In another way this may be explained; Achiman, who built the town Annath; Sheshai, who built the town of Alush; Thalmai, who built the town of Tilbosh; the children of Annak, who would becloud the sun through their height.

(Ib., ib., ib.) Now Hebron had been built seven years before Zo'am in Egypt. What does was built mean? Can it be taken literally? How is it possible that a man should build a house for his minor son, before he builds one for his grown-up son? For it is written (Gen. 10, 6) And the sons of Ham: Cush, Mizrayim, and Put, and Canaan. [Hence we see that Canaan was younger than Ham]. We must therefore say that she was fruitful, seven fold, over the city of Zo'an, and although there is no more stony place in the entire land of Israel than Hebron, this is the reason why it was devoted a cementery, and again there is no better land in the entire Asiatic region than that of Egypt, as it is said (Ib. 13, 10) Like the garden of the Lord, like the land of Egypt; and there is no better ground in the entire land of Egypt than that of Zo'an, as it is written (Is. 30, 4) For his princes were at Zo'an. Nevertheless Hebron was seven times as rich in fruit production as Zo'an. Is this a fact that Hebron contains stony ground? Behold it is written (II Sam. 15, 7) And it came to pass at the end of forty years, that Abshalom said unto the king, 'Let me go, I pray thee, and fulfill my vow, which I have vowed unto the Lord at Hebron; 'which was explained by R. Ivia, and according to others by Rabba b. b. Chana that this means: "He desired to go to Hebron to bring sheep for an offering." And we are also taught in a Baraitha that rams came from Moab and sheep from Hebron [hence we see that it contained pasture plains]? From the very place we can infer that it was a stony ground, and just because it was stony, therefore it was devoted to pasture ground, which fattens sheep.

(Num. 13, 25) And they returned from spying out the land. (Fol. 35) And again it is further

written, And they went and came. Said R. Jochanan in the name of R. Simon b. Jochai, "Their going to and their coming back are to be compared. Just as their coming back was of bad counsel so also was their going towards the land of Israel with the intention of bad counsel." (Ib., ib. 27) And they told him and said we came unto the land whither thou didst send us and truly doth it flow with milk and honey; and this is its fruit. Howbeit the people that dwelt in the land are fierce. R. Jochanan in the name of R. Maier said: "Every calumny in which no true facts are said in its inception has no support [by the audience] in its end [when the real calumny is told]." (Ib., ib. 30) And Caleb stilled the people toward Moses. Said Raba: "He stilled them with his words, for he saw when Joshua was about to speak that they said to him, 'Is this mutilated head [childless] going to speak?" Caleb then said to himself: "If I will begin to speak now, they will also start with something else against me and thus they will stop me from speaking. I shall first bring them to order and then I will speak to them." He then said to them: "Is this the only thing that [Moses] the son of Amron, did to us?" The audience thought that he was going to speak in an accusatory towards Moses, whereupon they all remained silent. He then said to them: "Behold, he has taken us out of Egypt, he split for us the Red Sea, he brought down for us the Manna. Why, if he should say to us, 'Make ladders to ascend Heaven,' should we not listen to Him?" — (Ib.) We can easily go up and take possession of it; for we are well able to overcome it. But the men who had gone up with him said: We are not able to go up against the people; for, they are stronger than we. Said R. Chanina b. Pappa: "A great thing did the spies say in that moment, for they are stronger mimenu. Do not explain the word Mi-me-nu, than we, but explain the word Mimenu, than He himself, even the owner [God] cannot take out His own things from there,"

(Ib., ib., ib.) It is a land that consumeth its inhabitants. Said Raba: "The Holy One, praised be He, said: 'I thought that it is for a good purpose, but they took it for a bad purpose;' i.e., I took it for a good purpose for wherever the spies came it happened that the conspicuous men of that place died, so that the inhabintants should become confused and not inquire about the visitors [of the spies]." According to others it happened that Job died during that time, and the entire world was busily engaged with his funeral. But, the spies took it as a bad sign and said that it is a land that consumeth its inhabitants. (Ib., ib. 33) And we were in our own eyes as grass-hoppers, and so were we in their eyes. Said R. M'sarsia: "The spies were liars; for granted that it is true what they said, and we were in our eyes as grass-hoppers, but as to and so were we in their eyes, how did they know it?" This assertion may, however, not be so; for when they used to serve a meal to the mourners, [as said above], they did it under a cedar, and when the spies noticed that the meals were to

be served they ascended the cedar and would hear them say, "We just saw people on this tree who appear as grass hoppers." [Hence they knew exactly what they said]. (Ib., 14, 1) And all the congregation lifted up their voices, and cried aloud: And the people wept that night. Said Rabba b. b. Chana in the name of R. Jochanan: "That night was the ninth of Ab. The Holy One, praised be He, said: 'They are weeping a groundless cry, I will, however, set this night as a real night of weeping for generations.' " (Ib., ib. 10) But all the congregation said to stone them with stones, when the glory of the Lord appeared in the Tabernacle of the congregation. Said R. Chiya b. Abba: "From this it may be inferred that they took stones and threw them towards Heaven." (Ib., ib. 37) Even these men that had brought up the evil report of the land died by the plague before the Lord. Said Resh Lakish: "From this it may be inferred that they died a disgraceful death." R. Chanina b. Papa said that R. Shila of the village Tarmarta lectured. "It is to be inferred from the above passage, that their tongues were prolonged so as to reach down to their navels, and worms crawled out from their tongues entering their navels, and again from their navels, they crawled into their tongues." R. Nachman b. Isaac said: "They died of croup."

As soon as the last man of Israel ascended from the Jordan, the water of the Jordan returned to its place, as it is said (Josh. 4, 18) And it came to pass, when the priests that bore the ark of the covenant of the Lord came up out of the midst of the Jordan as soon as the soles of the priest's feet were drawn up unto the dry ground, that the waters of the Jordan returned unto their place, and flowed over all its banks, as aforetime. It is thus found that the ark and the priest, its bearer, was on one side of the Jordan and Israel was on the other side of the Jordan, hence the ark carried its own bearers and crossed the Jordan, as it is said (Ib., ib. 11) And it came to pass, when all the people had finished passing over the Jordan, that the ark of the Lord passed over it with the priests in the presence of the people. Concerning this it happened that Uzzah was punished, as it is said (II Sam. 6, 6) And when they came to the threshing floor of Nachon, Uzzah put forth his hand to the ark of God and took hold of it; for the oxen shook it. Thereupon the Holy One, praised be He, said unto Uzzah: "The Holy Ark carries its own bearers, how much the more could it carry itself!" Therefore (Ib., ib. 7)

And the anger of the Lord was kindled against Uzzah: And God smote him there for the error [Shol]. R. Jochanan and R. Elazar differ in explaining the above passage; one said that the word Shol means, for his error, while the other said that it means he performed his own duties, which were not befitting. (Ib., ib., ib.) And he died there, by the Ark of God. Said R. Jochanan: "Uzzah will inherit the world to come, for it is said, by the Ark of God;

i.e., just as the ark of God endures forever so will Uzzah also inherit the world to come [and will endure forever]." (Ib., ib. 8) And it was grievous to David, because the Lord had suddenly taken away Uzzah. Said R. Elazar: "David's complexion turned black like a cake [baked upon ashes]." According to your opinion then wherever it is written, Vayichar [and it grieved], does it also mean that his face was turned, like above? In this case it is written, Aph (the anger) but in other places the word Aph is not used.

Raba expounds: "Why was David punished [that Uzza died, on account of him]? Because he called the words of the Torah songs, as it is said (Ps. 119, 54) Songs have Thy statutes been unto me, in the house of my pilgrimages:" The Holy One, praised be He, then said to him: "The words of the Torah, concerning which it is written (Pr. 23, 5) When thou lettest merely thy eyes fly over it, it is no more, art thou calling it songs? I shall therefore, cause you to stumble over a thing which is known even to the school-children; as it is said (Num. 7, 9) But unto the sons of Kahath he gave none, because the service of the holy things belonged unto them; they bore it upon their shoulders, and he brings a wagon to carry it.

(I. Sam. 6, 19) And He smote among the, men of Belh'Shemesh. Because they looked unto the ark of the Lord, were they smitten? R. Abahu and R. Elazar both explained the above passage; one said that it means "They were performing their harvest work and at the same time bowing themselves before the Holy ark, [and therefore they were smitten.]" But the other one said: "It is because they uttered unbecoming words (Ib. b). They said: 'Who caused you the excitement, [that Thou hast not saved Thyself] and who appeased Thee now, [that you became compromised?'" (Ib., ib., ib.) And He smote among the people seventy men and fifty thousand men. R. Abahu and R. Elazar both explained the passage, one said that this means: "He smote seventy men, each of whom was equal to fifty thousand;" and the other one said that this means: "He smote fifty thousand men, every one of whom was equal to seventy Sanhedrin."

(II Sam. 6, 13) And it happened that, when the bearers of the ark of the Lord had progressed six paces, he sacrificed an ox and a failing, and again it is written concerning the same (I Chr. 15, 26) That they offered seven bullocks and seven rams. How are both passages to be reconciled? Saul R. Papa b. Samuel: "On each and every pace, they slaughtered an ox and a fatling and on every six paces they sacrificed seven oxen and seven fatlings." "Whereupon R. Chisda said to him: "According to this then the entire land of Israel must have been turned into a sacrificing altars?" R. Chisda therefore said: "This means that on every six rounds of six paces they sacrificed seven bullocks and seven

rams." It is written (Ib. 13, 9) The threshing floor of Kidon, and again it is written concerning the same (II Sam. 6, 6) The threshing floor of Nachon. How are both of these names to be reconciled? Said R. Jochanan: "In the beginning it was called Kidom (a spear) and finally [after it had been kept in the house of Obod Edom], it was called Nachon [preparing place, for that place prepared the ark to be taken over into the tabernacle which David constructed for it].

Thus it is to be found that there were three kinds of stones, one was that which Moses erected on this side of the Jordan, as it is said (Deut. 1, 5) And this side of the Jordan, in the land of Moab, began Moses to explain this law and it is said further, (Ib. 27, 8) And thou shalt write upon the stones all the words of Ba'er [to explain], and we infer through analogy applying the similar word Ba'er used in both places. Another kind of stone was that which Joshua set up in the Jordan, as it is said (Josh. 4, 9) Twelve stones also did Joshua set up in the midst of the Jordan; and the third are the stones which Joshua set up in Gilgal, as it is said (Ib., ib., 20) And those twelve stones, which they had taken out of the Jordan, did Joshua set up in Gilgal.

Our Rabbis were taught: How did the Israelites write the Torah? R. Juda said: "Upon stones did they describe it as it is said (Deut. 27, 8) And thou shalt write upon the stone all the words of the Torah, and afterwards it was covered with plaster." R. Simon then said to him: "According to your opinion how were then the nations able to study the Torah from the stones?" Whereupon he replied: "The Holy One, praised be He, gave the nations exceptional wisdom so that they sent their representatives who removed the plaster from the stones and copied the Torah from it. In that moment, the nation's decree was issued in punishment for their not having studied the Torah." R. Simon said: "The Torah was written upon plaster, and below it is inscribed (Ib. 20, 18) hi order that they may not teach you to do in accordance with all their abominations. From this it may be inferred that if the nations will repent, they are to be accepted." Raba b. R. Shila said: "What is the reason of R. Simon's theory [that it was written upon plaster]? Because it is written (Is. 33, 12) And the people shall be burnt as lime; i.e., on account of the Torah which was written on lime." But R. Juda will explain that this means, just as there is no remedy for lime, except fire, so also will there be no salvation [with those nations who do not adhere to the Torah], except burning. In accordance with whom will the following Baraitha agree? (Deut. 49, 10) And thou takest captives of them. This includes also the Canaanites residing outside the land of Israel, who if desirous to return in repentance that they should be accepted. (Fol. 36) The above Baraitha is in accordance with the opinion of R. Simon.

Come and see how many miracles were wrought on that day! — Israel crossed the Jordan, came to Mt. Gerizem and Mt. Ebal, which is a distance of more than sixty miles; no creature of the world could stand against them [Israel], and whoever did stand against them, became ill immediately, as it is said (Ex. 23, 27) My terror will I send before thee, and will discomfit all the people to whom thou shall come, and I will make all thine enemies turn their backs unto thee, and again it is said (Ib. 15, 16) Terror and dread falleth upon them; by the greatness of Thine arm they are as still as a stone: till Thy people pass over, O Lord, this refers to the first entrance into the land of Israel; Till these people pass over, which Thou hast purchased, this refers to the second entrance into the land of Israel. Hence it may be inferred that Israel deserved that a miracle should be wrought for them, in the second entrance [during the days of Ezra], just as it happened during the first entrance; however, Israel's sin prevented the fulfillment of this. Afterwards they brought [on that very same day] stones and erected an altar, covered it with plaster and inscribed upon it the entire Torah in seventy languages, as it is said (Deut. 27, 8) Very plainly. They then offered burnt and peaceofferings, afterwards they ate, drank and rejoiced. They then pronounced the blessings [facing Mt. Gerizim] and the curses [facing Mt. Ebal] and they packed up the stones and spent their night in Gilgal, as it is said (Jos. 4, 3) And ye shall carry them over with you, and leave them in the lodging place. One may assume that they should be carried to each and every lodging place; it is therefore said (Ib.) Where ye will lodge this night, and again it is written (Ib.) And those twelve stones, which they had taken out of the Jordan did Joshua set up in Gilgal. We are taught in a Baraitha: The hornet did not cross the Jordan with Israel. Is this so? Behold it is written (Ex. 23, 29) I will send the hornet before thee, and it shall drive out, [hence it did pass the Jordan]? Said Resh Lakish: "It remained on the banks of the Jordan and from there threw its poison which blinded their eyes and rendered them impotent, as it is said (Amos 2, 9) Yet have I destroyed the Ammorite from before them, whose height was like the height of cedars, and who was strong as the oaks; yet I destroyed his fruit from above and his roots from beneath." R. Papa said: "There were two kinds of hornets, one mentioned by Moses and the other by Joshua. The one mentioned by Moses did not pass the Jordan, but the one mentioned by Joshua did pass the Jordan." [Hence the above contradiction is explained].

(Fol. 33) MISHNAH: Six tribes ascended Mt. Gerizim and six tribes ascended Mt. Ebal. The priests and the Levites together with the Holy Ark stood below the Mountain, in the space between the two mountains. The Holy Ark was surrounded by the priests, while the priests in return were surrounded by Levites, and all Israel, its elders, officers and judges stood on

both sides of the ark opposite the priests and Levites, as it is said (Josh. 8, 33) And all Israel and their ciders, and the officers, and the judges, stood on this side and on that side of the Ark, opposite the priests, Levites, etc. The Levites then turned their faces towards Mt. Gerizim and began the blessings. Blessed be the man who does not make a graven or molten image, the abomination of the Lord. Whereupon both sides answered: Amen. The Levites then turned their faces towards Mt. Ebal and began the curses (Deut. 27, 15) Cursed be the man who maketh a graven or molten image. Whereupon both sides answered. Amen. This procedure continued until the Levites concluded the entire chapter of the blessings and curses, after which they brought stones, erected an altar, lined it with lime and wrote upon it the entire Torah in seventy languages, as it is written (Ib., ib. 7) very plainly. Then they took the stones, brought them and spent the night in their places.

(Fol. 36) GEMARA: How is the word (Josh. 8, 33) V'hachetzyo (and the other half of them) to be explained? Said R. Cahana: "This means that just as they were divided here at Mts. Gerizim and Ebal so were they also divided in the same manner upon the stones of the Ephod. An objection was raised from the following Baraitha: Two precious stones were fixed upon the shoulders of the High-priest, one stone on one shoulder and the other stone on the other shoulder. The names of the twelve tribes were inscribed, thereon, six on one stones and six on the other stone, as it is said (Ex. 28, 10) Six of the names on one stone and the remaining six names on the other stone, according to their birth. This means that the second stone was according to their birth, but the first stone was not according to their birth, because Juda preceded the others. Fifty letters were there altogether, of them twenty-five were on one stone and twenty-five on the other. R. Chanina b. Gamliel says (Ib. b) "They were placed upon the Ephod not in accordance with their division mentioned (Num. 1, 5), but they were placed in an Ephod in accordance with their division mentioned in (Ex. 1, 1-5). How so? The children of Leah were placed in accordance with their age. Then came the children of Rachel, one on one stone, and the other on the other stone. The children of the hand-maids were placed in the middle. As to the question how can the passage, According In their order of birth, be upheld? We must explain it that it was inscribed with the names as they were called by their father and not with the names they were called by Moses — Reuben but not Reubeni, Shimon but not Shimoni, Dan but not Dani, Gad but not 'Gadi.' Hence this will refute the above statement of R. Cahana, [because none of the above opinions is in accordance with the arrangements of the Ephod]. The refutation is indeed sustained. If so, then what is the meaning of V'hachezyo? We are taught in a Baraitha that the half that was placed opposite Mt. Gerizim was more than the half placed opposite Mt. Ebal, for, the Levites were below the hill. On the contrary, since

the Levites were below the hill, hence the number of tribes facing Mt. Gerizim was less? We must therefore say; Although the tribe of Levi were below the hill, nevertheless the sons of Joseph were with thim, and completed the amount, as it is said (Josh. 17, 14) And the children of Joseph spoke unto Joshua, saying 'Why hast thou given me, but one lot..... and Joshua said unto them, if thou art a numerous people, then get up to the wood country, etc. He said to them, "Go and hide yourselves in the forest so that no covetous eye may afflict you." Whereupon they answered him, "We are the descendants of Joseph whom a covetous eye cannot afflict, as it is written (Gen. 29, 22) Joseph is a fruitful bough by a spring, and R. Abahu explains thus: "Do not read Aleh Ayin (by a spring), but read it Ole Ayin (above the covetous eye.'" R. Jose b. Chanina said: "From this it may be inferred that Joseph's children are not subject to the affliction of a covetous eye, (Ib., 48, 16) And let them grow into a multitude in the midst of the earth. This [the word grow used by Jacob which has the derivation of Dog (fish) is to mean that just as the fishes in the sea because of their being covered by water, no eye can afflict them, so also are the children of Joseph not subject to the affliction of a covetous eye." But how do you say above that there were fifty letters in the inscription of the Ephod. Behold there were only fifty letters less one? Said R. Isaac: "The fiftieth letter was used as an extra letter to the name of Joseph, as it is said (Ps. 81, 6) He appointed it in Joseph for a testimony, when he went out over the land of Egypt." R. Nachman b. Isaac raised an objection: "The passage says that it was in accordance with the names of birth, and this is not so." We must therefore say that the extra letter was inserted in the name of Benjamin, which is spelled in the entire Torah with only one Yud, but here in the Ephod, Benjamin, is spelled with two Yuds, as it is written (Ex. 25, 18) But his father called him Benjamin [with two Yuds]. R. Chama b. Bizna said, in the name of R. Simon the pious: "Joseph, who sanctified Heaven's name in secret was rewarded with only one additional letter of the name of the Holy One, praised be He, but Juda, who sanctified Heaven's name publicly was rewarded so that his entire name was equal to that of the Holy One, praised be He." What happened with Joseph? as written (Gen. 39, 11). And it came to pass on a certain day..... We are taught in a Baraitha, Joseph was destined to produce twelve tribes, just as they were by his father Jacob, as it is said (Gen. 37, 2) These are the generations of Jacob, Joseph, however, they were produced through his brother, Benjamin. They were nevertheless called after the name of Joseph, as it is said (Ib. 46, 21) And the sons of Benjamin, Bela, Mecher, Ashbel, Gera, Na'aman, Achi, V'rosh, Muppim, Chuppim and Ard; i.e., Bela because Joseph was swallowed (lost) among the other nations; Mechcr, because he was the first born of his mother; Ashbel, because he was captured with the consent of God; Gera, because he lived in inns (having no settled

home); Na'aman because he was very sweet Achi V'rosh, because he was my brother and leader; and Chuppim, because he did not see my wedding canopy nor did I see his; and Ard, according to some because he was driven among idolatrous nations, and according to others because his face was like a rose.

(Ib. b) R. Chiya b. Aba said in the name of R. Jochanan, "When Pharaoh said unto Joseph, (Gen. 41, 44) But without thee, shall no man lift up his hand or his foot, his astrologers said to him: 'What, shall a slave, bought for twenty pieces of silver, rule over us?' Whereupon he replied: 'But I find him endowed with kingly qualities.' 'If that is the case,' they answered, 'he must know seventy languages." He said to them, "If so, I will examine him tomorrow." At night Gabriel came and began instructing him in seventy languages. But, he was not able to grasp it until one letter used in the name of the Holy One, praised be He, was added to his name, as it is said (Ps. 81, 6) He appointed it in Joseph, as a testimony, when he went out over the land of Egypt; in the language of one I had not known, did I hear. On the following morning Joseph answered Pharaoh in whatever language he spoke to him. Later, Joseph started speaking Hebrew, but Pharaoh did not understand what he was speaking about. What is this?' Pharaoh asked of Joseph. Whereupon the latter answered: 'This is the Hebrew language.' 'If so,' said Pharaoh, 'teach me this language.' Joseph did so but Pharaoh could not be instructed in it and he said to Joseph: 'Swear unto me that you will not reveal unto anyone that I do not know this language.' Joseph did swear unto him. At Jacob's death when Joseph said unto Pharaoh, (Gen. 50, 5) My father made me swear. Pharaoh said to him: 'Go and apply for a release of your oath.' Joseph then said to him: 'I shall then at the same time ask for a release for the oath I made to you.' And although Pharaoh did not like it, nevertheless he said to him (Ib., ib. 6) Go up and bury thy father as he has made thee swear."

What was the action with which Juda sancitified the Holy Name? We are taught: that R. Maier would say: "When Israel stood on the banks of the Red Sea, [ready to cross it] the tribes quarreled with one another, one said: 'I will go first in the sea,' and another said: 'I will go first in the Red Sea.' Whereupon (Fol. 36) The tribe of Benjamin went first into the Sea, as it is said (Ps. 68, 28) There Benjamin, the youngest leadeth them on. Do not read Rodem (leadeth them on), but read it Rad' yam, (entered the sea). Then the princes of Juda commenced to fight them, as it is said (Ib.) The princes of Juda quarrelled with them. Therefore, was Benjamin, the righteous, rewarded that he became the host of the Shechina, as it is said (Deut. 33, 12) And between his shoulders will He dwell" R. Juda then said to him: "The fact was not so but, as follows, one tribe said: 'I do not want to enter the

Red Sea first;' and another one said: 'I do not want to enter the Red Sea first.' However, Nachshon, the son of Aminadab, jumped into the Red Sea first, as it is said (Hos. 12, 1) With lies hath Ephraim encompassed me about, and with deceit the house of Israel; but Juda yet ruleth with God and is faithful to the Holy One. Concerning him it is expressed in the Scriptures, (Ps. 69, 2) Save me, O God! for the waters are come even to threaten my life... Let not the flood of water overflow me and let not the deep swallow me up, and let not the pit close its mouth upon me. At that moment Moses was prolonging in prayer, whereupon the Holy One, praised be He, said to him: 'My beloved ones are in the sea and thou art standing before me.' Moses said: 'Sovereign of the Universe, what shall I do?' He said to him: (Ex. 14, 15) Speak unto the children of Israel that they go forward and lift thou up thy rod, and stretch out thy hand over the sea, and divide it, etc. Therefore was Juda rewarded that he became the ruler over Israel, as it is said (Ps. 114, 2) Juda became his sanctuary, Israel his domination. Because the sea beheld it and fled:'

We are taught in a Baraitha that R. Eliezer b. Jacob says: "It is impossible to say that the tribe of Levites was standing below the mountain, for there is another passage which states that they (the Levites) were upon the mountain; and again it is impossible to say that they were upon the mountain, since there is another passage which asserts that they were standing below the mountain. How are both facts possible? We must therefore say that the elders of the priesthood and of the Levites were below the mountain, but the rest [the younger element of it] were upon the mountain." R. Joshua says: "This means, whoever was capable of doing Levitical services [between thirty and fifty years] were below the mountain, but the rest were upon the mountain." Rabbi, however, says: "Both, the Israelites and the Levites stood below the mountain. Turning their faces towards Mt. Gerizim, they began with the blessings. Afterwards [they turned their faces] towards Mt. Ebal, and began the curses, and the word Al used in the text (Deut. 27, 13) does not mean upon, but nearby." You maintain that the word Al means nearby, perhaps it means upon? But since we find another passage (Ex. 40, 3) And thou shall separate the ark with the veil, where the word, Al is used, for nearby, hence here also does the word Al mean nearby.

"Turning their faces towards Mt. Gerizim, they began with the blessings." Our Rabbis were taught: Blessed be, was pronounced on [Mt. Gerizim] in general, and Blessed be, was specified on each and every commandment; Cursed be, was pronounced on [Mt. Ebal] in general and Cursed be, was pronounced specifically. A general curse and a specific curse to be affected upon the obligations of study, of teaching others of observing and performing real deeds. Thus it numbers four. (Ib. b) These four obligations, each one

backed by the four, [general blessing and specific blessings, general curse and specific curse], will make sixteen. In the same manner, the instructions were given on Mt. Sinai and also at the plains of Moab, as it is said (Deut, 28, 69) These are the words of the covenant which the Lord commanded Moses, etc., and again it is written (Ib. 29, 8) Keep ye therefore the words of this covenant, and do them, etc. Hence the number of covenants made on each and every covenant amounts to forty-eight, [three times sixteen."] R. Simon excludes Mt. Gerizim and Ebal and substitutes the tabernacle which was erected in the wilderness. They differ in the same opinions as the Tannaim of the following Baraitha do." For we are taught that R. Ishmael says, "General rules were pronounced at Mt. Sinai, but specifications were made in the tabernacle." R. Akiba, however, says: "Both the general and specific rules were pronounced at Mt. Sinai, and at the tabernacle they were merely repeated, while the third time they were repeated at the plains of Mo'ab, and there is no commandment mentioned in the Torah, which is not strengthened by forty-eight covenants." R. Simon b. Juda of the village Akku, says in the name of R. Simon: "There is not a commandment mentioned in the Torah which is not secured by forty-eight covenants with a guarantee of six hundred and three thousand, five hundred and fifty, [backed by the entire nation of Israel of that time."] Whereupon Rabbi remarked: "According to the opinion of R. Simon b. Juda, of the village Akku, who quoted R. Simon; that there is no commandment mentioned in the Torah which is not strengthened by forty-eight covenants guaranteed by six hundred three thousand, five hundred and fifty, it is to be seen that every Israelite had a covenant of six hundred and three thousand, five hundred and fifty." What is the difference between the opinions of Rabbi and R. Simon b. Juda? The difference consists in the guarantees, that each Jew [according to the statement of Rabbi] is a guarantee to his associate.

R. Juda b. Nachmeni the interpreter of R. Simon b. Lakish, lectured: "The entire chapter mentioned at Mt. Gerizim was said concerning none else than adulterers, as it is said (Deut. 27, 15) Cursed be the man who maketh a graven or molten image, the abomination of the Lord, etc. Is this possible that one who makes a graven or molten image should merely be punished with a curse? We must therefore say that this refers to one who begot an unlawful child who went among the heathens, to serve idols. Whereupon the Holy One, praised be He, said: 'Cursed be the father and mother of this man who have caused him to do that.'"

(Fol. 38b) R. Joshua b. Levi said: "Whence do we learn that the Holy One, praised be He, is anxious to hear the blessings of the priests? It is said (Num. 6, 27) And they shall put My

name upon the children of Israel and I will bless them." R. Joshua b. Levi said further: "Whence do we learn that every priest who blesses Israel will in return be blessed, and the priest who does not bless Israel will in return not be blessed? It is said, (Gen. 12, 3) And I will bless those that bless thee."

R. Joshua b. Levi said also: "A cup of blessing should not be given except to one who has a gracious eye, as it is said (Pr. 22, 9) A man of benevolent eye will indeed be blessed; for he giveth of his bread to the poor. Do not read Yevoroch (be blessed), but read it Yevaroch (should recite the blessing)." R. Joshua b. Levi said also: "Whence do we know that even the fowls of heaven recognize one of an ungracious eye [and refuse to partake of his food?] It is said (Ib. 1, 17) For in vain is the net spread out before the eyes of every winged bird." R. Joshua b. Levi said further: "Whoever enjoys things of one of a malevolent eye, transgresses a negative commandment, of the following passage (Ib. 23, 6) Eat not the bread of a man with an evil eye.... for as though there were a division in his soul, so doth he act, etc." R. Nachman b. Isaac said: "Such a man transgresses two negative commandments, for it is said, Do not eat, and do not desire." R. Joshua b. Levi said further: "The breaking of the neck of a heifer [mentioned Deut. 21, 4] is for none else than for a malignant eye, as it is said [Ib., ib. 7) And they [the elders of the court] shall commance and say, 'Our hands have not shed this blood and our eyes have not seen it.' Is it possible to think that the elders of the court are murderers? We must therefore say that they mean by it that he did not come to us, and we sent him away, nor did we see him and we left him; i.e., he did not come to us and we sent him away without provision, nor did we see him and left him without an escort."

(Fol. 39) Raba b. R. Huna said: "As soon as the scrolls are opened [in the synagogue to read the portion of the week], it is prohibited to speak even in Halacha, as it is said (Meh. 8, 5) And as he opened it, all the people became Amadu, and the word Amadu means silent, as it is said (Job. 32, 16) And should I wait longer, because they cannot speak, (Amadu) they stand still." R. Zera said: "We may infer that Amadu means silent from here (Neh. 8, 3) And the ears of the people were directed unto the book of the Law."

The disciples of R. Elazar b. Shamua asked the latter: "Why are you blessed to live so long?" He said to them: "Never in my life did I use the congregation as a short cut in my walk; I never stepped over the heads of the holy people, and I never raised my hand to pronounce the priestly blessing without having first recited a benediction." "What is the benediction?" Said R. Zera in the name of R. Chisda, "Who has sanctified us with the

sanctification of Aaron, etc." When he starts walking to the altar to pronounce the sanctification what should the priest say? May it be the will of the God our Lord, etc.

R. Abahu said: "At first I used to think that I am a humble man, but since I met R. Abba of Akku, who would explain to the audience certain things in one way and his interpreter would explain them in another way, and yet he would not become angry, I said to myself that I am not a modest man." What was the modesty of R. Abahu? The wife of his interpreter said to R. Abahu's wife: "My husband does not need thine and the reason why he takes instructions from him is merely because it is the honor of the Sovereignty." The wife of R. Abahu then went and told that to her husband, whereupon he said to her: "What is the difference to you, both from him and me the Holy One is receiving praises." And again it happened that the Rabbis voted to appoint R. Abahu as the chief of the college, but when he saw R. Abba of Akku, who was badly treated by his debtors, R. Abahu then said to his friends: "You have a better teacher," [pointing to R. Abba].

R. Abahu and R. Chiya b. Abba happened to meet in a certain place. R. Chiya b. Abba lectured concerning Halacha (traditions), while R. Abahu lectured on Agada (legends). The consequence was that the audience left R. Chiya b. Abba [and came to hear] the legends of R. Abahu. This caused the former to feel indignant. Whereupon R. Abahu said to the audience: "I shall give you a parable. This may be likened unto two men who entered a town, one sold precious stones and pearls while the other was a huckster. Who was the busiest? Surely the huckster has more customers." Heretofore R. Chiya b. Abba would escort R. Abahu as far as the door of the latter's inn, because of his being honored by the Emperor, but on that day [when the above happened], R. Abahu in return escorted R. Chiya b. Abba up to his inn, and nevertheless this did not seem to relieve the latter's feelings.

R. Isaac said: "Always shall you fear (respect) a congregation, for the priests [while reciting their benediction] stand with their faces towards their congregation and with their backs towards the Shechina (the ark)." R. Nachman said: "We may infer the above from the following (I Chr. 28, 2) Then arose King David upon his feet, and said, 'Hear me, my brethren and my people.' If my brethren why then people, and if they are my people then why my brethren? Thus said David to Israel: 'If you will listen to me, then you are my brethren, but if not then you are my people, and I will chastise you with a staff.'"

(Ib. b) Our Rabbis were taught: Whence do we learn that Amen should not be pronounced

in the Temple? It is said (Neh. 9, 5) Arise! bless ye the Lord my God from eternity to eternity. And whence do we learn that upon each and every blessing, the word Tehillah [exalt] is used? It is said there. Which is exalted upon all blessing and praise, i.e., upon every blessing give praise, [Tehillah].

(Fol. 41) MISHNAH: How was the chapter dealing with a king to be read on the eve following the first day of Tabernacles? On the eighth year, immediately after the closing of the seventh, a wooden stand would be erected in the sanctuary, whereupon the king would sit, as it is said (Deut. 31, 10) At the end of every seven years, at the fixed time of the year of release, on the feast of Tabernacles, etc. The officer of the congregation would take a Holy Scroll and hand it over to the chief of the congregation, then the chief in return would hand it over to the associate priest, the associate-priest would give it to the High-priest and the High-priest in return would give it to the king and the king would accept it while standing, and sit down afterwards and read [the chapter concerning Kings]. King Agrippa was accustomed to accept it while standing and would also read it while standing, and the Rabbis praised him for this act, and when he would reach the passage (Deut. 17, 15) Thou mayest not set over thee a stranger who is not thy brother, tears would roll down from his eyes. The Rabbis then said: "Do not be afraid. King Agrippa, thou art our brother, thou art our brother." Then he would read from the beginning of Deut. [up to Chapter 6, 4].

(Ib. b) "And when he reached the passage, Thou mayest not," etc. We are taught in the name of R. Nathan: "At that moment when the sages tried to pacify King Agrippa, Israel deserved a punishment, because they flattered King Agrippa." R. Simon b. Chalafta said: "Since the above flattery had taken place, justice became perverted and man's actions became corrupt, so that no man can say to his associate, 'My deeds are better than yours.'" R. Juda b. Ma'araba, and according to others R. Simon b. Pazzi said: "One is permitted to flatter the wicked in this world as it is said (Is. 32, 5) The vile person shall be no more called liberal nor the churl said to be noble. This refers to the future world, hence in this world one is permitted to do so." R. Simon b. Lakish said: "The above may be inferred from the following (Gen. 33, 10) It is as though I had seen the face of an angel, and because thou hast received me kindly." This will differ with R. Levi's statement, for R. Levi said: "Unto what may the incident of Jacob and Esau be likened? Unto a man who invited his friend to a banquet. The guest being aware that the host desired to kill him [was afraid that poison might be in the food] passed a remark that the dish tastes like the dish he eats in the Royal house. His enemy said to himself: 'Since he is known to the Royal family, I am

afraid to kill him.' In like manner was it with Jacob, when he mentioned the face of an Angel, it was for the purpose of frightening Esau he should not kill him."

*R. Elazar said: "Any man who possesses the power of flattery causes wrath to be brought upon the world, as it is said (Job. 36, 13) But the hypocrites in heart lay up *** (Page 250) ger. Not only this but even his prayers will not be accepted, as it is said (Ib.) They cry not for help when He chastiseth them." R. Elazar said further: "Every man who possesses the power of flattery, will be cursed even by the embryos, as it is said (Prov. 24, 24) He that sayeth unto the wicked: 'thou art righteous,' people shall curse him, nations shall execrate him, and the word Kob means curse, as it is said (Num. 23, 8) How shall I denounce (Akob) whom God has not denounced, and the word nations (l'umim) refers to embryos, as it is said (Gen. 25, 23) And one people [Ul'om] shall be stronger than the other people, [referring to the embryos of Jacob and Isaac]." R. Elazar said further: "Every man who possesses the habit of flattery will fall in Gehenna, as it is said (Is. 5, 20) Woe unto those who say of the evil, it is good, and of the good it is evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter. What is written later? Therefore as the tongue of five devoureth the stubble, and as the chaff is consumed in the flames; so their root shall be as rottenness, and their blossom shall go up as dust." R. Elazar said further: "Whoever flatters the wicked will at the end fall into his hand; and if he does not fall into his hand he will fall into the hand of his son: and if he does not fall into the hand of his son he will fall into the hand of his grandson, as it is said (Jer. 28, 5) Then Jeremiah the Prophet, said unto the Prophet Hanminh.... Amen, may the Lord do so: May the Lord fulfill thy words, etc. And after this, (Fol. 42) it is written (Ib. 37, 13) But as he was in the gate of Benjamin, there was a captain of the guardsmen whose name was Yeriyah, the son of Shelemyah, the son of Channniah; and he took hold of the prophet, Jeremiah, etc., and again it is written. And Yeriyah seized Jeremiah and brought him to the princes." R. Elazar said further: "Every congregation where hypocrisy pevails will in the end be exiled; as it is written (Job. 15, 34) For the assembly of hypocrites shall be desolate [Galmud], and again it is written (Is. 49, 21) Thou shah say in thy heart: 'Who has begotten me these, seeing I have been bereaved of my children, and am solitary Galmuda], an exile and wandering to and fro? Behold, I was left entirely alone; these, where were they?' "*

R. Chisda said in the name of Jeremiah b. Abba: "There are four classes that will not deserve to receive the Divine presence: the class of scorners, the class of liars, the class of hypocrites and the class of talebearers. The class of scorners, as it is written (Hos. 7, 5) The

king joineth his hand with scorners; the class of liars, as it is written (Ps. 101, 7) He that speaketh false-hood shall not succeed before My eyes: the class of hypocrites, as it is written (Job. 13, 16) For a hypocrite cannot come before Him: the class of tale-bearers, as it is written (Ps. 5, 5) For thou art not a God that hath pleasure in wickedness; evil cannot abide with Thee.

Chapter 8

MISHNAH: The priest anointed [as chaplain of the army] when he spoke to the people, he did so in the Hebrew language, as it is said (Deut. 20, 2) And it shall be, when ye draw nigh unto the battle, that the priest shall approach and speak unto the people in the Hebrew language. And he shall say unto them, 'Hear, O Israel,' etc., against your enemies, but not against your brethren, neither Juda against Simon, nor Simon against Benjamin. In such a case if one would fall in the hand of the other, then he would have mercy upon you, as it is said (II Chr. 28, 15) Then arose the men who have been expressed by name, took the captives, and with the psoil clothed all that were naked among them, and arrayed them, and shod them., and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon the ashes, etc., but you are going against your enemies who, if you will fall in their hands will have no mercy upon you. (Deut. 20, 3) Let not your heart be faint, fear not and be not down-cast, and do not tremble because of them; i.e., let not your heart be faint because of the neighing of the war horse, nor of the brandishing of the enemies' swords; fear not, because of the noise of the shields, nor of the immense armies; do not tremble, because of the noises of the hornets, and do not tremble at the shouting voices. For it is God who goeth with you; i.e., they (your enemies) come relying on the strength of frail man, but ye are coming relying upon the strength of Heaven. The Philistines came relying upon Goliath and what was the result? He fell under the sword and they (his followers) fell with him. The children of Amnion relied on the strength of Shovach,' and the result was that he fell under the sword, and his people fell with him: but ye-ye are not so, for the Lord your God who goeth with you, to fight for you against your enemies, to help you. This refers to the Holy Ark.

(Deut. 20, 3) And he shall say unto them, hear O Israel. Why does he have to start with,

Hear, O Israel? Said R. Jochanan in the name of R. Simon b. Jochai: "The Holy One, praised be He, said unto Israel, 'If you have only fulfilled the reading of the S'hma in the morning and evening, you will not be surrendered into the hands of.your enemies.' " Our Rabbis were taught: the Chaplain of the army spoke twice to the people, once he spoke to them when they approached the border line, and the second time, when they reached the war-zone. On what subject did he speak when they reached the border line? (Ib. b) "Listen to me, you who are ready to go to war, [but who are involved in the matters announced] (Deut. 5, 8) And return home." Upon reaching the war zone, what did he say? (Ib., ib. 3) Let not your heart he faint, fear not and be not down cast and do not tremble, because of them. These four kinds of warnings were given in correspondence with the four kinds of horrors which the heathens apply during war-time. They swing their shields, they sound their trumpets, they shout and they gallop with their horses.

"The Philistines came upon Israel relying upon the strength of Goliath." What does Goliath mean? Said R. Jochanan: "Who stood with defiance before the Lord, as it is said (I Sam. 26, 8) Select for yourselves one man, and let him come down to me. And the word Ish (man), refers to none else than the Lord, as it is said (Ex. 15, 3) The Eternal is the Lord (Ish) of war. The Holy One, praised be He, then said: "I shall therefore cause him to fall into the hands of one who is the son of a man called Ish" as it is said (I Sam. 17, 12) Now David was the son of that Ephrathite, (Ish Ephrathi). R. Jochanan in the name of R. Maier said: "In three places was that wicked caught, through the explanation of his own mouth. Once, when he said (Ib., ib. 8) Select for yourselves one man, and let him come down to me. At the second time when he said (Ib., ib. 9) If he be able to fight with me, and he kills me, then will we be unto you as servants. And at the third time when he said (Ib., ib. 43) Am I a dog, that thou comest unto me with sticks?" But was not the same expression also used by David when he said, (Ib.,ib.45) Thou comest unto me with a sword, and with a spear, and with a javelin. This David merely used it as a reply, he said to him: But I come to thee in the name of the Lord of hosts, the God of the Arrays of Israel, that thou hast defied. (Ib., ib. 16) And the Philistines drew near, morning and evening. Said R. Jochanan: "He picked out that time purposely, so that he should cause Israel to neglect the reading of S'hma in the morning and the evening." (Ib., ib., ib.) And presented himself forty days. These forty days correspond to the forty which were postponed in accepting the Torah (Ib., ib. 4) And there went out the champion (habenayim) out of the camp of the Philistines. What does benayim mean? Said Rab: "This means that he was clean of the least blemish;" Samuel said: "This means that he was the middle aged of his brothers." In the academy of R. Shila, it was taught: Benayim means that he was built like a building.

(II Sam. 21) And they all fell in the hand of David and his servants. (Ruth 1, 14) And Orpa kissed her mother-in-law; but Ruth cleaved unto her. To whom does this refer? To the following passage said R. Isaac: "The Holy One, praised be He, said, 'Let the children of the one who kissed her, fall in to the hand of the one who cleaved unto her.'" Raba expounded: "As a reward for the four tears which Orpa shed over her mother-in-law, she was rewarded that the four giants were descended from her." The four tears are referred to in the following passage (Ib., ib.,14) And they lifted up their voices and wept a long time.

"The children of Ammon came against Israel relying upon the strength of Shovach." It is written (II Sam. 10, 16) Shovach, and again it is written (I Chr. 19, 16) Shofach. R. Ishmael and R. Samuel, and according to others R. Ami and R. Assi explained both passages, one said that his real name was Shovach, and why was he called Shofach? Because whoever saw him, was poured out before him like a ladle, [his courage failed him]. The other one said: "His real name was Shofach, and why was he called Shovach? Because he was built like a dove-cot, [high-statute]." (Jer. 5, 16) Their quiver is as an open sepulchre: they are all mighty men. R. Samuel, and according to others, R. Ami and R. Assi differ as to the meaning of this passage. One said that it means: "When he threw an arrow he slew heaps in the army of Nebuchadnezzar, and if one will think that this was because they were so skilled in warfare and nothing else, it is said: "They are all mighty men." But the other one said that this refers to their own personality and with their own conduct. (Pr. 12, 25) If there be care in the heart of man, let him suppress. R. Ami and R. Assi differ in the explanation of this passage, one said that this means: "He should forget about it," and the other one said: "He should relate it to others."

"But ye, ye are not so, whereas (Deut. 20, 4) For the Lord your God, It is who goeth with you, etc. This refers to the camp containing the Holy Ark." And why so much? Because the Holy Scroll with all its accompanied things was placed in the ark. (Fol. 43) Similar to this says the passage (Num. 31, 6) And Moses sent them a thousand of each tribe to the army. This refers to the Sanhedrian; and Phinehas, this refers to the anointed priest as the chaplain of the army! with the Holy vessels, this refers to the ark and the tables; and the trumpets for blowing the alarm, these are the hornets. We are taught in a Baraitha: Phinehas did not go in rain into that war, but to pay off the judgment of his mother's father, concerning whom it is said (Gen. 37, 36) And the Medionites sold him into Egypt. Do you mean to say that Phinehas is a descendant of Joseph? Behold, there is a passage (Ex. 6, 26) And Elazar, the son of Aaron took himself one of the daughters of Putiel, for a wife. Does not the word Putiel refer to a descend of Jethro, who fattened calves for sacrificing

unto idols. [Hence he was a descendant of Jethro and not of Joseph?] Nay the word Putiel refers to Joseph who [is surnamed Putiel because he] conquered his evil inclination. But were not tribes disgracing Phinehas saying to him: "Look at the son of Putti whose mother's father fattened calves to the sacrifice of the idols, should he execute a prince of the tribe of Israel," [hence he is a descendant of Jethro? We must therefore say that if his mother's father was a descendant of Joseph then his mother's mother was of the lineage of Jethro, and if his mother's mother was a descendant of Joseph then his mother's father was of the lineage of Jethro, [hence he was thus a descendant of both.] This may also be inferred from the above passage which is written, one of the daughters (plural) of Putiel, which refers to two names. The inference is finally sustained.

(Fol. 44) Our Rabbis were taught (Deut. 20, 5) Who has built a new house.... who has planted a vineyard... that hath betrothed a wife. Here the Torah teaches a lesson in manners, one should build a house, first, then plant a vineyard and then marry a wife. Also Solomon in his wisdom said (Pr. 24, 27) Prepare without thy work, and make it fit in the field for thyself, and afterwards build thy house; i.e., prepare without thy work, refers to a house; and make it fit in the field for thyself, refers to a vineyard; and afterwards build thy house, refers to marrying a woman. In another way this may be explained, prepare without thy work, refers to the reading of Scripture; and make it fit in the field for thyself, refers to the reading of Scripture and the studying of Mishnah; and make it fit in the field for thyself, refers to the discussion of the Talmud; and afterwards build thy house, refers to meritorious deeds. R. Elazar the son of R. Josi, the Galilean says: "Prepare without thy work, refers to the reading of Scripture, the studying of the Mishnah and the discussing of the Talmud; And make it fit in the field for thyself, refers to meritorious deeds; and afterwards build thy house, means that he should explain it to others and be rewarded for it."

Chapter 9

(Fol. 45b) MISHNAH: From what part of the body did they measure the distance? R. Eliezer says: "From the navel of the [slain]," and R. Akiba says: "From his nose." While R. Eliezer b. Jacob says: From the place where he was slaim — from his throat."

GEMARA: In what principal do the above Tannaim differ? One holds that the real life of man comes from his nostrils and the other holds that life comes through the navel. Shall we assume that the above Tannaim differ in the same principal as that of the following Mishnah? From what part is the embryo created? From the head, and so also says the passage (Ps. 71, 6) Thou art He that took me out of my mother's womb, and again it is said (Jer. 7, 29) Cut off thy flowing hair, and cast it away. Abba Saul says: "The creation [of an embryo] begins from the navel and it develops on both sides." [Hence we see that the above Tanaim differ in the same principle as that of our Mishnah]. Both Tanaim of our Mishnah can be reconciled even with the opinion of R. Saul, for R. Saul merely stated concerning the creation of the body, but he does not refer to the soul, to which all may agree, that it comes through the nostrils, as it is said (Gen. 7, 22) All in whose nostrils was the breath of life. R. Eliezer b. Jacob says: "From the place where the slain was killed — from his throat." What is the reason of R. Eliezer b. Jacob? He derives it from the following passage, (Ez. 21, 34) To lay thee upon the necks of the wicked that are to be slain.

(Fol. 46) We are taught in a Baraitha that R. Jochanan b. Saul said: "Why did the Torah order a heifer to be brought in the valley? The Holy One, praised be He, said: 'Let one which has not yet yielded fruit (heifer) be brought, and its neck be broken in a place where no fruits were grown, and be atonement for him who was not allowed to yield fruit.'" To what does the fruit of the slain refer? Should we assume that it refers to children? If so then if the slain were old or impotent, do you mean to say that a heifer should not be brought for such a slain one? We must therefore say that fruit refers to meritorious deeds.

(Fol. 45b) MISHNAH: The elders of that town washed their hands with water, at the place where the neck of the heifer was broken and they would say (Deut. 21, 7) Our hands have not shed this blood and our eyes have not seen it. Can it enter upon the mind of anyone to think that the elders of the court are shedders of blood? We must therefore say that this means, he did not come to us and we sent him away without food, and we have not seen him and left him without an escort. So we are also taught in a Baraitha; he did not come to our hands, when we sent him without food, nor did we see him and leave him without an escort. (Fol. 46) And the priests then said. Grant pardon unto thy people Israel whom Thou hast redeemed.... and the blood shall be forgiven unto them. Why is it necessary to say, and the blood shall be forgiven unto them? We must therefore say that the last sentence was the announcement of the Holy Spirit, which means: "If you have done so then the blood will be forgiven unto them."

(Ib. b) We are taught that R. Maier says: "It is proper to compel one to escort his associate, for the reward of escorting is unlimited, as it is written (Jud. 1, 24) And the watchers saw a man come forth out of the city, and they said unto him, 'Show us, we pray thee, the entrance into the city and we will deal kindly with thee.' And it is written further, And he showed them the entrance into the city. And what was the kindness they showed him? They smote the entire city with the edge of the sword, but the man and all his family they let go free. (Ib., ib., 36) And the man went into the land of the Hittites and built a city, and called it Luz. We are taught in a Baraitha; that is the same Luz where they dye the Techaileth, it is the same Luz against which Sennacherib came to destroy but was not able to do so; and which Nebuchadnezzar had beseiged but could not destroy it, and even the angel of death has no right to pass and enter it. Its old people when they desired to die were brought outside of its surrounding walls where they died. Is this not an a fortiori conclusion? If this Canaanite who had not performed any duty through walking with his feet, nor through talking with his mouth, nevertheless was rewarded that he and his children until endless generations should be saved from the Angel of Death. He, who speaks with his mouth and walks with his feet to perform good things, how much more should he be rewarded? If so, then how did that man show them the city, if he neither walked nor spoke. Ezekiah said: "He made grimaces so that they received a hint." R. Jochanan said: "With his finger he showed them." We are taught in a Baraitha in accordance with the opinion of R. Jochanan: As reward for having shown them the entrance of the city within Canaan and his children until endless generations were rewarded to be saved from the Angel of Death. R. Joshua b. Levi said: "If one walks on the road and has no escort with him he shall study the Torah, as it is said (Pr. 1, 9) For the wreath of grace are they unto thy head, and chains for thy throat." R. Joshua b. Levi said also: "On account of the four cubits space which Pharaoh escorted Abraham, the latter's children had to serve four hundred years." R. Juda said in the name of Rab: "If one escorts his associate even four cubits within the city, the traveler will not meet any injury of his trip." Rabina escorted Rabba b. Isaac four cubits and protected him from an incident with which he was met on the road. Our Rabbis were taught: A teacher should escort his disciple to the boundaries of the city; two colleagues should escort each other as far as it is permitted to walk on the Sabbath outside of the town. The distance a disciple is to escort his teacher is limitless. How far should this be? Said R. Shesheth: "A mile." And this refers only when the teacher is not a distinguished scholar, but if he is a distinguished scholar, he should go three Parthoa. R. Cabana accompanied R. Shimi b. Assi from Pum-Nahara to the place called "Between the Palm," in Babylonia. When they reached this place they

said: "Is it true, master, what people say that those palm trees of Babylon date from the days of Adam, the first?" "Thou recallest to my mind," answered R. Cahana, "what R. Jose, the son of R. Chanina said: 'What is the meaning of the passage (Jer. 2, 6) Through a land through which no man had passed and where no man had dwelt. Since no man had passed through it, how is it possible for any man to have dwelt in it? It means to teach that whatever land Adam the first decreed, should become inhabited, indeed did become inhabited; but whatever land Adam, the first man, decreed that it should not become inhabited, remained uninhabited." R. Mordecai escorted R. Shimi b. Assi from Hagrunia as far as the place called Bekipai, and according to others, to the place called Be-dura.

R. Jochanan said in the name of R. Maier: "Whoever does not escort a stranger is as if he would shed blood, for, had the inhabitants of Jericho escorted Elisha it would never have happened that he should let a bear loose again the children, as it is said (II Kings 2, 23) And he went up from, thence to Bethel; and as he was going up by the way, there came forth little children from the city, and they mocked him and said unto him: 'Go up, thou baldhead; go up, thou baldhead! Because thou hast caused the place to become bald for us; (i.e., on account of his having cured the rotten water of that city, these lads lost their business of selling wholesome water to the inhabitants), He calls them lads and then he calls them minors. How are both possible? Said R. Elazar: "They are called lads (Nearim.) because they were void of meritorious deeds, and they were called small, because they were small in belief." In a Baraitha we are taught that they were lads, but made themselves inferior like small children. R. Juda raised the following objection: "Perhaps Naarim, refers to the place from where they come? Have we not read such a name in the following passage (Ib., 5, 2) And the Syrians had gone out in predatory troops and had brought away captive out of the land of Israel a little maiden. We have raised a question, the passage terms it maiden and then it calls her little. Whereupon R. P'dath explained thus: "She was indeed little and the word Naaro does not mean maiden, but it means that she came from Naarim. [Hence Naaro is also the name of a town]?" In the latter case, it is different because the place is not mentioned from where she came [therefore we explain the word Naaro to refer to the place]. But, in the former case the place of the lads is mentioned [and therefore we cannot explain the word Naarim to mean the place]. (Ib. 2, 24) And he turned back, and looked on them, and cursed them in the name of the Lord. What does this mean, and he looked on then? Said Rab: "It means literally that he fixed his eyes upon them, as we are taught in a Baraitha that Rabban Simon b. Gamaliel says: 'Whereever the sages fix their eyes either death or poverty follows.' " Samuel, however, said: "This means he observed that they were not well-bred children." And R. Isaac

Naphcha said: "He saw them wearing their hair according to the style of Ammorites;" while R. Jochanan said, "He observed that they were not imbued with meritorious deeds." But perhaps their children had something? Said R. Elazar: "Neither in them, nor in their children, even to endless generations; he found them all to be destitute of meritorious deeds." (Ib., ib., ib.) And cursed them in the name of the Lord; and there came forth two she-bears out of the forest, etc. (Fol. 47) Rab and Samuel differ [in the explanation of this passage] one said that a miracle happened and the other said that a miracle within a miracle happened. The one who contends that it was merely one miracle bases his opinion that it was a forest, without bears and therefore a miracle happened with the bears. But the one who claims that it was a miracle within a miracle, bases his theory that there was neither a forest nor bears and through a miracle both were created. According to the latter's opinion, why was it necessary to create the woods, would it not have been sufficient the bears alone? Because the bears would have been afraid to get loose upon human beings, were it not for the fact that they were near woods.

(Ib., ib., ib.) And tore of them forty and two boys. Said R. Jose, the son of R. Chanina: "On account of the forty-two sacrifices that Ballak, the king of Moab. offered, it happened that forty-two Israelites' children were torn." Is this the real cause? Behold R. Juda said in the name of Rab: "Always shall a man occupy himself with the study of the Torah, and the fulfillment of meritorious deeds, even it is not for its real purpose, because out of a selfish purpose he will come to do so for its real purpose, for as reward for the forty-two sacrifices that Ballak, the king of Moab offered, he was rewarded that Ruth came forth from him of whom Solomon is a descendant, concerning whom the passage says (I Kings 3, 4) One thousand burnt-offerings did Solomon offer upon the altar, and R. Jose, son of R. Chanina said: "Ruth was the daughter of King Eglon, who was the grandson of Ballak, the king of Moab." [Hence I see that at the end he meant well]. However, since his real purpose was to curse Israel, thus through the above incident his curse was fulfilled. (II Kings 2, 19) And the men of the city said unto Elisha, 'Behold, we pray thee; the situation of this city is pleasant, as my Lord seeth; but the water is bad, and the land causes miscarriages.' Since the water is bad and the land causes miscarriages why do they say that the city is splendid? Said R. Chanin: "It is the usual esteem in which inhabitants hold their place."

R. Chanina said: "There are three remarkable favors: The favor in which the inhabitants hold their place; the favor which a woman has for her husband; the favor which a purchaser has for his purchase."

Our Rabbis were taught: Thrice was Elisha become sick, once was the cause that he let the bears loose against the children; the second was the cause he rejected Gechazi with both hands; and the third was when he died:

Our Rabbis were taught: Always let the left hand repel (those deserving it), and the right hand shall invite. And not as Elisha has done with Gechazi, who he rejected with both hands, as it is written (II Kings, 5, 23-27) And Naaman said, Give thy assent, take two talents. And he urged him.... Whence comest thou, Gechazi? And he said. Thy servant went not hither or thither. And he said unto him. My mind was not gone when the man turned around from his chariot to meet thee. Is it time to take money, and to take garments, and olive-yards, and vineyards, and sheep, and oxen, and man-servants, and maid-servants? Hath then Gechazi taken all this? Behold he took only silver and garments? R. Isaac said: At that time Elisha was occupied with the study of the chapter of eight reptiles (of Tract Sabbath). (Naaman, the captain of the King of Syria, was afflicted with leprosy, and his servant girl, who was captured from Israel, told him that if he would go to Elisha he would be cured. And when he came to him and was told to dip himself in the Jordan, he said: "They make sport of me." But the men with him said: "Go and try it, since it cannot hurt you." Whereupon he went and he bathed himself in the Jordan and was cured. And he brought all what he had with him to Elisha, but Elisha did not want to accept it from him. Gechazi, however, departed from Elisha, and hid what he took, and when he came before Elisha again he saw that the leprosy sprouted over his head). Then he said to him: You wished the time has come that you should be rewarded for [my studying of the chapter of] eight reptiles, [as you took from him the value of the eight things mentioned in this passage] May there the leprosy of Na'aman cleave unto thee, and thy seed forever, and he went out of his presence a leper (as white) as snow." It reads (ib. 7, 3) And there were four leprous men at the entrance of the gate. R. Jochanan said: "These were Gechazi and his three sons. There is a Baraitha: The impulse of man, a child and a woman, should always the left hand repel and the right hand invite."

MISHNAH: Since murderous acts were increased, the law concerning the heifer was abolished. This refers to the time of Elazar b. Dinai, who was nicknamed Techana b. P'risha, and who was later named Ben Haratzchan (the murdered). Since it increased adulterous acts the bitter water was stopped and R. Jochanan b. Jochai was the one to stop it, as he based his action on the following passage (Hos. 4, 14) I cannot inflict punishment on your daughters when they play the harlot, nor on your daughters-in-law when they commit adultery; for they themselves associate with lewd women. Since the death of Jose

b. Joezer of Zerida. and of Joseph b. Jochanan of Jerusalem, the clusters (great men) were destroyed, as it is said (Micha 7, 1) It is no cluster to eat, no first ripe fruit for which my soul longeth. Jochanan, the High-priest, stopped the chapter of the confession of Tithes, he also abolished certain songs of the Levites with the sounding of the fingers. (Ib; b) Until his days the striking of the hammer was heard in Jerusalem, [during the Moed week], when he stopped it. During all his life-time no man ever asked whether he has to give tithes from grain he bought or not, for it was a sure thing that its tithes were separated. (Fol. 48) Since the Sanhedrin were abolished together with it were the songs which were accustomed to be heard in the winehouses concerning which this passage said (Is. 24, 9) Amidst singing shall they no more drink wine; bitter shall be the strong drink to him who drinketh it. Since the death of the first prophets, the Urim and Tummim were abolished. Since the destruction of the Temple, the Samir and the sweet honey were destroyed and trustworthy men disappeared, as it is said (Ps. 12, 2) Help, O Lord! for the pious have ceased to be; for the truthful have failed from among the children of man. R. Simon b. Gamaliel says in the name of R. Simon, the associate of the High-priest, "Since the destruction of the Temple there is not a single day without a curse and blissful dew did not come from heaven, the real taste of the fruit was removed." R. Simon says: "Also the fruit lost its richness."

(Fol. 49) During the Vespasian war the Rabbis issued a decree against wearing bridal and engagement crowns. During the war of Titus the Rabbis issued decrees against brides wearing crowns and also prohibiting a man from instructing his son in the Grecian literature. In the last war, the Rabbis issue a decree that a bride shall not go out even in town in a litter, [during her wedding processions]. Our Rabbis removed the decree and permitted a bride to go under a canopy within the town. Since the death of R. Maier the composing of fables ceased; since the death of Ben Azzai scholarly students ceased; since the death of Ben Zoma, lecturers ceased; since the death of R. Akiba the honor of the Torah ceased; since the death of R. Joshua, goodness vanished from the world; since the death of Rabban Simon b. Gamaliel, draughts and locusts visited the world and troubles increased; since the death of R. Elazar b. Azariah wealth ceased from the sages; since the death of R. Chanina b. Dosa pious, active men ceased; since the death of R. Jose K'tintha, piety ceased; and why was he called K'tintha, because he was the smallest among the pious; since of the death of Rabban Jochanan b. Zakkai, the glory of learning ceased; since the death of Rabban Gamaliel the elder, the honor of the Torah was stopped, and cleanliness and abstinence died away; since the death of R. Ishmael b. Papi, the glory of priesthood disappeared; since the death of Rabbi, (the prince of the exile) humbleness and fear of sin disappeared.

GEMARA: Our Rabbis were taught, R. Phinehas b. Yaa'ir says, "Since the destruction of the Temple, learned men began to feel ashamed and aristocratic families bent their heads; men of acts were diminished, and men of power began to rule, also talebearers ruled over the righteous. There is no one who argues, who pleads, or asks for the existence of Israel, and upon whom shall we rely? Only upon our Heavenly Father."

Since wordlings increased the courts became deprived, and the deeds of man became corrupt and there is no satisfaction [to the Lord] in the world. Since respect for litigants increased at the courts, all mention of the following disappeared, (Deut. 1, 17) Ye shall not be afraid of any man, and application of, Ye shall not retpect person in judgment, ceased. People revoked from themselves the heavenly yoke, and placed, instead, upon themselves the yoke of frail man. Since the habit of whispering among the judge while sitting at court increased, the anger of the Lord waxed strong [for advising quietly, to each and every one, how to mistreat justice], and the Shechina departed from Israel, as it is said (Ps. 82, 1) In the midst of Judges does He judge. Since it increased, (Ez. 33, 31) While their heart goeth after their unlawful games, it increased, (Is. 5, 20) Woe unto those that say of the evil, it is good, and of the good, it is evil. Since those who say of the evil it is good, and of the good it is evil, grew more in numbers woes increased upon the world. Since those who draw with the increased spittle (assumed aristocratic airs), the scholars decreased and the Torah had to look after its students. Since haughty people increased, the daughters of Israel began to get married to them, which caused the entire generation to become a camouflage. Is that so, has not R. Mari said: "He who is boastful is not favored even by his own household, as it is said (Haba 2, 5) Ye, moreover, wine is a treacherous dealer; the haughty man abideth not; he who enlargeth his desire even in his own house will he not be tolerated, [hence we see that he is not beloved to anyone]? Indeed in the very beginning [not knowing the exact nature] people like such a man, but at the end he is despised by them. Since the custom of the judges to force goods on private people increased, [making people their mercantile agents or their customers], bribes and the wresting of judgment thereby increased and goodness ceased from Israel. When those who say 'I accept thy favors and I shall appreciate thy favors, became numerous [in official life]; then the custom to do whatever one pleased increased among the people. The lower class became exalted and the exalted became low and the kingdom became more and more corrupt. Since selfishness increased, robberies and the hard-hearted [that closed their hearts against the poor] became numerous, who closed their hands from lending to their friends increased, transgressing thereby the passage, (Deut. 15, 9) Beware that there be not a wicked thought in thy heart. Since those who receive presents increased, man's days decreased and his years were

shortened because it is said (Pr. 15, 27) But he that hateth gifts will live. Since wantonness increased, the quarrels in Israel increased; since the disciples of Shammai and Hillel became numerous, dissension increased in Israel and the Torah became like two separate Torahth.

(Fol. 48) "Since the Sanhedrin were abolished, with them was abolished the custom of singing [while in the wine-houses drinking], as it is said (Is. 24, 9) Amidst singing, etc." And whence do we know that this refers to the Sanhedrin? Said R. Huna, the son of R. Joshua: "The passage says (Lam. 5, 14) The elders have ceased from the gate, young men from their singing." R. Udna said: "He who listens to songs will at the end suffer punishment," Raba said: "In a house where there is frequent singing destruction will be the result, as it is said (Zef. 2, 14) Singing birds shall sing in the windows, ruin shall be on the threshholds; for the cedar waves shall be cut away. What does for the cedar waves shall be cut away, mean? Said R. Isaac, "Even a house covered with cedars will at the end be cut away." R. Assi said: "From this it may be inferred that ruin of a house begins with the threshold, as it is said, Ruins shall be on the threshold, and if you wish I shall say it may be inferred from the following: (Is. 24, 12) And in ruins is bitten the gate." R. Huna said: '"Singing while at work on a ship or while plowing is permitted, but otherwise is prohibited." R. Huna caused the abolition of singing, thereupon the market became so cheap that one hundred geese were bought for a Zuza and even for that amount there was no demand. Thereupon R. Chisda came and did not enforce the act of abolition when it came about that each goose was bought for a Zuza and even at that price there was not sufficient supply. R. Joseph said: "Men singing, and women responding is considered licentiousness. When women sing and men respond it is like flax placed before fire." What is the difference since both of them are prohibited? The difference is against which one we should put more efforts to have it abolished. Said R. Jochanan: "Whoever serves a banquet accompanied by four instruments of music, will bring five calamities upon the world, as it is said (Is. 5, 11) Woe unto those that get up early in the morning, that they may run for strong drink.... and the harp and the psaltry, the tabaret and the pipe, and wine are in their feasts. What is written after this (Ib., ib. 1.5) Therefore were My people lead unto exile, for want of knowledge, ie., this causes exile upon the world; and the honorable men suffer of famine, i.e., which brings hunger upon the world; and their multitude are panting with thirst, i.e., which causes the Torah to be forgotten from its learnings, (Ib., ib. 15) And then shall be the son of earth, and humble shall he the man, i.e., who caused lowering down to the enemies of the Holy One, praised be He, and the word Ish refers to the Lord as it is said (Ex. 15, 3) The Eternal is the Lord of war (Ish Milchama). (Is. 5, 15)

And the eye of the lofty shall be hungry, who caused humbleness to Israel. What is written afterwards (Ib., ib. 14) Therefore hath the deep enlarged her desire, etc.

(Ib., b) "Since the death of the first prophets the Urim and Tummin were abolished." Who are the first prophets? Said R. Huna: "Samuel, David, and Solomon." R. Nachman said: "During the days of David it sometimes happened that the Urim and Tummim responded and sometimes they did not respond; for when Zadok the priest asked in the Urim and Tummim they did respond to him, while when Abiator asked they did not respond to him, as it is said (II. Sam. 15, 24) And Abiator went up." Rab and Samuel raised the following objection, (II Chr. 26, 5) And he set himself to seek God in the days of Zechariah, who had understanding in the division of God. Does this not refer to the Urim and Tummim? [Hence they were in existence after the days of Solomon]. Nay, this refers to prophesy. Come, listen to the following: Since the destruction of the first Temple, the towns with their open space [that had been assigned to the Levites], were abolished and the use of the Urim and Tummim. were stopped, royalty also ceased from the House of David, and if someone will whisper to you the passage (Ez. 2, 63) And the Tirshatha said unto them that they should not eat of the Holy things till there should stand up a priest with the Urim and Tummim, [which shows that it was in existence during the days of Ezra]. Say to him: "This passage is to be taken allegorically, just as one says to his friend, 'Until the resurrection of the dead and Messiah the son of David will come;' " [hence we see that they nevertheless were in existence prior to the destruction of the Temple and not as explained by R. Huna that it was only in the days of Solomon]. R. Nachman, however, explained that the first prophets include all the prophets with the exception of Haggai, Zechariah and Malachi, who are called the last prophets, as we are taught: Since the death of the last prophets, Haggai, Zechariah and Malachi, the Holy vision disappeared from Israel and they were still making use of a Heavenly voice, etc.

"Also the use of the Shamir had stopped." Our Rabbis were taught: The Shamir is that with which Solomon built the Temple, as it is said (I Kinfis 6, 7) And the house, when it was in building was built of entire stones, etc. R. Juda says: "This is to be taken literally." R. Nechemia said to him: "How is it possible to think so? Behold, it is said (Ib., 7, 9) All this were of heavy stones hewn after a fixed measure sawed with the saw inside and outside? We must therefore say that the meaning of the passage (Ib. 6, 7) [So that neither hammer, nor axe nor any tool of iron] heard in the house while it was in building, means that it was prepared outside and then brought inside." R. Nachman said: "The opinion of R. Juda concerning the stones of the Temple, appeals to me and likewise the words of R. Nachemia,

as far as the stones of Solomon's own palace that every kind of tool was used." But according to R. Nechemia, then why was the Shamir necessary? The latter was necessary for the stones of Ephod, as we are taught in a Baraitha; The Stones of the Ephod, it was not written upon them with ink, because it is said (Ex. 28, 11) Like the engraving of a signet, nor was it marked with a cutting tool, for it is said Bemiluotham, which means that nothing should miss. We must therefore say that they wrote with ink on the stone and they brought the Shamir and the marks which were outside, were shown to it which caused the stones to split by themselves like a date which splits itself during the summer time and nothing is missing of it, or like the earth that divides itself during the winter time in places and nothing is missing. Our Rabbis were taught: The Shamir was created as big as a barley and she exists since the day of creation and no hard thing can withstand it. How is it preserved? She is kept covered with tufts of wool and placed in a leaden tube filled with barley bran.

"And trustworthy men ceased." What does "trustworthy men" mean? Said R. Isaac, we are taught in a Baraitha that R. Elazar the Great, says: "Whoever has bread in his basket [for today! and says 'What shall I eat tomorrow?' such a man is considered as wanting in faith." And this is meant by R. Elazar who said: "What is the meaning of the following passage (Zach. 4, 10) For who hath despised the day of its small things: This means who caused the righteous that their set tables should be destroyed in the future world, because of their smallness of belief: for not having had sufficient belief in the Holy One, praised be He." Raba said: "This passage refers to the minors of the wicked in Israel that died during their father's life-time. They will say to Him: 'Sovereign of the Universe, since thou art going to punish them, why then hast thou made the teeth in their mouths blunt.'" (i.e., if thou intendest to punish them in the hereafter, why didst thou cause them grief while living)?

R. Illai b. Barachia said: "Were it not for the prayer of David all Israel would have been cheap peddlers, as it is said (Ps. 9, 21) Place, O Lord, fear over them; let nations know that they are but mortals, Selah." R. Illai b. Barachia said further: "Were it not for the prayer of Chabakuk the prophet, two scholars would have been compelled to cover themselves with one cloak and study the Torah, as it is written (Hab. 3, 2) O Lord, I have heard Thy fame and was afraid; O Lord, my work — in the midst of the years of sorrow revive Thou it. Do not read in the midst of the years, but in the midst of two.'" R. Illai b. Barachia said further: "Two scholars who walk on the road without discussing the words of the Torah deserve to be burned, as it is said (II Kings 2, 11) And it came to pass, as they went on

speaking, as they were going, that behold, there came a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by storm and wind to heaven, etc. The reason for their not being burnt is because they were going and speaking, hence if they would not have been speaking they would have been burned." R. Illai b. Baracha said further: "Two scholars who live in one town and are not fond of discussing Halacha one will die and the other will be exiled, as it is said (Deut. 4, 42) That thither might flee the man-slayer, who should kill his neighbor without knowledge, and the word unawares applies to nothing else but the Torah, as it is said (Hos. 4, 6) My people are destroyed for lack of knowledge." R. Juda, the son of R. Chiya said: 'Whoever studies the Torah while in state of poverty, his prayers will be answered, as it is said (Is. 30; 19) For all people of Zion that shall dwell in Jerusalem! Thou shalt indeed not weep; He will be surely gracious unto thee at the voice of thy cry, etc. Immediately after this, it is written, And the Lord will give you bread in adversity, and water in oppression." R. Acha b. Chanina says: "For such a man even the court of Heaven is not shut up, as it is said in the above passage. And thy teachers shall not have to hide themselves in a corner any more." R. Abahu said: "Such an action will even be rewarded to receive the Divine presence, as it is said in the same passage, But thy eyes shall see thy teachers."

"There is not a day in which the curse, etc." Said Raba: "There is not a day in which the curse increases from that of its previous day, as it is said (Deut. 28, 67) in the morning thou wilt say, 'Would it were even,' and at the even thou wilt say, 'Would it were morning. Shall I assume that this means that the morning refers to the morrow; if so what does he know what will happhen to-morrow that he works for it, we must therefore say that it refers to the previous day. And since the curse is so great, on what merits does the world exist? Upon the merits of reciting K'idusha D'Sidro, K'dushah (desology) after the lesson of the day, and upon reciting the Amen, mentioned in the Kaddish after the lecture, as it is said (Job 10, 22) A land of utter gloom, as of the darkness of the shadow of death, without and order, and the light of which is like utter gloom." "And the dew does not come down with a blessing, and the fruits have not their proper tastes." We are taught in a Baraitha, R. Simon b. Elazar says: "The cleanliness which ceased from Israel destroyed the proper taste of fruit and their smell; the abolition of Tithes caused the loss of the fat of the grain." R. Huna found a certain fat fig of a certain place Chanuni, he wrapped it in his cloak and when his son Rabba came he said to him: "I smell a fine odor from you," he said to him: "My son thou possessest a spirit of cleanliness," and therefore he gave it to him. Meanwhile Raba, the latter's son, came and took it away from him, and R. Huna then said to his son: "My son thou hast rejoiced my heart, hut hast at the same time blunted my

teeth." And this is meant by the maxim of the people, the love of a father for his son, and the love of a son for his children. R. Acha b. Jacob helped along his grandson R. Jacob. When the latter grew old, whenever his grandfather asked him for a drink of water he said: "Am I your son? I am only your grandson." And this is also meant by the Maxim of the people. "Raise me, raise me, nevertheless I will only remain your grandchild."

R. Joshua says: "Since the destruction of our Temple the scholars become like plain teachers, the teachers like the disciples; the disciples like the ordinary man; and the ordinary men became more and more abandoned. None is asking nor is anyone desiring [the teaching of God]. Upon whom can we rely for help in such a time? Only upon our Heavenly Father.

At the heels of Messiah boldness will increase, distracting times prevail, Vines bear abounding fruit to no avail, When oft-repeated feasts their wealth assail. In vain the government dictate commands, No admonition long respected stands. The halls of learning changed to dens of shame; Bright Gabalene becomes an empty name, And Galilea hurled from pride and fame. Homeless, from town to town, the settlers go, And none be found to mitigate their woe. The wisdom of the sage will be in bad repute, God-fearing men despised, great justice mute, And golden-winged truth lie prostitute. The wrinkled cheek of age with shame will burn, When from its counsels wise the youth shall turn. Before the minors the aged rise, The son his father both degrade, despise, The daughter her own mother tyrannize, Domestic discord reign supreme, and all upon the master of the house shall fall! To barefaced sin the people fall a prey, And world-worn parents not their sons decay. In whom is now our hope, in whom our trust? In the Almighty! in the Great and Just!"

"During the Vespasian war it was decreed against, etc. Also that a man shall not teach his son Greek education." Our Rabbis were taught, Once when the Hasmonean kings were engaged in a civil war it happened that Hyracanus was without Jerusalem and Aristohulus within. Every day the besieged let down a box containing gold denarim, and received in return lambs for the daily sacrifices. There happened to be an old man in the city who was familiar with the Greek language, and he hinted to the besiegers in the Greek language that so long as the Temple services were kept up the city could not be taken. The next day accordingly, when the money had been let down, they sent a pig in return. When about half way up, the animal pushed with its feet against the stones of the wall, and thereupon an earthquake was felt throughout the land of Israel to the extent of four

hundred miles. At that time a decree was issued: "Cursed be he that rears swine, and he who teaches his son the Greek literature." "Since the death of R. Juda." Our Rabbis were taught: With the death of R. Eliezer the scrolls were hidden. With the death of R. Joshua real thinking and planning became to naught. With the death of R. Akiba deep scholarship was abolished, and the fountains of wisdom were stopped off. With the death of R. Elazar b. Azaria, the crown of wisdom ceased, for the crown of wisdom is the sages' wealth, and since he died there was no wealthy scholar. With the death of R. Chanina b. Dosa, there ceased men of action. With the death of R. Jose b. Katintha, real piousness ceased. Why was he called R. Jose b. Katintha? Because he was the smallest among the pious. With the death of Ben Azzai devotional study of the Torah ceased. With the death of Ben Zoma real expounders of the Torah ceased. With the death of Rabban Simon b. Gamaliel, collectors for taxes came and the troubles of Israel increased. With the death of Rabbi, the troubles increased twofold. With the death of Rabbi humbleness and fear of sin ceased to exist. R. Joseph said to the scholar [who read that before him], "Do not read humbleness, for I am here, [who am also a humble-man]." R. Nachman b. Isaac said to Rab: "Do not read fear of sin, for I am here." R. Phinohas b. Ya'ir says: "Carefulness brings to cleanliness, etc. The Holy Spirit will bring one to live to the time of resurrection, and resurrection will come through Elijah, his memory be blessed, the Lord shall reward us to see him come within our days. Amen.

END OF SOTA.

Kiddushin

Chapter 1

KIDDUSHIN (Fol. 2b) We are taught in a Baraitha that R. Simon says: "Why did the Torah

say (Deut. 22, 13) If any man takes a wife, and it is not written, 'If a wife is taken unto a man?' Because the custom is that a man looks after the wife, and not the reverse. This may be compared to a man who has lost something, who is looking after the loss? Surely the loser is looking for the thing he has lost."

(Fol. 13) R. Juda said in the name of Samuel: "Whoever is not well versed in the legal statute of divorce and betrothal documents shall not occupy himself with it." R. Assi said in the name of R. Jochanan: "And such that occupy themselves, [although not well posted in it], are as hard (injurious) upon the world, even more so than the generation which perished in the flood, as it is said (Hos. 4, 2) Swearing and lying, and killing and stealing, and committing adultery! They break all bounds, and blood toucheth blood." What does this passage prove? This is as R. Joseph translated it [by quoting Jonathan b. Uziel]: "They begot children from strange wives, thereby increasing crime upon crime;" and immediately after this it is written, Therefore shall the land mourn, and everybody that dwelleth therein shall languish, with the beasts of the field, and with the fowls of the heaven; yea also the fishes of the sea shall perish, while concerning the flood a decree against fishes was not issued, as it is said (Gen. 7, 22) Of all that were on the dry land died, but not the fishes in the sea, here even the fishes in the sea are included. But how do you know that the passage above refers to single crimes? Perhaps it refers to all the crimes when committed together. It is impossible to think this, since the passage says (Jer. 23, 10) For because of swearing the land mourneth. Perhaps false swearing is a crime great in itself, but the rest of the crimes mentioned in the passage above are subject to punishment only when they go together? (Ib. b) Is it then written Uparatzu in a coordinate construction? [which would mean that all the elements mentioned in the passage are united]. The construction of the passage is in an ordinate form Paratzu, [hence everything is counted separately].

(Fol. 23) Our Rabbis were taught (Deut. 15, 16) Because he (the servant) is well with thee; i.e., well with food and well with drinks with you (the employer). This means that thou shalt not eat white bread while thy servant eats dark bread; that thou shalt not drink old wine while thy servant drinks fresh wine; that thou shalt not sleep upon cushions while thy servant sleeps on straw. From this, remarked our Rabbis, we may infer that whoever buys a Hebrew slave, it is as if he were buying a master over himself, (Ib. b) (Ex." 21, 6) And his master shall bore his ear through with an awl, etc. R. Jochanan b. Zakkai interpreted this passage in a symbolical way (giving an ethical signification to the Biblical law about perforating the slave's ear). "Why was the ear chosen to be bored, above all the

other members of the body? The Holy One, praised be He! said: 'The ear which heard on Mt. Sinai (Lev. 25, 55) For unto Me are the children of Israel servants, but not servants under servants, and this one went and purchased another master upon himself, therefore must the ear be bored for not remembering what it heard."' (Ex. 21, 6) And he shall bring him at the door, etc. Simon b. Rabbi interpreted this in a symbolical way: "Why was the door and the door-post upon which the slave's ear shall be bored chosen in preference to any other place in the house? The Holy One, praised be He, said: 'The door and the door-post which were witnesses in Egypt at the time when I passed over the lintel and the doorposts, when I said, all the children of Israel are My servants and not servants under servants, for which purpose I have also redeemed them from slavery unto freedom, and this one went and bought a master upon himself, therefore shall his ear be bored before the lintel and the door-posts.'"

(Fol. 29b) Our Rabbis were taught: If one wants to study the Torah himself, and he also has a son who has to get instructions, [but he has the means for only one of them], then he is preferable to his son. R. Juda save: "It his son is a bright and successful student whose study will be more endurable, then his son should be preferred." So it happened with R. Jacob, the son of R. Acha b. Jacob, that his father sent him before Abaye to study. When he returned his father saw that his study was not as bright as it should be. He said to him: "I would do much better than you, therefore sit here and do business and I shall go to study." When Abaye got word that R. Acha was coming, and as there was a demon in the school of Abaye so that when two would enter in the day time they would suffer damage, he therefore said to the Rabbis: "Let none give R. Acha any place to sleep over night. [Hence he will be compelled to spend his night in that school-house], and there were good chances that a miracle would happen to him, [thereby driving out the demon]." R. Acha entered to sleep in the school, and the demon appeared to him in the shape of a seven-headed dragon. Every time R. Acha knelt down to pray he caused the throwing off of one of those heads, [thus having killed the serpent after he knelt down seven times]. In the morning he said to the Rabbis: "Had not a miracle happened to me, you would have exposed me to such a danger."

R. Juda said in the name of Samuel: "The Law prevails that one should first marry and afterwards devote his time to the study of the Torah." R. Jochanan, however, said: "How is it possible that when he has a millstone on his neck (has a wife and children to support) that he should study the Torah? [Hence he should study before he is married]." Both of the opinions above do not contradict each other. The former refers to Babylonia, [when they

used to leave their homes and the trouble of support was not worrying them], while the latter deals with the scholars of the land of Israel, [who were living together with their families. If they should first marry, then the support of their families would hinder them from studying the Torah].

R. Chisda lauded the greatness of R. Hamnuna before R. Huna. R. Huna said unto R. Chisda: "When you get hold of him, bring him to me." When R. Hamnuna visited him, R. Huna noticed that he did not, wear a marriage cloak. "Why do you not wear the marriage cloak?" asked R. Huna of him. "Because I am not married yet," came the reply. Whereupon R. Huna turned his face away, saying to him: "Thou shalt not see my face until thou shalt marry." R. Huna adheres to his own opinion, for he says: "If one is twenty years old and does not marry, all his days will he spent in sins." How is it possible to think that he will spend his days in sins? Say, therefore, that he will spend his days in thinking of committing sins. Said Raba: And so also are we taught in the school of R. Ishmael: "Until the age of twenty, the Holy One, praised be He, sits and waits for a man to become married; as soon as one reaches the age of twenty and does not marry. He says: 'The man who does not marry, may his bones decay.' " R. Chisda said": "The reason that 1 am smarter than my associates is because I have married at the age of sixteen, and had I married at the age of fourteen (Fol. 30) I would have said unto Satan, 'I defy thee.' " Raba said unto R. Nathan b. Ami: "While your hand is capable to take hold of the neck of thy son (while he listens to you), from sixteen to twenty-two years, and according to others from eighteen to twenty-four, try to marry him off." The Tannaim of the following Baraitha differ in the above: (Prov. 22, 6) Train up a child in the way he should go. R. Juda and R. Nechemia differ in the explanation of this passage; one says that it refers to the years of sixteen to twenty-two, while the other says it refers to the years of eighteen to twenty-four.

R. Joshua b. Levi said: "Whoever studies the Torah with his grandson is considered by Scripture as if he had received it from Mt. Sinai, for it is said (Deut. 4, 9) But thou shalt make them known unto thy sons and unto thy sons' sons; and immediately follows the day thou stoodest before the Lord thy God, at Horeb." R. Chiya b. Abba found R. Joshua b. Levi, who had covered his head with a sheet while carrying an infant to the house of study. He said to the latter: "Why so in a hurry [that thou hast not even covered thy head with a suitable cover]?" The latter answered him: "Is it then of little value that the passage says: But thou shalt make them known unto thy sons, and immediately follows the day thou stoodest before the Lord thy God at Horeb?" Since that time, Rabba b. R. Huna never

tasted anything until he brought his child into the house of learning. R. Chiya b. Abba never tasted anything until he had recited with his children the old lesson and added something new. R. Saphra, in the name of R. Joshua b. Chanania, said: "What does the passage (Deut. 6, 7) And thou shalt teach them diligently unto thy children mean. Do not read Vshi'nantam (diligently), but read Vshilashtam (you should divide it in three); i.e., always shall a man divide his years in thirds, a third to read the Scripture, another third to study the Mishnah, and one-third to devote to the discussion of the Talmud." How does a man know how long he is going to live? We must therefore say that the foregoing refers to the days.

The former Rabbis were called Soph'rim, because they counted all the letters of the Torah; for they would say the letter Vav of the word Gachon (belly) (Lev. 11, 42) is just one-half the number of the letters contained in the Torah; the word Darosh-Darash (diligently inquired) (Lev. 10, 16) is one-half of the amount of words the Torah contains; the passage V'hisgalach (then he shall be shaven) (Ib. 13, 33) is one-half of the verses of the Torah. In the passage (Ps. 80, 14) The bear out of the forest doth ravage it, the letter Ayin of the word Ya'ar (forest) is one-half the number of the letters of which Psalms consist; the passage (Ib. 78, 38) But He, being merciful forgave the iniquity, is one-half the verses of which the Psalms consist.

Our Rabbis were taught that the Scripture consists of four thousand, eight hundred and eighty-eight passages. Psalms contain eight passages more than Scriptures; Chronicles has eight less. Our Rabbis taught (Deut. 4, 7) V'shinantam (And thou shall teach them diligently), this means that the Torah shall be so clear in your mouth, so that when one will ask you a thing you should not stammer but answer him directly; (Ib. b) as it is said (Pr. 7, 4) Say unto wisdom thou art my sister, etc.; and there is a preceding passage, Bind them around thy fingers, inscribe them upon the tables of thy heart; and there is another passage (Ps. 127, 4) Like arrows in the hand of a mighty man so are the children of youth. Again there is another passage (Ib. 45, 6) Thy sharpened arrows, and again there is another passage (Ps. 127, 5) Happy is the man that hath his quiver full of them; they shall not be put to shame, when they speak with their enemies in the gate. Said R. Chiya b. Abba: "Even a father and his son, a teacher and his disciple who study the Torah in one place become enemies to each otlier [as a result of Halachik discussion]. However, they do not leave the place until they are reconciled again, as it is said (Num. 21, 14) Vaheb in Suffa. Do not read Suffa, but Soffa (at the end)."

Our Rabbis were taught (Deut. 11, 18) Therefore shall ye lay (V'sam-tam) i.e., an unfailing remedy. The Torah is likened unto a medicine of life. This may be compared unto a man who beat his son and wounded him severely. He applied a plaster unto the wound and warned him, saying: "My son, as long as this plaster will be on your wound you may eat and drink whatever you please; you may even bathe yourself in warm or cold water and you need not be afraid; but as soon as you will remove it, you will cause an ulceration." So also has the Holy One, praised be He, said unto Israel: "I have created an evil inclination and I have also created the Torah with which to season (temper) it. If you will study the Torah then you will not be surrendered into his hand, as it is said (Gen. 4, 7) If thou dost well, then it shall he lifted up. But if you will not study the Torah then you will be surrendered into his hand, as it is said (Ib., ib., ib.) Sin coucheth at the door; and not only this, but he will spend all his energy to induce you to sin, as it is said in the previous passage, And unto thee is its desire. However, if you desire you can rule over it, as it is said (Ib., ib., ib.) But thou canst rule over it."

Our Rabbis were taught: The evil inclination of a man is so wicked that it is called so even by its Creator (Gen. 8, 21) For the inclinaiion of man's heart is evil from his youth. R. Isaac said: "The [evil] inclination renews its fight upon man every day, as it is said (Gen. 6, 5) And that every inclination of the thought of his heart was only evil all day long." (Ib. b) R. Simon b. Lakish said: "The evil inclination of man renews its fight upon man, and desires to slay him, as it is said (Ps. 37, 23) The wicked looketh out for the righteous, and seeketh to slay him; and were it not for the help of the Holy One, praised be He, man would not resist it, as it is said further: The Lord will not leave him in his hand, and will not condemn him when he is judged." In the college of R. Ishmael it was taught: My son, if that ugly (the tempter) meet thee, drag it into the house of learning (overcome it through study); if it is of stone it will be shattered; and if it is of iron it will be melted, as it is said (Jer. 23, 29) Is not thus my words like the fire? saith the Lord, and like a hammer that shattered the rock?

"And one is in duty bound to teach his son an occupation." Whence do we infer this? Said R. Ezekiah: "The passage says (Ecc, 9, 9) Enjoy life with the wife whom thou lovest; i.e., if it refers to a real wife, then we assume that just as well as one is to marry off his son, so also it is his duty to teach him a trade. And if it refers to the Torah, we can say just as one is in duty bound to teach his son so is he in duty bound to teach him an occupation. According to some authorities, he is even in duty bound to teach his son how to swim, because it sometimes may prove the saving of his son's life, [should he happen to be in a stranded

ship]. R. Juda says: "Anyone who does not teach his child an occupation is just as if he were instructing him in burglary." What is the difference between these two opinions? The difference is in giving him a commercial training. [According to the former opinion it is sufficient because he teaches his son to earn his livelihood; but as to the latter opinion, he must teach him an occupation only, and commerce may lead to burglary].

Our Rabbis were taught: It is said (Ex. 20, 12) Honor thy father and thy mother, and again it is said (Pr. 3, 9) Honor the Lord with thy wealth; Scripture compares the honor of father and mother unto the honor of Heaven. Again it is said (Lev. 19, 3) Ye shall fear every man, his mother and his father; and again it is said (Deut. 10, 20) The Lord thy God shalt thou fear; Scripture compares the fear of father and mother unto the fear of Heaven. Agam it is said (Ex. 21, 17) And he that curses his father or his mother shall surely he put to death; and it is said (Lev. 24, 15) Whosoever curseth his God shall hear sin. Scripture compares here the blasphemy of father and mother unto that of Heaven. However, as far as beating is concerned the comparison is impossible; and so also should it be according to the logic of law; for these three — Heaven, father and mother — are partner in the child.

Our Rabbis were taught: Three partners has man — the Holy One, praised he be! his father, and his mother. When a man honors his father and mother, the Holy One, praised be He, says: "I consider it as if I lived among them and he had honored Me." Rabbi said: "It is known and revealed to Him, who ordered the Universe to come into being, that a son honors his mother moreso than his father because she coaxes him with kind words and gentle ways. (Fol. 31) Therefore, did the Holy One, praised be He! put honor thy father, before honor thy mother. And it is known and revealed to Him who ordered the world to come into existence that in regard to fearing, a child fears the father more than the mother because the father teaches him the law. Therefore concerning fear, did the Holy One, praised be He! put fear of mother before that of father. A disciple studied before R. Nachman: At the time when a man enrages his father and his mother, the Holy One, praised be He! says: "I have well done that I am not dwelling among them; for, had I dwelled among them, they would have troubled Me also."

R. Isaac said: "Whoever commits a crime in secret, it is as if he would press the Shechina, as it is said (Is. 66, 1) Thus said the Lord, 'the Heaven is My throne and the earth is My foot-stool.' " R. Joshua b. Levi says: "It is prohibited for a man to walk in an erect stature, for it is said (Ib. 6, 3) The whole earth is full of His glory, [and by walking in an erect stature it looks as if there is none else]." R. Huna, the son of R. Joshua, was careful not to

walk four cubits bareheaded, "For," said he, "the Shechina is above my head, and how can I walk bareheaded?"

A son of a certain widow asked R. Ehezer: "If father says, 'Bring me a drink of water,' and mother says, 'Give me a drink of water,' whom should" I obey first?" Delay the honoring of thy mother and honor your father first, for both, you and your mother, are in duty bound to honor your father." The same one came before R. Joshua and was also told so. Whereupon he asked: "Rabbi, how would be the law in a case where she is divorced?" The latter answered him: "From your eyelids it is evident that you are an orphan, [hence you have no father to whom to apply your question. However, you are anxious to know the Law, the proper way in such a case is to place water in a bowl and call them as you call hens."

The great Ulla expounded at the door of the prince of the exile: "What does the passage (Ps. 138, 4) All the kings of the earth will give thanks unto Thee, O Lord, when they hear the words of Thy mouth, mean? It is not said the word of Thy mouth, but the words of Thy mouth (in plural). At the time when the Holy One, praised be He, said (Ex. 20, 2) I am the Lord thy God..... thou shall not make unto thyself, all the nations said: 'He is only instructing, concerning His Own honor. But as soon as He said (Ib., ib. 12) Honor thy father and thy mother, they went back and began to praise Him, even on the first commandments." Raba said: "We infer this from the following (Ps. 119, 160) The beginning of Thy word is truth. Is it only the beginning and not the end of the word? We must therefore say that it means from the end of Thy word it was recognized that even the beginning of Thy word is truth."

R. Ulla was once asked: "To what extent is one bound to honor his father and mother?" To which he replied: "Come and see what a gentile of Askelon, Damah ben Nathina by name, once did. The sages once desired to purchase from his merchandise for the sum of sixty myriads, but the key of the storeroom happened to be under the pillow of his father [who was fast asleep], and Damah would not disturb him."

R. Juda said in the name of Samuel that R. Eliezer was asked: "To what extent is one bound to honor his father and mother'" To which he replied: "Come and see what a gentile of Askelon, Damah ben Nathina by name, once did. The sages once desired to purchase from him a jewel for the Ephod for the sum of sixty myriads (according to R. Cahana it was for the sum of eighty myriads), but the key [of the safe in which the diamond was kept]

happened to be under the pillow of his father [who was asleep], and Damah would not disturb him, [and thus lost the sale]. In the following year, however, the Holy One, praised be He, rewarded him with the birth of a red heifer among his herds, and the sages came to purchase it. He said to them: "I know very well that should I ask of you any amount of money for it, you would give it to me. However, I only wish you to make me good the loss I sustained in honor of my father." When the sages were informed of the above story, they said: 'Behold, if one who is not commanded to do so and performs it, is thus rewarded, how much more will the reward be to one who is instructed to do so and really does it? For R. Chanina said: 'The reward of fulfilling a commandment is much greater to one who is commanded and does it than to one who is not commanded and fulfills it.'" R. Joseph (who was blind) said: "First I used to say, if there should come one and tell me that the Halacha prevails according to R. Juda, who says that a blind person is exempt from the performance of commandments, I shall make a feast for the Rabbis, because I am under no obligation to do so, and still I perform them; but since I heard what R. Chanina said, that he who is commanded, and does [a good deed, because he is ordered to do so] stands higher than he that is not commanded and does [a good deed], I changed my mind, and I say that I shall make a feast if one should come and tell me that the Halacha does not prevail in accordance with R. Juda; for if I am instructed to perform the commandment, the reward will be greater."

When R. Dimi came, he said: "It once happened that the same man, [Damah b. Nathima] was dressed in gold-embroidered silk garments, sitting among the noblemen of Rome, when his mother came. She tore down his robe, slapped him on his head and spit in his face. Nevertheless he did not put her to shame; and furthermore, when her slippers fell off he gave them to her, to save her the trouble of getting it." The son of Abimi, the son of R. Abahu, taught: It may happen that one feeds his father pheasants, and yet deserved the punishment of a disrespectful son; while the other may send his father to work with a hand-mill, and yet through this action will be rewarded in the world to come. Said R. Abahu: "Abimi, my son, hath obeyed this precept even as it should be observed." For Abimi had five ordainied children during his father's life, yet when R. Abahu would reach the door Abimi would run to open the door himself, saying, while running, "Here I am coming." Upon one occasion his father asked him for a glass of water. While he was procuring it the old man fell asleep, and Abimi, reentering the room, stood by his father's side with the glass of water in his hand until the latter awoke. At this moment R. Abimi was helped by Heaven to expound the following passage (Ps. 79, 1) A Psalm of Assaph, O God, the heathen are come into Thine inheritance. R. Jacob, the son of Abahu, said unto

Abaye: "For instance, in a case that happens to me when I come from the house of study, my father gives me a cup, and my mother fills it up. What shall I do?" Whereupon he said to him: "From your mother you should accept, but from your father you should not, for he studies and he will feel too exhausted to serve you." R. Tarphon had a mother; whenever she wanted to go to bed he would bend himself and she would climb upon his back, and go to bed; and whenever she wanted to leave the bed he would lie down and she would leave the bed through his help. One day he came and boasted in the house of study, whereupon his associates said to him: "You have not yet reached even as far as one-half the meaning of honor. Did it ever happen that she should throw a pocket full of money in the ocean in your presence and you did not cause her any shame because of such an action?" R. Joseph, as soon as he would hear the sound of the footsteps of his mother, would immediately get up, saying: "Let us get up before the Shechina that is coming." R. Jochanan said: "Happy is he that has never seen them." For in the case of R. Jochanan, when his mother was pregnant with him, his father died. As soon as he was born, his mother died. And so it also happened with Abaye.

Our Rabbis were taught: What does fear mean, and what does honor mean? Fear means not to sit in his seat and not to stand in his place; not to contradict his words or to decide against his opinion. Honor means to give them to eat and to drink; put their raiment upon them and tie their shoes, take them out and bring them in. The following question was proposed by them (the scholars): Out of whose money should it go? R. Juda said: "From the son's money," while R. Nathan, in the name of R. Oshiya, said that it should go out of the father's money. R. Eliezer was asked how far should honor toward parents be extended? He replied: "Even if they cast all the wealth into the sea, one must not aggravate them."

(Ib. b) It happened once that R. Eliezer b. R. Joshua and R. Zadok were sitting at the wedding feast of the son of Rabban Gamaliel, and the latter waited upon them. When he extended a cup to R. Eliezer, the latter refused to accept it; but when he gave it to R. Joshua, he did accept it. R. Eliezer then said to R. Joshua: "What is this, Joshua, that we are sitting and Rabban Gamaliel should serve upon us!" Whereupon R. Joshua answered him: "We find that even a greater man than he did serve upon others. Abraham was considered the greatest in his generation — nevertheless it is written (Gen. 18,8) And he stood by them under the tree. Perhaps you will try to explain this that they appeared to him like angels. The fact is that they appeared to him like Arabians. Why then should we not let Rabban Gamaliel, the great, stand and serve upon us?" R. Zadok then remarked to them: "How long will you leave aside the honor of Heaven and occupy yourself concerning the honor of

man? Behold, the Holy One, praised be He, blows the winds, brings clouds, causes rain to come down to us, and causes everything to sprout from the earth with which He prepares a table for each and every one, and we shall not allow Rabban Gamaliel the Great to stand and serve upon us!"

(Fol. 33) Professional men, while they are occupied in their trade, are not allowed to stand up out of respect for scholars. Is this so? Have we not taught a Baraitha to the effect that every professional man of Jerusalem would stand up out of respect for them (who visited Jerusalem while bringing their offering of the first fruits), and would greet them with the following address: "Our brethren from this and that place, may your coming be with peace." [Hence even professional men were allowed to stop work to offer greetings]. Said R. Jochan: "Indeed for strange visitors professional men were allowed to offer greetings, but not scholars." "Come and see," remarked R. Jose b. Abin, "How beloved a commandment is upon Israel when it is performed in its due season; for out of respect to the visitors all were allowed to stand up but for scholars they were not allowed to." However, we may say that this is only because of inducing them to come again, therefore everyone was ordered to pay them respect.

(Ib. b) R. Ibbu said in the name of R. Jannai: "A scholar is not permitted to stand up out of respect for his teacher, more than [once] in the morning and [once] in the evening — so that his teacher's honor should not exceed the honor given Heaven." R. Elazar said: "Every scholar who does not stand up before his teacher [as a token of respect] is to be called wicked, and he will not live long; he will also forget his learning, as it is said (Ecc. 8, 13) And that it will not be well with the wicked, and that it will not endure many days, like the shadow; because he is not afraid of God. The meaning of the word afraid as used here is not understood, but when we find the passage (Lev. 19, 32) Thou rise up and thou shalt be afraid, we understand that the word afraid refers to standing up [before a teacher]."

(Fol. 38) It is written (Ex. 16, 35) And the children of Israel ate the manna forty years, until they came to an inhabitated land; the manna they did eat, until they came unto the border of the land of Cana'an. It is impossible to say [that they ate the manna] until they came to an inhabited land (on the other side of the Jordan), since the same passage says They did eat unto the borders of the land of Cana'an (on this side of the Jordan); and again it is impossible to say [that they ate the manna until they came] unto the borders of the land of Cana'an, since the same passage says, until they came, etc. How then could both conecting statements be reconciled? On the seventh of the month of Adar, Moses died, and

on that day the manna ceased to come down from heaven [on this side of the Jordan], Israel, however, supplied themselves with manna in vessels which lasted them until the sixteenth of the month of Nisan [until they passed the Jordan]. We are taught in another Baraitha: And the children of Israel ate the manna forty years. Did they indeed eat the manna exactly forty years? Behold they only ate it forty years less thirty days. We must therefore say that the unleavened bread which Israel took along from Egypt had the taste of Manna. We are taught in another Baraitha: On the seventh of the month Adar, Moses died, and on the seventh of the month Adar, he was born. Whence do we learn that he died on the seventh of Adar? It is said (Deut. 34, 5) And Moses the servant of the Lord died there, and it is further written, And the children of Israel wept for Moses; and it is written (Josh. 1, 1) And it came to pass after the death of Moses; and the next passage says (Ib.) Moses My servant is dead; now therefore arise, pass over, etc.; and again the passage says, Pass through the midst of the camp, and command the people; and it is further written (Ib. 4, 79) And the people came up out of the Jordan on the tenth day of the first month. Deduct from this date thirty-three days (thirty of the mourning and three for preparing themselves as stated Josh. 1, 11), hence you will find that Moses died on the seventh of Adar. And whence do we know that on the seventh of Adar, Moses was born? The passage says (Deut. 31, 2) Moses said, I am one hundred and twenty years old today. He need not have said today [if it had no special significance]. We therefore infer that today implies that just that very day have his days and years been completed. This is to teach that the Holy One, praised be He, grants the righteous the fulfillment of the years of their life to the very month and day, as it is said (Ex. 23, 26) The number of thy days will I make full.

(Fol. 39b) MISHNAH: Whoever performs one commandment, good will be done to him [in this world], and it will cause the prolongation of his days. He will also inherit the future world. But whover does not perform one commandment, good will not be done to him in this world; neither will he live long nor will he inherit the future world.

GEMARA: I find our Mishnah in conflict with the following Mishnah: These are the things in wiiich a man enjoys the interest in this world, while the principal remaineth for him in the word to come. They are: Honoring one's father and mother, the practice of loving kindness, hospitality to the stranger, making peace between a man and his neighbor, and above all, the study of the Torah. [Hence we see that only these meritorious deeds are such which yield fruit in this world and none others]? Said R. Juda: "Our Mishnah means thus: "Whoever performs one commandment more, through which addition his merits are counter-balanced, good will be done to him in this world and it is considered as if he has

fulfilled the entire Torah." How can you possibly state that the other Mishnah means that even with one good action the performer receives his reward in this world? Thereupon said R. Sh'maya: "Our Mishnah refers to one whose balance of both meritorious and evil deeds was struck even; and if one of the above-mentioned commandments was among his [meritorious] account, it would counterbalance the scale; and another thing, if one performs one [extra] meritorious deed through which he counterbalances the scale, good will be done to him." Another objection was raised from the following: Whose meritorious acts are more than his sins, evil will be done to him; and such a man is considered as if he burnt the entire Torah, of which not even one letter escaped; and whose iniquities are more than his meritorious deeds, good will be done to him and he will be treated like one who fulfilled the entire Torah and did not miss even one letter of it. [Hence we see that counter-balancing the sin is not sufficient?] Said Abaye: "Our Mishnah means that they [cause to] prepare for him [in the future] a good day, and a bad day." Raba said: "The last Mishnah will be in accordance with R. Jacob, who claims that the reward for commandments is not to be obtained in this world; for we are taught in a Baraitha, R. Jacob says: "There is no commandment for which the Torah mentions its reward right next to it, upon which resurrection does not depend. Concerning the honoring of father and mother, it is written (Deut. 5, 16) In order that thy days may be prolonged, and in order that it may go well tilth thee; concerning the sending away of the motlier bird, [if one wants to take the egg or the young from the nest], it is written (Ib. 22, 7) In order that it may he well with thee, and that thou mayest live many days. If a father sent his son to go up a certain building and bring him down the doves, and he did go up the building, sent away the mother, took away the birds, and upon his return fell off the building and died, how can the promise, that it may be well with thee, or that thou mayest live many days, be fulfilled? We must therefore say that the passage it may he well with thee, refers to the world which is entirely good (future world), and that thou mayest live many days refers to the world that may endure for eternity." But how do we know that such a thing as described by R. Jacob does ever happen? R. Jacob spoke from an incident which he himself witnessed. Perhaps the man who was killed after performing this meritorious deed thought of some iniquities and therefore was punished? An evil thought, the Holy One, praised be He, does not consider an act, [as far as punishment is concerned]. Again, perhaps he was thinking about idolatry, concerning which it is written (Ez. 14, 5) In order that I may grasp the house of Israel by their heart. R. Jacob himself, was asking that very question: Should we assume that the rewards for performing commandments is obtained in this world? Then why did it not protect that man from sinning with the thought of

idolatry? [We must therefore say that it refers to the future world]. Again how is such an incident possible? Has not R. Elazar said that those who go on a religious mission will not meet with evil neither going to nor coming back from their mission? At the incident of R. Jacob there was a broken ladder which made the danger certain, and where the danger is certain one must not rely upon a miracle, as it is written (I Sam. 16, 2) And Samuel said: How shall I go? If Saul should hear, etc. Said R. Joseph: "Had Elisha (Achar) interpreted this passage as did R. Jacob, his daughter's son, he would have never sinned." What did Achar see? According to some, he saw just such an incident as that witnessed by R. Jacob. And according to others it was because he saw the tongue of R. Chutzphith, the interpreter that was dragged by pigs. He then said: "Oh, that the mouth which gave forth pearls must now lick dust!" He thereupon went forth and sinned.

R. Tubia b. R. Kissna raised before Raba the following contradiction: "We are taught in one Mishnah, whoever does one meritorious deed, good will be done to him. Only if he did good, but if he abstained from evil, then good will not be done to him. Have we not a Baraitha to the effect that if one remains passive abstaining from committing a crime, he will be rewarded as if he has performed a meritorious deed?" Whereupon Raba answered him: "The latter refers to a case where a certain crime came to his hand, and he was about to commit it, and then he withdrew himself, as happened with R. Chanina b. Papa, and with R. Zadok and with R. Cahana."

(Fol. 40) Raba raised the following objection before R. Nachman: "We are taught in a Mishnah, these are the things of which a man enjoys the interest for his reward in this world, while the principfal remaineth for him in the world to come. They are: honoring his father and mother, the practice of loving kindness, hospitality, making peace between man and his associates, and above all the study of the Torah. Concerning honoring father and mother, it is written (Deut. 5. 16) In order ihat thy days may be prolonged, and in order that it may go well with thee; concerning loving kindness it is written (Pr. 21, 21) He that pursueth righteousness and kindness will find life, righteousness and honor; and concerning bringing peace, it is written (Ps. 34, 15) Seek peace and pursue it. And R. Abahu explained that we infer this from the similar words R'dipha R'dipha (pursue); it is written here, seek peace and pursue it, (rod-phrhu); and again it is written (Pr. 21, 21) He that pursueth (rodeph) righteousness and kindness will find life, righteousness and honor; [Hence both hare the same merits]. Concerning studying the Torah, it is written (Deut. 30,

20) For it (the Torah) is thy life, and the length of thy days. If so, tlien concerning the sending away of the bird, it is also written (Ib. 22, 7) in order that it may be well with thee, and that thou mayest live many days. Then why did not the Mishnah count this also? "The Tanna left it out," [was R. Nachman's reply]. Is this then possible, since our Tannah states: "These are the things." How can you say he left something unmentioned?" Therefore said Raba: "R. Idi explained this to me [with the following verse]: (Is. 3, 10) Say it to the righteous, that he has done well; for the fruit of their deeds shall they eat. Is there then a righteous man that is good and a righteous man that is not good? We must therefore say that a righteous man who is good towards heaven and also towards man is a righteous that is good; who is good towards heaven but conducts himself badly towards man is a righteous man that is not good. Similar to this case (Ib., ib. 11) Woe unto the wicked who doth evil; for the recompense of his hands shall be bestowed on him. Are there then wicked who do evil and wicked who do not evil? We must therefore say that the wicked who act wickedly towards heaven and towards man, this is a wicked man who does evil; but a wicked man who acts wickedly towards heaven and not towards man, this is a wicked who doeth not evil." [Hence wherever the passage does not state for the fruit ... shall they eat, it yields no fruit in this world]. Meritorious rewards have a capital and also the fruit bearing on the principal, as it is said Say it to the righteous that he hath done well; for the fruit, etc; while iniquities have merely principal but no fruit yielding, as it is said Woe unto the wicked who does evil, etc. If so, then how will the following passage (Pr. 1, 31) Therefore shall they eat of the fruit of their own way, and be filled with their own devices, be explained? This means that a crime which bears fruit [if it is carried out] it will also yield fruit [in the punishment], but a crime which bears no fruit [is not carried out] it will yield no fruit in the punishment. The merit of a good intention does the Holy One, praised be He! [in rewarding] add to that of a good deed, as it is said (Mal. 3, 16) Then conversed those that fear the Lord; one with another, and the Lord listened and heard it; and there was written a book of remembrance before Him, over those that feared the Lord and for those who respected His name. Said R. Assi: What does and for those who respected His name, mean? "Even when one intended to observe a commandment, but was incidentally prevented from doing so. Scripture credits him as if he had actually observed it." Bad intentions, the Holy One, praised be He, however, does not add to deeds, as it is said (Ps. 66, 18) If I had looked on wickedness with my heart, the Lord would not have heard. But how will the following passage (Jer. 6, 19) Behold, I will bring evil upon these people, the fruit of their thoughts, be explained? This means that an evil intention which bears fruit (is carried out), the Holy One, praised be He! adds to deeds; but such evil

thoughts which bear no fruit, the Holy One, praised be He! does not add to deeds, but is there not a passage (Ez. 14, 5) In order that I may grasp the house of Israel by their heart? Said R. Acha b. Jacob: "The last passage refers to idolatry, for the master said elsewhere: The crime of idolatry is so severe that whoever denies it is as he admits the truthfulness of the entire Torah." Ulla said: "The last passage means as R. Huna explained it, for R. Huna said: 'As soon as a man commits a crime once, and twice, it becomes to him a privileged thing.' How can one think that it is a privilege? We must therefore say that it appears to him like a privileged thing." R. Abahu, in the name of R. Chanina, said: "It is preferable for a man to commit a transgression secretly, but not to profane Heaven's name," etc. [Fully explained in Volume 3, page 29].

We are taught in a Mishnah that the punishment for the sin committed by profaning the Lord's name, whether done unintentionally or intentionally, is not put on credit. What is the meaning of "It is not put on credit?" Mar Zutra said that it is not like a storekeeper who gives on later payments, but that it is paid immediately. Mar, the son of Rabbina, however, said that it means: "If the balance of both meritorious and evil acts were even, this crime causes a counterbalance."

(Ib. b) Our Rabbis were taught: Always shall a man consider himself as if his merits and his crimes are equally balanced; that if he fulfills a commandment then he will be happy, for that commandment will counterbalance the scale to the side of merits. If he commits an inquity then woe to him, for that crime will counterbalance the scale to the side of guilt, as it is said (Ecc. 9, 18) But one sinner causeth much to be lost, This means that one single crims which that man committed causes the loss of much goodness from him and from the entire world. R. Simon b. Jochai says: "Even a man who was perfectly righteous during his entire life and rebelled [against God] in the end will lose the credit of all his previous merits, as it is said (Ez. 33, 12) The righteousness of the righteous shall not deliver him on the day of his transgression; and on the contrary, even if one was grossly wicked during his entire life but repented in the end, none of his iniquities will be mentioned at Judgment, as it is said (Ib., ib., ib.) And as for the wickedness of the wicked he shall not stumble through it on the day that he returneth from his wickedness." Why should not such a man be considered equally divided, one-half of merits and one-half of iniquities? Said Resh Lakish: "This former refers to one who regrets his first [wicked] deeds."

MISHNAH: Whoever possesses the knowledge of the Scripture, the Mishnah and good

manners will not be easily exposed to commit crimes, as it is said (Ecc. 4, 12) And a threefold cord is not quickly broken; but whoever does not possess the knowledge of Scripture nor of Mishnah nor of good manners is not considered a civilized man.

R. Elazar b. Zadok said: "To what are the righteous compared in this world? Unto the tree whose trunk grows on a clean spot, while some of its branches extend over an unclean spot. When those branches are cut off, it is thus found that the entire tree will be on a clean spot. So also is the case with the righteous. The Holy One, praised be He, causes affliction to be brought upon the righteous in this world, so that they should be able to inherit the world to come, as it is said (Job. 8, 7) And thy beginning will have been small; because thy latter end will grow up greatly. And unto what are the wicked compared in this world? Unto a tree whose trunk stands on an unclean spot, while some of its branches extend over a clean spot; in which case, if these branches are cut off the entire tree would stand on an unclean spot. So also does the Holy One, praised be He! extend wealth unto the wicked in this world so that He may drive them into despair and lower them down into the last compartment of Gehenna; as it is said (Pr. 14, 12) There is many a way which seemeth even before a man! but its way leads unto death."

It happened once that R. Tarphon and the elders were sitting in the house Net-za, in Lud, when the following question was submitted to them: "What is greater, study or actions?" R. Tarphon answered that action is greater, while R. Akiba answered that study is greater. Whereupon all of them answered and said that study is greater, for study may lead a man always to the right actions. We are taught in a Baraitha, R. Joseph says: "Study is great, for it preceded the commandment of Chala with forty years and that of T'ruma and Tithes with fifty-four years and that of Sabbathical years with sixty-one and that of a Jubilee year with a hundred and three years." Is it only one hundred and three? Behold, it is one hundred and four preceding the Jubilee year? This Tanna holds that the Jubilee year is in the very beginning of the fiftieth year. Just as study is preferred to acts, so also does the sentence of man, concerning the study of Torah, precede that of actions, as R. Hamnuna said; for R. Hamnuna said: "The first thing for which a man is called to account is concerning the words of the Torah, as it is said (Pr. 17, 14) As one letleth loose a stream of water, so is the beginning of strife! and just as he is called to account first on the Torah, so also is one rewarded first for studying the Torah, as it is said (Ps. 105, 44) And He gave them the land of nations; and the labor of people, they obtained as an inheritance."

"Whoever does not possess the knowledge of Scripture nor of the Mishnah is not

considered a civilezed man." Said R. Jochanan: "And such a man is disqualified to be a witness." Our Rabbis were taught: Whoever eats in the street is considered like a dog, and according to others he is disqualified as a witness. R. Idi b. Abin said: "The law prevails like the opinion of the others." Bar Kapara lectured: "The hot-tempered man (Fol. 41) achieves nothing but [the injurious effect of his] excitement; and a good-natured man enjoys in this world the fruit of his own deeds; and whoever does not possess the knowledge of Scripture nor of the Mishnah nor of social manners, vow not to have any benefit of him, for it is said (Ps. 1, 2) And sitteth not in the scat of the scorners; i.e., the seat of such a man is the seat of scorners."

Chapter 2

(Fol. 49) We are taught in a Baraitha, R. Juda says: "Whoever translates a Biblical verse as it is formed (i.e., word for word without regard to idiomatic differences) is considered a liar; and whoever adds explanations unto a Biblical verse [which is not the true meaning] is considered as if he would blaspheme and revile the Lord."

Ten measures of wisdom came down to the world; the land of Israel received nine and one was left for the rest of the world. Ten measures of beauty came down to the world; Jerusalem received nine and one was left for the rest of the world. Ten measures of richness came down to the world; Rome received nine and one was left for the rest of the world. Ten measures of poverty came down to the world; nine fell to the lot of Babylon and one to the rest of the world. Ten measures of haughtiness came down to the world; Elam appropriated nine and one was left to the rest of the world. And haughtiness, you say, was not frequent in Babylon? Behold it is written (Zech. 5, 9) Then did I lift my eyes and looked, and behold, there came out two women, having the wind in their wings, and they had wings like the wings of a stork; and they lifted up the Ephah between the earth and the heaven. Then said I to the angel that spoke to me, whither are these bearing away the Ephah? And he said unto me: 'To build a home for it in the land of Shinar.' R. Jochanan explained: "These two women refer to hypocrisy and haughtiness, which came to Babylon." [Hence haughtiness came to Babylon]? Yea, their intention was to go to Babylon, but they were dragged along to Elam. This could be proved from the passage

itself, for it says to build a house in the land of Shinar, [which they had intended]. The inference is sustained. But is then haughtiness not frequent also in Babylon? Behold the master said: "The symptom for haughtiness is poverty," and [nine out of the ten measures of] poverty went to Babylon. The poverty mentioned here refers to the Torah, as it is written (Songs 8, 8) We have a little sister, and she has yet no breasts, whereupon R. Jochanan said: "This refers to Elam, which was successful to [have scholars to] learn, but not to teach others." Ten measures of bravery came down to the world; Persia obtained nine and one was left to the rest of the world. Ten measures of vermin came to the world; nine measures fell to the lot of the Modeans and one to the rest of the world. Ten measures of sorcery came down to the world; Egypt received nine and one was left to the rest of the world. Ten measures of plagues came down to the world; nine measures were assigned to the swine and one was left to the rest of the world. Ten measures of fornication came down into the world; nine of these are in possession of the Arabs and one was left to the rest of the world. Ten measures of impudence came down into the world; Mishan appropriated nine and one was left to the rest of the world. Ten measures of talk came into the world; women possess nine and one was left to the rest of the world. Ten measures of blackness came into the world; nine were assigned to the Ethiopians and one was left to the rest of the world. Ten measures of sleep came down to the world; servants took nine and one was left to the rest of the world.

(Fol. 53) We are taught in a Baraitha: The conscientious priests withdrew altogether from it (the priestly shares); but the glutonous would accept and eat it. It once happened that a priest took his own share and his fellow's; he was nicknamed Ben Chamtzan (grasper) (Ib., b) till his death. Rabba b. R. Shila said: Which is the passage that proves this (that a Chamtzam is a disgraceful man?' It is said (Ps. 71, 4) O! my God, release me out of the hand of the wicked, out of the grasp of the uprighteous and violent (Chametz) one. Raba said from here (Is. 1, 17) Learn to do well; seek for justice, relieve the oppressed.

(Fol. 22b) We are taught that Simon of Amsuni, and others say Nehemiah of Amsuni, was accustomed to interpret every Eth. When he reached the Eth of (Dev. 10, 20) Thou shalt fear the Lord, thy God, he refrained (did not interpret it). "Why, Rabbi," said his disciples to him, "what will become of those 'Eths' thou didst interpret?" Whereupon he answered: "Just as well as I will be rewarded for making those interpretations, so will I be rewarded for refraining in this case." But when R. Akiba came, he interpreted: "The Eth [of Thou shall fear the Lord, thy God], includes the scholars."

(Fol. 49b) Our Rabbis were taught in a Baraitha: After the death of R. Maier, R. Juda instructed his disciples that none of R. Maier's disciples should be allowed to enter his college because they were disputatious and did not come to learn, but to overwhelm him with citations of traditions [in order to prove him to be ignorant]. Sumchuss, however, squeezed himself through and entered. He said to R. Juda: "Thus was I taught by R. Maier: 'A priest who betroths a wife with his share of the sacredotal meat, whether it be of the most consecrated or of the ordinary, she is not betrothed through it.'" R. Juda became enraged and said: "Have I not warned you not to give admission to disciples of R. Maier, because they are disputatious and they do not come to learn but merely to overwhelm me with citations of traditions [in order to prove me to be ignorant]? Is then a woman allowed to enter the sanctuary? [Hence how could such an incident happen]?" R. Jose then said: "Now that R. Maier is dead and R. Juda is enraged], what will people say: 'Maier is dead, Juda is enraged, and Jose is silent. What will remain of the Torah?'"

Chapter 3

(Fol. 59) R. Giddel was negotiating about a certain piece of land, when R. Abba went and bought it. R. Giddel went and brought a complaint about it before R. Zera, who forwarded it to R. Isaac Naphcha. The latter said to him: "Wait until he comes up during the festival and we will discuss it with R. Abba." When R. Abba did come up during the festival and was met by R. Isaac Naphcha, the latter said to him: "When a poor man is negotiating about a cake and another one comes and takes it away from him, what is the law?" Whereupon R. Abba answered: "Such a man should be called wicked." "If so, then why did the master do such a thing with R. Gid. del?" "I did not know about his negotiations." "But now, since you know it, let the master return it to him." Whereupon R. Abba replied: "I could not agree to sell it to him, for this is the first purchase in my business and it would be a bad sign should I dispose of it in such a manner; however, if he desires to take it as a present let him take it." The consequence was that R. Giddel did not take possession of the land, because it is written (Pr. 15, 27) But he that hateth gifts will live, and R. Abba did not take possession of it because R. Giddel had negotiated for it, so neither one took possession of it and it was therefore called "The field of the Rabbis."

We are taught that it happened with King Jannai (Hyrcanus) who had gone to Kuchlith in the wilderness and conquered sixty cities. On his return there was great rejoicing, and the king invited the sages of Israel to a feast. At the entertainment he said: "Our ancestors ate herbs of the desert [because of their poverty], while they built the Second Temple. We shall also eat them in memory of our ancestors." Thereupon herbs of the desert were served in golden dishes. There was, however, among those present, a base and frivolous person with a bad heart. His name was Elazar ben Puera. He said to the king: "O King Jannai, the Pharisees are secretly against thee; try them by clothing thyself with the priestly breast plate." The king followed his advice, when an old man, Juda b. Greula, arose and said: "O King Jannai, be satisfied with the kingly crown and leave the crown of priesthood to other descendants of Aaron," for it was reported that his mother was a prisoner of war in Modin. Immediately an investigation was ordered, and when the report could not be verified the king dismissed the sages in great danger. Elazar b. Puera then said to the king: "O King Jannai, if such would have happened against an ordinary person, what would be the result? How much more so when such a thing happened with you who art a king and High-priest?" "What shall I do?" the king rejoined. "If thou art inclined to follow my advice, have them crushed." "But what will become of the Torah?" [If all the scholars are crushed], the king remarked. "Why it is wrapped up and lies in the corner, whoever wishes to study it may come and do so," came the response. (Said R. Nachman b. Isaac: "Immediately scepticism [Sodduceeism] came over the king, for [if not], he should have argued, 'This might apply to the Scriptures, but how about the Talmud [which is only studied orally?]) Immediately the king followed the advise of Elazar and killed the sages of Israel. The world appeared devastated until Simon b. Shetach came and restored the law again as of yore.

Whence do we know that the service on the altar, of a priestly son born of a divorced woman or a Chalutza is lawful? Said R. Juda in the name of Samuel: "The passage says (Num. 25, 13) And it shall be unto him and unto his seed after him; i.e., whether it be legal or illegal seeds." The father of Samuel said: "From the following (Deut. 33, 11) Bless, O Lord, his substance, and receive favorably the work of his hands; i.e., even the work of the Chulin should be received favorably." R. Jannai said: "We may infer from the following (Ib. 26, 3) And thou shalt come unto the priest that may be in those days. Is it possible to think that a man will go to a priest who does not live in his days? We must therefore say that the passage refers to a priest who was fit, but afterwards became ineligible [through an unlawful marriage]." Whence do we know that the service of a priest with a blemish is considered defective? Said R. Juda in the name of Samuel: "The passage reads (Num. 25,

12) Wherefore say: Behold, I give unto him My covenant of peace; i.e., the word Shalom means when he is perfect without a blemish, but not when something is missing in his body. How can you take it to mean perfect, since it is written Shalom, which means peace? Said R. Nachman: "The letter Vav of Shalom is shortened and looks like Yud, [hence it may read Shalem, perfect]."

Chapter 4

(Fol. 69) We are taught in a Baraitha (Deut. 17, 8) Then shall thou arise and get thee up into the place which the Lord thy God will choose. From this it may be inferred that the Temple stood on a higher level than the rest of the land of Israel and that the land of Israel is situated on a higher plain than all the rest of the world. It is readily understood that the Temple is situated on a higher level than all the land of Israel for in the above passage it is written, even matters of controversy within thy gates; then shalt thou arise and get thee up; but, as to the assertion that the land of Israel is situated on a higher plain than all the rest of the world, whence do we know this? From the following passage (Jer. 23, 7): Therefore, behold, days are coming, saith the Lord, that they shall no more say: 'As the Lord liveth' ... but: that brought up and that led,' etc.

(Fol. 70) R. Elazar said: "Ezra did not leave Babylon until he had made [her Jewish] like pure sifted flour; [i.e., established the purity of the families by careful investigation] and then he went to Palestine." It is written (Neh. 7, 61) And these were they that came up from Telmelach, Tel-charsha, Cherub, Addon, and Immer; but they could not tell their fathers' house, nor their descent, whether they were of Israel; i.e., Tel melach means people who resembled because of their acts that of Solom, which was turned into a heap of salt. Tel-charshah, refers to such a case when a child calls one "father" and his mother makes him quiet, But they could not tell their fathers' house, nor their descent, whether they were of Israel. This refers to children that were picked up in the street who knew neither their father nor their mother. Cherub, Addon and Immer. Said A. Abahu: "This means that the Sovereign said, 'I thought Israel will be as beloved as a Cherub, but they made themselves as hated as the leopard.'" According to others, R. Abahu said: "This means that the Sovereign said, 'Although Israel made themselves as hated as a leopard,

nevertheless they are worthy in My eyes as a Cherub.'"

Said Raba b. b. Ghana: "Whoever marries a wife who is not fit for him is considered by Scripture as if he plowed the entire world and sowed it with salt; for it is said (Ib., ib., ib) These were they who came up from Tel-melach, Tel-Charsa." Rabba b. R. Adda said in the name of Rab: "Whoever marries a wife because of her wealth will have degenerate children, as it is said (Hos. 5, 7) Against the Lord have they dealt treacherously; for strange children have they gotten. You will perhaps think that the money for which such a man married will endure. It is therefore said in the same passage, One month shall devour them together with their possessions. And, if thou wilt think that it refers only to his possessions and not to hers, it is therefore said their possessions. And if you will think that this might take a long time, it is therefore said during one month." How is one month to be understood? Said R. Nachman b. Isaac: "This means literally, that during the time when one month will come and one month will go their wealth will be lost." Raba b. R. Adda said further, and according to others R. Salla said it in the name of R. Hanmuna: "Whoever marries a wife that is not suitable for him, Elijah binds him and the Holy One, praised be He, flogs him." We are taught in a Baraitha: On every case above mentioned Elijah writes and the Holy One, praised be He, affixes His signature to the following: "Woe unto him who disqualified his children and who discredited the reputation of his family through marrying a wife who is not fit." And whoever disqualifies others is a disqualified person and he does not speak on the praiseworthy side of the world. Samuel adds: "That in whatever thing he disqualifies others, from the very same thing comes his own disqualification."

There was a certain man who entered a butcher store in Pumpeditha and ordered meat. When they asked him to wait until the servant of R. Juda b. Ezekiel got his first and then they would attend to him; he remarked: "Who is he, Juda b. Jaskil, who is entitled to get meat before me?" Somebody informed R. Juda of this. He felt embarrassed and announced that the man be put under ban. He was then informed that the same man had a habit of calling others "slave." Whereupon R. Juda announced that he himself is a descendent of slaves. That man went and summoned R. Juda to appear before the court of R. Nachman. He [also] brought unto R. Juda a summons to appear. R. Juda went to R. Huna and asked him: "Shall I go or not?" R. Huna replied to him: "By right you need not go, because you are a greater man than R. Nachman; however, out of respect to the prince of the exile [to whom R. Nachman is a son-in-law], you should go and appear." R. Juda thereupon went, and when he came to R. Nachman's house he found him constructing a fence on his roof.

"Does not the master hold, as R. Huna b. Idi said, in the name of Samuel, 'As soon as a man is appointed a chief over a conuaunity he must not perform work in the presence of three persons.'" R. Nachman answered: "I am only making a part of a balustrade (fence)." R. Juda said to him: "Why does not the master like to use the word Ma'ake, as it is written in the Torah, or Mechitza, as used by the Rabbis?" "Sit down, sir, on the Carpitta (couch)," R. Nachman bade R. Juda. Whereupon R. Juda said to him: "Why does not the master like to call it Etztaha, as the Rabbis do, or Saphsal, as people call it?" The host again said to the guest: "Let the master eat an Ethrugna (citron)." Whereupon the guest replied to him: "Thus said Samuel: 'Whoever says Ethrugna possesses a third [portion] of haughtiness.' Either say Ethrog as the Rabbis call it, or Ethroga, as the people call it." The host said again to the guest: "Let the master drink Naphga (measure of wine)." Whereupon the guest remarked: "Why does not the master like to call Asparagus, as the Rabbis call it, or Anpak, as people call it." R. Nachman then ordered that Donag, his daughter, should come and wait upon the guest. Whereupon the guest remarked: "One must not be waited upon by a woman." "But she is a small child yet," interrupted R. Nachman. The guest replied: "Samuel said explicity that a woman, whether she is big or little, should not wait upon a man." Let the master exchange a greeting with my wife Yalsa," said R. Nachman. R. Juda again objected, saying: "Samuel said: 'Hearing a woman's voice is indecency,' and is therefore prohibited]." "But you can send it up by a messenger," remarked R. Nachman. Whereupon R. Juda replied: "Thus said Samuel: 'It is not proper to exchange greetings with a strange woman in any form!' " R. Nachman's wife [having been informed of what was taking place in her house, sent word to her husband: "Dispose of his case, so that he should not make you an ignorant man." R. Nachman then said to R. Juda: "What has the master brought over here?" "The summons which the master sent to me," came the response. R. Nachman then said to him: "If I don't understand even the ordinary language of the master, how is it possible that I should send a summons to the master?" Whereupon R. Juda took the order out of his bosom and showed it to R. Nachman, remarking: "Here is the man and here is the summons." "Since the master came here already, let me take a hearing concerning the case, so that the world should not say, 'The Rabbis favor each other.' " He then asked him: "Why has the master put that man under ban?" "Because he troubled a representative of the Rabbis." "Why did not the master rather convict him to stripes; for has not Rab punished one with stripes who troubled a representative of the Rabbis?" "I have done more than that for him." "Why has the master pronounced that man a slave?" "Because he is accustomed to call people slaves, and we are taught in a Baraitha: Whoever columinates others is himself to be columinated; and such a man does

not speak concerning the praise of Humanity. And Samuel remarked: 'He columinates others with his own defect.'" But Samuel merely said that we should be aware of such a man," remarked R. Nachman, "but not that it is to be taken for granted that he is such a man?" While they were so discussing, that man [the plaintiff] appeared from Nehardea. He then said to R. Juda: "You have called a slave one who is a descendant of the royal house of King Hasmonean." Whereupon R. Juda replied: "Thus said Samuel, 'Whoever says that he is a descendant of the Hasmonean house is surely a slave.'" R. Nachman then said to him: "Does not the master hold to the opinion of R. Abba, who spoke in the name of R. Huna, who quoted Rab: 'A scholar who decides a legal question and brings a support from someone else, if he give the support before he rendered the decision, then the support is to be accepted; but if after, then it is not to be accepted. [Hence the support that you brought from Samuel is not authoritative, since it was after you had rendered the decision]." "Why, there is R. Mathna, who is not involved in this question, and will quote the same thing," came R. Juda's reeponse. It so happened that although R. Mathna was not seen in Nehardea for thirteen years, on that particular day he appeared there. R. Juda then said to him: "Does the master remember what Samuel said when he was standing with one leg on the bank and one leg on the ferry?" Whereupon he answered: "Whoever says that he is a descendant of the Hasmonean house is a slave, for there remained from the entire house only a single girl, who ascended the roof and announced, 'Who will say that he is a descendant from the house of Hasmoneans is a slave,' and at that moment threw herself down and died." They then announced that the man was a real slave and on that day many marriage agreements were torn in Nehardea, [because of having revealed impure families]. When R. Juda left R. Nachman's house, people went out with the intention of having him stoned, because of his having revealed their family disqualification. He then said to them: "If you will keep silent, then it is all right; but if not, I will go and reveal everything I know about you, for Samuel said: 'There are two kinds of families in Nehardea, one is called Be-yonah (the family of doves), and the other Be-urbetho (the family of ravens], one of which is a disqualified family. And as a sign to remember, you may infer that the one that has the unclean name (raven) is unclean; but the one that has the clean name (dove) is clean." They dropped the stones [which which they had intended to pelt him] out of their hands, and a dam was formed in the River Malka.

R. Juda said in the name of Samuel: "Pashur, the son of Immer the priest [referred in Jer. 20, 1] had four hundred servants and according to others four thousand servants, all of whom were involved in priestly intermarriages, and every insolent priest is the descendent of none else than of the above servants. This differs from the opinion of R.

Elazar, who said: "If thou seest an insolent priest, do not think evil of him, for it it said (Hos. 4, 4) Thy people are as they that strive with the priest."

R. Abin b. R. Adda said in the name of Rab: "Whoever marries a wife who is not fit for him the result will be that when the Holy One, praised be He! will cause to rest His Shechina, He will testify to the worthiness of all the tribes but not upon such a man, as it is said (Ps. 122, 4) Fur thither go up the tribes of the Lord, as a testimony for Israel; i.e., when is it a testimony for Israel? At the time when the tribes may be called the tribes of the Lord." R. Chana b. Chanina said: "When the Holy One, praised be He, will cause to rest His Shechina, He will do so only upon the aristocratic families in Israel, as it is said (Jer. 31, 25) At the same time, saith the Lord, will I be the God for all the families of Israel; i.e., it does not say to all Israel, but to all the families."

Rabba b. Huna said: "There is one great preference between an Israelite and a Proselyte. Concerning the Israelite the passage reads (Ez. 37, 27) And I will be their God, and they shall be My people, but concerning a Proselyte it is written (Jer. 30, 21) For who is this that has pledged his heart to approach unto Me?" R.Chelbo said:"Proselytes are as bad to Israel as a sore on the skin; for it is written (Is. 14, 1) And the stranger shall be joined unto them, and they shall attach (V'niss'pechu) themselves to the house of Jacob. It is written here [in the Text] V'niss'pchu, and it is written [concerning leprosy] the same expression (Lev. 14, 56) And for a swelling and for a rising (Sapachath)." R. Chama b. Chanina said: "At the time when the Holy One, praised be He, (Fol. 71) will purify the tribes He will commence with the tribe of Levi first, as it is said (Mal. 3, 3) And He will sit as a melter and purifier of silver; and He will purify the sons of Levi, and refine them as gold and silver, that they may offer unto the Lord an offering in righteousness." R. Joshua b. Levi said: "Impure families who joined Israel through the influence of their wealth, will be purified, as it is said (Mal. 3, 3) And He will sit as a melter and purifier of silver. What does the passage (Ib.) That they may offer unto the Lord an offering in righteousness, mean? Said R. Isaac: "Righteousness has the Lord done with Israel that every family which was mixed up beyond recognition is considered pure."

R. Juda said in the name of Samuel: "All the other lands are Issah in comparison to the land of Israel; and the land of Israel is an Issah in comparison to Babylonia."

Rabba b. b. Chana said in the name of R. Jochanan: "The sages are permitted to inform their disciples of the Tetragrammaton once in seven years, and according to others twice

in seven years." R. Nachman b. Isaac said: "The opinion is more likely to be like those who say once in seven years, for it is written (Ex. 3, 15) This is My name forever (Le'olam); it is written le'alam, which means to be concealed." Raba wanted to lecture [concerning the explanation of God's name] from the pulpit, when a senior scholar warned him against it, saying: "Le'alam (to be concealed) is written." R. Abina raised the following contradiction: "It is written: This is My name Le'alam (to be concealed), and then it is written, This is My memorial, [showing that it should be read without concealing it]; i.e., thus said the Holy One, praised be He: 'Not as My name is written shall it be pronounced. It is written Yud, Hay, but is pronounced Alef, Daleth.'"

Our Rabbis were taught: At first the Divine name which consists of twelve letters was conmunicated to every one, but when the indiscreet persons increased, it was intrusted only to the discreet of the priesthood, and they would pronounce it hastily while the other priests pronounced the priestly Benediction. We are taught in a Baraitha, R. Tarphon says: "Once I went up together with my mother's brother to recite the priestly Benediction, when I listened to the High-priest, and overheard him hurriedly pronouncing this name of twelve letters while the other priests were reciting the priestly Benediction." R. Juda said in the name of Rab: "The Divine name which consists of forty-two letters is revealed only to one who is prudent and humble, who has reached middle age, is not prone to wrath, not given to drink, and not revengeful. Whoever knows that name, and acts circumspectly in regard to it, and retains it sacredly, is beloved in heaven and esteemed here below; his inspiring fear and reverence will prevail upon men, and he will inherit both this world and that which is to come."

(Ib. b) Zeira kept away from the presence of R. Jochanan, because the latter would urge the former to marry his daughter. It happened one day when they were walking on the road and had reached a little stream of water that Zeira took R. Jochanan upon his shoulder and carried him over the stream. The latter then said to the former: "Is my Torah good enough for you but my daughter not good enough for you? What is the reason that you refuse to marry her? Should I say because we are taught in the Mishnah that ten classes of people of Babylon went up to the land of Israel, etc. [Hence you think that these qualified families went to the land of Israel and none were left in Babylon]? Is it then the fact that all the priests, Levites and Israelites went up to the land of Israel? We must therefore say that just as well as these pure families were left in Babylon [and only a part of them went up to the land of Israel], so did remain also some of the impure families in Babylonia." The true fact, however, is that R. Jochanan forgot what R. Elazar said, that

Ezra did not go up until he purified the families of Israel [by separating them from the impure].

Ulla happened to visit in Pumpeditha the house of R. Juda, when he noticed that his son R. Isaac, although a grown man, was unmarried. He said to him: "Why does not the master marry his son?" Whereupon R. Juda replied: "How do I know whom to take, here in Babylon?" He then said to him "How do we know from whom we are descendants? Perhaps we are of those concerning whom the passage says (Lam. 5, 11) A woman have they ravished in Zion, virgins in the city of Juda," etc. "Then what shall we do?" asked R. Juda. Whereupon Ulla replied: "Look after a family whose habit is to keep quiet; for in the land of Israel when they used to investigate a family, they would say when two were quarrelling with each other that the one who became silent first is of a more legitimate descent than the other one." Rab said: "The sign of distinguished birth in Babylonia is when one is quiet." Is this so? Did it not happen once when Rab came to the house of Bar Shapi Chala and investigated genealogy? Was it not an investigation through genealogy? No! He did it by investigating whether they kept quiet or not. R. Juda, in the name of Rab, said: "If you see that two men quarrel with each other, some kind of disqualification must be in one of them; and this disqualification prevents them from associating with each other." R. Joshua b. Levi said: "If you see two families quarreling with each other it is some disqualification that exists in them, and this disqualification prevents them from becoming associated with one another."

(Fol. 72) (Dan. 7, 5) And it had three ribs in its mouth between its teeth, etc. Said R. Jochanan: "This refers to the towns Chalizon, Dayeb and Netzibin, which at some time were ruled by Sancherib; at other times he declared them free from his rule." (Ib., ib., ib.) And behold, there was another, a second beast, like a bear. Concerning which R. Joseph was taught that this refers to the Persians, who eat and drink like a bear and are fleshy like a bear, and let their hair grow like a bear and have no repose like a bear.

When Rabbi was about to die he said: "There is a town, Humania, in Babylon of which the entire population consists of Ammonites; there is another town by the name of Margaria in Babylon of which the entire town consists of impure children; again there is another town in Babylon by the name of Birka, where there dwell two brothers who exchange their wives with each other; there is another town under the same Fort Destaya (Messima) in Babylon, and today they have turned away from the Lord. They had put out nets and went with them to catch fishes on the Sabbath. R. Achi b. Yashi placed them under a ban and

they became converts. There is a town in Babylon named Adra of Agma in which Adda b. Ahaba (Ib. b) is sitting today in the bosom of Abraham (is being circumsized). Today R. Juda has been born in Babylon." For the master said elsewhere: "At the death of R. Akiba, Rabbi was born; at the death of Rabbi, R. Juda was born; at the death of R. Juda, Raba was born; and at the death of Raba, R. Ami was born. This is to teach you that a righteous man does not leave the world until another righteous like him is born, for the passage says (Ecc. 1, 5) The sun also ariseth and the sun goeth down; i.e., before the sun of Illai went down the son of Samuel of Ramath arose, as it is said (I Sam. 3, 3) And the lamp of God had not yet gone out, while Samuel was lying down," etc.

(Lam. 1, 17) The Lord hath commanded concerning Jacob, that they who are round him should be his adversaries. Said R. Juda: "An instance of this may be taken from Humania and Pum-nahara." (Ez. 11, 13) And it came to pass, when I prophesied, that Pelatiah the son of Benayah died. Then fell I down upon my face, and cried with a, loud voice, and said, 'Ah, Lord, eternal God!' Rab and Samuel differ in the meaning of this passage. One explains that it was a bad sign; while the other one said that it was a good sign. The one that takes it for a good sign likens it to the incident that happened to the king of Meshan, the son-in-law of Nebuchadnezzar, who sent word to the latter to the effect: "From all the captives which thou hast, thou hast not sent any to serve us!" Nebuchadnezzar was about to send Pelatiah b. Benayahu, when the latter said to him: "We Israelites who are respectful should better wait upon you, while your other servants should go and serve there." The prophet then pleaded [with God in the words above mentioned]: "Such a man who has done a favor to Israel through his advice should die in the midst of his years." The one who explains that it was a bad sign applies from the following passage (Ib., ib. 1) And He brought me unto the east gate of the house of the Lord, etc.

(Fol. 76) MISHNAH: The genealogy of priests should not be investigated beyond the investigation which is made on placing a priest to serve upon the altar; and neither beyond the investigation made upon a priestly Benediction. Neither should one be investigated beyond the investigation which qualified a man to sit in the Sanhedrion; also one whose parents were among executive officers or charity collectors [in Jerusalem] is known to be of distinguished birth, qualifying his children to be married unto priests without any further investigation. R. Jose says: "Even one who has signed himself as a witness in the old court of Sepphoris." R. Chanina b. Antignos says: "Also one who was in the records of the kingiy guards."

(Ib. b) "Neither should one be investigated beyond the investigation which qualified one to the Sanhedrion." What is the reason? R. Joseph was taught that just as the judges ought to be pure in their perfect conduct so also ought they to be pure in the blemish of their family relations. Said M'remar: "What is the passage to prove this? (Songs 4, 7) Thou art altogether beautiful, my beloved, and there is no blemish on thee." But perhaps this blemish means literally a bodily blemish, but not as to the genealogy? Said R. Acha b. Jacob: "The following passage will explain it (Num. 11, 16) And they shall stand there with thee; i.e.; with thee [just as Moses was perfect in every thing, so also were the seventy who qualified for the Sanhedrion]." But perhaps this is because of the Shechina. Said R. Nachman: "There is another passage (Ex. 18, 22) When they shall bear thee; i.e., in comparison with thee."

R. Chanina b. Antignos said: "Also one who was in the records of the kingly guards." R. Juda said in the name of Samuel: "This refers to the bodyguards of David." R. Joseph said: "What is the passage to prove this? (I Chronicles 7, 40) And being recorded according to their genealogy for the army and for the war." Why were they so investigated before they joined David's army? Said R. Juda in the name of Rab: "So that the merits of their ancestors should help them in the war." But there is also (II Sam. 23, 37) Zelek, the Ammonite. Does this not mean a real Ammonite [hence he was not of a distinguished family]? No, this means that he was living in Ammon. But again it is mentioned (Ib.) Uriah, the Hittie. Does it not mean who was a descendant of the tribe of Heth? No, this means that he was living in Heth. And again there is mentioned Itthai, the Gitthaite; and if you will say that this also means that he was living in Gath, did not R. Nachman say, "Itthai the Gitthai came and destroyed [the idol to which the kings would serve]?" Again R. Juda said in the name of Rab: "David had four hundred young children all of whom were the descendants of women who were taken in the war, whose hair was cut loose upon their forehead and their long flowing curls behind. And they used to ride in chariots of gold at the head of the army, who were called men of power, the mighty men of the house of David." These were merely to bring terror into the world. [However, they did not go into war].

R. Maier was accustomed to scorn people who committed adulterous crimes. One day it happened that Satan posed before him like a woman, on the other side of the river where he was passing. When he saw her he desired to meet her, and not having a ferry to cross to the other side of the river he took hold of a rope [that was fixed for the ferry] and tried to pass the river by it. When he was about the middle of the river Satan exposed his identity,

saying to him: "If not for the reason that there was an announcement in Heaven, 'Beware of R. Maier and his Torah,' I would have punished vou." The same thing happened to R. Akiba.

Plemo was accustomed to say every day, "I defy Satan." One Atonement eve it happened that Satan appeared to him in the pose of a poor man. He came at the door and offered him a piece of bread. The poor man said: "On such a day when every man is inside shall I be outside." When he brought him in and gave him the bread to eat, the poor man said again: "On such a day when everybody sits at the table, should I sit alone?" He brought him in at the table. Satan made himself full of pimples and tried to appear miserable in the eyes of Plemo. Whereupon Plemo said to him: "Please sit down gently." Satan then asked for a cup of wine. When Plemo gave it to him he began to spit into it, and upon being rebuked by Plemo he feigned that he was dead. Thereupon a rumor was heard outside that Plemo had killed a man. Plemo then ran away and hid himself in a toilet [outside the city]. Satan ran after him to find out what had happened, and when he saw that he was worried about it he revealed himself. Satan then said to Plemo: "Why shouldst thou say such a thing, 'I defy Satan'?" "What then shall I say?" Whereupon Satan said to him: "Let the master say, "May Heaven rebuke Satan [not to disturb me]."

We are taught: (Num. 30, 13) Her husband hath annulled them; and the Lord will forgive her. R. Akiba, when he would reach the above passage, would cry, saying: "If one only had the intention to eat swine meat, and he actually ate lamb meat, nevertheless the Torah says he needs an atonement and forgivenness; how much more so is it necessary for a man who wanted to eat swine meat and really did eat it!" Similar to this the following passage (Lev. 5, 17) And he know not whether he had incurred guilt, and so bear his iniquity. "If one who actually had intentions to eat fat that is permitted to be eaten, but it turned out that he did eat such fat which is prohibited, nevertheless the Torah says and he know not whether he had incurred guilt, and so bear his iniquity, how much more so is this applied to one who intended to eat prohibited fat and did actually eat it!" Issi b. Juda says: "Upon the above passage, and he know not whether he had incurred guilt, should a man feel sorry his entire life?"

(Fol. 82) MISHNAH: R. Maier says: "Always shall a man teach his child a clean and easy occupation, and he should, at the same time, pray for mercy to whom all the richness and wealthiness belongs; for there is not a single trade in which both the rich and the poor are not to be found, hence neither richness nor poverty are the results of trade, but it depends

upon the merits of the man.

Simon b. Elazar says: "Hast thou ever noted the beasts of the field and fowls of the air, how easily their maintenance is provided for them; and yet they were created only to serve me. Now should not I find a livelihood with even less trouble, for I was made to serve my fellow-creatures? But, alas! I sinned against my Creator, therefore am I punished with poverty and obliged to labor." Abba Guryon, the hunter, says: "A man shall not train his son in the following occupations: A driver, a shepherd or storekeeper, for their occupation is involved with robberies." R. Juda says in his name: "The majority of the mule drivers are upright [because they travel through deserts and dangerous places, and have time for meditation and thoughts of God]. The majority of seamen are pious [because their daily peril makes them so]. The best doctors" are deserving of punishment. [Because in their pursuit of knowledge they experiment on their patients, and often with fatal results]. The best butchers deserve to be rated with the Amalekites."

R. Nehorai says: "I will put aside all the worldly occupation and will teach my son only the Torah; for a man enjoys its benefit in this world and the capital remains for the future world. But other occupations are not so, and furthermore, when a person gets sick when he advances in age, or any misfortune should overcome him, on account of which he could not work, then he is exposed to the pangs of hunger. But the Torah is not so, it protects him from all evil things. Concerning his youth what does the passage say? (Is. 40, 31) Yet they that wait upon the Lord shall acquire new strength; and concerning the aged, what does the passage say? (Ps. 92, 15) They shall still bring forth fruit in old age. So also do we find concerning Abraham, our patriarch (Gen. 24, 1) And Abraham was old — and the Lord blessed Abraham in all things.. We infer that Abraham, our patriarch, observed the entire Torah even before it was given [unto Israel], as it is said (Ib. 26, 5) Because that Abraham harkened to My voice, and kept My charge, My commandments, My statutes, and My laws."

Our Rabbis were taught: Whoever has dealings with women possesses all bad habits [and one should therefore keep away from him]. These are goldsmiths, dyers, pressers and cleaners of women's cloaks, those who clean the hand-mills, peddlers, weavers, barbers, launderers, plebotomists, bathers and tanners. None of these are eligible to be a king or a High-priest. What is the reason for this? Not because they are of a disqualified descent, but because of their low occupation. Our Rabbis were taught: Ten things were said concerning a plebotomist: He walks lazily along; he is proud; he stops a while before

seating himself; he has an envious and evil eye; he is a gourmand, but he defecates a little at a time, he is suspected of incontinence, robbery and murder.

We are taught in a Baraitha, Rabbi says: "There is no occupation which is not everlasting, nevertheless happy should be the one who sees that his parents are occupied in a praiseworthy occupation, and woe to the one who sees his parents occupied in an unworthy occupation. The existence of the world is impossible without perfumes and without tanneries, nevertheless happy is he whose occupation is perfumes and woe is he whose occupation is tanneries." R. Maier savs: "Always shall a man teach his child a clean and easy occupation, and he should, at the same time, pray for mercy to whom all the richness and wealthiness belongs. For neither poverty nor riches actually comes from an occupation, but it belongs to Him to whom the richness of the world belongs, as it is said (Hag. 2, 8) 'Mine is the silver and Mine is the gold,' says the Lord of Hosts."

R. Simon b. Elazar says: "Hast thou ever noted, etc." We are taught in a Baraitha, R. Simon b. Elazar says: "Since my early days I have not seen that a deer should dry figs in the field, a lion should carry bundles, or a fox should be a store-keeper, nevertheless they support themselves without any trouble, although they were only created to serve me; I, who was created to serve my Creator, how much more should I be able to support myself without any trouble? But I have caused all this trouble through my evil deeds and therefore my sustenance has been affected, as the passage reads (Jer. 5, 25) Your iniquities have turned away these things," etc.

R. Nehorai says: "I will put aside all the worldly occupations," etc. We are taught in a Baraitha that R. Nehorai says: "I will put aside all the worldly occupations and will teach my son only the Torah; for all other occupations are good for a man only during his youth, but when he becomes old, he is exposed to hunger when unable to perform his duty, while the Torah is not so. She stands with the man when he is young and gives him a good and lasting hope in his old age." "Concerning his youth, what does the passage say? (Is. 40, 31) Yet they that wait upon the Lord shall acqiure new strength, they shall mount up with wings as eagles. And concerning the aged, what does the passage say? (Ps. 92, 15) They shall still bring forth fruit in old age; they shall be full of sap and richness."

END OF KIDDUSHIN.

Bava Kama

Chapter 1

BABA KAMMA (Fol. 15) We are taught, R. Nathan says: "Whence do we learn that one must not raise a noxious dog, nor maintain a defectire ladder in his house? It is written (Deut. 22, 8) That thou shalt not bring blood upon thy house."

(Fol. 16b) (II Chr. 32, 33) And Hezekiah slept with his fathers, and they buried him in the best place of the sepulchres, of the sons of David. R. Elezar said: "This means among the greatest of his own family — that is, David and Solomon." Raba lectured: "What is the meaning of the passage (Jer. 18, 23) But let them be brought to stumbling before Thee, in the time of Thy anger deal Thou thus with them? Jeremiah said unto the Holy One, praised be He, 'Sovereign of the Universe, even when they do perform a charitable act make them stumble by benefiting it to unworthy persons, so that they should not be rewarded for it.'" (II Chr. 32, 33) And they showed him honor at his death. Infer from this that disciples were placed on his grave to study to Torah. R. Nathan and the sages differ [as to how long it continued]; one says it lasted three days (Fol. 17), the others say seven days; and still others say it lasted thirty days.

Our Rabbis were taught: And they showed him honor. This refers to the thirty-six thousand shoulder-bared people who preceded the coffin of Hezekiah, King of Juda. So said R. Juda. R. Nechemiah said to him: "Was not the same thing done upon the death of Ahab?" Whereupon R. Juda replied: "The great honor refers to the Holy Scrolls which were placed on his coffin, and it was announced: 'This one [who rests in the coffin] has performed all [that is written] in these Scrolls.' " But do we not do the same thing at present? At present we only take the Scrolls out, but we do not place them on the coffiin: and even if we do place them on the coffiin, we do not say that he performed, etc. Rabba b. b. Chana said: "I was once walking along with R. Jochanan, and we asked him a question;

but he did not answer us until he got ready, washed himself, put on the Tephillin and recited the Benediction. Then he said that at present we even say he performed, etc., but we do not say he studied [that which is written in the Scrolls]." But did not the master eay: "Study is great [even more than practice], for study leads to practice?" This presents no difficulty. Over study privately practice has indeed a preference; teaching [to others], however, has a preference over practice.

R. Jochanan said in the name of R. Simon b. Jochai: "What does the passage (Is. 32, 20) Happy are ye that sow beside all waters, freely sending forth the feet of the ox and the ass, mean? Those who occupy themselves with the study of the Torah with loving kindness will be rewarded with the inheritance of two tribes; as it is said (Ib., ib., ib.) Happy are ye who sow. Sowing, refers to charity, as it is said (Hos. 10, 12) Sow then for yourselves after righteousness, that you may reap [the fruit] of kindness. Water, refers to the Torah, as it is said (Is. 55, 1) Ho, everyone of ye that thirsteth, come ye to the water — will be rewarded with the inheritance of two tribes; i.e., he will be rewarded with a canopy [of honor] as Joseph was, concerning whom it is written (Ex. 79, 22) Joseph is a canopy [of honor] ... the daughters [of Egypt] run over the walls; and he will also be rewarded with the inheritance of Issachar, concerning whom it is written (Ib.) Issachar is a strong-boned ass. Others explain this to mean that he will overcome his enemies as the tribe of Joseph, concerning whom it is written (Ib., ib. 17) With them shall he push nations together to the ends of the earth — and he acquires understanding as the tribe of Issachar, concerning whom it is written (I. Chr. 12, 32) And of the children of Issachar, those who had understanding of the times to know what Israel ought to do."

Chapter 2

(Fol. 21) F. Sechorah, in the name of R. Huna, who in return quoted Rab, said: "One who dwells in the house of his neighbor [unoccupied and in an unsettled district], without the owner's permission, need not pay any rent, because the non-occupation causes damage, for it is said (Is. 24, 12) And the desolate house is smitten into ruins [therefore the owner of the house benefits from the occupation]." Said Mar b. R. Ashi: "I once saw [such a desolated house] which [was damaged and] looked as if gored by an ox."

Chapter 3

(Fol. 30) Our Rabbis were taught: The former pious men used to bury their thorns and broken glass in their fields three spans below the surface in order that they should not interfere with the plough. R. Shesheth used to burn them. Raba would throw them into the [river] Tigris. Said R. Juda: "One who wises to be pious should observe the laws of damages." Rabina said: "He should observe the teachings of Aboth." And according to other authorities, the laws of Benediction.

(Fol. 32, b) And Issi b. Juda concedes that if it was on the twilight of the eve of Sabbath he is exempt, because he is permitted to run. What is the permission on the twilight of Sabbath eve? It is in accordance with R. Chanina, who used to say: "Come with us to meet the bridal queen." And according to others, "to meet the Sabbath bridal queen." R. Janai would get up, enwrap himself and say: "Come bride, come bride!" [Hence it is a duty to run at twilight of the Sabbath eve to meet the Sabbath].

Chapter 4

(Fol. 38) When the daughter of R. Samuel b. Juda died, one of the Rabbis said to Ulla: "Let us go and console him." He said to them: "What have I to do with the consolation of a Babylonian, for it may turn into a blasphemy, as they are in the habit of saying in such cases. What can be done? [against the will of God,] which means that if something could be done against His will they would, [and this is certainly a blasphemy]. He then went alone, and he began his consolation on the following passage: (Deut. 2, 9) And the Lord said unto me. Do not attack the Moabites, nor contend with them in battle. Could it, then, even enter Moses' mind to engage in war without the consent of the Lord. But Moses drew an a fortiori conclusion for himself, saying thust: 'If concerning the Midianites who only came to help the Moabites the Scripture says [Num. 15, 17) Attack the Midianites, and smite them, how much more so should (Ib. b) it be applied to the Moabites themselves?'

The Holy One, praised be He! then said: 'Not as it struck your mind, did it strike Mine. Two good doves I have to bring forth from them; namely, Ruth the Moabite, and Naomi the Ammonite.' Now is there not a fortiori conclusion to be drawn? If for two good doves the Holy One, praised be He! has saved two great nations and did not destroy them, how much more so would He have saved the life of the master's daughter if she were to be righteous and something good would have to come forth from her!"

Chapter 5

(Fol. 50) Our Rabbis were taught: It happened to the daughter of the well-digger, Nechunia, that she fell into a large well. They came and informed R. Chanina b. Dosa of it. During the first hour he said to them: "Peace [to her];" and so also during the second. At the third hour, [when there was fear that she might have died], he said that she was out of the well. When the girl was asked who saved her, she said that a ram passed around the well led by an old man, who saved her. When R. Chanina b. Dosa was asked whether he knew of her safety by prophecy, he said: "I am neither a prophet, nor the son of a prophet, but I thought to myself, Is it possible that the children of that righteous man [Nechunia, who was digging wells to enable the pilgrims to drink water from them] shall die by the very thing he was taking so much pains [to prepare for the welfare of Israel]?" Said R. Acha: "Notwithstanding this, his son died of thirst. The reason is, as the passage says, (Ps. 1, 3), And round Him there rageth a mighty storm, from which it may be inferred that the Holy One, praised be He! is particular with His pious, even on a hairbreadth." R. Chanina says: "From the following passage (Ibid 89, 8) A God dreaded in the great council of the holy ones, and feared by all that are about Him." R. Chanina said: "Whoever says that the Holy One, praised be He, is lax [in dealing out justice], his life shall be let loose (i.e., shall be outlawed, for he encourages people to sin), as it is said (Deut. 32, 4) He is the Rock; His work is perfect; for all His ways are just." R. Chana, and according to others, R. Samuel b. Nachmeni, said: "What is the meaning of the passage (Ez. 34, 6) Long suffering, (in the plural), and not (in the singular)? Long-suffering towards both the upright and the wicked."

Our Rabbis were taught: "One shall not remove stones from his own premises to public

ground. It happened once that one did so, and a pious man, who was passing by at that time said to him: "Thou ignoramus, why dost thou remove stones from premises not belonging to thee, unto thy own premises?" He laughed at him. At a later date, the man was compelled to sell his land, and while walking on the public highway in front of his former land, he stumbled over the very stones he once piled up. He then exclaimed: "O how right that pious man was when he said to me, 'Why art thou removing stones from premises not belonging to thee unto thine own premises.' "

(Fol. 52) A certain Galilean lectured concerning R. Chisda: When the shepherd gets angry at his flock, he blinds the leading goat at the head of the flock [so that the leader falls and with him all the flock].

(Fol. 54) R. Chanina b. Egil asked R. Chiya b. Abba: "Why in the first commandments is it not written, That it may be well with thee, and in the second commandments it is so written?" (Fol. 55) He rejoined: "Instead of asking me for the reason, you had better ask me whether it is so written at all; for, even this I do not know. You had better go to R. Tanchum b. Chanilai, who was frequently with R. Joshua b. Levi, w4io was well-versed in Agada." So he went there. R. Tanchum said to him: "From R. Joshua b. Levi I heard nothing about it, but so told me Samuel b. Nachum, the brother of R. Acha b. Chanina's mother, [according to others, the father of R. Chanina's mother]." The reason is because the first commandments were destined to be broken. And if so, what of it? Said R. Ashi: "If this had been written thereon and subsequently [the tables] had been broken, God forbid, 'good' might have ceased from Israel."

R. Joshua b. Levi said: "One who sees the letter Teth in his dream, it is a good omen for him." Why so? Because the first time this letter is used in the Scripture is in the word Tob (good) [Gen. 1, 4] And God saw the light, that it was good (tob)." Another thing said R. Joshua b. Levi: "One who sees a funeral in a dream, it means that he was spared by heaven [and was not punished]. This, however, refers only to when he saw the word funeral written [but not the actual procession]."

Chapter 6

(Fol. 59) Eliezer the Little (Ib. b) once put on black shoes and stood in the marketplace of Nahardea. When the officers of the Exilarch asked him for the reason [of his wearing such shoes], he answered that it was because he was mourning the destruction of Jerusalem. They said to him: "Are you such a great man as to be worthy of mourning the destruction of Jerusalem?" And thinking that he was doing it in search of notoriety, they placed him under arrest. He, however, protested and said: "I am a scholarly man." When asked to prove it, he said: "Either you ask me some difficult question, or I will ask one of you." They said to him: "You had better ask the question." Thereupon he asked them: "One who destroys a young date-tree [on which the dates are not yet ripe], what amount of damages ought he to pay?" They answered: "He ought to pay the value of the tree." "But there are already dates on it?" He rejoined: "Then let him also pay the value of the dates." "But did he then take the dates with him; he only destroyed the tree?" he argued. "Well, let us then hear what you have to say to that." Whereupon he answered: "The damage is appraised as to one in sixty." They said to him: "But who agrees with you in that? "Samuel is still alive," came the answer, "and his college is in existence. They sent to inquire of Samuel and upon the verification of Samuel, they liberated him.

(Fol 60) R. Samuel b. Nachmeni said in the name of R. Jonathan: "No chastisement comes upon the world unless there are wicked ones in existence, yet its first victims are the righteous, as it is said (Ib., ib) If a fire breaks out and meet with thorns. When does a fire break out? When there are thorns prepared for it. Its first victims, however, are the upright, as it is said (Ib, ib.) So that stocks of corn had been consumed. It does not say, it shall consume, but, had been consumed, to signify that the stack of corn (the upright) were consumed first." R. Joseph taught: "What is the meaning of the passage, (Ex. 12, 22) And none of you shall go out from the door of his house until the morning? As soon as permission is given to the executioner he makes no distinction between righteous and wicked; and furthermore, he picks out his first victims from among the righteous, as it is said (Ezek. 21, 8) And I will cut off from thee the righteous and the wicked." R. Joseph cried, remarking: "To that extent are they not considered?" Said Abaye: "It is to their advantage, as it is written (Isa. 57, 1) That the righteous is taken away from the evil to come." (That he shall not see the evil which will come in the future). Our Rabbis were taught: When pestilence is raging in town, stay indoors, as it is said (Ex. 12, 22) And none of you shall go out from the door of his house until the morning, and it is also said (Isa. 26, 20) Go, my people, enter thou into thy chambers, and shut thy door behind thee; and again it is said (Deut. 32, 25) Without shall the sword destroy, and terror within the chambers. Why the citation of the two additional passages? Lest one say that the first one refers only

to nighttime but not to day time, hence, Go my people, enter thou into thy chambers, and shut thy door behind thee. And lest one will say that this refers only where there is no terror within the house, but when there is terror within the house, one might think that it is advisable to go out and associate with others, hence the last quoted verse, Without shall the sword destroy and terror within the chamber, i.e., although within the house terror reigns, yet without it is still worse, for Without the sword shall destroy. Raba in times of fury used to keep the windows shut, for it is written (Jer. 9, 20) For death is come up through our windows. Our Rabbis were taught: If there is a famine in town, do not spare your feet and leave town, as it is said (Gen. 12, 19) And there arose a famine in the land: and Abraham went down into Egypt to sojourn there. And it is also said (II Kings, 7, 4) If we say, we will enter into the city, then the famine is in the city; and we shall die there. For what purpose is the quotation of the additional passage necessary? Lest one say that this refers only where there is no risk of life, but where there is risk of life, it is not so, hence the quotation, which is followed by (Ib., ib.) Now therefore come, and let us fall into the host of the Arameans; if they let us live, we shall live; and if they kill us, we shall but die. Our Rabbis were taught: When there is a pestilence in town, a person shall not walk in the middle of the road; for so long as the Angel of Death has received his permission to rage, he does so high-handed. When there is peace in town, one must not walk on the sideways; for so long as the Angel has not the permission, he hides himself away.

R. Ami and R. Assi were sitting before R. Isaac Napcha. One was asking him to say some Halacha (traditional law) and the other to say some Agada (story). When he began to say some Halacha he was interrupted by the one [who desired Agada] and when he began Agada, he was interrupted by the other [who desired Halacha]. He then said: "I will tell you a parable: It is like unto a man who has two wives — an old one and a young one. The young one picks his gray hair and the old one, his black hair. The result is that he becomes bald-headed. I will tell you now, however, something which will be to the satisfaction of both of you, etc. (Agadah) It is written (Ex. 12, 5) If a fire breaks out and meet with thorns. This means, even if it should break out of itself. Yet he that kindled the fire shall surely make restitution. Said the Holy One, praised be He! I shall surely make restitution for the fire I kindled in Zion, as it is said (Lam. 4, 11) He kindled a fire in Zion, which had devoured her foundation; and, I shall also build it up again by fire, as it is said (Zech. 2, 9) For I, saith the Lord, will be unto her.... a wall of fire round about, and will I be the glory in the midst of her. (Halacha) — why does the verse begin with the damage by one's property, etc?"

Chapter 7

(Fol. 67, b) We are taught that R. Akiba said: "Why did the Scripture say if the thief slaughtered and sold the animal that he must pay four and five fold? Because the sin was deeply rooted in him." Raba said: "Because he repeated his sin [slaughtered after he had stolen]."

(Fol. 69) We are taught in a Mishna: A vineyard in the fourth year of its planting [the fruit of which must be redeemed before using] would be marked with clods [of earth]. This means just as from the earth one may derive benefit after he has tilled it, so also may one derive benefit from the fruit of a vineyard in the fourth year, after redeeming its fruit. In the third year of its planting, however, [in which the fruit must be destroyed] it would be marked with fragments of broken clay vessels, for a sign that just as from these fragments no benefit can be had, so also none must he had from the fruit. Graves were marked with limestone [to warn passersby not to step on them lest they become unclean], which is white, for a sign that therein were interred [human bones], which are also white; and the limestone was dissolved and spread upon the graves, to be more visible.

(Fol. 79 b) The disciples questioned R. Jochiman b. Zakkai: "Why did the Scripture treat more rigorously with the thief than with the robber?" To which he replied: "Because the robber put the honor of his Creator at least on the same level with that of His servant, while the thief did not do so, but, on the contrary, considered the eye and ear of Heaven as if it would not see and hear; as it is said (Is. 29, 15) Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, 'Who seeth us? etc;' and it is also written (Ps. 94, 7) And they say, 'The Lord will not see; neither will the God of Jacob give heed;' and it is also written (Ezek. 9, 9) For they say, 'The Lord hath forsaken the land, and the Lord seeth not.' " We are taught that R. Maier said: "The following parable was related in the name of R. Gamaliel: 'To what is the above equal? To two persons who lived in one and the same town. One made a feast and invited all the inhabitants of the town, but not the princes; the other one made a feast and invited neither the inhabitants nor the princes. Whose punishment ought to be severer? Surely that of the first one.'" Said R. Maier: "Come and see the greatness of labor: In case of

stealing an ox which he prevented from laboring, the thief pays five; in case of a sheep which does not perform any work, he pays only four." R. Jochanan b. Zakkai said: "Come and see how great is human dignity! For an ox which walks on his feet, he pays five; but for a sheep, for which he (the thief) had to humiliate himself by carrying it on his shoulders, he pays only four."

(Fol. 82, b) Our Rabbis were taught: During the civil war of the Maccabees, Hurkanoth was within and Aristobulos was without the city wall, and every day those within lowered dinars in a basket, from the top of the wall to those outside, in return for which the latter sent them up cattle for the daily sacrifices. Among the outsiders was an old man who was learned in Greek science, and he said to them: "So long as your enemies continue to perform the holy service [of the sacrifices] you will not subdue them." On the next day, when the basket of dinars was lowered, they sent them up a swine. When the swine reached the centre of the wall he fastened his feet in the wall, and Palestine trembled for a distance of four hundred square parsas. At that time it was declared that cursed be he who raised swine and cursed be he who taught his son Greek science. Concerning this time we are taught that the omar was brought from the gardens of Zriphin and the two loaves from the valley of Ein Socher. (Fol. 83) But is then the study of Greek science prohibited — are we not taught in the following Baraitha that Rabbi said: "In Palestine there is no use for the Syriac language, which is not clear, when there are the Hebrew language and the Greek language;" and R. Jose said: "In Babylon there is no use for the Aramean language, for there are the Hebrew language and the Persian language?" [Hence the Greek language is permitted]. I will tell thee: The Greek language is one thing and Greek science is another. But is, then, the study of Greek science prohibited? Has not R. Juda said in the name of Samuel, who quoted R. Simon b. Gamaliel: "Concerning the passage (Lam. 3, 51) My eye affected my soul because of all the daughters of my city. There were a thousand young men in my father's house, five hundred of whom studied Scripture and five hundred Greek science, and of all of them only two remained: I myself here and my nephew in Assia." [Hence even Greek science was permitted]? R. Gamaliel's house was an exception, because of their association with the government, as we are taught in a Baraitha: He who cuts his hair in Roman fashion, imitates the ways of the Amorites, [which are prohibited. Lev. 18, 3]. Abtulmus b. Reuben, however, was allowed to wear his hair in Roman fashion, because he associated with the government people. The house of R. Gamaliel was also permitted to study Greek science for the same reason."

Our Rabbis were taught: No one should raise a dog unless he is kept on a chain. However,

in a town adjoining the frontier, one is permitted to raise it. In the latter instance, he should keep it on a chain in the daytime and without a chain only in the nighttime.

Chapter 8

(Fol. 87) We are taught in a Baraitha: R. Juda says: "A blind person has no sense of shame." And so also did R. Juda relieve him from the performance of all the positive commandments contained in the Scripture. Said R. Shesheth b. R. Juda: "What is the meaning of the passage (Deut. 6, 1) And this is the commandment, with the statutes and the ordinances? Whoever is eligible to be ordained as judge, has the obligation of observing the commandments, but whoever is not eligible to be ordained as judge, is exempt." R. Joseph said: "First I used to say: If there should come one and tell me that the Halacha prevails according to R. Juda, who says that a blind person is exempt from the performance of the positive commandments, I shall make a feast for the Rabbis, because I, who am under no obligation to do so, still do perform them; but since I heard of what R. Chanina said, that there is more reward for him who performs a commandment to which he has an obligation than for him who performs it without such obligation, I changed my mind, and I say that I shall make a feast if one should come and tell me that the Halacha does not prevail in accordance with R. Juda, for if I am required to perform the commandments, the reward will be greater."

(Fol. 93) MISHNA: Although the defendant pays the pecuniary damage, yet he is not pardoned until he begs forgivenness of the plaintiff, as it is said (Gen. 20, 7) And now restore the man's wife, etc. And whence is it deduced that if the defendant does not forgive he is considered cruel? From (Ib., ib. 17) And Abraham prayed unto God, etc.

GEMARA: Our Rabbis were taught: All that which was said concerning disgrace is only for the civil court, [as to how much the plaintiff should receive] but there can be no satisfaction for the injury to the feelings, for which, if he would even offer all the best rams of the world, they would not atone for it, unless he begs forgivenness of the plaintiff, as it is said. And now restore the man's wife, for he is a prophet, and he will pray for thee. Is it only because she is the wife of a prophet that she must be restored, but the wife of an ordinary person ought not be restored? Said R. Simon b. Nachmeni, in the name of R.

Jonathan: [Read thus] "Restore the man's wife, whoever he is; [and] because he is a prophet, he will pray for thee. And as to your claim (Ib., ib. 4, 5) Lord, wilt Thou slay even a righteous nation? Said he not himself unto me. She is my sister? is of no avail; for if a stranger comes to a city, what is he usually questioned? Is it concerning what he would eat or drink, or concerning his wife, whether she is his wife, or his sister? Infer from this that a descendant of Noah is punished even when he commits a crime through ignorance, because he ought to learn and know.

Said Raba to Rabba bar Mari: "Whence do we deduce the following people's saying: With the shrub the cabbage is smitten (the good suffer with the bad)?" He answered: "From the following verse (Jer. 2, 29) Wherefore will ye contend with me? Ye all (including the righteous) have transgressed against Me, saith the Lord." "You deduce it from this verse," said he to him, "but I deduce it from the following (Ex. 16, 28) How long refuse ye to keep My commandments," etc. (Ye includes also Moses and Aaron). Raba said again to Rabba bar Mari: "It is written (Gen. 47, 2) And from among his brothers, he took five men. Who were the five?" He replied: "Thus said R. Jochanan: Those whose names were mentioned twice in the benediction of Moses." But is not Judah's name also mentioned twice? Judah's name was mentioned twice for another purpose, as R. Samuel b. Nachmeni said in the name of R. Jonathan concerning the passage (Deut. 33, 6)

Raba questioned Rabba bar Mari again: "What is the origin of the following people's saying: 'Poverty follows the poor' (the man is always under disadvantage)." He answered: "In the following Mishnah: The rich bring the first fruit in golden or silver baskets [and take the baskets back], while the poor bring it in willow baskets, and the baskets remain with the fruit for the priests." "You find it in the Mishnah," said Raba to him, "but I find it (Ib. b) in the Scripture (Lev. 13, 45) And shall cry: Unclean, unclean. [It is not enough that he is afflicted, but he must himself call it out]."

Again said Raba to Rabba b. Mari: "Where is the origin for the Rabbis' saying: Arise early in the morning and eat something, in the summer because of the heat and in the winter because of the cold; and people say: Sixty men were running after one who used to eat early in the morning,and could not overtake him?" He answered: "In the following verse (Is. 49, 10) They shall not hunger nor thirst; neither shall the heat nor sun smite them." Whereupon Raba said: "I find the origin in the following (Ex. 23, 25) And ye shall serve the Lord; this refers to the reading of the Sh'ma and prayer; And He will bless thy bread, and thy water, refers to the bread and salt and the pitcher of water one takes immediately

thereafter; hence I will remove sickness from the midst of thee.

Again said Raba unto Rabba b. Mari: "What is the origin of the Rabbis' saying: 'If thy neighbor calls thee an ass, put a saddle on.'" He replied: "Gen. 16, 8) And he said, Hagar, Sarah's maid.... And she said, From the face of my mistress."

Raba said again to Rabba bar Mari: "Wherefrom is the people's saying: 'What blemish there be in thee, be the first to tell it?" He replied: "From (Ib. 24, 34) And he said, I am Abraham's servant." Raba said again to Rabba bar Mari: "Wherefrom is the people's saying: 'A duck while it keeps its head down, its eyes still look at a distance?'" He answered: "From (I Samuel, 25, 31) And when the Lord will do good unto my lord, then do thou remember thy handmaid."

Raba said again unto Rabba bar Mari: "Wherefrom the following people's saying: 'Although the wine belongs to the owner, thanks is nevertheless due to the waiter?'" He answered: "From (Num. 27, 19) And thou shalt lay thy hand upon him; and also (Deut. 34, 9) And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him," etc. (The whole credit is given to Moses). Raba said again to Rabba bar Mari: "Wherefrom the following people's saying: 'The bad palm will travel to meet a barren can (like meets like)?'" He answered: "This is written in the Pentateuch, repeated in the Prophets, mentioned a third time in the Hagiographa, also learned in a Mishnah and taught in a Baraitha: Pentateuch, the following passage (Gen. 38, 9) And Esau went unto Ishmael; Prophets (Jud. 11, 3) And then gathered themsleves to Yiphthach idle men, and they went out with him; Hagiographa (Ben Sira, 13) Every fowl associates with its kind and man with his equal; Mishnah, "All that is attached to an unclean article is unclean and all that is attached to a clean article is clean." Baraitha: R. Eliezer said: "Not in vain did the gladiator go to the raven, because it is of its kind."

Raba said again unto Rabba bar Mari: "Wherefrom the following saying: 'If thou wilt lift the burden, I shall [also] lift (if you will share the responsibility, then I will lead); and if not, I will not touch it?" He answered: "From (Judges 4, 8) If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go." Raba said again to Rabba bar Mari: "Wherefrom the following saying: 'When thou hast called thy neighbor [cautioning him], and he would not answer, push down a big wall and throw it at him?'" He answered: "From (Ezek. 24, 13) Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more." Raba said again to Rabba bar Mari: "Wherefrom

the following saying: 'Do not spit in the well from which you drank water?'" He answered: "From (Deut. 23, 8) Thou shalt not abhor an Edomite; for he is thy brother; thou shalt not abhor an Egyptian; because thou wast a stranger in his land." Rabba said again to Rabba bar Mari: "Wherefrom the following: When we were young, we were esteemed as men, now that we are old we are considered as children?" He replied: "In the beginning it is written (Ex. 13, 21) And the Lord went before them ... and by night in a pillar of fire, to give light to them; and thereafter (Ib. 23, 20) Behold, I send an angel before thee, to keep thee by the way."

Raba said again to Rabba bar Mari: "Wherefrom the following: Behind a man of wealth chips are dragged along?" He answered: "From (Gen. 13, 5) And Lot also, who went with Abram, had flocks, and herds and tents." R. Chanin said: "Whoever surrenders a case against his associate [to Providence] will be punished first, as it is said (Ib. 16, 5) And Sarah said unto Abram, 'My wrong be upon thee.'" And it is also written (Ib., ib.) And Sarai said unto Abram, my wrong, etc. R. Isaac added to this: "Woe to him who cries for such, even more than to him upon whom the judgment is called down." We are also taught in the following Baraitha: Both are punished [by the Divine Court], only the one who calls down the judgment is punished first.

R. Isaac said further: "Do not hold light the curse of a common man, etc." R. Abahu said: "Always shall a man try to be of the persecuted but not of the persecutors, as there are no more persecuted birds than doves and pigeons, and yet Scripture made them fit for the altar."

Chapter 9

(Fol. 94) We are taught in a Baraitha: R. Eliezer b. Jacob said: "If one had stolen a s'ah of wheat and had ground, kneaded, baked it, and separated the heave of it, how can he make a benediction over it; it would not be a benediction but a blasphemy. Concerning such an action, the verse says (Ps. 10, 3) The robber blesses ... despises the Lord."

(Ib. b) Our Rabbis were taught: Robbers and usurers, if they make restitution of their own accord, it should not be accepted; and of him who does accept it, the sages are not

satisfied. Said R. Jochanan: "This Mishnnh was taught in the time of Rabbi, for we are taught in a Baraitha: It happened that one intended to repent, when his wife said to him, 'Good-for-nothing, if thou wilt do so, even thy girdle does not belong to thee;' he consequently refused to repent. At this time the statement of the above Mishnah was made."

(Fol. 97, b) Our Rabbis were taught: What were the coins of Jerusalem? David and Solomon were engraved on one side, and Jerusalem, the Holy City, on the other side; and what were the coins of Abraham the patriarch? An old man and woman on one side and a young man and woman on the other side.

Chapter 10

(Fol. 117) A certain man desired to point out to the government [for confiscation] the straw of his neighbor. He was summoned before Rab, who warned him not to do it; but that man insisted and said: "I will show it." R. Cahana was then sitting before Rab, and observing how that man refused to obey the order of Rab, tore out the latter's windpipe. Rab thereupon applied the following passage (Is. 51, 20) Thy children have fainted; they lie at the entrance of all the streets, as a wild bull caught in a net; i.e., just as no mercy is shown to a wild bull, when it is caught in the net, so also is the property of Israel shown no mercy when it falls into the hands of an idolater. [Hence R. Cahana meted out the proper punishment to the man]. Rab then said to R. Cahana: "Formerly the rulers were Persians, who did not care about bloodshed [executing by the authorized court]; but now they are Greeks, who do care about bloodshed, and they cry. Rebellion! Rebellion! Better go away to the land of Israel, and as a punishment for your crime you should take yourself not to discuss any subject with R. Jochanan for seven years." R. Cahana obeyed the order and went. When he came to Palestine he found that Resh Lakish was reciting with the Rabbis the daily lecture of R. Jochanan. He inquired where Resh Lakish was, and when he was asked why he needed him, he replied: "Concerning such and such a question; about this and that explanation." The Rabbis went and informed Resh Lakish. Resh Lakish, in return, immediately went and notified R. Jochanan, saying: "A lion came from Babylon. Let the master prepare himself well for tomorrow's lecture, for the visitor might interrupt with

inquiries." On the morrow they gave a seat to R. Cahana among those in the first row, in the very front of R. Jochanan. R. Jochanan explained the first law, and no objection came from R. Cahana. He was immediately removed to the next row. R. Jochanan recited another law, and still R. Cahana did not question liim, so they sat him in the next lower row, until R. Cahana was lowered seven rows, thus occupying a seat in the last row. R. Jochanan thereupon remarked to Resh Lakish: "The lion which thou spoke of became a fox." R. Cahana then offered a silent prayer to God and said: "May it be Thy Heavenly will that the seven rows which I was lowered should be as an exchange for the seven years during which Rab ordered me not to discuss any subject with R. Jochanan." Immediately thereupon he arose and asked R. Jochanan to repeat his lecture from the very beginning. As soon as R. Jochanan started to repeat the first law, R. Cahana raised an objection which R. Jochanan was unable to answer. R. Cahana was thereupon elevated one row. R. Jochanan explained another law, and again R. Cahana raised an objection, for which he was again raised another row, until he was thus returned to the first row. R. Jochanan was sitting upon seven pillows, but after he had explained the first traditional law, to which R. Cahana raised an objection, a pillow was removed from under R. Jochanan, and they kept on removing pillows until R. Jochanan remained sitting on the bare ground. R. Jochanan was very old, and his eyelids were very long, thus preventing him from seeing well. He asked his disciples to have his eyelids lifted up, so that he might be able to observe the visiting scholar. His disciples raised his eyelids with golden pincers, and R. Jochanan glanced at R. Cahana. The latter's lip was torn apart, so that it appeared to R. Jochanan as if R. Cahana was laughing at him. Whereupon R. Jochanan became despondent, and in consequence caused the death of R. Cahana. On the following morning, R. Jochanan remarked to his disciples: "Did you see how the Babylonian was making a laughing stock of us?" Whereupon his disciples replied: "This was his natural appearance." Realizing his grave mistake, R. Jochanan immediately went to the cave wherein R. Cahana was interned. He noticed that (Ib. b) it was surrounded by a serpent, so he said: "Serpent, serpent, open thy mouth and relieve the cave, so that the teacher and his disciples may enter;" but the serpent did not open its mouth. "Let one of his associates enter." Still the serpent did not open its mouth. "Let a disciple enter unto his teacher." The serpent finally opened its mouth. R. Jochanan prayed, and his prayers revived H. Cahana. "Had I known that this was the natural appearance of the master," said R. Jochanan, " I would not have become despondent. Now pray let the master come with us." Whereupon R. Cahana replied: "If the master is able to pray that I should never die again, then I will go; but if not, then I will not go, for, since I went through such a time, I shall pass away." R.

Jochanan awakened him and made him stand; then he asekd R. Cahana all his doubtful traditions, and the latter explained them to him, and this is meant by R. Jochanan: "I believed learning was yours (the Palestinians]; but it is really theirs (the Babylonians)."

R. Jochanan said: "One who robs his neighbor even to the value of a parutha (half a cent) is considered as if he would take away his life; for it is said (Prov. 1, 19) So are the ways of every one who is greedy of [unlawful] gain; it takes away the life of the owners thereof. And again there is a verse (Jer. 5, 17) And they shall eat up thy harvest, and thy bread, they shall eat up thy sons and thy daughters. And again (Joel. 4, 19) For the violence against the children of Judah. And again (II. Sam. 21, 1) It is for Saul, and for his bloody house, because he put to death the Gibeonites. To what purpose is the second verse cited? One may say that it refers only to his own life, but not to the life of his children; hence the other verse, The flesh of thy sons and daughters. And still one may say that it refers only to a robber who does not pay for the robbery, but not if he does pay; hence the verse, For the violence against the children of Judah. [Violence means even when he gives money]. And, finally, one may say: This deals only when he actually did it with his hands, but not when he was only a cause of it; hence the last verse, Who has slain the Gibeonites; where do we find that Saul had slain them? We must say, therefore, that because he has slain Nob the city of the priests, who liad supported the Gibeonites with water and food, Scripture considers Saul as though he himself had slain the Gibeonites.

Charity collectors may accept donations from them [women without their husbands' knowledge] only in a small quantity, but not in a large one. Rabbina, [who was a treasurer of charity] happened to be in the city Mechuza, and the women gave him for charity golden chains and rings, and he accepted. When Rabba Tosphah said to Rabina: "Are we not taught in a Baraitha that charity collectors may accept donations from them in small quantity, but not in a large quantity?" he replied: "For the people of Mechuza, this is considered a small quantity."

END OF BABA KAMMA.

Bava Metzia

Chapter 1

BABA METZIA (Fol. 19) Rabba b. b. Chana lost in college a document of divorce [which he had to deliver to the woman as a messenger], and when it was found he said: "If you require signs to identify the document, I have them; and if I am trusted by you to recognize it, then I recognize it." When it was returned to him he said: "I cannot tell whether they did it on account of the signs, hence they hold that signs is a Biblical law; or it was returned only by recognition, in which only a scholar is trusted, but not a common man."

Chapter 2

(Fol. 29 b) R. Jochanan said: "He to whom his father bequeathed too much money, and he desires to lose it, shall dress himself in linens, shall use glass utensils and shall hire laborers and not be with them. He shall dress himself in linens; this refers to Roman linen garments [which are very dear and are spoiled in a short time], and shall use glass utensils, refers to cut glass; and shall hire laborers and not be with them, refers to (Fol. 30) ploughers with oxen [left without superintending], who may do much damage [to both the oxen and orchards]."

(Ib. b) R. Joseph was taught: Concerning the verse (Ex. 18, 29) And thou shalt make them know, means how to make a living; the way, refers to loving kindness; wherein they walk, refers to visit the sick; in it, refers to bury the dead; and the work, means the exact law; which they do, refers to equity. The master says: Wherein they walk refers to visit the sick. Is this not included in loving kindness? It was necessary to name this separately, in case when the sick one was a ben gilo, and the master says [elsewhere] that by visiting a sick ben gilo, a sixtieth part of the sickness goes over to him, and notwithstandmg this he must

do so. But is not the burying of the dead included in loving kindness? It was necessary to teach that even if he was a sage, and it is beyond his dignity, he must nevertheless do so iu such a case. Which they must do, refers to equity; for R. Jochanan said that Jerusalem was destroyed because they insisted upon the fulfillment of the exact law and never upon equity.

(Fol. 31) A scholar said to Raba: "Let us say [concerning the verse (Lev. 10, 17) Hoche'ach Tochi'ach 'rebuke, thou shalt rebuke'] that hoche'ach means rebuke once, and tochiach means twice?" "The first hoche'ach means even a hundred times, and tochi'ach means that not only the master must rebuke his pupil [when seeing him acting wrong], but even the pupil must do so to his master."

(Fol. 33) MISHNAH: If one lost a thing as did his father before, his own has preference. The same is the case with his teacher. If, however, his father and his teacher have lost an article at the same time, his teacher has preference, because his father brought him only into this world, while his teacher, who taught him wisdom, brings him into the world to come; if, however, his father was a sage, he has the preference. If his father and his teacher were overburdened, he should unload first his teacher, and then his father. If both were in prison, his teacher has preference to be redeemed; if, however, his father was a sage, he has the preference.

GEMARA: Whence is this deduced? Said R. Juda in the name of Rab: "The passage says (Deut. 15, 4) Howbeit there shall be no needy. This means that yours has the preference always." R. Juda said further in the name of Rab: "Nevertheless, he who always acts accordingly [prefers himself to others], will finally need the support of others."

Our Rabbis were taught: The master in question is meant one who has taught him the wisdom of Gemara, but not who taught him Scripture, or Mishnah." This is the opinion of R. Maier. R. Juda says: "Only one who taught him the greater part of his wisdom is considered his teacher." R. Jose, however, maintains: "That even if he enlightened his eyes in only one Mishnah, he is to be considered his teacher." Said Raba: "For instance, like R. S'chora, who explained to me the word Zuhma with the word Listrun."

Our Rabbis were taught: They who occupy themselves with the study of Scriptures are not to be blamed, but, on the other hand, are not to be praised. With the Mishnah, however, they are to be praised, and will be rewarded; but with the Gemara there is not a better

custom. However, look to occupy thyself with the Mishnah, rather than with the Gemara. Does not the Baraitha contradict itself? It states there is not a better custom than he Gemara, and immediately it states, Occupy thyself with the Mishnah (Ib. b). Said R. Jochanan: "In the time of Rabbi, the above Mishnah was taught; in consequence all the disciples left the Mishnah and started the Gemara; he therefore lectured again, Occupy thyself better with the Mishnah, etc., and subsequently his above lecture was added to the Mishnah." What was the basis of the above mentioned lecture? As R. Juda b. Illai lectured: "What is the meaning of the passage (Is. 66, 5) Hear the word of the Lord, ye that tremble at His word: Your brethren that hate you, that cast you out for My name's sake, have said: Let the Lord be glorified, that we may gaze upon your joy, but they shall be ashamed? Tremble at His word, refers to the scholars who study Gemara; your brethren, refers to those who study the Scripture; that hate you, refers to those who study the Mishnah; that cast you out, refers to the common people. But lest one say their hope has ceased, therefore it is written: that we may gaze upon your joy. Perhaps one will say that Israel will be ashamed, the passage therefore says, But they shall be ashamed; i.e, the idolater shall be ashamed, but Israel will rejoice.

Chapter 3

(Fol. 42) R. Isaac said: "Always shall a man keep his money ready on hand, as it is said (Deut. 14, 25) And bind up the money in thy hand; i.e., although it is bound up, it shall nevertheless be in thy hand." R. Isaac said further: "Always shall a man divide his money in three parts, one of which he should invest in real estate, the second part he should invest in business, and the third part to remain always on hand [ready for profitable transactions]. R. Isaac said further: "Usually blessing does not occur except upon a thing which is hidden from sight [the exact quantity of which is now known], as it is said (Deut. 28, 8) The Lord will command the blessing with thee in thy barns." In the college of R. Ishmael it was taught that blessing does not occur except upon a thing which is hidden from sight. Our Rabbis were taught: He who is going to measure the grain in his barn, should say, "May it be Thy will, O Lord our God, to send blessing in the labor of our hands." When he begins to measure, he should say: "Blessed may be He who sendeth blessing upon this heap." If, however, he prayed after measuring, his prayer amounts to

nothing, because blessing does not occur on things which are weighed, measured or counted, but on things which are hidden from the sight, as it is said, The Lord will command the blessing upon thee in thy barns.

Chapter 4

(Fol. 49) It was taught: "Words," Rab said, "[if they are not kept] cannot be considered lacking in honesty." But R. Jochanan said that it could be considered [if not kept] as lacking in honesty. An objection was raised from the following: R. Jose b. Juda said: "Why is repeated (Lev. 21, 36) Just hin, is this not included in the word, just ephah? But this is to teach thee that your Yea (hin) shall be just, and your Nay shall be just [hence we see that words must be kept]?" Said Abaye: "The cited verse signifies that one shall not talk with his mouth differently from what he thinks in his heart."

(Fol. 58 b) Our Rabbis were taught: Concerning the verse (Lev. 25, 17) And ye shall not wrong one another — the passage warns here against wrong of words. You say it warns against wrong committed with words; perhaps it warns against wrong committed with money? Since the passage says (Ib., ib. 14) And if thou sell aught unto thy neighbor, or buy of thy neighbor's hand; this is a warning against wrong committed with money. Hence the above verse must be a warning against wrong committed with words. How so? If a person has repented one must not say to him. Remember thy former acts. If one was a descendant of proselytes, one must not say to him, Remember the acts of your parents. If a proselyte comes to learn the Torah, one shall not say to him, The mouth that hath eaten carcasses, etc., should utter the words of the Torah, which was pronounced by the mouth of the Almighty. To a person who suffers from chastisements, sickness, or burying his children, one must not say, as Job's colleagues said to him (Job 4, 6-7) Is not thy fear of God thy confidence, and thy hope the integrity of thy ways? Remember, I pray thee, whoever perished, being innocent? Or where were the righteous cut off? Also, if drivers were looking for a place where to buy grain, one must not send them to anyone, telling them that he is a grain seller, knowing that he never was such. R. Juda says: "One must also not inquire the price of an article, having no money to pay for it, as all that refers to the heart, and in everything which refers to the heart, the passage says (Lev. 19, 14) Thou shalt fear

thy God."

R. Jochanan said in the name of R. Simon b. Jochai: "Cheating in words is more rigorous than cheating in money; for concerning the former, it is said, Thou shalt fear thy God, and concerning the latter, it is not said, Thy shalt fear thy God." R. Elazar says: "Because the former is committed with his body and the latter with his money." R. Samuel b. Nachmeni says: "Because the latter (money) can be returned, but the former (annoyance of body) cannot."

A disciple has taught before R. Nachman b. Isaac: "He who exposes his neighbor to shame in public is considered as if he shed blood." "Your statement is correct," remarked R. Isaac, "for we see in the man who is exposed to shame in public that the red color of his face disappears and he becomes white." Abaye said to R. Dimi: "What is the thing which is strictly observed in Palestine?" And he answered: "To be careful [not] to make pale the face (i.e., putting people to shame); for R. Chanina said that all descend to Gehenna, except three. All! Is it possible? Say thus: All who descend to Gehenna return hence, except the following three descend and do not return: An adulterer, one who exposes his fellowman to shame in public, and one who applies vile names to his neighbor." But is applying vile names not the same as exposing his fellowman to shame in public? The former refers even when he was already used to be named so. Rabba b. b. Chana said in the name of R. Jochanan: "(Fol. 59) A man should rather commit adultery than expose his fellowman to shame in public." Whence is it inferred? From Raba's lecture: What is the meaning of the passage (Ps. 35, 15) But when I halt they rejoice, and gather themselves together; ... they tear me, and cease not. Thus said David before the Holy One, praised be He! "Sovereign of the Universe, it is known and revealed before Thee that if they would tear my flesh the blood would not run. Even when they are occupied in the study of Negaim and Ahaloth they say to me: 'David, who is an adulterer, with what kind of a death must he be punished?' And I answered them: 'He is to be hanged: he, however, has a share in the world to come, but he who exposes his fellowmen to shame in public has no share in the world to come.'" Mar Zutra b. Tubia in the name of Rab, according to others R. Chana b. Bizna in the name of R. Simeon the Pious, and still according to others, R. Jochanan in the name of R. Simon b. Jochai, said: "It is better that one throw himself in a burning furnace than expose his fellowman to shame in public. Whence do we infer it? From the act of Tamar, concerning whom it is written (Gen. 38, 25) When she was brought forth, she sent to her father-in-law, etc."

Rab said: "One should always be careful not to deceive his wife; for she easily cries [and thus hastens punishment]."

R. Elazar said: "Since the destruction of the Temple, the gates of prayer are closed, as it is said (Lam. 3, 8) Yea, also when I cry and call for help. He shutteth out my prayer. However, the gates of tears were not closed, as it is said (Ps. 39, 13) Hear my prayer, O Lord, and give ear unto my cry; Keep not silent at my tears."

Rab said further: "He who follows the advice of his wife falls into Gehenna, as it is said (I Kings, 21, 25) But indeed there was none like unto Achah. etc" R. Papa said to Abaye: "Is that so? Do not people say: 'If thy wife is little, bow thyself and listen to her advice.'" This presents no difficulty. Rab speaks about worldly affairs, and the people's saying is about house affairs. According to others, Rab speaks of heavenly affairs and the others about worldly affairs.

R. Chisda said: "All gates are closed for prayers except for him who cries of being cheated, as it is said (Amos 7, 7) Behold the Lord stood beside a wall of Anach, and in his hand was an Anach." Said R. Elazar: "All sinners are punished through a messenger, except the cheater, who is punished by the Lord Himself, as it reads: And hte Anach is in His hand." R. Abahu said: "For the following three the petition of the Shechina is not shut [to conceal them]: Cheating, robbery, and idolatry. Cheating, as mentioned above — Anach in His hand; robbery, as it is written (Jer. 6, 7) Violence and robbery are heard in her; in my presence there are continually disease and wounds; and idolatry, as it is written (Is. 65, 3) The people that provoke Me to anger to My face continually."

R. Juda said: "One should always be careful to have grain in his house; for quarrel comes often in a house about the lack of grain, as it is said (Ps. 147) He maketh thy borders peace; He giveth thee in plenty the fat of wheat." Said R. Papa: "This is what people say. When the barley is gone from the pitcher, strife knocks and enters the house." And R. Chanina b. Papa also said: "One should always be careful to have grain in his house, for Israel was called poor only because of grain, as it is said (Jud. 6, 3-6) And it was when Israel had sown, etc.... and another verse. And they encamped against them.... and again it is written. And Israel was greatly impoverished." R. Chelbu said: "One should always be careful to honor his wife, for the blessing in the house usually comes for the sake of the wife, as it is said (Gen. 12, 16) And he did well to Abram for her sake. And this is what Raba used to say to the inhabitants of his town, Machuza: 'Revere your wives, for the purpose of becoming

rich.'"

We are taught in a Mishnah: Concerning an oven which was separated and then it was pasted together by using sand between the lime sections. R. Eliezer declares it to be clean and the sages, unclean, (Ib. b) and this is the oven of a snake. What does this mean? Said R. Juda in the name of Samuel: "It intimates that they encircled it with their evidence as a snake winds itself around an object." In a Baraitha it was taught that R. Eliezer used every possible argument, but they were not accepted. Then he said: "Let this carob-tree prove that the Halacha prevails as I state;" the carob was [miraculously] thrown off to a distance of one hundred ells, and according to others four hundred ells. But they said: The carob proves nothing. He again said: "Let, then, the spring of water prove that so the Halacha prevails." The water then began to run backwards. But again the sages said that this proved nothing. He again said: "Then, let the walls of the house of study prove that I am right." The walls were about to fall. R. Joshua, however, rebuked them, saying: "If the scholars of this college are discussing upon a Halacha, wherefore should ye interfere!" They did not fall, out of respect for R. Joshua, but they did not become straight again, out of respect for R. Eliezer. (They consequently remain to this very day in the same condition). He said again: "Let it be announced by the heavens that the Halacha pervails according to my statement," whereupon a heavenly voice was heard, saying: "Why do you quarrel with R. Eliezer, whose opinion should prevail everywhere!" R. Joshua then got up on his feet and proclaimed (Deut. 30, 12) The Law is not in the heavens. What is the meaning of The Law is not in the heavens? Said R. Jeremiah: "It means, the Torah was given already to us on the Mount Sinai, and we do not care for a heavenly voice, since it is written in the Torah (Ex. 23, 2) To incline after the majority." R. Nathan met Elijah [the Prophet] and questioned him: "What did the Holy One, praised be He! do at that time" [when R. Joshua proclaimed the above answer to the heavenly voice]? And he rejoined: "He laughed and said, My children have overruled Me, My children have overruled Me." It was said that on the same day all the cases of Levitical cleanliness, on which R. Eliezer decided that they were clean, were brought into the college and were destroyed by fire. And they cast a vote, and it was decided unanimously to bless him (to place him under the ban). The question arose, as to who should take the trouble to inform him. R. Akiba said: "I will go [and inform him our decision] lest one who is not fit for such a message go and inform him suddenly, and he will destroy the world." What did R. Akiba do? He dressed himself in black and wrapped himself with the same color, and sat at a distance of four ells from R. Eliezer. And to his question: "Akiba, what is the matter?" he answered: "Rabbi! It seems to me that your colleagues have separated themselves from you." Immediately

thereupon, he (R. Eliezer) tore his garments, took off his shoes, and sat on the floor, and from his eyes tears began to flow. The world was then beaten a third in olives, a third in wheat, and a third in barley. According to others, even the dough which was already in the hands of the women, became spoiled. A Baraitha states that he was so great in that day that wherever R. Eliezer fixed his eye, it was burnt. And also Rabban Gamaliel, who had at that time been sailing, was in danger of being drowned in a stormy ocean, and he said: "It seems to me that this storm is because of R. Eliezer b. Hurkanus." He then arose and offered the following prayer: "Sovereign of the Universe, it is known and revealed to Thee that neither for the sake of my honor nor for the honor of my father's house have I done so, but for Thy glory, so that [single-handed] quarrels shall not increase in Israel." Whereupon the sea became quiet. Eima Shalum, the wife of R. Eliezer, was a sister of Rabban Gamaliel, and since that time she prevented her husband from falling upon his face. It happened, however, on a day which was the last of the month, and she erred, thinking that this day was the first of the month [in which the falling upon the face is not customary], according to others, a poor man knocked at the door and she was going to give him some bread, that he fell on his face, and when she returned and found her husband falling on his face, she said to him: "Arise, you have already killed my brother!" In the meantime it was heralded by the house of Rabban Gamaliel that he was dead, and to the question R. Eliezer asked her: "Whence did you know this?" she answered: "I have a tradition from the house of my grandfather that all gates are closed for prayers, except for him who cries upon annoying."

Our Rabbis were taught: He who annoys a stranger transgresses three negative commandments, and he who oppresses him transgresses two. Let us see, Regarding annoying, there are three negative commandments, (Ex. 22, 20; Lev. 19, 33 and 25, 17). If so, then there are three negative commandments concerning oppression also (namely, Ex. 22, 20; 23, 9 and 22, 24) — which include also the stranger. We must therefore say that in both cases, he transgresses three negative commandments.

We are taught in a Baraitha: R. Eliezer the Great said: "Why does the Scripture in thirty-six, according to others in forty-six places, warn concerning strangers? Because his original character is bad [into which ill treatment might cause him to relapse]." Why is there added (Ex. 22, 20) For strangers ye were in the land of Egypt? We are taught in a Baraitha: R. Nathan says: "Do not reproach thy neighbor with a fault which is also thine own;" and this is what people say: "To him who has had a hanged one in his family, do not even mention hang up a fish."

(Fol. 60) MISHNAH: R. Juda says: "A store-keeper must not furnish little children with presents of nuts, etc., because he accustoms them to buy all their needs at his place." The sages, however, permit this. He also prohibits to lower the prices, for the above reason. The sages, however, say on the contrary people will be grateful for such an act. A store-keeper must not take off the shells of beans, in order to raise the price more than if they remained in the shells. The sages, however, permit it [as the buyer usually knows the ditference of the prices]. They, however, agree that one must not do so with the top of the measure only, for he deceives the eye [as the buyer may think that the contents of the whole measure is so]. It is not allowed to embellish slaves, animals, or vessels.

(Ib. b) It happened, one old slave painted his hair and beard and came to Raba that he should buy him. And Raba answered him: Let thy house be open for thy own poor. When he came to R. Papa b. Samuel, he bought him. One day he told him to bring a drink of water, and he washed away the paint and told him: "See, I am older than your father;" and R. Papa read to himself the following verse (Pr. 61, 8) The righteous is delivered out of distress, and another cometh in his stead.

Chapter 5

(Fol. 61b) Our Rabbis were taught; Concerning the verse (Lev. 19, 35) Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Meteyard refers to real estate; one should not measure with the same rope for two heirs, for one in the summer season and for the other in the winter [because the rope, if dry, is shorter]. In weight, means that one should not hide the weight in salt [which makes it heavy]; Or in measure, one should not fill up a Massura in a manner to make foam; and from this the following a fortiori conclusions is to be drawn: If a small measure which contains only a thirty-sixth part of a lug, the Torah is particular that the liquid should not be measured with foam; how much more so should one be careful not to measure with foam a hin or a lug, or a half, third, or quarter of a lug! Raba said: "Why is the redemption from Egypt mentioned in the Scripture in conjunction with usury, Zizith (fringes) and weights? The Holy One, praised be He, said: 'It was I who distinguished in Egypt between a first-born and another one, and it is also I who will punish one who lends money upon usury to an

Israelite with the pretext that the money belongs to a heathen; and also him who hides his weights in salt, and finally him who puts fringes of imitation of purple-blue in his garment pretending that it is purple-blue, [prescribed in Scripture for the fringes]

Rabina happened to come to Sura of Euphrates. On that occasion R. Chanina of the same place questioned him: "Why did the Scripture mention the redemption from Egypt in conjunction with the eating of reptiles?" And he answered: "So said the Holy One, praised be He! 'I who have distinguished in Egypt, etc., will punish one who mingles the inwards of unclean fishes with the inwards of clean ones and sells them to an Israelite.'" And he rejoined: "What I do not understand is, why is here mentioned, who brought you up, which is not the case in the other place where the redemption from Egypt is mentioned?" Rabina replied: "We need this to what was taught by the school of R. Ishmael; for in the school of R. Ishmael it was taught: The Holy One, praised be He! said: "If the only reason why Israel should be redeemed from Egypt would be that they should not defile themselves with the consumption of reptiles, it would be sufficient.'" "Is then the reward for not eating reptiles greater than that of the three mentioned above [to which the expression, I brought you up, is not used], R. Chanina asked. Rabina replied: "The question here is not about reward, as the Scripture means they were brought up in such a manner that they felt disgust to defile themselves with reptiles."

(Fol. 62) We are taught in a Baraitha: If two were on the road [in the desert], and one of them has a pitcher of water which is sufficient for one only until he may reach an inhabited place, but if both would use it both would die before reaching a village; Ben Pattira lectured that in such a case it is better that both should drink and die than one should witness the death of his comrade, until R. Akiba came and taught: (Lev. 25, 7) That thy brother may live with thee; (i.e., thy own life is preferred to the life of thy brother).

(Fol. 70 b) (Prov. 28, 8) He that increaseth his wealth by interest and usury, will gather it for him, that will be kind to the poor. What is meant by the expression, that he will be kind to the poor? Said Rab: "For example, as the King Sabura, who collects money from the Israelites for the purpose of distributing it among the poor of the Persians."

(Fol. 75 b) We are taught in a Baraitha: R. Simeon says: "The usurers lose more than they profit [for they deny in God]; furthermore, they make Moses, our master, an unwise, and his law untrue, saying: 'If he knew that usury brought great profit, he would not have written that it is prohibited."

When R. Dimi came from Palestine, he said: "Whence do we deduce that if one is aware that his debtor has nothing with which to pay, he must not pass him by? From the following verse (Ex. 22, 24) Thou shalt not be to him as a creditor." R. Ami and R. Assi both said: "The debtor feels as if he were punished with two sentences [fire and water], as it is said (Ps. 66, 12) Thou hast caused men to ride over our heads; we went through fire and through water." R. Juda said, in the name of Rab: Who lends money to anyone without witnesses transgresses the commandment (Lev. 19, 14) Nor put a stumbling block before the blind." Resh Lakish adds that he causes a curse upon himself, as it is said (Ps. 31, 19) Let the lying lips be dumb which speak arrogantly against the righteous."

The Rabbis said to R. Ashi: "Rabina adhers strictly to all that the Rabbis ordained." R. Ashi thereupon sent to him on one eve of the Sabbath: "Let the master send me ten zuz, as I have a chance to get a bargain." And he answered: "Let the master appoint witnesses or write a note." And R. Ashi sent to him: "Do you demand this also from me?" And he answered: "In much the more from you, master, because you are always engaged in your study. It can easily escape your memory, and I would draw a curse on myself.".

Our Rabbis were taught: The followmg three cry for help without being heard: Who lends money without witnesses, who buys a lord to himself, and he over whom his wife rules. What is meant by "who buys a lord to himself?" "Who assigns his possessions to his children while he is still alive. Other number among the cries for help which are not heard, also that of him who suffers in one city and does not try to find his livelihood in another.

Chapter 6

(Fol. 83) There were carriers who broke a barrel of wine belonging to Rabha b. b. Chana, while in his service, and he took their garments for the damage caused; and they came to complain before Rab, who commanded Rabba b. b. Chana to return their garments. And when the latter questioned him: "Does the law prescribe so?" he answered: "Yea; (Prov. 2, 20) In order that thou mayest walk in the way of good men." Rabba b. b. Chana did so. The carriers, however, complained again: "We are poor, we were working the whole day, we are hungry and have nothing to eat." And Rab told Rabba that he must pay them for their

labor. And he asked again: "Is so the law?" And he answered: "Yea; (Ib., ib.) And observe the path of the righteous."

Chapter 7

(Ib. b) R. Zera lectured; according to others, R. Joseph taught: What is the meaning of the passage (Ib., ib. 20) Thou causest darkness and it becometh night, wherein creep forth all the beasts of the forest? Thou causest darkness, refers to this world which is compared to the darkness of night; wherein creep forth all the beasts of the forest, refers to the wicked that exist in this world, who are compared to wild beasts. The sun ariseth, they slink away and lie down in their den; the sun ariseth, for the righteous; they slink away, refers to the wicked who will go to Gehenna; and lie down in their den, refers to the upright, for there will not be an upright who will not have a dwelling in the world to come, according to his honor. Man goeth forth unto his work, refers to the upright who are going to receive their reward; and to his labor until the evening, [refers to him] who has completed his work [while alive] until the day of death.

R. Elazar b. R. Simon met the royal officer who was engaged in capturing thieves. "How can you capture them?" he asked him. "Are they not compared to wild beasts, of whom it is written: Wherein creep forth all the beasts of the forest." According to others, he quoted to him the following verse (Ib. 10, 9) He lieth in wait in a secret place like a lion in his den. "Perhaps you capture respectable men, and the wicked remain at large?" "What can I do?" replied the officer. "I am so ordered by the king." "If so, then I will instruct you how to proceed," said R. Elazar b. R. Simon to him. "Enter a wine-house at the fourth hour of the day, and if you find there a man drinking wine, holding his goblet and slumbering, make an investigation concerning him. If he is a scholar he was certainly engaged in his studies at night; if he is a day laborer, it may be that he performed his own work during the night; and if he was a night laborer, and it was not heard that he was working at night, still it must be investigated — perhaps he had done such labor that makes no noise. But if this man is nothing of this kind, he is surely a thief, and you may capture him." This advice was heard in the king's house, and it was decided that the one who dictated the letter be the carrier [i.e., he who advised should be the executor]. R. Elazar was thus

brought and appointed to capture the thieves, and so he went on doing it. R. Joshua b. Karcha then sent word to him: "Vinegar son of wine (bad son of a good father), how long will you deliver people of the Lord for execution?" He answered: "I only destroy the thorns out of the vineyard." Whereupon R. Joshua sent to him again: "Let the owner of the vineyard (God) come and destroy his thorns." One day R. Elazar was met by a washman, who called him "Vinegar, son of wine;" and he thought, since he is so impudent, he must be wicked, and gave orders to capture him, which was done. When his wrath abated he tried to release him, but could not, and he applied to himself the verse (Pr. 21, 23) Whoso keepeth his mouth and his tongue, keepeth his soul from trouble. Finally the prisoner was to be hanged, and R. Elazar stood under the gallows and wept. Said the prisoner to him: "Rabbi, let it not be grievous to thy eyes, because I and my son have committed adultery on the Day of Atonement." He then, placing his hand on his abdomen, said: "Rejoice mine entrails! if cases in which you acted on doubts are so perfect, how much more perfect are your sure cases? I am sure that no worms of any kind shall have power over you." He nevertheless did not rest until he committed an operation upon his body, and after it showed by tests that no worm had any power over it, he applied the following passage to himself (Ps. 16, 9) Also my flesh shall rest in safety. The same case happened (Fol. 84) with R. Ishmael b. R. Jose, who was ordered by the government to capture thieves. Elijah met him and said: "How long will you deliver the people of the Lord for execution?" "What can I do? It is a royal appointment [which I cannot decline]." And Elijah rejoined: "Your father fled [from persecution] to Asia, flee you to Ladicia."

R. Jochanan said: "I am a remainder of the beauties of Jerusalem." He who desires to see a beauty similar to that of R. Jochanan shall take a silver goblet just out of the silversmith's hands, wliich is still redhot from the flame, and shall fill it with the germs of Roman scarlet, then put on its top a crown of red roses, and place it between the sun and shadow; and this reflection is but a part of R. Jochanan's beauty.

Is that so? Did not the master say that the beauty of R. Cahana is similar to that of R. Abahu's, the beauty of R. Abahu ia similar to that of Jacob our patriarch, and the beauty of Jacob our patriarch was similar to the beauty of Adam the first; whereas R. Jochanan was not mentioned among the beautiful? R. Jochanan was different, for although his complexion was beautiful, he had no beard.

One day R. Jochanan was bathing himself in the Jordan. When Resh Lakish saw him, he jumped into the Jordan and went after him. R. Jochanan said to him: "Your strength ought

to be devoted to the study of the Torah." Resli Lakish answered: "Your beauty is fit for women." Then said R. Jochanan: "If you will repent [and leave your profession], I will give you my sister, who is still more beautiful than I am." Resh Lakish accepted this proposition, and when he was about to recross the river for his garments he could not do so. R. Jochanan then instructed him and made a great man out of him. One day there arose a dispute in college about the time at which different new iron weapons, like swords, knives, etc., became subject to Levitical uncleanliness. R. Jochanan said: "From the time they are taken from the furnace," while Resh Lakish said, "From the time they are taken out of the cooling water." R. Jochanan remarked: "The former robber stands his handicraft." Whereupon Resh Lakish answered: "And what good have you done me? When in my old profession, I was also called master, as in my new profession." "I have done much good to you, as I brought you under the wings of the Shechinah," said R. Jochanan. R. Jochanan was nevertheless dejected, and Resh Lakish became ill. [The wife of Resh Lakish, who was] the sister of R. Jochanan, came to the latter and wept, saying: "Pray for his health, for the sake of my son." And in response he cited the following verse (Jer. 49, 11) Leave thine orphan to me, I will give them their livelihood. She continued weeping. "Do pray, for my sake, that I am not left a widow." And in answer he cited to her the end of the same verse, and thy widow must trust in me. Finally, R. Simon b. Lakish's soul went to rest, and R. Jochanan grieved very much after him. The Rabbis of the college searched for a suitable scholar to go and comfort him. They decided that R. Elazar b. P'dath, whose decisions were original, would be fit for this task. He went to R. Jochanan's college and sat before him, and when R. Jochanan said anything, R. Elezar b. P'dath would say: "There is a Baraitha which supports you." R. Jochanan then exclaimed: "Is it you who desires to replace bar Lakish? In his time, when I said anything, he raised twenty-four objections, and I had to make them good with twenty-four answers, so that the discussion became very animated. You, however, say to everything, 'There is a Baraitha which supports you.' Am I not aware that my saying has a good basis?" Finally R. Jochanan tore his garments, wept, and cried: "Where art thou, bar Lakish? Where art thou, bar Lakish?" He continued crying until he became demented. The Rabbis then prayed for his death, and his soul went to rest.

(Ib. b) Notwithstanding that R. Simon b. Eliezer said above that he was sure all his deeds were just, he was not satisfied, and prayed for mercy from Heaven, and invoked upon himself chastisements, and became so afflicted that in the night they had to spread under him sixty felt spreading, and in the morning they removed from him sixty basinfuls of blood. " In the morning his wife used to make sixty kinds of pap for him, which he ate, and

was healed. His wife, however, would not allow liim to go to the college, in order that he might not be troubled by the Rabbis. And so he used to say every evening to his afflictions, "Come, my brethren and associates." And in the morning "Go away, for I do not want to be prevented from studying." One day his wife heard him call the afflictions, and she exclaimed: "You yourself bring these afflictions upon you! You have already exhausted the money of my father through your illness." She left him and went to the house of her father. In the meantime it happened that sailors made him a present of sixty slaves, each of them having a purse with money; and the slaves prepared for him daily the sixty kinds of pap he used to eat. One day his wife said to her daughter: "Go and see what your father is doing." She went. Her father then said to her: "Go and tell your mother that we are richer than her parents." And he applied to himself the verse (Pr. 31, 14) She is become like the merchant ships, from afar doth she bring her food. Finally he ate, drank, became well, and went to college, and there he was questioned about sixty kinds of blood of women, and he purified all of them. The Rabbis murmured, saying: "Is it possible that of such a number there should not be a doubtful one?" And he said: "If it is as I have decided, all of them shall bring forth male children; if not, then there shall be at least one female among them." Accordingly, all of the children were born males, and were named Eliezer after him. We are taught in a Baraitha that Rabbi said: "Woe to the wicked government which prevented R. Eliezer from attending the college, and because of this, prevented the multiplying of Israel. When he was about to die, he said to his wife: "I know the Rabbis are angry with me [for I have captured many of their relatives as thieves], and they will probably not attend my funeral as they ought to do. You shall therefore leave me in my attic, and you shall not be afraid of me." R. Samuel b. R. Nachmeni said: "I was informed by the mother of R. Jochanan that she was told by the wife of R. Eliezer that no less than eighteen and no more than twenty-two years after his death she kept him in his attic. She used to ascend every day to examine his hair, and found nothing. When it happened that one hair fell out, blood was visible. One day she found a worm in his ear, and she was dejected. But he appeared to her in a dream, telling her: 'It is nothing to be dejected about, as this is a punishment for allowing a young scholar to be insulted in my presence. I did not protest against it, as I ought to have done!' " When two parties had a lawsuit, they used to come and stand by the door, and each of them would explain his case. Thereafter a voice was heard from the attic: "You, so-and-so, are unjust with your claims;" or "You, so-and-so, are just." It happened one day that his wife was quarreling with a neighbor, and the latter exclaimed: "It may occur to you, as to your husband, who is not buried." And when the Rabbis heard this, they said: "When this conduct goes to such an extent, it is an

insult to the deceased." According to others, R. Simon b. Jochai, his father, appeared to one of the Rabbis in a dream, and said: "There is my young pigeon among you, and you do not care to bring it to me." The Rabbis decided to busy themselves with his funeral. However, the inhabitants of Akhbrin would not let them remove R. Elazar from his attic, because during all the years that R. Elazar slept in his attic not a wild beast had come to their city. On one eve of the Day of Atonement, when the inhabitants of that city were busily engaged, the Rabbis hired some men of the village of Biri, and they took the corpse with the bed and brought it to the Rabbis, who removed it to the cave of his fathers. They, however, found the cave obstructed by a snake, and said: "Snake, snake, open thy mouth, and let the son enter to his father." And it did so.

Rabbi then sent [a message to the widow] saying that he would like to marry her, and she answered: "Shall a vessel that has been used for a sacred purpose be used for an ordinary purpose?" In Palestine they quote this: "Where the owner of the arms (warrior) hangs up his battle axe, should the shepherd, Kulba, hang up his bag?" Rabbi sent to her: "Let it be granted that he was greater than I in wisdom, but was he also greater than I in meritorious deeds?" And she answered: "You admit, then, that he was greater in wisdom than you, of which I was unaware. I am, however, aware that in meritorious deeds he was greater than you, for he submitted [with his good will] to sufferings." Whence is it known that R. Elazar was greater in wisdom than Rabbi? When Rabban Simon b. Gamaliel and R. Joshua b. Karcha were sitting in the college on benches, before whom R. Elazar and Rabbi were sitting on the floor while discussing Halachic questions, the sages remarked: "We are drinking the water of these two young men (i.e., enjoy their study) and we let them sit on the floor!" They prepared benches for them, and they ascended them. Rabban Simon b. Gamaliel then said to the sages: "I possess only one little dove (only one son), and you want me to lose it, [lest an evil eye affect him]." And they caused him to descend to his former seat on the floor. R. Joshua b. Karcha then said: "Is it right that he (Rabbi) who has a father, shall live, and he (R. Elazar) who has not, shall die?" They therefore caused R. Elazar b. R. Simon also to take his former seat on the floor. R. Elazar felt discouraged, saying: "They compare me to him (Rabbi)." Up to that time whenever Rabbi said anything, R. Elazar would support him; but from that time on, when Rabbi used to say, "I have an objection," R. Elazar b. Simon would say to him, "You mean to object to this and this; here is the answer to your objection. Now, you are surrounding us with a number of objections which are of no value." Rabbi felt discouraged and came to complain before his father, who answered: "My son, you should not be angry, for he (Elazar) is a lion, the son of a lion, and you are a lion, the son of a fox." And to this Rabbi referred when he said

[elsewhere]: "There were three humble men, my father (Fol. 85), the children of Bathyra, and Jonathan, the son of Saul. My father (Rabban Simon b. Gamaliel), as said above; the Beni Bathyra, as it is said that they themselves have made him the chief and elevated him to the post of Nassi, which they were occupying; and Jonathan b. Saul, as he said unto David (I Sam. 23, 17) And thou will he king over Israel, and I will benext unto thee. But perhaps Jonathan b. Saul said so because he had seen that the whole world was sympathizing with David; and also the Beni Bathrya, because they could not answer the questions submitted to them; but as to Rabban Simon b. Gamaliel, he was certainly one of the humblest men of the world. Rabbi then said: "I see that sufferings are favored." And he submitted himself to suffering for thirteen years, six of them with a stone in the bladder, and seven of them with scurvy. The steward of Rabbi's house was wealthier than King Sabur. When he used to feed the animals of Rabbi, the voices of the animals were heard for three miles. He used to do this at the time when Rabbi was entering the privy, and the sound of his cry [in pain] drowned their (the beasts') voices, so that even the sailors on the seaboard heard him. Nevertheless, the afflictions of R. Elazar b. R. Simon were of more value than Rabbi's for, while R. Elazar b. R. Simon submitted himself to them out of love, and they left him for the same reason; those of Rabbi's came as the cause of an incident, and left him through an incident. They came as the cause of an incident, as follows: There was a calf which was about to be taken to the slaughter, and it ran away and put its head under the garment of Rabbi and cried. "Go," Rabbi remarked to her, "because you are created for this purpose." It was then said [in Heaven]: "Since he had no mercy [with creatures], he shall be visited with afflictions." And it left him through an incident, as follows: One day, when his female servant was sweeping the house, she tried to sweep out some weasels which were thrown there. Rabbi, noticing what she was trying to do, said to her: "Let them alone, for it is written (Ps. 145, 9) And his mercies are over all his worls." It was then said in Heaven: "Because he has mercy with creatures, let us deal with him mercifully." During all the years in which Rabbi was suffering from his afflictions, it never happened that the country was in need of rain.

It happened that Rabbi came to the place where R. Elazar b. R. Simon used to dwell and asked whether that upright man had left a son. He was told that there was a son and that every prostitue whose price was two dinars paid him four dinars. Rabbi sent for him, ordained him [as Rabbi], and delivered him to R. Simon b. Assi b. L'guinia, his mother's brother. The first few days the youth used to say: "I will return to my place." And his uncle, [trying to persuade him to give his attention to study], would say to him: "People want to make you a scholar, and they spread over you a gold-trimmed cloak, [as sign of

being ordained], and named you Rabbi; and yet you say that you will return to your former place." He thereupon replied: "I swear that I shall never again mention it." When he grew up he went to the college of Rabbi. When the latter heard his voice, he said: "The voice of this young man is similar to the voice of R. Elazar b. R. Simon." And he was told that this youth was his son. Rabbi then applied to him the passage (Pr. 11, 30) The fruit of the righteous is the tree of life, and the wise draweth souls to himself. The fruit of the righteous, refers to R. Jose b. R. Elazar, the sou of R. Simon, and the wise, draws souls to himself, refers to R. Simon, his uncle. When he (R. Jose) died, they brought him to the cave of his father, and found it encircled by a snake. The Rabbis said: "Achna, achna (snake), open thy mouth, and let the son enter to his father." But it did not listen to them. They thought it was because his father was a greater man. A Heavenly voice went forth and said: "Not because the father was greater than the son, but because the father had suffered in the cave, and the son did not suffer in the cave."

Rabbi once happened to come to the city where R. Tarphon used to dwell, and asked: "Has the man who used to swear by his children left a son?" And he was told that he had left no son, but a grandson of his daughter, and that he was so beautiful that even prostitutes whose price was two dinars would pay four to him. He sent for him, and said: "If you will repent, I shall give you my daughter." And he did so. According to some, he married Rabbi's daughter, but divorced her afterwards; and according to others, he did not marry her at all, so that people should not say that he repented only for the sake of this woman. But what was the reason that Rabbi troubled himself so much in such cases? R. Juda said in the name of Rab, according to others, R. Chiya b. Abba said in the name of R. Jochanan, and according to still others, R. Samuel b. Nachmeni said in the name of R. Jonathan: "He who teaches the Torah to the son of his neighbor will be rewarded with a seat in the heavenly college; as it is said (Jer. 15, 19) Behold, thus said the Lord.... Thou shalt stand before me, and if thou bring forth the precious from the vile, thou shall be as my mouth. And he who teaches the Torah to the son of an Am Ha'aretz, even if the Holy One, praised be He, ordained an evil decree against the world. He will abolish it [for the sake of this meritorious act]; as it is said (Ib.) And if thou bring forth the precious from the vile."

R. Parnach said in the name of R. Jochanan: "He who is a scholar himself, and also his son and also his grandson are scholars, the Torah will not depart from his children for everlasting; as it is said (Is. 59, 20) And My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy children, nor of the mouth of thy children's children, said the Lord, from henceforth — and unto all eternity." What does the

second, "said the Lord," mean? This means that the Holy One, praised be He, said: "I am the surety that so it will continue." What does for henceforth and unto all eternity, mean? R. Jeremiah said: "From now on the Torah returns to its old inn."

R. Joseph fasted forty days, and he heard a heavenly voice: "It shall not depart out of thy mouth." He fasted another forty days, and heard: "It shall not depart out of thy mouth and out of thy children's mouth." He then fasted forty days more, and he heard: "Also out of the mouth of thy children's children." He then said: "For the latter generations I have no more to fast, for the Torah usually returns to its old inn."

When R. Zera ascended to Palestine, he fasted one hundred days in order to forget the Babylonian Talmud, so that he should not become confused by it. Then he fasted another hundred days, that R. Eliezer might not die during his life, so that he would not have to bear all the troubles of the congregation. Then he fasted another hundred days, that the fire of Gehenna might not affect him. Every thirty days he used to examine himself by a heated oven, and the fire did not affect him. It happened, however, one day, that the Rabbis gave their attention to this, and he burned his hips, on account of which he was named the "Little one with the burned hips."

R. Juda said in the name of Rab: (Jer. 9, 11-12) Who is the wise man that may understand this? And who is he to whom the mouth of the Lord hath spoken, that he may declare it; for what is the land destroyed? (Ib. b) The beginning of the verse was questioned by the sages, but in vain. The continuation of the verse was questioned by the prophets, also without any result, until the Holy One, praised be He, explained it Himself in the succeeding verse. And the Lord said: "Because they forsook my law, which I had set before them." R. Juda said in the name of Rab: "This signifies [that even when they did study the Torah], they did not pronounce the prescribed benediction for it." R. Nachman said: What is the meaning of the following passage (Pr. 14, 33) In the heart of the man of understanding resteth wisdom, but in the bosom of the fools it is made known; i.e, In the heart of the man of understand resteth wisdom, refers to a scholar, the son of a scholar; but [the little which is] in the bosom of fools is made known, refers to a scholar the son of a commoner." Ulla said: "This is what people say: 'A single coin in a bottle cries kish-kish, " (clangs). R. Jeremiah said to R. Zera: "What is the meaning of the passage (Job. 3, 19) The small with the great is there, and the servant free from his master. Do we not know then that the great and small are there? It must therefore be interpreted thus: He who makes himself little for the purpose of studying the Torah in this world, will become great in the

future world; and also he who hires himself for a slave to the Torah in this world, will become a free man in the future world."

Resh Lakish used to mark the caves of the Rabbis. When he was about to do so with the cave of R. Chiya, it was concealed before him, and he became despondent and said: "Sovereign of the Universe! Did I not argue on the Torah just as he did?" A Heavenly voice came forth and said: "Yea, thou didst argue in the Torah as he did, but thou didst not spread the teachings of the Torah as he did."

When R. Chanina and R. Chiya were quarreling with each other, R. Chanina would say to R. Chiya: "Are you quarrelling with me, who am able to renew the Torah, by means of my discussion, should it be forgotten?" Whereupon R. Chiya would answer R. Chanina: "Are you quarrelling with me, who have caused that the Torah should not be forgotten in Israel? I did thus: I have sown flax, prepared nets from it, caught deer, made of their skins parchment, and with their meat I fed orphans. I wrote on the parchment the five books of the Pentateuch, each on a separate roll, and used to go to a city, taking five little boys, instructing each of them in one of the above books until each knew the contents by heart. I also took six other boys, and instructed each of them in a different section of the Mishnah, saying to the boys: 'Until I return, each of you shall teach the others the book which is known to each of you and not to the other;' and so I have caused the Torah not to be forgotten in Israel." And this is why Rabbi exclaimed: "O how great are the acts of Chiya!" R. Ishmael b. R. Jose said to him: "Are they even greater than yours, master?" And he answered: "Yea!" "Are they even greater than father's?" And he said: "Nay, such a thing cannot happen in Israel."

R. Zera said: "Last night R. Jose b. Chanina appeared to me in a dream, and I questioned him: 'Where are you placed in the Heavenly College?' And he answered: 'By the side of R. Jochanan.' 'And where is R. Jochanan placed?' 'By the side of R. Janai.' 'And where is R. Janai placed?' 'By the side of R. Chanina.' 'And R. Chanina?' 'By the side of R. Chiya.' I then said: "Is not R. Jochanan worthy of being placed by the side of R. Chiya?" And. he answered: "Into a place which is illumined and from which rays come forth, who will dare to bring the son of Naphcha?' " R. Chabiba said: "I was told by R. Chabiba b. Surmachi, who saw one of the Rabbis to whom Elijah frequently appeared, that in the morning his eyes were beautiful and in the evening they were red, as if burnt by fire. And to the question, 'Why is this so?' he told me: 'I have asked Elijah to show me the Rabbis while they were ascending to the Heavenly College.' And he rejoined: 'At all of them you may

look, but at the carriage in which R. Chiya rises you must not look.' 'And what is the sign by which it may be recognized?' I asked. 'All the Rabbis are accompanied by angels when ascending and descending, except the carriage of R. Chiya, which ascends and descends by itself. I, however, could not refrain, and gazed upon it. Then two rays blinded my eyes. On the morrow I went to the cave of R. Chiya, fell upon it, and prayed, saying, 'I am studying your Baraitha, O Master!' and I was cured.' "

Elijah used to appear frequently in the college of Rabbi. On one of the days during new-moon, a bright day, Elijah did not appear; and when he was questioned thereafter for the reason of his absence he said: "It takes time until I awake Abraham, wash his hands, wait until he prays, and bring him to sleep again. The same I do with Isaac, and the same with Jacob." Rabbi then questioned him: "Why do you not awaken all of them at the same time?" "This I am not allowed, as it is to be feared that if they should all pray together, they would bring the Messiah before his time." And Rabbi asked him: "Is their equal to be found in this world?" And he said: "Yea! there are R. Chiya and his sons." Rabbi then ordered a fast-day, and placed R. Chiya and his sons on the altar. When they came to the section [of the Eighteen Benedictions], He who causes the wind to blow, a wind came; and when they came to the words. He who causes rain, rain came. When, thereafter, they were about to say the third section of resurrection, the world began to tremble, and in heaven it was questioned: "Who has revealed this secret to the world?" "Elijah did it!" Elijah was brought and was punished with sixty fiery lashes. He then appeared [at the place where R. Chiya was praying], as an angry bear, and scattered them.

Samuel of Yarchina was the physician of Rabbi. When Rabbi had sore eyes, he said to him: "I shall inject some medicine into them." Rabbi said: "I cannot endure it." "I will smear some salve over it." But Rabbi answered him: "I cannot endure it." He then poured some medicine into a tube, placed it under his head while he was in bed, and he was cured. Rabbi essayed to invest Samuel with the title of Rabbi, but never had the opportunity, and Samuel said to him: "Let the master not be so sorry, for I have seen the book which was submitted to Adam the first, and in there it is written: Samuel of Yarchina (Fol. 86) will be named a sage, but not a Rabbi, and Rabbi will be cured through him. It is also written there: Rabbi and B. Nathan are the last of the Tannaic period (the Mishnah); R. Ashi and Rabina, the last of the Amorite period. The sign for this is (Ps. 73, 17) Until I enter the sanctuary of God and understand (Abina) what this future will be."

R. Cahana said: "I was told by C. Chama, the son of Chassa's daughter, that Rabba b.

Nachmeni's death was due to religious persecution." The Government was informed that there was a man among the Jews who prevented thirteen thousand Jews from paying head-tax one month during the summer and one month during the winter. The government sent an officer to arrest him, but could not find him at home. Rabba meantime ran away from Pumbaditha to the city of Akura, thence to Agina, Sh'chin, Triph, and Eina Damim, and from Eina Damim back to Pumbaditha. It happened that the officer [who went in search for Rabba] stopped at the same inn in which Rabba was concealed. The inn-keeper set a table for the officer. After he had drunk two goblets of wine the table was taken away, and it happened that the face of the officer was turned about. The host came to Rabba, and appealed to him: "What shall we do [to cure him]? for he is a representative of the King [and we might be held responsible]?" Rabba ordered that a table be set again with one goblet of wine, and then the table taken away and he would be cured. They did so, and the officer was cured. Then the officer said: "I am certain that the man I want is here." He searched for him and found him, saying: "I will go from here and report that I could not find you. Should they put me to death, I will not disclose it; but should they torture me, I will tell the truth." He then took Rabba, locked him up in a chamber, and took the key with him. Rabba prayed [to God], and the wall fell [miraculously]; he ran away and went to Agma, sat down on a trunk of a tree, and began studying. In the meantime there was a dispute in the Heavenly College about a case of Levitical purity, in which some decreed that it was impure and others than it was pure, and it was decided that Rabba b. Nachmeni should decide the case, for he used to say: "I am the only master in the treatise of Nega'im, and I am master in the treatise of Oholoth." They sent the angel of death for him, but he could not touch him, as he did not cease studying for one moment. In the meantime a wind blew and rustled the trees of the forest, whereupon Rabba thought that the officers were after him and said: "Let me rather die than to be over-taken by the Government." When he was dying, [he was questioned about the dispute in the Heavenly College, and] he uttered the words, Tahor, Tahor (pure). Then a Heavenly voice went forth, saying: "Well is it with thee Rabba b. Nachmeni, that thy body is pure, and that thy soul left thy body while thou wast saying pure." A tablet fell in the city of Pumbaditha, [upon which it was announced that] Rabba b. Nachmeni was taken to the Heavenly College. Then Abaye and all the Rabbis of the college went to occupy themselves with his funeral; but they did not know where to find his body, and they went to Agma, and they saw a swarm of birds which made a shade under them, and they remained so, without moving. And the Rabbis understood that this was the place where the dead one was to be found. They lamented for him three days and three nights. Another

tablet fell with the inscription: "He who will separate himself [from here] will be put under the ban." And they lamented for him seven days more. Then another tablet fell with the inscription: "Go to your houses in peace." On the day when Rabba died, a storm arose and threw a certain merchant who was riding a camel on one side of the River Papa upon the other side of the river. Being astonished, he asked, "What is it?" He was answered: "Rabba b. Nachmeni is dead." He then arose and said: "Sovereign of the Universe! The whole world is Thine, and Rabba b. Nachmeni is also Thine. Thou dost love Rabba, and Rabba loveth Thee — why, then, shouldst Thou destroy the world?" Subsequently the storm abated.

R. Simon b. Chalafta was a fat man. On one hot day he ascended to the top of a mountain to cool himself. He asked of his daughter to fan him, promising her therefor a talent's worth of nard. In the meantime a wind began to blow, and he said to his daughter: "How many talent's worth of nard is to be given to the creator of this wind?"

(Fol. 83) MISHNAH. The following incident happened with R. Jochanan b. Mathia, who said to his son: "Go and hire laborers for us." He did so, with the understanding that they should be fed; and when he came to his father, the latter said to him: "My son, even if you should provide them with meals like the banquets of King Solomon in his time, you are not sure that you have done your duty, as they are the children of Abraham, Isaac and Jacob."

(Fol. 83b) Shall we assume that the meals of Abraham were better than those of Solomon? Behold, it is written (I Kings 5, 21-13) And Solomon's provision for one day was thirty measures of fine flour and three-score measures of meal; ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and gazelles, and roebucks, and fatted fowl. And Gurion b. Astyou, in the name of Rab, said that the fine flour and meal were only for skimming the foam, the dough which the cooks used to place over the pots; and R. Isaac said that each wife of the thousand, which Solomon had, used to prepare such a meal, thinking that he might come to partake of his meal with her. And concerning Abraham it is written (Gen. 18, 77) And Abraham ran unto the herd, and fetched a calf tender and good. Whereupon R. Juda said in the name of Rab: "A calf is one; tender, two; and good three." There Abraham took three oxen for only three men, [an ox for each man], but concerning Solomon all that is mentioned were for the many people of Israel and Juda, as it is said (I Kings 4, 20) Juda and Israel were numerous as the sand which is by the sea. What is meant by fatted fowl? Said Rab: "Stuffed fowl." And Samuel said: "They were fat without stuffing." R. Jochanan said: "An ox fed without doing any labor, and a hen that was not occupied with hatching." R. Jochanan said: "The best of cattle is an ox, and the

best of fowls is a hen." Ameimar said: "This refers to a black hen which feeds herself in the vineyard with the seeds of grapes and which cannot step over a seed (because of its excess fat)."

(Gen. 18, 7) And Abraham ran unto the herd, etc. R. Juda said in the name of Rab: "A calf is one; tender, two; and good is three." Why not say one, as people say tender and good? Then it should be written a good, tender calf. Why and good? To signify that it was another one. But then there are only two? As the words "and good" signify another one, so does also the word "tender." Rabba b. Ulla (according to others R. Hoshia, and according to still others R. Nathan b. Hoshia) raised the following objection: "Is it not vrritten (Ib., ib., ib) And gave him to a young man, and he hastened to dress him {in the singular)?" This means that each of them he gave to a separate man for dressing. And he took cream and milk, and the calf which he had dressed (Ib.); i.e., each thing which was ready first, he placed before them. But why were three necessary, was not one sufficient? R. Chanan b. Raba said: "He wanted a whole tongue with mustard to give to every one of them."

R. Tanchum b. R. Chanilai said: "A man should never conduct himself differently from the custom of that place where he abides, for Moses, when he ascended to heaven, did not eat; and the angels of heaven, when they descended to earth, ate and drank." Ate and drank! How can you think so? Say: They appeared as if they were eating and drinking. R. Juda said in the name of Rab: "All that Abraham did for the angels by himself, the Holy One, praised be He! did for his children by Himself, and what Abraham did through a messenger, the Holy One, praised be He! did the same for his children through a messenger; i.e., and Abraham ran unto the herd, hence (Num. 11, 31) and a wind went forth from the Lord. He took cream and milk, hence (Ex. 16, 4) I will let rain for you bread from heaven. And he stood by them, hence (Ex. 17, 6) I will stand before thee. And Abraham went with them, hence (Ex. 13, 21) And the Lord went before them. Let a little water be fetched, hence (Ex. 17, 6) and thou shalt smite the rock, and there shall come out water from it, and the people shall drink. And Rab differs from R. Chama b. Chanina; for R. Chama b. Chanina said (according to some it was taught in the school of R. Ishmael): "In reward for three things [which Abraham had done] his children merited three things: as reward for the cream and milk they merited the mannah; as reward for that he stood by them under the tree, his children merited the pillar of cloud; and as reward for let a little water, etc., they merited the well of Miriam. Let a little water, I pray you, be brought, and wash you feet. R. Janai b. Ishmael said: "The angels said to Abraham: 'Do you suspect us to be Arabs who bow themselves to the dust of their feet? Thou hast already a son, Ishmael,

who is doing so.'"

And the Lord appeared unto him in the grove of Mamre.... in the heat of the day (Gen. 18, 11). What does in the heat of the day, mean? R. Chama b. Chanina said: "This day was the third after Abraham's circumcision, and the Holy One, praised be He! came to inquire after Abraham's [health]; and to prevent Abraham from troubling himself with guests, the Lord caused the day to be intensely hot, so that no one should go out. Abraham, however, sent out his servant, Eliezer, to search for guests; and he went out but found none. Abraham said: 'I do not trust you.' That is what people say: 'There is no trust in slaves.' He then went out himself, when he met the Holy One, praised be He, standing by the door. Thus it is written. Pass not away, I pray thee, from Thy servant (Ib). For when He saw that, he tied up [his wound] and untied it, He said: 'It is not the proper custom to stop here' and was about to leave Abraham. For that reason it is written, And he lifted up his eyes and looked, etc. — i.e., in the beginning they stopped, but when they observed his suffering they said, 'It is not customary to stop here.' Then, he ran to meet them." Who were these three men? Michael, Gabriel and Raphael. Michael came to give the message to Sarah, Raphael to cure Abraham, and Gabriel to destroy Sodom. But is it not written (Ib. 19, 1) And two angels came to Sodom? Michael accompanied Gabriel, in order to rescue Lot, and there is also evidence from the passage (Ib.) And he overthrew, etc. And it is not written "they have overthrown." What is the reason that concerning Abraham it is written: So do as thou hast spoken. And concerning Lot it is written (Fol. 87) And he pressed upon them? (Ib. 19, 3) R. Elazar said: "Infer from this that one may decline an offer from a person inferior to himself, but not from a superior one."

It is written: And I will fetch a morsel of bread; and after that it reads: And Abraham ran unto the herd. "Infer from this," said R. Elazar, "that the righteous promise little and do much, but the wicked promise much and do nothing." And whence do you derive the latter statement? From Ephron (Ib. 23, 15) A land ... four hundred shekels of silver current with the merchant. Hence they did not take any other money but such as was current with merchants.

(Gen. 18) And they said unto him, "Where is Sarah?" etc. R. Juda said in the name of Rab (according to others in the name of R. Isaac): "The angels knew very well that Sarah was in her tent. Why did they ask for her? In order to increase her grace in the eyes of her husband." R. Jose b. Chanina said: "For the purpose of sending her a cup of benediction." It was taught in the name of R. Jose: Why are the letters Aleph, Yud, Vav of the word (Elav)

(unto him) dotted in the Holy Scrolls? The Torah teaches us a lesson in manners: that when one comes as a guest he should make inquiries of the host about the health of his wife. But did not Samuel say: "It is not proper to inquire about a woman?" Through her husband it is permitted.

(Gen. 18, 12) After I am waxed old, etc. R. Chisda said: "After her body was wrinkled, and the folds increased, the body was again smooth, the wrinkles of age were straightened out, and beauty returned once more." It is written (Ib) My lord being old. And further it is written: I am old. Hence, the Holy One, praised be He! did not refer to Abraham, when he said this. Regarding this the disciples of R. Ishmael said: "So great is peace, that even the Holy One, praised be He! changed her words for the purpose of peace, as it is said: She said my lord is old. And it is further written: And the Lord said unto Abraham... since I am old." Who would have said unto Abraham that Sarah should suckle her children? (Ib.) How many children did Sarah suckle? R. Levi said: "That day on which Abraham weaned Isaac, he made a great banquet; and his neighbors of all nations murmured, saying: 'Behold, an old man and an old woman took a child from the market, proclaiming him for their own son. And this is not enough for them, but they are giving banquets, to convince the people that it is as they say.' What did our father Abraham do? He proceeded to invite all the great men of his generation, and Sarah our mother, invited their wives, and everyone of them brought her child along, but without their nurses, and a miracle occured to Sarah, that her breasts opened like two springs, and she nursed all the children there. But it was still murmured and said: 'As Sarah was ninety years old, it is possible that she had borne a child; but Abraham, who is over a hundred years, how is it possible that he should be able to beget children?' Then the face of Isaac at once changed, and resembled the face of Abraham, so that everyone proclaimed: 'Abraham begot Isaac' "

Until the time of Abraham there was no mark of old age, and anyone who wanted to talk to Abraham spoke to Isaac, or vice versa, [since their appearance was the same]. Then Abraham prayed, and the mark of old age was visible, as it is said (Ib. 47) And Abraham was old. Until the time of Jacob there was no sickness [death occurred suddenly]. Then Jacob prayed that sickness should come before death; as it is said (Ib. 48, 1) Behold, thy father is sick. Until the time of the prophet Elisha there was no one who was cured of sickness. But Elisha prayed and was cured; as it is said (II Kings 13) Elisha was sick of the sickness where he had to die, which signifies that previously he was sick and was cured. Our Rabbis were taught: "Three times was Elisha sick; first at the time he discharged Gechazi from his service, secondly when he set the bears on the children, and the third

time when he died."

Chapter 8

Chapter 9

(Fol. 107) R. Juda said unto Rabin b. R. Nachman: "My brother, see that you do not buy an estate close to the city, for R. Abahu in the name of R. Huna, quoting Rab, said: 'A man must not stand and observe his neighbor's field when the fruit is nearly ripe, because of an evil eye.' " Is that so? Did not R. Abba meet the disciples of Rab, and ask them, "What has Rab to say to the following verses: (Deut. 28, 3-5) Blessed shalt thou be in the city, blessed shalt thou be in the field. Blessed shalt thou be at thy coming in, and blessed shalt thou be at thy going out." And they answered: "Thus said Rab: 'Blessed shalt thou be in the city, means your house shall be near the Synagogue. Blessed shalt thou be in the field, means that your estate should be nearer to thy city. Blessed shalt thou be at thy coming in, means you shall find your wife and family ready to please you. And blessed shalt thou be at thy going out, means that your offspring shall be equal to you.'" And R. Abahu remarked: "R. Jochanan interpreted them differently — namely: Blessel shalt thou be in the city, means that the privy shall be near your house, but not a Synagogue, for R. Jochanan holds that there is a reward for each pace. Blessed shalt thou be in the field, means that your estate shall be grouped in three; one-third in grain, one in olives, and the other in wine. Blessed shalt thou be in thy coming in, and in thy going out, means that your departing from this world shall be equal to your entering, as your entrance was without any sin, so shall be your departure." [Hence we see that it is a blessing if the estate is near the city]? (Ib. b) This is not difficult to explain. The latter means when it is fenced in, but the former means when it is not fenced in.

(Deut. 7, 15) And the Lord will take away from thee all sickness. Rab said: "This refers to an evil eye." And Rab believed this theory, as it happened once that he was at the cemetery, and after doing some research work he said: "I see that ninetynine of the dead were killed by an evil eye, and only one died a natural death." But Samuel said: "All sickness is from the air,"' for Samuel believes in the theory that every sickness and death is caused by the air. But are there not some that were killed by the government? If not for the air, a medicine could be prepared that would restore those also." R. Rose b. Chanina said: "This refers to sanitary conditions, for the master said that it is healthy if the filth of the nose and the filth of the ears are discharged in small quantity; but, in large quantity it is unhealthy." Raba, however, said that that passage refers to a cold; for Raba said everything is in the power of Heaven (comes through no human fault) except sickness from cold, draft and heat, as it is said (Pr. 22, 5) Thorns and snares are on the way of a perverse man; He that, etc. R. Eliezer said it refers to the gall; and so also have we been taught in a Baraitha: The word Machla refers to the gall. And why is it called Machla? Because it makes the whole body of man sick. According to others it is called Machla, because there are eightythree kinds of sicknesses of which the cause is only the gall, and all these sicknesses can be avoided by consuming bread with salt and a pitcher of water early in the morning.

Our Rabbis were taught: "Thirteen advantages can be gained by taking the early morning meal — namely, prevention from heat, colds, winds, evil spirits, and it also brightens the fool; the winning of a lawsuit; learning, teaching, his words are listened to, his learning is retained, his flesh does not give too much heat, and he does not lust after a strange woman, and the meal also kills the parasites in the intestines; and according to others it removes jealousy and substitutes love." Raba said to Raba b. Mari: "Whence do we know what people say, 'Sixty racers cannot reach the man who takes his meal early in the morning.' "

Raba b. R. Huna possessed a forest on the shore of a river, and when he was asked to cut it down he answered: "Let the forests which are before and behind mine be cut down, and then I will cut down mine." But how could he answer so? Is it not written (Zeph. 2, 1) Gather yourselves together. And Resh Lakish said: This means "Correct thyself first, and then others." The forests before and behind him belonged to a governor of the Persians, Parzak (Fol. 108), and Rabba was aware that he would not agree to cut down his, consequently the carriers of the boats could not pass anyhow; and what would be the use of cutting down his own? Rabba b. R. Nachman was sailing a boat, and had seen a forest

on a shore, and to the question. Whose is it? he was told that it was Rabba b. R. Huna's. Rabba b. R. Nachman applied to him the verse (Ezra 9, 2) And the hand of the princes and the rulers hath been the first in this trespass, and ordered his people to cut it down. When Rabba b. R. Huna came and found them cutting, remarked: "He who has cut this, his own branches shall be cut off." And it was said that during all the years of the existence of Rabba b. R. Huna the children of Rabba b. R. Nachman did not live long.

(Fol. 114) Rabba b. Abahu met Elijah at, a cemetery of idolaters. "Is not the master a priest, a descendant of Aaron?" he asked Elijah. "Why then do you stand on a cemetery?" It seems that you have never studied the Section Taharot (purifications)," remarked Elijah, "in which there is a Baraitha: R. Simon b. Jochai said: Graves of idolaters do not defile, for it is said (Ez. 34, 31) And ye, My flock, the flock of My pasture, are men, which signifies that ye are called men, but not idolaters." Rabba replied: 'I can hardly afford to study the four necessary sections [Festivals, Damages, Women and Holiness], should I yet undertake to study six?" Elijah then asked, "Why not?" "Because," answered he, "I cannot make my livelihood." Elijah then took him to Paradise and told him to take some of the leaves lying on the floor in the garden, and he did so. While going out he heard some one saying: "Who else has consumed his share in the future world as Rabba did?" He then shook his garment and the leaves fell out. However, his garment retained the smell of them, and he sold in for twelve thousand dinars; but he donated them to his sons-in-law.

(Fol. 115) Our Rabbis were taught: (Deut. 24, 10) Thou shalt not go into his house to take his pledge; i.e., in his house only you shall not go; you may, however, go into the house of the one who guaranteed, and so says the passage (Pr. 20, 16) Take away his garment because he has been surety for a stranger. And it is also said (Ib. 6, 1-4) My son, if thou hast become surety for thy friend, which means, if you were surety, then give him that which you have assured, and if you have no money, see some friend, who will ask him to favor you.

END OF BABA METZIA.

Bava Batra

Chapter 1

BABA BATHRA (Fol. 3) (Haggai 2, 9) The glory of this latter house shall be greater than that of the former. Rab and Samuel, and according to others R. Jochanan and R. Elazar, differ in the interpretation of this verse. According to the former it refers to the building itself; and according to the latter, it refers to the years of its existence. (Ib. b) In reality, however, it was both, for the latter was more beautiful and existed longer.

Herod was a servant of the Hasmoneans, and there was a little girl among them upon whom he set his eyes. One day he heard a voice saying that a servant who would rebel that day, would succeed. Thereupon he slew all his superiors except that little girl; and when she saw that he intended to marry her, she ascended to the roof of the house and announced: "If it happens that one shall claim that he is descended from the Hasmoneans, be it known that he is a slave, for all Hasmoneans were slain except myself, and I now commit suicide by throwing myself from this roof." She then jumped down and was killed. He took and preserved her in honey for seven years; according to some authorities he kept her preserved to make the people believe that he married a royal daughter. Herod then said to himself: "Who are likely to insist upon the fulfillment of the passage (Deut. 17, 15) From the midst of thy brethren shalt thou set a king, etc? Surely, the Rabbis, [who are the leaders of Israel]." He therefore slew all the Rabbis, and left only Baba b. Buta, with whom to take council [on important matters]. He put a garland made of skins of hedge-hogs around Baba h. Buta's head, which pricked out his eyes [and he became blind]. One day Herod came disguised and sat before him, saying: "See, master, what the bad slave, Herod, has done. He killed all the Rabbis and he killed all the men in authority." Whereupon Baba b. Buta answered: "What can I do to him?" "Let the master curse him," remarked Herod. Baba b. Buta answered him: "It is written (Ecc. 10, 20) Even in thy thoughts, thou must not curse a king." Herod said: "But he is not a king at all." And Baba answered: "Even if he be only rich, it is written (Ib., ib.) In thy bed chambers, do not curse the rich." "But it is written (Ex. 22, 27) A ruler among thy people, thou shalt not curse, which means only when he does as the people of Israel do; but he, Herod, does the opposite," Herod argued. "I

am afraid of him," Baba answered, "lest someone report that to him." Herod continued: "But there is no one who can tell him, as only you and I are here." And Baba rejoined (Ib.) For a bird of the air can carry the sound, etc. Then, rejoined Herod: "I am Herod, and I did not know that the Rabbis were so careful. Had I been aware of this I would not have slain them; but now I crave your advice. Whereupon Baba said: "You have extinguished the light of the world. Go and occupy yourself in kindling the light of the world; you have extinguished the light of the world, the Rabbis, as it is written (Pr. 6, 23) For the commandments is a lamp, and the Torah is light; go and occupy yourself in kindling the light of the world, to build the Temple, concerning which it is written (Is. 2, 2) And unto it (The Temple) shall shine all the nations." According to some authority Baba said to him: "You blinded the eyes of the world, the spiritual leaders, as it is written (Num. 15, 24) And if from the eyes of the congregation, etc. Go, therefore and occupy thyself in building the eye of the world, which is now the Temple, as it is written (Ezek. 24, 21) I will profane My sanctuary... the desire of your eyes. "But I fear the Roman government," Herod said. Whereupon Baba said: "Send a messenger to Rome, wluim it shall take a year to reach there, and let him remain there a year. Since his return will also consume a year, during the three years you can take apart this Temple and build a new one." Herod did so, and the answer was: "If you have not as yet taken apart the old one, let it remain so; if you have already taken it apart, do not build a new one: and if you have already taken apart and also rebuilt, such is the custom of bad slaves: they seek advice after the thing is already done. If you still wear the armor [with which you have killed the Hasmoneans] and therefore feel proud, your record, however, is in our archives, in which it can be seen that you are neither a king, nor a descendant of kings, but Herod, the slave who freed himself." It was said that he who had not seen the new Temple of Herod had not, in all his life, seen a handsome building. With what material did he build it? Eaba said: "With ornamented marble stones of different colors, the stones being not in a straight line, but alternately projecting and receding, the gaps being intended to receive the lime." He intended to cover it with gold, but the Rabbis advised him not to do so, because as it was it looked like a surging sea.

But how did Baba b. Buta give Herod such advice? Did not R. Juda in the name of Rab, or in the name of R. Joshua b. Levi, say that Daniel was punished for giving good advice to Nebuchadnezzar, as it is written (Dan. 4, 24) Wherefore, O king, let my counsel be agreeable unto thee, and break off thy sins by alms giving, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy prosperity; and it is written (Ib., ib. 26) At the end of twelve months, etc. If you wish you may say that it is different with a

slave who himself is bound to observe [certain] commandments and is therefore considered an Israelite. And if you wish I may say that with the Temple it was different, for without the king it could not be rebuilt at all. And whence do we know that Daniel was punished. He was thrown into the lion's den.

(Fol. 3b) And again how did Baba b. Buta advise Herod to destroy the Temple? Had not R. Chisda said that an old synagogue must not be destroyed until a new one is built? If you wish I may say that in this case it is different, because when a king gives a command it will surely be built; for Samuel said that if a king gives orders even to remove a mountain his order is always fulfilled. And if you wish I may say that Baba b. Buta noticed some cracks in the Temple and was afraid that it might cave in. Therefore, he had the right to order its destruction.

(Fol. 7b) There was a pious man to whom Elijah spoke frequently, but after he had built a gate to his courtyard [preventing the poor from entering], Elijah stopped speaking to him.

R. Juda the Nasi, taxed the Rabbis with the expense of the fortified wall of the city. Resh Lakish said to him: "The Rabhis did not need any guard, for it is written (Ps. 139, 18) Should I count them, they would be more numerous than the sand. Shall we assume that this refers to the righteous, since concerning all Israel it is written (Gen. 23, 17) As the sand ichich are upon the sea-shore. How can it be possible that the righteous should be more than the sands? We must therefore say that it refers to the deeds of the righteous which, if counted, would be more numerous than the sand. Now, if the little sands guard the sea, howmuch more should the acts of the upright, which are more than the sands, guard their performers?" Wiien Resh Lakish came before R. Jochanan, the latter said: "Why not say from the following (Songs 8, 10) I am a wall, and my breasts like the towers thereof; i.e., I am a wall, refers to the Torah. And my breast like the towers thereof, (Fol. 8) refers to the scholars." Resh Lakish, however, explains the last passage as Raba did, namely: "I am a wall, refers to the congregation of Israel; And my breasts like the towers thereof, refers to the house of prayer and the houses of learning." R. Huna b. R. Chisda taxed the Rabbis. R. Nachman b. Isaac said to him: "By this act you have transgressed the Pentateuch, the Prophets, and the Hagiographa. The Pentateuch (Deut. 33, 3) Yea, Thou also lovest the tribes; all their saints were in Thy hand: and they prostrate before Thy feet, received Thy words. Thus said Moses before the Holy One, praised be He: 'Sovereign of the Universe, even when Thou lovest the heathens, the saints of Israel shall be in Thy hand;' (i.e., they shall be guarded by Thee). The prophets (Hos. 8, 10) But even though they

should be given among the nations, now will I gather them up; and they shall be humbled by reason of the burden of king and princes. And Raba said: 'This verse was written in the Aramaic language, [the expression vitnu (given) should be read yishnu (to study)]; i.e., if all the Israelites who are in exile should occupy themselves with the study of the Torah, the gathering of them would be at hand soon; but if only a few of them study, then they should be exempt merely from the burdens imposed by kings or princes.' And the Hagiographa (Ezra 7, 24) No one shall be empowered to impose any tax, tribute, or toil, etc. And R. Juda said: 'This refers to all kinds of taxes.' "

Rabbi opened his storehouses of grain in the years of famine, and announced that admission would be given only to those who had studied the Torah, Mishna, Gemara, or Hagada, but no admission would be given to ignorant men. R. Jonathan b. Amram squeezed himself through and went in [disguised] and said: "Rabbi, feed me." "My son, hast thou read the Bible?" Rabbi asked him. "No," came the reply. "Hast thou studied the Mishnah?" "No," came the response again. "Then why should I feed thee?" "Feed me," [R. Jonathan b. Amram] appealed to him, "as people feed a dog or a raven." He did so. After the man went out, Rabbi felt sorry, saying: "Woe is me! that I have given my bread to an ignorant man." R. Simon, his son, said to him: "Perhaps, father, this man was your disciple, Jonathan b. Amram, who never in his life desires to derive any benefit from the dignity of the Torah." It was investigated, and they finally found that so it was. Rabbi then said: "My storehouses shall be open to every one, without exception." Rabbi's previous act, however, was in accordance with his theory that evil is inflicted upon the world only because of ignorant men [who do not desire to study the Torah].

Aiphra Hurmiz, the mother of King Sabur, sent a purse with dinars to R. Joseph, saying: "This shall be used for the greatest charity." And he deliberated what kind of charity should be considered the greatest. Abaye then said to him: "Since R. Samuel said", 'Orphans must not be taxed even for the redeeming of prisoners,' it is to be inferred that redeeming of prisoners is considered the highest charity." (Ib. b) Raba said to Rabba b. Mari: "Whence do the Rabbis infer that redeeming of prisoners is the greatest charity?" He answered: "From the following passage (Jer. 15, 2) Such as are destined to death, to death; to the sword, to the sword; to famine, to famine; to captivity, to captivity, and R. Jochanan said: 'AH that is mentioned in this verse is the harder; as, for instance, to be killed by the sword is severer than to die a natural death. If you wish I will prove it by common sense and if you wish I will prove it by a passage: By common sense: The one [who is put to death by the sword] is disfigured, and the one [who dies naturally] is not

disfigured. And if you wish it can be proved by a passage (Ps. 116, 15) Precious in the eyes of the Lord is the [natural] death of His pious. And that famine is worse than the sword, if you wish I will prove it by common sense, and if you wish I will prove it by a passage; as to common sense, this one [who dies of hunger] suffers long pain, and that one [who dies by sword] does not suffer long pains. As for a passage (Lam. 4) That happier are they that are slain by the sword than those slain by hunger. Captivity however, is harder than all of them, for in it all [the before-mentioned sufferings] are included.' "

The masters said above: "No administrative body should consist of less than two." Whence is this inferred. R. Nachman said: "The passage reads (Ex. 28, 5) And they shall take the gold." Only because its administration requires two; but as to the honest}', one is sufficient; hence this is a support to R. Chanina, who said: "It happened once that Rabbi appointed two brothers as treasurers of the Kuppah." But, after all, what administration is there in collecting charity. It is as R. Nachman said in the name of Rabba b. Abahu: "One may take a pledge for charity even on Friday," [hence it is administration]. Is that so? Is it not written (Jer. 30, 20) I will punish all that oppress them; and R. Isaac b. Samuel b. Martha said in the name of Rab that it includes even the collector of charity. This presents no difficulty. One deals with a case in which the man is wealthy, and the other deals with a case in which the man is poor. As Raba pressed R. Nathan b. Ammi and took from him four hundred zuz for charity.

(Dan. 12, 3) And the intelligent shall shine brilliantly, like the brilliance, etc. This refers to a judge who decides according to the equity of truth. And they that bring money to righteousness shall be like the stars, for ever and ever. This refers to the collectors of charity. In a Baraitha, however, it is taught And the intelligent shall shine brilliantly, like the brilliance. This refers to both the judges and the collectors of charity. And they that bring money to righteousness shall be like the stars, for ever and ever, refers to the instructors of children. Who, for instance, is meant? For instance, R. Samuel b. Shilath, whom Rab found once standing in a garden. He said to him: "Have you left your honorable position [instructing children with devotion and honesty]?" He said to Rab: "It is thirteen years since I have last seen [this part of my property], and even now my mind is with my pupils." But what [reward is mentioned] of the Rabbis? Rabina said: (Jud. 5, 31) But they that love Him as the sun when he goeth forth in his might.

(Fol. 9) R. Huna said: "If one comes to ask food, it may be investigated whether he is in need; but no investigation should be made of him who asks for raiment. If you wish I will

prove it by a passage, and if you wish I will prove it by common sense. As to common sense, the one [who applies for raiment] would be put to disgrace, [if we investigate him], but that one [who applies for food] is not put to disgrace [by investigation]. As to the proof of the passage (Is. 58, 7) Is it not to distribute (paross) thy bread to the hungry. It is written parosh, with sh [which means investigate] and then give him. And immediately after this ft reads: When thou seest the naked, etc.; i.e., as soon as you see." R. Juda, however, maintains the contrary: "No investigation for food, but for raiment. If you wish I will prove it by a passage and if you wish I will prove it by common sense. As to common sense — he who requires food suffers the pangs of hunger, which is not the case with him who asks raiment; and as to the passage, here is written paross, which means immediately, as the word is read (with ss); and concerning the naked it is written. And if thou seest the naked, etc.; i.e., he shall show you that he is so." We are taught in a Baraitha supporting R. Juda's opinion: If one says "Clothe me," He should be investigated; but if he says, "Feed me," it must be complied with at once without any investigation.

There was a poor man who begged from door to door, and R. Papa paid no attention to him. R. Samma b. R. Yiba said to him: "If the master pay no attention to him, then no one will mind him, and he may starve to death." But did not the Baraitha say that if he begs from door to door the congregation has nothing to do with him? This means that to him should not be given a big donation, but a small donation must be given to him.

R. Assi said: "One must not refuse to give at least a third of a shekel yearly for charity, as it is said (Neh. 10, 33) And we established for us [as one of the] commandments to impose on ourselves [to give] the third part of a shekel in every year," etc. R. Assi said further: "The virtue of charity is equal in importance to all the other commandments together, as it is said (Ib.) And we established commandments. It is not written in the singular, but in the plural." R. Elazar said: "The collector of charity is considered more virtuous than the donor, as it is said (Is. 32, 7) And the work of charity (who causes others to give charity) shall be peace; and the effect of charity is quietness and security forever." Raba said to the inhabitants of Mahusa, his city: "I pray you, see that there be concord among you, in order that ye shall have peace from the government." R. Elazar said again: "When the Temple was in existence one gave his shekel, and he was atoned. Now, when the Temple is destroyed, if people are worthy then they will deserve to (Is. 58, 7) Distribute thy bread to the hungry; if not, the idolators will come and take away their goods by force, as it is said (Ib.) And the afflicted poor bring thou into thy house." "Nevertheless," said Mar Ukba, "even this is counted as charity in Heaven, for it is said (Is. 60, 17) And thy compulsory

[acts] will be considered charity.'"

R. Elazar said: "He who dispenses charity in secret is greater than Moses our teacher; for concerning Moses our teacher, it is written (Deut. 9, 10) For I was afraid of the anger, and the indignation, but regarding him who dispenses charity secretly it is written (Prov. 21, 14) A gift in secret pacifieth anger." He differs, however, with R. Isaac; for R. Isaac said: "It (charity) pacifies only anger, but not strong wrath;for it is said (Ib.) And a bribe in the bosom, strong wrath; i.e., although there is a bribe in the bosom (secret charity) [nevertheless] wrath is strong." According to others, R. Isaac said: "A judge who accepts bribery causes strong fury to be brought into the world, as it is said, And bribe in the bosom, strong fury," etc. R. Isaac said again: "He who gives a coin to a poor man is rewarded with six blessings; he, however, who encourages him with [comforting words] is rewarded with eleven. He who gives a coin is rewarded with six blessings, as it is written (Is. 58, 7) Distribute thy bread to the hungry (Ib.) And then shall break forth as the morning dawn thy light and thy healing shall speedily spring forth, and before thee shall go thy righteousness, the glory of the Lord shall be thy reward. Then shall thou call, and the Lord will answer. Thou shalt cry, and He will say. Here am I. And he who encourages the poor [with comforting words] will be rewarded with eleven blessings, as it is written (Ib.)... and satisfy the af- flicted soul, then shall shine forth in the darkness thy light.... and thou shalt be called," etc. R. Isaac said further: "What is the meaning of the passage (Prov. 2, 21) He that followeth after righteous and kindness findeth life, righteousness and honor? Is it because he pursues righteousness, he will find righteousness? We must therefore say it means that whoever pursues righteousness and charity, the Holy One, praised be He! will open unto him the ways of procuring money, in order that he may be able to practice charity." R. Nachman b. Isaac said: "The Holy One, praised be He, will give him the chance to find men who need and are worthy of support, so that he may have the [full] reward for it." By this he will be excluded from what Rabba lectured; for Rabba lectured: "What is the meaning of the passage (Jer. 18, 23) In the time of Thy anger deal Thou with them? Thus prayed Jeremiah before the Holy One, praised be He. 'Sovereign of the Universe, even when they overrule their evil inclinations and are about to practice charity, Thou shouldst not give them the chance to support worthy men, but unworthy ones, for which they will receive no reward.'" R. Joshua says: "Whoever makes it his business to do charity, will be blessed with sons having wisdom, wealth, and who will preach Haggadah (morality). Of wisdom, as it is written (Ib.) (Fol. 10) Who find life; wealth, as it is written, Zedaka (which refers to wealthy), and Haggadah, for it is written here honor. And it is also written (Prov. 3, 35) The wise shall inherit honor."

We are taught in a Baraitha, R. Maier says: "If a common questioner discusses, 'If your God likes the poor, why then does He not sustain them?' answer him, 'for the purpose of saving us [through the charity] from the punishment of Gehenna.'" The same question did Tarnusruphus ask of R. Akiba: "If your God likes the poor, why then does he not sustain them?" And R. Akiba answered him: "For the purpose of saving us [through the charity] from the punishment of Gehenna." To which Tarnusruphus rejoined: "On the contrary, for this you deserve to be punished with Gehenna; and I will give you a parable from which you will understand why. A frail king who became angry at his slave and put him in prison, announced his desire that nobody should give him either food or drink. In spite of this, a person fed him and gave him drink. When the king becomes aware of it, would the king not be angry at that man? And ye Israelites are called servants, as it is written (Lev. 25, 55) For unto Me are the children of Israel servants." R. Akiba answered: "I will give you another parable, to which my previous answer is to be compared: A frail king became angry with his son, put him in prison, and commanded that nobody should give him either food or drink; in spite of this command, a man fed him and gave him drink. When the king became aware of it, would he not be grateful to this person and even send him a present? And we Israelites are called children, as it is said (Deut. 14, 1) Ye are the children of the Lord," etc. Tarnusruphus, however, said: "You are named children and also servants; i.e., children, when you are doing the Omnipotent's will, and servants when you act against the Omnipotent's will. And you will admit, that now you are acting against His will [since your Temple is destroyed and you are in exile].." R. Akiba answered: "With regard to this, the passage says (Is. 58, 10) Is it not to distribute thy bread to the hungry and the afflicted souls with the members of thy house. The afflicted souls [you will admit] refer to us in our present circumstances, and nevertheless, it says there, Is it not to distribute thy bread to the hungry?"

R. Juda b. Shalum lectured: "Just as the yearly maintanence for man are determined [in Heaven] on each New Year, so are also his losses. If he is worthy then he shares, Is it not to distribute thy bread to the hungry! but if not, then the afflicted souls, will be the members of thy own house." It happened so with R. Jochanan b. Zakkai, who had seen in a dream that his nephews would lose seven hundred dinars in the current year, and he made them distribute this amount for charity. However, seventeen dinars remained with them, and on the eve of Atonement the government took them away from them. Then R. Jochanan said unto them: "Fear not; seventeen dinars still remained with you and they were taken." "Whence do you know it?" "I have seen it in a dream," came the reply. Then why did you not inform us and we would have distributed the entire amount to the poor?" "Because,"

answered he, "I wanted that you should give charity for the purity of doing the Heavenly will."

R. Papa, who was once mounting steps, slipped, and nearly fell, and might have been killed. He said: "If this had happened, my enemies would have accused me of being a violator of the Sabbath or an idolater." Chiya b. Rab of Diphti then said to him: "Perhaps a poor man called upon you and you paid no attention to him, for we are taught in the following Baraitha: R. Joshua b. Karcha said: 'He who closes his eye to charity is considered as if he served idols; for it is written here concerning charity (Deut. 15, 9) Beware that there be not Beliyaal in thy heart; and it is written there [concerning idolatry] (Ib. 13, 14) There have gone forth children of Beliyaal. Just as at its former place Beliyaal refers to idolatry, so does it also in the latter place refer to idolatry.' "

We are taught in a Baraitha that R. Eliezer b. Jose said: "All acts of charity and benevolence done by Israel in this world are great peacemakers and intercessors between Israel and their Heavenly Father; as it is said (Jer. 26, 5) For thus hath said the Lord, Enter not into the house of mourning, neither go to lament nor to condole with them; for I have taken away My peace from this people, saith the Lord, yea, kindness and mercy. Kindness means benevolence, and mercy means charity (i.e., because those two were taken away, therefore has also peace been taken away)." We are taught in another Baraitha that R. Juda said: "Great is charity which brings the redemption nearer, as it is said (Is. 56, 1) Thus hath said the Lord, 'Keep ye justice and do zedaka (charity), for near is My salvation to come and My righteousness to be revealed." He also used to say: "Ten things were created in the world. Rock is hard, but iron cuts it; iron is hard, fire fuses and softens it; fire is strong, water extinguishes it; water is heavy, yet the clouds bear it; clouds are strong, the winds scatter them; the wind is strong, the body endures it; a body is strong, fear shatters it; fear is strong, wine dispels it; wine is strong, sleep dispels it; death is stronger than all of these; however, righteousness delivers from death, as it is said (Prov. 10, 2).... but (tzedaka) righteousness will deliver from death."

R. Dushthai b. Yannai lectured: "Come and see how the custom of the Holy One, praised be He! differs from the custom of frail man! The custom of frail man is that when a human being brings a present to the king it is doubtful whether it will be accepted or not; and if it be accepted, there is doubt whether he will see the king or not. But the Holy One, praised be He! is not so! if a man gives a coin to a poor man, he is rewarded to greet the Shechinah; as it is said (Ps. 17, 15) As for me, with zedek (charity) shall I behold Thy face." R. Elazar

used to give a coin to a poor man before praying, quoting: As for me, with charity shall I behold Thy face. What does, I shall be satisfied, when I awake, with contemplating Thy likeness, mean? R. Nachman b. Isaac said: "It means that scholars who keep off sleep from their eyes in this world, the Holy One, praised be He, will satisfy them with the Divine glory in the world to come." R. Jochanan said: "What is the meaning of the passage (Prov. 19, 17) He that is gracious unto the poor lendeth most to the Lord? If this were not written, it would be impossible to conceive its conception; for it appears as though it were possible to apply to Him the passage (Ib. 22, 7) And the borrower is servant to the lender."

R. Chiya b. Abba, in the name of R. Jochanan, said: "It is written (Ib. 11, 4) Riches profit not in the day of wrath; but tzedaka (righteousness) delivereth from death; and (Ib. 10, 2) Treasures of wickedness profit nothing: but tzedaka delivereth from death." What do the two tzedakas mean? One, that it will save him from an unnatural death; the other, that it will save him from Gehenna." Which one speaks of Gehenna? The one in which the day of wrath is mentioned, as it is written (Zeph. 1, 15) A day of wrath is that day, referring to Gehenna. And what kind of tzedaka saves one from unnatural death? (Ib. b.) If he gives, and knows not to whom, and he who receives it knows not from whom he gets it. Giving and knowing not to whom, excludes the act of Mar Ukba. "The receiver does not know from whom," excludes the act of R. Abba. But how then shall one give charity? By giving through the charity collector. An objection was raised from the following Baraitha: What shall one do that he should have male children. R. Elazar says: "He should distribute his money among the poor." R. Joshua b. Karcha says: "He should make his wife joyful." And R. Eliezerb. Jacob said: "He shall not give a coin for the treasury of charity unless the treasurer is like unto R. Chanina b. Tradion." [Hence to a charity collector is not the best method?] The above Baraitha means also when the treasurer was of that kind. R. Abahu said: "Moses said before the Holy One, praised be He: 'Sovereign of the Universe, how may the horn of Israel be exalted?' To which he answered: 'You should take charity from every one of Israel who is to be counted (Ex. 30, 12).'" R. Abahu said again: "King Solomon b. David was questioned: 'How great is the power of charity?' And he answered: 'Go and see how David, my father, explained this (Ps. 112, 9) He distributeth, he giveth to the needy: his righteousness endureth forever, his horn shall be exalted in honor.'" Raba, however, said from the following passage (Is. 33, 16) He shall dwell on high; rocky strongholds shall be his refuge; his bread shall be given him; his water shall be sure; i.e., why shall he dwell on high, etc.? Because he is sure that to the poor he has given his bread, and to the down-trodden his water."

R. Abahu said further that Solomon was questioned: "Who is supposed to be the man who has a share in the world to come?" And he answered [with the passage] (Is. 24, 23) ... and before His elders shall be golry, [i.e., who is respected in his old age for the wisdom which he gathered during all his life. As it happened to Joseph b. R. Joshua, who was in a state of catalepsy, and when he awoke his father asked him: "What have you seen in the other world?" And he answered: "I have seen a reversed world: he who is here highly esteemed is there considered of the lowest class, and vice versa." His father rejoined: "Not a reversed world, but a rational one, have you seen." He continued questioning: "And how are we considered there?" And he answered: "The same as in this world. I also heard a saying: 'Happy are they who came here with their study in their hands.' I also heard that those who were killed by the government, none of the creatures could approach them [because of their high standing]." Who is meant by those who were killed by the government? Shall we assume that R. Akiba and his comrades are meant? Is it then only because they were killed? (And not because they were the greatest men of their generation)? It refers to those who were killed in Lydda

We are taught in a Baraitha: Rabban Jochanan b. Zakkai said to his disciples: "My children, what is the meaning of the passage (Prov. 14, 34) Tzedaka exalteth a people; but the disgrace of nations is sin?" R. Eliezer responded and said: "Tzedakah exalteth a people, refers to Israel, as it is written (II Sam. 7, 23) And who is like Thy people, like Israel, the only nation on the earth; but the disgrace of nations is sin; i.e., all the tzedakah and kindness of the nations, if they indulge in them only for the purpose of becoming great or gaining a good name, is a sin for them, as it is said (Ezra 6, 10) That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons." R. Joshua responded and said: "Tzedaka exalteth a people, refers to Israel; but the disgrace of the nation is sin; i.e., all the tzedaka and kindness of the nations is sin, for they do so in order that their kingdom shall endure for a long time, as it is said (Dan. 4, 24) Therefore, O king, let my council be agreeable unto thee, and atone for thy sins by ... perhaps thy prosperity may (thereby) endure long." Rabban Gamaliel responded and said: "Tzedaka exalteth a people, refers to Israel; but the disgrace of nations is sin; i.e., all the tzedaka and kindness of the nations is sin for the nations, because if they do, it is solely to boast of it to other nations. And whoever boasts of himself falls into Gehenna, as it is said (Prov. 21, 24) The presumptuous and proud, scorner is his name, who dealeth in the (ebra) wrath of presumption. Ebra (wrath) refers to Gehenna, for it is said (Zeph. 1, 15) A day of ehra (wrath) is that day." "For the right interpretation of this verse," remarked Rabban Gamaliel, "we are still in need of the Modite; for R. Eliezer the Modite, interpreted it thus:

'Tzedaka exalteth a people, refers to Israel; but the disgrace of nations is sin; i.e., all the tzedaka and kindness of the nation is only for the purpose of insulting Israel, as it is said (Jer. 40, 3) Now the Lord hath brought it..... because ye have sinned." etc. R. Nechunia b. Hakana, however, responded and said: "Tzedaka and kindness exalteth a nation, refers to Israel; to whom it is a grace as well, but to the nations it is considered a sin-offering." Rabban Jochanan b. Zakkai [the teacher] then rejoined: "It seems to me that Nechunia's interpretation is better than yours and mine." "Than min!" Did he also say something in connection with this? If so, then what is it? As we have been taught in a Baraitha: R. Jochanan b. Zakkai said: "As a sin-offering atones for Israel, so does charity atone for all other nations."

(Fol. 11) We are taught in a Baraitha: It was said about Benjamin the righteous, who was a treasurer of charity, that at one time, during a famine year, a woman appeared before him asking him to feed her. And he told her: "I swear that there is nothing in the treasury of charity." "But Rabbi," she rejoined, "if you will not feed me, you will find a woman with her seven children dead." He then fed her from his own pocket. At a later time he became sick and was almost dying, when the ministering angels pleaded before the Holy One, praised be He! saying: 'Sovereign of the Universe, Thou hast declared that he who saves one soul of Israel is like unto him who has saved a whole world; and Benjamin the righteous, who has saved a woman with her seven children, should he die in his prime!" Immediately the adverse decree was torn. It was taught in a Baraitha that twenty-two years were added to his life.

Our Rabbis were taught: It happened with the King Monbas, who had distributed his treasure and that of his parents, in the years of famine, that his brothers and the whole household murmured against him, saying: "Your ancestors saved [treasures] and increased the savings of their ancestors, and you distribute thine and that of thy ancestors." And he rejoined: "My ancestors stored up treasures here below, and I store up treasures in heaven, as it is said (Ps. 85, 12) Truth will grow up out of the earth and righteousness will look down from heaven. My ancestors stored away [treasures] in a place which could be reached by a [human] hand, but I have stored away in a place that can be reached by no [human] hand, as it is said (Ib. 89, 15) Righteousness and justice are the prop of Thy throne; kindness and truth precede Thy presence. My ancestors stored away [treasures] which yielded them no interest, and I have stored away [treasures] which yield interest, as it is said (Is. 3, 10) Say ye to the righteous, that he hath done well; for the fruit of their doing shall they eat. My ancestors have stored away money in their

treasury, but I have stored away the saved souls in my treasury, as it is said (Prov. 11, 30) The fruit of the righteous is of the tree of life; and the wise draweth souls to himself. My ancestors have stored away for their descendants, but I have saved for myself, as it is said (Deut. 34, 13) ... and unto thee shall it be as righteousness before the Lord thy God. My ancestors have stored away [treasures] for this world, but I have stored away [treasures] for the world to come, as it is said (Is. 58, 8) ... and before thee shall go thy righteousness; the glory of the Lord shall be thy reward."

(Fol. 12) R. Abdimi of the City Haifa, said: "Since the destruction of the Temple, prophecy has been withheld from the prophets and has been given to the wise." Is it then impossible for a wise man to be also a prophet? He means to say, that although it has been withheld from prophets, it is not being withheld from the wise ones. Amemar said: "And a wise man is to be preferred to a prophet, as it is said (Ps. 90, 12) Obtain a heart endowed with wisdom. And usually, who is dependent upon whom? The lesser is dependent upon the greater." Abaye said: "This theory may be supported by the fact that one great man declares something new, and exactly the same has been said by another great man." Raba said: "Why is it so difficult to understand such a thing? It may be that both of them are equal in wisdom. Therefore, said Raba, it happens frequently that a great man declares something new, and afterwards it is found (Ib. b) that R. Akiba b. Joseph [who is hardly his equal] has already declared so." R. Ashi, however, objected and said: "Why is it so difficult to understand such a thing? It may happen that in this one case he was equal in wisdom to him. "But," said R. Ashi, "I can support this from the fact that it very often occurs that a sage declares a Halacha, and afterwards the same is taught from Moses as delivered on Mount Sinai." And yet even then, it may be by chance, just as a blind man finds his way down from the opening of a roof.

R. Jochanan said: "Since the Temple was destroyed, prophecy is being withheld from the prophets and has been given to lunatics and small children." What is meant by lunatics? It so happened that Mar. b. R. Ashi, who was standing in the market of Mechuza, heard a lunatic say that the future head of the college in Suria would be he who signs his name Tabiumi. He said: "Who among the Rabbis signs his name Tabiumi if not myself? Hence I shall succeed." Consequently he went to Suria. In the meantime the Rabbis of the college intended to appoint R. Acha of Diphthi as their head. However, when they heard that R. Tabiumi had arrived they sent two of the Rabbis to him to consult with him, and he detained them. They then sent two others, and he again detained them, until ten of them arrived, when he began to teach and to lecture, [as were the customs of the head of a

college]. The reason for his waiting until ten arrived is because one must not begin to lecture if there are less than ten persons present. R. Acha then applied to himself the saying of the sages: "He to whom harm has been done [by Heaven], good will not he done to him in the near future, and vice versa." But this fact is not so. He only said it because of his own trouble. And what is meant by children? As it happened with the little daughter of R. Chisda who was sitting on the knee of her father, and Raba and Rami b. Chama were sitting opposite him. "Whom of them would you like to marry?" "Both of them," she answered. And Raba immodiately remarked: "I shall be the second one." [And so it was. Raba married her after the death of her first husband, Rami b. Chama].

(Fol. 14b) Our Rabbis were taught: The order of the prophets is as follows: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah and the twelve Prophets. Let us see: Hosea (of the twelve Prophets), was indeed before Isaiah, for it is written (Hosea 1, 2) The beginning of the word of the Lord by Hosea. Is it a fact that the words of the Lord were first by Hosea? Behold! There were many prophets from the days of Moses until Hosea? And R. Jochanan explained that it meant he was the first of the four prophets who prophesied at that period; viz.: Hosea, Isaiah, Amos, and Micah. If so, then why is he not placed before [in the order]? Because his book is arranged among Haggai, Zechariah and Malachi, who [on account of being [the last of the prophets [were arranged the last]; therefore, this book is placed together with theirs. But why was the book of Hosea not separated, and placed first? Because it is small, and if it were placed first it might become lost. However, was not Isaiah before Jeremiah and Ezekiel? Why is he then not placed first? Because Kings ends with the destruction of the Temple, and the whole book of Jeremiah speaks of the destruction, and that of Ezekiel at the beginning speaks of the destruction and at the end of the consolation, while Isaiah's entire book speaks of consolation. We place [the records of] destruction [next] to that of destruction, and that of consolation next to consolation.

Our Rabbis were taught the order of Hagiographa is as follows: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Scroll of Esther, Ezra and Chronicles. According to the one who holds that Job flourished in the time of Moses, why then was not the book of Job arranged first? Because it is not proper to begin with a misfortune. But Ruth contains also a misfortune? Ruth, although its beginning is of misfortune, nevertheless contains a good end, for R. Jochanan said: "Why was she called Ruth? Because David who satisfied the Holy One, praised be He! with his songs and praises, came forth from her. And who wrote all the books? Moses wrote his book and the chapter of Bil'am (Num. 22) and Job. Joshua wrote his book and the last eight verses of the

Pentateuch. Samuel wrote his book, Judges, and Ruth. David wrote Psalms, with the assistance of ten elders, viz: Adam the First, Malki Zedek, Abraham, Moses, Heiman, Jeduthun, Asaph (Fol. 15) and the three sons of Korah. Jeremiah wrote his book, Kings, and Lamentations. King Hezekiah and his followers wrote Isaiah, Proverbs, Songs, and Ecclesiastes. The men of the Great Assembly wrote Ezekiel, the Twelve Prophets, Daniel, and the book of Esther. Ezra wrote his book and Chronicles — the order of all generations down to himself. This may be a support to Rab's theory, for R. Juda said in the name of Rab: "Ezra had not ascended from Babylon to Palestine until he wrote his genealogy." And who finished Ezra's book? Nehemiah ben Chachalyah.

The master said above: "Joshua wrote his book and the last eight verses of the Pentateuch." We are taught in a Baraitha in accordance with him who said that the last eight verses of the Torah were written by Joshua; namely (Deut. 36, 5) And Moses, the servant of the Lord, died, etc. For how is it possible that after Moses had died that he should have written that he died? We must therefore assume that up to this verse Moses wrote, and from this verse on Joshua wrote. This is the opinion of R. Joshua, and according to others the opinion of R. Nechemiah. R. Simon said to him: "Is it possible that the Holy Scrolls should not have been complete to the last letter, and nevertheless it should read (Ib. 31, 26) Take this book of the law, etc.? We must, therefore, say that up to this verse the Holy One, praised be He! dictated, and Moses repeated it and wrote it down; but from this verse on the Holy One, praised be He, dictated and Moses wrote with tears [but they were not repeated]; as similar to that which it is said further [concerning the prophets] (Jer. 36, 18) Then said Baruch unto them, with his mouth did he utter clearly all these words unto me, and I wrote them in the book with ink. In accordance with whom, then, will that which R. Joshua b. Aba, in the name of R. Gidel, quoting Rab, said: "The last eight verses of the Pentateuch, when read from the Holy Scrolls, must be read by one person without any interruption." Is it not in accordance with R. Juda, and contrary to that of R. Simon? It may be also in accordance with R. Simon; and the reason [for the exception of these eight verses] is because, since there was already a change at the writing by Moses [as said above], the change should be complete, [in its reading]. "Joshua wrote his book." But is it not written there And Joshua died? Elazar finished it. But is it not written there And Elazar died? It was finished by Pinchas.

"Samuel wrote his book," but is it not written And Samuel died? The book was finished by Gad the seer and Nathan the Prophet. "David wrote his book with the help of the ten elders." Why did the Baraitha not enumerate also Ethan the Ezrachite? Rab said: "Ethan

the Ezrachite is Abraham, for it is written here (Ps. 89, 1) Ethan the Ezrachite, and it is also written (Is. 41, 2) Who waked up from the East (Mimizrach)," etc. It enumerates Moses, and also Heiman; did not Rab say that Heiman means Moses, for it is written here Heiman and it is written (Num. 12, 7) In all my house is he (Ne'eman) faithful. There were two Heimans. "Moses wrote his book, the chapter of Bilam and Job." This verifies the statement of R. Levy b. Lachma, who said that Job lived in the time of Moses. Raba, however, said: "Job lived in the time of the spies who were sent by Moses to investigate Palestine, for it is written concerning Job (Job 1, 1) Utz, and dealing with the spies, Moses also mentions a word similar to this (Etz, a tree). But how can you say that Utz and Etz are the same? Moses thus said to Israel: "There is a man whose years are as numerous as that of a tree and who protects his generation like a tree protects its branches."

One of the Rabbis who was sitting before R. Samuel b. Nachmeni said: "Job never existed; and is mentioned in the Scripture only as a parable." Whereupon R. Samuel b. Nachmeni said to him: "According to your theory then what is the meaning of the passage (Job. 1, 1) There was a man in the land of Utz whose name was Job." But even according to your theory is not the following passage (Sam. 12, 3) But the poor man had nothing, etc., a mere parable? The same may be said concerning Job." "If it were so," responded R. Samuel b. Nachmeni, "why, then, his name and the name of the country he came from?" R. Jochanan and R. Elazar both said that Job was from among the Babylonian exiles; and his college was in Tiberias. The following objection was raised: "Job's age was from the time when Israel came to Egypt until they left it." Read, as many years as the Israelites were in Egypt. (Ib. b)) Another objection was raised. "There were seven prophets who have prophesied to the nations, viz: Balaam and his father. Job, Eliphaz the Temanite, Bildad the Shuchite, Zophar the Na'amathite, and Elihu ben Barahel the Buzite." [Hence he was not from among the Babylonian exiles]. And even according to your theory, was then Elihu [just mentioned] not a Jew? Behold, it is written of the family of Ram, [which refers to Abraham. Surely you will say that the Baraitha means their prophecies were for the nations? The same can be said concerning Job. But have then the Jewish prophets not prophesied, for all nations? The Jewish prophets prophesied to Israel mainly, and to the nations also, but the above-mentioned seven have prophesied exclusively for other nations. Another objection was raised. A pious man was among the nations, and Job was his name; and he came to this world only for the purpose of receiving his reward. The Holy One, praised be He! however, brought chastisements upon him, and he began to blaspheme; the Holy One, praised be He! then doubled his reward in this world, so that he should have no share in the world to come. Hence Job was not a Jew? On this point the

Tannaim of the following Baraitha differ. R. Elazar said: "Job lived in the time of the Judges as it is said (Job. 27, 12) ... deal in such vanities. Which generation was one entirely of vanities? It was the generation of the Judges." R. Joshua b. Karcha said: "Job lived in the time of Ahasuerus; as it is said (Job 42, 15) And there were not found such handsome women as the daughters of Job, etc. And in which generation were handsome women searched for? This was in the generation of Ahasuerus." But perhaps it was in the time in David, of which the passage says (I Kings 1, 3) So they sought for a fair maiden throughout all the territory of Israel. There they searched only among the daughters of Israel, but in the time of Ahasuerus [it is written] in all the land. R. Nathan said: "Job was in the time of the Queen of Sheba, as it is said (Job 1, 15) When the Sabeans made an incursion." The sages, however, say: "Job lived in the time of the Chaldeans, as it is said (Ib., ib. 17) The Chaldeans posted themselves," etc. Still others say: "Job lived in the time of Jacob and married Dinah, the latter's daughter." And all the sages just mentioned, except the last, hold that Job was an Israelite. How can you assume that they hold Job was a non-Jew, for how is it possible that the Shechina should rest on a non-Jew after the death of Moses? Behold! the master said: "Moses asked that the Shechina might not dwell with nonJews, and his request was granted, as it is said (Ex. 33, 6) So shall we be distinguished I and Thy people."

R. Jochanan said: "What does the passage (Ruth 1, 1) And it came to pass in the days when the judges judged, mean? It was a generation that judged its judges. If the judge said to a person: 'Remove the mote from thy eye,' he answered: 'Take the beam out of thine own eyes.' If the judge said to one: 'Thy silver is become dross,' the answer was: (Is. 1, 32) Thy wine is drugged with water." (Job 1, 6-9) Now it happened ....that the accuser (Satan) also came in the midst of them, etc. Thus said Satan before the Holy One, praised be He! "Sovereign of the Universe! I have sped all over the world and found no trusty man like thy servant Abraham, to whom thou dost say (Gen. 13, 17) Arise, wall: through the land in the length of it and in the breadth of it, for unto thee will I give it. And notwithstanding this, when he searched for a grave to bury his wife Sarah, and did not find one until he bought it for four hundred silver shekels, he did not murmur or bear anything against Thee." Then said the Lord to Satan: "Hast thou directed thy attention toward My servant Job, for there is none like him. . and shunned evil. What does shunned evil, mean? R. Aba b. Samuel said: "Job was liberal with his money; the custom of the world is if a laborer has done some service to the value of a P'ruta that the employer [takes him to the storekeeper] buys something for this coin, and gives the laborer one-half of what is due him. Job, however, gave him the whole coin for such services. R. Jochanan remarked: "That which

was said concerning Job is more important than that which was said concerning Abraham, for regarding Abraham it is written (Gen. 22, 12) Now I know that thou fearest God, etc. And regarding Job it is written (Job. 1, 1) And that man was whole-heearted and upright, and one that feared God and shunned evil."

Then Satan answered: Is it for naught the Job feareth God? ... The work of his hands hast Thou blessed. What does the expression The work of his hands hast Thou blessed, mean? Samuel b. R. Isaac said: "Any one who took a coin from Job [for business] has succeeded." And what does, And his cattle are far spread out in the land, mean? R. Jose b. Chanina said: "His cattle have changed the order of the world. Usually wolves kill goats, but in this case the wolves were killed by Job's goats." (Ib. 11-19) But only stretch forth thy hand, etc. The oxen were ploughing, and the she asses were feeding beside them. How is it that the oxen were ploughing and the she asses were feeding besides them? R. Jochanan said: "From this it is to be inferred that the Holy One, praised be He! gave Job a foretaste (Fol. 16) of the world to come."

(Job 2-5) Satan again answered the Lord: And Thou hast incited me against him. R. Jochanan said: "If this were not written it would be impossible for a human being to conceive it. The Scriptures speak of the Lord as if He were a human being who can be influenced through incitement." We are taught in a Baraitha: Satan comes down and incites [to sin]; then ascends and brings charges [against the sinner]; then takes the order and takes the soul of him (Ib. 2, 4-7). Then the accuser answered the Lord, only take care of his life. R. Isaac said: "Satan suffered more than Job himself. This might be compared unto a man who said to his servant: 'Break the barrel, but save the wine,'" [without a vessel in which to save it|. R. Simon b. Lakish said: "Satan is himself the evil spirit [who tempts one to sin]; and he himself is the Angel of Death."

R. Levi said: "Satan and Peninnah both intended to please Heaven. Satan, who had seen the Holy One, praised be He! was favorable toward Job, said: 'Shall, Heaven forbid, Abraham's love [of God] be forgotten.' And Peninnah, as it is written (I Sam. 1, 6) And her rival also provoked her continually, in order to make her feet, (so that she should pray]." R. Acha lectured the same in the city of Papunia and Satan came and kissed his feet for this. (Job 2) With all this, did not Job sin with his lips. Raba said: "With his lips he did not sin, but he sinned in his heart." (Ib. 9, 24) Is a hand given up to the wicked? etc. Raba said: "Job attempted to turn the dish upside down (to challenge Providence)." Whereupon Abaye said to him: "Job spoke only with regard to Satan." On this point Tanaim differ. Is

the land given up to the wicked? R. Elazar says: "Job attempted to turn the dish upside down." R. Joshua then said to him: "Job spoke only with regard to Satan."

(Ib. 10, 7) Still it is within Thy knowledge that I am not wicked, and there is none that can deliver me out of Thy hand. Raba said: "Job wanted to exempt the whole world from punishment. He said thus: 'Sovereign of the Universe! Thou hast created an ox with parted hoofs, and an ass with closed hoofs. Thou hast created Paradise, and Thou hast created Gehenna; Thou hast created the righteous (through the good inclination) and Thou hast created the wicked (through the evil inclination). Who can prevent Thee?' But what did Job's colleagues answer him? (Ib. 15, 4) Yea, thou truly makest void the fear (of God), and diminishest devotion before God: i.e., the Holy One, praised be He! has created the evil spirit, and He has created the Torah as a remedy against it."

Raba lectured: (Ib. 29, 13) The blessing of him that was ready to perish came upon me; and the heart of the widow I caused to sing for joy, i.e., The blessing of him was ready to perish came upon me. Job used to rob a field belonging to orphans, improve it, and return it to them; and the heart of the widow ceased to sing for joy. If there was a widow whom uo one wished to marry, he put his name upon her, saying that she was his relative, and then it was easy for her to marry." (Ib. 6, 2) Oh, that my vexation could be truly weighed, and calamity, etc. Raba said: "Dust [should have been put] into Job's mouth, for he makes himself a comrade of Providence." (Ib. 9, 33) There is no one who can decide between us, who could lay his hand upon us both. Raba said: "Dust [should have been put] into Job's mouth, for has ever a slave rebuked his master?" (Ib. 31, 1) A covenant had I made with my eyes. How, then, should I fix my look on a virgin? Raba said: "He had not looked only upon strange women, but Abraham had not looked even at his own wife; as it is written (Gen. 12, 11) Now I know that thou art a woman of handsome appearance, from which it is to be inferred that before that time he did not know it." (Job 7, 9) As the cloud vanisheth and passeth away, so will he that goeth down to the other world not come up again. Raba said: "From this we see that Job denied resurrection."

(Ib. 9, 17) He that bruiseth me with s'arah (storm) and multiplieth my wounds without a cause. Rabba said: "Job, when blaspheming, used the word S'arah (stormanger), and he was also answered with S'arah. He blasphemed with S'arah, as it is written: He that bruiseth me with S'arah (storm). He thus said before the Holy One, praised be He! 'Sovereign of the Universe! Perhaps a storm wind passed before Thee and changed to Thee the word Iyob (Job) to Oyeb (enemy); and he was also answered with S'arah, as it is

written (Ib. 38, 1) And the Lord answered Job from the S'arah." "Do not gird up like a mighty man thy loins; and I will ask thee, and do thou inform Me. So said He: "I have created many hairs on human beings, and for each hair I have created a separate pore; for if two should be nourished from one pore, it would blind the eyes of men; now from one pore to another, between these pores I did not make a mistake, and from lyob to Oyeb [you say that I have made a mistake]. (Ib., ib. 25) What hath divided off water-courses, etc. There are many drops that I have created in the clouds, and for each drop there is a separate place; for if two drops should go into one, they would make the earth too soft and it could not produce. Between this I did not make a mistake, and from lyob to Oyeb [you say that] I made a mistake! ... And a way for the lightning that is followed by thunders. Many thunders have I created in the clouds, and for each thunder there is a separate path; for if two should go along the same path, they would destroy the world. Between these paths I did not make a mistake, and from Ilob to Oyeb [you say that] I made a mistake! (Ib. 39, 1)! Knowest thou the time when the wild goats of the rock bring forth? Or canst thou work when the hinds do calve? The wild goat of the rock is cruel towards its offspring, and when the time (Ib. b) of bearing comes she ascends to the top of the mountain, so that the offspring should fall down and die. And I summon an eagle which receives it with its wings, and places them before her. This must happen at the exact moment, for should it occur a second earlier or a second later the children would die. Now between one and the other I did not make a mistake, and from lyob to Oyeb [you say that] I did make a mistake. Or canst thou mark when the hinds do calve? The hind has a narrow womb, and when the time of bearing comes I procure a snake that bites her womb, so that she is able to bring forth her offspring. This must happen at the exact moment, for if it occurs a second later the mother would die. Now from one second to the other I do not make a mistake; and from lyob to Oyeb [you say that] I made a mistake?" (Ib. 24, 35) job hath not spoken without knowledge, and his words are without intelligence. Raba said: "From this it may be deduced that a man is not taken to account for what he speaks in his distress."

(Ib. 2, 11-13) When, now, the three friends of Job ... and they met together, etc. What is meant by they met together? R. Juda in the name of Rab said: "They all entered at one time the gate of the city where Job lived; although a Baraitha states that each of them lived three hundred parsas apart from the other." Who informed them? According to some, each of them had a crown on which was engraved the picture of his three colleagues; and according to others, they had in their garden three trees, each of which bore the name of one of the friends; and when they withered they knew [that an accident

had befallen their friend]. Raba said: "This is the reason for the saying, 'Either to have colleagues like Job's or death.' "

(Gen. 6, 1) And it came to pass when men began to multiply — and daughters were born unto them. R. Jochanan said: "With a daughter comes multiplication into the world." Resh Lakish, however, maintains that with a daughter strife comes into the world. Resh Lakish said to R. Jochanan: "According to your opinion, that multiplication comes with daughters; then why was not Job doubled with daughters just as he was with sons and with all his property?" He answered: "Although they were not doubled in number, nevertheless they were in beauty, as it is written (Job 42, 13-15) He had also fourteen sons and three daughters, And he called the name of the first Yemimah, and the second, Keziah, and the third Keren-hapuch; i.e., Yemimah because she was bright as the day, Keziah because her perfumery odor spread like that of cassia; Keren-hapuch, because, said R. Chisda, she spread forth a savor like garden comes, as it is written (Jer. 4, 30) Thou circle with paint thine eyes." To R. Simon, Rabbi's son, a daughter was born; and he became dejected. His father said to him: "With thy daughter came multiplication." Bar Kapara said to him: "Your father offered you a vain consolation, for we are taught in a Baraitha: The world cannot be without male and females. However, happy is he whose children are males, and woe to him whose children are females. The world cannot be without a spice dealer and a tanner; happy is he who is a spice dealer and woe to him who is a tanner."

On this point, however, the Tanaim of the following Baraitha differ. (Gen. 24) The Lord has blessed Abraham bakol (in all things). What does the word bakol mean? R. Maier savs: "He was blessed in not having any daughters." R. Juda says: "On the contrary he was blessed in having a daughter." Acherim says: "He had a daughter by the name bakol" R. Elazar the Modai, said: "Abraham, our father, was an astrologer; and therefore all the kings from the West and the East came to his door to ask his advice." R. Simon b. Jochai said: "A diamond was hanging on Abraham's neck, and when a sick man looked upon it, he was cured. And when Abraham passed away, the Holy One, praised be He! sealed it in the planet of the sun." Abaye said: "This is the reason for the statement: 'When the sun rises the sick become better.' " There is another explanation [of the word bakol] that as long as Abraham was alive Esau did not become bad. According to still others: "Because Ishmael repented in his days." That Esau did not rebel in his days, as it is written (Gen. 25, 29-34) and Esau came from the field, etc., and it was taught in a Baraitha that on that day our ancestor Abraham died, and Jacob boiled lentils to offer consolation to Isaac. And whence

do we learn that Ishmael had repented? As It happened when Rabina and R. Chama b. Bizna were sitting before Raba while Raba was slumbering, Rabina then said to R. Chama b. Bizna: "Is it a real fact what you said in the name of R. Jochanan, that any death which is termed Geviah, refers only to a death of a righteous?" "Yes," came the reply. "But the same expression is also written concerning the generation of the flood?" "Our reference is only when the word geviah (departed) goes together with Asipha (gathered)." But concerning Ishmael both expressions are used." Meanwhile Raba awoke from his slumber. He then said to them: "Children, thus said R. Jochanan, 'Ishmael repented during his father's life, for it is written (Ib., ib. 9) And his sons Isaac and Ishmael, etc. And from the fact that Isaac is named first, although Ishmael was older, it is to be understood that Ishmael had repented and, knowing that Isaac was better than he, he gave him the preference.' " But perhaps the verse counts them inaccordance with their wisdom. Then the Scripture (Ib. 35, 29) And Esau, and Jacob, his sons, buried him, should also have said, Jacob and Esau, and not according to the age, as it is now. Hence, we infer that Ishmael had repented.

(Fol. 17) Our Rabbis were taught: There are three to whom the Holy One, praised be He! gave a taste of the world to come in this world: namely, Abraham, Isaac, and Jacob: Abraham — concerning whom it is written bakol: Isaac — concerning whom it is written mikol; and Jacob — concerning whom it is written kol. The same three overruled the evil spirit, as the words Bakol, Mikol, Kol are written regarding them. Others add also David, concerning whom it is written (Ps. 109, 22) And my heart is deeply wounded, etc. The first Tanna, however, explains the last as a mere expression of pain.

Our Rabbis were taught: "There are six persons over whom the Angel of Death did not dominate: Abraham, Isaac, Jacob, Moses, Aaron, and Miriam. The first three because of the words mentioned, and the latter because it is written (Num. 33, 38) By the order of the Lord, etc. But concerning Miriam these words are not written? R. Elazar said: "Miriam also died the same death, because we infer it through the analogy by the word Sham Sham, and Scripture merely withheld it." Our Rabbis were taught: There are seven upon whom the worms have no domination: Abraham, Isaac Jacob, Moses, Aaron, Miriam, Benjamin ben Jacob; according to others, also David. The former six, because of the reasons stated above; and Benjamin, because it is written concerning him (Deut. 23, 12) The beloved of the Lord [is he], he shall dwell in safety, etc. There are four who died without sins of their own but [for the sin committed] through the instigation of the serpent; viz: Benjamin b. Jacob, Amram, father of Moses, Jesse, father of David, and Khiliab b. David. Concerning all

of them we hold a tradition, except Jesse, the father of David, which is deduced from the verse, as it is written (II Sam. 17, 25) Now Amasa was the son of a man, whose name was Ithra the Israelite, that went in to Abigal, the daughter of Nachash, sister of Zeruiah, Joab's mother. Was she then the daughter of Nachash? Behold she was the daughter of Ithra as it is written (I Chr. 2, 16) And their sisters were Zeruiah, etc. We therefore say that it means who died through the instigation of the serpent.

Chapter 2

(Fol. 21) R. Juda said in the name of Rab: "Truly, this man be remembered for blessing whose name is Joshua b. Gamla, for, were it not for him, Israel would have forgotten the Torah, because in former times the child who had a father was instructed by him; but the one that had no father did not learn the Torah at all. What passage did they interpret [to guide them in their decision]? (Deut. 11, 19) And ye shall teach (Otham) them to your children, i.e., literally (Attem) ye yourselves. It was then ordained that schools with primary teachers should be established in Jerusalem. What verse did they interpret [to guide them in their action]? (Is. 2, 3)... for out of Zion shall go forth the law, and the word of the Lord out of Jerusalem. Still then the child who had a father was brought to Jerusalem and received instructions; but the one who had no father was not brought to be instructed. It was therefore ordained that [schools with] primary teachers should be established in the capitals of each province; but the children were brought when they were about sixteen or seventeen years of age, and when the lads were rebuked by their teachers, they rebelled and went away. Then came Joshua b. Gamla, who enacted that [schools with primary teachers] should be established in all provinces and small towns, and that the children be sent to school at the age of six or seven years." Rab said to [the schoolmaster] R. Samuel b. Shilath: "Until six years of age take no pupils; from six and upward take [the child] and feed him [with knowledge] as you feed an ox." Rab said again to R. Samuel b. Shilath: "When you must beat a child, do so with a shoe-strap only! if this causes the child to be good, then well and good; if not, leave him in the company of his comrades, [whose steady progress he will see, and this will improve him]."

Raba said: "If there is one teacher who can perform his duties well enough, but there is

another who is still better, the former must not be discharged lest the teacher may relax [because of the competition]." R. Dimi of Nahardea, however, said: "On the contrary he will become more diligent, for emulation among scholars increases wisdom." Raba said again: "If there are two teachers, one of whom is well versed [in the Bible] but who is inexact, while the other is exact but is not well versed [in the Bible], the one who is well versed although inexact should be appointed, as the errors will be corrected by themselves." R. Dimi of Nahardea, however, said: "On the contrary, the one who is exact should be appointed because an error impressed upon the mind of a child remains there forever, as it is written (I Kings 11, 16) For six months did Joab remain there with Israel, until he had cut off every male in Edom. When he came before David and was asked (Ib. b) why he had done so, he said: 'Because it is thus written (Deut. 25, 19) ...thou shalt blot out each zachar (male) of Amalek.' David said to him: 'But we read zeicher (remembrance — meaning both — males and females).' And Joab answered: 'My teacher taught me to pronounce zachar.' He then sent for his teacher, and questioned him how to pronounce this word, and he answered thou shalt blot out zachar (male) of Amalek. So he took out his sword, and wanted to kill him. 'Why?' asked the teacher. 'Because,' answered David, 'it is written (Jer. 48, 10) Cursed be he that doeth the work of the Lord negligently.' And the teacher rejoined: 'Let, then this man (myself) remain in this curse,' and he answered him, quoting the end of the verse, 'And cursed be he that with-holdeth his sword from blood.' Some say that he slew him, and others say that he did not."

(Fol. 22) R. Dimi of Nahardea brought dry figs in a boat. The Exilarch ordered Raba: "Go and see whether he is a scholar; then you may hold the market for him." Raba said to R. Ada b. Ababa: "Go and examine him." He questioned him about something of the Law, which he could not answer. So R. Dimi said to him: "Is the master Raba?" R. Ada tapped him upon his sandal [to silence him] and said to him: "Between Raba and me there is a great difference; but, nevertheless, I am your master, while Raba is the master of your master." In consequence of this, the market was not held for him; and R. Dimi lost on his dry figs, and came to complain before R. Joseph, saying: "See, master, what was done to me!" And he answered: "The One who neglected not to take revenge for the wrong inflicted on the king of Edom shall not neglect to avenge for the wrong inflicted upon you." [Concerning Edom] it is written (Amos 2, 1) Thus hath said the Lord, for three transgressions of Moab and for four will I not turn away their punishment, because they burned the bones of the king of Edom info lime. Consequently R. Ada died. Then R. Joseph said: "I have caused his punishment. I have cursed him." R. Dimi said: "I have caused his punishment, for he had caused my loss on the dry ligs." Abaye said: "I have caused his

punishment, for he used to eay to the Rabbis: "While ye are nibbling bones in the college of Abaye, would it not be better for you to eat fat meat in the college of Raba?" And Raba said: "I have caused his punishment, for, when he used to go for meat, he used to say to the butcher: 'You must give me meat before you give it to the servant of Raba, as I am better than he.'" R. Nachman b. Isaac said: "I have punished him," for R. Nachman b. Isaac was the head of the preachers in the days before festivals; and every day, before preaching, he reviewed his sermon together with R. Ada b. Ahaba. On that day, however, on which R. Ada b. Ahaba died, R. Papa and R. Huna b. R. Joshua detained him, because they had been absent from the concluding lecture and they therefore asked of him that he should explain to them what Raba lectured concerning cattle tithe, and he repeated for them all what Raba said. Meanwhile the time for R. Nachman's preaching arrived, and the Rabbis said to R. Nachman: "Why does the master sit? It is already dawning, and you have to go to preach." And he answered: "I am sitting and waiting for the coffin of R. Ada b. Ahaba." And, indeed, R. Ada's death was soon aanounced. It seems, therefore, that R. Nachman was the cause of his punishment.

(Fol. 25) R. Joshua b. Levi said: "We must be grateful to our forefathers for having informed us of the place where we are to pray; as it is said (Nech. 9, 6) And the host of the heavens, the sun and all other illuminaries which are in the east bow down before Thee towards the West." R. Akiba b. Jacob opposed it, saying: "Perhaps they go backwards, as a slave does usually before his master; and when they come to the West, they bow toward the East?" The objection remains. R. Hoshia, however, holds that the Shechina is all over, for R. Hoshia said: "Whence do we learn that the Shechina is all over? It is said (Ib., ib.) Thou indeed art the Eternal One alone; i.e.. Thy messengers are not like the messengers of frail man; for the messenger of frail man usually returns [when he has accomplished his task] to the place from which he was sent [announcing the fulfillment of his duty], but Thy messengers report the fulfillment of duty at the very place to which they were sent; as it is said (Job, 38, 35) Canst thou send out lightnings that may go, and say unto thee, "Here are we." It does not read that they come and say Here are we, but that they go and say it in the place to which they were sent. Hence the Shechina is all over." And R. Ishmael also maintains the same; for at the school of R. Ishmael it was taught, whence do we learn that the Shechina is all over? It is said (Zeeh. 2, 7) And behold, the angel that spoke with me went out, and another angel eame out to meet him. It does not read after him (achrar), but against him (likrath); infer from this that the Shechina is everywhere. And R. Shesheth also agrees with his interpretation, for R. Shesheth [who was blind] would say to his servant: "You may place me [for prayer] in any direction except due East: not because the

Shechina is not resting there, but because the minim have decided that one must pray only towards due East." R. Abahu, however, maintains that the Shechina is resting in the West; for R. Abahu said: "Why is the West called Uriya? Because the Divine air is there."

R. Juda said in the name of Rab: "What is the meaning of the passage (Deut. 32, 2) My doctrine shall drop as the rain? This refers to the westerly winds which come from the hind part of the world; my speech shall distill as the dew; this refers to the northerly wind, which causes gold to become cheap (it brings hunger, and that renders gold cheap) and so the verse reads (Is. 46, 6) Those that lavish gold out of the bag; as heavy rains upon the grass, refers to the easterly wind that makes storms in the world; and as showers upon herbs, refers to the southerly wind, which brings beneficient rain and causes the growth of grasses." We are taught in a Baraitha that R. Eliezer says: "The world (Ib. b) is like a balcony (without a fourth wall); and when the sun arrives in the evening at the north west corner, it is diverted by this wind and ascends above the sky." R. Joshua says: "The world is like a tent (which is fenced on all sides), and when the sun arrives in the evening at the northwest corner, it turns around and returns beyond the sky; as it is said (Eccl. 1, 6) Going toward the south, and turning around toward the north, the wind moveth around about continually; and around its circles doth the wind return again; i.e., toward the south during the day; and toward the north during the night. Moveth round about, etc.; i.e. it faces east and west, so that sometimes, when the days are long, it goes through them, and when the days are short, it goes around them." R. Juda, aforementioned, therefore is in accordance with R. Eliezer. (Job. 37, 9) Out of his chamber cometh the whirlwind. This refers to the southern wind; and that of the north, the cold, refers to the northern wind. From the breathing of God ice is given, refers to the westerly wind; and the broad waters become solid, refers to the easterly wind. But did not the master say that the south wind brings beneficient rain, etc? This presents no difficulty: If the rain comes slowly, it makes the grass grow; but if it comes down in torrents, it does harm. R. Chisda said: "What is the meaning of the passage (Ib., ib. 22) The golden light that cometh out of the north? This refers to the northerly wind, which makes gold cheap, as it is written (Is. 46, 6) Those that lavish gold out of the bag." Raphram b. Papa, in the name of R. Chisda, said: "Since the Temple was destroyed, the southerly wind has never brought rain, as it is written (Is. 9, 9) And he snatcheth on the right hand, and is yet hungry; and he eateth on the left hand, and is not yet satisfied; and it is also written (Ps. 89, 13) The north and the south — these hast Thou created." etc. Raphram b. Papa said further in the name of R. Chisda: "Since the Temple was destroyed, the rains do not come from the good treasure; as it is said (Deut. 28, 12) The Lord will open unto thee His good treasure, the heaven, to give the rain of thy

land, etc., i.e., when Israel did the will of the Omnipotent, and Israel was in his own land, the rain came from the good treasure; and now that Israel is no more in his own land, the rain does not come from the good treasure."

R. Isaac said: "He who desires to become a scholar shall recite his prayer facing due south; and he who desires to become rich shall pray due north; and a sign for this [can be taken the fact] that the golden table was placed in the north [of the Tabernacle] and the candelabrum, which gives light (wisdom) — on the south." R. Joshua b. Levi, however, said: "One shall always recite his prayers facing due south, for when wisdom increased one becomes, also rich; as it is said (Prov. 3, 16) Length of days in her right hand: in her left are riches and honor." But did not R. Joshua b. Levi say that the Shechina is in the west? He also means that one should stand turning sideways, as to face both sides. R. Chanina said to R. Ashi: "Ye who are located to the north of Palestine must recite your prayers facing due south, [in order to face Jerusalem]." And whence do we know that Babylon was situated to the north of Palestine? (Jer. 1, 14) Out of the north shall the evil break forth," etc.

Chapter 3

(Fol. 56) R. Acha b. Ivya was sitting before R. Assi, and said in the name of R. Assi b. Chanina, that a chazuba makes an intervention, in the estate of a proselyte. What is a chazuha? Said R. Juda in the name of Rab: "With it (the chazuha) did Joshua form the landmarks [among the tribes] of Israel." R. Juda said again in the name of Rab: "Joshua counted [in the Book of Joshua] only the cities which were placed on the boundaries." R. Juda said again in the name of Samuel: "All that the Holy One, blessed be He! had shown to Moses from the land of Israel was subject to tithes. (From the products growing in those places tithes must be separated according to the Bible)." What does it mean to exclude? The land of the Kenites, Kenizites, and Kadmonites (Gen. 15, 19).

(Fol. 57b.) And shutteth his eyes against looking on evil. R. Chiya b. Abba said: "This refers to one who does not look upon women when they are occupied in washing." How is this to be understood? If there is another way to pass, and one passes by that way for the purpose of looking at them, then he is really wicked; and if there is no other way, what can he do,

since he is compelled to pass them? Surely it refers to a case where there is no other way to pass; nevertheless one must manage not to look upon them. R. Jochanan questioned R. Bana'a; "What is the proper length of a scholar's shirt?" And he answered: "Sufficiently to cover the whole body, so that no part of it may be seen." "And what is the proper length of a scholar's garment?" "Enough to cover the shirt so that even as little as a span should not be seen." "How should a scholar's table be set?" "In such a form that the table-cloth should cover two parts of the table, and the third part should remain uncovered, whereon to place plates and herbs, and the ring should be outside." But have we not been taught that the ring must be inside? This presents no difficulty, for R. Bana'a speaks of a case when a child is sitting at the table, but the Baraitha speaks of a case in which there is no child at the table. And if you wish I will say that the Baraitha refers to a case where there is a servant and the ring must therefore be placed inside, not to be in the servant's way, while R. Bana'a refers to a case where there is no servant. And if you still wish, I will say that both cases deal with a servant and yet there is no contradiction, for R. Bana'a refers to a day meal and the Baraitha refers to a night meal. What does the table of an ignorant resemble? A fire-place, surrounded with pots. What of the bed of a scholar? Nothing should be found under it except only sandals in summer-time and shoes in the rainy season; and the bed of an ignorant looks like a store-room of mixed things, [under which you may find everything]."

R. Bana'a used to mark caves of the deceased Rabbis. When he came to the cave of Abraham (the Patriarch) he found Eliezer, his servant, standing outside the door. "What is Abraham doing now?" asked he. "He sleeps in Sarah's lap, and she looks on his head," was the reply. R. Bana'a said to him: "Go and inform Abraham that Bana'a is waiting at the door." He communicated that to Abraham, whereupon the latter said: "Let him come in: for he knows perfectly well that the evil inclination does not exist in this world." Bana'a then entered, took the measure of the cave, and went out; when he arrived at the cave of Adam, he heard a Bath Kol saying: "Thou hast been permitted to see the likeness of My image (Abraham), but My real image itself (Adam) thou canst not see." "But I need to mark the measure of the cave," protested R. Bana'a. "The measure of the outside equals the inside," came the reply. R. Bana'a, [after he left the cave], said: "I have seen the heels of Adam and they appear to me as two sun globes." All are so inferior to Sarah [in appearance] as an ape is [inferior] to man, and Sarah, in return, is as inferior [in appearance] to Eve, as an ape is [inferior] to man. Again, Eve is as inferior to Adam [in appearance] as an ape is [inferior] to man, and the appearance of Adam [himself] is as inferior [in comparison] to the Shechina as an ape is inferior to man. The beauty of R.

Cahana is similar to that of Rab; and that of Rab is similar to that of R. Abahu; that of R. Abahu is similar to that of Jacob our Patriarch; and that of Jacob our Patriarch is similar to that of Adam, the first man.

There was a Magus who used to dig among the dead [for the purpose of taking away their shrouds]. When he reached the cave of R. Tubi b. Mathna, he grasped him by the beard. Abaye came and requested him to leave it, to which he did. The next year the Magus came again to this cave, and Tubi again grasped him by the beard, and when Abaye requested he was refused, until scissors were brought and the beard was cut off.

There was a man who said while dying: "I bequeath a barrel full of earth to one son, a barrel full of bones to another, and a barrel full of stuffings to the third." And they did not understand what he meant. They came with this question to R. Bana'a. And he asked them if they possessed estates? They said "Yea." Have you cattle?" "Yea." "Have you also house furniture?" "Yea," replied they. "If so," said he, "this is what your father had bequeathed to you."

There was a man who heard his wife saying to her daughter: "Why are you not careful in your unlawful acts [to keep it secretly]. I have ten sons, and only one is from your father." When he was dying he said: "I bequeath all my property to one son." And as they did not know whom he meant, they came to R. Bana'a, who advised them thus: "Go and knock at your father's grave until he comes and explains whom he meant." The sons did so, but the one who was his real son did not go. R. Bana'a accordingly decided that all the estates should be given to this one. His brothers then denounced R. Bana'a to the Government, saying: "There is a man among the Jews who gives releases of money without witnesses and without any evidence." And he was arrested. His wife then came complaining: "I had a slave. People came and cut off his beard, removed his skin, consumed his flesh, filled the skin with water, which they gave their comrades to drink, and they did not give me any of the money or some other equivalent for it." The officers did not understand her, and decided to question the wise men of the Jews; perhaps they would understand what it meant. They called R. Bana'a and he answered: "She is complaining about a leather-bag." They then said: "Since he is so wise, he shall sit at the court and judge." He saw, then, that it was written over the gates of the town entrance where the court was held. "A judge who was ever summoned to court [for non-payment of his debts] cannot be named a judge." R. Bana'a said to them: "If so, then any stranger may come and summon the judge (Ib. b) and annul his qualifications for being any longer a judge. You ought to have it thus: 'A judge

who is found liable in the court, so that money is to be collected from him, is no longer qualified as a judge.' " They then wrote [upon the gate] thus: "However, the sage of Judea maintains that a judge from whom money is collected by a judgment is not qualified as a judge." He saw again that there was written: "At the head of all death causes, am I, the blood; and at the head of all life-giving things, am I the wine." And he said to them: "According to this, if one fell from a roof of a tree and died, did the blood kill him; and also, when one is dying, will he revive if you will give him wine? It ought to be written thus: 'At the head of all sickness, am I, the blood; and at the head of all medicine am I, the wine, the cause.'" And they corrected it thus: "However, the sage of Judea maintains that: 'At the head of all sickness am I, blood, the cause, and at the head of all medicines am I, wine, the remedy. In a place where there is no wine medicine is needed!"

(Fol. 61b) Our Rabbis were taught: After the destruction of the second Temple many abstemious persons who refused to eat meat or drink wine were increased in Israel. And R. Joshua approached them, saying: "My children, why do you not eat meat and do not drink wine?" They replied: "How should we eat meat of which sacrifices were brought, or drink wine which was offered at the altar?" R. Joshua said to them: "If so, let us not eat bread, as the meal-offering is also abolished, for we can live on fruit?" Whereupon they replied: "Fruit was also [used in the Temple as] the first fruit offering." But then let us eat only such fruits of which no Bikurim was brought? And again let us abstain from drinking water, since the custom to put water on the altar no longer exists?" And they were silent. Then said R. Joshua to them: "My children, come and listen to me. It would be wrong not to mourn at all, since it has already been decreed to mourn. But to mourn too much is also impossible, for we must not impose a restriction upon the public unless the majority of the public can endure it." R. Ada b. Ababa said: "Where is the passage to prove this?" It is written (Mai. 3, 9) With a curse to be cursed [have ye obligated yourselves to give tithes] and yet Me you rob, O ye entire nation, i.e., if the entire nation [accepted the curse] then it could be extended, but not for a part of it. Therefore, the sages said: "When one paints his house, he shall leave a little spot unpainted as a sign of mourning." How much? Rab Joseph said: "A square yard." R. Chisda added: "This should be opposite the door." One may prepare all that he needs for his meal, leaving out some little things as a sign of mourning. And the same is the case with a woman. She may dress herself with all her ornaments, leaving out some of the unimportant for that purpose, as it is said (Ps. 137, 5) If I forget thee, O Jerusalem, may my right hand forget. May my tongue cleave to my palate if I do not remember thee; if I recall not Jerusalem at the head of my joy." R. Isaac said: "This refers to the calcined ashes [which it is customary to put on the head of the

groom] on the day of his marriage." R. Papa asked Abaye: "Where do they place it?" He replied: "They used to place it on their foreheads at the place of the phylacteries, as it is said (Ls. 6, 13) To grant unto the mourners of Zion to give unto them ornament in the place of ashes. And every one who is mourning for Jerusalem will be rewarded by seeing her joy. As it is said (Ib. 66, 10) Be highly glad with her, all ye that mourn for her."

There is a Baraitha: R. Ishmael b. Elisha says: "From that day when the Temple was destroyed it would be only right we should take upon ourselves not to eat meat and not to drink wine; but we must not impose a restriction upon the public, unless the majority of the public can endure it. But from the day that the Roman government put evil decrees upon us, suspending us from studying our Torah and observing its commandments, not permitting us to circumcise and to redeem our [first born] sons, it would be only right we should take upon ourselves not to marry and have children, so that the children of Abraham would be destroyed by themselves; but leave Israel, let them do as they please, as it is better they should sin unintentionally than intentionally, (should this be ordered)."

Chapter 4

Chapter 5

Rabba b. b. Chana said: "Sailors related to me that the wave which threatened to sink the ship was visible by a ray of whitish light, and they struck it with clubs upon which is engraved, "I will be what I will be, Lord, God, King of Hosts, Amen, Amen, Selah.' Then it became quiet."' Rabba b. b. Chana said again: "The sailors related to me that between one wave and the other there are three hundred parsas, and the height of each wave is also three hundred parsas. It once happened that I was on the boat, and a wave lifted me up to such a height that I could see the basis of a small star, which was as large as a space

where forty saahs of mustard could be sown. If the wave had lifted me up higher, I would have been burned by the heat of the star; and I heard a voice speaking to the other, 'My colleague, did you leave something in the world which thou hast not yet destroyed, that I may accomplish yet?' And the answer was: 'Go and see the might of thy master, as there is only one sand line that separates the sea from the land; and yet I could not step over it.' As it is said (Jer. 5, 22) Will ye not fear Me? saith the Lord; will ye not tremble at My presence? Who have placed the sand for the bound of the sea, an everlasting ordinance, which it cannot pass."

Rabba b. b. Chana said again: "I have seen Hurmin bar Lilith (night demon) jumping on the top of brick-houses of the city of Mechuza and was running so fast from one to the other that a rider who was on horseback below could not overtake him. Once it happened that two mules were saddled for him on the two bridges over the River Ravg'nag (Ib. b). Although they were far from each other, he jumped continually from one saddle to the other, while holding two cups of wine, pouring from one into the other continually without spilling one drop, yet this day was such a stormy one, as illustrated (Ps. 107, 26) They would mount up to heaven, they would go down to the depths. Later the government took notice of him, and he was executed."

Rabba b. b. Chana said again: "I have seen the young of the gazelle of one day old, which was like the mountain of Tabur, which measures four parsas; and the length of its neck was three parsas and the space covered by its head one and a half parsas; and when it emitted excretion it stopped the Jordan."

Rabbi b. b. Chana said again: "I have seen a croaker as large as Fort Hagronia which contained sixty houses. A snake came and swallowed it, and a large-tailed raven came and swallowed the snake. The raven then ascended a tree and sat there.' Come and see how strong was that tree! R. Papa b. Samuel said: "If I had not been there, I would not have believed it."

Rabba b. b. Chana said again: "At one time when on board a ship I noticed a fish into whose nostrils a mud-eater (worm) entered, from which it died. The sea tossed it about and it was washed out on land and sixty coast-towns were destroyed by its fall, and sixty coast-towns consumed its flesh, and sixty other coast-towns salted the flesh that was left: and from one eye they filled three hundred garabs of oil, and when I returned thither after twelve months I saw its bones being sawed into boards with which to restore the streets

that were destroyed by it."

Rabba b. b. Chana said again: "It once happened that I was going on a boat and saw a fish upon whose back sand was gathered and grass was growing. We thought it was an island. We descended, baked and cooked upon it. When the back of the fish became hot, it turned over, and had the ship not been so near [to enable us to jump into it] we would have been drowned."

Rabba b. b. Chana said again: "Once I was on board a ship, which was driven between two fins of a fish three days and three rights. The fish was swimming against the wind and we were sailing with the wind, and lest one say that the ship did not go fast enough, when R. Dimi came from Palestine, he said that it went so fast that for the time it takes one to heat up a kettle of water the ship sailed sixty parsas, and an arrow shot by a rider at the same time could not be swifter than the ship. And R. Ashi said that this was one of the smallest sea fishes which has two fins."

Rabba b. b. Chana said again: "At one time while on board a ship I saw a bird which was standing in water that reached only up to its toes; its head, however, reached the sky. We thought the water was shallow, so we were about to bathe there, when we heard a Bath Kol: 'Do not go down, for a carpenter lost an axe here seven years ago, and still it has not reached the bottom. This, however, is not only because of the great depth of the water, but also because of the current which is so strong." R. Ashi said: "This bird is the ziz, mentioned in (Ps. 50. 11) And the bird ziz of the field is with Me (reaches heaven)."

Rabba b. b. Chana said again: "It happened once, while in the desert, that I saw geese of which the feathers fell out owing to their fatness, and a whole river of fat was beneath them, and to my question, 'Have I a share in you in the world to come?' one of them lifted up its wing, and one of them a foot. When I came and told this to R. Elazar, he said to me: 'Israel will have to give account for them in the future, (as by their sins Messiah does not come, and the geese must epdure their fatness)."

Rabba b. b. Chana said again: "Once while in the desert we were accompanied by an Arabian merchant who used to take a clod of earth, smell it, and say: 'This way leads to such a place, and this to such a place' And when we asked him: 'How far are we from water?' he smelt the earth, saying: 'Eight parsas.' Thereafter we gave him other earth to smell, and he said: 'Three parsas.' I changed the clods of earth, but we could not deceive

him." Rabba b. b. Chana said again: "An Arabian merchant said to me 'Come with me. I will show you the corpses of the dead in the desert (at the time of Moses).' I did so, and their appearance was as cheerful as if they had gone to sleep while drunk. (Fol. 74) All of them were lying on their backs. The knee of one of them, however, was in a standing position, and the merchant, while riding on the camel and holding a spear in his hand, passed beneath it without reaching the joint of his knee. I took and cut off a corner of one's Talith (coat) in which there were Tzitzifh (fringes) [in order to investigate the law concerning this], but neither we nor our cattle could move. The merchant then said to me: 'Perhaps you have taken something of the dead, as I have a tradition that if one takes something from them he cannot move.' I went and put it back, and then we were able to move. When I came and told this to the Rabbis, they said: 'Abba himself is an ass, and bar bar Chana is a fool. For what purpose didst thou take it? To know with whom the Halacha concerning Tzitzith prevails, whether with the school of Shammai or with the school of Hillel? Then thou oughtest to have investigated their Tzitzith by counting the threads and knots.'"

Rabba b. b. Chana said again: "The merchant said to me: 'Come and I will show you the mountain of Sinai.' I followed him, and saw that it was surrounded by serpents. All of them were standing, and looked like white asses. I also heard a Heavenly voice, saying: 'Woe is me that I have sworn; and now after having so done, who will absolve me from that oath? When I told this before the Rabbis, they said again: 'Abba himself is an ass, and b. b. Chana is a fool. Why didst thou not say: Thou art absolved, thou art absolved?'" He, however, did not do so, because he thought: Perhaps it means the oath against the flood, in reference to which it is written (Is. 54, 9) As I have, sworn that the waters of Noah, etc. The Rabbis, however, were right in accusing him, as if it were about the flood, why then, woe is me?

Rabba b. b. Chana said further: "The same merchant said to me: 'Come and I will show you the place where the children of Korah were swallowed up.' And I saw two crevices in the ground from which smoke issued. I took a piece of wool, wetted it with water, put it on my spear, placed it in the crevice, and when I took it out it was singed. And the merchant said to me: 'Listen! what do you hear?' And I heard them saying: 'Moses and his Torah are true, and we are liars.' The merchant said to me: 'Each thirtieth day of the month, Gehenna turns them over here, as flesh is turned over in the pot, and they say Moses and his Torah are true, and we are liars.' "

Rabba b. b. Chana said further: "He said again to me: 'Come and I will show you where earth and heaven meet.' I followed him and saw it was made full of apertures. I took my basket, and put it on the window of the sky. After praying, I searched for it but could not find it. Then I said to the merchant: 'Are there, then, thieves here?' And he answered: 'It was the sphere of the Zodiac, which turns around. Wait until tomorrow at this same time, and you will find It.'"

R. Jochanan used to tell: "Once while on board a boat, I saw a fish which raised its head out of the water, and its eyes looked like two moons; water was pouring from both of its nostrils like the two rivers of Sura." R. Saphra used to tell: "Once while on board a boat, I saw a fish which had horns, raising up its head from the water, and on its horns was engraved thus: 'I am of the small creatures in the sea and measure three hundred parsas, and I am going into the mouth of the leviathan.' R. Ashi remarked: "This is a sea-goat which has horns and digs with its horns (the ground of the sea)."

R. Jonathan told: "Once while on board a boat, I saw a chest in which jewels were set surrounded by a kind of a fish called karshah (Ib. b.), and a diver descended in order to catch it; but the chest made a motion and threatened to break his leg. He, however, threw a leather bag containing vinegar towards it, and the basket sank. At the same time a Heavenly voice went forth and said: 'What business have ye with this chest, which belongs to the wife of R. Chanina b. Dosa, who will deposit in it the (T'cheleth) purple blue for the righteous in the world to come?' "

R. Juda of Mesoptamia used to tell: "Once while on board a ship, I saw a diamond that was encircled by a snake, and a diver went to catch it. The snake then opened its mouth, threatening to swallow the ship, when a raven came and swallowed the snake, and all the water around turned into blood. Then another snake came, took the diamond, put it on the carcass, and it became alive; and when it once more opened its mouth in order to swallow the ship, a bird came, bit off its head, took the diamond, and threw it on the ship. We had with us salted birds, and we wanted to try whether the diamond would bring them to life, so we placed the gem on them, and they became animated, and flew away with the gem."

Our Rabbis were taught: "It happened with R. Eliezer and R. Joshua, who were on board a ship, that R. Eliezer was asleep and R. Joshua awake. The latter became frightened, so that R. Eliezer awoke, and said: 'What is the matter, Joshua? What have you seen that frightened you?' And he answered: 'I have seen a great light on the sea.' R. Eliezer

rejoined: 'Perhaps you have seen the eyes of the leviathan about which it is written (Job 41, 10) And his eyes are like the eyelids of the morning dawn."

R. Ashi said: "Huna b. Nathan told me the following story: 'It happened once, while I was in the desert, and we had with us a leg of meat, that we cut it, made it kosher for eating, put it on the grass, and went to gather wood for roasting. When we returned, the leg had resumed the shape it had before it was cut; and we then roasted it. When we returned after twelve months, the coals upon which it was roasted were still glittering.' When I came and told this to Amemar, he said that the grass was 'samtrie' (that had the quality of combining things which were previously separate), and the coals were of broom-brush (which when lighted remains burning for a long time)."

(Gen. 1, 21) And God created the great sea monsters. Here in Babylon they translate this "sea gazelles." R. Jochanan, however, said: "It means leviathan— leviathan male and female, as it is written (Is. 27, 1) On that day will the Lord punish with His heavy and great and strong sword leviathan the flying serpent, and leviathan the crooked serpent, and He will slay the crocodile that is in the sea."

R. Juda, in the name of Rab, said: "All that the Holy One, praised be He, created, was male and female, and also the leviathan — the flying serpent male, and the crooked serpent female; and if they should have intercourse they would destroy the world. What did His Holy One, praised be He! do [to prevent this]? He made the male impotent, and killed the female and salted it for the righteous in the future world, as it is said (Ib.) And He will slay the crocodile, etc. And also (Ps. 50, 10) the cattle upon a thousand mountains. He created them male and female, and if they should have intercourse, they would destroy the world. Therefore, the Holy One, praised be He! rendered the male impotent and rendered cool the female, and preserved it for the righteous in the future world, as it is said (Job 40, 16) Only see [how great] is the strength in his loins, referring to the male, and his force in the muscles of his belly, referring to the female. But why did He not render cold the female of the leviathan also? Because a salted female has a better taste. And why did He not salt the females of the cattle in question? Salted fish gives a good taste, but salted meat does not.

R. Juda said again in the name of Rab: "At the time the Holy One, praised be He! was about to create the world, He said to the angel of the sea: 'Open thy mouth, and swallow all waters that are to be found in the world.' The latter answered: 'Sovereign of the Universe, is it not enough that I swallow the water under my dominion?' And he was therefore killed

immediately, as it is said (Ib. 12) By His power He split the sea in pieces, and by His understanding He crushed Rahab." R. Isaac said: "Infer from this that the name of the angel of the sea is Rahab, and had not the waters of the sea covered its body [of the angel], not one of the creatures could remain alive owing to the bad odor, as it is said (Is. 11, 9) They shall not do hurt nor destroy ... as the waters cover the sea. Do not read cover the sea, but cover the angel of the sea."

R. Juda in the name of Rab said further: "The Jordan's course is from the cavern of Pania." There is also a Baraitha to the same effect. The Jordan issues from the cavern of Pania, and flows to the sea of Sipchi, of Tiberias, until it reaches the ocean; thence it flows until it reaches the mouth of the leviathan, as it is said (Job 40, 23) He remaineth quiet, though a Jordan rusheth up to his mouth. Raba b. Ula raised the following objection: "Did not this verse speak of the cattle on the thousand mountains? Therefore," said he, "this verse must be interpreted thus: When are the cattle in question sure that they shall remain alive? When the Jordan reaches the mouth of the leviathan (i.e., as long as leviathan lives, they are also sure with life)."

When R. Dimi came from Palestine, he said in the name of R. Jonathan, what is the meaning of the passage (Ps. 24, 2) For upon seas he hath founded it, and upon rivers he hath established it? i.e. the seven seas and four rivers which surround the land of Israel (Palestine), the seven seas are the seas of Tiberia, Sodom, Chirat, Chiltha, Sipchi, Aspamia, and the ocean; and the four rivers are Jordan, Jarmuch, Kirumyun, and Phiga." When R. Dimi came, he said in the name of R. Jonathan: "In the future the angel Gabriel (Fol. 75) will go hunting for the leviathan, as it is said (Job 40, 25) Canst thou draw out the crocodile (leviathan) with a fishhook or cause his tongue to sink into the baited rope? And if not for the help of the Holy One, praised be He! he would not conquer him, as it is said (Ib.) He is the first in rank ... he that hath made him can alone bring his sword near to him." When R. Dimi came, he said also in the name of R. Jochanan: "When the leviathan becomes hungry, he expels from his mouth a gas which makes all the waters in the deep boil, as it is said (Ib. 41, 23) He maketh the deep to boil like a pot. And should he put his head in paradise, not one of the creatures could withstand the bad smell of the gas, as it is said (Ib.) He maketh the sea like a seething mixture. And when he gets thirsty, he makes the sea hollow like beds, as it is said: Behind him he causeth his pathway to shine." And R. Acha b. Jacob said: "The deep does not come to its natural way before seventy years, as it is said (Ib.) Men esteem the deep to be hoary — and hoary is not less than seventy years."

Rabba said in the name of R. Jochanan: "The Holy One, praised be He! will make a banquet for the upright from the flesh of the leviathan, as it is said (Ib. 40, 30) Yichru alav Chaverim; yichiu means a banquet, as it is said (II Kings 23) And he prepared (Vayichrch) for them a great meal. Chaverim means scholars, as it is said (Songs 8, 13) Companions (Chaverim) listen for thy voice, etc. And the remainder of it will be cut in pieces, and be sold in the markets of Jerusalem, as it is said (Job 40, 30) Divide him among merchants."

Rabba said further in the name of R. Jochanan: "The Holy One, praised be He! will make a succah for the righteous from the skin of the leviathan, as it is said (Ib. 31) Canst thou fill his skin with Succoth. If the righteous merits he will have a booth; but if he does not merit he will get a little hut, as it is said (Ib.) And with fist spear his head; and if still less, then a necklace will be made for him, as it is said (Prov. 1, 9) And chains for thy throat; and if still less, an amulet will be made for him, as it is said (Job 40, 29) And tied him up for thy maidens? And tlie remainder of the skin the Lord will spread on the walls of Jerusalem, and the brightness of it will shine from one end of the world to the other, as it is said (Is. 69, 3) and nations shall walk by thy light, and kings by the brightness of thy shining."

(Ib. 54, 12) And I will make of kadkod (rubies) thy battlements, etc. Samuel b. Nachmeni said: "On the earth, two Amoraim differ and they are Juda and Hezekiah, the sons of R. Chiya; and in heaven Gabriel and Michael differ. One says it means shoham (onyx) and the other says it means jasper. The Holy One, praised be He! said to them: 'Let it be as both say.'" (Ib.) And thy gates, etc. This is just as it happened with R. Jochanan, who was sitting and lecturing: "In the future the Holy One, praised be He! will bring jewels and pearls the size of thirty cubits (yards) square, twenty ells in height and ten in width, and will place them at the gates of Jerusalem.' And one disciple sneered at him: 'We do not even find a jewel as large as the egg of a turtle dove and [you say] we shall find jewels of such sizes?' Thereafter it happened that the same disciple was on a boat on the high sea, and he saw angels who sawed jewels and pearls the size of thirty ells square, boring holes in them twenty ells in height and ten in width. He asked them, 'For whom is this?' and they answered: 'The Holy One, praised be He! will place them at the gates of Jerusalem.' Aud when he returned he said to R. Jochauau: 'Lecture, Rabbi, for all you said is true, as I have seen it myself.' And R. Jochanan said to him: 'Ignoramus, if you had not seen it you would not have believed it? You are a scoffer at the words of the sages? He cast his eyes on him, and he became a heap of bones.' "

An objection was raised from the following passage (Lev. 27, 13) I will lead you

Kom'miyuth. R. Maier says: "This means two hundred ells above the surface, double the height of Adam the first, who was one hundred ells." R. Juda says: "It means one hundred ells above the surface, the size of the Temple with its walls, as it is said (Ps. 144, 12) So that our sons may be like plants grown up in their youth, our daughters like corner-pillars, sculptured after the model of a palace." [Hence we see that according to both the height of the Temple will be one hundred cubits at least. Why, then, said R. Jochanan, only twenty in height]? R. Jochanan meant only for the apertures for the air.

Rabba, in the name of R. Jochanan, said again: "The Holy One, praised be He! will make seven canopies (Chupas) for each and every righteous, as it is said (Is. 4, 5) And then will the Lord create upon every dwelling of Mount Zion, and upon her places of assembly, a cloud and smoke by day, and the brightness of a flaming fire by night; for over the glory shall be a covering (Chupa). We infer from this that the Holy One, praised be He! will make a Chupa for each and every righteous according to his dignity." But why smoke for a Chupa? R. Chanina said: "Each one who looks with an angry eye upon the scholars in this world, will his eyes be filled with smoke in the future world." And why fire [in the Chupa]? R. Chanina said: "Infer from this that each of the upright will be burned by the Chupa of his neighbor." O for that shame! O for that disgrace! This is similar to the following passage (Num. 27, 20) And thou shalt put some of thy greatness upon him. But not all of it. The elder of that generation used to say: The appearance of Moses was like the sun and the appearance of Joshua like the moon. O for that shame! O for that disgrace!

R. Chama b. Chanina said: "Ten Chupas were made by the Holy One, praised be He! for Adam the first in paradise, as it is said (Ezek. 28, 13) In Eden the garden of God didst thou abide; every precious stone was thy covering, the sardius, the topaz, and the diamond, the chrysolite, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." Mar Zutra said: "Eleven," — as he counts all the precious stones. R. Jochanan said: "The gold was less in value than all, for it is placed last." What do the workmanship of thy settings and of thy sockets, mean? R. Juda said in the name of Rab: "Thus said the Holy One, praised be He! to Hiram, the King of Tyre: When I created the world, I looked at the land and observed that thou wouldst rebel, deeming thyself a god. I therefore created holes and apertures in men." And according to others. He said thus: "I saw that thou wouldst rebel (Ib. b) and I have therefore decreed death over Adam the first." What do the words (Is. 4, 5) Upon her places of assembly, mean? Rabba, in the name of R. Jochanan, said: "Jerusalem in the future world will not be like Jerusalem in this world. In the latter every one who likes to enter does so, but in that of the future world only those who shall be

invited will enter." Rabba said again in the name of R. Jochanan: "In the future world, the righteous will be named with the names of the Holy One, praised be He! as it is said (Ib. 43, 77) Every one that is called by My name, and whom I have created for My glory, whom I have formed; yea, whom I have made." Samuel b. Nachmeni said in the name of R. Jonathan: "The following three will be named with the name of the Holy One, praised be He — the righteous, Messiah and Jerusalem. The righteous, as said above; the Messiah, as it is written (Jer. 23) And this is his name whereby he shall be called — the Lord our Righteousness; and Jerusalem, as it is written (Ezek. 48, 35) And the name of the city from that day, 'The Lord is there.' Do not read shamah there, but shmah (her name)." R. Elazar said: "In the future, 'holy' will be said before the righteous as now it is said before the Holy One, praised be He! as it is said (Is. 4, 3) And it shall come to pass that whoever is left in Zion, and he that remaineth in Jerusalem, shall he called holy — every one that is written down unto life in Jerusalem." Rabba said again in the name of R. Jochanan: "The Holy One, praised be He! will elevate Jerusalem three parsas, as it is said (Zech. 14, 10) And she herself shall be elevated, and be inhabited on her former site." What does former site mean? It means that it will be increased to its former size. And whence do you know that the size of the former Jerusalem was three parsas? Rabba said: "There was a certain old man who told me that he had seen the first Jerusalem, and the size thereof was three parsas." And lest one say that it would be difficult to ascend, therefore the passage reads (Is. 60, 8) Who are these that are like a cloud, etc. R. Papa said: "Infer from this that the clouds are at a height of three parsas from the ground."

R. Chanina b. Papa said: "The Lord wanted to make a size for Jerusalem, as it is said (Zech. 2, 6) To measure Jerusalem. And the angels said before the Holy One! praised be He: 'Sovereign of the Universe, there are many great cities that Thou hast created in Thy world, belonging to other nations, of which Thou hast not determined their length and their breadth. For Jerusalem, upon which Thy name rests, where Thy Temple is, where the righteous dwell, shalt Thou determine a measure.' Immediately following the passage reads (Ib. 8) And He said unto him, 'Run, speak to this young man, saying, Without walls shall Jerusalem be inhabited, because of the multitude of men and cattle in her midst.'"

R. Simon b. Lakish said: "In the future the Holy One, praised be He! will add to Jerusalem one thousand times the area of Tefef for gardens, one thousand times the area of Kefel for towers, a thousand times the area of Litsuy, containing county seats, and an area of one thousand and two times that of Shiloh, built with prominent mansions, and each of these above mentioned will be like Ziporias in her glory. And there is a Baraitha which states

that R. Jose said: "I have seen Ziporias in her glory, and there were one hundred and eighty thousand markets in which only spices for the ingredients for puddings were sold." (Ezek. 41, 6) And the side chambers were three, one over another, and thirty times. What does that meau? R. Levi said in the name of R. Papi, quoting R. Joshua of Sichni: "If there were three Jerusalems, each of them had thirty chambers on the top; and if there were thirty Jerusalems, each of them had three chambers on the top."

(Fol. 80b) Does not the root of a cedar tree reproduce branches? Has not R. Chiya b. Lulynil lectured: "What is the meaning of the passage (Ps. 22, 13) The righteous shall spring up like a palm tree, like a cedar? etc. Why are both trees mentioned? If it mentioned the cedar only, one might say that just as the cedar does not yield any products, so is the upright. Therefore it mentions the palm trees. And if the latter only were mentioned, one might say that just as a palm tree does not improve after being cut off, so is the righteous. Therefore, both are mentioned. Hence we see that a cedar does improve." This speaks of different kinds of cedars which do improve; for Rabba b. R. Huna said: "There are ten different kinds of cedars, as it is said (Is. 41, 19). I will plant in the wilderness the cedar, the shittah-tree, etc.

R. Levi said: "Robbing an individual is worse than robbing the altar, because concerning the first one the passage calls him sinner even before he derives any benefits therefrom, but concerning the latter he is called sinner only after he had benefited to it."

Our Rabbis were taught: Whence is it deduced that one must not make [the measure] level where the custom is to heap it; and heap the measure where the custom is to have it level? The passage reads (Deut. 25, 15) A perfect and just measure shalt thou have. And whence is it deduced that where the custom is to heap the measure, if one say: 'I will make it level and diminish the price,' or in places where the custom is to make it level, 'I will heap and increase the price,' that he must not be listened to? The passage reads therefore: A perfect and just measure shalt thou have," (i.e., just refers not to make any charge). R. Juda of Sura said (Ib., ib. 14) Thou shalt not have in thy house. Why? Because [you practice] diverse measures. Thou shalt not have in thy bag. Why? Because [you practice] diverse weights. But when you will practice a perfect and just weight, then shalt thou have (prosperity).

Our Rabbis were taught (Deut. 25) Thou shalt not have. Infer from this that weight and measure commissioners should be appointed for superintending the markets, but not for

fixing prices. The Exilarchs once appointed commissioners for both measures and prices, whereupon Samuel said to Karna: "Go and lecture to them that commissioners should be appointed only for measures but not for fixing prices." He, however, lectured that commissioners should be appointed for both to superintend measures and to fix prices. Samuel thereupon cursed him for this. But Karna did it in accordance with Rami b. Chama, who said in the name of R. Isaac: "Men should be appointed to superintend measures as well as to fix prices, because of swindlers."

(Ib. b) Our Rabbis were taught: The measure leveler must not be made thick at one end and narrow at the other, as it permits of cheating; one must not level [the measure] rapidly with one stroke because this would be a benefit for the buyer and a disadvantage to the seller; and also not [too slow] in several courses, which is a disadvantage to the buyer and beneficial to the seller. Concerning this, Rabban Jochanan b. Zakkai said: "It is painful to me to declare it, and it is painful not to declare it;" i.e., "It is painful to me to declare the art of measuring [for this serves as a lesson for swindlers], and it is also painful not to declare it, for the swindlers would say that the Rabbis have no idea of the art of our profession." Did R. Jochanan declare it finally or not? Samuel b. R. Isaac said: "He did; and on the basis of the following passage (Hos. 15, 10) For righteous are the ways of the Lord, and the just shall walk in them hut the transgressors will stumble through them..

(Fol. 90b) Our Rabbis were taught: Those who store up fruit for speculation, usurers, fraudulent measurers and food speculators, concerning them, the passage reads (Amos 8, 5) When will the new moon be gone, that we may sell provisions? and that we open the corn warehouses, making the epha (measure) small and increasing the shekel, and cheating with deceitful balances. What is written immediately after this? Sworn hath the Lord by the Excellency of Jacob, surely I will not forfeit to eternity all their deeds. Who are meant by those who store fruit for speculation? R. Jochanan said: "People like Sabbati. The father of Samuel used to buy grain at harvest-time, and sold it at the same price. Samuel, his son, however, used to store up the grain he bought in harvest until the price became higher, and then sold it at the same price as in harvest time." And from Palestine the following message was sent: "The acts of the father are more esteemed than those of his son." Why so? Because when the market becomes low (prices fall) it remains so [for the rest of the year, and this was the ease of Samuel's father].

(Fol. 91) R. Simon b. Jochai used to say that Elimelech, Machlon and Kilyon were the great

men and the leaders of their generation, and they were punished only because they emigrated from Palestine, as it is said (Ruth 1, 19) All the city was in commotion about them, and people said, "Is this Naomi?" What did they mean by their question, Is this Naomi? R. Isaac said: "They wanted to see what had become of Naomi, who emigrated from the land of Israel?" R. Isaac said again: "The same day on which Ruth reached the land of Israel, the wife of Boaz died. This is why people say that before the deceased depart, the substitute for managing the house is already prepared." Rabba b. R. Huna, in the name of Rab, said: "Boaz is identical with Abzan." For what purpose does he inform us? To inform the other thing, which he (Rab b. R. Huna) said, viz: "One hundred and twenty banquets Boaz prepared for his children, as it is said (Jud. 12, 9) And he had thirty sons, and thirty daughters he sent abroad, and thirty daughters he brought in for his sons from abroad, etc. And at each marriage two banquets were given — one in the father's and one in the father-in-law's house — and not to one of them did he invite Manoah, saying: 'What return can I expect of this childless man?' " And we are taught in a Baraitha that all his children died during his (Boaz's) lifetime. And this is meant by the popular saying: "By thy life, the sixty (weaklings) thou begottest, what didst thou beget them for? Marry again and beget one as strong as sixty." R. Chanan b. Raba said again, in the name of Rab: "Elimelech, Shalam, the kinsman [referred to in Ruth 4, 1] and the father of Naomi all were the descendants of Nachshon ben Aminadab." For what purpose was this said? To teach that even a man who has distinguished ancestors to rely upon is not saved when he emigrates from Palestine.

R. Chanan b. Raba said again, in the name of Rab: "The name of Abraham's mother was Amthalai bath Karnebo, and the name of Haman's mother was Amthalai bath Urb'tha, a sign may be applied [in order to remember it] the unclean for the unclean, and the clean for the clean. The name of the mother of David was Natzebeth bath Edal; the mother of Samson, Z'lalpunith, and his sisters, Nashick." For what purpose is this information? For an answer to the Epicurean. R. Chanan b. Raba said again in the name of Rab: "Abraham our father was imprisoned for ten years — three in this city of Cuthah and seven in Kadaruth." R. Dimi of Nahardea, however, taught the opposite (seven in Cuthah and three in Kadaruth). R. Chisda said: "The city Eibra-Zeira of Suthah is the city Ur Kasdim (mentioned in the Bible)." R. Chanan b. Raba, in the name of Rab, said further: "On the day when Abraham our father, departed from this world, all the great men of the nations stood up in a line and said: 'Woe to the world that has lost (Ib. b) its leader, and woe to the ship that has lost its pilot.'" (I Chron. 29, 11) And thou art exalted as the head above all. R. Chanan said in the name of Rab: "Even a superintendent of wells is appointed by Heaven;

i.e., every earthly incident is decreed in Heaven."

R. Chiya b. Abin, in the name of R. Joshua b. Karcha, said: "God forbid that we should incense Elimelech, for could they have obtained even bran-flour for use, they would not have emigrated. But why then were they punished? Because their duty was to pray for their generation, and they did not, as it is said (Is. 57, 13) By thy crying thou canst he saved vnth all who are gathered with thee." Rabba b. b. Chana said, in the name of R. Jochanan: "This is taught only when money is cheap and the grain high; but if money is dear even when the price of four saahs is only one selah, one may emigrate from Palestine, as R. Jochanan said: 'I remember a time when there were four saahs of flour for one selah, aud there were many lying swollen from starvation in Tiberia, for they did not have an issar with which to buy food.'" R. Jochanan said again; "I remember that working people did not wish to take work on the east side of the city, as the smell of bread [which the west wind carried to them] would cause an increase in their appetite and would kill them." R. Jochanan said again: "I remember when a child broke apart a piece of carob, from which a continuous flow of honey poured out on his hands." R. Elazar said: "I remember, when a raven would catch a piece of meat, a conainuous flow of fat would be seen dropping from the height to the ground." R. Jochanan said again: "I remember times when young girls of sixteen and boys of seventeen would walk together and did not sin." R. Jochanan said further: "I remember when it was said in college: 'He who assents to them (does not antagonize their errors) falls into their hands, and he who confides in them, — all that is his are theirs.' "

It is written (Ruth 1, 2) Machlon and Chilyon, and in (I Chron. 4, 22) Joash and Saraph. Rab and Samuel differ. One said that their real names were Machlon and Chilyon. But why were they named Joash and Saraph? Joash, because they gave up hope of Divine redemption, and Saraph, because they were doomed to be burnt. And the other says their real names were Joash and Saraph. And why were they named Machlon and Chilyon? Machlon, because they made themselves very common by their emigration, and Chilyon, because they were doomed to destruction. We are taught in a Baraitha in accordance with the one who holds that Machlon and Chilyon were their real names. What is the meaning of the passage (Ib., ib.) And Joachim and the men of Goseba, and Joash and Saraph, who had dominion in Moab and Yoshbei lechem. And these are ancient things. Joachim, refers to Joshua, who had confirmed the oath which was given to the men of Gibeon; and the men of Goseba refers to Machlon and Chilyon. And why were they named Yoash and Saraph? Because they gave up hope of Divine remeption. Who had dominion in Moab, refers that

they had married daughters of Moab. And Joshbei-lechem, refers to Ruth, who was a Mo'abite. And these are ancient things, means the Ancient of Days has decreed these things, as it is written (Ps. 99, 21) I have found David My servant. It is also written (Gen. 19, 15) And thy two daughters, that are found. These were the potters (hayozrim) and those that dwelt in plantations and sheepfolds. For the king's sake, to do his work, they dwelt there. Hayozrim, refers to the children of Jonadab b. Rechab, who preserved the oath of their father. (Ib. 4) In plantation, refers to King Solomon, who was a plant in his kingdom. Vegidroh (sheepfold), refers to the Sanhedrin, who had fenced the broken partition of Israel. For the king's sake, etc., refers to Ruth the Moabite, who lived to see the kingdom of Solomon, her great-grandson, as it is said (I Kings 2, 19) And placed a chair for the king's mother. Upon which R. Elazar said that it means to the mother of the kingdom.

Our Rabbis were taught (Lev. 25, 22) Shall ye eat yet of the old harvest, i.e., without need of preserving? How is this to be understood? R. Nachman said: "Without the grain worm." And R. Shesheth said: "Without having the grain blasted." We are taught in a Baraitha in accordance with R. Nachman: Shall ye eat yet the old harvest. One might think that Israel would be obliged to wait for the new crop, because the old would already have been spent; therefore it is said (Ib., ib.) Until its harvest comes in; i.e., until the harvest shall come by itself (you will not hasten it)." And there is also a Baraitha in accordance with R. Shesheth: "Ye shall eat yet from the old harvest, one might say that Israel would have to wait for the new harvest because the old one became spoiled, therefore it is said, until its harvest come in; i.e., the old will suffice until the new shall come in its natural way (without any need to hasten it). Our Rabbis were taught: And ye shall eat very old store. Infer from this that the older a thing is the better it is. We can infer from this only of things which are customary to be preserved, but whence do we know this of things which are not customary to be preserved? It is therefore said: Yashan Nashan (twice repeated). (Ib., ib.) And the old ye shall remove because of the new. Infer from this that their granaries were filled up with the old crop and their barns were filled up with the new, and Israel would say: "Why should we remove the old crop for the new one?" R. Papa said: "Upon everything age is an improvement with the exception of dates, beer, and fish-hash."

Chapter 6

(Fol. 98) R. Chiya b. Joseph said: "The fate of wine depends upon one's luck, as it is said (Habak. 2, 5) And even the wine of a proud man rebels, whose house will not stand." R. Mari said: "The one who is proud is not tolerated even among his household, as it is written And even the wine of a proud man rebels, whose house will not stand." What is the meaning of Whose house will not stand? i.e., he is not tolerated by his household. R. Juda, in the name of Rab, said: "An ordinary commoner who disguises himself in the garment of a scholar will not be able to enter the habitation of the Holy One, praised be He! for it is written here (Naveh), will not stand, and it is written (Ez. 15, 13) Unto Thy habitation (Naveh)."

(Ib. b) It is written in the book of Ben Sira: I have weighed everything on the scale and did not find a thing to be lighter than bran; however, a groom who resides in the house of his father-in-law is lighter than bran; and still lighter than he is a guest who brings with him an uninvited companion; and still lighter is the one who answers before he has heard thoroughly the question, as it is said (Prov. 18, 13) When one returneth an answer before he understandeth (the question) it is folly unto him and a shame.

Chapter 7

Chapter 8

(Fol. 109 b) But is not the name of the mother's side also mentioned [in the record]? Behold! it is written (Jud. 17, 7) And there was a young man out of Bethlehem-Judah of the family of Judah, but he was a Levite, and sojourned there. Now, does not this passage contradict itself? It says of the family of Judah, from which it is to be inferred that they came from the tribe of Juda; and then it says he is a Levite, which means that he was of

the tribe of Levi. We must conclude that his father was from Levi and his mother from Juda, and nevertheless it is said of the family of Juda, Raba b. Chanan said: "The passage reads, and he is Levi, which does not mean that he was a Levite, but that his name was Levi." If so, how is the following to be understood (Ib. 17) I have obtained a Levite for a priest. There it is understood that he happened to get a man by the name of Levi? Was not his name Jonathan, as it is written (Ib. 18, 30) And Jonathan the son of Gershom.... were priests, etc. And according to your theory, was he then the son of Menashe? Behold, he was the son of Moses, as it is written (I Chron. 23, 15) The sons of Moses were Gershom and Eliczer. But you will have to explain this that it is written Menashe, because he acted (idolatrous) like Menashe, therefore he is called Menashe. In this instance you could explain likewise that the phrase of Juda is employed because Menashe came from Juda. R. Jochanan, in the name of R. Simon b. Jochai, said: "From this it is to be inferred that every corruption is fastened to the corrupt (who originally started it)." You may infer the same from the following (I Kings 1, 6) And his mother had borne him after Abshalom the son of Maacha? We must say that because he acted like Abshalom, who also rebelled against the kingdom, the verse conjoined him with Abshalom.

R. Elazar said: "Always shall a man join a respectable family, for we see that when Moses married the daughter of Jethro, Jonathan [mentioned above] was the outcome, and when Aaron married the daughter of Aminadab, the outcome was Pinchas." But was not Pinchas also a descendant of Jethro? Behold, it is written (Ex. 6, 25) Elazar took one of the daughters of Putiel for a wife, and she bore unto him Pinchas. Does Putiel not refer to Jethro, who used to fatten animals for idolatry? Nay, this Putiel refers to Joseph, who conquered his passion at the incident of Potiphar. But is it not said elsewhere that the tribes spurned Pinchas, saying: See the descendant of Puti, whose grandfather had fattened calves for idols? (Fol. 110) We must therefore say that [both names are applicable. And] if his mother's father was a descendant of Joseph, his mother's mother was a descendant of Jethro; or if his mother's father was a defendant of Jethro, his mother's mother was a descendant of Joseph. This can also beproved by the fact that the Putiel is spelled in the plural." Raba said: "If one is about to marry, he ought first to investigate the character of the bride's brothers, as it is said: (Ib., ib. 33) And Aaron took Elisheba the daughter of Aminadab, the sister of Nachshon. For what purpose is the sister of Nachshon written? Since the passage says that she was the daughter of Aminadab, is it then not evident that she was the sister of Aminadab? Hence this is an intimation that one who is about to marry should investigate the brothers of his prospective bride." It was taught in a Baraitha that the majority of the children resemble the brothers of their mother.

(Jud. 18, 3) And they turned in thither and said unto him who brought thee hither (halom), and what dost thou in the place and whom has thou there (Poh)? They said this to him: "Are you not a descendant of Moses, of whom it is written (Ex. 3, 5) Draw not nigh hither (halom)? Are you not a descendant of Moses, of whom it is written (Ib.) What is that in your hand (Ma ze)? And are you not a descendant of Moses, of whom it is written (Deut. 5, 28) But as for thee, remain thou here (Poh)?" And he answered: "Thus have I a tradition from the house of my grand-father: A man should rather hire himself out to idolatry than to be dependent on men." He thought it meant real idolatry, but in reality it means "for labor strange to him" (below his dignity), just as Rab said to Cahana: "Flay a carcass in the street [and earn a living if you are in need] and say not I am a noble priest, [and it does not befit me]." As soon as David saw that he was so fond of money he appointed him treasurer for the government, as it is said (I Chron. 26, 24) Shebuel, the son of Gershom, the son of Menashe, superintendent of the treasuries. Was then his name Shebuel? Behold, it was Jonathan. R. Jochanan said: "This means that he repented to God with all his heart."

(Fol. 115) R. Jochanan said in the name of R. Simon b. Jochai: "He who leaves no son to succeed him, the Holy One, praised be He! is filled with anger at him, for it is written here (Num. 27, 8) Then shall ye cause his inheritance to pass (Haabartem), and it is written there (Zeph. 1, 15) That day is a day of wrath (Ebrah)." (Ps. 55, 20) Those who leave no changes fear no God. R, Jochanan and R. Joshua b. Levi differ. According to one a son is meant, and according to the other a disciple. We can infer that R. Jochanan is the one who holds that it refers to a disciple; for R. Jochanan said: "This is the bone of my tenth son [whom I have buried]." The inference is sustained. Now, if R. Jochanan refers to a disciple then R. Joshua b. Levi refers to a son, if so, why do we find that R. Joshua b. Levi did not go to a funeral unless the deceased was childless, because it is written (Jer. 22, 10) Weep sorely for him that goeth away, which R. Juda in the name of Rab interpreted to refer to one who passeth away without a son! It must be concluded that R. Joshua b. Levi was the one who said it refers to a disciple. Now since R. Joshua b. Levi is the one who holds it refers to a disciple, we must say that R. Jochanan is the one who holds it refers to a son. If so, then it means that R. Jochanan contradicts himself, [for above it was inferred that he held it referred to a disciple]. This is not difficult to explain, for one he said in his own name, and the other in the name of his teacher.

R. Pinchas b. Chama lectured: "What is the meaning of the passage (I Kings 11, 21) And when Hadad heard in Egypt that David slept with his father, and that Joab, the captain of the host died. Why does the passage concerning David say lay and concerning Joab say

died? Because David left sons, therefore it says lay, but Joab did not leave any sons, therefore it says died. Did not Joab leave sons? Behold the passage says (Ezra 8, 9) Of the sons of Joah, Obediah, etc. We must therefore explain the above contradiction thus: David who left a son like himself, is referred to as merely lay, but Job did not leave a son resembling himself; therefore he is mentioned as died.

R. Pinchas b. Chama lectured: Poverty is more difficult in a house even more than fifty lashes. R. Pinchas b. Chama lectured again: "If one has a sick person in his house, he shall go to a wise man and request him to pray for the sick one, as it is said (Prov. 16, 14) The fury of a king is like the messengers of death; but a wise man will appease it.

(Fol. 118) (Joshua 17, 14) And the children of Joseph spoke unto Joshua saying Why hast thou given me but one lot and one part for an inheritance, seeing I am a great people, for as much as the Lord hath blessed me thus. This passage serves the purpose of conveying good advice to mankind; in effect, that one shall take care not to be afflicted by a covetous eye. And this is what Joshua said to the children of Joseph (Ib., ib. 85) "If thou art a numerous people, then get thee up to the wood country," which means, Go and hide thyself in the forest that no covetous eye may afflict thee (Ib. b) But they answered: "We are the descendants of Joseph, whom a covetous eye cannot afflict, as it is written (Gen. 49, 22) A son of grace is Joseph, a son of grace even beyond the reach of an eye." And R. Abahu explained thus: "Do not read it Aley ayin (upon the eye), but read it Olei ayin (above the fear of an eye)." R. Joseph b. Chanina said: "We infer it from here (Ib. 47, 16) And let them grow a multitude in the midst of the earth; i.e., just as the fishes multiply in the water and no covetous eye may afflict them, so also shall the children of Joseph not be afflicted by a covetous eye.

The shares of the spies, Joshua and Caleb inherited. Whence is this deduced? Ula faid: "The passage says (Num. 14, 38) But Joshua, the son of Nun and Caleb, ... remained alive. What is meant by remained alive? Shall we take it literally? For this there is another passage (Ib. 26, 65) Save Caleb and Joshua. We must then conclude that the first-cited verse means that they lived with their shares." The murmurers and the congregation of Korah had no share in the land of Israel. Have we not been taught in a Baraitha that the shares of the spies, the murmurers, and the congregation of Korah, Joshua and Caleb inherited? This presents no difficulty. The Tanna of our Baraitha compares the murmerers to the spies, while the other master does not, as we are taught in the following Baraitha (Ib. 27, 3) Our father died in the wilderness, refers to Z'laphchad, but he was not

of the company, refers to the spies; of those who gathered themselves, refers to the murmurers; in the company of Korah, literally. Hence one compares the murmurers to the spies and one does not. R. Papa raised the following objection to the above: According to him who compared the murmurers to the spies, then Joshua and Caleb must have taken nearly all Palestine? [for the majority were murmurers]. Whereupon Abaye answered, "They refers to the murmurers of the company of Korah."

(Fol. 119) R. Chidka said: "I had a colleague, Simon the Sikmoni, who was one of the disciples of R. Akiba. He used to say thus: 'Moses our master was aware that the daughters of Z'laphchad were to inherit; but he did not know whether they were entitled to the [extra] share of the first-born, and the passage about the inheritance should have been written through Moses, even if the case of the daughters of Z'laphchad had not happened, but they merited by Heaven that this passage should be written through them. The same was the case with the wood-gatherer. Moses our master was aware that for the crime he committed there is capital punishment, as it is said (Ex. 31, 14) One that desecrated it shall surely be put to death, but he did not know by which of them he should be executed; and the passage should have been written through Moses even if the case of the wood-gatherer had not happened. But as he was guilty it was written through him; and this is (Ib. b.) to teach us what good things are brought about through the agency of good men and bad things are brought about through the agency of bad men."

(Ex. 15, 17) Bring them and plant them. They did not say us, but then this was a prophecy, of which they themselves did not know what they were prophesying. (Num. 28, 2) And they stood before Moses and hefore Elazar the priest, and before the princes and all the congregation. Is it possible that when Moses did not answer them that they were going to complain before the princes? We must therefore reverse the passage, so said R. Jashia. Abba Chanan in the name of R. Elazar said: "All of them were in the house of learning when they came to make their complaint." In what point do they differ? One holds that even in the presence of a teacher a disciple should not be honored, but the other one holds that in the presence of a teacher a risciple should he honored. The halacha prevails that he may or may not be honored; and it presents no difficulty. In case the master himself honors the disciple, honor should be given to him by others also; but if he does not, others should also not honor him in the presence of his teacher.

There is a Baraitha that the daughters of Z'laphchad were wise, understood lecturing, and were also righteous. They were wise, as their protest was to the point, for as R. Samuel b.

R. Isaac said: "On that day Moses out Master was sitting and lecturing about the law of Yibum. They then said to him: 'If we are considered as a son, then let us inherit; and if we are not considered at all, then let our uncle marry our mother." Immediately follows (Num. 27, 5) And Moses brought the case before the Lord. They understood lecturing, as they said: If we should have a son, we would not say a word. But is there not written in a Baraitha that they said if there should be a daughter instead of a son? R. Jeremiah said: "Strike out the word daughters from the Baraitha." Abaye, however, said: "It is not necessary to strike it out, for they said, 'If there should have been even a daughter from a son, we would not say a word.' " They were upright, because they married only such that were worthy for them.

We are taught R. Eliezer b. Jacob says: "Even the youngest of them was not less than forty years of age when she married." Is that so?" Did not R. Chisda say: "If a woman marries at less than twenty years of age she bears children until sixty. After twenty, she bears until forty; but when she marries after forty, she can no longer bear children?" We must say that because they were upright, a miracle happened to them, as it also happened to Jochebed, concerning whom it is written (Ex. 2, 1) And therewent a man of the house of Levi, and he took a daughter of Levi. (Fol. 120) Is it possible that a woman of one hundred and thirty years of age should be named daughter? for R. Chama b. Chanina said: "This passage refers to Jochebed, whose mother was pregnant while on the road to Egypt, and she was born between the walls (when they arrived in Egypt), as it is written (Num. 26, 59) Jochebed the daughter of Levi, whom (her mother) bore to Levi in Egypt." And why is she named daughter? R. Juda b. Zebinah said: "Because the signs of youth returned to her. The body became smooth again, the wrinkles of age were straightened." Why then does it read "he took?" It ought to be "he remarried." R. Juda b. Zebinah said: "Learn from this that he made a wedding ceremony, as if he were marrying for the first time; he placed her under a canopy, Aaron and Miriam sang before her and the ministering angels said (Ps. 113) The mother of the children shall rejoice." Further the Scripture mentions the daughters of Zelaphehad according to their age, and here according to their wisdom. And this supports R. Ami, who said: "In the college preference is given to wisdom [over age], but at a banquet, however, preference is given to age." R. Ashi said: "This only refers to one who excels in wisdom and [concerning a banquet] only he who is of advanced age." In the school of R. Ishmael it was taught: "All the daughters of Z'lapchad were equal in wisdom, as it is said (Num. 36) And they were; i.e., all were alike."

(Fol. 121) There is a Mishnah Rabban Simon b. Gamaliel said: "Never were there any more

joyous festivals in Israel than the fifteenth of Ab and the Day of Atonement, for on them the maidens of Jerusalem would go forth dressed in white garments— borrowed ones, however, in order not to cause shanie to those who had none of their own. It is readily understood why the Day of Atonement should be a day of rejoicing, because that is a day of forgivenness, and on that day the second tables of the Law were given to Moses; but why should the fifteenth of Ab be a day of rejoicing? "Because," said R. Juda in the name of Samuel, "on that day the members of the different tribes were permitted to intermarry." What passage did they interpret to prove this? (Num. 36, 6) This is the thing which the Lord hath commanded concerning the daughters of Zelaphehad, etc., i.e., this thing should only apply for this generation, but not for later generations. Rabba b. b. Chana in the name of R. Jochanan said: "On that day (fifteenth of Ab) the members of the tribe of Benjamin were permitted to intermarry with the other tribes, as it is said (Jud. 21, 1) Now the men of Israel had sworn in Mizpah, saying: 'Not any one of us shall give his daughter unto Benjamin for a wife.' What passage did they interpret? The passage reads: Any one of us, but not our children." R. Dimi b. Joseph in the name of R. Nachman said: "On that day the last of those who were destined to die in the desert perished; for the master said that as long as those detined to die in the wilderness were still alive, the Lord did not speak to Moses, (in a favorable manner), as it is said (Deut. 2, 6) And it came to pass, when all the men of war were spent by dying from the midst of the people, that the Lord spoke unto me, saying; i.e., unto me in particular." Ula said: "On that day the guards, appointed by Jeroboam to prevent the Israelites from coming to Jerusalem, were abolished by Hoshea, the son of Elah, who said: (Fol. 31) 'Let them go wherever they choose.' " R. Mathna said: "On that day permission was granted to bury the dead who were killed in battle at the city of Bethar;," for R. Nathan said: "On that day, when those killed at Bethar were permitted to be buried, the assembly at Yamnia ordained the section of the after meal benediction: Blessed art thou, God the good, that doth good. By the good is meant that the bodies were not left to putrefy and by doth good, that burial was permitted." Rabba and R. Joseph both said: "On that day Israel would cease to cut wood for the altar, as we are taught in a Baraitha: R. Eliezer the Great said: "From the fifteenth day of Ab the heat of the sun is lessened and the timber is not longer dry, so they ceased to cut wood for the altar.' " R. Menashia adds: And it was called the day of breaking the axe. From that day on, he who adds the night to his day-study may have years and days added to his life, but to him who does not, it may not be added to his days. R. Joseph was taught that the last statement means his mother will bury him.

Our Rabbis were taught: "Seven persons overlined the entire world — namely,

Meshushelach saw Adam the first; Shem saw Meshushelach; Jacob saw Shem; Amram saw Jacob; Achiya, the Shilanite, saw Amram; Elijah the Prophet has seen Achiya, and is still alive." But how can you say Achiah saw Amram? Is it not written (Num. 26, 35) There was not left of them one man save Caleb and Joshua? R. Hamnuna said: "The tribe of Levi was excluded from the decree [to die in the desert], as it is written (Ib. 14, 29) In this wilderness shall your carcasses fall, and all that were numbered of you, according to your whole number from twenty years; i.e., only those who were counted from twenty years, but not the tribe of Levi, of which the number was from thirty years." But from any other tribe you say that no one entered into the land of Israel? Behold! Here is a Baraitha that Yair and Machir, the sons of Manasseh, were born in the time of Jacob, and did not die until after the entering into the land of Israel, for it is said (Josh. 7, 5) And the men of Ai smote of them about thirty-six men, and we are taught in a Baraitha: Thirty-six men exactly, so is the opinion of R. Juda. R. Nachman then said to him: "How can you say so? Is it not written about thirtysix. We must therefore say that this refers to Yair b. Manasseh, who equalled the majority of the Sanhedrin." [Hence he entered the land of Israel]. R. Acha b. Jacob said: "Those who were less than twenty and more than sixty years old were not included in that decree."

The schoolmen propounded a question: How was the land of Israel divided? Was it divided into twelve parts for twelve tribes (each tribe getting an equal share), or by the heads of the men? (Fol. 122) Come and listen! (Num. 26, 56) According as they are many or few [hence it was divided among the tribes and not by the heads of men]. And there is also a Baraitha: In the future the land of Israel will be divided among thirteen tribes, while in the past it was divided only among twelve; and it was also divided according to the value of money, and it was also divided only by lot and by the Urim and Tumim, as it is written (Ib. 55) By the decision of the lot. How so? Elazar was attired in the Urim and Tumim. Joshua and all Israel were standing by, and one urn containing the names of the tribes, and another urn containing the boundaries of the land, were placed there, and Elazar, influenced by the Divine Spirit, would say thus: "Zebulun will now come out from the urn, and with him the boundary of Achu." And then one of the tribe of Zebulon would put his hand into the urn and draw the name of his tribe, and then put his hand into another urn and draw Achu. And then again Elazar, influenced by the Divine Spirit, would say: "Now Naphtali will come, and with him the boundary Kmousar." And so it was with each tribe. However, the division in the future world will not be equal to to the division of land in this world, as in this world, usually, the lot of one is a field of grain, and of another, one of fruits; but in the world to come; everyone will have a share in the mountains, valleys and

plains. As it is said (Ezek. 48, 31) The gates of Reuben, one, etc.; every one the same, and the Holy One, praised be He! will Himself assign the shares, as it is said (Ib. 29) And these are their allotted division, said the Lord Eternal. We see, then, that the Baraithat states that in the past the division was twelve parts to the twelve tribes. Hence it was divided among the tribes and not severally. The inference is sustained. The master said: "The land of Israel will in the future be divided among thirteen tribes." Who will be the thirteenth? R. Chisda said: "The prince of Israel will be the thirteenth, as it is written (Ib. 19) And they that serve the city out of all the tribes of Israel, shall fill it." R. Papa said to Abaye: "But perhaps this refers merely to public service?" And he answered: "This could not be borne in mind, for it is written (Ib. 21) And the residue shall be for the prince on, the one side and on the other of the holy offering, and of the possession of the city," etc. (Hence a real share is to be given to them by all tribes). And as to the value of money, as it is said, According as they are many or few. To what does this refer? Shall we assume that money was applied to the quality of the shares? Were they then so foolish as to take a bad field and money for it? But this refers only to quality of distance.

We are taught (Num. 26) It was divided only by lots. Except Joshua and Caleb, What does this mean? Shall we assume that they did not take any land at all? Is it possible? If, as said above, they took the shares that were not theirs, how much more ought they take their own? It means they did not take by lots, but by the decree of Heaven. Joshua, as it is written (Joshua 19, 50) By the order of the Lord did they give him the city which he had asked — Timnath Serah on the mountains of Ephraim. And Caleb — as it is written (Jud. 1, 20) And they gave Hebron unto Caleb as Moses has spoken. But was not Hebron one of the cities of refuge? Abaye said: "It refers to the suburbs and village surrounding the city, as it is written (Josh. 21) But the field of the city and its villages they gave to Caleb the son of Yephunah for his possession.

(Fol. 123) (Gen. 48) Which I took out of the hand of the Emorite with my sword and with my bow. Did he indeed take it with sword and bow? Is it not written (Ps. 44, 7) For not in my bow will I trust, and my sword shall not help me? We must therefore explain it that with my sword, refers to prayer, and with my bow, to supplication.

R. Chelbo questioned R. Samuel h. Nachmeni: "What is the reason that Jacob took away the privilege of the first-born from Reuben and gave it to Joseph?" You ask for the reason? Does not the Scripture state the reason When he defiled his father's bed? "What I ask, is this: Why did he give it to Joseph?" and he rejoined: "I will tell you a parable to which this

case is similar: There was one who had raised an orphan in his house. At a later period the orphan became rich, and thought, I will recompense my benefactor." R. Chelbo said to him: "And how would it have been had Reuben not sinned? Then Jacob would have given nothing to Joseph?" R. Samuel b. Nachmeni replied: "Your teacher, R. Jonathan, did not explain it so, but as follows: The first-born was destined to come from Rachel, as it is written (Ib. 37) These are the generations of Jacob and Joseph. But Leah was preferred by virtue of her prayers. Nevertheless, because of Rachel's discretion, the Holy One, praised be He! returned it to her." And in what consisted Rachel's discretion? As it is written (Ib. 12) And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son. The brother of her father? Was he not the son of her father's sister? It was thus: He asked her whether she would marry him. She said, "Yea, but my father is very shrewd, and you cannot persuade him." And to the question: "What does it mean?" She answered: "I have a sister who is older than me, and my father will not give me to you while she is not married." Then he said: "I am his brother in shrewdness." She then asked him: "Is it, then, allowed to the upright to be shrewd?" And he answered: "Yea, as (II Sam. 22, 27) With the pure thou wilt show thyself pure, and with the perverse thou wilt wage a contest." And then he furnished her with some signs, that when she should be brought to him he would ask her for these signs, and he might be sure that she was not exchanged for Leah. Thereafter, when Leah was about to be brought to him instead of Rachel, the latter said to herself: "Now my sister will he ashamed." She went and confided the signs to her. And this is what is written (Gen. 29, 25) And it came to pass that in the morning, behold, it was Leah. From which it is to be inferred that until the morning he did not know that she was Leah, because of the signs which Leah received from Rachel.

Abba Chalipa Cruyah questioned R. Chiya b. Abba: "Of Jacob's children who came to Egypt in the total sum, you will find only sixty-nine." And he answered: "There was a twin with Dinah, as it is written (Ib. 46, 15) V'eth (with) Dinah their sister." According to your theory there (Ib. b) was a twin with Benjamin also, for it is also written (Ib. 43) Eth Benjamin. Whereupon R. Chiya said: "A valuable pearl was in my hand, and you wanted to deprive me of it? So said R. Chama b. Chaninah: 'This refers to Jochebed, whose mother was pregnant, and bore her within the walls, as it is said (Num. 26, 59) Whom her mother bore to Levi in Egypt; i.e., she was born in Egypt, but her pregnancy was not in Egypt.'"

R. Chelbo again questioned R. Samuel b. Nachmeni: "It is written (Gen. 30, 25) And it came to pass, when Rachel had borne Joseph, etc. Why when Joseph was born?" And he answered: "Because Jacob our father saw that the descendants of Esau would become

submissive only to the descendants of Joseph, as it is said (Oba. 1, 18) And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble." R. Chelbo objected to him from (I. Sam. 30, 17) "And David smote them from the twilight even unto the evening of next day," etc. (Hence we see that they were submissive also to David, who was a descendant of Judah, and not of Joseph). Samuel answered: "The one who made you read the prophets did not read with thee Hagiographa, in which it is written (I Chron. 12, 21) And as he was going over to Ziklag.... captains of the thousands that belonged to Manasseh." [Hence they were submissive to the descendants of Joseph]. R. Joseph objected from (Ib. 4, 42, 43) And some of them, even of the sons of Simeon, five hundred men, went to Mount Seir, having at their head Pelatiyah and Nearyah and Rephayah, and Uzzie, the sons of Yishi. And they smote the rest of the Amalekites that had escaped, and dwelt there unto this day. Rabba b. Shila thereupon said: "Yishi was a descendant of Manasseh, as it is written (Ib. 5, 24) and the children of Manasseh were Epher and Yishi."

(Fol. 133 b.) MISHNAH: He who bequeathed his estates to strangers, leaving his children without anything, although his act is valid, yet the minds of the sages find not pleasure in his action. R. Simon b. Gamaliel, however, maintains: "If his children were not going in the right way, he will be remembered for blessings."

(GEMARA). Joseph b. Joezer had a son of bad habits; and he had also a measure full of dinars. Because of this, he consecrated the dinars to the Temple. The son went and married the daughter of Gadil, the master of the crowns for King Janai, and when his wife had borne a child, he bought a fish for her, and found in it a pearl. His wife said to him: "Do not carry it to the court of the king, as they will appraise it cheaply and will take it from you. Take it, rather, to the treasurer of the sanctuary, but do not mention any price for it, as if you should do so, you will have no right to change it thereafter, as there is a rule that dedication to the Lord [by word alone] is equal to delivery in private transactions (and one had no longer right to retract)." He did so, and it was appraised by the treasurer at thirteen measures of dinars. The treasurer then said to him: "We have now in the treasury only seven measures of dinars, as the taxes are not yet collected." And he answered: "Let the remaining six measures be consecrated to heaven." And the treasurer recorded in his book: "Joseph b. Joezer brought to the sanctuary one measure, while his son has brought six." R. Juda said: "Shrewd scholar, be not of those who unlawfully pass an inheritance from one hand to another not even from a bad son to a good one; and surely not from a son to a daughter."

Our Rabbis were taught: It happened in the case of one whose children had evil habits, that he bequeathed all his estates to Jonathan b. Uziel; and the latter sold a third of them, consecrated a third, and the remaining third he returned to the deceased's sons. And Shamai the Elder, came with his staff and began to rebuke him. He said to him: "Shamai, if you have the right to nullify that which I have sold and that which I have consecrated, because I am not the sole owner, then you have also a right to take away the property which I have returned to tiie children (Fol. 134). But if you hare no right to do the former because you consider me the real owner, who can do with his property as he pleases, then you cannot nullify that which I gave to the son." And Shamai exclaimed: "The son of Uziel has insulted and conquered me! The son of Uziel has insulted and conquered me!"

Chapter 9

(Fol. 140b) MISHNAH: If one says: "If my pregnant wife will give birth to a male child he shall take [inheritance] a mana," and she gave birth to a male, the mana is to be given to him. "If a female, she shall take two hundred zuz," she takes two hundred.

(Fol. 141) Shall we assume that a daughter is better for him than a son (as the Mishnah says, "If a male one hundred, and a daughter two hundred)?" Has not R. Jochanan said in the name of R. Simon b. Jochai: "The Holy One, praised be He! is full of wrath against the one who leaves no son to succeed him, for it is written (Num. 27, 8) And if a man die and leave no son, then shall you cause his inheritance to pass (v'ha'vartem) unto his daughter. And the word 'avarah has the meaning of evrah (meaning wrath), as is written (Zeph. 1, 15) That day is a day of wrath (evrah)?" Concerning inheritance, a male is better for him [as he bears his name]; but as to comfort for the house, a daughter is better for him. Samuel explained: "The Mishnah treats of a woman who is pregnant with her first child." And it is in accordance with R. Chisda, who said elsewhere: "If the first child is a female, it is a good sign for future children." According to some, because she will educate the sons; and according to others, that she should not he afflicted by a covetous eye. Said R. Chisda: "As for me, I always give preference to females over males." And if you wish, it may be said that our Mishnah is in accordance with R. Juda, for we are taught in a Baraitha: It is a meritorious act for one to support his daughters, and so much the more his sons who

occupy themselves with the Torah. So is the opinion of R. Meir. R. Juda, however, says: "It is a meritorious act to support the sons, and so much the more to support the daughters, because of their humiliation [if they should have to beg]."

(Fol. 145 b) We are taught: Who is considered a wealthy man, who is considered well known? The one who is a master in Haggada. Who is considered like a banker or a broker [who does business at his home only and is not well known to the community]? The one who occupies himself with argumentive dialectics, one who is a master in dialectics. Who is considered like one who makes his living by selling things which are to be measured, or like the one who gathers his money little by little, until it finally becomes a considerable amount? The one who gathers the decisions of the Rabbis, little by little, and finally possesses a great deal of wisdom. All are dependent upon the owner of wheat, which is the Gemara, [as only by the studying of it are we able to understand the Mishnayoth and the Baraithas].

R. Zera in the name of Rab said: "What is the meaning of (Prov. 15, 15) All the days of the afflicted are evil? This refers to the masters of Gemara [because they must find out how to decide the laws from the Mishnayoth, which always need an explanation]. "But he that is of a cheerful heart," etc., refers to the one who is a master in Mishnah. Rabba, however, maintains the reverse. And this is what R. Mesharshia said in the name of Raba: "What is the meaning of the passage (Eccl. 109) He that moves stones will be hurt through them, he that cleaveth wood will be endangered thereby, i.e. he that moves stones will be hurt by them, refers to the masters of the Mishnah; he that cleaveth wood will be endangered thereby, refers to the masters of Gemara, because they do not always succeed in finding out the correct decisions." R. Chanina said: "All the days of the afflicted, etc., refers to one who has a bad wife, but he who is of a cheerful heart, etc., refers to one who has a good wife." R. Janai said: "And the days of the afflicted, etc., refers to one who is fastidious; and he that is of a cheerful heart, etc., refers to one who has a good physical constitution." R. Jochanan said: "All the days of the afflicted are evil. refers to one whose nature is merciful, and who takes to heart everything which happens to his fellow-men; but he that is of a cheerful heart, etc., refers to him who is merciless." R. J. Joshua b. Levi said: "All this, etc., refers to one who is pendantic; but he, etc., refers to him whose mind is worldly."

(Fol. 146) Our Rabbis were taught: The following three things did Achithopel charge his sons: "You shall not quarrel with each other; you shall not rebel against the kingdom of David; and if the day of Pentecost be a clear one, you may begin to sow wheat." Mar Zutra,

however, said: "It was taught that he said: 'If it should be cloudy.' " Nahardeans said in the name of R. Jacob: "Not exactly clear, and not exactly cloudy; even if it should be a little cloudy, with a north wind blowing, it is also considered clear." R. Abba said to R. Ashi: "We, however, do not rely upon the Baraitha quoted, but on what is said by R. Isaac b. Abdimi." We are taught that Abba Saul says: "If during Pentecost the day is bright, than the entire season is apt to be a successful one." R. Zbid said: "If on New Year's day the weather is warm, the entire year is apt to be warm; and if cold on New Years, the entire year may be cold." The reason for giving us such information is (Ib. b) in reference to the prayer of the High-priest.

Chapter 10

(Fol. 164b) There was a folded divorce document which came before Rabbi, and he said: "There is no date on it." R. Simon, his son, remarked to him: "Perhaps it is inserted between its folds?" He took it apart, and found the date. Thereupon Rabbi turned around and looked at him with displeasure. To which Simon said: "I was not the writer of it, but Juda the tailor." And Rabbi answered him: "Omit the slander."

It happened in another instance that R. Simon was sitting before Rabbi reading a chapter of Psalms, and Rabbi said: "How correctly and nicely it is written." To whick R. Simon answered: "Not I but Juda the tailor, wrote it." And also to this Rabbi remarked: "Omit the slander." The reason for his telling him to leave out the slander in the first instance is clear, for Rabbi disliked folding documents, and was angry at the writer. But as to the second case (when he said that the correct and nice writing was by Juda), this is in accordance with R. Dimi, the brother of Safra, who taught: "Man should not count up his neighbor's good qualities, for he may be induced to speak of his shortcomings," (very often blaming comes from praising). R. Amram, in the name of Rab, said: "From the following three transgressions one cannot escape every day sinful (obscene) imaginations, devotion in prayers and slander." How can you think that all the people slander one another every day? (Fol. 165) It means indirect slander. R. Juda said in the name of Rab: "The majority of men are suspected of robbery, the minority are suspected of adultery, and all of slander." How can you think that all are suspected of slander? Say then: "and all of indirect

slander."

(Fol. 176b) R. Ishmael said: "If one wishes to become wise, he shall occupy himself with the study of Nezikin (civil law), for there is no richer section [of wisdom] in the entire Law than in it, which is like a bubbling spring. And those who wish to study civil law may take lessons of Ben Nanas."

END OF TRACT BABA BATHRA.

Sanhedrin

Chapter 1

SANHEDRIN (Fol. 5) We are taught in a Baraitha concerning the passage (Gen. 49, 10) The sceptre shall not depart from Judah. This refers to the exilarchs of Babylon, who rule over Israel with their sceptres. And a lawgiver, etc., refers to the grandsons of Hillel, who teach the Torah in public.

(Ib. b) We are taught in a Baraitha: "A disciple must not render a law decision in the place where his teacher resides, unless three parsas distant from him — a size equal to the camp of Israel [in the wilderness]."

(Fol. 6b) R. Eliezer, the son of R. Jose the Galilean, says: "A court is forbidden to attempt an arbitration, and the [judge] that makes settlements commits a crime; and he who praises the mediators despises the law, as it is said (Ps. 10, 3) The robber blesseth himself when he hath despised the Lord, but let the law cut through the mountain (justice under all circumstances), as it is said (Deut. 1, 17) The judgment belongs to God." And so said Moses our master: "Let the law cut through the mountain." But Aaron [his brother] loved peace,

ran after it, and used to make peace between a man and his associate, as it is said (Mal. 2, 6) The law of truth was in his mouth, and falsehood was not found on his lips, in peace equity he walked with Me, and many did he turn away from iniquity. R. Eliezer says: "If one had stolen a saah of wheat and had ground, kneaded and baked it, and separated the heave (Challa) of it, how can he recite a benediction over it? For not only is it not a benediction, but it is rather a blasphemy! Concerning this, the passage reads (Ps. 10, 3) The robber blesses .... despises the Lord." R. Maier says: "The passage, the robber, etc., refers only to Juda, for it is said (Gen. 37, 26) And Judah said unto his brothers, 'What profit (betza) will it be if we slay our brother?' And whoever praises Juda [for his advice] despises the Lord; and concerning him is said: He who blesses Botzea despises the Lord." But R. Joshua b. Karcha said: "On the contrary arbitration is a meritorious act, as it is said (Zech. 8, 16) With truth and the judgment of peace, judge ye in your gates. How is this to be understood? Usually, where there is judgment, there is no peace; and where there is peace, there is no judgment. It must then refer to arbitration, which brings peace. The same must be explained about David, concerning whom it is said (II Sam. 8, 16) And David did what was just and charitable unto all his people. How can these five terms be reconciled? For a thing that is just is not charitable, and if charitable then it is not just. We must therefore say that it refers to arbitration, which contains both." The first Tanna, however, [who said above that arbitration is prohibited], explains the passage thus: He, (David), judged in accordance with the strict law — he acquitted him who was right and held him responsible who was guilty, according to the Law; but when he saw that the loser was poor and could not pay, he used to pay from his own pocket. Hence he did justice to one and charity to the other. Rabbi, however, pointed out the following difficulty, it is written. Unto all his people, and according to the above explanation, it ought to be to the poor. Therefore, said Rabbi: "Although he did not pay from his pocket, it was nevertheless counted as justice and charity; justice to the one, for having returned his money; and charity to the other, for delivering the theft out of his hand." (Fol. 7) All the Tannaim mentioned above differ with R. Tanchum b. Chanilai, who said: "The above-cited verse (Ps. 10) was quoted in reference to the golden calf, of which it is said (Ex. 32, 5) And when Aaron saw this. What did he see? R. Benjamin b. Jepheth said in the name of R. Elazar: 'He saw Chur, who was lying killed before him.' And he thought: 'if I do not listen to them, they will do likewise unto me, and will bring about such a condition as is said (Lam. 2, 20) Shall there be slain in the sanctuary of the Lord the priest and the prophet; for which there shall never be a remedy. It is better for them that I should make the golden calf, and for that probably there will be a remedy by repenting.'" [Hence the above passage].

(Ib. b) R. Simon b. Menasia says: "If two come with a case before you, prior to the hearing of their claims, and even thereafter, but before you are aware which way the judgment will incline, you may say to them: 'Go and arbitrate between yourselves.' But after you have heard their case and are aware which way the judgment inclines, you must not [advise them to] go out and arbitrate, as it is said (Prov. 27, 14). As one letteth loose [a stream] of water, so is the beginning of strife; therefore, before it be enkindled, leave off the contest; i.e., before it be enkindled, you may [advise them to] leave off, but after the contest had been enkindled you must not [advise them to] leave off." Resh Lakish said: "If two persons came with a case before you, one being mighty [who can harm you] and the other lenient, before you heard their case, or even thereafter, but before you are aware which way the judgment inclines, you may say to them, 'I am not obligated to judge you,' because of fear that if the mighty loses he will pursue you. But after you had heard their cases, and are aware which way the judgment inclines, then you must not say, 'I am not obligated to judge you,' because it is said (Deut. 1, 17) Ye shall not be afraid of any man."

R. Joshua b. Karcha said: "Whence do we infer that if a disciple were present when a case came before his master, and saw a point of defense for the poor and a point of accusation for the rich, that he must not keep silent? It is said (Ib) Ye shall not be afraid of any man." R. Chanina said: "One must not withhold his words out of respect for any one; and witnesses also must be aware against whom they testify, and before whom their testimony is given, and who will punish them [for bearing false witness], as it is said (Deut. 19, 17) Then shall both the men who have the controversy stand before the Lord. And the judge must also be aware whom they judge, and before whom their judgment is rendered, and who will punish them [for rendering wrong judgments], as it is said (Ps. 82, 1) God standeth in the congregation of God; in the midst of judges doth He judge. And so also it reads (II Chron. 19, 6) Look [well] at what ye are doing; because not for man are ye to judge, but for the Lord. And should the judge say: 'Why should I take the trouble and responsibility upon myself?'— therefore it is said (Ib.) Who is with you in pronouncing judgment. Hence the judge has to decide according to wbat he sees with his eyes."

R. Hamnuna said: "The first account for which a man is called to justice after he dies is concerning studying the Torah, as it is said (Ps. 17, 14) As one letteth loose [a stream] of water, so is the beginning of strife." R. Huna said: "Strife is likened to an inroad made by a burst [of water], once entering it, it widens more and more."

There was one who used to say: "Happy is he who hears [himself abused] and minds it not;

he will escape a hundred evils." Said R. Samuel to R. Juda: "This is written in the Scripture (Ps. 17, 14) As one letteth loose a stream of water so is the beginning of strife." There was another man who used to say: "A thief is not killed for stealing two or three times." And Samuel said to R. Juda: "This is also written in a passage (Am. 2, 5) Thus hath said the Lord, for three transgressions of Israel, and for four, will I not turn away their punishment." There was another man who used to say: "Seven pits are open for the righteous man [and he escapes]; but one for the evil doer into which he falls." Samuel said to R. Juda; "This also is written in a passage (Prov. 24, 16) For a righteous man falleth seven times, and riseth up again; but the wicked stumble under adversity." There was another man who used to say: "Let him whose cloak the court has taken away, sing a song and go on his way." Samuel said to R. Juda: "This is also written in the Scriptures (Ex. 18, 23) The whole of this people [including the loser] will come to its place in peace." There was another man who used to say: "When she slumbers, the basket [upon her head] drops — i.e., laziness begets ruin." Samuel again said to R. Juda: "This is written in the Scriptures (Ecc. 10, 18) Through slothful hands the rafters will sink," etc. There was another man who used to say: "The man on whom I relied lifted up his club and stood against me." Samuel said to R. Juda. "This is written in the following passage (Ps. 41, 10) Yea, even the man that should have sought my welfare, in whom I trusted, who eateth my bread, hath lifted up his heel against me."

There was one more who used to say: "When our love was strong, we found room to sleep on the broad side of a sword; now when our love is gone a bed of sixty [yards] is not sufficient for us." R. Huna said: We find this in the Scriptures. At first [when Israel was good] it is written (Ex. 25, 22) I will speak with thee from above the cover. And we are taught in a Baraitha that the ark measured nine spans, and the cover one; hence, altogether, it measured ten, and it is written (I Kings 6, 2) And the house which was built by Solomon unto the Lord was sixty cubits in length. And finally there is a passage (Is. 66, 1) Thus hath said the Lord, the heavens are My throne, and the earth is My foot-stool; where is there a house that ye can build unto Me?"

R. Samuel h. Nachmeni in the name of R. Jonathan said: "A judge that decides the law in accordance with the equity of truth causes the Shechina to dwell in Israel, as it is said (Ps. 82, 1) God standeth in the congregation of God; in the midst of judges doth He judge. And the judge who decides the law not in accordance with the equity of truth causes the Shechinah to depart from Israel, as it is said (Ib. 12, 6) Because of the oppression of the poor, because of the sighing of the needy, now will I arise, saith the Lord." R. Samuel b.

Nachmeni said also in the name of R. Jonathan: "A judge who causes [through his decisions] the transfer of money from one hand to another, contrary to the law, the Holy One, praised be He! will collect from his own soul, as it is said (Prov. 22, 23) Rob not the poor because he is poor, neither crush the afflicted in the gate; for the Lord will plead their cause, and despoil the life of those who despoil them." R. Samuel b. Nachmeni said also in the name of R. Jonathan: "A judge should always imagine that a sword lies between his thighs, that Gehenna is open under him: (Ib. b) as it is said (Songs 3, 7, 8) Behold it is the bed tchich is Solomon's; sixty valiant men are around about it, of the valiant ones of Israel. All of them are girded with the sword, are expert in war; every one hath his word upon his thigh, because of the terror in the night — i.e., because of the terror of Gehenna, which is equal to the night." R. Yashiya (according to others, R. Nachman b. Isaac) lectured: "What is the meaning of the passage (Jer. 21, 12) O house of David, thus hath said the Lord: Exercise justice on [every] morning, and deliver him that is robbed out of the hand of the oppressor. Is it then customary to judge only in the morning, and not during the entire day? It means, if the thing which you decide is clear to you as the morning, then do decide, but if not, do not." R. Chiya b. Abba in the name of R. Jonathan said: "We infer it from the following (Prov. 7, 4) Say unto wisdom. Thou art my sister, which means, if the thing is as certain to you as it is the law that prohibits you from marrying your sister, then you may say it, but not otherwise." R. Joshua b. Levi said: "If ten judges sit in court discussing one case, the responsibility rests upon every one of them." But is that not self-evident? It means even a disciple who is sitting before his teacher [although he merely discusses without any result].

R. Huna used to gather ten disciples of the college when a case came before him, saying: "In order that each of us may carry off a chip of the beam" (all should share the responsibility). And R. Ashi, whenever a Trefah came before him for his examination as to its legality, used to gather all the slaughterers of the city, saying: "In order that each of us may carry off chips of the beam." When R. Dimi came from Palestine he said: R. Nachman b. Cohen lectured: "What is the meaning of the passage (Ib. 29, 4) A king will through the exercise of justice establish [the welfare of] a land; but one that loveth gifts overthroweth it; if the judge is like unto a king, who needs not the favor of any one, he establishes the land; but if he is like a priest who goes around the barns asking for heave-offerings (support), he overthroweth it." The house of the Prince had appointed a judge who was ignorant, so the Rabbis said to Juda b. Nachman, the interpreter of Resh Lakish: "Go and be his interpreter." He inclined his ear to hear what he wanted to say for interpretation; but the judge said nothing. Juda then exclaimed (Hab. 2, 19) Woe unto him that saith to

the wood, Awake! Rouse up! to the dumb stone, shall this teach? Behold, it is overlaid with gold and silver, and no breath whatever is in its bosom. And the Holy One, praised be He! will punish his appointers, as it is said (Ib.) But the Lord is in His holy temple; be silent before Him, all the earth.

Resh Lakish said: "If one appoints a judge who is not fit to be such, he is considered as if he were planting a grove in Israel, as it is said (Deut. 16, 18) Judges and officers shalt thou appoint unto thyself; and immediately after this it is said: "Thou shalt not plant unto thyself a grove — any tree." R. Ashi added: "And if this were done in places where scholars were to be found, it is considered as if it would have been done at the altar; as it is said after this: Near the altar of the Lord thy God.". It is written (Ex. 20, 23) Gods of silver and gods of gold, etc. Is it only prohibited concerning gods of silver, and of wood is it permissible? R. Ashi said: "This refers to a judge who is appointed through the influence of silver and gold." Whenever Rab went to hold court, he said: "Of my own free will I go to meet death, (Divine punishment for wrong judgment), but the necessities of my household I do not attend (I neglect my own affairs); empty handed I come to my home again. O! were I but as clean when I leave as when I entered it!" When he noticed a crowd escorting him, he would say: (Job 20, 6-7) "Though his exaltation should mount up to the heavens, and his head should reach unto the clouds, yet when he but turneth round will he vanish forever." Mar Zutra, the Pious, when he was carried on the shoulders of his followers on the Sabbath before the festivals used to say (Prov. 27, 24): For strength endureth not forever, nor doth the crown remain for all generations."

Bar Kapara lectured: "Whence do we infer what the Rabbis said: 'Be deliberate concerning judgment?' From the following passage (Ex. 20, 23) Neither shalt thou go up by steps upon My altar; and the next verse is: These are the laws of justice." R. Eliezer said: "Whence do we infer that the judge should not step upon the heads of all the people? From the passage: Neither shalt thou go up by steps upon My altar. And immediately follows: These are the laws of justice which thou shalt set before them. It ought to be: Which thou shalt teach them." R. Jeremiah and according to others R Chiya b. Abba said: "This refers to the paraphernalia of the judges." R. Huna, when he was about to hold court, would say: "Bring here the cane, the strap, the cornet, and the sandal."

(Deut. 1, 16) And I commanded your judges at that time. R. Jochanan said: "This is a warning to the judges that they should be careful with the cane and straps." Hear the causes between your brethren and judge righteously. R. Chanina said: "This is a warning

to the court that it shall not listen to the claims of one person in the absence of his opponent, for although we read [in the text] Sh'ma (hear), it is nevertheless spelled Shima (be heard)." R. Cahana said we infer this from (Ex. 23, 1) Thou shalt not receive (Thissa) a false report; read it Thassi — (cause to receive). You shall judge righteously. Resh Lakish said: "This means, you shall deliberate over the case carefully, and make it just in your mind, and only then may you give your decision." Between a man and his brother, and his stranger. R. Juda said:. "Even between a house and its attic." [The judge must not say what is the difference, if one takes without appraising the house and one the attic]? And his stranger — R. Juda says: "This means that between a stove and an oven [the Judge shall not say, What is the difference, if I give him an oven or a stove]? Ye shall not recognize (favor) persons in judgment. R. Juda says: "This means you shall not favor him, even if he is your friend." According to R. Elazar, it means: "You shall not discriminate against him, [if he is your enemy]."

The host of Rab had to try a case before him, and when he entered he said to Rab: "Do you remember that you were my guest?" "Yea," answered he, "but why did you come here?" He said: "I have a case to try." Thereupon Rab said (Fol. 8) "I am not fit to be a judge for your case." And he appointed R. Cahana to judge the case. R. Cahana, observing that he relied too much upon Rab, said to him: "If you listen to my decision, well and good; but if not, I will put Rab out of your mind" (i.e., I will put you under the ban). The small as well as the great shall ye hear. Resh Lakish said: "This means you shall treat a case of one peruta with the same exactness as you would treat a case involving a hundred manas." To what purpose was this said? Is this not self-evident? It means, if two cases come before you, one of a peruta and one of one hundred manas, you shall not say: "This is a small case, and I will see to it later." Ye shall not be afraid of any man. R. Chaniu said: "This means that the judge shall not withhold his words out of respect to a man;" for the judgment belongeth to God. R. Chama b. R. Chanina said: '"The Holy One, praised be He! said: 'It is not sufficient for the wicked to take away money from one and give it to another illegally; but they trouble Me even to return the money to its owner.' " Atid I commanded your judges at that time. Further it reads: I commanded you at that time. R. Elazar in the name of R. Simlai, said: "This is a warning for the congregation, that they should respect their judges; and, also, a warning to the judges that they should bear with the congregation." To what extent? R. Chanin (according to others R. Sabthai) said: "Even as a nursing father carrieth the sucking child." (Num. 11, 12).

It is written (Deut. 31, 7) Thou must go with this people, etc., and it is written (Ib. 23) Thou

shalt bring. R. Jochanan said: Moses said to Joshua: "You and the elders shall rule over them;" but the Holy One, praised be He! said: "Thou (alone) shalt rule over them, because there must be one ruler to a generation, and not two rulers."

(Fol. 10b) Our Rabbis were taught: A year can not be intercalated, (fol. 11) except by those who are invited for it by the Nassi. It happened that Rabban Gamaliel invited seven persons for the morrow in his attic, [for an intercalory purpose], and on the morrow when he came and found eight, he said: "He who was not invited shall leave." Samuel the Junior, then arose and said: "I am the one who was not invited. I came here, however, not to take part in the intercalation, but to get experience in the practice of this ceremony." "Sit down, my son, sit down," responded Rabban Gamaliel, "all the years which have to be intercalated might have been done by you, but so was the decision of the sages, that intercalation must be done only by the persons who were invited." In reality, the one not invited was not Samuel the Junior, but another person. Samuel, however, did so only to ward off disgrace from his colleagues. Similar to this it happened once when Rabbi was lecturing that he perceived the odor of garlic, and he said: "He who has eaten garlic shall leave." R. Chiya then arose and left the place, and every one, seeing R. Chiya leaving, did the same. On the morrow, R. Simon, the son of Rabbi, met R. Chiya, and questioned him: "Was it you who disturbed my father yesterday?" [having eaten garlic]. And he answered: "God forfid, [to think so]. Such a thing should not happen in Israel." [I merely did it to ward off the disgrace from some one else]. And from whom did R. Chiya learn this? From R. Maier, as we are taught in the following Baraitha: The following incident took place with a woman who came to the college of R. Maier, saying: "One of you has betrothed me, but I do not know who it was." Then R. Maier arose and wrote her a divorce, and handed it to her; and after him, all the scholars in the college did likewise. And from whom did R. Maier learn this? From Samuel the Junior, [as above] and Samuel the Junior from Shechanyah b. Yechiel, who said to Ezra (Ezra 10, 2) We [including himself] have broken faith with our God, and have married foreign women of the peoples of the land; yet now there is hope for Israel concerning this thing. And from whom did Shechanyah learn this? From Joshua b. Nun, of whom it is written (Josh. 7, 10) Get thee up; wherefore liest thou upon thy face? Israel hath sinned. Joshua then said unto Him: "Sovereign of the Universe! who sinned?" The Lord replied: "Am I then an informer? Cast thou a lot and find out." And if you wish you can say that Shechanyah learned it from Moses, of whom it is written (Ex. 16, 28) How long refuse ye [including Moses].

Our Rabbis were taught: Since the death of the last prophets, Haggai, Zechariah and

Malachi, prophetic inspiration has left Israel; nevertheless they were still used to a heavenly voice. It happened once that they had a meeting in the attic of the house of Guriah, in the city of Jericho, and a heavenly voice was heard: "Among you there is one who is worthy that the Shechinah should rest upon him as it did upon Moses our teacher, but his generation is not worthy." And the sages directed their attention to Hillel the Senior. When he departed, they lamented over him. "Woe, pious! Woe, modest! O thou disciple of Ezra." The same happened again when they had a meeting in an attic in the city of Yamnia, and the heavenly voice said: "Among you is one who is worthy that the Shechinah should rest upon him, but his generation is not worthy." And the sages directed their attention to Samuel the Junior. When he departed, he also was lamented: "Woe, pious! Woe, modest! O thou disciple of Hillel!" He said while dying: "Simon and Ishmael will meet their death by the sword and their associates [R. Akiba and R. Chanina] will be executed, and the rest of the Jewish nation will become a spoil to their enemies and great distress is destined to come over [Israel's] world." The same lamentation the sages wanted to express upon the death of R. Juda b. Babba, but the political condition was too much troubled (persecution prevailed), and no eulogy was delivered upon the martyrs of the [Roman] government.

(Fol. 13b) Abaye said to R. Jose: "Whence do we infer that to ordain one as Rabbi three judges are necessary? Shall I take it from (Num. 27, 23) And he laid his hand upon him, etc., then let one be sufficient, as Moses was the only one person; and if you will say that Moses took the place of [the great Sanhedrin who were] seventy-one, then say that to ordain one as Rabbi, seventy-one are needed?" The objection is sustained. R. Acha b. Raba said to R. Ashi: "Is it necessary to actually lay the hands upon the head of the man whom we ordain?' He answered: "We merely name him Rabbi and give him permission to adjudicate fines."

And one — you say — cannot bestow a degree? Did not R. Juda in the name of Rab say: Truly! This man be remembered for blessing! I mean, R. Juda b. Baba, because if not for his [self-denial] the law of fines might have been forgotten from Israel. Forgotten, you say. Let them study it and not forget! But (Ib. 14) say rather that it might have been abolished. Once the government decreed that whosover ordained a scholar should be put to death, and the town wherein the ordination took place should be destroyed, and even the boundaries wherein the ordination was exercised should be torn out. What did R. Juda b. Baba do? He went and sat between the two suburban limits of the cities of Usha and Sh'far'am — and he ordained there five senior scholars; and they were R. Maier. R. Juda, R.

Simon. R. Jose and R. Elazar b. Shamuah. According to R. Avia, also R. Nechemia. When the enemy became aware of it, they came to execute him. He then said to them: "My children, run away." And to their question: "Rabbi, what will become of you?" he answered: "I shall remain before them as a stone which cannot be moved." It was sad that the enemy did not leave that place until they stuck three hundred iron spear heads into his body, making it as a sieve [Hence we see that even one person only is authorized to give a degree]. There were some other persons with him, but they were not mentioned, because of the honor of R. Juda b. Baba. Was indeed R. Maier ordained by R. Juda? Did not Raba b. b. Chana say in the name of R. Jochanan that whoever says that R. Akiba did not ordain R. Maier is in error? Yea, R. Akiba ordained him, but it was not recognized, because of his youth. But when R. Juda ordained him it was acceptable.

R. Chanina and R. Hoseah were the two whom R. Jochanan was anxious to ordain, but being unsuccessful, he felt very sorry. "Let the master not worry," said they to him, "as we are descendants of the house of Eli and are prevented by Heaven from being ordained; for R. Samuel b. Nachmeni said: 'Whence do we know that a descendant of the house of Eli cannot be ordained? It is said (I Sam. 2, 32) And there shall not be an elder in thy house in all times. What is the meaning of an elder? Shall we assume it means literally — an old man? Behold it is written (Ib. 33) And all the increase of thy house shall die as [young] men. We must therefore assume that it refers to ordination.' "

R. Zera would hide himself so as not to be ordained, because R. Elazar had said: "Always remain obscure (without an office) and live." But after he heard the other statement of R. Elazar that "One is not raised to a great authority unless all his sins are forgiven by Heaven," then he placed himself within sight [to be ready for ordination]. When he was ordained, his followers sang for him thus: "Here is neither paint, nor polish, nor dye, and nevertheless he is a graceful gazelle, handsome and full of charm." When the sages ordained R. Ami and R. Assi, the people likewise sang of them thus: "Such men — of such people — ordain Rabbis for us, but do not ordain from those who pervert the laws, or who clad themselves disrespectfully." According to others: "Not from those who do not sufficiently explain the Torah, nor from those who arc called (Turmission)." When R. Abahu came from college into the court of the Caesar, the matrons of the Caesar's house would come out and sing for him thus: "Great man of his people! Leader of his nation! Bright light! (wise man) may thy coming be welcomed in peace."

(Fol. 17) Our Rabbis were taught (Ib. 11, 26) And there remained two men in the camp.

According to some, it means that their names remained in the urn. For, at the time the Holy One, praised be He! said to Moses: Gather unto Me seventy men of the elders of Israel, Moses said [to himself]: "How shall I do it? Shall I appoint six of each tribe? Then there will be two more. Shall I take five of each? Then there will be ten less. Shall I appoint from two tribes." So he chose six from each, and each? Then I will bring jealousy among the tribes." So he chose six from each, and brought seventy-two ballots. On seventy he wrote Zaken (elder), and two he left blank. After he had mixed them all up and put all of them into the urn, he said to them: "Go, each, and take your ballot." To the one who drew the ballot on which "Elder" was written he said: "You are already sanctified by Heaven." But to those who drew the blanks he said: "Since Heaven did not select you, I cannot alter it." Similar was the following case (Ib. 3, 47) Thou shalt take five shekels a piece for the poll. Moses said to himself: "How shall I do it? If I should say to one, 'Give the shekels,' he may answer, 'The Levite has already redeemed me.'" Therefore he brought twenty-two thousand ballots and on each he wrote: "Levi;" and on two hundred and seventy-three he wrote "five shekels," mixed them, put them in the urn, and said to the people: "Draw your ballot." To the one who drew on which "Levi" was written, he said: "The Levite has redeemed you." And he who drew five shekels was told to pay the amount and go." R. Simon, however, said [Eldad and Medad] remained in the camp; for when the Holy One, praised be He! said to Moses: Gather unto Me seventy men of the Elders of Israel, they said: "We are not worthy of such a high appointment." And the Holy One, praised be He! said: "Because ye were modest, I will increase your grace." And what grace was increased to them? All the seventy had prophesied once, and ceased; but these two did not cease to prophesy. And what was their prophecy? They said: "Moses shall die, and Joshua shall bring Israel to his land." Aba Chanin, however, said in the name of R. Elazar: "They prophesied about the quail, saying, 'Come up, quail. Come up, quail." And R. Nachman said: "They prophesied about Gog and Magog, as it is said (Ezek. 38, 17) Then hath said the Lord Eternal: Art thou (not) he of whom I have spoken in ancient days through means of My servants, the prophets of Israel, who prophesied in those days (Shanim) years, that I would bring thee against them?" Do not read Shanim (years) but Shnayim (two). And who were the two who had prophesied at one period, with one and the same prophecy? Eldad and Medad.

The master said above: "All the seventy had prophesied once, and ceased; but these two did not cease to prophecy." Whence do we infer this? Shall we assume it from the following passage (Num. 11, 25) They prophesied V'lo yassoff, which means they never prophesied again. If so, then how will you explain the passage (Deut. 5, 19) "With a great

voice V'lo yassoff?" Does this also mean that it was never heard again? [The Shechina was surely heard in later times]. We must therefore say Yassoff means "not ceased;" if so, then the above inference is gone! We infer it from this passage: "And they prophesied [in the past] while concerning Eldad and Medad it is written, "are prophesying" [present tense]. In regard to the statement that their prophecy was "Moses shall die," it is readily understood, for it is written (Num. 11, 28) My Lord Moses, forbid them. But according to him who said they prophesied about other things, why, then, should they be forbidden? Because it was not seemly for them thus to prophesy in the presence of Moses, which appears as if a scholar decides a question in the presence of his teacher. What is meant by the words, forbid them? He said to Moses: "Throw upon them the care for the public, and they will cease [to prophesy] by themselves."

(Ib. b) We are taught in a Baraitha: In a city in which the following ten things do not exist, a scholar is not permitted to reside, and they are: A court with all the necessary persons to execute it; a treasury of charity which is collected by two and distributed by three; a synagogue; a bath-house, a lavatory, a physician, a barber, a scribe, and a teacher for children. And in the name of R. Akiba it was added: Also several kinds of fruit, as the consuming of fruit enlightens the eyes.

(Fol. 18) Our Rabbis were taught (Ex. 18, 21) And place these over them, as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens — i.e., rulers of thousands, six hundred; rulers of hundreds, six thousand; rulers of fifties, twelve thousand; and rulers of tens, sixty thousand. Hence the total number of the judges in Israel was seventy-eight thousand and six hundred.

Chapter 2

(Fol. 19) "The king must not act as a judge, nor be summoned before court." R. Joseph said: This is concerning the kings of Israel; but the kings of the house of David may act as a judge, and can be summoned before court, as it is written (Jer. 21, 12) O house of David, thus said the Lord: Exercise justice on every morning. And if they were not be summoned before court, how could they judge? Behold! it is written (Zeph. 2, 1) Gather yourself together. And Resh Lakish said: "This means first correct thyself, then correct others."

Why then is it prohibited to the Kings of Israel? Because of the incident which happened with the slave of King Janai, who murdered a person. Simon b. Shetach said to the sages: "Notwithstanding that he is the slave of the king, he must be tried." They sent word to the king: "Your slave has killed a man." And Janai sent his slave to them to be tried. Whereupon they sent to him: "You also must appear before the court, for the Torah says (Ex. 21, 29) Warning has been given to its owners — i.e., the owner of the ox must appear at the time the ox is tried." He then came and took a seat. "Arise King Janai," said Simon b. Chetach, "so that the witnesses shall testify while you stand; yet not for us do you rise, but for Him who commanded and the world came into being, as it is said (Deut. 19, 17) Stand before the Lord." And the king answered: "It must not be as you say, but as the majority of your colleagues shall decide." (Ib. b) Simon then turned to his right, but they cast their eyes down (were afraid to give their opinion). He turned to his left, and they also cast their eyes down. Simon b. Shetach exclaimed: "You are entertaining consideration [of fear] in your mind! May the One who knows [man's] thoughts take revenge upon you." Thereupon Gabriel came and smote them to the floor, and they died. At that time the sages decreed that a king should neither act as a judge nor appear before court; neither be a witness, nor can anyone testify against him.

The disciples of R. Jose questioned him: "How did David marry two sisters while they were both living?" He answered them: "He married Michal after the death of Merab." And R. Jose said so in accordance with his own theory, for we are taught in a Baraitha: R. Jose used to lecture about the following two confused passages: It is written (II Sam. 21, 8) And the king took the two sons of Rizpah, the daughters of Ayah, whom she had born unto Saul, Armoni and Mephibosheth; and the five sons of Michal, the daughler of Saul, whom she had borne to Adriel, the son of Barzillai the Mehollathite. But was Michal given to Adriel? Was she not given to Palti b. Layish? as it is written (Ib. 25, 44) But Saul had given Michal his daughter, David's wife, to Palti, the son of Layish. Hence the Scriptures equalize the betrothing of Merab to Adriel to the betrothing of Michal to Palti b. Layish. Just as the betrothing of Michal to Palti was a sin because she was already the wife of David, so also was the betrothing of Herab to Adriel a sin because she was already David's wife. But what would R. Joshua b. Karcha say to the passage which reads: The five sons of Michal, the daughter of Saul? Did then, Michal hear them? Was it not Merab who bore them? R. Joshua will answer that Merab bore them and Michal merely brought them up, and therefore they bore the name of Michal. This is to teach you that the one who brings up an orphan is considered by Scriptures as if he bore the child. R. Chanina says: "This is inferred from (Ruth 4, 17) There hath been a son born unto Naomi, etc. Did, then, Naomi

bear him? Was it not, in fact, Ruth who bore him? Therefore we must say that, though Ruth bore him, he was nevertheless brought up by Naomi, and therefore is he called after her." R. Jochanan said: "From the following (I Chr. 4, 18) And his wife the Jewess bore Jered the father of Gedor, and Heber the father, etc., and these are the sons of Bithiah, the daughter of Pharaoh, whom Mered had taken [for wife]. Mered refers to Caleb, and why was he called Mered (rebel)? Because he rebelled against the accusation of the spies. And was he then born of Bithiah? Behold he was born of Jochcbed? We must therefore say that, though he was born of Jochebed, he was nevertheless raised by Bithiah, and therefore he is called after her name." R. Eliezer said: From the following (Ps. 77, 16) Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph. Selah, Were they, then, born to Joseph, and not to Jacob? They were born to Jacob, but Joseph fed them, and therefore they were named after him.

R. Samuel b. Nachmeni in the name of R. Jonathan said: "He who teaches the Torah to the son of his neighbor, Scripture considers him as if he begot him, as it is said (Num. 3, 1) And these are the generations of Aaron and Moses; and the following verse reads: And these are the names of the sons of Aaron, to teach you that Aaron begot [his sons] but Moses taught them, therefore they are recorded under his name." (Is. 29, 22) Therefore thus hath said the Lord unto the house of Jacob, he who hath redeemed Abraham. Where do we find that Jacob redeemed Abraham? R. Juda said: "He redeemed him from the trouble of rearing children. And this is what is meant by the passage (Ib) Not now shall Jacob be ashamed, and not now shall his face he made pale — i.e., he shall not be ashamed of his father and his face shall not become pale because of his grandfather."

(Fol. 20) R. Jochanan said: "What is the meaning of the passages (Pr. 31, 29) Many daughters have done virtuously, but thou excellest them all — i.e., Many daughters refers to Joseph and Boaz: That feareth the Lord shall indeed be praised (Ib. 30) refers to Palti b. Layish." R. Samuel b. Nachmeni in the name of R. Jonathan said: "What is the meaning of the passage (Ib. 30) False is grace, and vain is beauty — i.e., False is grace, refers to Joseph; and vain is beauty, refers to Boaz.... that feareth the Lord shall indeed be praised, refers to Palti b. Layish." According to others, False is grace, refers to the generation of Moses, and vain is beauty, refers to the generation of Joshua.... that feareth the Lord shall indeed be praised, refers to the generation of Hezekiah. And according to still others. False is grace, refers to the generation of Moses and Joshua, and vain is beauty, refers to the generation of Hezekiah ... fear of the Lord shall indeed be praised, refers to the generation of R. Juda b. Eli, when six disciples covered themselves with one garment [as they were very poor], and

nevertheles occupied themselves with the study of the Torah.

Our Rabbis were taught: In those places where it is customary for women to follow the bier, they may do so, and where it is customary for them to precede the bier, they may do accordingly. R. Juda, however, maintains that women must always precede the coffin, as we find in the case of David, who followed the coffin, as it is said (II Sam. 3, 31) And the King David walked behind the bier. But the Rabbis objected and said that this was done to appease the people. And they were appeased, because David went from the men to the women and from the women to the men [for this purpose], as it is said (Ib. 37) And all the people and all Israel understood on that day that it had not been the will of the king [to kill Abner]. Raba lectured: "What is the meaning of the passage (Ib. 35) And all the people came to cause David to eat food while it was yet day? It is written L'hachroth (to destroy), and we read L'habroth (to feed)— i.e., in the beginning the people came to destroy him because of the death of Abner, but after he had appeased them they caused him to eat."

R. Juda in the name of Rab said: "Why was Abner punished? Because he ought to have warned Saul not to kill the priest of Nob, and he did not do so." R. Isaac, however maintains: "He did warn him, but was not obeyed." And both infer this from the following verses (Ib. 33, 34) And the king lamented over Abner, and said, O that Abner had to die as the worthless dieth! Thy hands were not bound and thy feet were not put in fetters.... The one who said that he did not warn interprets it thus: Since thy hands were not bound and thy feet were not put in fetters, why then didst thou not warn? And therefore as one falleth before men of wickedness art thou fallen. He who said that he did warn, but was not listened to, interprets it thus: Oh that Abner should die as the worthless dieth! Thy hands were not bound.... Since thou didst warn Saul. Why, then, as one falleth before men of wickedness art thou fallen? But according to the latter, he did warn — why, then was Abner punished? R. Nachman b. Isaac said: "Because he postponed the kingdom of David for two years and a hlf."

R. Jose said: "All that is said in the chaptor (I Sam. 8) concerning a king, the king is allowed to do." R. Juda, however, said: "The whole portion is said merely to frighten them, as the expression, to set a king over thee — i.e., that the fear of the king shall always be upon you." And thus R. Juda used to say: "There are three positive commandments which Israel was commanded at the time they entered Palestine, viz.: They shall appoint a king; they shall destroy the descendants of Amalek; and they shall build a Temple." R. N'hurai says: "The whole portion was said only because they murmured against Samuel,

requesting a king, as it is said (Ib., ib. 14) And thou sayest, I wish to set a king over me," etc. We are taught in a Baraitha: R. Eliezer says: "The elders of that generation rightly asked Samuel for a king, as it is said (I Sam. 8, 5) Appoint for us a king to judge us like all the nations. But the commoners who were among them perverted the statement, as it is said (Ib., ib. 20) That we also may ourselves be like all the nations; and that our king may judge us, and go out before us, and fight our battles." We are taught in another Baraitha: R. Jose says: "Israel was commanded three positive commandments when they entered Palestine, viz.: They shall appoint a king; they shall destroy the descendants of Amalek; and they shall build a Temple. But it was not known which was the first. However, from (Ex. 17, 16) And he said. Because the Lord hath sworn on his throne that the Lord will have war with Amalek from generation to generation, it is to be inferred that the commandment relating to the king was first, because the word kissei implies nothing else but a king, as it is said (I Chr. 29, 23) Then sat Solomon on kissei {the throne) of the Lord as king. Still it was yet unknown which should be first, the destruction of the descendants of Amalek or the building of the Temple. But when the passage says (Deut. 12, 10) He will give you rest from all your enemies ... and then shall it be that the place, etc., it is to be inferred that the cutting off of the nation of Amalek was to be first. And so was it with David, as it is said (II Sam. 7, 1) And it came to pass, when the king dwelt in his house, and the Lord had given him rest, etc., That the king said to Nathan the prophet, see now, I dwell in a house of cedar," etc.

Resh Lakish said: "At first Solomon reigned over the things above, as it is said (I Chr. 29, 23) Solomon sat on the throne of the Lord; and finally he reigned over the things below, as it is said (I Kings 4) For he had dominion over all the region on this side the river, from Thiphsach even to Gazzah." Rab and Samuel differ as to the explanation of this verse. One maintains that Thiphsach was at one end of the world, and Gazzah was at the other end of the world; while the other maintains that Thiphsach and Gazzah were nearby towns, and the verse intends to inform us that just as he reigned over Thiphsach and Gazzah, so also did he reign over the entire world. And afterwards he reigned only over Israel, as it is said (Ecc. 1, 12) I, Koheleth, have been king over Israel, etc., and afterward he reigned only over Jerusalem, as it is said (Ib., ib. 1) The words of Koheleth the son of David, the king of Jerusalem; and afterwards he reigned only over his house, as it is said (Son. 3) Behold, it is the litter of Solomon, and finally he reigned only over his staff, as it is said (Ecc. 1, 3) What profit has the man of all the toil v:hich he laboureth under the sun; and it is also written (Ib. 2, 10) And this was my portion of all my toil. Rab and Samuel both explained the above verse. One said that the portion refers to his staff, and the other said it refers to his duster.

Did he become king again? Rab and Samuel differ in this. One said he did, and the other said he did not. According to the one who says that he did not, he was a king and a common man, and according to the one who said that he became king again, he was a king, a common man and then a king again.

He (the king) must not marry more than eighteen wives. Whence is it deduced? From (II Sam. 3, 2-5) And unto David were born sons in Hebron; and his first-born was Ammon, of Achinoam the Zezreelitess; and his second, Chileab, of Abigail, the wife of Nebal the Carmelite; and the third, Abshalom, the son of Maachah, the daughter of Thalmai the king of Geshur; and the fourth, Adonijah, the son of Chaggith; and the fifth, Shepliatiah, the son of Abital: and the sixth, Ithream by Eglah, David's wife. These were born to David in Hebron. And the prophet said (Ib., ib. 12, 8) And if that were too little, then would I add unto thee so much more like these, and like these. Now let us see! The number of the wives mentioned in the Scriptures is six. Like this, is six more; and again, like this, is again six more, of which the total is eighteen. But Michal was also his wife, [and why was she not mentioned]. Rab said: "Eglah is the same as Michal. And why was she named Eglah? Because she was beloved to him just as a calf is beloved to its mother." And so also reads the passage (Judges 14, 18) And he said unto them, if he had not ploughed with my calf, etc. But had, then, Michal children? Is it not written (II Sam. 6, 23) And Michal the daughter of Saul had no child until the day of her death? Said R. Chisda: "Prior to that incident she did have a child, but after that incident she did not have a child." But is it not written (Ib. 5, 13) And David took yet more concubines and wives out of Jerusalem. Hence it is to be supposed that he married more? This was to fulfill the number of eighteen. What are wives, and what are concubines? R. Juda said: "Wives are married by betrothal and marriage contract; concubines are wihtout both of these." R. Juda said in the name of Rab: "Four hundred children were born to David by the handsome captives. They had long locks and sat in golden coaches. They were placed with the chief officers of the military, and were the men of power of the house of David." R. Juda said again: "Thamar was a daughter of one of the [above-mentioned] handsome women, as it is said (II Sam. 13, 13) But now, O speak, I pray thee, unto the king; for he will not withhold me from thee. And if she were really his daughter, how could she say that the king would allow a sister to marry her brother? Infer from this, that she was one of the children born of one of the [above-mentioned] handsome women." (Ib. 13, 3) But Annon had a friend ... and Jonadab was a very shrewd man. Said R. Juda in the name of Rab: "A shrewd man to do evil."

(I Kings 1, 5) And Adoniah the son of Chaggith exalted himself, saying, I shall te king. R.

Juda said in the name of Rab: "Infer from this that he attempted to fasten [the crown on his head] but it would not fit him." (Ib) And he procured himself a chariot and horsemen, and fifty men who ran before him. What is there exceptional in this for a prince? R. Juda said in the name of Rab: "The sheen of all of them was taken out [so that it should be easy for them to run], and also the flesh of the soles of their feet was cut off."

R. Juda propounded the following contradiction (I Kings 5, G) And Solomon had forty thousand stalls for the horses for his chariots, and twelve thousand horsemen; and again (II Chron. 9, 25) And Solomon had four thousand stalls for horses and chariots. How is this to be taken? — i.e., if there were forty thousand stables, every one of them contained four thousand stalls; and if there were only four thousand stables, then each contained forty thousand stalls. R. Isaac propounded the following contradiction: It is written (I Kings 10, 21) None were of silver; it was not in the least valued in the days of Solomon; and again (Ib. 27) And Solomon rendered the silver in Jerusalem like stones. [Hence it did have some value]? This presents no difficulty. The first verse refers to Solomon before he married the daughter of Pharaoh, and the second after that time." R. Isaac said: "When Solomon married the daughter of Pharaoh, Gabriel came down and stuck a reed into the sea, and it gathered about it a bank on which the great city of Rome was built."

Again said R. Isaac: "Why do not the Scriptures explain the reason for its laws? Because the reason of two laws were explained, and the greatest man of a generation stumbled over them. It is written (Deut. 17, 17) He shall not acquire many wives. And King Solomon said: 'I shall take many wives, and my heart shall not be turned away.' Whereupon it is written (I Kings 11, 4) And it came to pass ... that his wives turned away his heart. And it is also written (Ib.) Only he shall not acquire for himself many horses. And Solomon said: 'I shall acquire many, and shall not return to Egypt.' Whereupon it is written (Ib. 10, 29) And a chariot-team came up and went out of Egypt," etc.

MISHNAH: The king must write the Holy Scrolls for himself; when he goes to war he must bear them with him; when he enters the city they must be with him; and the same when he sits judging the people; and when he takes his meals they must be placed opposite him, as it is said (Deut. 17, 19) And it shall be with him, and he shall read therein all the days of his life.

GEMARA: Rabba said: "Even if his ancestors left one a scroll, nevertlieless it is a meritorious act for him to write the Holy Scrolls at his own expense, as it is said (Deut. 31,

19) Now, therefore, write this song." Abaye objected [from our Mishnah]: "He shall write the Holy Scrolls for himself," and must not be satisfied with those of his parents. And this speaks only of a king, but not of an ordinary man. Our Mishnah treats of two Holy Scrolls, as we are taught in the following Baraitha (Ib. 17, 18) He shall write for himself a copy of this law — i.e., He must write for himself two Holy Scrolls, one which he must carry wherever he goes, and one which shall remain in his treasury. The one he has to bear with him he shall write in the form of an amulet, and place it on his arm, as it is said (Ps. 16, 8) I have always set the Lord before me. However, he must not enter a bath or a toilet with it, as it is said (Ib., ib. 19) And it shall be with him and he shall read; i.e., it shall be with him in those places where it is permitted to be read, but not in those places where it is not permitted.

Mar Zutra (according to others Mar Ukba), said: "Originally the Torah was given to Israel in Hebrew characters and in the Hebrew language; then it was given again to Israel, in Ezra's time, in Assyrian characters and in the Aramaic language; finally the Assyrian characters and the Hebrew language were selected for Israel, and the Hebrew characters and the Aramaic language were left to the Hedyotim (ordinary class)." Who are meant by Hedyotim? R. Chisda said: "The Samaritans." What is meant by Hebrew characters? R. Chisda said: "The Libunah characters." We are taught in a Baraitha: R. Jose says: "Ezra was worthy that the Torah should be given through him, had not Moses preceded him." Concerning Moses it says (Ex. 19, 3) And Moses went up unto God. And concerning Ezra it says (Ezra 7, 6) This Ezra went up. Just as the term Aliya (went up) used here [concerning Moses] refers to receiving the Torah, so also does the term Aliya, used there [in connection with Ezra] refer to the Torah. Concerning Moses it is said — (Deut. 4, 14) And me the Lord commanded at that time to teach you statutes and ordinances. And concerning Ezra it says (Ezra 7, 10) For Ezra had directed his heart to inquire unto the law of the Lord and to do it, and to teach in Israel statutes and ordinances. Although the Torah was not given through him, its characters were nevertheless changed through him, as it is said (Fol. 22) (Ib. 4, 7) And the writing of the letter was written in Aramaic, and interpreted in Aramaic. And it is also written (Dan. 5, 8) They were not able to read the writing, nor to make its interpretation. Hence it was a new character that the Aramaic people could not read. (Deut. 17, 18) He shall write for himself (Mishnah) a copy of this Law. This signifies a change in the character of the writing in the future. And why are they called Assyrian? We are taught in another Baraitha: Rabbi says: "In the Asshurith character the Torah was given to Israel in the very beginning, but after they had sinned it was forgotten by them; and after they had repented, it was returned to them, as it is said (Zech. 9, 12) Return to

the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee. And why is it named Asshurith? Because it is praiseworthy in character." R. Simon b. Elazar, however, said in the name of R. Eliezer b. Prata, quoting R. Elazar the Modai, that the characters were not changed at all, as it is said (Esther 8, 9) And to the Jews according to their writing, and according to their language, i.e. Just as their language was not changed, so also was their character not changed. But if so, then what is the meaning of "He shall write (Mishnah) a copy of this Law, [which signifies a change in the future]? This refers to the two copies of the Holy Scrolls which a king has to write; one of which is kept in his treasury and another with which he goes out and comes in. The one with which he goes out and comes in should be in a miniature form attached to his arm, as it is said (Ps. 16, 8) I have always set the Lord before me. But he who maintains that the character of the writing was not changed at all, what does he infer from the passage just cited? He uses it for that which was said by R. Chana b. Bizna in the name of R. Simon the pious: "He who prays should always imagine that the Shechinah is opposite him, for it is said, I have always set the Lord before me.

R. Shaman b. Aba said: "Come and see how difficult it is to obtain a divorce, for they (the sages) permitted Abishag to be with David and did not allow him to divorce one of his wives in order to marry her." R. Eliezer said: "He who divorces his first wife, even the altar sheds tears because of him, as it is said (Mal. 2, 13) And this do ye secondly, covering the altar of the Lord with tears, with weeping and with loud complaint, so that he turneth not any more his regard to the offering, nor receiveth it with favor at your hand. And immediately after that it reads: Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast indeed dealt treacherously; yet is she thy companion, and the wife of thy covenant."

R. Jochanan (and according to others, R. Elazar), said: "The wife of a man does not die [frequently] unless he is requested to pay [his donation] and has not to pay, as it is said (Prov. 22, 27) If thou have nothing to pay, why should he take away thy bed from under thee?" R. Jochanan said again: "To him whose first wife dies, it is as if the Temple had been destroyed in his days, as it is said (Ezek. 24, 10) I will take away from thee the desire of thy eyes, etc., and (Ib.) And when I had spoken unto the people in the morning, my wife died at evening; and (Ib. 21) I will profane my sanctuary, the pride of your strength, the desire of your eyes." R. Alexandrai said: "To him whose wife dies, the world around him is dark, as it is said (Job 18, 6) The light becometh dark in his tent, and his lamp will be quenched above him." R. Jose b. Chanina said: Also his steps become shortened, as

immediately it reads: The steps of his strength shall be narrowed. And R. Abahu said: "Also his advice is no more of use; as the end of the verse cited reads: And his own counsel shall cast him down." Rabba b. b. Chana said in the name of R. Jochanan: "Joining couples is as difficult as the dividing of the Red Sea, as it is said (Ps. 68, 7) God places those who are solitary in the midst of their families: He bringeth out those who are bound unto happiness. Do not read Motzi Assirim (bringeth out those who are bound), but read it K' motzi Assirim (like bringing out those who are bound). Do not read Bakosharoth (into happiness), but read B'chi V'shiruth (weeping and singing); i.e., at the Red Sea they wept first and then sang." Is this so? Has not R. Juda said in the name of Rab: "Forty days before the embryo is formed, a heavenly voice goes forth and says: 'This and that daughter to this and that son.'" This is not difficult to explain. The latter deals with the first marriage, and the former with the second marriage. R. Samuel b. Nachman said: "For everything there may be an exchange, but not for the wife of one's youth, as it is said (Is. 54, 6) And as a wife of one's youth that was rejected." R. Juda taught to his son, R. Isaac: "One can find pleasure only in his first wife, as it is said (Prov. 5, 18) Thy fountain will be blessed; and rejoice with the wife (Ib. b) of thy youth." "Whom do you mean?" his son asked, and he answered: "Your mother." Is that so? Did not R. Juda teach to R. Isaac his son (Ecc. 7, 26) And I find as more bitter than death the woman whose heart is snares and nets, etc? And the latter asked him: "Who, for an example?" He answered: "Like your mother." True, she was irascible, but was easily appeased with a word. R. Samuel b. Unya said in the name of Rab: "A woman [unmarried] is an unfinished vessel, and she makes a covenant with [cares for] none but him who made her a vessel; as it is said (Is. 54, 5) For thy husband is thy master," etc. There is a Baraitha; No one feels the death of a man more than his wife, and no one feels the death of a woman more than her hushaud. No one feels the death of a man more than his wife, as it is said (Ruth 1, 3) Thereupon died Elimelcch, Naomi's husband; and no one feels the death of a woman more than her husband, as it is said (Gen. 48, 7) And as for me, when I came from Padan, Rachel died by me.

Chapter 3

(Fol. 23) It has been taught in a Baraithat: Thus was the custom of the pureminded people of Jerusalem; they would not sign [their name as a witness] to a document unless they

were aware who were to sign with them. They also would not sit down to judge unless they were aware who were to be their colleagues, and would also not go to a banquet unless they were aware who were invited with them.

R. Oshiya said: "What is the meaning of the passage (Zech. 11, 7) And I had taken unto me two staves; the one I called Graciousness (No'am), and the other I called Concord (Choblim): i.e., No'am refers to the scholars of Palestine who are polite to one another while discussing halacha. Choblim, refers to the scholars of Babylon who wounded [each other's feelings] while discussing halacha." (Ib. 4, 14) Then he said to me: 'They are the two sons of Yizhari (clear oil), that stand by the Lord, etc. (Ib., ib. 3) And two olive trees are naer it.' R. Isaac said: "This refers to the scholars of Palestine, who please each other during halachik discussions like olive oil; and the two olive trees near it, refer to the Babylonian scholars who enrage one another with bitterness during halachik discussions," just as an olive tree is bitter." It is written (Ib. 5, 9) Then did I lift up my eyes and looked, and behold, there came out two women, having the wind in their wings, and they had wings like the wings of a stork; and they lifted up the Ephah between the. earth and the heaven. Then said I to the angel that spoke to me, 'Whither are these bearing away the Ephah?' And he said unto me: 'To build a home for it in the land of Shinar.' R. Jochanan said in the name of R. Simon b. Jochai: "These two women refer to cringing submissions [to power] and haughtiness [to the weak], which came to Babylon." Did then haughtiness come to Babylon? Behold the master said elsewhere: "Ten measures of haughtiness came down upon the world of which nine were taken by Elam and the one measure was given to the entire world." Yea, their intention was to go to Babylon, but they were dragged along to Elam. You can also infer this from [the expression] of the passage to build (intended) a house in the land of Shinar. The explanation is sustained. Is then haughtiness not frequent also in Babylon? Behold the master said: "The symptom for haughtiness is poverty and [nine out of ten measures of] poverty went to Babylon." The poverty mentioned here refers to the Torah, as it is written (Songs 8, 5) We have a little sister and she has yet no breasts, whereupon R. Jochanan said: "This refer to Elam, which merited to [have cholars to] learn, but not to teach others." What is the meaning of the word Babel (Babylon)? R. Jochanan said: "A mixture of Scripture, Mishnah and Talmud." (Lam 3, 6) In dark places hath He set ms to dwell. R. Jeremiah said: "This refers to Babylon" [where the scholars are not agreeable to one another].

R. Chiya b. Zarnuki and Simon b. Yehozadak went to intercalate a year in Assia, and they were met by Resh Lakish, who joined them, saying: "I will go with them to see how they do

it." In the meantime he saw a man who was ploughing in the Sabbatical year, and he said to them: "This man is a priest, and tills in the Sabbatical year!" They answered: "He may say: I am merely an imperial servant in the estate.' " He again saw a man who trimmed his vineyard, and he said: "He is a priest, and trims the vineyard!" They answered: "He may say: 'I need the twigs to make a bale for the press.'" Whereupon Resh Lakish remarked: "The heart knows whether it is done for E'kel (a legitimate purpose), or out of akalkaloth (perverseness)." They then said: "He is a troublesome person." When they came to their place, they ascended to the attic and removed the ladder [that Resh Lakish should not join them]. Resh Lakish then came to R. Jochanan and questioned him: "Men who are suspected of transgressing the Sabbatical year, are they fit to intercalate a year?" After deliberating, however, he said: "It presents no difficulty to me, as they may be compared to the three keepers of cattle upon whose calculation the Rabbis once relied." Afterward, however, he said to himself: "But there is no similarity, for over there [concerning the three keepers of cattle] the Rabbis met afterward and did the intercalation, but here they themselves did it, and they are only a council of wicked men, and a measure passed in a council of wicked men does not hold." "That is the trouble, that thou callest them wicked," remarked R. Jochanan. When the above-mentioned Rabbis came to R. Jochanan, complaining that Resh Lakish called them keepers of cattle and the master did not say a thing to him," he answered: "Even if he would have called you shepherds, what could I do to him?"

To what does a council of wicked men refer? To the following: Shebna, would expound [in his college] with thirteen great men, and Hezekiah would expound with only eleven. When Sancherib came to attack Jerusalem, Shebna wrote a note and shot it with an arrow [into Sancherib's camp]. The note read: "Shebna and his party are willing to make peace, but Hezekiah and his party are not willing to make peace, as it is said (Ps. 11, 2) For lo, the wicked bend their bow, they arrange their arrow upon the string." And Hezekiah feared, since, perhaps the inclination of the Holy One, praised be He! would be towards the majority, whose desire was to deliver themselves to the enemy, that he would also have to deliver himself to them. The prophet then came to him saying (Is. 8, 12) Say ye not a conspiracy, concerning all whereof this people do say: A conspiracy; i.e., they are only a council of wicked men, and [a measure passed in] a council of wicked men does not hold. He (Shebna) went and hewed out a cave for a grave for himself amongst the graves of King David's house, and this is why the prophet said to him(Ib. 22, 16, 17) What hast thou here? and whom hast thou here, that thou hast hewn out for thyself here a sepulchre? ... Behold, the Lord will hurl thee up and down with a man's throw. Rab said: "From this is to be

inferred that the sufferings of homelessness are harder for a man to bear than for a woman." R. Jose b. Chanina said: "From this we infer that Shebna was punished with leprosy, for it is written here: He will roll you up (A'ate) as a bundle, and it is written [concerning a leper] (Lev. 13, 45) And he shall cover (Ya'ate) himself up to the upper lip. (Ib) He will roll thee up as a bundle, and [toss thee] like a ball unto a country of ample space." It was taught in a Baraitha: His (Shebna's) desire was to disgrace the house of his master, and therefore he himself was put to shame; for when he came out to Sancherib with his party, Gabriel shut the gate in the face of his party. And when Sancherib questioned him: "Where is thy party?" he answered: "They have rebelled and retracted." "Are you making sport of me!" Sancherib exclaimed, and they bored holes in his heels, tied them to the tails of their horses, and dragged his body over thorns.

(Ps. 11, 3) For [if] the foundations be torn down, and what would the upright do? R. Juda and R. Eina differ. According to one it means: "If Ezekiah and his party would have been destroyed, how could [the promise of the Lord] be fulfilled?" And according to the other: "If the Temple would have been destroyed by Sancherib, [in accordance with the advice of Shebna], what would have become of the wonderful miracles of the Lord?" And according to Ulla this refers to the thoughts of that wicked (Shebna): "If they would not have been destroyed, what would have become of the righteous Hezekiah?" The interpretation of the one who explains that the passage for the foundation be torn down refers to Shebna's thoughts, is readily understood, as it is said (I Sam. 21, 13) And David laid up these words in his heart. The interpretation of the one who explains the word foundation to mean the Temple, is also evident, as we are taught in a Mishnah that a stone was placed in the Temple from the time of the first prophets, with the name Shethiha (foundation). But he who explains the passage to mean Hezekiah and his party, where is it to be found that the word foundation refers to the righteous? From the following passage (I Sam. 2, 8) For the pillars of the earth are the Lord's, and He hath set the world upon them. [Pillars, are the righteous, on which He hath set, the foundation]. And if you wish I will say from the following (Is. 28, 29) Wonderful is He in counsel, and excellent in His wise deeds. R. Chanina said: Why is the Torah called Tushiya? Because the study of it weakens the strength of man. Others explain: Because it was given in silence because of Satan. Others, again, explain it that they are mere words, and yet the world is built upon them.

(Ib. b) R. Juda said: "A shepherd of whom it is not heard that he leads his flock into strange pasture is nevertheless disqualified [to be a witness], but a collector of duty of whom it is not said that he takes more than he ought to, is qualified." The father of R. Zera was a

collector of duty for thirteen years, and when the governor would come to that city when he would see a scholar he used to quote (Is. 26, 20) "Go, my people, enter into thy chambers." And also to the other people, when he saw them crowded in the streets, he used to say: "The governor will come in town, and presently he will slaughter the father for the son, and the son for the father." (i.e., he will exercise extortions), (Fol. 26) whereupon all used to hide themselves. And when the governor came, he used to say to him: "You see that there are very few people in this city. From whom, then, shall we collect so much duty?" When he departed, he said: "There are thirteen maes which are tied in the sheet of my bed; take and return them to so and so, as I took them from him for duty and did not use it."

Ulla said: "Trouble [about sustenance] affects the memory, even for the words of the Torah, and makes one forget what he studies, as it is said (Job 6, 12) Who frustrateth the plans of the crafty, so that their hands cdnnot execute their well-devised counsel." Rabba said: "If, however, he occupies himself with the Torah for the sake of Heaven, it will not affect him, as it is said (Prov. 19, 21) There are many thoughts in a man's heart; but the counsel of the Lord alone will stand firm; i.e., study which is for the sake of Heaven, no matter in what circumstances one is, remains forever."

(Fol. 27b) (Deut. 24, 16) Fathers shall not be put to death for the children..... for his son's sin, etc. For what purpose is this written? If only to teach us the meaning of it taken literally, we know this from the end of the verse — for his own sin shall every man be put to death. It must therefore be interpreted, fathers should not die by the testimony of their children, and children shall not die by the testimony of their fathers. And children, you say, should not die by the sin of their fathers? Is there not a passage (Ex. 34, 7) Visiting the iniquities of the fathers upon the children? That passage refers to children who hold in their hands the deeds of their fathers, (follow their fathers' example), as we are taught (Lev. 26, 39) And also through the iniquities of their fathers shall they pine away with them; i.e., when they hold in their hands the deeds of their fathers. But perhaps this refers even to those who do not follow the example of their fathers? Since the passage reads (Deut. 24, 16) For his own sin shall every man be put to death, it includes even those who follow the deeds of their fathers. And when they do not follow the example of their fathers you say they cannot be punished? Indeed it is written (Lev. 26, 37) And they shall stumble one over another. Infer from tins that all (Israel) are responsible for one another. That deals with a case when they had an opportunity to protest [against the evil] and they did not, [they are therefore responsible].

(Fol. 29) How were the witnesses frightened? R. Juda said: "Thus it was said to them" (Pr. 25, 14) Like clouds and wind without rain, so is a man that vaunteth falsely of a gift. Raba said: "This is no frightening, as they may think that according to the popular saying, Seven years of famine do not pass the gate of a man with a profession." "Therefore," said Raba, "it was said to them (Ib., ib. 18) As a maul, and a sword, and a sharp arrow, so is a man who beareth false witness against his neighbor." R. Ashi, however, maintains that even this is not sufficient, as they may think, even in time of an epidemic one does not die before his time. Therefore said he: "I was told by Nathan b. Mar Zutra that it was said to them that false witnesses are disgraced even by their own employers, as it is written (I Kings 21, 13) And there came in two men, sons of Belial, and seated themselves opposite to him, and testified against him, saying: Noboth has blasphemed God and the King."

(Fol. 30) It has been taught in a Baraitha: R. Nechemiah said: "Thus was the custom of the pure-minded in Jerusalem. They let the parties enter, listened to their claims, and thereafter let the witnesses enter, listened to their testimony, and told all of them to go out, and then discussed the matter."

(Fol. 31) Our Rabbis were taught: "Whence do we know that one of the judges, when leaving court, must not say: 'I was in favor of the defendant, but my colleagues were against me, and I could not help it, for they were in the majority?' The passage, therefore reads (Lev. 19, 16) Thou shalt not go up and down as a tale-bearer among thy people. And another passage says (Prov. 11, 13) He that walketh about as a tale-bearer revealeth secrets." There was a disciple concerning whom there was a rumor that after twenty-two years he disclosed a secret thing which was taught in the college. R. Ami drove him out of the college, and announced: "This man is a revealer of secrets."

Chapter 4

(Fol. 32b) Our Rabbis were taught (Deut. 17, 20) Justice, only justice, shalt thou pursue. This means that one shall follow after celebrated judges, after R. Elazar at Luda and after Rabban Jochanan b. Zakkai at Brur Cheil. We are taught in a Baraitha: if one saw many lights in the city of Burni, it was understood that the ceremony of circumcission took place; and if one saw many lights in Brur Cheil, he undersotod that there was a wedding

banquet in that city."

We are taught in a Baraitha: Justice, only Justice, shall thou pursue; i.e., you should always do your best to follow after the sages in assembly, as, for instance, after R. Elazar at Luda; after Rabban Jochanan b. Zakkai at Brur Cheil; after Joshua at Pekiein; after Rabban Gamaliel at Jamnia; after R. Akiba at B'nei B'rak; after R. Matia at Rome; after R. Chanina b. Tradion at Sichni; after R. Jose at Sephorius; after R. Juda b. Bathyra at N'zibin; after R. Joshua, in exile (at Pumpaditha); after Rabbi at Beth-Sh'arim: and [when the Temple was in existence], after the sages at their chamber in the Temple."

(Fol. 34) (Ps. 62) Once hath God spoken, yet twice have I heard it; i.e., one biblical expression may be used for many arguments, but one and the same argument must not be deduced from different biblical expressions. It was taught in the academy of R. Ishmael (Jer. 23, 29) Like a hammer that breaketh the rock in pieces; i.e., just as the hammer strikes the stone into multitudes of pieces, so also may a biblical passage be interpreted for many arguments.

(Fol. 37) (Songs 7, 3) Thy navel is protected like a round goblet which lacketh not the mixed wine. Navel refers to the Sanhedrin. And why were they called navel? Because they used to sit in the centre (navel) of the world. Is protected — i.e., it protects the whole world. Round goblet — i.e., the Sanhedrin sat in a circle. Which lacketh not the mixed wine — i.e., if one wished to leave, it must be seen that there would remain twenty-three, corresponding to the number of the small Sanhedrin; then he was able to leave. But if there were less, he could not leave. Thy body is like a heap of wheat fenced about with lilies; i.e., just as from a heap of wheat all derive benefit, so all were pleased to hear the reasons given by the Sanhedrin in their discussions. Fenced about with lilies — i.e., even a fence of lilies was not broken by them to go out of it. This is what was said by a certain heretic to R. Cahana: "Your law permits a man to stay alone with his wife during the days of her menstruation. Is it possible that flax and fire should be together and should not burn?" And he answered: "The Torah has testified for us, fenced about with lilies — i.e., even a fence of lilies is sufficient for us — and it will never be broken." Resh Lakish said: "This is inferred from (Ib. 6, 7) Like the half of the pomegranate is the upper part of thy cheek — i.e., even thy lowest are full of meritorious acts — like the pomegranate." R. Zera said: "From (Gen. 27, 27) And he smelled the smell of his garments, etc. Do not read b'gadav (garments), but read bogdav (his transgressors)." There were insolent fellows in the neighborhood of R. Zera, who nevertheless associated with them and showed them

respect, so that they should repent. The Rabbis, however, were not satisfied with this. When R. Zera died the insolent fellows said: "Hitherto there was the little man who prayed for us, but now who will do so?" Whereupon they repeated and became righteous.

MISHNAH: How were the witnesses awestruck in criminal cases? They were brought in and warned: Perhaps your testimony is based only on a supposition, or on hearsay, or on that of another witness, or you have had it from a trustworthy man; or perhaps you are not aware that finally we will investigate the matter by examination and cross examination. You may also be aware of the fact that there is no similarity between civil and criminal cases. In civil cases one may repay the money damage and he is atoned; but in criminal cases the blood of the person executed, and of his descendants to the end of all generations, clings to the instigator of his executions, for thus do we find in the case of Cain, who slew his brother, concerning whom it is said (Gen. 4, 10) The voice of the blood of thy brother is crying unto me from the ground. Blood is not mentioned in the singular, but in the plural (bloods), which means his blood and the blood of his descendants. According to others, the bloods of thy brother — i.e., his blood has scattered over all the trees and stones. Therefore the man was created singly, to teach that he who destroys one soul of a human being is considered by Scriptures as if he had destroyed the whole world, and he who saves one soul of Israel, Scripture considers it as if he had saved the whole world. And also in order to preserve peace among creatures, so that one should not say: "My grandfather was greater than yours;" and also that the heretic shall not say: "There are many creators in heaven." And also to proclaim the glory of the Holy One, praised be He! For a human being stamps many coins with one stamp, and all of them are alike; but the King of all the kings, the Holy One, praised be He! has stamped every man with the stamp of Adam the first, and nevertheless not one of them is like the other. Therefore every man may say: "The world was created for my sake, hence I must be upright, just," etc. Should the witness say: (Ib. b) "Why should we take so much trouble upon ourselves?" Behold it is written (Lev. 5, 1) And he is a witness, since he hath seen or knoweth something; if he do not tell it, then he should bear his iniquity. And should you say: "Why should we testify to the disadvantage of that man's blood?" Behold, it has been said (Prov. 11, 10) When the wicked perish, there is joyful shouting.

GEMARA: Our Rabbis were taught: What is the meaning of a supposition? The court says to them: "Perhaps you saw that one ran after his companion to a ruined [house] and you ran after them, and found in the hand of one a sword from which the blood dripped, and you saw the slain struggle? If [you saw] this, you saw nothing [as long as the slain was not

killed in your presence]."

There is a Baraitha: Simon b. Shethach said: "May I see the consolation of our people as I did see one who ran after his companion to a ruin. And I ran after him, and saw a sword in his hand from which blood dripped, and the slain was struggling, and I said to him: 'You wicked one, who has slain this man — I or you? But what can I do that your blood is not legally in my hands, for the Torah says (Deut. 17, 6) Upon the evidence of two ... be put to death. But he who knows the thoughts of man shall take revenge on this man who has slain his companion.' " It was said that they did not leave that spot until a snake came and bit the guilty one, and he died.

But was this man liable to be killed by a snake? Did not R. Joseph say, and so also it was taught at the college of Hezekiah: Since the Temple was destroyed, although the court of the Sanhedrin has ceased, nevertheless, the punishment of the four kinds of death prescribed in the Scriptures did not cease. How can you say that it has not ceased, when we see that they are indeed abolished? We must therefore say that it refers to the Divine judgment, which takes the place of the form of capital punishment, has not ceased; for he who is liable to be stoned finds his death by falling down from a roof or by being trodden down by a wild beast, which equals stoning; he who is liable to be burned finds likewise his death by fire or by the bite of a snake; he who is liable to be slain by the sword falls either into the hands of the government, [where he is slain], or [he meets his death] by murderers; and he who ought to be hung finds his death either by drowning in the river, or by diphtheria. [Hence a murderer is not liable to the bite of a snake]. This man was liable to be burned for another crime; and the master said elsewhere that he who is guilty of two crimes should suffer the severer penalty.

"You shall be aware," etc., R. Juda b. Chiya said: "Infer [from the verse cited in the Mishnah) that Cain made wounds and bruises on the body of his brother Abel, as he did not know by what member the soul departed until he reached his neck." R. Juda said again in the name of R. Chiya: "From the very day when the earth opened its mouth to receive the blood of Abel, it has not again opened, as it is said (Is. 24, 16) Frum the edge of the earth, etc. Hence it reads from the edge, but not from the mouth. Hezekiah, his brother, however, raised the following objection (Num. 26, 32) And the earth opened her mouth, etc. And he answered: "It opened for a bad cause, but not for a good cause." R. Juda said again in the name of R. Chiya: "Exile atones for every thing, for it is said (Ib. (Gen. 6, 14) And I shall be a fugitive and a vagabond on the earth, and at last it is written: And he

dwelt in the land of Nod (only a vagabond)."

R. Juda said: "Exile atones for three things, as it is said (Jer. 21, 9) He that remaineth in this city shall die by the sword, or by the famine, or by the pestilence; but he that goeth out and runneth away to the Chaldeans that besiege you, shall remain alive, and his life shall be unto him as a booty." R. Jochanan, however, said: "Exile atones for every thing, for it is said (Ib. 22, 30) Thus hath said the Lord, write ye down this man as childless, as a man that shall not prosper in his days; for no man of his seeds shalt succeed to sit upon the throne of David, and to rule any more in Judah. And after he was exiled it is written (I Chr. 3, 17) And the sons of Yechanyah: Assir, Shealthiel his son. And there is a tradition that Assir and Shealthiel is the same person; he was called Assir, because his mother became pregnant when she was imprisoned; Shealthiel because he was planted by God not in the ordinary way of those that are planted [in prison]. In another way the name, Shealthiel, may be explained, concerning whom the Almighty asked an absolution upon the vow; who was planted in Babel. What was his real name — Nehemiah b. Cha'chalia.

Juda and Hezekiah, the sons of R. Chiya, were sitting at a banquet before Rabbi [the Nassi] and did not utter a word. The Rabbis remarked: "Let the wine get the better of the youngsters (let them become a little merry), so that they shall say something." As soon as they were filled with wine they began sayiug: "Ben David will not come until there will be an end to the two families (dynasties), that of the Babylonian Exilarchs and that of the Princes of Palestine, as it is said (Is. 8, 14) And he will be for a sanctuary; but also for a stone of stumbling, and for a rock to fall over unto the two houses of Israel." Whereupon Rabbi exclaimed: "Children! you are throwing thorns in my eyes!" "Rabbi," remarked they "Yayin (wine) amounts numerically to seventy, and the word Sod (secret) amounts to seventy, hence as soon as wine enters the secret goes out." R. Chisda lectured: "What is the meaning of the passage (Dan. 9, 14) Therefore was the Lord hurried to bring the evil, and He brought it upon us; for the Lord our God is righteous; i.e., is it because the Lord our God is righteous that He hurried to bring upon us the evil? No, this means, the Holy One, praised be He! did charity with Israel in that He caused the exile of Zedekiah to come while those of the exiled of Yechanyah were still alive; as it is said concerning Yechanyah (II Kings 24, 16) And the craftsmen and the locksmiths a thousand; i.e., Cheresh means if they opened a question all became deaf, and Massger (locker) if they closed the argument of a thing none could reopen it." And how many were they? A thousand. Ulla said: "The charity consists in that the Holy One, praised be He! made the exile earlier by two years indicated through the word V'noshantem." R. Acha b. Jacob said: "Infer from this that

'quick' means eight hundred and fifty-two years to the Omnipotent."

Our Rabbis were taught: Adam the First was created singly. Why? So that Minim (disbelievers) should not say there were many creators in heaven. Another reason is because of the righteous and the wicked, that the righteous should not say: "We are the descendants of a righteous man;" and the wicked should not say: "We are the descendants of a wicked man [hence we are not to be blamed]." There is another reason: Because of families, that they should not quarrel, saying: Our parents were better than yours. As we see that when only one man was created there are quarrels of rank, how much the more if many original Adams had been created! Still another reason is: Because of robbers and extortioners. Since, now, when he was created singly, there are robbers and extortioners, how much the more would there be robbers and burglars if they were of different parents!

To show the glory of the Most Supreme King, the Holy One, praised be He! A human being stamps many coins and all are alike, but the Holy One, praised be He! has stamped every man with the stamp of Adam the First, and nevertheless not one is like his neighbor, as it is said (Job 38, 14) She is changed as the sealing clay; and all things stand as though newly clad. And why are not the faces of men alike? Because one might see a nice dwelling or a handsome woman, and say: It is mine, as it is said (Ib. 15) And from the wicked is their light withdrawn, and the high-raised arm is broken. We are taught in a Baraitha: R. Maier used to say: "In three things man differs from his neighbor — in voice, in face, and in mind: in voice and in face, because of adultery; and in mind, because of robbers and extorters."

Our Rabbis were taught: Adam was created on the eve of Sabbath, and why? In order that the Minim shall not say that he (Adam) was a partner to the Lord, in the creation of the world. Another explanation is, if he becomes overbearing, it may be said to him: "The mosquito has been created before thee." Still another explanation is that he should enter immediately [after being created] into a meritorious act [the Sabbath]. According to others that he shall partake of the Sabbath meal immediately. This may be likened unto a frail king who built a palace. After he finished it, he prepared a banquet and then he invited the guests, as it is said (Prov. 9, 1-4) Wisdom hath built her house; she hath hewn out her seven pillars. She hath killed her cattle; she hath mingled her wine; she hath set in order her table. She hath sent forth her maidens; she invited [her guests] upon the top of the highest places of the town. Wisdom hath built her house. This refers to the nature of the Holy One, praised be He! who has created the whole world with wisdom. Seven pillars,

refers to the seven days of the creation. Killed her cattle, etc., refers to the seas, the rivers, and all what was necessary for the world. She hath set in order her table, refers to the trees and grass. She sent forth her maidens, refers to Adam and Eve. Upon the top of the highest places: Rabba b. b. Chana propounded a contradiction: It is written On the top of the height, and it is also written (Ib. 14) On the chair in the high places, i.e., first they were placed on the top, and thereafter on a chair, (Ib. 9, 16) Who is thoughtless, let him turn in hither, and as for him who lacks understanding. The Holy One, praised be He! said: "Who made a fool of Adam the First? The woman who told him, etc., as it is written (Ib. 6, 32) Who so committed adultery with a woman lacketh sense." R. Maier used to say: "The dust of which Adam was made was collected from all parts of the world, as it is said (Ps. 139, 16) My undeveloped substance did thy eyes see; and it is written, (Zech. 4, 10) They are the eyes of the Lord, that run to and fro through the whole earth."

R. Oshia said in the name of Rab (Fol. 60b) "The [earth for the] body of Adam was taken from Babylon, [for] his head from Palestine, and [for] all other members, from all other countries;" and [the earth for] his rump, R. Jochanan said: "It was taken from Akra of Agma." R. Acha b. Chanina said: "A day consisted of twelve hours. The first hour the earth for his body was gathered: the second hour it became an unformed body, and in the third his limbs were shaped; in the fourth the soul entered the body, in the fifth he arose on his feet, in the sixth he named all the beasts and animals, in the seventh Eve was brought to him, in the eighth there went to bed two persons, and four persons came out of it; in the ninth he was commanded not to eat of the tree, in the tenth he sinned, in the eleventh he was tried, and in the twelfth he was driven out of the Garden of Eden, as it is said (Ps. 49, 13) And Adam though in his splendor endureth not."

R. Juda said in the name of Rab: "At the time the Holy One, praised be He! was about to create man. He created a division of ministering angels, and said to them: 'Would ye advise Me to create man?' And they said to Him: 'Sovereign of the Universe! what will be his functions?' And He related before them such and such. They then said before Him: (quoting Ps. 7, 5) 'Sovereign of the Universe, what is a mortal, that Thou rememberest him, and the son of man, that Thou thinkest of him?' He then put His little finger among them and they were all burnt. And the same was with the second division. The third one, however, said before Him: 'Sovereign of the Universe! the first angels who protested, what did they accomplish? The whole world is Thine, and all that it pleases Thee Thou mayest do.' Thereafter at the flood and the generation of dispersion whose deeds were criminal, the same ministering angels said before Him: 'Sovereign of the Universe, were not the first

angels right in their protest?' And He answered: (quoting Is. 46, 4) 'And even unto old age I am the same, and even unto the time of hoary hairs will I hear.'"

R. Jochanan said: "Every place where the Minim gave their wrong interpretation, the answer of annulling it is to be found in the same place — i.e., they claim from (Gen. 1, 26) Let us make man. [Hence it is in the plural]; however, in (Ib. 27) it reads: And God created in His image (singular) (Ib. 9, 7) Let us go down [plural).] However, (Ib., ib. 5) And the Lord came down [singular]. (Deut. 4, 7) For what great natoin is there that hath gods so nigh unto it? However it reads further on, as is the Lord our God every time we call upon Him. (II Sam. 7, 23) Whom God went? [plural]. However, (Dan. 7, 9) I was looking down until chairs were set down, and the Ancient of days seated Himself [singular]. But why are all the above-mentioned written in the plural? This is in accordance with R. Jochanan; for R. Jochanan said: "The Holy One, praised be He! does not do anything until he consults the heavenly household, as it is said (Ib. 4, 14) Through the resolve of the angels is this decree, and by the order of the holy ones is this decision. However, this answer is for all the plurals mentioned, except the last one, the chairs. Why are they in plural? One for Him and one for David, as we are taught in a Baraitha: One for Him and one for David, so said R. Akiba. R. Elazar b. Azaryah then said to him: "Akiba, how do you dare to make the Shechina so common? It means one chair for Divine judgment and one for Divine righteousness." Did R. Akiba accept R. Elazar's answer, or did he not? Come and listen: from the following Baraitha: R. Elazar b. Azaryah said to him: "Akiba, what hast thou to do with Aggada? Give thy attention to Negaim and Ohaloth. One is a chair and one a footstoll, the chair to sit upon and the footstoll to put the feet upon." R. Nachman said: "He who knows how to give a right answer to the Minim like R. Aidith may discuss with them, but he who is not able to do so, it is better for him not to discuss with them at all." There was a Min who said to R. Aidith: "It is written (Ex. 24, 1) Come up unto the Lord. It ought to be, Come up to Me. [And when God said to him: Come up to the Lord, there must be one lord more]." And he answered: "That is the angel Mattatron, who bears the name of his master, as it is written (Ib., ib. 21) Because My name is in him." "If so," rejoined the Min, "let us worship him." It reads (Ib., ib.) Al tamer bee (Do not exchange Me). Hence Thou shalt not exchange him for Me." The Min said again: "But does it not read he will not pardon your transgression?" And Aidith answered: "Believe me, that even as a guide we refused to accept him, as it is written (Ib. 33, 15) If thy presence go not [with us], carry us not up from, here." A Min asked R. Ishmael b. R. Jose: It reads (Gen. 19, 24) And the Lord rained upon Sodom and Gomorrah brimstone and fire. From the Lord, etc. From the Lord! It ought to be from Him [hence there was one more Lord]? And a certain washer said to R.

Ishmael: "Let me answer him. It reads (Gen. 4, 23) And Lemech said unto his wives, Adah and Zellah. Hear my voice, ye wives of Lemech, etc. Wives of Lemech! My wives, it ought to be. You must then say that so is it customary in the language of the verse, the same is the case here." And to the question of R. Ishmael to the washer: "Whence do you know this?" he answered: "From the lectures of R. Maier. As R. Jochanan used to say that R. Maier's lectures consisted always of one part Halacha, of another part Aggada, and the rest of parables." R. Jochanan said further: "R. Maier had three hundred fox parables, but we have only three. (Fol. 39) (Ezek. 18, 2) The fathers have eaten sour grapes, and the teeth of the children have become blunt; (Lev. l9, 36) Just balances, just weighs, and (Prov. 11, 8) The righteous is delivered out of distress, and the wicked cometh in his stead.

The Caesar said to Rabban Gamaliel: "Your God is a thief, as it is written (Gen. 2, 21) And the Lord God caused a deep sleep ... and he slept; and he took one of his ribs." "Let me answer him," said Rabban Gamaliel's daughter to him. And she said to him: "Would you give me a duces to assist me?" "Why ':" asked the Caesar. "Because," said she, "we were visited by thieves last night who stole from us a silver pitcher; however, they left a golden one instead?" And he said to her: "I would like that such thieves would come to me every day." Then said she: "Was it not bettor for Adam that one bone was taken from him, and in its stead a woman was given to him who shall serve him?" The Caesar said: "I mean, why could He not have taken it from Adam when he was awake?" She then asked him to order a piece of meat, and it was given to her. She placed it under the grate in the ashes and when roasted she took it out and offered it to him to eat. "It is repulsive to me," he remarked. Whereupon she said: "Eve would also have been repulsive to Adam should he have seen how she was formed."'

The same Caesar said to Rabban Gamaliel: "I am aware of what your God is doing, and where He seateth now." R. Gamaliel sighed deeply. And to the question: "Why are you sighing?" he said: "I have a son in one of the sea-towns and I am anxious concerning him. Can you inform me of his whereabouts." "Whence shall I know this?" replied he. Whereupon Rabban Gamaliel said: "If you do not know what is in this world, how can you claim to know what is in heaven!" At another time the Caesar said to Rabban Gamaliel: "It is written (Ps. 147, 4) Who counted the number of the stars, etc. What prerogative is this? I also can do this." R. Gamaliel took grain, put it in a sieve, and while straining them told him to count the grain. And he replied: "Let the sieve stand, and I will count it." R. Gamaliel said then to him: "The stars are always moving." According to others, the Caesar asked Rabban Gamaliel to count the stars, and R. Gamaliel answered him: "Can you tell me

how many teeth are in your mouth?" He put his hand in his mouth and began to count them. When R. Gamaliel remarked: "If you are not aware of the number of teeth in your mouth, how can you claim to know what there is in heaven!"

The Caesar said to Rabban Gamaliel: "He who created the mountains has not created the wind, and He who created the wind did not create the mountain, for it is written (Amos 4, 13) He that formed the mountains and created the wind." And he answered: "If so, then concerning a man, of whom it reads (Gen. 1, 27) And God created, and (Ib. 2, 7) Arid the Lord God formed, should also mean that he who has formed has not created, and vice versa. There is in the human body one span square, in which two holes are to be found — [one in the nose and one in the ear]. Will you then say that he who created one of them did not create the other, for it is said (Ps. 94, 9) He that hath planted the ear, shall He not hear? Or he that hath formed the eye, shall He not see?" And the Min said: "Yea, I am of this opinion." "How is it," rejoined Gamaliel, "that when death comes, are then both creators agreed, [to kill their creation together]?" A magician said to Rabban Gamaliel: "Thy upper half belongs to Ormuzd, thy lower half to Ahriman." "If this be so," answered he, "why does Ahriman allow Ormuzd to let the water pass through his dominion, to the ground?"

The Caesar said R. Tanchum: "Let us unite and be a people of one and the same creed." And he answered: "Very well; but we who are circumcised cannot be like your people. However, ye are able to be like us if ye will circumsize yourself." And the Caesar answered: "Your answer is right. However, it is a rule that he who conquers the king must be thrown in the vivarium to be devoured by the beasts." He was thrown into the vivarium and was not harmed. "Do you know why they did not devour him?" remarked a Min to the Caesar, "because they were not hungry." They then threw [the Min] in the vivarium and he was devoured. The Caesar said to Rabban Gamaliel: "You say that among every ten Israelites the Shechina is found. How many Sherhmas have you then?" Rabban Gamaliel then called the servant of the atheist, struck him on his neck saying: "Why didst thou permit the sun to enter the house of your master?" His master, however, answered: "The sun shines over all the world." Rabban Gamaliel then remarked: "If the sun, which is only one of the hundred million servants of the Lord, can shine all over the world, how much more can the Shechinah of the Lord Himself!"

A Min said to R. Abahu: "Your God is a jester [makes sport of the prophets]. He commands Ezekiel (Ez. 4, 4) Lie on thy left side and then (Ib.) lie on thy right side." At the same time a

disciple came in and questioned him: "What is the reason of the Sabbatical year?" And R. Abahu answered: "I will now say something which will be an answer to both of you. The Holy One, praised be He! said to Israel: "Till the earth for six years and rest the seventh, in order that you may be aware that the earth is mine.' However, they did not do so, but sinned, and were exiled. It is the custom of the world that if a country has rebelled against its frail king he kills all of them if he is a tyrant, and half of them if he is merciful. But if he is very merciful, he chastises the leaders only; so also the Holy One, praised be He! chastised Ezekiel in order to cleanse the sin of Israel."

There was a Min who said to R. Abahu: "Your God is a priest, as it is written (Ex. 25, 2) Bring Me a the'ruma. Now when He buried Moses where did He dip Himself? You cannot say that He did so in the water, because it is written (Is. 40, 12) Who hath measured in the hollow of His hand the waters." And he answered: "He dipped Himself in fire, as it reads (Ib. 66, 15) For behold, the Lord will come in fire." "Is it legal to dip in fire?" the Min asked. "On the contrary," replied R. Abahu, "the principal dipping is in fire, as it is written (Num. 31, 23) And whatsoever doth not come info the fire shall ye cause to go through water."

There was a Min who said to R. Abina: "It is written (II Sam. 7, 23) And who is like Thy people, like Israel, the only nation on the earth? Why do you pride yourself over it? Are you not mingled among other nations, of whom it reads (Is. 40, 17) All the nations are as naught before Him?" And he answered: "A prophet of your own nation has testified concerning us (Ib. b), for it is written (Num. 23, 9) And among the nations it shall not be reckoned." R. Elazar raised the following contradictions: "It is written (Ps. 145, 9) The Lord is good to all, and it is also written (Lam. 3, 25) The Lord is good unto those that hope in Him. This question may be likened to one who possesses a fruit garden. When he waters it, he waters all of the trees, and when he covers up the roots, he does so only to the best of them."

(I. Kings 22, 36) And there went a rinah (song) throughout the camp. R. Acha b. Chanina said (Prov. 11, 10) And when the wicked perish there is rinah; i.e., when Achab, the son of Omri, perished, there was rinah. Is this so? Does then the Lord rejoice over the downfall of the wicked? Behold it is written (II Chron. 20, 21) As they went out before the armed array and said: Give thanks unto the Lord; for unto everlasting endureth His kindness. And R. Jochanan said:"Why is it not said here He is good? Because the Holy One, praised be He! does not rejoice over the downfall of the wicked;" for R. Samuel b. Nachman said in the name of R. Jochanan: "What is the meaning of the passage (Ex. 14, 20) And the one came

not near unto the other all the night; i.e., at that time the ministering angels wanted to sing their usual song before the Holy One, praised be He! but He said to them: 'My creatures (the Egyptians) are perishing in the sea, and ye want to sing.' " R. Jose b. Chanina said: "He Himself does not rejoice, but He causes others to rejoice. This can be proved from the following passage (Deut. 28, 63) And it shalt come to pass that as the Lord rejoiced, etc. It is written Yasiss (cause others to rejoice) and not Yassus, will rejoice Himself."

(I Kings 18, 3) And Achab called Obadiah, who was the superintendent of the house. Now Obadiah feared the Lord greatly. What was their discussion? R. Isaac said: "Achab said to Obadiah: "Concerning Jacob, it is written (Gen. 30, 27) The Lord hath blessed me for thy sake, and concerning Joseph it is written (Ib. 39, 5) The Lord blessed the Egyptian's house for the sake of Joseph. I, however, keep thee in my house, yet I am not blessed for thy sake. Perhaps thou art not fearing God?" Thereupon a heavenly voice was heard, saying: "Obadiah fears the Lord greatly, but the house of Achab is not destined for blessings." Raba said: "What is said of Obadiah is of greater signifieanee than what is said of Abraliam, for about Abraham it is not written 'greatly,' and about Obadiah 'greatly' is added." R. Isaac said: Why did Obadiah merit to be rewarded with prophecy? Because he hid one hundred prophets in a cave, as it is written (I Kings, 8, 4) And it happened when Isabel cut off the prophets of the Lord that Obadiah took a hundred prophets, and hid them fifty in one cave, and provided them with bread and water." Why fifty?" R. Elazar said: "He learned this from Jacob, as it is said (Gen. 32, 9) Then the other band which is left may escape." R. Abahu, however, said: "Because the cave could not hold more than fifty."

(Ob. 1, 1) The vision of the Lord ... concerning Edom. And why did Obadiah prophesy concerning Edom? R. Isaac said: "The Holy One, praised be He! said: 'Let Obadiah, who lived among two wicked people (Achab and his wife) and did not learn their custom, come and prophesy to Esau who lived among two righteous people (Isaac and Rebecca) and did not learn their ways.' " And Ephraim of Kasha, a disciple of R. Maier, said in the name of R. Maier: "Obadiah was an Edomite proselyte. And this is what people say: 'From the very woods shall it go to the hatchet [as a handle to cut the woods].'"

(II Kings, 3, 27) Then took he his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel. According to Rab, he offered him to Heaven, and according to Samuel, to an idol. It is readily understood, according to the one who says to Heaven, The passage (Ib.) And

there was great indignation against Israel. But if to an idol, why was there great indignation against Israel? This is in accordance with R. Joshua b. Levi; for R. Joshua b. Levi raised the following contradiction: "It is written (Ez. 5, 7) According to the ordinances of the nation have ye not acted; and again it is written (Ib. 11. 12) But according to the ordinances of the nations ye have acted. And he himself answered: You did not do according to the good usages among them, but according to these corrupt usages."

Chapter 5

(Fol. 41, b) R. Acha b. Chanina said in the name of R. Jochanan: "He who pronounces the benediction of the new moon in its due time, is considered as if he were greeting the Divine presence. It is written here (Ex. 12, 2) [Concerning the new-moon] this month (Hazeh). And it is also written (Ib. 15, 2) He (Zeh) is my God and I will declare His praise." In the school of R. Ishmael it was taught: "If Israelites were permitted to greet their Father in heaven only once a month, it would be sufficient." "Therefore," said Abaye, "we must pronounce the above benediction standing." Mreimar and Mar Zutra used to stand shoulder to shoulder, pronouncing this benediction. R. Acha said to R. Ashi: "In the West (land of Israel) they used to pronounce the following benediction: Blessed be He who renews the moon." And he answered "Such a blessing our woman also pronounce." We, however, have [adopted] that which was composed by R. Juda: "Blessed be He who with His words has created the heavens, and with the breath of His mouth all their hosts, which He gave order and time, that they should not change His command; and they rejoice and are happy in doing the will of their Creator. They work truthfully, and what is done through them is truth. And to the moon He commanded that she renew herself every month, and that she should be a crown [and a guide] to the people who were selected by Him from their birth. It is a symbol to them (children of Israel) that, finally, they also will be renewed like her (the moon), and they will praise their Creator, His name, and the glory of His Kingdom. Praised be Thou, Eternal, who dost renew the moon."

(Pr. 24, 6) For with wise council thou, shalt make war. R. Acha b. Chanina in the name of R. Assi, quoting R. Jochanan, said: "With whom can you fight a war of the Torah? With him who possesses bundles of Mishnayoth." R. Joseph, who was a master in Mishnayoth,

applied to himself (Ib. 14, 4) But the abundance of harvests is [only] through the strength of the ox.

They were not permitted to drink wine, etc. And why not? R. Acha b. Chanina said: "Because of the passage (Ib. 31, 4) Nor for rosnini (Princes) strong drink, i.e., those who occupy themselves with rosei (secrets) of the world should not drink strong drinks."

Chapter 6

(Fol. 43) R. Chiya b. R. Ashi in the name of R. Chisda said: "The one who was going to be killed, they used to give a grain of frankincense in a cup of wine to drink in order to benumb his senses, as it is said (Prov. 31, 6) Give strong drink unto him that is ready to perish, and wine unto those who have an embittered soul." And we are taught in a Baraitha that the wine and the frankincense was donated by the respectable women of Jerusalem.

(Ib. b) R. Joshua b. Levi said: "He who mortifies his evil inclination [after he has sinned], and confesses before Heaven, is considered by Scripture as if he glorifies the Holy one, praised be He! in both his world and the world to come, as it is written (Ps. 1, 23) Whose offereth thanksgiving, glorifieth Me." R. Joshua b. Levi said further: "When the Temple was in existence, if one brought a burnt-offering he received the reward for a mere burnt-offering; a meal-offering, he was rewarded for a mere meal-offering; but to him who is humble the Lord accounts it as if he had offered all kinds of sacrifices, as it is said (Ib. 51, 9) Sacrifices of God are a broken spirit. Furthermore, his prayer is never despised, as it is said (Ib.) A broken and a contrite heart, O God, will Thou not despise."

MISHNAH: When he (the guilty one) was far from the place of execution — a distance of ten yards (cubits) — he was told to confess, as such is the custom of all who were about to be executed. For, whoever confesses has a share in the world to come. And so also do we find with Achan, to whom Joshua said: My son, give ... and make confession." And (Ib., ib. 20) Achan answered Joshua: "Truly, I have sinned, and thus and thus have I done." And whence do we know that he was atoned after his confession? It is said (Ib., ib. 25) And Joshua said: "How hast thou troubled us! So shall the Lord trouble thee this day," i.e, this

day art thou troubled, but not in the world to come. However, if the guilty one does not know how to confess, he is told to say: "May my death be an atonement for all my sins." R. Juda said: "If he knew that he was innocent of his crime, he might say: 'May my death be an atonement for all my sins, with the exception of this one.'" But the Rabbis told him: "If it were so, then all those who were to be executed would say so in order to acquit themselves."

Our Rabbis were taught: The term na. used in Joshua's talk to Achan, means, "I pray." At the time the Holy One, praised be He! said unto Joshua (Josh. 7, 11) Israel hath sinned, Joshua said before Him: "Sovereign of the Universe! who has sinned?" To which the Lord answered: "Am I then a talebearer? Go and draw lots." He went and drew lots, and the lot fell upon Achan. Achan said to Joshua: "Joshua, do you accuse me because of a lot? Thou and Elazar, who are the greatest of this generation, if I were to draw lots between you and him, to one of you the lot would fall." And Joshua rejoined: "I pray thee, do not discredit the decision of the lots, as the land of Israel will be divided by lots, as it is said (Num. 20, 55) Through the lot shall the land he divided. Make confession!" Rabina said: "He won him over with persuasive words. He said to him: 'Do we want of you more than a confession? Confess and you will be free.' " (Josh. 7, 12) And Achan answered Joshua, and said: "Truly, I have sinned against the Lord, the God of Israel, and thus and thus have I done." R. Assi said in the name of R. Chanina: "Infer from this that Achan had committed a similar crime thrice — twice in the days of Moses and once in the days of Joshua, for it is said: And thus and thus I have done." R. Jochanan in the name of R. Elazar b. Simon said: "Five times — four in the time of Moses and once in the days of Joshua, as it is said: I have sinned, and thus and thus have I done. "But why was he not punished until the last crime? R. Jochanan said in the name of R. Elazar b. R. Simon: "Because for crimes committed in secrecy Israel was not punished until they passed the Jordan."

On this point the Tannaim differ. (Deut. 29, 28). The secret things belong unto the Lord our God, but those things which are publicly known, belong unto us and to our children for ever, to do all the words of this law. Why are the words unto us and to our children and the letter Ayin of the word ad dotted? This is to teach that for crimes conimitted in secrecy, Israel was not punished until they passed the Jordan. This is the opinion of R. Juda. R. Nechemiah said to him: "Were then Israel ever punished for crimes committed in secrecy? Behold! It is written [in the ahove passage] forever. Say then that just as they were not punished for secret crimes, so were they not punished for crimes which were done publicly until they passed the Jordan. (Fol. 44) But why was then Achan punished,

[since his crime was in secret]? Because his wife and children were aware of it." (Ib.) Israel hath sinned! R. Abba b. Zabda said: "Although he had sinned he was still called an Israelite." R. Abba remarked: "This is what people say: 'A myrtle, even if it stands between willows, is still a myrtle by name, and people call it a myrtle.'" (Josh. 7, 11) Yea, they have even transgressed My covenant which I commanded them; yea they have even taken of the devoted things; and have also stolen, and dissembled also, and they have even put it among their own stuff; R. Illai said in the name of R. Juda b. Massaparta: "We infer from the above passage, that Achan had transgrassed all that is written in the five books of the Torah; for the word Gam (also) is mentioned five times in the above passage."

The Exilarch said to R. Huna: "It is written (Ib., ib. 24) And Joshua took Achan the son of Zerach, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his ox, and his ass, and his sheep, and his tent, and all that he had; and all Israel were with him, and they brought them up into the valley of Achor. If, he had sinned, what was the crime of his sons and daughters?" He answered: "According to your theory, ask, if he had sinned, what was the fault of Israel? For it is written, and all Israel were with him. Hence it was only to warm them. The same answer could be given [regarding his sons and daughters]." And all Israel burned them with fire and stoned them with stones. Were they, then, punished with both? Rabina said: "Those things which were fit for burning — as silver, gold, and garments — were burned, and those which were fit for stoning — as oxen and other cattle — were stoned." (Ib., ib. 21) I saw among the spoil a handsome Babylonish mantle, and two hundred shekels of silver. Rab said: "It was a cloak of fine wool." And Samuel said: "A cloak dyed with Alum." (Ib., ib. 23) And he laid them out before the Lord. R. Nachman said: "Joshua laid them down closely upon one another before the Lord, saying: 'Sovereign of the Universe! were these little things of such great importance that the majority of the Sanhedrin should be killed on account of them?'" As it is written (Ib., ib. 5) And the men of Ai smote of them about thirty and six men; and there is a Baraitha: Thirty-six men were slain. So said R. Juda. R. Nechemia said to him: "Is it then written thirty-six men? It is only written about thirty-six men. This refers to Ja'ir b. Menasseh, who was equal to the majority of the Sanhedrin, that was put to death."

R. Nachman said in the name of Rab: "What is the meaning of the passage (Prov. 18, 23) The poor speaketh entreatingly, but the rich answereth roughly. The poor speaketh, refers to Moses; and the rich, etc., refers to Joshua." What is the reason [for such an interpretation]? Shall I say because it is written (Josh. 6, 21) And he laid them out before the Lord? And R. Nachman explained this that he laid them down closely upon one

another [and pleaded with Him], etc. Did not Pinchas do the same? As it is written (Ps. 106, 30) Then stood up Pinchas, etc. It ought to be written, va-yithpalel, which means, and he prayed, instead of va-ye phalel (debated). R. Elazar said: "Infer from this that he had debated with his Creator. He cast them before the Lord, saying: 'Sovereign of the Universe! were these so worthy that on account of them twenty-four thousand persons of Israel should fall? — as it is written (Num. 25, 9) And those that died in the plague were twenty and four thousand.'" And if you infer it from the passage (Josh. 7, 7) Wherefore hast Thou caused this people to pass over the Jordan?— did not Moses say similar to this (Ex. 5, 22) Wherefore hast thou let so much evil come upon this people? We must therefore say, because Joshua said (Jos. 7, 7) Would that we had been content, and dwelt on the other side of the Jordan. (Ib., ib. 10) And the Lord said unto Joshua: Get thee up. R. Shilla lectured: The Holy One, praised be He! said to him: "Thine [transgressions] is worse than theirs, for I have said (Deut. 27, 4) And it shall be as soon as ye are gone above the Jordan, that ye shall set up these stones, but ye went a distance of sixty miles before ye did this." After Shilla went away, Rab appointed an interpreter and lectured (Jos. 11. 15) As the Lord commanded Moses His servant, so did Moses command Joshua; and so did Joshua; he left nothing undone of all that the Lord commanded Moses. But why is it written, Get thee up? It means that the Lord said to him: Thou thyself hast caused all the evils, [because thou didst declare as accursed the goods of Jericho]. And this is meant by the passage (Ib. 8, 2) Only its spoil and its cattle shall ye take for booty unto yourselves.

(Ib. 5, 13-14) And it came to pass, when Joshua was by Jericho.... And he said. No, for as a captain of the host of the Lord, am I now come. And Joshua fell on his face to the earth, etc. How could Joshua do so? Did not R. Jochanan say: "One must not greet a stranger with peace, at night, for fear lest he might be a demon?" There it was different, because he said: I am a captain of the Lord, I come now. But perhaps he lied? We have a tradition that even the demons do not pronounce the name of Heaven in vain. (Ib. b) The angel then said to him: "Yesterday you abolished the daily eve-offering, and today you abolished the studying of the Torah." Joshua asked him: "For which of the two [transgressions] hast thou come?" He answered: "I am now come; i.e., for that of to-day." Hence it reads (Ib. 8, 18) And Joshua lodged that night into the midst of the valley. And R. Jochanan said: "Infer from this that be had occupied himself the whole night with the intricacies of Halacha." Samuel b. Unya in the name of Rab said: "The study of the Torah is greater than the sacrifices of the daily offerings, as the angel said: I came for that of to-day."

Abaye said to R. Dimi: "How do the people of the West (land of Israel) explain this passage

(Prov. 25, 8) Do not proceed to a contest hastily, lest [thou know not] what thou wilt have to do at its end, when thy neighbor has put thee to confusion. Carry on thy cause with thy neighbor; but lay not open the secret of another. And he answered thus: "At the time the Holy One, praised be He! said to Ezekiel (Ezek. 16, 3) And thou shalt say ... thy father was an Emorite and thy mother was a Hittite, the arguing spirit (Gabriel) said before the Holy One, praised be He! 'Sovereign of the Universe! If Abraham and Sarah would have come and stood before Thee, and Thou wouldst have said this to them, they should become ashamed. Carry on Thy cause with Thy neighhor; but lay not open the secret of another.'" Had he then (Gabriel) a right to say such a thing? Yea! as R. Jose b. Chanina said: Gabriel has three names — Piskon, Itmon, Zigoron, Piskon, because he argues before Heaven for Israel's sake; Itmon, because he covers the sin of Israel; Zigoron, because after he concludes [his defence for Israel without effect] none [of the other angels] would reopen it."

(Job 36, 19) Hast thou prepared thy prayer before thy trouble came? R. Elazar said: "Always shall a man anitcipate with prayer before trouble comes. For, if Abraham had not anticipated with prayer [while he was] between Beth-El and the city of Ai, not one of Israel would have remained alive [when the trouble happened in Joshua's time]." Resh Lakish said: "He who concentrates his energies for prayer down below will have no enemies up in heaven." R. Jochanan said: "One should always pray for mercy, that all should strengthen his power [of prayer] and that he should not have any enemies to accuse him in heaven."

It is also written (I Chron. 2, 6) And the sons of Zerach — Zimri and Ethan, and Heman and Calcol and Darda, in all five. What does in all five, mean? It means all five have a share in the future world. Here it is written Zimri, and in Joshua he is named Achan. According to Rab his real name was Achan. Then why was he called Zimri? Because his acts were similar to those of Zimri [of the Pentateuch]. And according to Samuel, his real name was Zimri. And why was he called Achan (circle)? Because he encircled (caused) the punishment of Israel's sin.

To the end that he should clear himself, Why not let him clear himself? He could cast suspicion on the court and the witnesses who convicted him. Our Rabbis were taught: It happened with one who was going to be executed, that he said: "If I am guilty of this crime, then my death shall not atone for all my sins, but if I am innocent of this crime, then my death shall atone for all my sins, and I have nothing aganist the court and all Israel; but as to the witnesses they shall never be forgiven." When the sages heard this,

they said: "It is impossible to bring him back, since the sentence had already been rendered; he therefore shall be executed, and the responsibility shall rest upon the witnesses." Is such a man trustworthy [to cause suspicion upon the witness]? In this case the witnesses retracted from their first statement. But even then, what did their retraction amount to? Since [there is a rule that] after a witness had once testified, he cannot etstify again to the contrary. In this case they gave a good reason for their retraction, but nevertheless they were not hearkened to. So did it happen with the custom collector Bar Mayon.

(Fol. 46) MISHNAH: "How was one hung?" etc. And should he be left [hanging] over night, he transgressed a negative commandment, as it is said (Dent. 21, 23) Thou shalt not leave his corpse on the tree over night, but thou shalt surely bury him on that day [for he that is hung] is a dishonor to God, etc. This means as much as people [would say] Why has this man been hung? Because he is a blasphemer. Hence the name of Heaven is dishonored. R. Maier said: "When a man suffers punishment, what does the Shechina say? I am lighter than my head, than my arm; (i.e., my head is heavy, it grieves me). Now, if the Omnipotent grieves so much over the blood of the wicked which is shed, how much more so doth He grieve over the blood of the upright! And not only of him who was executed was it said that he should not remain over night, but even anyone who leaves [unburied a corpse] over night transgresses the negative commandment. However, if he left it over night for the sake of its honor, as for instance to prepare a coffin or shroud for it, he does not transgress."

The one executed was not buried in the cemetery of his parents, but two cemeteries were prepared by the court, one for those who were executed by the sword or by strangulation, and one for those who were executed by stoning or burning. After the flesh of the corpse was consumed, the relatives gathered the bones and buried them in their right place. And the relatives came, and greeted the judges in peace, as well as the witnesses, as if saying we bear no grudge against them, for the judgment was just. (Ib. b) The relatives also did not lament for him loudly, but mourned in their hearts. We are taught in a Baraitha: R. Maier said: "There is a parable. To what can this be compared? Unto two twin brothers, residing in one town, one of whom was selected for a king and the other became a robber, and was hung at the command of the king. Now, people who saw him hung would say that the king was hung, and therefore the king commanded the corpse to be taken care off."

R. Jochanan, in the name of R. Simon b. Jochai, said: "Whence do we learn that if one

leaves a dead body over night he violates a prohibitory law? It is said (Deut. 21, 23) Thou shalt not leave over night his corpse on the tree." R. Jochanan said again in the name of R. Simon b. Jochai: "Where is to be found in the Torah an intimation for burying a dead body. It is said. But thou shalt surely bury him." King Sabur questioned R. Chama: "Whence do you deduce from the Torah that one must be buried?" And the latter remained silent — without an answer. R. Acha b. Jacob said: "He is delivered into the hands of fools. Why did he not answer from the above-cited verse?" Because the above is to be explained to mean that a coffin and shroud are to be prepared for him, and the doubling of the word Kabor he thinks does not refer to anything. But let him say: Because all the righteous were buried. This is only a custom, and not a command of the Torah. And why not say: Because the Holy One, praised be He! buried Moses? It may be said that this also was not to change the custom. Come, listen! (I Kings 14, 13) And all Israel shall mourn for him, and bury him. This also, was not to change the custom. But is it not written (Jer. 16, 4) They shall not be lamented for; nor shall they be buried? Jeremiah cautioned them, that with them there will be a change of custom.

The schoolmen propounded a question: Is the memorial prayer in honor of the living or for the deceased? And what is the difference? If one says: "I do not wish to be lamented." Or, on the other hand, if his heirs do not want to pay the mourner, [if it is an honor for the deceased, then only he can give orders; but if it is for the living, then can they only change it]. Come, listen! (Gen. 23, 2) And Abraham came to mourn for Sarah, and to weep for her. Now, if this were only an honor for the living, should the body of Sarah have been kept till Abraham came, for his honor? Nay! Sarah herself was pleased that Abraham should be honored because of her. Come, listen! All Israel shall mourn for him and they shall bury him. Now, if it is for the honor of the living, were, then, the people of Jeroboam worthy to be honored? The upright are pleased that any human being should be honored on their account. Come, listen! They shall not be mourned for and buried? It is quite right if we assume it is in honor for the deceased, but if it is in honor of the living why not mourn him to give honor to the living? Because the righteous do not wish that they shall be honored because of the wicked. Come, listen! (Jeremiah 34, 5) Thou shalt die in peace; and with the burnings of thy fathers, the former kings that were before thee, so shall they make a burning for thee; and they shall lament thee, 'Ah Lord.' Now if it is to the honor of the living, what good can this do to Zedekiah? The prophet said to him thus: "Israel shall be honored because of thee as they were honored because of thy parents." (Fol. 47) Come, listen! We are taught (Ps. 66, 4) The despicable is despised; this refers to King Hezekiah, who bore the remains of his father on a bed of ropes. Now, if it is for the honor of the

living, why did Hezekiah do so? In order that his father should have an atonement. But has he a right to remove the honor of Israel because of the atonement of his father? The people themselves were pleased to relinquish their honor, because of the atonement of Achaz. Come, listen! Rabbi said [in his will]: "Ye shall not lament me in the small cities, but in the large ones." Now, if it is for the honor of the living, what is the difference in what town? He thought: "Let the people be more honored because of me."

R. Acha b. Chanina said: "Whence do we know that a wicked person must not be buried with a righteous one? It is written (II Kings 13, 32) And it came to pass, as they were burying a man, that, behold, they saw the band; and they cast down the man into the sepulchre of Elisha; and as the man came and touched the bones of Elisha, he revived, and rose upon his feet." R. Papa said to him: "Perhaps this was done to fulfill what is mentioned (Ib. 1, 9) Let there be, I pray thee, a double portion of thy spirit upon me." [And as Elisha restored only one man, so did Elisha also restore one while he was alive; and the second was restored after his death]. And he answered: "If it were so, why, then, does a Baraitha state that the restored only stood upon his feet, but did not go home. If it were for the purpose mentioned above, he should have remained alive?" But if, as you say, [because he was wicked], how was the request, I pray thee, a double portion of thy spirit — to be fulfilled? R. Jochanan said: "This was fulfilled with the cure of Na'aman from his leprosy, for leprosy is equal to death, as it is written (Num. 12, 12) Let her not he as a still-born child. And just as it is not allowed to bury an upright person with a wicked, so also it is not allowed to bury a grossly wicked with a minor wicked."

(Fol. 48b) Our Rabbis were taught: Those who are executed by the government, their estates belong to the government; and those that are executed by the court, their estates belong to their heirs. R. Juda, however, maintains that their estates belong to the heirs even when they are executed by the government. The sages said to him: Is it not said (I Kings, 21, 16) And it came to pass, when Achab heard that Naboth was dead, that Achab rose up to go down to the vineyard of Naboth, the Yizreelite, to inherit it? And he replied: "Achab was his brother's son and was a legal heir." "But had not Naboth sons?" Whereupon R. Juda said: "He slew him and his sons, as it is said (II Kings, 9, 20) Surely I have seen yesterday the blood of Naboth, and the blood of his sons." The Rabbis, however, maintain that the expression sons refers to those who would come from him had he remained alive. He who says that the estates belong to the government is correct, because it is written (I Kings, 21, 13) Naboth hath blasphemed God and the King. But why was it necessary for him who said the estates belong to the heirs to add and the King? And

according to your theory that [they belong to the heirs], why was God mentioned? You may say it was done to increase the anger of the people. For the same reason and the king was also mentioned, He who says that it belongs to the government is justified because it is written (Ib. 2, 30) No; but here will I die — which means: I do not wish to be counted among those who were killed by the government, so that my estate should belong to it. But according to him who says that it belongs to the heirs, what difference did it make to Joab? To remain alive a little longer.

(Ib., ib. 30) And Benayahu brought the king word again, saying: Thus hath Joab spoken, and thus he answered me. Joab said to Benayahu thus: "Go and tell the king: You cannot do two things with me. If you wish to slay me, you must accept for yourself the curses with which your father cursed me. And if you will not accept them, you will then have let me live." (Ib.) Then said the king unto him: Do as he hath spoken, and fall upon him, and bury him." R. Juda said in the name of Rab: "All the curses with which David cursed Joab fell on the descendants of David. They were (11 Sam. 3, 29) And may there not fail from the house of Joab one that falleth by the sword, or that lacketh bread, or that hath an issue, or that is a leper, or that leaneth on a crutch. The first fell on Rehoboam, for it is written (I Kings 12, 18) Therefore King Rehoboam made speed with all his might to get up into his chariot (Merkaba), to flee to Jerusalem; and it is written (Lev. 15, 7) And what sadadle (Merkaba) whoever has the issue may ride upon shall be unclean. Leprosy on Uzziyahu, as it is written (II Chr. 26, 9) The leprosy even broke out on his forehead. Or that leaneth on a crutch — on King Assa of whom it reads (I Kings, 15, 23) Nevertheless, in the time of his old age he became disseased in his feet." And R. Juda in the name of Rab said: "Podagra caught him (gout in his feet)." Mar Zutra b. Nachman said to R. Nachman: "What kind of a sickness is this?" And he answered: "It pains like a needle piercing in raw flesh." Wherefrom did he know this? If you wish, I say that he himself suffered from this sickness. And if you wish, I say that he had it by tradition from his teachers. And if you wish, I say (Ps. 25, 14) The secret counsel of the Lord is for those that fear him; and his covenant, to make it known to them. Falleth by a sword — [was fulfilled] on Josiah, as it is written (II. Chron. 35, 23) And the archers shot at King Josiah; and the King said to his servants, "Carry me away, for I am sorely wounded." And R. Juda said in the name of Rab: "They made his body like a sieve." Lacketh bread — fell on Jechonyah, as it is written (II Kings, 25, 30) And his allowance was a continual allowance, etc. R. Juda said in the name of Rab: "This is what people say (Fol. 49) Be cursed rather than cursing." Joab was brought before the court to justify himself for the killing of Abner; and he answered that he was the revenger of the blood of Asahel. But was not Asahel a Rodeph? [Hence Abner had the right

to kill him in self-defense]. And he said: "He could have saved himself by injuring one of the members of his (Abner's) body." And to the question: "Perhaps he could not do so?" he answered: "Since he was able to determine to strike him exactly in the fifth rib, as it is written (II Sam. 2, 35) On the fifth rib, to which R. Jochanan said, where the bile and the liver are attached, how could he not do so with another member?" The court then said: "Let us not consider Abner. But why did you kill Amassa?" And he answered: "He was a rebel to the king, as it is written (Ib. 20, 5) So Amassa. . he remained longer that the set time." And he was answered: Amassa was not a rebel, as he had a good reason for his delay because of their study. But you are indeed a rebel, because you were inclined to Adoniyahu against David's will, as it is written (I Kings 2, 28) And the report came to Joab; for Joab had turned after Adoniyahu, though he had not turned after Abshalom. Why is though he had not turned, mentioned? R. Juda said: "This means that he was inclined to turn, but did not." And why did he not finally turn? "Because," said R. Elazar, the vitality of David was still hearty." And R. Jose b. Chanina said: "Because the active force of David were still in their strength, as R. Juda said in the name of Rab that David had four hundred children, and all of these were born to him by handsome captive women. They had long locks and went with the chiefs of the armies. And these were David's men of power."

All the Amoraim mentioned above differ with R. Abba b. Cahana who said: "If not for Joab, David would not have been able to occupy himself with the Law; and if not for David, Joab would not have been able to wage the war, as it is written (II. Sam. 8, 16) And David did what is just and right unto all his people. And Joab the son of Zeruyah was over the army; i.e., why was David able to do what is just and right? Because Joab was commander of the army. And why was Joab successful with the army? Because David did what is just and right." (Ib. 3, 26) And Joab went out from David and he sent messengers after Abner who brought him back from the well of Sirah. What does well of Sirah mean? R. Abba b. Cahana said: "The well refers to the pitcher of water which David took from under the head of saul (I Sam 26, 12); and Sirah (thorn), refers to the piece of cloth which David cut off from the garment of Saul (Ib. 24, 27), which were good reasons for Abner to reconcile Saul with David, if he should have cared. (Ib., ib. 27) Joab took him aside in the gate, to speak with him in private. R. Jochanan said: "He was convicted after a real trial as if before the Sanhedrin. Abner was asked: "Why have you killed Asahel?" "Because he was a Rodeph." "But you could have saved yourself by having struck him merely in one of his limbs [warded him off you]?" Joab asked Abner. Whereupon he answered: "I could not have done so." "But if you were able to determine to strike him exactly in the fifth rib how

could you not have done so to any other member?" "To speak with him privately." R. Juda said in the name of Rab that he spake with him concerning the shoe [of a Yebama]. And he smote him in the fifth rib. R. Jochanan said: "In the fifth rib where the bile and the liver are attached." (I Kings 2, 32) And may the Lord bring back his blood guiltiness upon his own head, because he fell upon two men more righteous and better than he. More righteous? Because they were commanded verbally [to kill the priests of Nob] and did not listen, and Joab was commanded in a letted to kill Uriah, and he listened. (Ib., ib. 34) And he was buried in his own house in the wilderness. Was then his house in the wilderness? R. Juda said in the name of Rab: "Like a wilderness it was ownerless, and everyone who wishes can derive a benefit from it, so was the house of Joab." According to others: As a desert is free of robbery and adultery, so was the house of Joab. (I Chr. 11, 8) And Joab repaired the rest of the city. Said R. Juda in the name of Rab: "Even brine and hashed fish he used to taste and give it to the poor."

Chapter 7

(Fol. 52) We are taught in a Baraitha R. Maier used to say: "What does (Lev. 21, 9) Her father doth she profane, mean? This means that if, until that time he was treated like a holy man, from that time on he was treated common; if until that time he was honored, from that time on he would be disgraced. People would say: 'Cursed be such a man who begot such a daughter; cursed is he who has brought her up; cursed is he who has such an offspring.'" R. Ashi said: "In accordance with whose opinion do we act when we name a wicked person, wicked the son of a wicked, although his father was a righteous? It is in accordance with the above Tanna." We are taught in a Baraitha that Aba Jose b. Dusthai said: "Two fire cords came out from the Holy of Holies, and were divided into four: two of them entered the nostrils of one, and two the nostrils of the other, and burnt them (the two sons of Aaron)." But is it not written (Lev. 10, 2) And consumed them? [Hence something was left]. Yea — them, but not their garments.

Once when Moses and Aaron walked, and were followed by Nadab and Abihu, who were followed by all Israel, Nadab said to Abihu: "When will the two old men die, and you and I be the leaders of Israel?" To Which the Holy One, praised be He! said: "Time will show who

will bury whom." R. Papa said: "This is what people say: 'Many old camels are laden with the hides of the young ones.' "

R. Elazar said: (Ib. b.) "How does a scholar appear in the eyes of a commoner? At first acquaintance he (the scholar) appears to him like a golden pitcher. However, upon holding conversation with him, he appears like a silver pitcher; upon accepting a benefit from him, he appears like an earthen one, which, once broken, cannot be mended."

(Fol. 56) Our Rabbis were taught: Seven commandments were given to Noahides (human race) and they are: Concerning [civil] courts, blasphemy, idolatry, adultery, bloodshed, robbery, and that they must not eat of the member of a body while the animal is still alive." R. Chanina b. Gamaliel says: "Also of the blood of an animal is still alive." R. Chidka says: "Also of impotency." R. Simon says: "Also of sorcery." R. Jose says: "Of all that is written in the chapter of sorcery (Deut. 18, 9, 22) a Noahide is commanded to obsreve." R. Juda says: "Adam was commanded as to idolatry only, as it is said (Gen. 2, 16) And the Lord commanded the man; i.e., the Lord commanded him concerning the law of God." R. Juda b. Bathyra said: "Also as to blasphemy." And there are some others who say also concerning civil courts.

(Fol. 58b) Resh Lakish said: "He who raises his hand [with the intention of striking his neighbor], although he has not as yet struck him, is called wicked, as it is said (Ex. 2, 13) And he said to the tvicked one, wherefore smitest thou thy fellow? It does not read, why hast thou smitten, but why smitest thou. Hence he is called wicked even if he merely raises his hand to strike." Z'iri said in the name of R. Chanina: "He is called sinner, as it is said (I Sam. 2, 16) If not, I will take it by force. And immediately after this is written. The sin of the young men was very great." R. Huna said: "[If one has the habit of raising his hand against man], his arm may be cut off, as it is said (Job 38, 15) And the high-raised arm should be broken." (And R. Huna acted according to his theory). R. Elazar said: "There is no remedy for such a man but burial, as it is said (Ib. 22, 8) But as for the man of a strong arm, for him is the land." R. Elazar said again: "Only one who has a strong arm may obtain land, as it is said: But as for the man of a strong arm, for him is the land." Resh Lakish said again: "What is the meaning of the passage (Prov. 12, 11) He who tilleth his ground will be satisfied with bread? When one enslaves himself to the earth, he may be satisfied with bread but not otherwise."

(Fol. 59b) R. Juda said in the name of Rab: "Adam was not permitted to eat meat, as it is

written (Ib. 1, 29) To you it shall be for food, and to every beast of the field; i.e., but not the beasts to you. However, after the descendants of Noah came, he permitted them, as it is said (Ib. 9, 3) Every moving thing that liveth shall be yours for food; even as the green herbs have I given you all things. And lest one say that they may be eaten while still alive, it reads (Ib.) But flesh in which its life is, which is its blood, shall ye not eat." We are taught in a Baraitha that R. Simon b. Menassia says: "Woe that a great servant was lost to the world, for if the serpent had not been cursed, everyone would have had two serpents in his house, one he would have sent to the South and the other to the North to bring him beautiful gems, precious stones and pearls and all other valuable things of the world, against whom no creature could have stood; and furthermore, they could have fastened a strap under its tail with which to pull out mud into his garden or onto the dump." The following objection was raised. R. Juda b. Bathyra said: "Adam the First was sitting in the garden of Eden, and the angels served him with roasted meat. "When the serpent looked in and observed his honor he became jealous." [Hence he was allowed to eat meat]! This refers to meat which came from heaven. But is there then any meat which came from heaven? Yea! As it happened to R. Simon b. Chalafta, who, being on the road, met lions, which were stirred against him; and he remarked (Ps. 104, 21) The young lions cry after their prey. Thereupon a miracle occurred, and two legs fell from heaven, one of which the lions consumed and the other remained. Simon took it, brought it into the college, and questioned: "Is this of a clean animal or of an unclean?" They answered him: "An unclean thing never comes from heaven."

(Fol. 65b) Also about this, R. Akiba was questioned by Turnusrupus: "Why is this day (of Sabbath) distinguished from all other days?" To which R. Akiba answered: "Why is this man (Turnusrupus) distinguished from all other men?" "Because it is the will of my master (the king)," answered he. "Sabbath is also distinguished because it is the will of the Lord of the Universe," said R. Akiba. "You misunderstand me," remarked he. "My question is: Whence do you know that this day is Sabbath?" R. Akiba said: "From the river of Sabbation [which rests on this day]; and it may also be proved from Ob [he who occupies himself with bringing up the dead cannot do his work on the Sabbath]; and also the grave of your father may prove that the smoke which comes out of it on all week days does not come out on the Sabbath." Thereupon Turnusrupus said: "You have disgraced, shamed, and insulted me."

We are taught in a Baraitha (Deut. 18) Inquire of the dead. This refers to one who undergoes privation and goes and spends the night in a cemetery, in order that the spirit

of impurity (unholy inspiration) may rest upon him. And when R. Akiba used to read this passage, he would cry, saying: "If one who undergoes privation for the purpose that an impure spirit should rest upon him, is successful that the spirit in question rests upon him, how much the more ought a man be uccessful if he undergoes privation for the purpose that the pure spirit may rest upon him." But what can we do if our sins cause that our desire shall not be reached, as it is said (Is. 59, 2) But your iniquities have ever made a separation between you and your God." Raba said: "If the righteous would take care to be clean from any sin whatsoever, they would be able to create a world, as it is said: But your iniquities have ever made a separation." Raba created a man and sent him up to R. Zera. The latter spoke to him, and he did not answer. R. Zera exclaimed: "I see that thou wast created by one of our colleagues. It is better that thou shouldst be returned to the earth from which thou wast taken." R. Chanina and R. Oshia were accustomed to sit every eve of Sabbath studying the book of creation, and create a calf like that of the third offspring of a living cow, and they used to consume it [on Sabbath].

Our Rabbis were taught: An enchanter is he who says: "My bread has fallen from my mouth to-day, and it is a bad sign;" or, "My cane has fallen from my hands;" or, "My son called me up from my back;" or, "A robin is calling me;" or, "A deer has crossed my way;" or, "A snake is on my right, a fox is on my left," [which is a sign concerning my journey]. (Fol. 66) Or, if one says to a collector: "Do not begin with me;" or, "It is early in the morning;" or, "To-day is the first day of the month." or "It is the Sabbath eve," [which is a sign for good or bad]. Our Rabbis taught: The same is the case with those who enchant with cats, birds, fish and stars.

Z'iri happened to be in Alexandria of Egypt, where he bought an ass. When he came to a river to let the ass drink. It disappeared (the charm was broken), and there stood a landing board. And he was told: "If you were not Z'iri, your money would not be refunded, as there is no one who buys something here and does not try it first on water." Janai happened to stop at a certain inn, he said to them: "Give me a drink of water." And they offered him Shettitha (water mixed with flour). He noticed that the woman who brought it mumbled. He poured out a little and a serpent came out of it. And then he said to her: "I drank from your water, now you may also drink from mine." She did so and became an ass. He then rode upon her to the market. And her associate, who recognized the witchcraft, released her, and then every one saw that he was riding on a woman. (Ib., ib. 2) And the frog came up. R. Elazar said: "It was only one frog which multiplied over all Egypt with its offspring." On this point Tannaim differ. R. Akiba says it was only one frog

which multiplied with its offspring all over Egypt. R. Elazar b. Azariah said to him: "Akiba, what hast thou to do with Aggada (Homoletics)? Quit your words and go to [study in the difficulties of] Negaim and Ohalofh. It was only one frog to whose croaking all other frogs were gathered."

(Fol. 68) We are taught in a Baraitha: "When R. Eliezer became sick, R. Akiba and his associates came to call upon him. He was sitting under his canopy while they were sitting in his dining room. That day was the eve of Sabbath, and Hurcanos, his son, entered to take off his phylacteries. His father rebuked him, and he went out as if he had been under ban, remarking to his colleagues: "It seems to me that the mind of my father is not clear, [on account of his low condition]." Whereupon R. Eliezer responded: "I think that the minds of both his mother and himself are unsound, because they neglect to attend to things which involve capital punishment), like making fire and cooking), and occupy themselves with such things [as taking off phylacteries], which might involve a crime of a mere Sh'bulh." When the sages saw that his mind was clear, they entered [the canopy] and occupied seats within four cubits (yards) from him. He then asked them: "For what purpose have you called?" "We came," they answered, "to learn Torah from you." And to his question: "Why have you not come until now?" they replied, "Because we had not time." He then exclaimed: "I wonder if these people will die a natural death!" "And what will be my lot?" inquired R. Akiba. And he said: "Yours will be still harder than theirs." He then took his two arms, put them on his heart, and said: "Woe to ye, my two arms, which are as two parchments of the Holy Scrolls, of which nothing can be read when they are rolled together, [referring to the time after his death]. I have studied much and taught much. I have studied much, yet I have not diminished from [the wisdom of] my teachers even to the extent of what a dog licks out of the sea. I taught much, yet my disciples have not diminished from my wisdom — even as the painting pencil takes out from the tube. And not this only, but I have learned about three hundred Halachoth on the subject of plagues, of which no one ever asked me anything. And not only this, but I have learned three hundred and according to some three thousand Halachoth, as to planting cucumbers, of which no man even questioned me anything concerning them except Akiba b. Joseph, when it once happened that I was on the road with him, he said to me: 'Rabbi, teach me the laws concerning the planting of cucumbers.' I said something and the entire field became filled with cucumbers. He then said to me: 'Rabbi, you taught me how to plant them; now teach me how to remove them." And I said something and all were gathered in one place." They then asked him a question in Taharoth, and he answered that it is pure, and with this word his soul departed from him with purity. R. Joshua then

stood up and said: "The vow is released, the vow is released." On the night following the Sabbath R. Akiba met R. Joshua [carrying the dead body] between Carsarean and Lydda, and he found that R. Joshua wounded his body until blood flowed to the ground. He then began to deliver his eulogy while standing in line, and said (II Kings 2, 12) "My father, my father, the chariot of Israel and their horseman. I have many drafts for exchange, but have no banker who should exchange them for me."

Chapter 8

(Fol. 69b) Whence do we know that the first generations produced children at eight years? This is to be inferred from the following: (Ex. 35, 30) Bezaleel, the son of Uri, the son of Chur, of the tribe of Judah; and it is written (I Chron. 2, 10-20) And when Azubah, the wife of Caleb, died, Caleb took unto himself Ephrath, who bore unto him Chur. And Chur begot Uri, and Uri begot Bezaleel. And when Bezaleel was engaged in building the Tabernacle, he was at least thirteen years old, as it is written (Ex. 36, 4) Every man from his own work which they were doing; and one is not called a man before the age of thirteen. And there is a Baraitha: The first year Moses prepared all that was necessary for the Tabernacle, and in the second year he erected it and sent the spies. And it is written (Joshua 14, 7) Forty years old was I when Moses the servant of the Lord sent me, etc. Behold, I am this day eighty and five years old. Now, deduct fourteen, the age of Bezaaleel, from the forty of Joshua, when he was sent as a spy, and there remained twenty-six; deduct two years for the three pregnancies with Uri, Chur and Bezaleel, and there remain twentyfour. Hence each of them produced at the age of eight.

(Fol. 70) R. Chanan said: "Wine was created for nothing else than to comfort mourners and to compensate through it the wicked for any good thing they do in this world, as it is said (Pr. 31, 6) Give strong drink unto him that is ready to perish and wine to those who have an embittered soul." R. Isaac said: "What does the passage (Ib. 23, 31) Do not look for wine when it looketh red, mean? You shall not look for wine which makes the faces of the wicked in this world red, and makes them pale (puts them to shame) in the world to come." Raba said: "You shall not look for wine because its end is bloodshed." R. Cahana raised the following contradiction: It is written (Pr. 104, 15) Y'shamach (waste), and we

read Y'samach (rejoice); i.e., If he merits (takes care) it will cause him to rejoice; if not, it will cause him ruin, and this is meant by Raba who said: "Wine and good odor made me wise." R. Amram, the son of R. Simon b. Abba, said: "What does the passage (Ib., ib. 26, 30) Who hath woe? Who hath sorrow? Who hath quarrels? Who hath complaints? Who hath wounds without cause? Who hath redness of eyes? They that tarry late over the wine; they that become sick for mixed drink, mean? When R. Dimi came from Palestine, he said: "It was said in the West that he who tries to explain the passage above from the beginning to the end is correct, and he who tries to explain it from the end to the beginning is also correct. Eubar the Galilean lectured: Thirteen vavs are enumerated concerning wine. (Gen. 9, 20, 25) And Noah, who was a husbandman, began his work and he planted a vineyard. And he drank of the wine, and became drunken, and he uncovered himself within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told it to his two brothers without. And Shem and Japheth took a garment, and laid it upon the shoulders of both of them, and went backwards, and covered the nakedness of their father; and their faces were turned backwards, and they saw not their father's nakedness. And Noah awoke from his wine, and discovered what his younger son had done unto him. And Noah began his work, and planted a vineyard. R. Chisda in the name of Ukba (according to others Mar Ukba in the name of R. Zakkai), said: "The Holy One, praised be He! said to Noah: 'Noah, why didst thou not learn from Adam the First that all the troubles he had were caused by wine?'" This is in accordance with R. Maier, who maintains that the tree of whose fruit Adam partook was a vine; for we are taught in a Baraitha: R. Maier says: "The tree of whose fruit Adam partook was a vine (Ib. b) as there is no other thing which brings lamentation upon man except wine." R. Juda says: "It was wheat, since a child is not able to call mother or father before it has tasted wheat." R. Nechemiah says: "It was a fig tree, for they were mended (restored) by the same thing by which they were impaired (sinned), as it is written (Gen. 3, 7) And they sewed fig leaves together."

(Prov. 31, 1) The words of King Lemuel, the prophecy with which his mother instructed him. R. Jochanan, in the name of R. Simon b. Jochai, said: Infer from this that his motlier tied him to a pillar, saying (Ib.) What hast thou done, O my son? and what, O son of my body? and what, O son of my vows? i.e., O my son — all are aware that thy father was God-fearing, and now [seeing you go in a wrong way], they will say: 'It was caused by his mother.' The son of my body; i.e., all the wives of thy father never saw the king after their pregnancy, but I have troubled myself to see him even after pregnancy. The son of my vows; i.e., all the wives of thy father offered vows [to the sanctuary] praying I wish I would have a son fit for the throne, but I offered vows and asked: I wished to have a son who

should be healthy, a bright student, and should be powerful in the Torah, and fit for prophecy." Not for kings, O Lemuel, not for kings [is it fitting] to drink wine, not for princes [rosnim] strong drink! She said to him: "What hast thou to do with kings who drink wine, become intoxicated, and say: Lama-El (why do we need God)? And to rosnim (strong drink) i.e., is it right that he to whom all the mysteries of the world are revealed should drink wine to intoxication? According to others: He, to whose door all the princes of the world are hastening, shall he drink wine to intoxication?" R. Isaac said: "Whence do we know that Solomon repented and confessed to his mother? From the following passage (Ib. 30, 2) Surely I am more brutish than any man, and have not the understanding of a common man; i.e., I am more brutish (M'lsh) than any man means more than Noah, as it is written (Gen. 9, 20) And Noah, who was (Ish) a husbandman, began his work, and he planted a vineyard. Of a common man (Adam), refers to Adam."

(Fol. 71) R. Zera said: "He who sleeps in a house of learning, his wisdom will be rent to pieces, as it is said (Pr. 23, 21) And drowsiness clotheth a man in rags."

We have been taught in a Baraitha R. Juda says: "If his mother was not like his father in her voice, in her appearance and her height, he cannot become a ben Sorer and Morch (a rebellious son), because it is said (Deut. 21, 12) ... To our voice. Since we see that their voices must be alike, the same is the case with the appearance and height." R. Simon said: "We are taught in a Baraitha: Does the law indeed dictate that because this boy consumed a pound of meat and drank half a lug of Italian wine that his father and mother shall deliver him to be stoned? We must therefore assume that such a thing neither occurred nor ever will be, and it is merely written for the purpose to interpret it and be rewarded for it." R. Jonathan, however, said: "I myself have seen such, and have even sat on his grave." According to whom is the following Baraitha: A town that has been misled never occurred and will never be — and it was merely written only for the purpose to interpret it and be rewarded for it? In accordance with R. Eliezer, who said in the following Baraitha: A town said to be misled in which there is to be found even one Mezuzah, cannot be condemned as a misled town, because it is written (Ib. 13, 17) And all its spoils shall thou gather into the midst of the market-place thereof, nad thou shalt burn them with fire. And as there is a Mezuzah which cannot be burnt, for it is written (Ib. 12, 4) Ye shall not do so unto the Lord your God." R. Jonathan, however, said: "I have seen such and I myself have even sat on its heap of ruins."

(Fol. 72) We are taught in a Baraitha, R. Jose the Galilean says: "Is it possible that because

this boy ate a tartemar of meat and drank half a lug of Italian wine he shall be stoned? But the Torah fore-shadows the final thought of the rebellious son, for at the end when he will not find how to accomplish his desire he will proceed to rob people In the street. Therefore the Torah said: He shall rather die while he is still innocent than to be put to death because of his sins, for the death of the wicked is a benefit for them and a benefit for the world, while to the righteous it is a misfortune for them and a misfortune for the world. But rest for righteous is a benefit for them and a benefit for the world. Wine and sleep for the wicked, is a benefit for them and a benefit for the world, but for the righteous it is bad for them and bad for the world. Separation of the wicked is a benefit for them and a benefit for the world, while for the righteous it is bad for them and bad for the world."

Chapter 9

(Fol. 76) You shall not profane your daugher (Lev. 19, 29). R. Eliezer says: "This refers to one who marries off his [young] daughter to an old man." R. Akiba says: "This refers to one who leaves his daughter unmarried until she enters the age of womanhood." R. Cahana in the name of R. Akiba said (Ib. b) Who is to be considered poor and shrewd-wicked? He who has left his daughter unmarried until she enters the age of womanhood." R. Canaha said further in the name of R. Akiba: "Be careful of him who counsels you for his own benefit." R. Juda said in the name of Rab: "He who marries his daughter to an old man, and he who marries his minor son to a woman of age, concerning him says the passage (Dent. 29, 18, 19) In order that the indulgence of the passions may appease the thirst for them. The Lord will not pardon him."

(Fol. 80b) Samuel said to R. Juda: "Genius". (Fol. 81) do not express yourself in such terms to your father, for we are taught in a Baraitha: If a son saw his father transgressing what is written in the Torah, he must not say to him, 'Father, you have transgressed the law:' but, 'Father, so and so is written in the Torah,' and he himself will find out his mistake."

R. Acha b. Chanina lectured, what is the meaning of the passage (Ib. 6) Upon the mountains he eateth not? i.e., He does not live upon the reward of his ancestral merits: his eyes he lifteth not up to idols; i.e., he never walked overbearingly: and the wife of his neighbor he defileth not; i.e., he never tried to compete in the pecial trade of his neighbor;

unto a woman on her separation he Cometh not near; i.e., he never tried to derive any benefit from the treasure of charity — and to this it is written: He is righteous, he shall surely live. Rabban Gamaliel,when he came to the passage above, used to weep, saying: "Only he who fulfilled all of these is considered righeous. but not he who has done only one." R. Akiba then said to him: "According to your theory, the passage (Lev. 18, 24) Do not defile yourself with all of these things, also means with all of them, but one of them is allowed? Hence it means to say with any of them. The same is to be explained here: If one does one of the things mentioned above, he is righteous."

Chapter 10

(Fol. 88b) We are taught in a Baraitha R. Jose said: "Formerly there was no quarrel in Israel, but the [high] court of seventy-one was situated in the Temple treasury, and two courts of twenty-three, of which one sat at the gate of the Temple-mound and one at the gate of the Temple-court, and the same courts of twenty-three were established in every city of Israel; and if there was a matter necessitating inquiry, they used to inquire at the court of their own city. If they had a precedent in that case, they decided it accordingly, and if not, they brought it to the court of a near-by city: and if that court had a tradition regarding the question involved, they decided it accordingly; if also they could not decide it, they brought it before the court which was at the gate of the Temple-mound and thereafter to the Temple-treasury where the judges sat on every week-day from the daily morning offering until that of the evening offering. And on the Sabbaths and on holidays they used to take their place in the chamber of the surrounding wall, and the question was laid before them. If they had a precedent in that case they told them so; and if not. they took a vote. If the majority voted that it was impure, it was declared impure; and if the majority voted that it was pure, it was declared pure. However, since the disciples of Shamai and Hillel, who did not wait upon scholars sufficiently, were increased in number, differences increased in Israel, and it seemed as if the Torah became like two Torahs. From the court of the Great Sanhedrin they used to write and send to all the cities of Israel: 'Whosoever is wise, modest, and is well liked by his people may be a judge in his own town. And thereafter, if he deserved it, he was advanced to the court at the gate of the Temple-mound: and farther on until he reached to be a member in the court of the Temple

treasury."

A message was sent from Palestine: "Who is the man who surely has a share in the world to come? He who bends his head while entering [the house] and bends his head while leaving [the house] (is very modest), and studies the Torah, and does not become proud thereof." The Rabbis thereupon directed their attention to R. Ula b. Abba [who possessed all these qualifications].

Our Rabbis were taught: There are three [in connection with prophecy] who are to be sentenced by court; viz., he who prophesies what he has not heard — e.g., Zedekiah ben Kenaanah, of whom it is written (II Chron. 18, 10) Made himself horns of iron, etc. But why was he guilty? Did not the spirit of Nabeth make him err, as it is written (Ib., ib. 19-21) And the Lord said, Who will persuade Achab, the king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. Then came forth, a spirit, and placed himself before the Lord, and said, I will persuade him. And the Lord said unto him. Wherewith? And he said, I will go forth and I will become a lying spirit in the mouth of all his prophets. And he said. Thou shalt persuade him, and also prevail; go forth and do so. What is meant by go forth? R. Juda said: "Go outside of My compartment as a liar cannot remain in it." And to the question: What spirit? R. Jochanan said: "The spirit of Naboth Ha-Israeli." [Hence it was not Zedekiah's fault, as he was deceived by the spirit] He ought to have given his attention to what was said by R. Isaac: "The same watchword [divine oracle] is passed to many prophets, but no two prophets prophecy under the same watchwords (use the very same expressions); e.g., (Ob. 1, 3) The presumption of thy heart hath beguiled thee. (Jer. 49, 16) Thy haste hath deceived thee — the presumption of thy heart. Here, however, it reads (II. Chron. 18, 11) And all the' prophets so prophesied, saying. Go up against Ramoth-gilead. etc." Hence, as all prophesied in identical language, he ought to have known that it was not a true prophecy. But perhaps Zedekiah did not know what was said by R. Isaac. There was Jehoshaphat, who told him that, as it is written (Ib., ib. 6) Is there not a prophet of the Eternal besides? And to the question of Achab: Are not all these who prophesy in the name of the Lord sufficient? Jehoshaphat answered: "I have a tradition from my grandfather's house that the same watch-word [divine oracle] is passed to many prophets, but two prophets cannot prophesy under the same watchword using the very same expression."

He who prophesies what was not said to him — e.g., Chananyah ben Azzur, for he found Jeremiah standing in the upper market saying (Jer. 49) Thus hath said the Lord.... behold I

will break the bom of Elam, Chananyah drew an a fortiori conclusion: If concerning Elam, who merely came to assist Babylon, nevertheless, the Holy One, praised be He! said (Ib. 49) Thus hath said the Lord ... behold, I will breah the bow of Elam, how much more should it be applied to the Chaldeans, who themselves came to destroy the kingdom of Juda? Thereupon he went in the lower market and said (Ib. 28) Thus hath said the Lord.... I have broken the yoke. R. Papa said to Abaye: "But this illustration does not apply, as such a prophecy was not given to any one?" And he answered: For if such an a fortiori conclusion were to be drawn, it is equal to its having been said to someone else; however', it was not said to him directly. He who prophesied in the name of an idol — e.g., the prophets of Baal. He who does not proclaim the prophecy — e.g., Jonah b. Amitthai. He who disobeys a prophet out of mere soft-heartedness — (Ib. b) e.g., the colleague of Michah; as it is written (I Kings, 20, 35, 36) And a certain man of the sons of the prophets said unto his companion, by the word of the Lord, smite me, I pray thee, but the man refused to smite. Then said he unto him. For as much as thou hast not obeyed the voice of the Lord. And a prophet who acted against that wherein he himself was instructed by Heaven — e.g., Edah the Prophet, of whom it is written (Ib. 13, 9) For so was it charged me by the word of the Lord; and (Ib., ib. 18) And he said unto him, I also am a prophet like thee. And further it is written: So he returned with him, ending: And when he was gone, a lion met him on the way and slew him.

A disciple taught in the presence of R. Chisda: A prophet who suppresses his prophecy (being afraid to proclaim it) has to receive stripes. R. Chisda said to him: "Should one who ate dates from a sieve receive stripes? Who warned him? Abaye replied: "His colleagues, the prophets." And whence did they know this? From (Amos 3, 7) For the Lord Eternal will do nothing, unless He has revealed His secret unto His servants the prophets. But perhaps the decree was changed by Heaven? If it were so, all the prophets would be notified. But was not such the case with Jonah, who was not notified [that the decree was changed]? There was the prophecy: Nineveh will be overthrown, of which he did not understand whether it means to good [to be turned over from evil to righteousness], or to bad [it will be destroyed]. He who disobeys a prophet from mere soft-heartedness. But whence is one aware [that he is a true prophet], that he should be punished? In case he gives him a sign. But was not Michah punished for disobeying the prophet, although he did not give any sign? With him who has long been recognized as a true prophet it is different, [it does not require a sign], for if the case were not so, how could Isaac have trusted his father [that his prophecy was a true one], and also, how could they rely upon Elijah on Mount Carmel, [who commanded them to sacrifice outside of Jerusalem, which was prohibited by the

Scripture]? Hence, because they were recognized prophets, it is different.

(Gen. 22, 1) And it came to pass after these things, that God did tempt Abraham. After what? R. Jochanan said in the name of R. Jose b. Zemra: After the words of the Satan concerning which is written (Ib. 21, 8) And the child grew, and was weaned, etc. Satan said before the Holy One, praised be He! "Sovereign of the Universe, Thou hast favored this old man with an offspring at his hundredth birthday, and from all the great meals which he prepared for the people he did not sacrifice for Thee even one dove or pigeon." And he was answered: "Does he not prepare all this only for the sake of his son? If I would tell him to sacrifice his son to Me, he would do it immediately." Hence God tempted Abraham. And he said: Take (na), thy son, etc. R. Simon b. Aba said: "The expression na means a request. This is similar to the fable of a frail king who had to fight many wars, and who had one hero who was victorious in all of them. Finally a war was declared against the same king by a king with a very strong army, and he said to the hero: 'I pray thee be victorious also in this war; people shall not say that the former wars were not worthy of cousideration.' So the Holy One, praised be He! said to Abraham: 'I proved thee with many temptations, and thou withstood all of them. I request thee withstand also this temptation, in order people shall not say that the former were not worthy of consideration." Thy son. But Abraham said: "I have two sons." Thy only one. But Abraham said: "Both of them are the only ones to their mothers," whom thou lovest, "but I love both of them," even Isaac. And why so many words? For the purpose that he shall not become insane from such a sudden command.

Satan preceded him on the way, saying (Job 4, 2-6) If we essay to address a few words to thee, wilt thou be wearied.... Behold, thou hast (ere this) corrected many, and weak hands thou wast wont to strengthen. Him that stumbled, thy words used to uphold, and to sinking knees thou gavest vigor. Yet now, when it cometh to thee, thou art wearied; it toucheth even thee, and thou art terrified. And Abraham answered him (Ps. 26, 11) But as for me, I will walk in my integrity. And Satan said again (Job. 4) Is not then thy fear of God a stupidity? And Abraham answered: (Ib.) Remember, who ever perished being innocent. When Satan saw that Abraham did not listen to him, he said to him: (Ib. 12) But to me a word came by stealth. "I have heard from behind the [heavenly] curtain that a ram will be for a burnt-offering, but not Isaac a burnt offering." Abraham remarked: "This is the punishment of liars, that even when they tell the truth, nobody believes them." R. Levi, however, said: ["The above-cited verse, after these things, means] after the exchange of words between Ismael and Isaac. Ismael said to Isaac: 'I am greater than thee in

performing the commandments of the Lord, as I was circumcised when I was thirteen years of age, and thou when thou wert only eight days.' To which Isaac answered: 'Thou art proud against me because thou hast offered only one member of thy body; if the Holy One, praised be He! should command me to sacrifice my whole body to Him I would do it immediately,' hence, and God tempted Abraham."

Chapter 11

(Fol. 90) MISHNA: All Israel have a share in the world to come, as it is said (Is. 60, 21) And thy people shall all be righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. The following have no share in the world to come: He who says that the resurrection of the dead is not intimated in the Torah, and [he who says that] the Torah was not given by Heaven; and the Epicurus. R. Akiba says: "Also he who reads books of the Chizonim and he who mumbles over a wound, reciting the verse (Ex. 15, 26) I will put none of those diseases upon thee, which I have brought upon the Egyptians; for I the Lord am thy physician." Abba Saul said: "Also he who pronounces the Divine Name with the letters [in which it is written]."

Three kings and four ordinary men have no share in the world to come. The three kings are Jeroboam, Achab, and Menasseh. R. Juda, however, said, "Menasseh has a share in the world to come, for it is said (II Chron. 33, 13) And he prayed unto Him and He permitted Himself to be entreated by him, and heard his supplication and brought him back to Jerusalem unto his kingdom." But the sages expounded it to him: "He was returned to his kingdom, but not to the world to come." The four ordinary men are Bileam, Doeg, Achitopel and Gechazi.

GEMARA: Why such a punishment [to him who says that the resurrection is not intimated in the Torah]? It was taught in a Baraitha: He denied resurrection, therefore as punishment he will not have a share in it; for all retributions of the Holy One, praised be He! are commensurate with man's doings." And R. Samuel b. Nachmeni said in the name of R. Jochanan: "Whence do we know that all the retributions of the Holy One, praised be He! are commensurate with man's doings?' It is said (II Kings 7, 1-2) Then Elisha said, Hear ye the word of the Lord; Thus hath said the Lord, About this time tomorrow a s'ah of

fine flour shall be sold for a shekel, and two s'ahs of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned, answered the man of God, and said, Behold, will the Lord make windows in heaven, that this thing shall be? And he said, Behold, thou shalt see it with thine eyes, but thereof shalt thou not eat. (Ib. b) And further it is written, And it happened unto him so; for the people trod him down in the gate and he died." But perhaps this was because Elisha cursed him? As R. Juda, in the name of Rab, said: "If a sage curses anyone, even for no cause, it nevertheless comes to pass?" If this were the cause, it should read: And the people trod on him and he died. Why "in the gate"? Because of [his protest which he made at] the gate. R. Jochanan said: "Where is the resurrection of the dead intimated in the Torah?" It is said (Num. 18, 28) And ye shall give thereof the heave-offering (T'rumah) of the Lord to Aaron the priest. Would then Aaron remain alive forever that Israel should give him heave-offerings? Infer from this that he will come to life again and Israel will give him heave-offerings. Hence here is an intimation in the Torah of the resurrection. The school of R. Ismael, however, explained the above passage in this manner: 'To Aaron,' means priests who are similar to him — viz., scholars as he was. And from this it is inferred that no T'rumah should be given to an ignorant priest. R. Samuel b. Nachmeni said: "Whence do we know that one must not give the heaveoffering to a priest who is an ignoramus? It is said (I Chron. 31, 4) To give the portion of the priests, and the Levites, in order that they might hold firmly to the law of the Lord. Hence the priest who knows how to hold firmly to the law has a portion, but not he who is ignorant of the law." R. Acha b. Ada said in the name of R. Juda: "Whoever gives T'rumah to an ignorant priest acts as if he threw it before a lion; just as in throwing it before a lion there is a doubt whether it shall be trodden upon and eaten or not, so is it doubtful whether the priest will eat it in Levitical cleanliness or uncleanliness." R. Jochanan said: "He may even cause death to the ignorant priest [by doing so] as it is said (Lev. 22, 9) That they may not bear sin through it, and die therefor, if they profane it." At the college of R. Eliezer b. Jacob it was taught that (Ib. ib. 16) also applies to him who gives heaveoffering to an ignoramus. There is a Baraitha: R. Simi said: "Whence is the Biblical intimation of the resurrection of the dead? It is said (Ex. 6, 4) And as I did also establish my covenant with them, to give unto them the land of Canaan." It does not read to you (lachem), but (lahem) to them — hence this is an intimation of the resurrection. The Sadducees questioned Rabban Gamaliel: "Whence do you infer that the Holy One, praised be He! would restore the dead to life?" And he answered: "From the Pentateuch, Prophets, and Hagiographa." However, they did not accept it. From the Pentateuch, — it is written (Deut. 31, 16) And the Lord said unto Moses, Thou shalt sleep with thy fathers (v-kam) and

arise. And they answered: "Perhaps the word v-kam is connected with its succeeding words, and the people will go astray." From the Prophets, — it is written (Is. 26, 19) Thy dead shall live, my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for a dew on herbs is thy dew, and the earth shall cast out the departed. [They also rejected this explanation, saying] "Perhaps this refers to those dead who were revivified by Ezekiel (Ez. 36)." From the Hagiographa: — It is written, (Son. 7, 10) And thy palate like the best wine, that glided down for my friend, gently exciting the lips of those that are asleep. And they answered: "Perhaps only their lips moved [in the graves], as R. Jochanan said; for R. Jochanan said in the name of R. Simon b. Jehozadak: "Whoever reports a traditional law in the name of its author, [causes] his [the author's] lips to move in the grave, as it is said, Exciting the lips of those that are asleep." Thereafter, when Rabban Gamaliel mentioned to them (Deut. 11, 9) And the Lord hath sworn unto your fathers to give unto them, which does not read to you, but to them — hence it is an intimation for resurrection from the Torah — his explanation was accepted. According to others, he inferred from this passage (Deut. 4, 4) But ye that did cleave unto the Lord your God are alive every one of you this day, i.e., just as this day you are all alive, so also will you be alive in the world to come. The Romans questioned R. Joshua b. Chananiah: "Whence do you know that the Holy One, praised be He! will restore the dead to life and that it is revealed before Him all that will happen in the future?" And he answered: "Both things are inferred from the following passage (Deut. 31, 16) And the Lord said unto Moses, thou shalt sleep with thy fathers (v'kam) and arise." "Perhaps the word v'kam belongs to its succeeding words, And the people will go astray?" He rejoined: "Accept at least the explanation of the [half] of your question, that it is revealed before Him all that will happen in the future." The same was taught also by R. Jochanan in the name of R. Simon b. Jochai: "Whence do we infer that the Holy One, praised be He! will restore the dead to life and that it is revealed before Him all that will happen in the future? It is said, Thou shalt sleep with thy parents and (v'kam) arise."

There is a Baraitha: R. Eliezer b. Jose said: "With this argument I demonstrated the falsification of the Samaritan's books, who used to say that there is no intimation about the resurrection in the Pentateuch. I said to them: 'You have falsified your Torah, but it does not avail you; for you say that there is no intimation of the resurrection in the Torah. Does it not read, (Num. 15, 31) That person shall be cut off, his iniquity is upon him? That person shall be cut off, from this world, his iniquity upon him, referring to the world to come'?"

Queen Cleopatra questioned R. Mair saying: "I am aware that the dead shall be restored to life, as it is written (Ps. 72, 16) And (men) shall blossom out of the city like herbs of the earth. My question, however, is, When they shall be restored, will they be naked or dressed?" And he answered: "This may be drawn by an a fortiori conclusion from a comparison with wheat. If a grain of wheat which is buried naked comes out dressed in so many garments, how much more so the righteous, who are buried in their clothes, should come out dressed in their garments!"

Caesar questioned Rabban Gamaliel: "You say that the dead will be quickened. Does not the corpse become dust? How, then can dust be restored to life?" (Fol. 91) And the daughter of Caesar said to R. Gamaliel: "Leave this question to me and I shall answer it: i.e., There are two potters in our city, one of whom can make a pot from water and the other from clay; to which of them would you give preference? And he answered: "Certainly to him who creates it from water." She then said to him: "If He could create [man] from water, how much more could He do so from clay!" In the school of R. Ismael it was taught: One may learn it through an a fortiori by comparing it with glass. If glass which is made by the skill of frail man, nevertheless if it breaks there is a remedy for it, how much more so for frail man, who is created by the Holy One, praised be He! that he could be renewed (restored)." A certain Min said to R. Ami: "You say that the dead will be restored to life. Does not the corpse become dust? How, then, can dust be restored to life?" He said to him: "I will give you a parable showing to what this thing is similar. A frail king said to his servants: 'Go and build me great palaces in such a place, where there is neither earth nor water.' They went and did so. In a short time, it collapsed. He commanded them to build it for him in a place where there was earth and water. And they answered: 'We cannot do so.' The king became angry, saying: 'If you were able to build it in a place where there was neither earth nor water, how much easier ought you be able to build it where there are earth and water!' And if you don't believe it, go into a valley and see a mouse, which is today half flesh and half earth and tomorrow it multiplies and turns all into flesh. And should you say that it takes much time till it become so, ascend the mountain, and see that today you cannot find even one Chelzon (purple worm) and on the morrow, after rain, you will find the mountains full of Chelzonoth." There was another Min who said to G'bihah b. P'sisa: "Woe to you, wicked ones, who say that the dead will be restored to life. If the living die — how can the dead come to life?" And he answered: "Woe to you, wicked ones, who say that the dead will not come to life. If that which has not existed at all comes to life — should those who once had life not come to life again?" The Min answered him: "You call me wicked. If I arise, I will kick thee and level thy hump from off thee (drive out

thy conceit)." Whereupon he rejoined: "If you do so, you will be a specialist physician, and you will receive a great reward."

Our Rabbis were taught: "On the twenty-fourth of Nissan the contractors of revenues were taken off from Juda and Jerusalem. This was when the Africans summoned Israel before Alexander of Macedonia, claiming that the land of Canaan belonged to them, as it is written (Num. 34, 2) The land of Canaan according to its boundaries — and that they were the descendants of Canaan. G'bihah b. P'sisa said then to the sages: "Permit me, and I will appear before Alexander as advocate for the defendant Israel, and if they defeat me, say to them, 'You have defeated an ignoramus among us'; and if I defeat them, say to them, 'The law of Moses has defeated you'." They gave him permission, and he went to argue with them. He asked them: "Whence is your evidence?" They said: "From your Torah." Then said he: "I, in defence, will also bring my evidence from the same source. It is said (Gen. 9, 25) And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. Now, to whom does the estate of a slave belong, if not to his master? And not this only, but I summon you before the king for the many years you have not done any service for us." King Alexander said to them: "State your argument against him." Whereupon they said: "Give us three days' time [in which to find an answer]. And he granted it to them. And they could find nothing to reply, so they fled, leaving their fields, which were sown, and their vineyards, which were planted. And that year was a Sabbatical year.

It happened again that the Egyptians summoned Israel before Alexander of Macedonia, saving to them: "The passage reads (Ex. 12, 36) And the Lord hath given the people favor in the eyes of the Egyptians, so that they gave unto them what they required; and they emptied out Egypt." And G'bihah b. P'sisa said to the sages: "Permit me, and I will appear before Alexander as advocate for the defendant Israel; if they defeat me, you will say to them, 'You have defeated an ignoramus among us,' and if I defeat them, you will say to them, 'The Torah of Moses defeated you'." They gave him permission, and he went to argue with them. He said to them: "Whence is your evidence? And they answered: "From your Torah." Then said he: "I, in defence, will also bring my evidence from the Torah. It is said (Ib. ib. 40) Now the time of the residence of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years. Hence I demand of you the wages for the labor of six hundred thousand men whom your parents compelled to work for them during all the time they were in Egypt." King Alexander said to them: "State your argument against him." Whereupon they requested three days' time, which was granted them. But they could find nothing in reply, so they fled, leaving their sown fields and their planted

vineyards. And that year also was a Sabbatical one. And it happened again that the descendants of Ishmael and the descendants of Keturah summoned Israel before Alexander, saying: "The land of Canaan belongs to us and to you, as it is said (Gen. 25, 12) These are the generations of Ishmael, Abraham's son, and it is written (Ib.) And these are the generations of Isaac, the son of Abraham." And again G'bihah b. P'sisa said to the sages: "Permit me, and I will appear before Alexander as advocate for the defendant Israel, and if they defeat me, say to them, 'You have defeated an ignoramus among us'; and if I defeat them, say to them, 'The law of Moses has defeated you." They granted him permission, and he went to argue with them. He said to them: "Whence is your evidence?" They said: "From your Torah." Then said he: "I, in defence, will also bring my evidence from the Torah. It is said (Ib. ib. 5) And Abraham gave all that he had unto Isaac. But unto the sons of the concubines that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son." Now, if a father who made a legatum (bequest) to his children, and separated them while he was still alive, can the heirs have any claim against one another?"

Antonius said to Rabbi: "The body and the soul may free themselves on the day of Heavenly Judgment. How so? The body may say: 'The soul has sinned; for since she has departed I lie in the grave like a stone.' And the soul may say: 'The body has sinned; for since I am departed from it, I fly in the air like a bird'." And he answered: "I will give you a parable to which this is similar: A frail king who had an excellent garden which contained (Ib. b) very fine figs, appointed two watchmen over it, one of whom was blind, and the other had no feet. He who had no feet said to the one who was blind: 'I see in the garden fine figs. Place me upon your shoulders, and I shall get them, and we shall consume them.' He did so, and while upon his shoulders he picked the figs, and both consumed them. And when the owner of the garden came and asked them: 'What became of those fine figs?,' the blind one answered: 'Have I, then, eyes to see them [that you should suspect me of taking them]?' And the lame one answered: 'Have I, then, feet to go there?' What did the owner do to them? He put the lame one on the shoulders of the blind one, and punished them together. So also does the Holy One, praised be He! put the soul in the body and punish them together, as it is said (Ps. 50, 4) He will call to the heavens above, and to the earth beneath, to judge his people, i.e., to the heavens above, refers to the soul, and to the earth beneath, refers to the body."

Antonius again questioned Rabbi: "Why does the sun rise in the east and set in the west?" He answered: "If it were contrary, you would also question the same." "I mean to say,"

said Antonius, "why does it set in the west [why not until it reaches the place from whence it rose]?' And he answered: "For the purpose of greeting with peace its Creator, as it is said (Nehem. 9, 6) And the host of the heavens bow down before thee." "Let it then travel to half of the sky, greet the Creator, and set," he asked. "Because of harm to the laborers, and those who travel on the road [if it would stop shining]."

Antonius questioned Rabbi again "At what time does the soul come into the body — at the moment of conception, or at the time the embryo is already formed?" He answered him: "When it is already formed." Antonius said to him: "Is it possible that a piece of flesh shall keep three days or more without being salted, and it shall not smell badly?" Rabbi replied: "It must therefore be at conception." "This thing, said Rabbi, "I was taught by Antonius, and the following passage is a support to him: (Job 10, 12) (Upakad'ta) And thy providence watched over my spirit." Antonius questioned Rabbi again: "At what time does the evil spirit reach man? At the time the embryo is formed, or when it comes out from the womb?" "At the time it is formed," he answered. "If so," rejoined Antonius, "the embryo would kick the entrails of the mother and go out; therefore it must be from the time it comes out." And Rabbi said: "This thing was taught to me by Antonius, and the following passage supports him (Gen. 4, 7) Sin lieth at the door."

Resh Lakish raised the following contradiction: It is written (Jere. 31, 7) Among them the blind, and the lame, the pregnant women and she that travaileth with the child together, and it is written (Is. 35, 6) Then shall the lame leap as a hart, and the tongue of the dumb shall sing [cured]. How can both be reconciled? It must therefore be said: They will be restored to life with their blemishes, and thereafter they will be cured. Ula raised another objection: It is written (Ib. 25, 8) He will destroy death to eternity; and the Lord Eternal will wipe away the tear from all the earth; for the Lord hath spoken it; and it is written (Ib. 65, 20) There shall no more come thence an infant ... for as a lad shall one die a hundred years old? This presents no difficulty. The former speaks of Israel's self, and the latter of those concerning whom it reads (Ib. 61, 5) And strangers shall stand and feed your flocks, and the son of the alien shall be your ploughmen and your vintners. R. Chisda also raised an objection: It is written (Ib. 24, 23) And the moon shall be put to the blush and the sun be made ashamed; for the Lord of Hosts will reign on Mount Zion; and it is written (Ib. 30, 26) And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days. This presents no difficulty. The latter speaks of the time when the Messiah will appear, and the former, of the future world. And to Samuel, who maintained that there will be no difference between this time and the

Messianic time, except that Israel will no longer be under the domination of foreigners, the explanation of these contradictory passages may be thus — the latter refers to the camp of the righteous and the former to the camp of the Divine Glory. Raba raised another objection: It is written (Deut. 32, 39) I make one die and I make one alive, and further it is written, I wound and I heal, i.e., The Holy One, praised be He! said: "All that I make to die I shall bring to life again, and thereafter I shall cure whom I wounded."

Our Rabbis were taught: I make one die and I make one alive; lest one say that this means, I make one person die and another one shall I bring to life, therefore it reads, I wound and I cure, i.e., just as wounding and curing apply to one person only, so also do death and life apply to one person. This is an answer to those who say that there is no intimation in the Torah about the resurrection of the dead. There is a Baraitha: R. Mair says: Whence do we learn of the resurrection in the Torah? It is written (Ex. 15, 1) Then Moses and the children of Israel will sing this song. It does not read (Shar) sang, but will sing (Yashir). This is an intimation of the resurrection in the Torah. Similar to this is (Josh. 8, 30) Then Joshua will build an altar. It does not read (Banah) did build, but (Yibna) will build. This is also an inference of the resurrection from the Torah. According to this, how will the passage (I Kings, 11, 7) Then did (Yibna) Solomon build an altar, be explained? Will you also explain here 'will build'? We must therefore say that it means in the past. R. Joshua b. Levi says: "Whence do we find an intimation in the Torah of the resurrection of the dead? It is written (Ps. 84, 3) Happy are they who dwell in thy house; they will be continually praising thee. It does not read praised thee (in the past) but will praise (in the future). Hence it is an intimation of the resurrection." R. Joshua b. Levi said again: "He who recited hymns to his Creator in this world will be rewarded by reciting the same in the world to come, as it is said, Happy are they who dwell in thy house." R. Chiya b. Abba said, in the name of R. Jochanan: "Whence do we learn of the resurrection in the Torah? It is written (Is. 52, 8) The voice of thy watchmen — they raise their voice, togeher shall they sing; for eye to eye shall they see, when the Lord returneth unto Zion. It does not read (Ran'nu) sang, [in the past,] but (Yeran'nu) will sing [in the future]. Hence the resurrection is inferred from the Torah." R. Chiya b. Abba said again in the name of R. Jochanan: "In the future all the prophets will sing together a song of praise, as it is said, The voice of thy watchmen, they raise their voice together."

R. Juda said in the name of Rab: "He who withholds from imparting an Halacha to a disciple is considered as if he would rob him of the inheritance of his ancestors, for it is said (Deut. 33, 4) The law which Moses commanded us is the inheritance of the

congregation of Israel. Hence the law is considered as an inheritance to all Israel since the creation of the world." R. Chana b. Bizna, in the name of R. Simon the Pious said: "He who withholds (or denies) the explanation of an Halacha to a disciple, even the embryos in the entrails of their mothers, curse him, as it is said (Prov. 11, 26) Him that withholdeth corn, (Fol. 92) (l'om) the people will (ye'kabuhu) denounce, and the word l'am refers to embryos, as it is said (Num. 23, 8) How shall I denounce (Kabo) whom God ..., and Bar means the Torah, as it is said (Ps. 2) And if one do teach." What will be his reward for such? Raba, in the name of R. Shesheth, said: "He will be rewarded with the blessing with which Joseph was blessed, as it is said (Pr. 11, 26) But blessing will be heaped upon the head of the one (Mashbir) that selleth it, and Mashbir refers to Joseph; as it is said (Gen. 48, 6) And Joseph, he was the governor over the land, he it was that sold corn to all the people." R. Shesheth said again: "He who teaches the Torah in this world will be rewarded by teaching it in the world to come, as it is said (Prov. 11, 25) He that refresheth [others] will do the same in the future." Mar Zutra said: "Whence do we infer the resurrection from the Torah? It is said (Deut. 33, 6) May Reuben live, and not die, i.e., he may live in this world, and not die in the world to come." Rabina says: From the following (Dan. 12, 2) And many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to disgrace and everlasting abhorrence. And R. Ashi said: From (Ib. ib. 13) But thou, go [thy way] toward the end; and thou shalt rest, and arise for thy lot at the end of the days. R. Elazar said: "A leader of a congregation, who leads them humbly, will be rewarded by leading the same in the world to come, as it is said (Is. 49, 10) For he that hath mercy on them will lead them, and by springs of water will he guide them." R. Elazar said again: "Wisdom is of great importance, as it was placed between two divine names (I Sam. 2, 3) For a God of knowledge is the Lord." Another thing said R. Elazar: "Every man who possesses wisdom may consider himself as if the Temple were built in his days, as both wisdom and temple are placed between two divine names." R. Elazar said further: "He who possesses no knowledge does not merit that one should have mercy upon him, as it is said (Is. 27, 11) For it is not a people of understanding; therefore he that made it will not have compassion upon it, and he that formed them will not be gracious unto them." R. Elazar said also: "He who feeds one who does not possess any knowledge, will suffer as a reward for it, as it is said (Ob. 1, 7) They that eat thy bread have struck thee secretly a wound, there is no understanding in them." R. Elazar said again: "A man that has no knowledge will finally be exiled, as it reads (Is. 5, 13) Therefore are my people led into exile, for want of knowledge."

R. Elazar said again: "A house in which the words of the Torah are not heard during the

night will finally be burned, as it is said (Job 20, 26) Entire darkness is laid by for his treasures: a fire not blown by man will consume him; it will destroy anyone (Sarid) left in his tent. Sarid refers to a scholar, as it is said (Joel 3, 4) Among the remnant (shridim) whom the Lord calleth." R. Elazar said again: "He who does not benefit scholars with his estate will never come into any manner of blessing, as it is said (Job 20, 21) Nothing was spared (Sarid) from his craving to eat; therefore shall his wealth not prosper. And the word Sarid refers to a school, as it is said (Joel 3) Among the remnant (Shridim) whom the Lord calleth." And from the same passage, R. Elazar said again: "He who does not leave any bread after his meal will not reap the fruits of any blessing, as it is said (Job 20) Nothing was spared (Sarid) from his craving, and Sarid refers to a scholar as above. But did not R. Elazar say elsewhere that he who left pieces of bread after his meal is considered as if he were worshipping idols, as it is said (Is. 65, 11) That set out a table for the god of fortune and that fill for destiny the drink-offering. This presents no difficulty. In the latter saying he means, that he puts a whole loaf on the table [which is prohibited], but in the former passage he speaks of leaving some crumbs of bread for the poor. R. Elazar said again: "He who changes his word is considered as if he were to worship idols; it is written here (Gen. 27, 12) I will seem to him as a deceiver; and it is written (Jer. 10, 15) They are vanity, the work of deception." R. Elazar said again: "A man shall always remain obscure (without an office) and he will live." R. Zera said: "We have also taught so in the following Mishna: If there seems to be leprsoy in a house which is dark, windows must not be opened for investigation." Hence it is inferred as above.

At the school of Elijah, it was taught: The righteous who will be restored in the future by the Holy One, praised be He! will never return to their dust, as it is said (Is. 4, 3) And it shall come to pass that whoever is left in Zion, and he that remaineth in Jerusalem, shall be called holy, everyone that is written down into life in Jerusalem. And as the Holy One exists forever, so also those who are mentioned in this verse will live forever. (Ib. b) And let one ask, What will they do during the one thousand years when the Holy One, praised be He! shall renew his world? For it is said (Ib. 2, 17) And exalted shall be the Lord alone on that day. The righteous in question will be supplied with wings similar to the wings of the eagles, and they will fly over the world, as it is said (Ps. 46, 3) Therefore will we not fear when the earth is transformed, and when mountains are moved into the heart of seas. And lest one may say that they will grieve, it is therefore said, (Is. 40, 31) Yet they that wait upon the Lord shall acquire new strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not become faint. But why not infer from the dead who were restored by Ezekiel, and who died again? He (Elijah) holds with him

who says that in reality Ezekiel did not restore any dead to life at all, and the whole prophecy was only a parable [prophesying that the Jewish nation would be restored again], as we are taught in the following Baraitha: The dead whom Ezekiel restored arose on their feet, sang a song, and died again. And what kind of a song was it? The Lord makes one die justly, and mercifully restores him to life. Thus says R. Eliezer. But R. Joshua says: "The song was from (I Sam. 2, 6) The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up." R. Juda, however, says: "It was a real parable." R. Nechemiah said to him: "If it is real, then it is not a parable; and if a parable, then it is not real." Say, then, in reality it was only a parable. R. Eliezer b. R. Jose, the Galilean, however, says: "The dead who were restored by Ezekiel went to the land of Israel, married, and begat sons and daughters." Then arose R. Juda b. Bathyra to his feet, and said: "I myself am a descendant of them, and these are the phylacteries which I inherited from my grandfather, who told me that they were used by those restored." But who were they that were restored to life? Rab said: "They were the sons of Ephraim who erred concerning the promised time of the redemption from Egypt, as it is said (I Chron. 7, 20-23) And the sons of Ephraim: Shuthalach, and Bered his son, and Thachath his son, and Eladah his son, and Thakhath his son, and Zbad his son, and Eladah his son, and Eser and Elad whom the men of Gath that were born in that land slew.... And Ephraim their father mourned many days, and his brethren came to comfort him." Samuel, however, said: "They were the men who denied resurrection, as it is said (Ezek. 37, 11) Then said he unto me, Son of man, these bones are the whole house of Israel; behold, they say, Dried are our bones, and lost is our hope; we are quite cut off." R. Jeremiah b. Abah said: "They were the bodies of men in whom, there was no essence of any meritorious act, as it is said (Ib. ib. 4) O ye dry bones, hear ye the word of the Lord." And R. Isaac of Nabhar said: "They were the men concerning whom it is said (Ib. 8, 10) So I went in and saw; and behold there was every form of creeping thing, and cattle, abominations, and all the idols of the house of Israel, engraven upon the wall all round about. And it is written (Ib. 37, 2) And he caused me to pass by them all round about, etc." R. Jochanan said: "They were the dead of the valley of Dura, whom Nebuchadnezzar killed." This is what R. Jochanan said elsewhere, that from the river Achar to the city of Rabath in the valley of Dura there were young men of Israel who were exiled by Nebuchadnezzar the wicked, who were so beautiful that there were none similar to them under the sun; and the women of Chaldea became sick when they looked upon them. The king then commanded to slay them all and to tread upon their faces.

Our Rabbis were taught: At the time Nebuchadnezzar threw Chananya, Mishael and Azaryah into the furnace, the Holy One, praised be He! said unto Ezekiel: "Go and restore

the dead in the valley of Dura," and those bones came and slapped Nebuchadnezzar's face. He questioned: "What is the nature of these? And he was told that the colleague of those [whom he had thrown into the kiln] was engaged in restoring the dead in the valley of Dura. He then began to say (Dan. 3, 33) His signs — how great are they! And His wonders — how mighty are they! His kingdom is an everlasting kingdom, and His rule is over every generation." R. Isaac said: "May hot-melted gold be poured into the mouth of that wicked, for if an angel had not come and slapped him on his mouth, he would have disgraced all the songs and praises which were uttered by David in the Psalms." Our Rabbis were taught: Six miracles occurred that day: The furnace floated upwards; it broke; its foundation was crumbled [by the heat]; the golden image fell upon its face; four kingdoms [which assisted Nebuchadnezzar] were burned; and Ezekiel restored the dead to life in the valley of Dura. All of them are known by tradition, except concerning the four kingdoms, which is written (Dan. 3, 2) And King Nebuchadnezzar sent to assemble (his) lieutenants, the superintendents and the governors, the judges, the treasurers, the counsellors, those learned in the law, and all rulers of the provinces; and it is written (Ib. ib. 27) And the lieutenants, superintendents and governors, and the king's counsellors, being assemlled together, saw these men, etc. [four of the class of persons mentioned in the first passage are missing]. At the college of R. Eliezer b. Jacob it was taught: "Even at the time of danger one shall not change his official dress, as it is said (Ib. ib. 21) Then were these men bound in their mantles, etc." R. Jochanan said: (Fol. 93) "The righteous are even greater than ministering angels, as it is said, He answered and said, Lo, I see four men unbound, walking in the midst of the fire, and there is no injury on them: and the appearance of the fourth is like a son of the gods." [The angels are mentioned last.]

R. Tanchum b. Chanilai said: "When Chananyah, Mishael, and Azaryah came out of the furnace, the nations came and slapped Israel in the face, saying: 'Ye have such a God, and ye bowed yourselves to the images!' They (Israel) immediately confessed, saying (Ib. 9, 7) Thine, O Lord, is the righteousness, but unto us belongeth confusion of faces, as it is this day." R. Samuel b. Nachmeni, in the name of R. Jochanan, said: "What does the passage (Songs 7, 9) I thought, I wish to climb up the palm-tree, I wish to take hold of its boughs, mean? The Holy One, praised be He! said, 'I will take hold of the whole tree, (Israel) but now I claim only one branch — that of Chananyah, Mishael and Azaryah'." R. Jochanan said: "What does the passage (Zech. 1, 8) I saw this night, and behold there was a man (ish) riding upon a red horse, etc., mean? This night, i.e., the Lord intended to turn the entire world into night. Behold there was a man (ish), — this refers to the Holy One, praised be He! as it is said (Ex. 15, 3) The Eternal is a man (ish) of war. Upon a red horse —

i.e., the Holy One, praised be He! intended to plunge the entire world into blood, but after looking upon Chananyah, Mishael and Azaryah, he felt satisfied (cooled off), as it is said, And he was standing among the myrtle-trees (hadasim). And myrtle-trees refers to the upright, as it is said (Esth. 2, 7) And he brought up Hadassah. And deep valley refers to Babylon, as it is said (Is. 44, 27) That saith to the deep, Be dry, and thy rivers will I dry up; immediately the red which were filled with anger became pale, and the red became white." R. Papa said: "Infer from this that if one sees a white horse in his dream, it is a good sign." But what became of Chananyah, Mishael, and Azaryah after they came out of the furnace [as there is no further mention of them]? Rab said: "They died from an evil eye"; and Samuel said: "They were drowned in the spittle [caused by the nations when they slapped Israel in the face, mentioned above.]" R. Jochanan, however, said: "They returned to Palestine, married, and begat children." Concerning the same the Tannaim of the following Baraitha differ: R. Eliezer says: "They died from an evil eye." R. Joshua says: "They were drowned in the spittle," and the sages say: "They returned to Palestine, married aud begat children," as it is said (Zech. 3, 8) Do but hear, O Joshua the high-priest, thou and thy fellows that sit before thee, for men of wonder are they, i.e., who were the men to whom wonder was done? We must say, Chananyah, Mishael and Azaryah. But where was Daniel at the time that they were thrown into the kiln? Rab said: "He went to dig a river in the city of Tiberius." And Samuel said: "He was sent by Nebuchadnezzar to bring a certain kind of grass [from Palestine, to be planted in Babylon]." And R. Jochanan said: "He was sent to bring swine from Alexandria of Egypt." But was it not said above by Tudus the physician that no swine left Alexandria without having its womb first removed so that they should not multiply in other countries? He brought little ones, and the Egyptians were not aware [that he took them that they should multiply in Babylon].

Our Rabbis were taught: It was upon the advice of the following three [that Daniel left before the affair of Chananyah, etc.]: The Holy One, praised be He! Daniel himself, and Nebuchadnezzar. The Holy One, praised be He! for the reason that people should not say that they were saved because of Daniel's good deeds. Daniel said: "I shall go away that the verse (Deut. 3, 25) The graven images of their gods shall ye burn with fire, be not fulfilled through me. And Nebuchadnezzar said: "Let Daniel go, in order that people shall not say I have burnt my god in fire." And whence do we know that Nebuchadnezzar worshipped him? It is written (Dan. 2, 46) Then did King Nebuchadnezzar fall upon his face, and he bowed down to Daniel.

(Jer. 29, 21, 23) Thus hath said the Lord of hosts, the God of Israel, concerning Achab, the

son of Kolayah, and of Zedekiah, the son of Maasseyah, who prophesy unto you in my name of false-hood.... And of them there shall be taken up a curse by all the captivity of Judah who are in Babylon, saying: May the Lord make thee like Zedekiah and like Achab, whom the king of Babylon roasted in the fire. "It does not read (Sarfam), whom he burned, but it says (Kalan) whom he roasted," said R. Jochanan in the name of R. Simon b. Jochai: Infer from this that they were roasted as people roast grain. (Ib. ib, 23) Because they have done scandalous deeds in Israel, and have committed adultery with the wives of their neighbors. What had they done? They went to the daughter of Nebuchadnezzar. Achab said to her: "The Lord has commanded me to tell thee that thou shalt listen to Zedekiah." And the latter said the same — that she should hearken to Achab. And she straightway went and told this to her father. To which he answered: "It is known to me that their God abhors incest. When they shall come to you again, send them to me. When they did come, she sent them to her father; Nebuchadnezzar asked them: "Who told you to do so?" The Holy One, praised be He!" they said. "But Chananyah and his colleagues told me that such a thing is prohibited," said he. And they answered: "We are also prophets as they are, and this command, although not given to them, was, nevertheless, given to us." Then said the king: "I would try you as I did Chananyah and his colleagues." And to their claim, "They were three, and we are only two," he said: "You may choose a third one, whomever you like." And they selected Joshua, the high-priest, thinking that his merit was so great that it would save them also. Joshua was then brought, and all three were thrown into the kiln. They were burned, but Joshua was saved; only his garments were singed. And this is what is meant by the passage (Zech. 3, 1-3) And he showed me Joshua the high-priest standing before the angel of the Lord. And the Lord said unto the accuser, the Lord rebuke thee, O accuser, etc. Satan said to him: "I know that you are an upright man, but why did the fire affect your garments, which was not the case with Chananyah, Mishael and Azaryah?" And he answered: "They were three, and I one." "But was not Abraham the patriarch also only one when he was thrown into the kiln," Satan asked. "With Abraham," said he, "there were no wicked whom the fire was granted permission to affect, but with me were two wicked, and such permission was given to the fire." And this is what people say: "If there are two dried pieces of wood, and a green one between, the green piece will burn with the dry ones." But why was he punished? R. Papa said: "Because his sons married such wives as were not fit for the priesthood, and he did not protest against it; and this is what is meant by the passage (Ib. 3, 3) And Joshua was clothed with filthy garments. Was it then the habit of Joshua to wear filthy garments? But infer from this that his sons married such wives as were not fit for the priesthood and he did not protest agninst it."

R. Tanchum said: "Bar Kappara lectured in Sepphoria: "What does the passage (Ruth, 3, 17) These six barleys gave he unto me mean? How are six barleys to be understood? Shall we take it literally. Ib. b) Would a man like Boaz give six grains of barley as a gift? Shall we assume that it means measures of barley. How can a woman carry six measures? Therefore the six barleys were a prediction that in the future six sons would come out of her, each of them would be blessed with six blessings: viz., David, Messiah, Daniel, Chananyah, Mishael, and Azaryah. David — as it is written (I Sam. 16, 18) Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Betlechemite, who is skilled as a player and a mighty valiant man, and a man of war, and intenigent in speech and a person of good form, and the Lord is with him. And R. Juda said in the name of Rab: "The whole verse was said by Doeg the Edomite, with the intention of slander, i.e., who is skilled as a player — who knows how to ask questions; a mighty valiant man, who knows how to answer questions; a man of war — who understands argument in the disputations of the Torah; intelligent in speech — he understandeth how to derive one thing from another (argument by analogy); a person of good form — who is able to give good reasons for Halakhas; the Lord is with him — the Halakha always prevails with him. To all the things mentioned above Saul said: "My son Jonathan possesses all the same qualities." But when he heard that the Halakha prevailed with him, a qualification which he himself did not possess, he felt discouraged and began to be jealous, for concerning Saul it is written (I Sam 14, 47) And whithersoever he turned himself, he caused terror, and about David it is written: In whatsoever he turned to he was successful. But whence do we know that it was Doeg who said so? From the following passage (Ib. 16, 18) One of the servants — the most distinguished of them; and (Ib. 26, 8) And his name was Doeg the Edomite, the chief of the herdsman that belonged to Saul. Messiah — as it is written (Is. 11, 2) And there shall rest upon him the spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord. Daniel,Chananyah, Mischael and Azaryah — as it is written (Dan. 1, 4) Lads in whom there should be no kind of blemish, but who should be handsome in appearance, and intelligent in counsel and might; the spirit of knowledge and undersatnd science, and such as should have the ability to serve in the king's palace, and that these should be taught the learning and the language of the Chaldeans. And it is also written Vaharikho (animated). R. Alexandri said: "Infer from this that he is always overloaded with the divine commandments and chastisements resting upon him as Rechayim (a handmill)." Raba said: "He judges by smelling," as it is written further, And not after the sight of the eyes shall he judge, and not after the hearing of ears.... [nevertheless] he judges with righteousness the poor and

decides with equity for the suffering ones of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. [Hence, if not by the eye and not by the ear, it must be by smelling.] Therefore when [Bar Kokhba] said to the sages: "I am Messiah," they answered him concerning Messiah: "It is written He judges by smelling; let us see if he does also judge by smelling." As soon as they saw that he did not judge by smelling, they executed him. And now cocerning the verse cited about Chananyah, Mishael, etc., 'they had no blemish.' R. Chama b. Chanina said: "Not even a scratch, caused by the piercing of the lancet, was to be found on their bodies." The ability to serve in the king's palace, i.e., they were able to restrain themselves from laughing, sleeping and dreaming, and even from departing for one's necessity for fear of the king.

(Ib. ib. 6) Now there were among these, of the children of Judah, etc. R. Elazar said: "All of them were of the tribe of Judah." But Samuel b. Nachmeni said: "Only Daniel was of Judah; but Chananyah, Mishael and Azaryah were of other tribes." What means (Is. 56, 5) I will indeed give unto them ... an everlasting name? R. Tanchun said: "Bar Kappara lectured in Sepphorias that this refers to the book of Daniel, which is named after him."

Let us see! All which is written in the book of Ezra was said by Nechemiah to Chacklayah. Why, then, was it not named after him? R. Jeremiah b. Aba said: "Because he claimed credit for it, as it is said (Nech. 5, 19) Remember for me, my God for good, all that I have done for this people." But did not David also say similar to this (Ps. 106, 4) Remember me, O Lord, when thou favorest thy people? This was said only as a prayer. R. Joseph said: "The book was not named after him because he slandered the former governors, as it is said (Neh. 5, 15) Former governors ... had made it heavy ... had taken of them bread and wine, besides forty shekels. And even Daniel, who was greater than he, was included in this slander [being a governor long before Nechemiah]." And whence do we know that Daniel was greater than he? From the following passage (Dan. 10, 7) And I, Daniel, saw alone this appearance; but the men that were with me did not see the appearance; nevertheless a great terror fell upon them, so that they fled to hide themselves. Who were these men? R. Jeremiah, and according to others, R. Chiya b. Aba said: "Haggai, Zechariah and Malachi. (Fol. 94) In one respect they were greater than he and in another he was greater than they; in one respect they were greater than he, as they were prophets, while he was not, and in another respect he was greater than they, for he saw the appearance and they did not see it. But if they saw nothing why were they shocked? Though they did not see it, their guardian angels did. "Infer from this," said Rabina, "that if a man is shocked, although he sees nothing, nevertheless his guardian angel must have seen it."

What is the remedy for it? Let him move four cubits from that place, or read the portion of Sh'ma. And if he stands in a dirty place, where it is not allowed to recite the portion of Sh'ma Israel, he may say, "The goats of the butcher are fatter than I am."

(Is. 9, 6) For promoting the increase of the government, and for peace without end, etc. R. Tanchum said: "Bar Kapara lectured in Sepphoria: Why is it that in all other words if the (letter) mem happens to be either at the beginning or in the middle, it is an open one, and here the mem, which is the second letter of this word, is final mem? i.e., the Holy One, praised be He! was about to make Hezekiah the Messiah, and Sennacherib who declared war against him as a substitute for Gog and Magog, whereupon the Divine Attribute of justice said before Him: "Sovereign of the Universe! David, the king of Israel, who recited before Thee so many songs and praises, was not made Messiah, while Hezekiah, for whom Thou hast wrought so many wonders and miracles, for which he did not recite any song, shouldst Thou make him a Messiah?" Therefore the mem was closed [as a hint for this]. The earth, immediately, however, opened her mouth and said: "Sovereign of the Universe! I will recite songs before Thee instead of this righteous one, and Thou, I pray Thee, make him a Messiah." And she did so, as it is said (Ib. 24, 16) From the edge of the earth have we heard songs, Glory be to the righteous. And the genius of the universe also said before Him: "Sovereign of the Universe! do, I pray Thee, the desire of this righteous man." Then a heavenly voice was heard saying: It is my secret, it is my secret! To which the prophet exclaimed: Woe is me! Till what time will it be postponed? And the heavenly voice answered: Till the treacherous will deal treacherously. Raba, and according to others, R. Isaac, explained this: "Until disgrace after disgrace will have come." (Ib. 21, 11) The prophecy concerning Dumah. Unto me one calleth out of Se'ir, Watchman, what of the night? Watchman, what of the night? R. Jochanan said: "The angel who rules the souls after their departure from this world, is named Dumah; and all spirits gathered themselves to him questioning him: 'What said the watchman of the world (the Lord). What of the night? What of the night? [the exile which is compared to night?] And he answered. 'So said the watchman: The morning cometh, but previously will be a long, long night. If, however, ye desire to pray that He shall hasten it, try to do so by repenting of your sins, and coming again prepared for redemption'."

It was taught in the name of R. Pepiyas: Indeed it is a disgrace for Hezekiah and his associates not to have recited any song until the earth opened its mouth and sang, as it is said, (Is. 24) From the edge of the earth we heard songs, Glory be to the righteous. Similar to this we find a passage (Ex. 18, 10) Blessed be the Lord who hath delivered you. It was

taught in the name of Pepiyas: It is indeed a shame for Moses and the six hundred thousand Israelites with him who didn't say this benediction till Jethro came and said Blessed be the Lord (Ib. ib. 9) Vayichad (rejoiced) Jethro. Rab and Samuel both explain this word. Rab said: "It means that he passed a sharp razor upon his body." [He performed the ceremony of circumcision]. And Samuel said "It means that his whole body pained as if struck with sharp needles." Rab said: "This is what people say: "A proselyte, even until the tenth generation, do not despise in his presence a heathen." (Is. 10, 15) Therefore will the Lord, the Eternal of hosts, send forth among his bmashmanov (fat ones) leanness. What is meant by the term bmashmanov? The Lord said: "Let Hezekiah who has eight names come and take revenge on Sennacherib who has also eight names." Hezekiah had eight names, as it is written (Ib. 9, 5) For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders and his name is Pete, Yoez, El, Gibor, Abbi, Ad, Sar, Shalom. And what about the name Hezekiah? This means that the Lord strengthened him; according to others, it means, that he caused the strengthening of Israel unto their Heavenly Father. And concerning Sennacherib, it is written (II Kings, 15, 9) Thiglath-pilesser (I Chron. 5, 20) Pilnesser, (II Kings, 17, 3) Shalmanesser, (Ib. ib. 17) Pul, (Isa. 20, 1) Sargon, and (Ezra 4, 70) Assnaper, Rabha, V'yaquira. And what about the name Sennacherib? This means that he said vile words against Heaven. R. Jochanan said: "Why did that wicked one deserve to be called the honored and the great? Because he did not speak evil of the land of Israel, as it is said (II Kings, 18, 32) Until I come and take you away to a land like your own, etc." Rab and Samuel differ in the following: One says he was a clever king, and the other, he was a foolish king. According to the one, he was a clever king, because if he would have said that he would take them to a better land than theirs they would have considered him a liar. And according to the other he was a fool, for what use could it be for them to go to a land which was not better than their own? Whereto did he exile the ten tribes of Israel? Mar Zutra said, to Africa, and R. Chanina said, to the mountains of Slug. However, the ten tribes of Israel slandered the land of Israel, for when they reached the city of Sus they said that it was like their own land. And when they came to the city of Elmin they said that it is like our Elmin (Jerusalem), and when they reached the second Sus they said that it was much better than their own land.

(Isa. 10, 16) And under his glory shall be kindled. R. Jochanan said: "This means under his glory but not the glory itself," for R. Jochanan called his garments "my honors." [Hence the body was burned, but not the garments.] R. Elazar, however, said: "Under his glory" means under the flesh, i.e., only the soul was burned as by the children of Aaron; just as there the soul was burnt, but the body remained untouched, so also does it mean here the

soul will be burnt but the body will remain."

We are taught in a Baraitha, in the name of R. Joshua b. Karcha: Pharaoh who personally blasphemed the Holy One, praised be He! was also punished by the Holy One, praised be He! Sennacherib, who blasphemed through a messenger, was also punished through a messenger. Concerning Pharaoh, it is written (Ex. 5, 2) And Pharaoh said, Who is the Everlasting, whose voice I am to obey? And he was punished by the Holy One, praised be He! as it is written (Ib. 14, 27) And the Lord overthrew the Egyptians in the midst of the sea. And also (Habakkuk, 3, 15) (But) thou didst pass along over the sea. Concerning Sennacherib it is written (II Kings 19, 23) By the messengers thou hast blasphemed the Lord. He was punished through a messenger, as it reads (Ib. ib. 3) And it came to pass ... that an angel of the Lord smote in the camp of the Assyrians, one hundred eighty and five thousand." R. Chanina b. Papa raised the following contradiction (Isa. 37, 24) I will enter into the height of its summit. (II Kings, 19, 23) I will enter into the lodgings of its summit, i.e., Thus thought Sennacherib: I will first destroy the lower dwelling and thereafter the higher one. R. Joshua b. Levi said: "What is the meaning of the passage (Ib. 18, 25) Now am I come up without the Lord ('s will) against this place to destroy it, i.e., the Lord hath said to me, Go up against this land, and destroy it." What is it? He heard the prophet who said (Isa. 8, 6-7) For as much as this people despiseth the waters of Shiloach that flow softly, and rejoice in Rezin and Remaliahu's son, etc. R. Joseph said: "Were it not for the translation of this verse into Chaldaic, we would not understand its meaning. The translation is thus: Because this people despised the kingdom of David, who ruled them gently like the waters of Shiloach which flow gently, and grew fond of Rezin and the son of Remalyahu.

R. Jochanhan said: "What is the meaning of the passage (Prov. 3, 33) The curse of the Lord is in the house of the wicked, but the habitation of the righteous will be blessed? i.e., the curse of the Lord is in the house of the wicked refers to Peckach b. Remalyahu, who used to consume forty s'ahs of pigeon as a dessert. But the habitation of the righteous will be blessed, refers to Hezekiah, King of Judah, whose whole meal consisted of a litra of meat. (Isa. 8, 7).... The king of Assyria ... and he shall penetrate into Judah, overflood and flood over, even to the neck shall he reach. Now [since he acted in accordance with the prophecy] why then was he punished? The prophet prophesied concerning the ten tribes, and he himself made up his mind to go to Jerusalem. Then came the prophet and said (Ib. ib. 23) And no fatigue overtaketh him that oppresseth them. R. Eleazar b. Breakhya explained the above passage thus: "A people who are occupied with the study of the law

will not be delivered over to their oppressor." What is meant (Ib.) In the first time, he made light of the land of Zebulun and of the land of Naphtali, and at the last he will deal hard, with the way by the sea, on the other side of the Jordan (up to) the Galilee of the nations — i.e., Not like the first [exiled] who threw off the yoke of the Torah, but like the latter, who tolerated the heavy yoke of the Torah, and therefore deserved that a miracle should happen to them as it had happened to those who passed the Red Sea and to those who stepped over the Jordan. Hence if he will retract from turning away from Jerusalem, well and good, but if not, I will make him contemptible among the nations.

(II Chron. 32, 1) After these things and veritable events came Sennacherib the king of Assyria, and invaded Judah, and besieged the fortified cities, and thought to break them open for himself. Is such a reward adequate for such a man [Hezekiah]? And also what is the meaning of after? Rabina said: "It means after the Holy One, praised be He! had sworn; for He said, 'If I would tell Hezekiah that I will bring Sennacherib, and deliver him in his hands, he would say to me, I want neither to be scared nor to have him delivered to me.' And therefore the Holy One, praised be He! swore that he will bring him in, as it is said (Isa. 14, 24-24) Sworn hath the Lord of hosts, saying, Surely as I have purposed, so doth it come to pass; and as I have resolved, so shall it occur. To break Asshur in my own land, and upon my mountains will I tread him under foot; then shall his yoke be removed from off them, and his burden shall be removed from off their shoulders. R. Jochanan said: "The Holy One, praised be He! said: 'Sennacherib with his companions shall come and be made a crib for Hezekiah and his associates'." (Ib. 10, 27) And it shall come to pass on that day, that his burden shall be removed from off thy shoulder, and his yoke from off thy neck, and the yoke shall be broken because of the fatness. R. Isaac of Nafcha said: "The yoke of Sennacherib was broken because of the fats of Hezekiah which he used to kindle in the prayer house and in the house of learning." What did he do? He placed a sword on the gate of the house of learning as a sign that he who would not occupy himself with the Torah would be slain by the sword. And thereafter a search was made from the city of Dan to the city of Beersheba, and there was not found one ignoramus among them. And also from the city of Gebeth to the city of Antiphras, and there was not found even one among women and children who was not acquainted with the law of purification. And to that generation is applied the passage (Ib. 7, 21) And it shall come to pass on that day, that a man shall nourish [but] one young cow and two sheep; and also the passage (23) And it shall come to pass on that day that every place, where there are [now] a thousand vines worth a thousand silver shekels, shall be — yea, this shall be (given up) to briers and thorns, i.e., though the vine was worth a thousand silver shekels, it was neglected and turned to briers

and thorns because all of them occupied themselves with the study of the law. (Ib. 33, 4) And your spoil shall be gathered as the cricket gathereth. Thus said the prophet to Israel: "Gather your spoils." They said to him: "Shall each one gather for himself or shall it be divided into equal shares?" The prophet answered: "As the cricket gathereth," i.e., as the cricket gathereth each one for himself, so also shall you gather. Then they said to him: "Is there not among these the property of the ten tribes which was robbed by the Assyrians?" He answered: "(Ib. ib. 4) i.e., just as the brook render man from the state of uncleanliness to cleanliness, so also is the case of an Israelite, as soon as his property falls into the hands of an idolater he loses his claim of ownership."

R. Huna said: "Ten trips that wicked person made on that day, as it is said (Ib. 10, 28-32) "He cometh to Ayath, he passeth on to Migron; at Michmash he layeth up his baggage: They go through the pass; they take up their lodgings at Geba; Rama trembleth; Gib'as of Saul fleeth. Let thy voice resound O, daughter of Galim! Listen Layshah; O noor Anathoth! Madmenah is in motion (the inhabitants of Gebin) etc." Here are mentioned more than ten places. The passage, Let thy voice resound, etc., was spoken by the prophet unto the Congregation of Israel. Let thy voice resound, O daughter of Galim, ye daughter of Abraham, Isaac and Jacob, who performed divine commandments as numerous as the waves of the sea. Listen Layshah, i.e., Be not afraid of him (Sennacherib) but you should be afraid of Nebuchadnezzar, who is equal to a lion, as it is said (Jer. 4, 7) The lion has come up from his thicket. (Fol. 95) O poor Anathoth! i.e., A time will come when Jeremiah, the prophet, who comes from Anathoth, will prophesy the destruction of Jerusalem, as it is written (Jer. 1, 1) These are the words, etc. What does As yet will he remain at Nob mean? R. Huna said: "One day was left [within the time set] for the punishment of the iniquity of Nob." And the astrologers told Sennacherib: "If you can reach Jerusalem on that day you will be victorious, but if not, then you will fail." He therefore hastened his march and made a journey of ten days in one day. And when he reached Jerusalem, there was thrown down to him a recepticle of braided wool, upon which he ascended the fortification wall from where he could view the entire city. As he looked at it, it appeared to him very small, and he exclaimed: "Indeed, is this the city of Jerusalem for which I set all my camp in motion and for which I have gathered together all my forces? Behold! She is smaller and weaker than all the great cities and countries which I conquered with my powerful arm." He stood nodding his head, and gestured with his hands over the Sanctuary in Zion and over the Temple Court in Jerusalem. His advisers said: "Let us throw our hands upon it immediately," but he said to them: "You are too tired from the journey; tomorrow everyone of you should bring with him a piece of the wall which surrounds it."

Immediately (II Kings, 19, 35) And it came to pass, on that same night, that an angel of the Lord ... smote ... of the Assyrians one hundred eighty and five thousand men ... and when men (from Jerusalem) arose early in the morning, behold they were all dead corpses. R. Papa said: "This is what people say: "If a judgment is postponed over night, it may be entirely lost."

(II Sam. 21, 16) And Yishbi at Nob, who was of the children of the Raphah, the weight of whose spear was three hundred shekels of copper, being girded with new armour, thought to slay David. What does Yishbi at Nob mean? R. Juda, in the name of Rab, said: "A man [who came] because of that which was done to [the inhabitants of] Nob." The Holy One, praised be He! said to David: "How long will you keep in your hand this iniquity? Through thee came the destruction of Nob, the city of the priest. Through thee came the trouble upon Doeg the Edomite, and through thee Saul and his three sons were killed. Now dost thou want that I shall destroy thy children or that thou shouldst be delivered over to thy enemies?" And he answered: "Sovereign of the Universe! it is better for me to be delivered over to the enemy than that my descendants should be destroyed." Thereafter it happened one day that David went to a village and the Satan appeared to him in the form of a deer. He shot an arrow at it, which did not reach it. So he chased after it till he passed the border of the Philistines. And when Yishbi of Nob saw him, he said: "This is he who killed my brother Goliath." Whereupon the former seized and tied him and put him under the block of an olive press. However, a miracle occurred in that the earth under him became soft, and he was not killed. Concerning this it is written (Ps. 18, 37) Thou enlargest my steps under me, so that my joints do not slip. That day was the eve of Sabbath. And Abishai b. Zeruyah used to wash his head with four pitchers of water, when he noticed in it what appeared spots of blood; according to others, a dove came down and rolled before him in spasms. He said the assembly of Israel is likened unto a dove, as it is said (Ps. 68, 14) The wings of the dove covered with silver. Hence it must be that David the King of Israel was in trouble. He went to David's house but did not find him there. He sent to the house of study and he was not found there also. He then said: "We are taught: One must not ride on a king's horse, must not sit on his chair, etc. But how is it at the time of danger?" He went to the college and questioned concerning it. In answer he was told that at the time of danger it is permissible. Then he rode upon the king's mule and miraculously the earth (the road) was lessened (he was suddenly transferred to a distant place). And while riding he saw Arpa, Yishbi's mother, who sat and spun. As soon as she saw him she broke the thread [of her spindle] and threw it at him [with the intention of killing him]. Missing him, she said: "Young man, hand me my spindle." He took the spindle, threw it at her

head, and killed her. When Yishbi of Nob saw Abishai, he said: "Now there are two, and they will be able to kill me." He seized David and tossed him up high, placing the point of his spear so that David should fall upon it, and be killed. But Abishai uttered the Tetragrammaton, causing David to remain suspending between the sky and the earth. (But why didn't David himself utter it? Because a prisoner cannot liberate himself from prison without help.) Abishai then questioned David as to what he was doing there. And he explained to him what the Omnipotent had told him and what his answer to it was. Abishai said to him: "Change thy prayer. Let thy grandson sell wax (be poor) so that thou be spared suffering (i.e., do not sacrifice the present for the sake of the future)." "If it must be so," said David, "then pray with me." This is meant by the passage (Sam. 30, 17) But Abishai the son of Zeruyah succored him. Upon which R. Juda, in the name of Rab, said that he prayed with him. Again Abishai uttered the Tetragrammaton and caused him to come down. Yishbi [seeing both fleeing] ran after them. When they reached the village of Kubi [situated] on the boundary of Palestine] they said to each other: "Let us stop here and fight him." [Nevertheless they went] as far as the village of Betrei and then they said: "Between [us] two cubs — can we kill the lion?" When the fight began they said to him: "Go back, and you will see that your mother is dead." As soon as they mentioned the name of his mother, his strength began to fail, whereupon they killed him. And this is meant by the passage (Ib. 17) Then swore the men of David unto him, saying: Thou shalt go out no more with us to battle, that thou mayest not quench the lamp of Israel.

Our Rabbis were taught: For three persons did the earth (the road) shrink (they were miraculously transferred to their destination): For Eliezer, the servant of Abraham; for Jacob, our father, and for Abishai b. Zeruyah; for Abishai b. Zeruyah, as stated above; for Eliezer, the servant of Abraham, as it is written (Gen. 24, 42) And I came this day unto the well. This day means that he left on the same day; for Jacob, our father, (Ib. b) as it is written (Ib. 28, 10-11) And Jacob went out from Beersheba and went towards Haran. And he alighted (vayiphga) upon a certain place and tarried there all night, because the sun was set, etc. When he reached Haran he said: "Is it proper of me not to say prayer when I passed the place where my parents passed? He resolved to return, and soon after his resolution, the earth shrank and he came to Bethel. And whence do we know that David's children were destroyed? It is written (II Kings 11, 1) And when Athaliah the mother of Ahabiah saw that her son was dead, she arose and destroyed all the royal seed. But did not Joash remain? There in the case of Nob also Abiathar remained, as it is written (I Sam. 22, 20) And there escaped one of the sons of Ahimelech, the son of Ahitub whose name was Abiathar. R. Juda, in the name of Rab, said: "Had not Abiathar remained of Ahimelech's

family, nothing would have remained of David's family."

We are taught in a Baraitha: The first part of Sennacherib's army crossed the Jordan by swimming, as it is said (Is. 8, 8) He shall penetrate into Judah, overflow, etc.; the middle division walked over, as it is said (Ib.) Even to the neck shall he reach. [The water was diminished by the swimming of the first part.] And when the last part crossed [the Jordan had been so dried] that the dust was whirled up by the tramping of their feet. And they found no water to drink, and they had to bring it from another place; as it is said (Ib. 37, 25) I have dug and drunk water. (Ib. 37, 36) Then an angel of the Lord went out and smote one hundred eighty and five thousand, and when they arose early in the morning behold they were all corpses? R. Abahu said: "This enumerates only the officers of the army." Rabina said: "This can be deduced from (II Chr. 32, 21) And the Lord sent an angel, who cut off every man of valor, and leader and captain in the camp of the king of Assyria, and when he returned with shame of face to his own land, he went into the house of his god, and [those] that came forth from his own bowels felled him there with the sword." The deduction is finally accepted.

With what did the angel smite them? R. Eliezer said: "With his hand, as it is said (Ex. 14, 31) And Israel saw that great hand which the Lord had shown, i.e., that which will take revenge on Sennacherib." R. Joshua said: "He smote them with his finger, is it is said (Ib. 8, 15) Then said the magicians unto Pharaoh, This is a finger of God; i.e., this is the finger which will take revenge on Sennacherib." And R. Eliezer b. R. Jose, the Galilean said: "The Holy One, praised be He! said to Gabriel: 'Is thy sickle [of death] polished?' And he answered: 'Sovereign of the Universe, it is polished and ready since the six days of the creation,' as it is said (Is. 21, 15) From the drawn sword, from the bent bow." R. Simon b. Jochai said: "That was the time when the fruit became ripe, and the Holy One, praised be He! said to Gabriel: "When thou wilt go to make the fruit ripe, thou shalt, by the way, attend to them,' as it is said (Ib. 28, 19) For morning by morning shall it pass by, by day and by night; and the mere understanding of the report shall cause terror." R. Papa said: "This is what people say: 'When thou passest by the door of thy enemy, make thyself seen'." According to others, the angel blew into their nostrils till they died, as it is said (Ib. 40, 24) When he breathed upon them, they withered. R. Jeremiah b. Abah said: "They died from the clapping of his hands as it is said (Ezek. 21, 22) I will strike my hands together, and I will cause my fury to be assuaged." And R. Isaac of Nafha said: "He uncovered their ears so that they heard the songs of the angel and died from it, as it is said (Ib. 33, 3) When thou liftedst thyself up nations were scattered."

And how many remained of them? Rab said: "Ten, as it is said (Ib. 10, 19) And the rest of the trees of his forest shall be few in number, so that a boy may write them down, i.e., what [letter] can a boy write, a yud whose numerical value is ten." And Samuel said: "Nine, as it is said (Ib. 17, 6) And there shall be left on it gleanings, two or three berries on the top of the uppermost bough, four to five on the outermost branches of a fruitful tree." R. Joshua b. Levi said: "Fourteen, as the just quoted verse reads two, three ... four, five." R. Jochanan, however, said: "Only five, and they were Sennacherib, his two sons and Nebuchadnezzar and Nebusaradan; the latter is known by tradition; concerning Nebuchadnezzar, it is written (Dan. 3, 25) And the appearance of the fourth is like a son of the gods; if he would not have seen [an angel before] how would me know [to describe him so]?" And concerning Sennacherib and his two sons, as it is written (II Kin. 19, 37) And it came to pass, as he was prostrating himself in the house of Nisroch his god, that Adrammelech and Sharezer, his sons, smote him." R. Abahu said: "Were it not for the following verse, it would be impossible to believe, [that the Lord himself did it] for it is written (Is. 7, 20) On the same day, will the Lord shave with the razor that is hired, (namely) by them beyond the river, by the king of Assyria, the head and the hair of the feet, and also the beard shall it entirely remove." The Holy One, praised be He! appeared before Sennacherib as an old man, and questioned him: "When thou wilt return to the kings of the East and the West, what excuse canst thou give to them for their sons whom thou didst bring with thee and who were killed?" And he answered: "I myself am trembling about this. Canst thou advise me what to do?" And he rejonied: "Go (Fol. 96) and change thyself that thou mayest not be recognized." "How can I do it?" The old man said: "Bring me a pair of scissors and I will cut your hair off." "Where shall I procure the scissors?" The old man said: "Go into that house and you will get it." He went there, and found angels who had appeared before him as men, engaged in grinding the kernels of dates. And he asked them for the scissors. To which they answered, "Grind one kernel and thou wilst get it." He did so, whereupon they gave him the scissors. But when he returned, it grew dark, and the old man told him to bring a light. He went and brought a light; and while carrying the light, the wind blew and the fire caught his beard, and therefore he had to cut off both his hair and his beard. And this is what is meant by the passage (Ib.) And also the beard shall it entirely remove. R. Papa said: "This is what people say: 'When you cut the hair of an Aramaen, and he likes it, singe his beard, and you will have plenty of sport'." When he went away he found a board from the ark of Noah. And he exclaimed: "This is the great God, who saved Noah from the flood. I vow that if I will succeed in the future, I will sacrifice my two sons to him." This his sons heard, and therefore they killed

him, and this is what is meant by the passage (Kin. 19, 37) And it came to pass, as he was prostrating himself in the house of Nisroch his god, that Adramelech and Sharezer, his sons, smote him.

(Gen. 14, 15) And he divided himself against them, he and his servants by night (Lyelah) and smote them. R. Jochanan said: "The name of the angel who came to assist Abraham was Lyelah (night) as it is said (Job 3, 3) And the night when it was said, There hath been a male child conceived, etc." R. Isaac of Nafha said: "This means a thing concerning the night was wrought for him, as it is said (Jud. 5, 20) From heaven they fought — the stars in their courses fought against Sissera." Resh Lakish remarked: "The explanation of Nafcha is better than that of bar Nafcha's" (Jochanan, who was called bar Nafcha). R. Jochanan said: "When that righteous man (Abraham) reached the city of Dan, his strength began to fail, for [he saw that] in the future his children would worship idols in Dan, it it is said (I Kin. 12, 29) And the other he put in Dan. And also this wicked one Sennacherib did not feel himself strong until he reached Dan, as it is said (Jer. 8, 16) From Dan was heard the snorting of his horses."

R. Zera said: "Although R. Juda b. B'therah of N'zibin sent a message: 'Be careful with a scholar, who, on account of an accident, forgot his learning; be careful to follow R. Juda's decision regarding the Vridin; be careful with the children of a common man, as [very often] wisdom emanates from them,' the following may be nevertheless proclaimed: (Ib. 12, 1-3) Righteous art thou, O Lord [even though] I should plead with Thee; yet must I speak of [the principles of] justice with Thee: Wherefore is the way of the wicked happy? Do all those prosper that deal treacherously? Thou hast planted them; they have also taken root; they grow; they also bring forth fruit; and he was answered (Ib., ib. 5) If thou hast run with the footmen, and they have wearied thee, how then canst thou contend with the horses? And if in the land of peace, [wherein] thou trusted, [they wearied thee], how then wilt thou do in the swelling of the Jordan? This might be likened to one who proclaims that he is able to run three parsas between the dykes in advance of horses. A runner met him, and he ran before him three miles and became tired. The runner then said to him: "If you became tired by running in advance of me, how much more so in advance of horses? If you became tired by running three miles only, how much more so by running three parsas? If you became tired on dry land, how much more would you become tired between the dykes!" Similar to this was it said to Jeremiah: Thou art wondering that I have rewarded that wicked one for the four steps he was running for the sake of my glory; how much more will you wonder when I will come to pay the reward of Abraham,

Isaac and Jacob, who used to run for me like horses! And to this refers the passage (Ib. 23, 9) To the prophets - Broken is my heart within me; all my bones shake; I am like a drunken man, because of the Lord, and because of his holy words. What are they, the four steps? As it is written (Isa. 39, 1) At that time sent Merodash-baladon, the son of Baladon, the king of Babylon, letters and presents to Hezekiah, for he had heard that he had been sick, and was becoming strong again. Is it reasonable to assume that the passage means because Hezekiah became well he sent him letters and presents? Yea, as we find (II Chron. 32, 31) ... Who sent unto him to inquire concerning the wonder that had happened in the land; for R. Jochanan said that the day on which Achaz died contained only two hours. And when Hezekiah became sick and thereafter recovered, the Holy One, praised be He! returned the ten hours to the day, as it is written (Isa. 38, 8) Behold, I will cause the shadow of the degrees, which is gone down on the dial of Achaz by the sun, to return backward ten degrees. So the sun returned ten degrees, by the degrees which he was gone down. Merodach-baladon then questioned why that day is so long. And he was told, because Hezekiah was sick and recovered. He then said: "If there is such a man, must he not be greeted? Write him a letter of greeting." And they wrote, "Peace to the king Hezekiah, peace to the city of Jerusalem, and peace to the great God." At that time Nebuchadnezzar was Merodach's secretary. But this letter was written in his absence. When he returned and heard of it he asked them what they had written. And they told him accordingly. And he exclaimed: "Ye named him the great God, and yet greet Him at the conclusion! It ought to have been written, "Peace to the great God, peace to the city of Jerusalem, and peace to Hezekiah'." And they said: "Let him who dictates the letter be the carrier (i.e., let him execute his own plan)." He commenced to run after the messenger and make him return. But after he had run four steps, Gabriel came and stopped him. And R. Jochanan said: "Had not Gabriel stopped him, there would have been no remedy for the people of Israel."

What does the term ben Baladan mean? It was said that Merodach's father was a king whose appearance was changed to that of a dog. And his son Beladan sat on the throne. And when he used to sign his name, he did so in conjunction with his father's for the sake of his honor. And to this the passage refers (Mal. 1, 6) A son honoreth his father, and a servant his master, i.e., a son honoreth his father, as just mentioned, and a servant his master, as in (Jer. 52, 12-13) And in the fifth month on the tenth day of the month, which was the nineteenth year of King Nebuchadnezzar, the king of Babylon, came Nebusaradan, the captain of the guard, (who) served the king of Babylon, unto Jerusalem. And he burnt the house of the Lord, etc. (Ib., b) Was then Nebuchadnezzar at that time in Jerusalem? Behold it is written (II Kings 25, 20) And Nebusaradan, the captain of the

guard, took these, and conducted them to the king of Babylon to Riblah. And R. Abahu said that Riblah is identical with Antukhia? R. Chisda and R. Isaac b. Abdimi [differed as to the explanation of the passage]; one said that the image of Nebuchadnezzar was engraved on his (Nebusaradan's) carriage, and the other said that the fear of Nebuchadnezzar rested upon him, so that it always appeared to him that he was standing by him. Raba said: "Three hundred mules loaded with iron axes which could cut iron (steel) were given to Nebusaradan by Nebuchadnezzar while going to attack Jerusalem. And all of them were swallowed (broken) at one gate of Jerusalem, as it is said (Ps. 74, 6) And now they hew in pieces the carved work thereof altogether with hatchets and hammers." Seeing this he thought to return, saying: "I fear that I might meet the same fate as Sennacherib." But a heavenly voice was heard: "Tramp, son of a tramp, Nebusaradan, jump now [to Jerusalem] for the time has come that the Sanctuary be destroyed and the Temple be burnt." At that time one axe remained with him [from all he had] and with it he struck the gate, and it opened, as it is said (Ib. ib. 5) [The enemy] is known as one that lifteth up high axes against the thickets of a forest. Then he slew every one coming under his hand till he reached the Temlpe and then kindled it. However, the Temple arose heavenward, but it was pressed down by Heaven, as it is said (Lam. 1, 15) The Lord hath trodden as in a wine press the virgin, the daughter of Judah. Nebusaradan became proud of all this, whereupon a Bath Kol (heavenly voice) was heard saying: "You slew a vanquished nation, a burnt temple have you burned, ground flour have you ground," as it is said (Isa. 47, 2) Take the mill and grind meal; uncover thy locks, strip off the train, uncover the thigh, pass over the rivers. It is not said, And grind wheat, but Grind meal.

Our Rabbis were taught: Naaman was a Ger Toshab. Nebusaradan, however, was a true proselyte; from the descendants of Sissera were those who studied the law in Jerusalem, and from the descendants of Sennacherib were those who taught the Torah among the multitudes of Israel, and they are Shmayah and Abtalion. From the descendants of Haman were those who learned the Torah in the city of Bnei-Brack, and this is R. Samuel b. Shiloth. And even the descendants of Nebuchadnezzar, it was the intention of the Holy One, praised be He! to take under the Divine protection. But the angels said before Him: "Sovereign of the Universe, he who has destroyed your house, burned your Temple, shouldst Thou take him under the protection of the Shechinah?" This is meant by the passage (Jer. 51, 9) We would have healed Babylon, but she was not healed. Ula said: "This refers to Nebuchadnezzar." Samuel b. Nachman, however, said: "This refers to the Babylonian rivers." And it was explained that he meant the palms of Babylonia.

Ula said: "Amon and Moab were the two bad neighbors of Jerusalem, and when they heard the prophets prophesying the destruction of Jerusalem, they sent to Nebuchadnezzar, 'Come up,' and he answered, 'I am afraid that they should not do to me as they have done with their former enemies.' They sent to him (Prov. 7, 19) For the man is not in his house; ish (man) refers to the Holy One, praised be He! as it is said (Ex. 15, 3) The eternal is ish (the Lord) of war. Whereupon he sent to them, 'He is near to them, and will return.' They sent again to him, 'He is gone on a journey a great way off.' Nebuchadnezzar, however, sent to them, 'I am aware that among them are righteous, who will pray to Him and He will return,' and they answered, '(Pr. 7) The bag of money hath he taken with him,' and by a bag of money, the righteous are meant, as it is said (Hos. 3, 2) So I bought me such an one for fifteen pieces of silver, etc. He sent again, 'The wicked of them will repent, pray and will be hearkened to.' And they answered, 'He has already set a time [how long He will not listen to their repenting], as it is said (Prov. 7, 19) By the day of 'kesa' only will he return, and the term kesa means an appointed time, as it is said (Ps. 81, 4) Blow on the new moon, the cornet at the time appointed (kesa) on the day of our feast.' He, however, sent to them, 'It is winter, and I cannot come up because of snow and rain.' And they sent to him, 'The mountains will protect thee, as it is said (Is. 16, 1) Send ye the lambs of the ruled of the land from Sela, through the wildesness unto the mount of the daughter of Zion." He sent to them, 'When I will arrive there I will have no place to reside.' And they answered, 'Their graves are better than your palaces, as it is written (Jer. 8, 1-2) At the time, saith the Lord, shall they bring out the bones of the kings of Judah, and the bones of the princes, and the bones of the priests and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves. And they shall spread them out before the sun and the moon and all the hosts of heaven, which they have loved, and which they have served, and after which they have walked'."

R. Nachman said to R. Isaac: "Have you heard when the fallen son will come?" He was asked, "Who is the fallen son?" "Meshiah," answered R. Nachman. "And the Messiah, you call the fallen son?" And he answered: "Yes, for it is written (Amos 9, 11) On that day will I raise up (Fol. 97) the tabernacle of David, which is fallen." R. Isaac answered: "Thus said R. Jochanan: 'In the generation in which the son of David will come scholarly men will decerase, and the eyes of the remainder will protrude from sighing and sorrow; many chastisements and many evil decrees will be renewed; one will not have ceased, when another will have come'." Our Rabbis were taught: the Sabbatical period in which the son of David will appear there will be fulfilled in the first year the following passage (Am. 4, 7) And I caused it to rain upon one city, and upon another city I caused it not to rain. In the

second year, slight famine will be sent. In the third, a great famine from which men, women and children, pious men and saints will die, and the Torah will be forgotten by the scholars. In the fourth, there will be partly abundance, and partly scarcity. In the fifth there will be great abundance, and the people will eat, drink, and enjoy themselves, and the Torah will return to her scholars. In the sixth, rumors will be heard saying that the Messiah is near. In the seventh, there will be war, and at the end of the seventh, ben David will come. "Were there not many Sabbatical periods," R. Joseph remarked, "which were like this, and still he did not come?" Abaye said: "Was it then as mentioned that rumors were heard in the sixth, and war in the seventh? And secondly, has it then happened in the same order as stated above?" It has been taught in a Baraitha that R. Juda said: "In the generation in which ben David will come, the school houses will be converted into debauchery. Galilee will be destroyed. The place called Gablan will be demolished. The Galileans will travel from one city to another, but will find no grace. The wisdom of the scribes will be corrupted. Men fearing sin will be hated. The leaders of that generation will have the nature of dogs. And the truth will be lacking as it is said (Is. 59, 15) And thus is the truth missing." What does the expression 'Ne'edereth mean? It was said in the college, they will form into various groups and disappear (Ib.) And he that departeth from evil is regarded as foolish. At the school of Shilah it was explained thus: "He who turns away from evil is regarded as foolish, in the eyes of the people."

Raba said: "Previously I thought there is no truth in the whole world. However, I consequently met a certain Rabbi named Tabuth, according to others, R. Tibumi, and if the whole world filled with gold were given to him, he would not change his word." It happened once, that he came to a city named Kushta (truth). The inhabitants of that city would not change their word, and it never happened that one died an untimely death. And he married one of its inhabitants, and she bore him two children. It happened once that his wife washed her head and a female neighbor came to ask for her, and he thought that it was not proper to say that she was washing her head, and therefore said that she was out. And the two children died. The inhabitants came and asked him: "What does this mean?" He told them the truth, whereupon they said to him: "Pray to move away from our city in order not to cause untimely deaths among us."

R. Nehorai taught: "The generation in which the son of David will come, the young will expose the old to public shame, and the old will rise [in token of respect] before the young; a daughter will rebel against her mother, a daughter-in-law against her mother-in-law, the leaders of the generation will have the nature of dogs, and a son will not be ashamed

when reproached by his father." We are taught in a Baraitha: R. Nehemiah says: "The generation in which ben David will come, insolence will increase, respect will be missing, the vine will give forth its fruit abundantly; nevertheless wine will be dear, and all the governments will be turned to the Minuth, and no admonition will avail." This is in accordance with R. Isaac, who said that ben David will not come unless all governments will be turned over to Minuth. Raba said: "Where is the passage for it?" (Lev. 13, 13) It is all turned white, he is clean. Our Rabbis were tought: (Deut. 32, 36-37) For the Lord will espouse the cause of his people, and bethink himself concerning his servants: When he seeth that their power is gone, and the guarded and fortified are no more, i.e., Ben David will not come until the informers will increase. According to others, until the pockets will be empty of a perutah. And some others also say unless they will renounce their hope to be redeemed, as it is said, And the guarded and fortified are no more. This is in accordance with R. Zera who found the Rabbis occupying themselves with the question of the Messiah, and he said to them, "I beg of you, do not cause the event to be removed further than it is, as there is a Baraitha that the following three come unexpectedly: Messiah, a discovery and a bite of a serpent.

R. Ktina said: Six thousand years shall the world last, and one thousand it will be waste, as it is said (Isa. 2, 11) And exalted shall be the Lord alone, on that day." Abaye said: "Two thousand it will be waste, as it is said (Hos. 6, 2) He will revive us after two days." We are taught in a Baraitha in accordance with R. Ktina: "Just as the Sabbatical year causes rest [of all field work] once every seven years, so shall the world rest (be waste) one millenium in every seven millenia, as it is said (Is. 2,11) And exalted shall be the Lord alone, on that day, and there is also a verse (Ps. 92, 11) A Psalm or song for the Sabbath Day, i.e., the day which will be all Sabbath, and there is another passage (Ib. 90, 4) For a thousand years are in Thy eyes but as yesterday when it is passed. At the college of Elijah it was taught: "The world will last six thousand years, two thousand of which were a chaos (Tohu), two thousand were of Torah, and the remaining two thousand are the days of the Messiah, (Ib. b) and beause of the increase of our sins, many years of these have already elapsed, and still he has not come." Elijah said to R. Juda, the brother of R. Sala the Pious: "The world will continue for no less than eighty-five jubilaic periods, and in the last jubilaic period ben David will come." The latter asked: "Will he come at its beginning or at its end?" He answered: "I do not know." "Has this passed already, or will it come?" He also answered, "I do not know." R. Ashi, however, said: "Elijah told him thus: 'Until that time [will pass] do not wait for him. But after that time, you may wait'." R. Chana b. Tahlipha sent a message to R. Joseph: "I met a man who possessed scrolls written in Assyrian characters and in the

holy language. And to my question from where he obtained it, he answered: 'I sold myself to the Roman army, and among the Persian treasures, I found it.' And it is written therein that four thousand two hundred and ninety-one years after the creation, the world will remain [like] an orphan, many years in which there will be war of whales, and many other years in which there will be the war of Gog and Magog, and the remainder will be the days of the Messiah. But the Holy One, praised be He! will not renew the world before seven thousand years will have elapsed." And R. Acha, the son of Raba said: "It was stated after five thousand years."

We are taught in a Baraitha that R. Nathan said: "The following passages bore and penertate to the depth (i.e., no one can fathom their exact meaning) viz., (Habak. 2, 3) For there is yet a vision for the appointed time, and it speaketh of the end, and it will not deceive: Though it tarry, wait for it; because it will surely come, it will not be delayed." It is in accordance neither with our Rabbis who lectured about this from (Dan. 7, 25) And they will be given up into his hand until a time, and times and half a time, nor with R. Simlai, who lectured about this from (Ps. 80, 6) Thou feedest them with the bread of tears, and givest them tears to drink in great measure; and also not in accordance with R. Akiba, who used to lecture about this from (Hag. 2, 6) For thus said the Lord ... Yet one thing more [will I do], it is but little, when I will cause the heavens and the earth to quake and the sea and the dry land. But we observe that the first kingdom endured seventy years, the second fifty-two, and the kingdom of Bar Kochba, two years and a half. What does, Speaketh of the end, mean? R. Samuel b. Nachmeni said in the name of R. Jonathan: "May despair come upon those who sit and figure the time for the arrival of the Messiah [because they usually err] and when the appointed time comes and the Messiah does not appear, they say that he will not come any more. But every one has to wait for him, as it is said (Ib. ib) Wait for him, because he will surely come. And lest one say, 'We are waiting but He does not wait, therefore it is said (Is. 30, 18) And therefore will the Lord wait to be gracious unto you, and therefore will he exalt himself, to have mercy upon you.' But if He and we are awaiting, who prevents him from coming? The Divine Attribute of Justice prevents it. But if the Divine Attribute of Justice prevents it, then what is the use of our waiting? To receive reward for waiting, as it is said (Ib. ib) Happy are those that wait for him. Abaye said: "There are no less than thirty-six righteous men in every generation who receive the appearance of the Shekhina, as it is said (Ib.) Happy are those that wait for him (Lo); the word Lo in numerical value amounts to thirty-six." Is this so? Did not Raba say that the first row [of righteous men] in front of the Omnipotent, contains eighteen thousand parsas, as it is said (Ezek. 48, 35) All round it shall be eighteen thousand rods?

This presents no difficulty. The former speaks of those who contemplated [Deity] through a lucid speculum, aud the latter speaks of those who contemplated [Deity] through a dim speculum. But are there, indeed, so many [righteous]? Did not R. Simon b. Jochai say: "I see that those who enjoy the Divine presence in the future world are very few. If they are a thousand, I and my son are included, etc., and if they are only two, they are I and my son?" This presents no difficulty. The former speaks of those who enter after getting permission, and the latter speaks of those who enter without permission.

Rab said: "All the dates of redemption [calculated from the Scripture] have already passed, and it depends only on repentance and good deeds." Samuel, however, said: "It is sufficient for the mourner to remain with his own sorrow," (i.e., the suffering of Israel for such a long time is sufficient that they should be redeemed even without repentance). And on this point the following Tannaim differ. R. Eliezer says: "If the people of Israel will repent they will be redeemed, but not otherwise." R. Joshua then said to him: "According to you, if they will not repent they will not be redeemed at all?" "Then [replied R. Eliezer], the Holy One, praised be He! will cause the appointment of a king whose decrees [concerning Israel] will be as severe as were those of Haman's, and this will lead them back to the right way." There is another Baraitha: R. Eliezer says: "If the people of Israel will repent they will be redeemed, as it is said (Jer. 3, 14) Return, O backsliding children, I will heal your backslidings." R. Joshua then said to him: "Is it not said (Is. 52, 3) For thus hath said the Lord, for naught were you sold, and without silver shall ye be redeemed; i.e., for naught were you sold to the idolaers, and not because of repentance and good deeds will you be redeemed?" Whereupon R. Eliezer said: "But does it not read (Mal. 3, 7) Return unto me, and I will return unto you, said the Lord?" R. Joshua rejoined: "Does it not say (Jer. 3, 14) For I am become your husband, and I will take you one of a city and two of a family and bring you to Zion?" R. Eliezer responded again: "It is also said (Is. 30, 15) In repose and rest shall ye be helped." R. Joshua said again: "But it is said (Ib. 49, 7) Thus hath said the Lord, the Redeemer of Israel, His Holy One, to him who is despised by men, to him who is abhorred by nations, to the servants of rulers, kings shall see it and rise up, princes, and they shall prostrate themselves, for the sake of the Lord who is faithful." (Fol. 98) "But there is also another verse," responded R. Eliezer." (Jer. 4, 1) If thou wilt return, O Israel," saith the Lord, unto Me, must thou return." R. Joshua said to him: "But there is another passage (Dan. 12, 7) Then heard I the man clothed in linen, who was above the waters of the stream; and he lifted up his right hand and his left hand unto the heavens, and swore by the Everliving One that after a time, times, and a half, and when there shall be an end to the crushing of the power of the holy spirit, all these things shall be ended."

Thereupon R. Eliezer remained silent. Said R. Abba: "The appointed time for the Messiah cannot be better revealed in any other passage," as it is said (Ez. 36, 8) But ye, O mountains of Israel, ye shall send forth your boughs, and your fruits shall ye bear for My people, Israel. R. Eliezer said: "Also from the following verse (Zech. 8, 10) For before those days, there was no reward for men, nor any reward for beast; and for him that went out or came in there was no peace, because of the oppressor. What do the words, And for him who went out and came in there was no peace, mean? Rab said: "This means that even the scholars, among whom there is peace, as it is written (Ps. 119, 165) Abundant peace have they who love Thy law, will also have no peace from the oppressor." Samuel, however, said: "The cited verse means that the Messiah will not come until high prices will prevail for all articles [of life]."

R. Chanina said: "Ben David will not come until such a time when a piece of fish will be sought for a sick one, and it will not be found, as it is said (Ez. 32, 14) Then will I make clear their waters, and cause their rivers to flow like oil. And there is also another verse (Ib. 29, 21) On that day will I cause to grow a horn for the house of Israel, and unto thee will I open the mouth in the midst of them." R. Chama b. Chanina said: "Ben David will not appear until even the slightest trace of tyranny against Israel will be removed, as it is said (Is. 18, 5) He will both cut off the tendrils with pruning-knives, and the sprigs he will remove and cut down." And thereafter, it is written, At that time shall be brought as a present unto the Lord of Hosts a people pulled and torn." And Zera, in the name of R. Chanina said: "Ben David will not come until the presumptuous men of Isarel will cease to exist, as it is said (Zeph. 3, 11) For then will I remove out of the midst of thee, those that rejoice in thy pride, and thou shalt never more be haughty again on My mount. And thereafter it is written, I will leave, remaining in the midst of thee, a humble and poor people, and they shall trust in the name of the Lord." R. Simlai said, in the name of R. Elazar b. Simon: "Ben David will not come unless there will cease to be judges and officers of Israel, as it is said (Is. 1, 25) And I will turn My hand against thee, and purge as with lye thy dross, and remove all thy tin. And I will restore thy judges as at first, and thy counsellors as at the beginning, etc."

Ula said: "Jerusalem will not be redeemed except through charity," as it is said (Is. 1, 27) Zion shall be redeemed through justice, and her converts through Tzedakah (righteousness, or charity)." R. Papa said: "When the haughty shall cease to exist in Israel, then the magicians [among the Persians] shall cease, as it is said, (Ib. ib. 25) And purge away as with lye thy dross, and remove all thy tin. When the judges [of Israel] shall cease

to be, the brutal executions of the Persian court-servants will cease, as it is said (Zeph. 3, 15) The Lord hath removed Mishpatecha (thy judges); He hath cleared away the enemy." R. Jochanan said: "When you see a generation in which wisdom decreases continually, you may hope for the Messiah, as it is said (II Sam. 22, 28) And the afflicted people thou wilt save." R. Jochanan said again: "If you see a generation in which chastisements and evils increase like the waters of the ocean increase, await the Messiah, as it is said (Isa. 59, 19) For there shall come distress like a stream." And thereafter is written, "But unto Zion shall come the redeemer." R. Jochanan said further: "Ben David will appear either in a generation in which all will be righteous, or in one in which all will be wicked. All righteous, as it is said, (Ib. 60, 21) And thy people — they all will be righteous, forever shall they possess the land. Or all wicked, as it is said (Ib. 59, 16) "And he saw that there was no man, and wondered that there was no intercessor." And it is also written (Ib. 48, 11) For My own sake, for My own sake, will I do it."

R. Alexandri said: "R. Joshua b. Levi raised the following contradiction: It is written: (Ib. 60, 22) "I, the Lord, will hasten it in its time." Hasten and in its time contradict each other, i.e., if they will be worthy, I will hasten it, and if not, they must wait till the appointed time will come." R. Alexandri said again: "R. Joshua b. Levi raised the following contradiction: It is written (Dan. 7, 13) Behold with the clouds of heaven came one like a son of man, ... and it is also written: (Zech. 9, 9) Lowly, and riding upon an ass [hence he is poor]?" i.e., If they will be worthy, he will come with the clouds of heaven, and if not, he will come upon an ass." King Sabur said to Samuel: "You say that your Messiah will come upon an ass; let me send him the best horse of my stable." And he answered: "Do you possess a horse of a hundred colors as the ass of the Messiah?" R. Joshua b. Levi met Elijah standing at the entrance of the cave of R. Simon b. Jochai and asked him: "Will I have a share in the world to come?" And he answered: "If it will be the will of this Lord." R. Joshua b. Levi said: "I have seen two persons and the voice of the third have I heard." I then questioned them: 'When will the Messiah appear?' And they answered: 'Go and ask Messiah himself.' 'But where is he to be found?' 'At the gate of Rome.' 'And what is the sign [to recognize him]?' 'He goes among poor people afflicted with wounds. All the afflicted poor open the bandages of all their wounds, fix them and then dress them. And he opens one bandage, fixes the wound and dresses it, and then goes on to the next one, for the reason that when he might be called, there should be no delay [till all the wounds are dressed]. I went to him, and said: 'Peace be to thee, my master and teacher.' And he answered: 'Peace be with thee, bar Levi.' I asked him: 'When will the master appear?' He answered: 'This day.' I then went back to Elijah, and he questioned me as to what the

Messiah said to me, and I told him that he said: 'Peace be with thee, bar Levi.' Elijah then said: 'I can assure you [now] of a share for thyself and for thy father in the world to come.' 'But he made a fool of me,' I said to Elijah, 'for he said that he will come this day.' And Elijah answered: 'The expression, this day, means as in (Ps. 95) Yea, this day, if you will hearken to his voice.' "

The disciples of R. Jose b. Kisma questioned him: "When will Ben David appear?" And he answered: "I am afraid you will ask me for a sign." They assured him that they would not. He then said to them: "When this gate will fall, be rebuilt and fall again, be rebuilt again and fall again. And before it will be rebuilt for the third time, the Messiah will appear." The disciples then said: "Our master, give us a sign." "Have you not promised that you will not ask of me for any sign?" They said: "Nevertheless, we would like to have it." And he said: "If it is as I say, the spring of the cave of Paneas shall be converted into blood." And the water was converted. When dying he said to his disciples: "Put my coffin very deep into the earth (Ib. b), for there will not be one tree in Babylon to which a horse of the Persians will not be tied. And there will not remain one coffin in the land of Israel from which the horses of Modoites will not eat straw."

Rab said: "Ben David will not arrive until Rome will have dominated over Israel for nine months, as it is said (Micha 5, 2) Therefore will He give them up until the time when she who travaileth has brought forth, then shall the remnant of his brethren return with the children of Israel." Ula said: "May he come soon, but I wish not to see him [when he comes]." R. Joseph, however, said: "I pray for his coming in my days, and that I shall have the honor to sit in the shadow of his ass." Abaye said to Raba: "Why does the master not wish to see the Messiah? Is it because of the suffering which will precede the advent of the Messiah? Is there not a Baraitha that the disciples of R. Elazar questioned him: 'What may one do to be saved from the suffering which is to precede the coming of the Messiah,' and he answered, 'He shall occupy himself with the study of the Torah and with loving kindness'; and you, master, are doing both; you study the Torah and and practice loving kindness; why then are you afraid?" And he answered: "Perhaps sin [will cause me to suffer with the lot]." As R. Jacob b. Idi said, for R. Jacob b. Idi raised the following contradiction: It is written (Gen. 28, 15) And behold, I am with thee, and will keep thee wheresoever thou goest. And it is written (Ib. 32, 8) Then Jacob was greatly afraid, and he felt distressed. [Why was he afraid after he was promised by the Lord?] He (Jacob) was afraid because perhaps there was a sin which would serve [to prevent its fulfillment]; as we are taught in a Baraitha concerning the verse: (Ex. 15, 16) Till Thy people pass over,

refers to the first entrance [of Palestine]; till this people pass over, refers to the second entrance [of Palestine]. Infer from this that it had been intended that a miracle be performed for Israel in the second entrance as it had been in the first entrance [of Palestine], but sin was the cause [that it was not performed]. R. Jochanan also said: "May he come soon, but I shall not see him." Resh Lakish said to him: "What is your reason?" Is it because of (Amos 5, 19) As if a man were to flee from a lion, and a bear should meet him; and he were to enter the house, and lean his hand against the wall, and a serpent should bite him? Come, and I will show you a similarity to this in the world at this time — e.g., when one goes to his field and meets a bailiff [who tries to contest the title to the field]; is this not equal to his meeting a lion? And when he enters the city a collector from the government meets him; is this not equal to his meeting a bear? And when he enters his house and finds his sons and daughters starving; is this not equal to a serpent's biting him? It must then be because of the following verse (Jer. 30, 6) Ask ye now, and see whether a male doth give birth to a child? Wherefore do I see every man (gever) with his hands on his loins as a woman is giving birth? And why are all faces turned pale? What does I see every man (gever) mean? Rabba b. Isaac, in the name of Rab, said: "Him (God) to whom all the strength belongs." And what does all faces turned pale, mean? R. Jochanan said: "The heavenly house-hold and the household here below, for at that time the Holy One, praised be He! says: 'Both Israel and the nations are my creatures, why then should I destroy the one for the other?'" R. Papa said: "This is what people say: 'If the ox [which is liked by the owner] falls while going on his way, a horse is placed at its (the ox's) crib (i.e., Israel is displaced and other nations feed on his soil).'"

R. Giddel said in the name of Rab: "In the future Israel will enjoy the abundance which the Messianic period will bring." R. Joseph said to him: "Is this not self-evident? Who else should then enjoy it, Hilek and Bilek?" By this he intended to disprove the theory of R. Hillel, who said [later] "Israel has no Messiah to expect, for they have already enjoyed him [through the glory] in the days of Hezekiah." Rab said: "The world is created only for such [great] men as David." And Samuel said: "For such men as Moses [for the purpose of giving a Torah]." And R. Jochanan said: "For such men as the Messiah." But what is his (Messiah's) real name? At the college of R. Shila, it was said: "Shila is his real name, as it is said (Gen. 49, 10) "Until Shilah will come." At the college of R. Janai, it was said: "Yinon is his real name, as it is said (Psalms 72, 17) "In the presence of the sun, Yinon is his name." And at the college of R. Chanina, it was said: "Chanina is his name, as it is said (Jer. 16, 13) So that I will not grant you Chanina (favor)." According to others, Menachem b. Hezekiah is his name, as it is said (Lam. 1, 16). Far from Me is Menachem, (comforter) that should

refresh my soul." R. Juda, in the name of Rab, said: "In the future the Holy one, praised be He! will create for them (Israel) another David, as it is said (Jer 30, 9) And David, their king, whom I will raise up unto them. It does not read, I raised [in the past], but I will raise." R. Papa said to Abaye: "Is it not written (Ezek. 37, 25) David, My servant, shall be prince unto them forever? This is as it is now [the custom], a Caesar and a prince."

R. Simlai lectured: "What does the passage (Am. 5, 18) Woe unto you that long for the day of the Lord, mean? For what do you wish the day of the Lord? It is [one of] darkness and not of light. This might be likened unto a cock and a bat, which were waiting for daybreak. The cock said to the bat, 'I look out for the light, because the light is mine (I see it), but for what purpose do you wait for it?'" Ib. 33) And this is what a Sadducee said to R. Abahu: "When will your Messiah appear?" And he answered: "When your people will be surrounded with darkness." "Art thou trying to curse me?" asked the Sadducee. He answered: "No, it is written so (Isa. 60, 2) For behold, the darkness shall cover the earth, and a gross darkness the people; but over thee will shine forth the Lord, and His glory will be seen over thee?" We are taught in a Baraitha that R. Elazar says: "Forty years will be the Messianic period, as it is said (Ps. 95, 10) Forty years did I feel loathing on this generation." R. Elazar b. Azaryah says: "Seventy years, as it is said (Is. 23, 15) And it shall come to pass on that day that Tyre shall be forgotten for seventy years, like the days of one king; i.e., who is meant by the one king? The Messiah is meant." Rabbi, however, says: "It will continue for three generations," as it is said (Ps. 72, 5) They shall fear thee, as long as the sun shineth, and in the presence of the moon throughout all generations." R. Hillel, however, says: "Israel has no more Messiah to expect, for they have already enjoyed him in the days of Hezekiah." R. Joseph said: "May the Lord forgive R. Hillel [for his statement] for Hezekiah was there at the time of the first Temple, and Zacharyah, who prophesied at the time of the second Temple, said (Zech. 9, 9) Be exceedingly glad, O daughter of Zion; shout, O daughter of Jerusalem! Behold, thy king will come unto thee, righteous and victorious, lowly, and riding upon an ass, and upon a call the foal of a she-ass."

We are taught in another Baraitha that R. Eliezer says: "The Messianic period will be forty years," as it is written here (Deut. 8, 3) And he afflicted thee, and suffered thee to hunger, and it is written there (Ps. 90, 15) Cause us to rejoice as many days as those wherein Thou hast afflicted us." [Just as their journey in the desert was forty years, so long will be the days of the Messiah.] R. Dosa, however, says: "Four hundred years, as it is said Cause us to rejoice as many days as thou hast afflicted us, and it is also written (Gen. 15, 13) And they will afflict them four hundred years." Rabbi said: "Three hundred and sixty-five years,

according to the days of the Solar year, as it is said (Isa. 63, 4) For the days of vengeance was in my heart, and the year of My redeemer was come." What does the day of vengeance is in My heart mean? R. Jochanan said: "I revealed it to My heart, but not to any other member of My body." And R. Simon b. Lakish said: "I revealed it to My heart, but not to the ministering angels." Abimi b. Obahu taught: "Seven thousand years will be the Messianic period for Israel, as it is said (Ib. 62, 5) And as a bridegroom is glad over the bride, so will thy God be glad over thee." R. Juda said in the name of Samuel: "The Messianic period will be as long as it is from the day of creation till now," as it is said (Deut. 11, 21) As the days of heaven over the earth." R. Nachman b. Isaac said: "As from the day of Noah till now," as it is said (Is. 54, 9) For as the waters of Noah is this unto Him! as I have sworn, etc."

R. Chiya b. Aba, in the name of R. Jochanan said: "All the prophets have prophesied only for the Messianic period, but concerning the world to come, we read (Ib. 63, 3) "No eye has seen, O God, beside Thee." And he differs with Samuel, who says that there is no difference between this world and the days of the Messiah except the delivery of the nations from servitude. R. Chiya said further in the name of R. Jochanan: "The prophets prophesied only concerning repentant sinners, but concerning the perfect righteous, the passage says No eye has seen, O Lord, besides Thee." And he differs with R. Abahu, who said: "Where the repentant sinners stand, the perfectly righteous are not permitted to stand, for it is said (Is. 57, 19) "Peace, peace, to him that is afar off, and to him that is near; i.e., first, afar off, then, that is near. And what does afar off mean? Who previously was far off and now is near. And what does near mean? He who was near from the beginning to the end." R. Jochanan, however, said far off means one who was always far away from sin, and near means one who was near to sin, but now is far away. R. Chiya said again in the name of R. Jochanan: "The prophets prophesied only to him who marries his daughter to a scholar, to him who is in business with a scholar, and to him who benefited a scholar by his estate, but as to the scholars themselves, No eye has seen, O God, besides Thee." What does No eye has seen mean? R. Joshua b. Levi said: "This refers to the wine which is preserved in its grapes since the days of the creation." And Resh Laksh said: "This refers to the Eden which no eye has seen. And lest one ask where did Adam the First dwell then, Adam dwelt only in the garden. And lest one say that both are one and the same, therefore it is said (Gen. 2, 10) And a river went out of Eden to water the garden."

And he who says that the Torah was not given by Heaven, etc. Our Rabbis were taught: Concerning the verse (Num. 15, 31) "Because the word of the Lord hath he despised and his

commandment hath he broken. This refers to him who says that the Torah was not given by Heaven. According to others, the word of the Lord hath he despised, refers to an Epicurean. Still another explanation is that the word of the Lord hath he despised, refers to him who interprets the Torah in opposition to the adopted sense." His commandment hath he broken; this refers to circumcision, Hikareth Tikareth; i.e., Hikareth (shall be cut off), from this world. Tikaret, from the world to come. "Infer from this," said R. Elazar the Modite, "that he who profanes the sanctuary, who despises the festivals, he who breaks the covenant of Abraham, our father (circumcision), he who explains the Torah in opposition to the adopted sense, he who exposes his fellowman to shame in public, although he possesses wisdom and good deeds, will, nevertheless have no share in the world to come." We are taught in another Baraitha: "He hath despised the word of God, refers to him who says that the Torah was not given by Heaven, and even if he says that the entire Torah was given by Heaven, except this verse, which was not by the Holy One, praised be He! but by Moses himself, such a man is included in the verse that he hath despised. And furthermore even if he says that the whole Torah was given by Heaven except such and such an explanation, such an a fortiori conclusion, such an analogy of expression, such a man is considered, as if he hath despised the word of the Lord." We are taught in another Baraitha: R. Mair says: "To him who learned the Torah but does not teach it to others, the passage, for he hath despised, refers." R. Nathan says: "It refers to him who does not care for the Mishnah." R. Nehorai says: "It refers to him who is capable of studying the Torah, but does not." R. Ismael, however, says: "It refers to an idolater." How does he conclude this: As it was taught at the college of R. Ismael: "He hath despised the word of the lord." This refers to him who has despised the words which were said to Moses at Sinai (Ex. 20, 2) "I am the Lord, thy God, there shall not be any other god before thee." R. Joshua b. Karcha says: "He who learns the Torah and does not repeat it, is like unto one who sows but does not reap." R. Joshua says: "He who learned the Torah and causes to forget it, is likened unto a woman who bears children and buries them." R. Akiba said: "Chant every day, (Ib. b) chant every day." R. Isaac b. Abudimi said: "Where is the passage which gives a hint of this? It is said (Prov. 15, 26) The desire of the laborer laboreth for him; for his mouth imposeth it on him, i.e., he is laboring here and the Torah labors for him in another place." R. Elazar said: "Every man is created to labor," as it is said: (Job. 5, 7) "But man is born unto labor. From this, however, we do not know whether it means mental or physical labor; when the verse says (Pr. 16, 26) "For his mouth imposeth it on him, hence it refers to mental labor. But still I am not aware if it refers to labor of Torah or gossip? When the passage says: (Josh. 1, 8) "This book of the law shall not

depart out of thy mouth, hence it refers to the labor of the Torah." And to this Raba referred when he said: "All human bodies are mail bags (carrying Heavenly decrees), happy are they who are found worthy to be receptacles of the Torah." (Pr. 6, 32) But whosoever committeth with a woman, lacketh sense," i.e., Resh Lakish said: "This refers to one who studies the Torah occasionally, as it is said (Ib. 22, 18) For it is a pleasant thing if thou keep them within thy bosom, if they be altogether firmly seated upon thy lips."

Our Rabbis were taught: (Num. 15, 30) "But the person that doth aught with a high hand; this refers to Menasseh b. Hezekiah who sat and lectured on topics with the object of fault-finding," saying, "Could not Moses have found something better than (Gen. 36, 22) "And Lotan's sister was Thimna, or, (Ib.) she was a concubine of Eliphaz b. Esau," or that of (Ib. 13, 14) "And Reuben went in the days of the wheat harvest and found mandrakes in the field." A heavenly voice was then heard saying (Ps. 50, 20) "Thou sittest and speakest against thy brother, against thy own mother's sons thou utterest slander, etc." And to him also applies the words of tradition: (Is. 5, 18) Wee unto those that draw iniquity with the cords of falsehood, and as with a wagon-rope, sinfulnesses." What does a wagon-rope mean? A. Assi said: "In the beginning, the evil inclination appears as thin as the thread of a spider's web; and finally he becomes as thick as a wagon rope." Since we have already arrived at it, let us see what does And Lotan's sister was Thimna really mean. Thimna was a princess, as it is written (Gen. 36, 40) Duke Thimna, and dukedom means a kingdom without a crown. She desired to become a proselyte, but Abraham, Isaac, and Jacob did not accept her. And she went and became the concubine of Eliphaz b. Esau, saying it is better to be a servant in this nation than to be a princess of another. And her offspring was Amalek, who troubled Israel as a punishment to their parents, who ought not to have driven her away.

Reuben went in the days of harvest, etc. Raba b. Isaac said in the name of Rab: "Infer from this that the righteous do not stretch their hands out to robbery." What were the dudaim which Reuben found? Rab said: "They were mandrakes," and Samuel said: "Violet flowers." R. Alexandri said: "Those who occupy themselves with the Torah for its own sake [for no selfish ends] cause peace to reign in the heavenly household and in the household here below," as it is said (Is. 27, 15) "If he would but take hold of my strength, make peace with me, make peace with me." And Rab said: "He is considered as if he had built both palaces of heaven and earth," as it is said: (Ib. 51, 16) "And I have placed My words in thy mouth, and with the shadow of My hand have I covered thee: To plant the heavens and lay the foundations of the earth." R. Jochanan said: "He also protects the world, as it is said

(Ib.) "With the shadow of My hand have I covered thee." And Levi said: "He brings nearer the redemption, as it is said (Ib.) To say to Zion, Thou art My people." Resh Lakish said: "He who teaches the Torah to his neigbor's son, is considered by Scripture as if he had created him," as it is said: (Gen. 12, 5) "And the persons they had obtained Charan." R. Elazar said: "He is considered as the creator of the law, as it is said: (Deut. 29, 8) Keep ye, therefore, the words of the covenant, and do them." And Raba said: "He is considered as the creator of himself," as it is said, "And do them; do not read otham (them), but atem, (ye yourselves)." R. Abahu said: "He who causes his neighbor to do a meritorious act, is considered by Scripture as if he himself has done it, for it is said: (Ex. 17, 5) "And take in thy hand thy staff wherewith thou smotest the river, and go." Did he, then, smite the river? Did not Aaron do this? But this is to teach thee that whoever causes his neighbor to do a meritorious act is considered by Scripture as if he himself had done it."

Epicurean, etc. Both Rab and R. Chanina said: "This refers to him who disgraces a scholar." But R. Jochanan and R. Joshua b. Levi said: "This refers to him who disgraces his negihbor in the presence of a scholar." It is correct according to them who said that an Epicurean is he who disgraces his neighbor in the presence of a scholars as he who disgraces a scholar himself is considered as one who explains the Torah in opposition to the accepted sense. But according to those who say that he who disgraces a scholar himself is considered only an Epicurean, what then is one considered who explains the Torah in opposition to the accepted sense? E.g., Menasseh b. Hezekiah. There were others who taught the same, concerning the latter part of the Mishna, who explain the Torah in opposition to the accepted sense. And to this Rab and R. Chanina said: "This refers to one who disgraces a scholar. And Jochanan and Joshua b. Levi said: "This refers to one who disgraces his neighbor in the presence of a scholar." It is proper according to them who said that he who disgraces a scholar is considered as one who explains the Torah in opposition to the accepted sense, then the one who disgraces his neighbor in the presence of a scholar, is considered an Epicurean, but according to those who said that he who disgraces his colleague in the presence of a scholar is considered as one who explains the Torah in opposition to the accepted sense, then who is to be considered an Epicurean? R. Joseph said: "E. g., those who say, What good do the Rabbis do to us? They read and study the Torah for their own sake." Abaye said to him: "Such are surely considered as explaining the Torah in opposition to the accepted sense, as it is written (Jer. 33, 25) Thus said the Lord, If My covenant be not day and night, I would not have appointed the ordinances of heaven and earth." R. Nachman b. Isaac said: "This is inferred also from (Gen. 18, 26) Then will I spare all the places for their sale." We must therefore say that an

epicurean is considered — e.g., if one sits before his master and recollects a Halacha stated somewhere else and says, so and so we have learned there, but does not say, And the master said so. Raba, however, said: "An Epicurean is considered — e.g., the disciples of Benjamin the physician, who used to say, 'What good have the Rabbis done for us? " (Fol. 100) They have never permitted us to eat a crow, and they have not prohibited us to eat a dove [hence all remains as it is in the Scriptures]?" Rab, whenever it happened that a question concerning meat was brought before him from the house of Benjamin, the physician, and he saw a reason to permit the use of it, said to them, "See, I have permitted you a crow"; and whenever he saw a reason to prohibit it, said, "See, I have prohibited a dove to you."

R. Papa said: "Those who speak of the Rabbis in a contemptible language saying, 'those Rabbis'." However, he himself forgot his statement and used the very language while talking about the Rabbis, and thereafter when he recollected it, he fasted. Levi b. Samuel and R. Hune b. Chiya used to prepare wraps for the holy scrolls in the college of R. Juda. When they came to the Book of Esther, they said: "For this certainly no wrap is needed." R. Juda said to them: "Even such language is the kind that is used by the followers of Epicurus." R. Nachman said: "He who calls his master by his name without adding my master," for R. Jochanan said: 'Why was Gechazi punished? Because he called his master by his name (II Kings 8, 5) This is her son, whom Elisha restored to life'." R. Jeremiah sat in the presence of R. Zera and said: "In the future, the Holy One, praised be He! will create a river, which will issue from the most holy chamber, and on its banks the best fruit will be grown," as it is said: (Ez. 47, 12) "And by the river upon the banks thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new ripe fruit every month; because the waters thereof issue out of the sanctuary; and the fruit shall be for food, and the leaf thereof for healing." There was a certain old man who commented upon it and said: "Right, thus also said R. Jochanan." Whereupon R. Jeremiah said to R. Zera: "Is such a language also not used by the Epicureans?" And he answered: "Nay, he is only supporting you, and if you have heard that such language must not be used, it is in relation to what R. Jochanan lecturel: "In the future the Holy One, praised be He! will bring jewels and pearls the size of thirty cubits square, twenty ells in height and ten in width, and will place them at the gates of Jerusalem.' And one disciple sneered at him: 'We do not even find a jewel as large as the egg of a turtle dove and [you say] we shall find jewels of such sizes?' Thereafter it happened that the same disciple was on a boat on the high seas, and he saw angels who sawed jewels and pearls the size of thirty ells square, boring holes in them twenty ells in

height and ten in width. He asked them, 'For whom is this?' and they answered: "The Holy One, praised be He! will place them at the gates of Jerusalem.' And when he returned he said to R. Jochanan: 'Lecture Rabbi, for all you said is true, as I have seen it myself.' And R. Jochanan said to him: 'Ignoramus, if you had not seen it you would not have believed it? You are a scoffer at the words of the sages?' He cast his eyes on him, and he became a heap of bones." What does leaf thereof for healing mean? R. Isaac B. Abdimi and R. Chisda [differ as to its meaning]. One said, a remedy to make the dumb speak. And the other said, to open the womb when there is a difficulty in bearing the child. And so also was it taught by Hezekia; to open the mouth of the dumb, and by Bar Khapara, to open the womb. R. Jochanan, however said: "It is to be explained literally, healing for everything." R. Samuel b. Nachmeni said: "It means a remedy for the appearance of those who have studied with their mouths."

R. Juda b. Simon lectured: "He who blackens his face (looks bad), through studying the Torah in this world, the Holy One, praised be He! will brighten his appearance in the world to come, as it is said (Son. 5, 15) His aspect is as Lebanon, excellent as the cedars." R. Tanchun b. Chanilai said: "He who undergoes privation for the sake of the words of Torah in this world, the Holy One, praised be He! will satiate him in the world to come, as it is said (Ps. 36, 9) They are abundantly satisfied with the fatness of Thy house; and Thou makest them drink of the river of Thy pleasures." When Abdimi came from Palestine, he said: "In the future, the Holy One, praised be He! will give to every righteous his full measure of reward, as it is said (Ib. 68, 20) Blessed be the Lord, day by day He beareth our burden, even the God who is our salvation, Selah." Abaye said to him: "How is it possible to say so? Is is not said (Is. 40, 12) Who hath measured the waters in the hollow of His hand, and meted out heavens wtih the span?" And he answered: "Why are you not accustomed to study Haggadah? For it was said in the West in the name of Raba b. Mari: 'The Holy One, praised be He! will give in the future every righteous man possession of three hundred and ten worlds, as it is said (Prov. 8, 21) That I may cause those that love me to inherit Yesh (substance). The numerical value of Yesh amounts to three hundred and ten.'"

We are taught in a Baraitha: R. Mair said: "The same measure with which one measures others it will be measured out to him (i.e., as man deals, he will be dealt with), for it is written (Is. 27, 8) In full measure, when Thou sendest her away, Thou dost contend with her." R. Joshua said to him: "How is it possible to make this statement?" Do you mean that if one gives to a poorman a handful of charity, will then the Holy One, praised be He! give

the donator His handful? Behold it is written (Ib. 40, 12) And meted out the heavens with the span?" "And do you not say so?" inquired R. Mair. "Let us see. What measure is greater? Is not the measure of Divine goodness greater than that of evil dispensation? (Ib. b.) Surely the measure of Divine goodness is greater than that of evil dispensation, for concerning Divine goodness, it is written (Ps. 78, 23) And He commanded the skies above, and opened the door of heaven; and He caused manna to rain upon them for food, and gave them of the corn of heaven; while concerning evil dispensation it is said (Gen. 7, 11) The windows of heaven were opened. Concerning evil dispensation it is written (Is. 66, 24) And they shall go forth, and look upon the carcasses of the men that have rebelled against Me! for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. And how is this to be understood? We know that in this world, if a man puts his finger in the fire, immediately he is burned. You must then say, that just as the Holy One, praised be He! will give strength to the wicked to receive their punishment, so also will the Holy One, praised be He! give strength to the righteous, to enable them to accept their reward."

R. Akiba says also he who reads in the books of the Chitzonim (profane books). We are taught in a Baraitha: This refers to the books of the atheists. R. Joseph said: "One must not read even in the book of Ben Sirra." "Why so?" asked Abaye of him: "Shall we assume because it is written there, 'Thou shalt not take off the skin of a fish, even that of the ear, as the skin will be damaged, but roast it in fire, and eat with it two loaves of toast?' Is not its plainer sense similar to the following passage? (Deut. 20, 19) Thou shalt not destroy the trees thereof, etc? And if because it contains, 'A daughter to a father is a false treasure. Because of the worry she causes him, he does not sleep in the night. When she is a minor [he is afraid] perhaps she will be seduced. When she becomes of age, perhaps she will sin; when she becomes vigaros, perhaps she will not marry. After she is married, perhaps she will have no children. And when she becomes old, perhaps she will become a witch.' Similar to this, our Rabbis also said: 'The world cannot be without males and females, however happy are those who have male children,' etc. And is it because there is written, 'Thou shalt not bring worry in thy heart, for such has killed strong men.' This was also said by Solomon (Pr. 12, 25) Care in the heart of a man boweth it down? Whereupon R. Ami and Assi gave their interpretation; according to one, 'let him dismiss it from his mind'; and according to the other one, 'let him speak it out to others.' And if because it is written there, 'Prevent many people from entering thy house, as not all of them are fit to come into it'; this also was said by Rabbi, for we are taught in a Baraitha that Rabbi says: 'Never shall a man try to acquire too many friends within his house, for it is said (Pr. 18, 24)

There are friends that one hath to his own hurt.' Therefore we must say, because it reads there, 'A thin-bearded person is shrewd. And a thick-bearded person is a fool. He who blows off the foam, shows a sign that he is not thirsty. And he who says with what shall I eat the bread, take the bread away from him. And he whose beard is divided in two, the whole world will not overrule him.'" Said R. Joseph: 'However, the following good teachings which are in this book may be proclaimed: 'A good wife is a good gift; she ought to be given to one who fears God. A bad wife is to her husband like leprosy, and what is his remedy? Let him divorce her, and be cured from this leprosy. A beautiful woman, happy is her husband, the number of his days is doubled. Turn away thy eyes from a coquette, lest thou be caught in her net; abstain thyself from drinking wine or beer even with her husband, because through the handsome appearance of a beautiful woman many were destroyed, and numerous are those who were killed by her. Numerous are the wounds of the pedlar [inflicted by the husbands] when found trading with their wives, for as a spark kindles a coal, or as a coop is full of birds, so are their houses full of deceit. Avoid many visitors to thy house; neither shalt thou invite anyone in thy house. Although many may be who wish you peace, however reveal thy secrets only to one among a thousand. Be careful with words even with her that lies on thy bosom. Worry not about tomorrow's trouble, for thou knowest not what the day may beget. Perhaps when the tomorrow comes, thou wilt not be in existence, and thus wouldst thou have worried for a world which is not thine." All the days of the poor are bad. Ben Sira said: "Also the nights, for his roof is usually lower than others, and his vineyard is usally on the top of the mountain, thus the rain from others falls on his and the manure [which he brings up for it] is blown off to the other vineyards which are lower."

(Fol. 101) Our Rabbis were taught: If one reads a verse of Solomon's Songs, and treats it like [a secular] song, or if one reads any other verse in the drinking-places [not in its proper time], causes evil to the world, because the Torah, dresses itself in a sack, and appears before the Holy One, praised be He! saying: "Sovereign of the Universe, Thy children have made of me a fiddle on which frivolous persons play." And he sayeth to her: "My daughter with what else, then, shall they occupy themselves while they are eating and drinking?" And she says before Him: "Sovereign of the Universe, if they are masters in the Scriptures, then let them occupy themselves with the Pentateuch, Prohpets and Hagiographa; if they understand Mishnah, let them then study Mishnah, Halacha and Haggadah, and if they are Talmudists, let them study Halachoth in time of Passover on Pesach. Of Pentecost at that time. And the Halachas of Feast of Tabernacle at that time." R. Simeon b. Elazar in the name of R. Simon b. Chanania testified: "If one reads a verse in

its proper time, he benefits the world, as it is said (Pr. 15, 23) And a word in due season, how good is it!"

He who whispers over a wound, etc. R. Jochanan said: "Provided he also spits, as the Divine name must not be mentioned by spitting." It was taught: Rab said: "Even a verse which does not contain the name of Heaven, e.g., a plague, if it will be on a man." And R. Chanina said: "Even the words, And He has called to Moses."

Rabba b. b. Chana said: "When R. Eliezer became sick, his disciples came to make him a sick call, and he said to them, 'Great anger prevails in the world' (i.e., referring to himself) and they began to weep. R. Akiba, however, smiled. And to the question: 'Why are you smiling?' he said to them, 'Why are you weping?' They answered: 'Is it possible not to weep when we see the Holy Scroll is in such a painful distress?' Whereupon he remarked: 'And therefore I smile, for so long as I have seen our master's wine does not become sour, his flocks undamaged, his oil unspoiled, and his honey unfermented, I was afraid that perhaps he received all his reward in this world; now as I see him in pain, I rejoice.' 'Akiba,' said R. Eliezer to him, 'have I then failed to perform, or transgressed, anything of what the Torah says?' And he answered: 'You, master, yourself taught us (Ecc. 7, 20) For there is not a righteous man upon earth, that doeth good, and sinneth never."

Our Rabbis were taught: When R. Eliezer became sick four elders entered to make him a sick call: R. Tarphon, R. Joshua, R. Elazar b. Azaryah, and R. Akiba. "You are better to Israel than drops of rain," exclaimed R. Tarphon, "for the latter are only in this world, you, our master, are in both, in this and in the world to come." To which R. Joshua answered: "You are better to Israel than the planet of the sun, which is only in this world, while you, our master, are in both, in this world and in the world to come." And R. Elazar b. Azaryah added, saying: "You are better to Israel than a father and mother, who are only in this world, while you, our master, are in both, in this world and in the world to come." R. Akiba then exclaimed: "Dear are sufferings [as a Divine trial]!" Whereupon R. Eliezer said: "Support me, and I will bear the statement of Akiba my disciple, who says, 'Dear are sufferings.' " "Akiba," said he, "whence do you know this?" And he answered: "I interpret the following passage (II Kings, 21, 1) Menasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem ... and he did that which was evil in the sight of the Lord. (Ib. b) It is also written (Prov. 25, 1) "These also are the proverbs of Solomon, which the men of Hezekiah, the king of Judah, copied out. How is it possible that Hezekiah taught the law to the whole world, but not to his son Manasseh? It must then be

said that of all the troubles which Hezekiah has troubled himself, he did not succeed in bringing him back to the right way, but suffering did it, as it is said (II Chron. 33, 10-14) And the Lord spoke to Manasseh, and to his people; but they gave no heed. Wherefore the Lord brought upon them the captains of the host of the king of Asyria, who took Manasseh with hooks, and bound him with fetters, and carried him to Babylon. And it is written further, And when he was in distress, he besought the Lord his God, and humbled himself greatly before the God of his fathers. And he prayed unto Him; and He was entreated by him, and heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God. From this you can learn that sufferings are dear."

Our Rabbis were taught: Three men came evasively (instead of praying in a straight-forward manner), and they were Cain, Esau and Manasseh. Cain, as it is written (Gen. 4, 13) My sin is greater than I can bear; i.e., he said before Him: "Sovereign of the Universe, is then my sin greater than that of the six hundred thousand Israelites who will sin before Thee in the future, and Thou wilt forgive them?" Esau, concerning whom it is written: (Ex. 27, 38) "Hast thou then but one blessing, my father?" And Manasseh, who at the beginning called to many gods, and only [after he had not been answered by them] finally called to the God of his parents.

"Three kings," etc. Our Rabbis were taught: Jereboam, i.e., who caused Israel to quarrel among themselves. According to others, he who caused a controversy between them and their Heavenly Father. Ben Nebat, i.e., the son of him who had a vision, but did not see [properly]. We are taught in a Baraitha: Nebat is identical with Michah and with Sheba ben Bichri; Nebat, because he had a vision, but did not see [properly]; Michah, because he became poor while occupying himself with building Egypt. And his real name was Sheba ben Bichri. Our Rabbis were taught: There were three who had a vision, but have not seen it properly. Nebat, Achitophel and the astrologers of Pharaoh. Nebat observed a spark of light which came out from him. He thought he himself would become a king, and he erred, for it referred to his son Jeroboam. The same happened with Achitophel. He thought that he himself would become a king, but he erred, as it referred to his daughter, Bath Sheba, from whom Solomon was a descendant. And the astrologers of Pharaoh, as R. Chama said: "What is the meaning of the passage (Num. 20, 13) These are the waters of Meribah, i.e., this is what the astrologers of Pharaoh saw that the redeemer of Israel will be beaten through water, and therefore advised Pharaoh to command: (Ex. 1, 22) Every son that is born ye shall cast into the river. And they erred, for it referred that Moses will be

punished on account of water." But whence do we know that Jeroboam has no share in the world to come? From the following passage (I Kings, 13, 34) And by this thing there was sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth. To cut it off from this world and to destroy it from the world to come. R. Jochanan said: What merited Jeroboam to become king? Because he rebuked Solomon. And why was he punished? Because he rebuked him in public, as it is said (Ib. 11, 27) And this was the cause that he lifteth up his hand against the king: Solomon built Milo, and repaired the breach of the city of David his father. He said to him: "David, thy father hath broken in holes in the surrounding wall of Jerusalem, for the purpose of that it shall be easier for Israel to enter the city. And thou hast fenced it for the purpose of making an angaria to Pharaoh's daughter." What does it mean, and he lifteth up his hands? R. Nachman said: "He took off his phylacteries in his presence."

R. Nachman said: "The arrogance of Jeroboam had driven him from the world, as it is said (Ib. 12, 26-28) And Jeroboam said in his heart: 'Now will the kingdom return to the house of David. If this people go up to offer sacrifices in the house of the Lord at Jerusalem, then will the heart of this people turn back unto their lord, even unto Rehoboam, king of Judah, and they will kill me, and return to Rehoboam, king of Judah." He said: 'We have a tradition that no one is permitted to sit in the Temple except the kings of the house of David. Now if they see that Rehoboam, the king, is sitting and I am standing, then they will say that he is the king and I am his servant. And if I will sit, Rehoboam's people will say that I am a rebel, and they will kill me, and therefore (Ib., ib. 28) Whereupon the king took counsel, and made two calves of gold, and he said unto them: Ye have gone up long enough to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt.' " What does the king took counsel mean? R. Juda said: "He arranged a righteous one should be together with a wicked one, and said to them: 'Will you sign your name to all that I will command? And they said: 'Yea.' 'Even to worship an idol?' The upright answered: 'God forbid.' Whereupon the wicked said to the righteous: 'Do you think a man like Jeroboam will worship idols? He only wants to try us.'" (Fol. 102) And in this thing even Aciyah, the Shilonite, erred and signed his name. For Jehu, who was exceedingly righteous, of whom it is said (II Kings, 10, 30) And the Lord said unto Jehu: Because thou hast done well in executing that which is right in Mine eyes, and hast done unto the house of Ahab according to all that was in my heart, etc.; yet thereafter it reads, But Jehu took no heed to walk in the law of the Lord, the God of Israel, with all his heart; he departed not from the sins of Jeroboam, where he made Israel to sin; what caused him to sin? Abaye said: "A law is made for the lips (i.e., words are ominous), as it is said (Ib., ib. 18) Achab

served Baal a little, but Jehu will serve him much;" and Raba said: "He saw the signature of Achiyah the Shilonite and he erred, as it is written (Hos. 5, 2) And for murdering those who had rebelled [against God] concealed themselves in deep places; but I will inflict correction on them all." Whereupon R. Jochanan explained it that the Holy One, praised be He! said: 'They laid deeper plans than that of mine; I said: He who does not ascend to Jerusalem for the festivals transgresses a positive commandment only, and they say that he who will ascend to Jerusalem shall be slain by the sword.' "

(I Kin. 11, 29) And it came to pass at that time, when Jeroboam went out of Jerusalem, etc. It was taught in the name of R. Jose: At that time, refers to the time designated for evil dispensation (Gen. 38, 1) At that time when Juda went down; R. Jose says: "A time designated for evil." (Jer. 51, 18) In the time of their visitation shall they perish. It was taught in the name of R. Jose: A time designated for evil dispensation. (Isa. 49, 8) In the time of favor have I answered thee. It was taught in the name of R. Jose: A time designated for Divine goodness. (Ex. 32, 34) Nevertheless in the day when I visit, I will visit their sins upon them. It was taught in the name of R. Jose: A time designated for evil dispensation. (I Kin. 12, 1) And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king. It was taught in the name of R. Jose: That place was designated for trouble. In Shechem Dina was assaulted; in the same place Joseph was sold by his brothers, and in the same place the kingdom of David was divided. And (Ib. 11, 29) And it came to pass at that time when Jeroboam went out of Jerusalem. R. Chana b. Papa said: "It means he went out of the destiny of Jerusalem (i.e., was to have no share in the welfare of Jerusalem)." (Ib., ib. 7) That the Shilonite, the prophet Achiyah, found him in the way; how Achiyah had clad himself with a new garment, what does it mean? R. Nachman said: "As a new garment has no spots so also was the teaching of Jeroboam clean, without any error." According to others: "They renewed things which no ear has ever heard of." And what is meant by, And they two were alone in the field? R. Juda said in the name of Rab: "All other scholars were like the plants of the field in comparison with them." According to others: "All the reasons for the commandment of the Torah were revealed to them as a field." (Mic. 1, 14) Therefore shalt thou give a parting gift to Moreshethgath; the houses of Achzib shall be a deceitful thing unto the kings of Israel. R. Chanina b. Papa said: "A heavenly voice was heard saying: 'To him who has killed Goliath, the Philistine, and inherited to you the city of Gath, should ye send away his descendants? Therefore the house of Achzib shall be a deceitful thing unto the kings of Israel.'"

(II Kin. 17, 21) And Jeroboam drew Israel away from following the Lord, and made them

sin a great sin. R. Chanina said: "As one throws a stick by means of another stick (i.e., he made Israel sin against their will)." R. Chinna b. Papa said: "He who enjoys (anything) in this world without saying a benediction is considered as if he has robbed the Holy One, praised be He! and the Congregation of Israel, for it is said (Pr. 28, 24) Whoso robbeth his father or his mother and saith it is no transgression, he is the companion of a destroyer. His father, refers to the Holy One, praised be He! as it is said (Deu. 32, 6) Is He not thy father who hath bought thee; Or his mother, refers to nothing else but the Congregation of Israel, as it is said: (Pr. 1, 8) Hear, my son, the instructions of your father and cast not aside the teaching of your mother." What is meant by He is a companion of a destroyer? R. Chanin b. Papa said: "He is a companion of Jeroboam, the son of Nebat, who corrupted Israel in their relation to their Heavenly Father."

R. Oshiyah said: "Until Jeroboam came, Israel had to bear the iniquity of one golden calf, and from that time on for two and three." R. Isaac said: "Every evil dispensation which comes upon Israel, a twenty-fourth part of its punishment is for the golden calf, as it is said (Ex. 32, 34) Nevertheless in the day when I visit, I will visit their sins upon them." R. Chanina said: "After twenty-four generations this verse was fulfilled, as it is said (Ez. 9, 1) Then He called in mine ears with a loud voice, saying: 'The pkudas (visitation) of the city drew near.'" (I. K. 13, 33) After this thing Jeroboam returned not from his evil way. After what? R. Abba said: "After the Holy one, praised be He! held Jeroboam by his garment, saying, 'Repent, and I, David, the son of Jesse, and thou wilt walk in the Garden of Eden.' Jeroboam asked: 'Who will lead?' He said: 'The son of Jesse.' And he rejoined: "If so I do not want it.' "

R. Abahu used to lecture about the three kings. Becoming sick, he decided not to lecture about them any more. But after he was cured (Ib. b.) he lectured about them as before, and to the question of his disciples: "Have you not determined not to lecture any more about them?" he answered: "Did they then repent that I shall do so?" R. Ashi appointed a time for lecturing about the three kings, and said: "On the morrow we will begin our lecture about our colleague Manasseh." The latter then appeared to him in a dream, and said to him: "You call me a colleague and a colleague of your father? Answer me the question: "Where must one begin to cut the bread by the benediction of the hamotzi?" And he said: "I do not know." Manasseh then rejoined: "If you do not know the answer to even this which I question you, how can you call me a colleague." R. Ashi said to him: "Teach this to me, and tomorrow I will proclaim it in your name in the college." And he said: "From that part where it begins to bake when in the oven." Said R. Ashi again: "If you are

so wise, why did you worship idols?" And Manasseh answered: "If you would have been living at that time you would have lifted up the edges of your dress [that they shall not impede you] to run after them to worship them." On the morrow said R. Ashi to the Rabbis: "Let us lecture about the great men. Achab — means Ach, a cause of grief to Heaven, and ab, a father (friend) of idolatry (I Kin. 16, 31) And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam." R. Jochanan said: "The minor sins committed by Achab were greater than the grave sins that Jeroboam committed, and why then does the Scripture make Achab dependent on Jeroboam? Because he initiated corruption." (Hos. 12, 12) Their altars also are as stone heaps. R. Jochanan said: "There was not one heap in the land of Israel upon which Achab had not placed an idol and bowed himself down to it."

And whence do we know that he has no share in the world to come? From the following passage (I Kings, 21, 21) Behold, I will bring evil upon thee, and I will utterly sweep thee away, and will cut off from Achab every man-child, and him that is shut up and him that is left at large in Israel. Shut up, refers to this world; and that is left at large, refers to the world to come. R. Jochanan said: "What are the deeds that caused Omri (Achab's father) to obtain the kingdom? Because he added one great city to the land of Israel, as it is said (Ib. 16, 24) And he bought the mount Samaria of Shemer for two talents of silver, and built on the mount, and called the name of the city which he had built, Samaria, after the name of Shemer, the lord of the mount." R. Jochanan said again: "Why was Achab rewarded by the prolongation of his kingdom for twenty-two years? Because he respected the Torah which is written with the twenty-two letters of the alphabet, as it is said (Ib. 20, 2-9) And he sent messengers to Achab, the king of Israel, into the city, and he said unto him: 'Thus said Ben-hadad: Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said: It is according to thy saying, my lord, O king, am I thine, and all that I have. And the messengers came again and said: Thus speaketh Ben-hadad, saying: I sent indeed unto thee, saying: Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children. But will I send my servants unto thee to-morrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. Then the king of Israel called all the elders of the land, and said: 'Mark, I pray you, and see how this man seeketh mischief; for he hath sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. Wherefore he said unto the messengers of Ben-hadad: 'Tell my lord the king: all that thou didst send for to thy servants at the first I will do; but this thing I may not do.' What

does pleasant in thine eyes mean? We must say this means the holy scrolls." But perhaps it means an idol. This is impossible to be considered, for it is written farther, And all the elders, and all the people said unto him, Thou must not hearken nor consent [which is a too mild warning against idols.] But perhaps it means the elders of disgrace, as it is written (II Sam. 17, 4) That they are also names of the elders of Israel, and R. Joseph explained it to mean the elders of disgrace. There it does not read all the people, but here it does; and it is impossible that among them were no righteous, since it is written (I Kings 19, 18) And I will leave in Israel seven thousand, all the knees which have not bent unto Baal and every mouth which has not kissed him.

R. Nachman said: "Achab's sins and good deeds were just equal, as it is said (Ib. 22, 20) Who will persuade Achab, hence it is difficult to punish him, as his sins did not outweigh his good deeds." R. Joseph contradicted this and said that he, concerning whom it reads (Ib. 21, 25) But indeed there was none like unto Achab, etc., and we are taught that he used to give a daily allowance of golden dollars for the idols. How can you say that his sins and good deeds were equal? The reason, however, that it was necessary to persuade him, is because he was liberal with his money and assisted many scholars from his estate, and therefore half of his sins were atoned. (Ib. 22, 21) And there came forth the spirit, and stood before the Lord, and said: I will entice him. And the Lord said unto him: Wherewith? And he said: I will go forth and will be a lying spirit in the mouth of all his prophets. And He said: Thou shalt entice him, and shalt prevail also; go forth, and do so. Whose spirit was it? Said R. Jochannan: "The spirit of Naboth the Israelite." And what is meant by Go forth? Said R. Juda: "Go forth from My compartment; for it is written (Ps. 191, 7) He that speaketh falsehood shall not be establsihed before mine eyes." Said R. Papa: "This is meant what the people say: 'He that wreaks his vengeance destroys his own house'."

Manasseh, means he has forgotten the Lord. According to others it means that he made Israel forget their Heavenly Father. And whence do we know that he has no share in the world to come? From the following passage (II Kings 21, 3) And he built up again the high places which Hezekiah hath destroyed and he reared up altars for Baal and made a grove as Achab the king of Israel hath done. As Achab has no share in the world to come, so is the case with Manasseh. R. Juda said: "Manasseh has a share, etc." R. Jochanan said: "Both infer their theory from one and the same passage, for it is said (Jer. 15, 4) And I will cause them to become a horror unto all the kingdoms of the earth on account of Manasseh the son of Hezekiah. According to one: Because Manasseh had repented and the other kings have not. And according to others: (Fol. 103) Because he himself had not repented." R.

Jochanan said: "He who said that Manasseh has no share in the world to come laxes the hands of those who [desire to] repent, for a disciple taught before R. Jochanan: Manasseh repented thirty-three years, as it is wriitten (II Kings 21, 1-3) And he reigned five and fifty years in Jerusalem ... and made an Asherah, as did Achab. How long did Achab rule? Twenty-two years; deduct the twenty-two from the fifty-five years which Manasseh reigned, there remains thirty-three years." R. Jochanan said in the name of R. Simon b. Jochai: "What is the meaning of the passage (II Chr. 33, 13) And he prayed unto Him, and he was entreated of him (vayechtar). It should have been vayethar, instead of vayechtar? Infer from this that the Lord made an opening for him in the Heaven to receive him; because of the [opposition] of the Divine Attribute of Justice."

R. Jochanan said again in the name of R. Simon b. Jochai: "What is the meaning of the passage (Jer. 27, 1) In the beginning of the reign of Jehoiakim ... The beginning of the reign of Zedekiah. Were there not rulers before them? This signifies that the Holy One, praised be He! was about to return the world to vanity and chaos because of Jehoiakim. But when He looked upon his generation who were righteous, the Lord reconsidered it. And the opposite was the case with Zedekiah. He wanted to destroy the world because of his genaration, but when He looked upon him, He reconsidered it. But is it not written concerning Zedekiah (II Kings 24, 19) And he did that which was evil in the sight of the Lord? [Hence he was wicked.] This is because he should have protested against their deed but did not do so."

R. Jochanan said again in the name of R. Simon b. Jochai: "What is the meaning of the passage (Prov. 29, 9) If a wise man contendeth with a foolish man, whether he be angry or laugh, there will be no rest? This means that the Holy One, praised be He! said: "I became angry with Achaz and delivered him to the king of Damascus. What had he done? He sacrificed and smoked incense to their gods, as it is said (II Chron. 28, 23) For he sacrificed unto the gods of Damascus, which smote him; and he said, 'Because the gods of the kings of Aram helped them, therefore will I sacrifice unto them, that they may help me. Thus it proved merely a stumbling-block for him and for all Israel. I smiled on Amazia and delivered the kings of Edom into his hand. And what had he done? He brought their gods and bowed himself to them, as it is said (II Chron. 25, 14) Now it came to pass after that Amazia was come from the slaughtering of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and prostrated himself before them, and offered unto them'." R. Papa said: "This is why people say: 'You can do nothing with an ignoramus; weep before him or laugh with him, he does not care." Woe is to him who does

not understand the difference between good and evil." (Jer. 39, 3) In the middle gate. R. Jochannon said in the name of R. Simon b. Jochai: "This was the place where the Sanhedrin decided upon Halachas." R. Papa said: "This is why people say: 'Where the master of the house hangs up his armor, the shepherd hangs up his pitcher (an unworthy successor)'."

R. Chisda said in the name of R. Jeremia b. Aba: "What is the meaning of the passage (Prov. 24, 30-31) I went by the field of a slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thistles, the face thereof was covered with nettles, and the stone wall thereof was broken down, i.e., the field of a slothful, etc., refers to Achaz; void of understanding, refers to Manasseh; with thistles, refers to Amon; was covered with nettles, etc., refers to Jehoiakim; broken down, refers to Zedekiah, in whose days the temple was destroyed." R. Chisda said again in the name of R. Jeremia b. Aba: "Four types will not receive the glory of the Shechina, viz., the scorners, the liars, the hypocrites, and the slanderers; the scorners, as it is written (Hos. 7, 5) He stretcheth out his hand with scorners; liars, as it is written (Ps. 101, 7) He that speaketh falsehood shall not be established before mine eyes; hypocrites, as it is written (Job 13, 16) That a hypocrite cannot come before Him, and slanderers as it is written (Ps. 5, 5) For Thou art not a God that hath pleasure in wickedness; evil shall not sojourn with Thee, i.e., Thou art righteous and therefore evil cannot abide with Thee."

(Ib. b) Our Rabbis were taught: Manasseh used to interpret the book of Leviticus in fifty-five ways, corresponding to the number of years which he reigned. Achab, eighty-five, and Jeroboam, one hundred and three. We are taught in a Baraitha that R. Mair used to say: "Absalom has no share in the world to come, as it is said (II Sam. 18, 15) Smote Absalom and slew him, i.e., smote Absalom — in this world, and slew him, in the world to come." R. Simon b. Elazar said in the name of R. Mair: "Achaz, Achazyah and all the kings of Israel concerning whom it is written, And he did evil in the eyes of the Lord,' will not enjoy resurrection, but are also not sentenced to Gehena." (II Kings 21, 16) Moreover, Manasseh shed innocent blood very much till he had filled therewith Jerusalem from one end to another; beside his sin wherewith he induced Judah to sin, in doing that which was evil in the sight of the Lord. Here (in Babylon) it was explained that the passage he had filled Jerusalem from one end to another, refers to the slaughtering of Isaiah. In the West (Palestine) it was explained that it refers to an image which he made of a thousand persons in weight. And those who were engaged in carrying it from one place to another would die [because of the great exertions]. Whose principles does Rabba b. b. Chana follow

when he said: "A soul of a single righteous man is equal to the whole world?" It is in accordance With him who says that Manasseh has killed Isaiah. [Since the passage calls it he had killed Jerusalem.]

We are taught in a Baraitha: R. Nathan said: "From the city of Garab to the city of Silah, is a distance of three miles, and the smoke from the altar in Silah used to mingle with the smoke from the altars which were made for the image of Michah. And the ministering angels wanted to thrust Michah aside, but the Holy One, praised be He! said to them: 'Let him alone because his bread is accessible to travellers.' And for this were punished the men who took revenge in the case of the concubine of Gibah, for the Holy One, praised be He! said to them, 'When My honor was concerned, you did not interfere, and when the honor of a frail man is at stake, you do interfere'".

R. Jochanan said in the name of R. Jose b. Kisma: "A little refreshment often plays an important role, for its refusal estranged two tribes from Israel, as it is said (Deut. 23, 5) Because they met you not with bread and water, in the way." And R. Jochanan himself said: "Its [refusal] estranges relatives and its [partaking] brings strangers near; it shuts the eye from the wicked, causes the Shechina to rest on the prophets of Baal and even an unintentional offence is considered as if it were done intentionally." It estranges relatives. This refers to (Fol. 105) Ammon and Moab [who were relatives to Israel]. It brings near strangers — this refers to Jethro, for R. Jochanan said: "As a reward for what Jethro said (Ex. 2, 20) Call him, that he may eat bread; his descendants merited to sit among the Sanhedrin in the chambers of the Temple, as it is said (I. Chr. 2, 55) And the families of the scribes that dwelt at Jabez: the Thirathites, the Shimeathites, the Suchathites. These are the Kenites that came from Chammoth, the father of the house of Rechab, and (Jd. 1, 16) And the children of the Kenite, the father-in-law of Moses, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which is in the south of Arad, and they went and dwelt with the people." He shuts the eyes from the evil deed of the wicked,— this refers to Michah, [as said above]. Causes the Shechina to rest upon the prophets of Baal, — as (I Kings 13, 20) And it came to pass as they were sitting at the table, that the word of the Lord came unto the prophets, that brought him back. — And even an unintentional offence is considered as if it were done intentionally, — for R. Juda in the name of Rab said: "Had Jonathan supplied David with some loaves of bread the priests of the city of Nob would not have been slain, Doeg, the Edomite, would not have been lost, and Saul and his three sons would not have been killed."

Why does not the Mishnah count Achaz among those who have no share in the world to come? R. Jeremia b. Aba said: "Because he was placed between two righteous men (Jotham, his father, and Hezekiah, his son)." And R. Joseph said: "Because he was bashed before the prophet Isaiah, as it is said (Isa. 7, 3) Then said the Lord unto Isaiah, Go forth now to meet Achaz, thou, and She'arJashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field. Why is the washers' field mentioned? Because Achaz was ashamed to look at Isaiah, and according to some he hid his face when passing Isaiah, and according to still others, he inverted a fuller's basket over his head when he passed Isaiah [in order not to be recognized]." And why was Amon not reckoned? Because of the honor of his son, Yeshiyahu. If so, let them not include Manasseh, because of the honor of Hezekiah? There is a tradition that a son can save his father, but not a father his son, as we are taught (Deut. 32, 39) And no one can deliver out of My hands, which means that Abraham cannot save Ishmael, nor Isaac, Esau. Now, when we come to this theory it may be said that Achaz was not counted because of the honor of Hezekiah. But, the above question, why Jehoiakim was not counted, remains still unanswered? It is because of what was said by Chiya b. Abuya that on the head of Jehoiakim was written: This and something else, i.e., one revenge more will be taken from it. The grandfather of R. Preida found a skull in the gates of Jerusalem upon which was engraved: This and something else. He buried it once and twice, but it came out again. He then said it must be the skull of Jehoiakim, concerning whom it is written (Jer. 22, 19) He shall be buried with the burial of an ass. He dragged it about and cast forth beyond the gates of Jersualem. He then said to himself: "It is the skull of a king, and it must be properly treated." He wrapped it in a silk garment and put it in a chest. When his wife saw this she told her neighbors about it, and they said to her: "This must be the skull of his first wife, whom he does not want to forget." And she heated the oven and burned it. When he came home and found out what happened, he said: "This must have been meant by the words which were engraved upon it: This and something else."

We are taught in a Baraitha that R. Simon b. Elazar said: "Because [Hezekiah said] (II Kings, 20, 3) And I have done what is good in Thy eyes, this brought him to say (Ib. ib. 8) What sign, etc.; and this brought about that idolaters were invited to his table. (Ib. ib. 13) And because he invited idolaters at his table and served upon them, he brought exile upon his descendants, (Ib. ib. 17). This is a support to Hezekiah who said that he who invites an idolater to his house and serves him, causes his children to be exiled, as it is said (Is. 39, 18) And of thy sons.... they shall be court servants in the palace, etc. (Is. 39, 2) And Hezekiah was rejoiced on their account and showed them his Nechotha, etc., Rab said:

"The house of Nechotha, refers to his wife [who was in attendance], and Samuel said: "It means that he showed them all his treasures." R. Jochanan said: "He showed them a type of iron that breaks iron (steel)."

Our Rabbis were taught: It happened with two men who were captured in the mountain of Carmel. Their captors were walking behind them. (Ib. b) Said one of the captured to his colleague: "The camel which walks in front of us is blind in one eye and carries two bags one of wine and the other of oil. And the men who are heading it, one of them is an Israelite, and the other is a heathen." The captors said to them: "Stiffnecked people, whence do you know this?" And they answered: "From the grass which is in front of the camel that gnawed only on one side, hence from the side on which he sees he gnawed, and the other side on which he is blind he leaves. It carries two bags of wine and oil, because drops of wine sink, and drops of oil float. And the leaders, one of them is an Israelite and the other a heathen; because an Israelite when he needs to do his necessity, usually turns aside, and a heathen does it on the way." The captor then ran after them and found that it was as they said. He then kissed them on their heads, brought them to his house, prepared for them a great meal, danced before them, saying: "Blessed be He, who chose the descendants of Abraham and gave them of His wisdom, and everywhere they go they became masters of their masters." He freed them, and they went in peace to their home.

(Lam. 1, 2) Weeping, are they weeping. Why two weepings? Rabba said in the name of R. Jochanan: "One for the first Temple, and the other for the second Temple." In the night; i.e., because of what happened in a [former] night, as it is said (Num. 14, 1) And the people wept that night, and Rabba in the name of R. Jochanan, said: "This was the ninth of Ab, and the Holy One, praised be He! said: 'Ye have cried on this night in vain, and I shall decree it that your following generations shall lament on this night forever'." According to others, In the night, because at night a voice is heard better. According to still others, In the night, because for him who weeps in the night, it seems that the stars and planets are weeping with him. Others again say, because he who hears one weeping in the night, weeps with him, as it happened with a woman, a neighbor of Rabban Gamaliel, who wept because her son died, and he wept with her until his eyelids fell off. On the morrow his disciples discovered this, and they made her move away from his neighborhood. (Ib.) And her tears are on her cheeks. Rabba in the name of R. Jochanan, said: "Just like a woman weeps for the husband of her youth, as it is said (Joel 1, 8) Lament like a virgin girded with sackcloth for the betrothed of her youth." (Lam.) Her adversaries are become chiefs. Rabba said in the name of R. Jochanan: "Every one who oppresses Israel becomes a chief,

as it is said (Isa. 8, 3) For no fatigue befalleth him that oppresseth them." Rabba said further in the name of R. Jochanan: "Everyone who oppresses Israel never becomes tired."

(Lam.) Not for you, ye travellers, behold and see. Rabba said in the name of R. Jochanan: "Here we have a Biblical support that a man in trouble should make it known to friends and appeal to their sympathy." (Ib.) All that pass this way. R. Amram said in the name of Rab: [This said Israel] "They (the nations) have made me the perpetrators of such a crime similar to that of Sodom about whom it is written (Gen. 19, 24) And the Lord rained upon Sodom; and concerning Jerusalem, it is written (Lam.) From on high hath He sent a fire into my bones, and it is also written (Ib. 4, 6) For greater is the iniquity of the daughter of my people than the sin of Sodom." Rabba said in the name of R. Jochanan: "Jerusalem was punished much severer than Sodom was, for concerning Sodom, it is written (Ez. 16, 49) Behold, this was the iniquity of thy sister Sodom: pride, fulness of food ... but the hand of the poor and needy did she not strengthen. And conrerning Jerusalem, it is written (Lam. 4, 10) The hands of merciful women choked their own children." (Ib. 1, 15) The Lord hath trodden under foot all my weighty men in the midst of me, as one says to his neighbor: "This coin is worthless."

(Ib. 2, 16) All thy enemies open their mouth wide against thee. Rabba said in the name of R. Jochanan: "Why is the letter Peh placed before the letter Ayen? Because of the spies, who said with their mouths what they had not seen with their eyes." They do not call on the Lord. Rab said: "This refers to the judges." And Samuel said: "This refers to the teachers of children who are doing their work faithlessly."

R. Juda said in the name of Rab: "They wanted to count one king more; and the appearance of his father's face came and spread itself before them, but they did not care. And then a fire from heaven came and charred the benches on which they were sitting, still they did not care. Then a heavenly voice said to them (Prov. 22, 29) 'Seest thou a man that is diligent in His work. He shall stand before kings, but He shall not stand before mean men. He built My house first and then his house; but not only this, he has built My house during seven years and his house during thirteen years. Should he have such [bad] luck?' And still they did not care. Then came another heavenly voice (Job 34, 33) Shall His recompense be as thou wilt? For thou loathest it; so that thou must choose, and not I." However, those who interpret the Torah metaphorically, say that all of them have a share in the world to come, as it is said (Ps. 60, 9) Gilead is mine, and Manasseh is mine; Ephraim also is the defence of my head, Judah is my sceptre, Moab is my washpot; upon Edom do I

cast my shoe; i.e., Gilead is mine, refers to Achab, who fell in Ramoth Gilead. Manasseh — literally, Ephraim the stronghold of my head, refers to Jeroboam, who was a descendant of the tribe of Ephraim; Juda are my chiefs, refers to Achitophel (Fol. 105) who was of the tribe of Juda. Moab my washpot, refers to Gechazi, who was beaten because of the business of washing. Upon Edom do I cast my shoe, refers to Doeg, the Edomite. Philistia, cry aloud because of me. The ministering angels said before the Holy One, praised be He!: "Sovereign of the Universe, if David, who has killed the Philistines, would come before Thee and would complain about that which Doeg and Achitophel shared in the world to come, what wilst Thou say to him?" And he answered: "It is for Me to make them friends."

(Jer. 8, 5) By a perpetual backsliding. Rab said: "A triumphant answer has the Assembly of Israel given to the prophets. The prophet said to Israel: 'Repent ye of your sins, as you may look upon your parents who have sinned, where are they?' And they answered: 'And your prophets who have not sinned, where are they?' As it is said (Zech. 1,5) Your fathers, where are they? And the prophets, do they live forever? He then said to them: 'But your parents have repented and confessed,' as it is said (Ib. ib. 6) But My words and My Statutes, which I commanded My servants the prophets, did they not overtake your fathers? so that they turned and said: Like as the Lord of hosts purposed to do unto us, according to our ways, and according to our doings, so hath He dealt with us." Samuel said: "The triumphant answer was thus: Ten men came to the prophet and sat down. And the prophet said to them: 'Repent of your sins.' And they answered: 'A slave whom his master has sold, and a woman whom her husband has divorced, has this then anything to do with one another?' The Holy One, praised be He! then said to the prophet: 'Go and say to them (Isa. 50, 1) Where is the bill of your mother's divorcement, wherewith I have put her away? Or which of My creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your mother put away?'" And this is what Resh Lakish said: "What is the meaning of the passage (Jer. 47, 10) Nebuchadnezar My slave? It was known before Him who said, and the world came into being that Israel might claim so in the future, and therefore He said advance, Nebuchadnezzar My slave; for to whom, then, belongs the property of a slave? Surely to his master?" [Hence whatever Nebuchadnezzar took, it belongs to the Lord.] (Ezek. 20, 32-35) And that which cometh up into your mind shall not be at all; in that ye say, We will be as the nations, as the families of the other countries to serve wood and stone. 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. R. Nachman said: "Let the Merciful have all the anger, if He only redeem us." (Isa. 28, 26) For his God had instructed him rightly, taught him (so to do). Rabba b. b. Chana said.

"The prophet said to Israel: "Repent." And they answered: "We cannot, as the evil inclination dominates over us. And he said to them: "Overrule him." To which they answered: "This can be done only by his God."

R. Jochanan said: "Bil'am was lame on one foot and blind in one eye, as it is said (Num. 24, 15) Whose one eye is open."

(Ib. b) (Num. 22, 21) And Balaam rose up in the morning and saddled his ass." We are taught in a Baraitha in the name of R. Simon b. Elazar: "Love disregards the rule of dignified conduct and causes men to do things ordinarily left to servants, as we have seen by Abraham, concerning whom it is written (Gen. 22, 3) And Abraham rose early in the morning and saddled his ass [because of his love for the Creator]; so does hatred disregard the rule of dignified conduct. We learn it from Bil'am concerning whom the passage says And Bil'am rose up in the morning, and saddled his ass, [because of his animosity for Israel]."

R. Juda said in the name of Rab: "One shall always occupy himself with the Torah and Divine commandments, even not for the sake of Heaven, as finally he will come to do so for its sake, for in reward of the forty-two sacrifices, which Balak offered he was rewarded that Ruth came forth from him, as R. Jose b. Huna said: 'Ruth was the daughter of Eglon, the grandson of Balak, king of Moab'."

Raba said to Rabba b. Mari: "It is written (I Kings 1, 47) May God make the name of Solomon more famous than thy name, and make his throne greater than thy throne." Is this the usual way of speaking to a king? And he answered: "It is not to be taken literally; they meant to say similar to thy name, for if you would not say so, how is to be understood (Jul. 5. 24) Blessed above women shall Joel be, the wife of Heber the Kenite, above women in the tent shall she be blessed? Who is meant by women in the tent, if not Sarah, Rebeka, Rachel, and Leah? Now, is this prayer to mean that Joel shall be more blessed than they? But it means, similar to them; so also here it means similar to them." This, however, disagrees with the opinion of R. Jose b. Choni; for R. Jose b. Choni said that of every one a man is jealous except of his own son and disciple. Of his son, as we see from the above-cited verse concerning Solomon. And of his disciple, if you wish you may infer it from (II Kings 2, 9) And Elisha said, Let there be, I pray thee, a double portion of thy spirit upon me, and if you wish you may infer it from (Num. 27, 23) And he laid his hands (both) upon him, though he was commanded (Ib. ib. 18) Thou shalt lay thy hand (one) upon him.

(Ib. 23, 16) And put a word in his mouth. R. Jochanan said: From the blessings of that wicked you may learn what he intended to say, [should he not have been prevented]. He wanted to say: That Israel shall not possess any houses of prayer and of learning, [but he was compelled to say] (Ib. 24, 5) How goodly are thy tents, O Jacob. He intended to say that the Shechina shall not rest upon them, [and said] Thy dwellings, O Israel. [He intended to say] that their kingdoms shall not be prolonged, and said, As streams are they spread forth. [He intended to say] that they shall not possess olives and vineyards, [and said,] As gardens by the river's side. They shall have a bad odor, and said, As aloes which the Lord had planted. They shall not have kings of nice appearance, and said, And cedar-trees beside the water. Their kings shall not be descendants of kings, and said, Water runneth out of His buckets. Their kingdom shall not rule over other nations, and said, That his seed may be moistened by abundance of waters. Their kingdom shall not be strong enough, and said, And his king shall be higher than Agag. And their kingdom shall not be feared, and said, And raised on high shall be his kingdom." R. Abba b. Chana said: "All Bil'am's blessings were curses except concerning houses of prayer and of learning, as it is said (Deut. 23, 6) And the Lord thy God has changed unto thee the curse into a blessing, because the Lord thy God loved thee. It reads curse, singular, but not curses, plural."

R. Samuel b. Nachmeni in the name of R. Jonathan said: "What is the meaning of (Prov. 27, 6) Faithful are the wounds of a friend; but the kisses of an enemy are importune, i.e. The caution that Achiyah the Shilonite cautioned Israel is better for them than the blessings that Bil'am blessed them. The former cautioned Israel giving as a simile the reed, as it is said (I Kings 14, 15) As the reed is shaken in the water. As this reed stands in water-places, the branches (Fol. 106) of it change, but its roots are many, and even all the winds of the world when blowing upon it are not able to uproot it, but it bends in every direction of the wind. However, when the wind ceases it remains straight in its place. But Bil'am, the wicked, blessed Israel likening them to a cedar, which does not stand in waterplaces, does not change its branches, and its roots are few, and although no winds can affect it, however, as soon as a south wind comes it uproots it and turns it over on its face. Moreover, a pen for writing the Holy Scrolls, the Prophets and the Hagiographa is made from a reed."

(Num. 24, 21) And he looked on the Kenites ... Though firm be thy dwelling-place, etc. Bil'am said to Jethro: "Kenite, wast thou not with us at the time we consulted to destroy Israel? How, then, does it come that thou art placed now among the strongest of the world?" And this is what R. Chiya b. Aba, in the name of R. Jochanan, said: "The following

three: Bil'am, Job and Jethro, were the advisers of Pharaoh, concerning his command of throwing in the river the children of Israel. Bil'am, who gave this advice, was killed; Job, who kept silent, was punished with chastisement; and Jethro, who ran away, was rewarded by having his descendants placed among the Sanhedrin, in the chamber of the Temple, as it is said (I Chron. 2, 55) And the families of the scribes who dwelt at Jobetz, the Tirotites, etc. These are are Kenites that come from Chamoth — (Num. 22, 23) And he took up his parable, and said, Alas, who shall live after God hath appointed him? R. Jochanan said: "Woe will be to that nation which will try to prevent the redemption of Israel, when the Holy One, praised be He! will do it to His children. Who can prevent a lion from coming together with his lioness at the time they are both free?"

(Num. 25, 1) And Israel abode in Shittim. R. Jochanan said: "Wherever such an expression is to be found it brings infliction. And Israel dwelt in Shittim and the people began to commit incest; (Gen. 37, 1) And Jacob dwelt in the land of his fathers' sojournings, and Joseph brought evil reports of them unto their father. (Ib. 47, 27) And Israel dwelt in the land of Egypt, in the land of Goshen; and (Ib. 29) And the days of Israel drew near that he was to die. (I Kings 4, 5) And every man dwelt in safety, and (Ib. 11, 14) And the Lord stirred up an adversary unto Solomon, Hadad the Edomite."

(Num. 31, 8) And the kings of Midian they slew, besides the rest of their men that were slain ... and Bil'am, the son of Boer, they slew with the sword. What has Bil'am to do there? R. Jochanan said: "He went to take the reward for the twenty-four thousand Israelites who were killed because of his advice." Mar Zutra b. Tubia said in the name of Rab: "This is what people say: A camel wanted to get horns, and therefore the ears he possessed were cut off." (Josh. 13, 22) And Bil'am, the son of Beor, the soothsayer. The soothsayer! Was he not a prophet? R. Jochanan said: "At the beginning he was a prophet, but thereafter he became a soothsayer."

(Ib. b) R. Isaac said again: "What is the meaning of the passage (Isa. 33, 18) Where is he who wrote down; where is he that weighed; where is he that counted the towers? i.e., where is he who counted the letters of the Torah? Where is he who weighs the lenient and rigorous things mentioned therein? Where is he who counted three hundred decided Halachas [about Levitical cleanliness] concerning a turret flying in the air?" R. Ami said: "Four hundred questions had Doeg and Achitophel raised concerning turrets flying in the air, and not one of them could be decided." "Is it then a great thing to ask questions?" remarked Raba. "In the years of R. Juda all their studies were confined to the Section of

Damages, etc. We must therefore say that the Holy One, praised be He! desires a [pure] heart of one [but not his mouth], as it is written (I Sam. 16, 7) But the Lord looketh on the heart."

R. Ami said: "Doeg did not die before he had forgotten all his studies, as it is said (Pr. 5, 23) He will indeed die for want of correction; and through the abundance of his folly will he sink into error." R. Jochanan said: "Three angels of destruction attended Doeg; one who caused him to forget his study, and one who burned his soul, and the third who scattered his ashes in the houses of prayer and study." R. Jochanan said further: "Doeg and Achitophel did not see each other, as Doeg was in the days of Saul and Achitophel in the days of David." R. Jochanan said further: "Both Doeg and Achitophel have not lived half of their days." We are also taught so in the following Baraitha: All the years of Doeg were only thirty-four, and those of Achitophel, thirty-three.

R. Jochanan said further: "At first David called Achitophel master, then he called him associate and finally he called him disciple. At first he called him master, (Ps. 55, 14) But it was thou, a man mine equal, my companion and my familiar friend; then he called him associate, (Ib.) We took sweet counsel together, etc.; and finally he called him disciple (Ib. 41, 10) Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, etc.

Raba lectured: "What does the passage (Ps. 11, 1) In the Lord have I put my trust; how can ye say to my soul, flee to your mountain as a bird mean? i.e., David said before the Holy One, praised be He! 'Sovereign of the Universe! forgive me this sin so that people shall not say that your mounatin was lost through a bird'." (Fol. 107) Raba lectured: "What is the meaning of the following passage (Ps. 51, 6) Against Thee, Thee only, have I sinned, and done that which is evil in Thy eyes; in order that Thou mayest be justified when Thou speakest, and be in the right when Thou judgest, i.e., David said before the Holy One, praised be He! 'Sovereign of the Universe, it is known and revealed before Thee, that if I had desired to curb my passion, I would have succeeded, but I did not, so that people should not say that the servant conquered his master'." Raba lectured again: "What is the meaning of the passage (Ib. 38, 18) For I am ready to halt, and my pain is continually before me. Bath Sheba was destined for David since the six days of creation; however, she came to him only through infliction." And so also it was taught at the college of R. Ishmael: Bath Sheba, the daughter of Eliam, was destined for David, but he enjoyed her as an unripe fruit. Raba lectured: "What is the meaning of the passage (Ps. 35, 15) But when I halt they rejoice, and gather themselves together; ... they tear me, and cease not. Thus said

David before the Holy One, praised be He! "Sovereign of the Universe, it is known and revealed before Thee that if they would tear my flesh the blood would not run. Even when they are occupied in the study of Negaim and Ahaloth they say to me: 'David, who is an adulterer, with what kind of a death must he be punished?' And I answered them: 'He is to be hanged; he, however, has a share in the world to come, but he who exposes his fellowmen to shame in public has no share in the world to come'."

R. Dusthai, of the city of Biri, lectured: "Unto what may be likened the system of David's praver? "Unto a peddler who wanted to sell out his stock little by little. He said before the Holy One, praised be He! (Ps. 19,13-15) 'Sovereign of the Universe, who can guard against errors?' And he was answered, 'They will be forgiven.' (Ib.) 'From secrets (faults) do Thou cleanse me.' 'They will be forgiven.' (Ib.) 'Also from presumptuous sins withhold Thy servants.' 'This will [also] be forgiven.' (Ib.) 'Let them not have dominion over me,' i.e., the Rabbis shall not talk about me. 'This will [also] be allowed to you.' (Ib.) 'Then shall I be blameless,' i.e., my sins shall not be written. And he was answered, 'This is impossible, for, if the Yud which I took away from the name of Sarai complained before me several years, until Joshua came and I added it to his name, as it is said (Num. 13, 16) And Moses called Hoshea; the son of Nun, Joshua, how much more [will there be complaints] if I omit a whole portion of the Torah?' (Ps. 19) Clear from any great transgression, i.e., He said before him: 'Sovereign of the Universe, forgive me the whole sin.' And he was answered, 'It is revealed before Me what Solomon, thy son, will say in his wisdom in the future (Pr. 6, 27-30) Can a man take fire in his bosom, and his clothes not be burnt? Or can one walk upon hot coals, and shall his feet not be scorched? So he that goeth in to his neighbor's wife; whosoever touches her shall not go unpunished.' He then exclaimed, 'If so, then I am lost.' And he was answered: 'Accept affliction upon thyself.' Immediately David accepted affliction upon himself." R. Juda said in the name of Rab: "Six months was David afflicted with leprosy; the Shechina left him, and the Sanhedrin separated themselves from him. He was inflicted with leprosy, as it is written (Ps. 51, 9) Purge me [from sin] with hyssop, etc. The Shechina left him, as it is written (Ib., ib., 14) Restore unto me the gladness of Thy salvation. The Sanhedrin separated themselves from him, as it is written (Ib. 119, 79) Let those that fear Thee return unto me and they that know Thy testimonies. That all this lasted fully six months — when do we learn it? From the following passage (I Kings, 2, 11) And the days that David reigned over Israel were forty years; (Ib. b) In Hebron he reigned thirty-three years over all Israel and Judah. Hence we see that the six months more [which are counted in II Samuel] are not counted [in I Kings], and this was because the six months in which he was inflicted with leprosy were not counted." (Ps. 86, 17) Display on

me a sign for good, etc. Thus said David before the Holy One, praised be He! "Sovereign of the universe, forgive me this sin [of Bath Sheba]." "Thou art forgiven," answered the Lord. David then said to the Lord: "Show me a sign while I live." Whereupon He answered, "During thy life I shall not make it known but during the life of Solomon, thy son, I shall make it known." When Solomon had built the Temple he desired to place the ark in the holy of holies, but the gates had become fastened to each other [and they could not be opened]. Solomon then offered twenty-four prayer-songs but was not answered. He then said the prayer (Ps. 24, 9) Raise your heads, O ye gates, and raise up, ye everlasting doors, and let the King of glory enter. Who is the King of glory, the Lord of Hosts, He is the King of glory, Selah (II Chr. 6, l2). Still he was not answered; but as soon as he said O Lord God, turn not away the face of Thy anointed, remember the pious deeds of David Thy servant, he was immediately answered. At that moment the faces of David's enemies turned black like the bottom of a pot and then it was known to all that the Holy One, praised be He! had forgiven David that sin.

Now about Gechazi. It is written (II Kings 8, 7) And Elisha came to Damascus. Wherefore did he go there? R. Jochanan said: "He went to make Gechazi repent of his sins. He tried to do so, but he did not want to, saying: 'I have a tradition from thee, that he who sins and causes others to sin, no opportunity will be given him to repent'." But what has he done to cause others to sin? According to some, he put a magnet over the golden calves made by Jeroboam, and they were suspended in the air. And according to others, he engraved a holy name on its mouth, and it heralded: "I am the God," etc. And accordnig to still others, he drove away disciples from Elisha's college, as it is said (Ib. 6, 1) Behold now the place where we dwell before thee is too narrow for us. And this was after the departure of Gechazi, hence it was not narrow until now [when Gechazi was there, because he drove away many disciples].

Our Rabbis were taught: Always let the left hand repel (those deserving it), and the right hand shall invite. And not as Elisha has done with Gechazi, whom he rejected with both hands, as it is written (II Kings, 5, 23-27) And Naaman said, Give thy assent, take two talents. And he urged him.... Whence comest thou, Gechazi? And he said, Thy servant went not hither or thither. And he said unto him, My mind was not gone when the man turned around from his chariot to meet thee. Is it time to take money, and to take garments, and olive-yards, and vineyards, and sheep, and oxen, and man-servants, and maid-servants? Hath then Gechazi taken all this? Behold he took only silver and garments? R. Isaac said: At that time Elisha was occupied with the study of the chapter of eight reptiles (of Tract

Sabbath). Naaman, the captain of the King of Syria was afflicted with leprosy, and his servant girl, who was captured from Israel, told him that if he would go to Elisha he would be cured. And when he came to him and was told to dip himself in the Jordan, he said: "They make sport of me." But the men with him said: "Go and try it, since it cannot hurt you." Whereupon he went and he bathed himself in the Jordan and was cured. And he brought all what he had with him to Elisha, but Elisha did not want to accept it from him. Gechazi, however, departed from Elisha, and hid what he took, and when he came before Elisha again he saw that the leprosy sprouted over his head. Then he said to him: You wished the time has come that you should be rewarded for [my studying of the chapter] eight reptiles, [as you took from him the value of the eight things mentioned in this passage] May there the leprosy of Na'aman cleave unto thee, and thy seed forever, and he went out of his presence a leper (as white) as snow." It reads (ib. 7, 3) And there were four leprous men at the entrance of the gate. R. Jochanan said: "These were Gechazi and his three sons." There is a Baraitha: R. Simon b. Elazar said, "The impulse of man, a child and a woman, should always the left hand repel and the right hand invite."

Our Rabbis were taught: "Three times was Elisha sick; first at the time he discharged Gechazi from his service, secondly when he set the bears on the children, and the third time when he died."

Until the time of Abraham there was no mark of old age, and anyone who wanted to talk to Abraham spoke to Isaac, or vice versa, [since their appearance was the same]. Then Abraham prayed, and the mark of old age was visible, as it is said (Gen. 24) And Abraham was old. Until the time of Jacob there was no sickness [death occurred suddenly]. Then Jacob prayed that sickness should come before death; as it is said (Ib. 48, 1) Behold, thy father is sick. Until the time of the prophet Elisha there was no one who was cured of sickness. But Elisha prayed and he was cured; as it is said (II Kings 13) Elisha was sick of the sickness where he had to die, which signifies that previously he was sick and was cured.

MISHNA: The generation of the flood have no share in the world to come, and are also not judged, as it is said (Gen. 6, 3) Lo yadon ruchi b'adam forever, i.e., no judgment and no spirit. The generation of dispersion (Ib. 11) have also no share in the world to come, as it is said (Ib. 8) And the Lord scattered them abroad. The men of Sodom have also no share in the world to come, as it is said (Ib. ib. 13) For the men of Sodom were wicked, and sinners before the Lord exceedingly, i.e., wicked in this world, and sinners in the world to come.

However, they have to appear before judgment. R. Nechemiah says: "Both of the above are not to appear before judgment, as it is said (Ps. 1, 5) Therefore shall the wicked not be able to stand (Fol. 108) in the judgment, and sinners in the congregation of the upright; i.e., therefore shall the wicked not be able to stand in the judgment, refers to the generation of the flood; and sinners in the congregation of the upright, refers to the men of Sodom." The sages, however, said to him: "The passage means that among the congregation of the upright, the latter cannot stand, but they can stand among the congregation of the wicked [hence they face judgment]."

The spies have no share in the world to come, as it is said (Num. 14, 37) Died by the plague before the Lord; i.e., died — in this world; plague — in the world to come. The generation of the desert has no share in the world to come, as it is said (Ib. ib. 35) In this wilderness shall they die, and therein shall they be spent; etc., i.e., in the wilderness shall they die, in this world; and therein shall they be spent, in the world to come. So says R. Akiba. R. Eliezer, however, maintains: "Concerning them, Scripture says: (Ps. 1, 5) Gather together unto Me My pious servants, who make a covenant with Me by sacrifice. The congregation of Korah will not be restored [at the time of resurrection], as it is said (Num. 16, 33) And the earth closed over them, i.e., in this world; and they disappeared from the midst of the congregation — in the world to come." So says R. Akiba. R. Eliezer, however, says: "Concerning them, Scripture says: (I Sam. 2, 6) The Lord killeth and maketh alive; he bringeth down to the grave, and he bringeth up."

GEMARA: Our Rabbis were taught: The generation of the flood has no share in the world to come, as it is said (Gen. 7, 23) And it swept off every living substance, and they were swept from the earth, i.e., and it swept off every living substance, — in this world; and they were swept from the earth, — in the world to come. So says R. Akiba. R. Juda b. Bathyra said: "They will neither be restored nor judged, as it is said (Gen. 6, 3) Lo yadon ruchi b'adam forever, i.e., no judgment and no spirit'." In another form the above is interpreted, Their spirits shall not return unto their leaders. R. Menachem b. Jose said: "Even at the time the Holy One, praised be He! will return the souls to the corpses, those souls will still be judged hard in the Gehena, as it is said (Is. 33, 11) Ye conceive chaff, ye shall bring forth stubble; your breath is a fire, that shall devour you."

Our Rabbis were taught: The generation of the flood became overbearing only on account of the wealth which the Holy One, praised be He! bestowed upon them. And what is written concerning them? (Job. 21, 9-14) Their houses are safe, without fear, neither is the

rod of God upon them, and again the passage says: Their bull gendereth and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They sing to the timbrel and harp, and rejoice at the sound of the pipe. They spend their days in prosperity. The verse continues, And peacefully they go down to the grave. This was caused by what they said, Depart from us and the knowledge of Thy ways we desire not, etc., i.e., they said, "The only thing for which we need the Almighty is for the drops of rain, with which He supplies us; however, we possess springs and rivers, of which we can make use." The Holy One, praised be He; then said: "With the very blessing that I bestowed upon them, do they provoke Me to anger; I will therefore punish them with he same," as it is said (Gen. 6) I will bring a flood of water, etc. R. Jose says: "The generation of the flood were exalted only on account of [the covetousness of] the eye-ball, which [in restlessness] resembles water, as it is said (Ib. ib. 2) And they took themselves wives of all whom they chose, and therefore they were punished with water, which resembles the eye-ball, as it is said (Ib. 7, 11) On the same day, were all the fountains of the great deep broken up, and the windows of heaven were opened." R. Jochanan said: "The generation of the flood became corrupt with the word rabba, and with the word rabba they were punished; i.e., with the word rabba they became corrupt as it is written (Ib. 6, 5) God saw that it was great (rabba) the wickedness of men, and they were punished with the word rabba, as it is written (Ib. 7, 11) All the fountains of the great (rabba) deep." R. Jochanan said further: "Three of the hot springs [used at the flood] remained forever, and they are, the swamps of Gadara, the hot water of Tiberius and the great spring of Biram."

(Ib. 6, 12) For all flesh has corrupted his way upon the earth. R. Jochanan said: "Infer from this that cattle, beast and men had intercourse with each other." R. Aba b. Cahana said: "All of them returned to their kind, except the bird Thushl'imi." (Ib ib. 13) The end of all the flesh is come before Me. R. Jochanan said: "Come and see how severe is the force of robbery, for although the generation of the flood had committed all kinds of crimes, nevertheless their evil decree was not sealed until they stretched out their hand to commit robbery, as it is said (Ib.) For all the earth is filled with violence through them, and I will destroy them with the earth, and it is also written (Eze. 7, 11) Violence is risen up into a rod of wickedness; nought cometh from them, nor from their turmoil, neither is there eminency then; and there shall be no lamenting for them." R. Elazar said: "Infer from the last passage, that the violence has raised itself as a cane and placed itself before the Lord, saying, 'Sovereign of the Universe, nothing shall be left of them, etc'." At the college of R. Ishmael, it was taught: "Also Noah was included in that evil decree, but he found favor in

the eyes of the Lord, as it is said (Gen. 6, 7) For it repenteth Me that I have made them. But Noah found grace in the eyes of the Lord." (Ib. ib. 6) And it repenteth the Lord that he had made man on the earth. When R. Dimi came from Palestine, he said: "The Holy One, praised be He! said, 'I have done well that I prepared for them graves in the earth'." Where is the inference? It is written here, Vayinachem (and the Lord bethought himself), and it is also written (Ib. 50) Vayinochem (And he comforted them). According to others, He said, "I have not done well that I prepared for them graves in the earth, [because they might have repented]. It is written here Vayinachem, and it is written there (Ex. 32, 14) Vayinachem (And the Lord repented) of the evil which He said He would do unto His people.

(Gen. 6, 9) Noah was a just, perfect man in his generation; according to R. Jochanan in his generation, but not in others [among more righteous]. And according to Resh Lakish: In his generation [among the wicked], so much the more in other generations. "R. Jochanan's theory," remarked R. Chanina, "should be likened unto the following parable: If a barrel of wine is placed among barrels of vinegar, in that place, the good smell of wine is marked, which would not be the case if placed among other barrels of wine." R. Oshia said: "Resh Lakish's theory may be likened unto the following parable: If a glass of perfume is placed in a filthy place, and its odor is marked, how much more would it be marked if it were placed among spices?" (Gen. 7, 23) And it swept off etc. If man sinned, what were the sins of the animals? We are taught in the name of R. Joshua b. Karcha: "This is similar to one who made a canopy for his son, and prepared all kinds of delicacies for the wedding-meal, but his son died before the wedding and he destroyed all that he prepared, remarking: 'All this was done only because of my son; now, as he is dead, for what purpose do I need the canopy and all that I prepared?' So the Holy One, praised be He! said: 'For what purpose have I created cattle and beast, only for the sake of man; now, when man has sinned and is to be destroyed, for what purpose do I need all other creatures'?" (Gen. 6, 22) All that were on dry land died, but not the fish in the sea. R. Jose of Caesareau lectured: "What is the meaning of the passage (Job 24, 18) Swift are such men (to flee) on the face of the water; accursed is their field on the land, i.e., infer from this that Noah, the upright, warned them, saying: 'Repent and pray to God, for if not, the Holy One, praised be He! will bring the flood upon you and will make your corpses swim upon the water like leather bags [filled with air]; and not only this, but ye will be accursed to future generations.' And they answered: 'Who prevents him from doing so?' And he said: 'There is one pigeon (Methushalech) among ye which must be taken away' [before the evil takes place]. And they answered: (Ib. b) 'If it is so, then we will continue on our way and will not hide ourselves in the vineyards'."

(Gen. 7, 10) And it came to pass after the seven days that the waters of the flood were upon the earth. What is the nature of these seven days? Rab said: "The seven days of mourning for Methushelach. From this you may learn that the lamentation [upon the death] of the righteous delays evil dispensation from coming." Another explanation is given: Atter the Holy One, praised be He! caused the entire order of creation to be changed that the sun [instead of rising in the East and setting in the West], shall rise in the West and set in the East. Again another explanation is: The Lord appointed for them at first a long time for repenting, and thereafter a short time. And still another explanation is: The seven days in which it was given them a taste of the world to come, for the purpose that they shall know what good they are losing. (Ib. ib. 2) Of every clean beast thou shalt take to thee seven pair of each, the male and his female. Have these animals wives? R. Samuel b. Nachmeni said in the name of R. Jonathan: "It means from those with whom a crime was not committed." But how did he know this? R. Chisda said: "He passed them by the ark, and those whom the ark admitted, he was certain no crime was committed, and those whom the ark did not admit, he knew that a crime must have been committed." R. Abahu said: "It means from those animals which came by themselves."

(Ib. 6, 14) An ark of gopher wood. What does gopher mean? R. Adda, in the name of the school of Shila, said: "It means an oak tree," and according to others, a cedar tree. (Ib., ib. 16) A window shalt thou make. R. Jonathan said: "The Holy One, praised be He! said to Noah: "Set it with diamonds and pearls, so that it shall give you light as in the middle of the day'." (Ib.) With lower second and third stories shalt thou make it. The lower for manure, the second for animals and the third for man. (Ib. 8, 7) He sent forth a raven. Resh Lakish said: "The raven gave Noah a victorious answer. 'Thy Master hates me and thou doest the same. Thy Master hates me, for He said, From the clean fowl shalt thou taken seven and from the unclean only two; and thou hatest me as thou leavest alone the species of which thou hast seven, and sendest from a species of which thou hast only two. If I would be killed by the angel of heat or by the angel of cold, would not the world be lacking a creature of my species'?" (Ib., ib. 8) He then sent forth a dove from him. R. Jeremiah said: "Infer from this that clean fowls may be kept in the residence of the upright." (Ib., ib. 11) And the dove came in to him at the time of evening. R. Elazar said: "The dove said before the Holy One, praised be He! 'Sovereign of the Universe, Let my food be bitter as an olive-leaf, but given at Thy hand, rather than that sweet as honey and given by frail man'." And whence do we know that tereph (plucked off) refers to food? From the following passage (Pr. 30, 8) Let me eat the bread (hatripheni).

(Gen. 8, 19) After their families. R. Jochanan said: "Infer from this that each family was placed separately." R. Chana b. Bizna said: "Eliezer, the servant of Abraham, questioned Shem the senior (son of Noah). 'As all the animals were placed separately, where was your family placed?' And he answered: 'We had great trouble in the ark to feed all the animals. The creature whose habit it is to eat in the daytime we had to feed by day, and those whose habit it is to eat in the night, we had to feed by night. A chamoleon, my father did not know what its food was. It happened one day that he cut a pomegranate and a worm fell out of it, and the chamoleon consumed it, and from that time he prepared its food from bran that had become wormy. The lion's fever fed its vital energies, as Rab said: Not less than six and not more than twelve days one can live in fever without taking any food. The phoenix my father found that it slept in a corner of the ark, and to his question, 'Dost thou need any food,' it answered, 'I saw thou wert very busy, and I thought I would not trouble thee.' And he blessed her that it should never die, and concerning it says the passage (Job 29, 18) As the chaul (phoenix) shall I have many days'."

R. Chana b. Levi said: "Shem the Senior questioned Eliezer, the servant of Abraham: 'When the kings of the West and East came to fight you, what have you done?' And he answered: 'The Holy One, praised be He! took Abraham, sat him down to His right, and we, however, took earth, threw it, and it became swords; straw and they became arrows; as it is said (Ps. 110, 1) Sit thou at My right hand, until I make thine enemies thy footstool, and it is written (Isa. 41, 2) Who hath raised up one from the east, at whose steps victory attendeth? He giveth nations before him, and maketh him rule over kings; his sword maketh them as the dust, his bow as driven stubble'."

(Fol. 109) The generation of dispersion has no share, etc. What had they done? At the college of R. Shila, it was said: They wanted to build a tower to ascend to the sky, and split it with axes, so that the water contained therein should pour down. This legend was ridiculed in the West, for if they intended to ascend to the sky they ought to have built the tower on a mountain [and not in a valley]. Therefore said R. Jeremia b. Elazar: "They were divided into three parties. One party said: 'Let us ascend and dwell there;' the second said: 'Let us ascend and worship there idols,' and the third said: 'Let us ascend and fight there." The party that said, 'Let us ascend and dwell there,' was scattered all over the world, and the party that said, 'Let us ascend and fight there,' became demons, devils, etc. And the party that said, 'Let us ascend and worship there idols,' was scattered to Babylon." (Gen. 11, 9) Therefore is the name Babel, because the Lord did there confound the language. We are taught in a Baraitha that R. Nathan says: "All the parties intended to worship idols,

for it is written here (Ib. ib) Let us make us a name, and it is written elsewhere (Ex. 23, 13) And make no mention of the name of other gods. Just as in the latter case the word Shem (name) refers to idolatry so does the word Shem (name) in the former case refer to idolatry." "From the tower, a third of it was burned, the second third was swallowed and a third is still in existence."

Men of Sodom, etc. Our Rabbis were taught: Men of Sodom have no share in the world to come, as it is said (Gen. 13, 13) But the people of Sodom were wicked and sinners, i.e., wicked in this world, and sinners, in the world to come. R. Juda said: "They were wicked with their bodies and sinners with their money. With their bodies, as it is written (Ib. 39, 9) How then can I do this great evil and sin against God? And sinners with their money, as it is written (Deut. 15, 9) It will be sin in thee. Before the Lord, refers to blasphemy. Exceedingly — all their sins were intentional." In a Baraitha it was taught the reverse: Wicked, with their money, as it is written (Ib., ib. 9) And thy eye be thus evil against thy needy brother, and sinners, with their bodies, as it is written (Gen. 39, 9) and sin against God. Before the Lord, refers to blasphemy, and exceedingly, means bloodshed, as it is said (II Kings, 21, 16) And also innocent blood did Menasseh shed exceedingly. Our Rabbis were taught: The men of Sodom became overbearing only on account of the wealth that the Holy One, praised be He! bestowed upon them. And what is written concerning them; (Job 28, 58) The earth out of which cometh forth bread, is under its surface turned up as it were with fire. Her stones are the place whence the sapphire cometh; and golden dust is also there. On the path which no bird of prey knoweth, and which the vulture's eye hath not surveyed, etc. And they said: "Since our land supplies us with sufficient bread, why should we permit travellers who come only to diminish our money? Come, let us make the law of free trade forgotten in our land," as it is said (Ib. ib. 4) He breaketh a channel far from the inhabited place, those of unsteady foot, etc.

Raba expounded again: "What is the meaning of the passage (Ps. 62, 4) How long will ye set upon a man? That ye may slay him, all of you, as a leaning wall, a tottering fence? Infer from this that they used to place a wealthy man under a tottering wall and pushed the wall over him, and robbed him of his money." Raba expounded again: "What is the meaning of the passage (Job 24, 16) In the dark they dig through houses, they shut themselves up; they know not the light. Infer from this that when they saw a wealthy man they used to deposit balsam with him, which usually the depositories placed in their treasure box, and in the night they smelled balsam and robbed him, as it is said (Ps. 59, 15) And they return evening, they howl like a dog; they then break in the place and steal the

money, as the passage says (Job 24, 7) And have no covering, etc.; and again (Ib. ib) They drive away the ass, etc. (Ib. 21, 32) For he is born to the grave, etc., R. Jose lectured the same in Sepphorias. And the night after that lecture, three hundred burglaries were committed through the smell of balsam; the town men annyoed him, saying: "You have shown a way to the thieves." And he answered them: "How could I know that all [who will come to listen to me] are thieves?" It was said when R. Jose died, blood gushed from the spouts of the roofs of Sepphorias. The following was enacted in Sodom. He who possessed one ox had to pasture all the cattle of the city one day, but he who possessed none at all had to pasture them two days. There was an orphan, the son of a widow, to whom they gave their oxen to pasture, and he killed them, saying, (Ib. b) "Who has one ox shall take one skin, and he who has none at all shall take two skins." And to the question, "What is this?" he said to them: "The final trial must be as at the beginning of it. You enacted that he who has one ox shall pasture them one day, and he who has none at all shall pasture them two days. The same is the case with the skins." He who passed the river on a boat had to pay one zuz. And he who passed the river on foot had to pay two. If one had a row of bricks, every one of them came and took one, saying, I am not causing you any damage by taking one. The same they used to do when one scattered garlic or onions to dry.

There were four judges in Sodom. Every one of them had a name which meant false, lie, etc. If a person struck his neighbor's wife, and she miscarried, they used to decide that the woman should be given to the striker, and he should return her when she would be pregnant again. If it happened that one cut off the ear of his neighbor's ass, they used to decide that the ass should be delivered to the striker, till it should be cured. If one wounded his neighbor, they decided that the striker shall be paid for bleeding him. He who passed the river on a bridge had to pay four zuz. And he who passed it by foot had to pay eight zuz. It happened once that a washer came there and they required of him four zuz. And when he said that he had passed the water on foot, they required eight. And because he didn't pay, they wounded him, and when he came to the judge, the latter decided that he should pay for bleeding and eight zuz for passing the water. Eliezer, the servant of Abraham, happened to be there, and was wounded and when he came to the judge to complain the latter said: "You must pay for bleeding." Whereupon he took a stone and wounded the judge, saying: "The payment for bleeding which you owe to me pay them, and my money shall remain with me." They made a stipulation that if a guest invited to a wedding bring one with him, that the inviter be stripped of his garments. There was a wedding at the time Eliezer happened to be in the city, and none of them wanted to sell him any bread for a meal. He then went to the wedding and took a place at

the very end of the table. And when he was asked who had invited him, he pointed to the one who was sitting next to him, 'Thou hast invited me.' And fearing that they would believe that he had invited him and that he would be stripped of his garments, the man hurried to take his mantle and run away. And so he did to the rest of the people, and they all ran away, and he ate the whole meal. They had a bed for strangers. If he was too long for the bed they made the stranger shorter, and if too short they stretched him. When Eliezer was there they told him to sleep in the bed; whereupon he answered: "Since my mother is dead I vowed not to sleep in a bed." When a poor man happened to be there every one used to give him a dinar, on which his name was engraved, but they did not sell him any bread until he died. And then each one took his dinar back. There was a girl who used to supply a poor man with bread, which she used to hide in a pitcher while she went for water, and when this was found out they smeared her body with honey, put her on the roof of the surrounding wall, and bees came and killed her; and this is what is said (Gen. 18, 20) Because the sin against Sodom and Gomorrah is great, etc.

Spies ... and the congregation of Korah, etc. (Fol. 109, b) Our Rabbis were taught: The congregation of Korah has no share in the world to come, as it is said (Num. 16) And the earth covered them — in this world, and they disappeared from the midst of the congregation, — in the world to come. So says R. Akiba. R. Juda b. Bathyra says: "They are as a lost thing for which the loser inquires, as it is said (Ps. 119, 176) I have gone erringly astray, like a lost sheep; seek thy servant, for thy commandments have I not forgotten." (Num. 16, 1) And Korah took (vayikach). Resh Lakish said: "He bought a very bad purchase for himself." Korah, i.e., he has made Israel bald-headed; ben Yizhar, i.e., he who made the world hot as in the middle of the day. Ben Kehath, i.e., he who made blunt the teeth of his parents; ben Levi, i.e., he who became a companion to the Gehenna. But why is not also written ben Jacob? R. Samuel b. Isaac said: "Jacob's prayer (Gen. 49, 6) Unto their secret shall my soul not come, refers to the spies; unto their assembly my glory shall not be united, refers to the cougregation of Korah." Dathan and Abiram; i.e., Dathan means who disregarded the law of God; Abiram, who hardened his heart not to repent. On, who sat in the mourning [repented upon his sin and withdrew from Korah]. Peleth, for whom wonders were made; ben Reuben, who [carefuly] observed it and understood [that it was wrong]. Rab said: "On ben Peleth was saved by his wife [from being among the congregation of Korah]. She said to him: 'What is the difference to you? If Moses will be master, you are only a disciple, and you will be in the same position if Korah will be the master.' And to his answer: 'What shall I do, I was with them in consultation, and swore to take part with them?' she said, 'I know that the whole congregation is holy, as it is written

(Num. 16, 3) For the whole of the congregation are all of them holy, remain in your house and I will save thee.' She made him drink wine to intoxication, and she made him sleep in the house, and she herself sat outside at the entrance of the house, (Fol. 110) uncovered her head, loosened her hair, and whoever came to his house, to call upon On, when he saw the uncovered head of the woman, returned. Meantime, the congregation was swallowed. On the other hand, the wife of Korah said to him: 'See what Moses did. He proclaimed himself as a king, his brother he made highpriest, the sons of his brother for adjuncts of the high-priests. Heave-offering he commanded to give to the priests, and even from tithes, which are for the Levites, he commands to give again one-tenth to the priest. And not only this, he made of you fools by commanding all the Levites to shave off all their hair, so that you should look like prisoners.' And to his answer: 'He himself also did so,' she said, 'Since all the glory belongs to him, he does not care, etc.' And this is meant by the passage (Pr. 14, 1) The wise among women buildeth her house, — referring to the wife of On ben Peleth. But the foolish pulleth it down with her own hands, — referring to the wife of Korah."

(Num. 1, 2) So that they rose up before Moses, with certain men of the children of Israel in number two hundred and fifty, — i.e., the distinguished of the congregation. Called to the assembly; i.e., who were able through their wisdom to intercalate months and establish leap years. Men of renown; i.e., whose name was renowned through all the world. And Moses heard it, and fell upon his face. What had he heard? Samuel b. Nachmeni said in the name of R. Jonathan: "That they suspect him of adultery, as it is said (Ps. 106, 16) Moreover, they envied Hoses." (Num. 16) And Moses went to Dathan and Abiram. Resh Lakish said: "Infer from this that one must do all that he can not to strengthen a quarrel (since he himself who was a king went to Dathan and Abiram); for Rab said: 'He who strengthens a quarrel transgresses a negative commandment'." (Ib. 17, 5) That he become not as Korah and as his company. R. Ashi said: "Such is worthy to be punished with leprosy; for here (Ib.) it is written, by the hand of Moses, and it is written there (Ex. 4, 6) And he put his hand into his bosom, etc." R. Jose said: "He who fights against the kingdom of David deserves to be bitten by a snake, for it is written here (I Kings, 1, 9) ... by the stone Zoheleth, and it is written there (Deut. 32, 24) With the poison of Zochle aphar (serpents)."

R. Chisda said: "He who quarrels with his master is considered as if he would quarrel with the Shechina, as it is said (Num. 26, 9) At the time they quarrelled against the Lord." R. Chama b. Chanina said: "He who murmurs against his master is considered as if he would murmur against the Shechina, as it is said (Ib. 20, 13) These are the waters of Meribah,

where the children of Israel quarrelled with the Lord." And R. Chanina b. Papa said: "He who murmurs against his master is considered as if he would do so against the Shechina, as it is written (Ex. 16, 8) Not against us are your murmurings, but against the Lord." R. Abahu said: "Even one who meditates evil against his master is considered as if he meditates evil against the Shechina, as it is said (Num. 21, 5) And the people spoke against God and against Moses." (Eccl. 5, 12) Riches reserved for their owner to his own hurt. Resh Lakish said: "This refers to the riches of Korah." (Deut. 11, 6) And all ... on their feet. R. Elazar said "This refers to their money which makes one stand on his feet." And R. Levi added: "The keys of Korah's treasure were of such weight that three hundred white mules had to carry them. All its keys and locks [usually of metal] were of leather [to make it easy to carry]."

R. Chama b. Chanina said: "Three treasuries were hidden by Joseph in Egypt, one was found by Korah, and the second by ben Severus, and the third is still hidden for the righteous in the future." R. Jochanan said: "Korah was neither of those who were swallowed, nor of those who were burned. Neithed of those who were swallowed, as it is written (Num. 16, 32) And all the men that appertained unto Korah, — but not Korah himself; nor from those who were burned, as it is written (Ib. 26, 10) The fire devoured the two hundred and fifty men, — but not Korah." In a Baraitha, however, it was stated that Korah was among both the burnt and the swallowed. Among the swallowed, as it is written (Ib.) And swallowed them up together with Korah; and burned, as it is written (Ib. 16, 35) And there came out a fire ... and consumed the two hundred and fifty, and Korah was among them.

Raba said: "What is the meaning of the passage (Haba. 3, 11) At the light of Thy arrows they walked along? Infer from this that the sun and the moon ascended to Zebul, and said: Sovereign of the Universe, if Thou wilst do justice to Ben Amram, we will go out [and shine] but if not, we will not go out.' They thereupon remained [not shining] until He shot arrows at them, saying, 'As long as My honor was concerned, you did not interfere, but when the honor of a frail man is at stake, you protest?' And since then they do not go out [to shine] until they are smitten. Raba lectured: "What is the meaning of the passage (Num. 16, 30) But if the Lord do create a new thing, and the earth open her mouth, i.e., Moses said before the Holy One, praised be He! 'If such is already created, well and good, but if not, the Lord shall create'." Shall we assume that it means that he should really create? Behold, (Eccl. 1, 9) And there is nothing new under the sun? We must therefore say that he meant to bring the opening of it near to them. (Num. 26, 11) But the sons of Korah

did not die. In the name of Rabbi it was taught: "A place was prepared for them in Gehenna, in which they sat and chanted a song. Rabba b. b. Chana said: "Once I was walking in the deserts when an Arabian merchant said unto me: 'Come and I will show the place where Korah was swallowed up, etc. (as explained in Vol. 4, Book: BABA BATHRA in Chapter 5).

The generation of the desert has no share, etc. Our Rabbis were taught: The generation of the desert had no share in the world to come, as it is written (Num. 14) In the wilderness shall they be spent, etc., i.e., in the wilderness, refers to this world; and therein shall they die, refers to the world to come, and it is also written (Ps. 95, 11) So that I swore in My wrath, that they should not enter into My rest. Thus says R. Akiba. R. Eliezer, however, says: "They have a share in the world to come, as it is said (Ib. 50, 5) Gather unto Me My pious servants. But how shall the verse I swore in My wrath be explained? I retract from it because it was sworn while I was in anger." R. Joshua b. Karcha says: "The verse cited by R. Eliezer was said only concerning the future generations. Gather together unto Me My pious servants, refers to the righteous who are to be found in every generation. Who make a covenant, refers to Chananiah, Mishael, and Azariah, who delivered themselves to [be thrown into] the kiln. Sacrifice, refers to R. Akiba and his colleagues, who had delivered themselves to be slain because of the words of the Torah." R. Simon b. Menasia says: "They (the generation of the desert), will have a share in the world to come, as it is said (Isa. 35, 10) And come to Zion with song." Rabba b. b. Chana said in the name of R. Jochanan: "R. Akiba has departed from his [usual] kindness (i.e., his harsh opinion does not agree with hirality shown elsewhere), for it is said (Jer. 2, 2) I remember unto thee the kindness of thy youth, the love of thy espousals, thy going after Me in the wilderness, through a land that is not sown. Now since we see that even their descendants will benefit from their reward, how much more so they themselves!"

MISHNA: The ten tribes who were exiled will not be returned, as it said (Deut. 29, 27) And he cast them onto another land, as this day; i.e., just as that will not return so also will they not return. Thus says R. Akiba. R. Eliezer says: "As this day means, just as the day sometimes becomes dark and thereafter becomes light again, so the future will lighten upon ten tribes, who are now in darkness."

GEMARA: Our Rabbis were taught: The ten tribes will not have a share in the future world, as it is said (Ib.) And the Lord plucked them out of their land, refers to this world. He cast them into another land, refers to the world to come. So says R. Akiba. R. Simon b. Juda, the

man of the village of Aku, said in the name of R. Simon: "If their acts will be as on that day, they will not return, but if they will repent, they will return." Rabbi, however, says: "They will have a share in the world to come, and they will return, as it is said (Isa. 27, 13) And then shall come those who are lost in the land of Asshur, etc." Rabba b. b. Chana said in the name of R. Jochanan: "R. Akiba has departed from his [usual] kindness, for it is said (Jer. 3, 12) Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; I will not frown upon you; for I am merciful, saith the Lord, I will not bear grudge forever. What is his [usual] kindness? As we are taught in a Baraitha: The minor children of the wicked of Israel, will not have a share in the world to come, as it is said (Mal. 3, 19) For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be as stubble; and the day that cometh shall set them ablaze, said the Lord of hosts, that it shall leave them neither root nor branch. Root, refers to this world, and branch, to the world to come. So says Rabban Gamaliel. R. Akiba, however, says: "They will have a share in the world to come, as it is said (Ps. 116, 6) The Lord preserveth p'thayim (fools). And in the coast towns (Arabia), a child is called pathia. And there is another passage (Dan. 4, 11-12) Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit; let the beast get away from under it, and the fowls from among its branches." Nevertheless leave the body of its root in the earth. But what does the former verse, and he shall not leave them a root or bough mean? It means that he shall not leave one commandment or a part of it which they will observe unrewarded for it in this world, in order that they shall have no share in the world to come. Another explanation, root means the soil, and bough the body. However, concerning the minors, children of idolaters, all agree that they will not have a share in the world to come." And Rabban Gamaliel infers the above from (Is. 26, 14) ... and made all their memory to perish.

It was taught: From what age has a minor a share in the world to come? R. Chiya and R. Simon b. Rabbi differ. According to one, immediately after birth, and according to the other, from the time he commences to speak. The former infers it from (Ps. 22, 32) Will tell his righteousness to a people just born, and the latter infers it from the foregoing passage, Zera (children) shall serve him; there shall be related of the Lord unto future generations. It was taught: Rabina said: "From the time he is formed"; and R. Nachman b. Isaac said: "From the time he is circumcised, as it is written (Ps. 88, 16) I am inflicted and perishing from my youth up." There is a Baraitha in the name of R. Mair: "From the time he can answer Amen, as it is said (Is. 26, 2) Open ye the gates, that the righteous nation that keepeth faithfulness (Shomer Emunim) may enter in." Do not read Emunim (faithfulness)

but read it Amen. (Fol. 111) What does Amen mean? It is an abbreviation of El melech N'eman, God, King of Truth.

(Is. 5, 14) Therefore hath the deep enlarged her desire, and opened her mouth without measure (chok). Resh Lakish said: "This refers to him who failed to perform even one law of the Torah." R. Jochanan said to him: "Your explanation is not satisfactory to their Master. Say the reverse, even he who has studied but one law does not belong to Gehenna." (Zech. 13, 8) And it shall come to pass that in all the land, saith the Lord, two parts (of those) therein shall perish, but the third part shall be left therein. Resh Lakish said: "This refers to a third of Shem's descendants." And R. Jochanan said to him: "Your explanation is not satisfactory for their Master, but it refers to one-third of Noah's children." (Jer. 3, 14) I will take one of a city and two of a family, and bring you to Zion. Resh Lakish said: "It is to be taken literally." And R. Jochanan said again to him: "Their Master is not pleased with such an interpretation, but it means one righteous in a city saves the whole city, and two from a family save the whole family." R. Cahana was sitting before Rab interpreting the just-recited verse literally, and he said to him the very same thing. Rab saw R. Cahana combing his head and thereafter came and occupied his seat in Rab's college. He read to him (Job 28, 3) And she is not found in the land of the living. R. Cahana asked him: "Do you caution me?" He replied: "I only tell you the interpretation of this passage. The Torah cannot be found with him who supports himself by studying." It was taught in a Baraitha: R. Simai said: "The passage says (Ex. 6, 7) I will take you to me as a people, and (Ib. 8) I will bring you in unto the land. The Scripture compares their exodus from Egypt to the entrance in their land. Just as at the entering of the land, it was only two from six hundred thousand who made their exodus from Egypt (Joshua and Caleb), so also was their exodus from Egypt only two from six hundred thousand." Raba said: "And so also will it be in the time of the Messiah, as it is said (Hos. 2, 17) And she shall respond there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

We are taught in a Baraitha: R. Elazar b. Jose says: "It happened once that I was in Alexandria of Egypt, and I found a certain old man who said to me, 'Come, and I will show you what my great-grandfathers have done to yours. A part of them they threw in the sea, a part they slew with the sword and a part they have crushed in the buildings'." And for this evil Moses, our master, was punished, as it is (Ex. 5, 23) Since I came to Pharaoh, etc., he hath done more evil to this people. To which the Holy One, praised be He! answered "Woe for those (Patriarchs) who are lost, as such are not to be found now. Several times

have I revealed myself to Abraham, Isaac, and Jacob by the name of Almighty God, and they have never meditated against My retributions, nor did they question Me for My proper name. I said to Abraham (Gen. 13, 17) Arise, walk through the land in the length of it, and in the breadth of it, for unto thee will I give it. And thereafter when he was searching for a grave for his wife Sarah, he could not get it until he bought one for four hundred silver shekels, but nevertheless, he did not meditate against my retributions. I said to Isaac (Ib. 26, 3) Sojourn in this land, and I will be with thee and bless thee,' and thereafter when his servants wanted water to drink, they could not get it without a quarrel, as it is said (Ib. ib. 20) And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours, and he also did not meditate against My retributions. I said to Jacob (Ib. 28, 13) The land whereon thou liest, to thee will I give it, and thereafter when he wanted to spread a tent for himslf, he could not do so until he had paid a hundred kessitah, and he did not meditate against My retributions, and they did not ask for My proper name. Thou, however, first hast asked for My proper name, and now thou sayest to Me (Ex. 5, 23) Thou hast in no wise saved thy people. And therefore (Ib. 6, 1) Now shalt thou see [only] what I will do to Pharaoh, but thou wilt not live to see the war with the thirty-one kings in the time of Joshua."

(Ib. 34, 8) And Moses made haste, and bowed his head. What had he seen [that he bowed himself]? R. Chanina b. Gamla said: "He saw the attribute long-suffering." And the Rabbis said: "He saw the attribute Emeth (truth)." We are taught in a Baraitha in accordance with him who said he had seen the attribute long-suffering, viz: When Moses ascended to heaven, he found that the Holy One, praised be He! was sitting and writing the words long-suffering. And he said before Him: "Sovereign of the Universe! does this mean long-suffering for the righteous ones?" And he was answered: "Even for the wicked." "The wicked," Moses remarked, "ought to perish!" The Lord answered him: "In the future thou wilt see that My previous words will be necessary for thee." Thereafter when Israel sinned, the Lord said to Moses: "Didst thou not say long-suffering [only] for the righteous?" And Moses said before Him: "Sovereign of the Universe, but hast Thou not said to me, 'Also to the wicked'?" And concerning this it is written (Num. 14, 17) (Ib. b) And now, I beseech thee, let the greatness of the power of the Lord be made manifest as Thou hast spoken." R. Chaggi, ascending the steps of the college of Rabba b. Shila, heard a child reciting (Ps. 93, 5) Thy testimonies are exceedingly steadfast. In thy house abideth holiness, O Lord, to the utmost length of days. Immediately he began (Ib. 90, 1) A prayer of Moses. And he then said: "Infer from this that Moses saw the attribute long-suffering."

MISHNA: The men of a corrupt town have no share in the world to come, as it is said (Deut. 13, 14) There have gone forth men, Beliyaal, from the midst of thee, and have misled the inhabitants of their city (Fol. 112) Our Rabbis were taught concerning the verse: Devoting it utterly; this means to exclude the property of the righteous which is found out of town, and all that is therein, means to include the property of righteous which is inside the city. All the spoils, etc., includes the property of the guilty, which is [even] outside of the town. R. Simon says: "Why does the Torah say that the property of the righteous, which is inside the city, should be destroyed? Because what made them live in such a city? Was it not their property? Therefore it must be destroyed."

(Fol. 113) (Josh. 6, 26) And Joshua charged the people with an oath at that time, saying, 'Cursed be the man before the Lord, that riseth up and buildeth this city, even Jericho; with the loss of his first-born shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates of it. We are taught in a Baraitha: Any other city must not be built under the name of Jericho, and also Jericho shall not be rebuilt under another name, as it is said (I Kin. 16, 34) In his days did Chiel the Bethelite build Jericho; with Abiram, his first-born, he laid the foundation thereof, and with his youngest son, Segub, he set up the gates thereof. We are taught in a Baraitha: From Abiram, his first-born, the wicked, he should not have learned, but from Segub, his youngest, he should have learned. What have Abiram and Segub to do here? The Baraitha means this: For what reason is it written that Abiram was his first-born and Segub his youngest son? To learn that he buried all his children beginning from Abiram, the oldest, to Segub, his youngest son. And this wicked one should have learned not to continue the building after burying Abiram. Achab was his friend, and both he and Elijah came to console Chiel. The latter said to Elijah: "Is it a fact that Joshua's caution was to those who will rebuild Jericho even under another name, or any other city under the name of Jericho?" And Elijah answered: "Yea." Achab said: "How can it be supposed that Chiel's troubles were because of Joshua's caution, since even the caution of Moses his master does not affect, for it is written (Deut. 11, 16) Take heed to yourselves, etc.... and serve other gods ... that there be no rain, etc. And although I am worshipping idols on every flower bed, and nevertheless rain comes to such an extent that it prevents me often from going and worshipping the idols, how then is it possible that the caution of Joshua his disciple should stand?" Immediately after this (I Kin. 17, 1) And Elijah the Tishbite, who was of the settlers of Gilead, said unto Achab: 'As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. He prayed and the key of rain was transferred to him. It reads further on (3) and (6) Go away from here ... and the

ravens brought him bread and flesh in the morning. Where did they get it? R. Juda said in the name of Rab: "From the kitchen of Achab." (Ib.) And it came to pass ... that the brook dried up, tc. When he saw that the whole world was in trouble he went to Zarephath according to the Heavenly command, and it happened (17) that the son ... fell sick, etc. And Elijah prayed again that the key of resurrection shall be given to him. And he was answered: "Thou knowest that there are three keys in heaven which are not entrusted to any authority, viz., the key of birth, of rain, and of resurrection. Now when the key of resurrection shall also be given to thee, thou wilt have two keys and heaven only one. Bring, therefore, the key of rain, and then thou wilt receive the key of resurrection." And immediately after this it is written (Ib. 18, 1) Go, show thyself to Achab, and I will give rain.

A certain Galilean lectured in the presence of R. Chisda: "The parable of Elijah, to what is it similar? To one who shut his door and lost the key of it. [So Elijah has shut the door of rain and had to depend upon Heaven.]" R. Jose lectured in Sepphorias: "Father Elijah is hot-tempered [dealing with Achab too severely]." (Ib. b) Up to that time, Elijah used to visit R. Jose every day; he then disappeared for three days. And thereafter when he appeared and was questioned by R. Jose: "Why have I not seen the master three days?" he answered: "Because you called me hot-tempered." R. Jose said to him: "Is this not true? Hast thou not, master, become angry because of my expression?"

As long as the wicked exist, etc. Whom does it refer to? R. Joseph said: "It refers to the thieves." Our Rabbis were taught: With the appearance of a wicked person anger comes into the world, as it is said (Pr. 18, 3) When the wicked cometh, then cometh also contempt, and with dishonorable acts disgrace. And when the wicked perish, good comes to the world, as it is said (Ib. 11, 10) And when the wicked perish there is joyful shouting. When an upright man departs this world evil comes to the world, as it is said (Is. 57, 1) The righteous perisheth, and no man layeth it to hart; and godly men are taken away, none considering that the righteous is taken away before the evil. And when a righteous man comes to the world goodness comes with him, as it is said (Gen. 5, 29) This same shall comfort us in our work and in the toil of our hands.

END OF SANHEDRIN

Makkot

Chapter 1

MACCOTH (Fol. 3b) Samuel said to R. Mathna: "You shall not sit down until you have explained to me the sources upon which is based the Halacha of the Rabbis which says that if one lends money to his neighbor he shall not demand the loan before the expiration of thirty days, no matter whether it was a verbal or written loan." Whereupon he answered: "From the following passage (Deut. 15, 9) The seventh year, the year of release, etc. Is it not self-evident that the seventh year is the year of release? Why then the apposition? To show that there is another release similar to this one, and that is a loan without a term which cannot be demanded before thirty days, as the master said that thirty days of a year count for an entire year."

(Fol. 5b) MISHNAH: (Deut. 17, 6) Upon the evidence of two or of three witnesses, shall he that is to die, etc. If the evidence of two persons is sufficient, why does the Scripture mention three? To compare the evidence of two to that of three. Just as three are capable of making the [first] two witnesses guilty of collusion, so also are two in a position to make the [first] three witnesses guilty of collusion. And whence do we know that, even if they (the first) were a hundred persons, the evidence of two persons is sufficient? The passage says, Witnesses [without a number]. R. Simon, adds and says that just as in the case of two [witnesses], they cannot be put to death, until both of them are found guilty of collusion, so also does it apply in the case of three, that they cannot be put to death until all three are found guilty of collusion. And whence do we infer that such is the law even if their number reaches one hundred. The passage reads, Witnesses [without a number]. R. Akiba, however, maintains that the third witness mentioned in the Scripture was not for the purpose of making the punishment more lenient for him, but, on the contrary, for the purpose of making it more rigorous — [viz., lest one say since the testimony of two witnesses suffices, the evidence of the third is superfluous, and therefore, he ought not be

punished at all. The Scripture mentions the third one in order] to make him equal with the former two. If the verse provides punishment for one who conjoins himself with transgressors, as if he were an accomplice himself, how much the more will this be applied to one who conjoins himself to those who are engaged in meritorious acts, that he will be rewarded as if he himself actually accomplished the same.

(Fol. 7) The Sanhedrin which executes a person once in seven years, is considered pernicious. R. Elazar b. Azaria said: "Even one that does so once in seventy years [is considered such]." Both R. Tarphon and R. Akiba say: "If we were among the Sanhedrin, a death sentence would never occur." To which R. Simon b. Gamaliel said: "Such scholars would only increase bloodshed in Israel."

Chapter 2

(Fol. 9b) Our Rabbis were taught: Three cities did Moses separate on this side of the Jordan, and corresponding to them, Joshua separated in the land of Canaan, and they were right opposite one against the other, just as two rows in a vineyard. Namely (Josh. 20, 7) Hebron in Judah, opposite (Deut. 4, 43) Bezer in the wilderness; Shechem in the mountain of Ephraim, opposite Ramoth in Gilead; Kedesh in Galilea in the mountain of Naphthali, opposite Golan in Bashan. (Josh. 20, 7) And the three, i.e., it should be divided into three that there shall be the same distance from South Palestine to Hebron as from Hebron to Shechem; and from Hebron to Shechem as from the latter to Kedesh, and from Shechem to Kedesh as from the latter to North Palestine. How is it that three were needed on the other side of the Jordan, and only three for the whole land of Israel? Said Abaye: "In Gilead there were many murderers, (Fol. 10) as it is written (Hos. 6, 8) Gilead is a city of them that work iniquity, it is covered with footprints of blood." And R. Elazar explained the verse: "They followed up [their victims] to commit murder." Why were the cities on both sides of the Jordan far from the boundary, and the middle one near? Said Abaye: "Because Shechem was also full of murderers: as it is said (Ib., ib. 9) And as troops of robbers wait for a man, so doth the company of priests, they murder in the way toward Shechem." What is meant by the company of priests? Said R. Elazar: "They conjoined themselves to kill as the priests who would enjoin themselves to receive the heave-offerings from the barns." But were

there not more cities of refuge? Behold there is (Num. 35, 6) And in addition to them shall ye give forty and two cities? Said Abaye: "The former protects the refugee in any instance, whether he is aware of that city being a place of refuge or not; while the latter accept him only when he is aware [of its protective power]." Was then the city of Hebron indeed a city of refuge? Does not the passage say (Jud. 1, 20) And they gave Hebron unto Kaleb as Moses ordered. Said Abaye: "It was only the suburb of it, as it is written (Josh. 21, 12) But the fields of the city, and the villages thereof, gave they to Caleb, the son of Jephunneh."

We are taught in a Baraitha that if a disciple is exiled, his master is exiled with him; for it is written (Deut. 4, 42) "And that fleeing unto one of these cities, he might live," which means that you shall supply him with the sources of moral life. And R. Zera said: "From this we infer, that one shall not teach a disciple of bad character.' R. Jochanan said: "If the head of a college is to be exiled, then the whole college should be exiled with him." Is that so? Did not R. Jochanan say: Whence do we infer that the study of the Torah is a protectorate [for one who deserves exile]? From the following verse (Ib., ib) And Bezer in the wilderness, and immediately after this it is written, And this is the law [hence a scholar could not be exiled?] This presents no difficulty. It relieves only at the time he is occupied with study, but not otherwise. And if you please, I say that the above relief refers to that received from the Angel of Death; as it happened with R. Chisda, who was studying continuously, that the Angel of Death could not come near him because he did not stop studying, until the Angel climbed a cedar-tree in the yard of the college, when the tree broke down, the noise stopped his study, and the Angel of Death took hold of him.

R. Tanchum b. Chanilai said: "Why is the tribe of Reuben mentioned first among the cities of safety? Because he was the first to save Joseph from his brothers, as it is written (Gen. 37, 21) And when Reuben heard it, he delivered him out of their hand." R. Simlai lectured: "It is written (Deut. 4, 41) Then Moses separated three cities beyond the Jordan, toward the sunrise. The Holy One, praised be He! said to Moses: 'Thou hast caused the sun to shine toward the murderers (to save them from death)'." R. Simlai lectured: "What is the meaning of the verse (Ecc. 5, 9) He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, will finally have income? He that loveth silver refers to Moses, our master, who, [although] having been aware that the three cities on the other side of the Jordan could not protect [the innocent murderer] until the other three cities were selected; nevertheless he selected them, saying: "A meritorious act which has come to my hand, I shall fulfil;' nor he that loveth abundance, i.e., who is fit to lecture before a crowd? He who possesses all the grain [of knowledge] like the Bible, Mishna, Halacha and

Hagada." And this is what R. Elazar said: "What is the meaning of the passage (Ps. 106, 2) Who can express the mighty acts of the Lord? or make all His praise to be heard? This means, who is fit to express the mighty acts of the Lord? He who can make all His praise to be heard." The Rabbis, and according to others, Rabba b. Mari explained this passage thus: "He who loves the abundance [of scholars], possesses the fruit of knowledge"; whereupon the Rabbis fixed their eyes upon Raba b. Rabba who possessed such a quality. R. Ashi said: "He who likes to learn among a crowd of scholars possesses the fruit of their knowledge." And this is what R. Jose b. Chanina said: "What is the meaning of the passage (Jer. 50, 36) The sword is upon the boasters (badim) and they shall become fools? This means the sword may cut the necks of the scholars who study separately [without interchange of ideas] and not only this, but they become also foolish; for it is written here, V'no-alu, (and they become foolish) and there is another passage (Num. 12, 11) For that we have done foolishly, and not only this but they also commit a crime, as it is written (Ib.) And wherein we have sinned. Rabina said: "He who loves to study among a crowd [of students], will possess the grain of knowledge." And this is what Rabbi said: "I learned much from my teachers, more, however, from my colleagues, but from my disciples, I learned the most."

R. Joshua b. Levi said: "What is the meaning of the passage (Ps. 122, 2) Our feet are standing within thy gates, O Jerusalem. Who caused that our feet shall conquer the enemy and stand within the gates of Jerusalem? Only the gates of Jerusalem in which the Torah was studied." R. Joshua b. Levi said further: "What is the meaning of the passage (Ib. ib. 1) I rejoiced when they said unto me: 'Let us go unto the house of the Lord.' David said before the Holy One, praised be He! 'Sovereign of the Universe, I have heard people say, when will this man die, so that Solomon, his son, shall build the Holy Temple and we will rejoice?' The Holy One, praised be He! answered: (Ib. 84, 11) For a day in thy courts is better than a thousand; i.e., 'I like one day in which thou art occupied with the study of the Law more than the thousand burnt-offerings which Solomon, thy son, will sacrifice before Me in the future'."

We are taught in a Baraitha that R. Eliezer b. Jacob said: (Ib. b) The word refuge was written at every crossing so that the murderer might recognize the way to take." Said R. Cahana: "Where is the passage to prove this? (Deut. 19, 3) Thou shalt prepare thee the way, i.e., you shall establish all preparations needed on this way." R. Chamma b. Chanina, when he wanted to lecture on this case, used to begin with (Ps. 25, 8) Good and upright is the Lord: therefore does He instruct sinners in the [right] way. Now if He puts the sinners

in the right way, how much more the upright. Resh Lakish used to begin his lecture on this case with (Ex. 21, 13) And if a man lie not in wait, but God caused it to come to hand; and (1 Sam. 24, 14) As sayeth the proverb of the ancients: Out of the wicked cometh forth wickedness. Of what case does the passage speak? Concerning two men each of whom killed a person; one of them unintentionally [the punishment of which is exile] and the other intentionally [the punishment of which is death], but there were no witnesses in either case. The Holy One, praised be He! causes them to meet at the same inn, and he who had killed intentionally [guilty of capital punishment] is placed under a ladder, while the other, who killed unintentionally [and guilty of being exiled] descends the steps, falls and kills the other [under the ladder]. Hence the outcome is: He who has killed intentionally was killed; and the unintentional murderer was exiled.

Rabba b. R. Huna in the name of his father, and according to others, R. Huna in the name of R. Elazar, said: "From the Pentateuch, Prohpets, and Hagiographa it is inferred that Heaven leads a man upon the road he desires to follow. From the Pentateuch (Num. 22, 12) Thou shalt not go with them, and (Ib., ib. 20) Rise, up, go with them; from the Prophets (Is. 48, 17) Who teacheth thee for thy profit, who leadeth thee by the way that thou shouldst go; and from Hagiographa (Pr. 3, 34) If it concerneth the scorners, He scorneth them; but unto the humble, He giveth grace.

(Fol. 11) "Therefore would the mothers of the priests," etc., "they shall not pray," but what if they should, would it then bring about that he die? Does not the passage read (Pr. 26, 2) As the wandering sparrow, as the flying swallow, so the curse that is causeless shall not come home? Whereupon a senior scholar replied: "I understand from the lecture of Raba [the reason of our case] because the priest should have prayed for mercy that no accident might happen in their generation, and he failed to do so [hence the responsibility]." According to others [the Mishnah] says: "They [the manslayers] should pray for their children that they should not die." Does it indeed depend upon their [the manslayers'] prayer; but if they do not pray then their children would die. What could they have done [to prevent the crime]? In Babylon it was said [concerning this affair]: "Tobias sinned and Ziggud was punished." In Palestine it was said: "Shechem wants to marry [Dinah], and Mabgi (his subjects must submit to circumcision." A senior scholar, however, explained: "I understand this from the lecture of Raba [it is] because the priests should have prayed for mercy that no accident might happen in their generation." As it happened with one whom a lion had consumed a distance of three [Persian] miles from R. Joshua b. Levi's dwelling, and Elijah did not talk to him for three days.

Said R. Juda in the name of Rab: "The curse of a scholar, even if it is without cause, is realized; and this we see to have been the case with Achithophel. When David was digging the Shittin (foundation) of the altar [to reach the watery depth of the earth] the waters of the deep came up and threatened to flood the world; whereupon David said: 'Is there anyone who knows if it is permitted to inscribe the Holy name upon a piece of broken clay and drop it into the water?' No one responded. He exclaimed: 'Whoever amongst ye knows and abstains from answering, shall be choked.' Then Achithophel concluded a fortiori, saying: 'If for the sake of bringing pecae between husband and wife, the Lord has allowed His name [which is written in all sacredness] to be erased by water, so much the more when the peace of the entire world is threatened!' Accordingly, he decided that it is permitted. David then [following this decision] dropped into the water a bit of clay upon which the Holy name was written and the deep came back unto its original place. Nevertheless concerning Achitophel it is written (II Sam. 17, 23) And when Achitophel saw that his council was not followed, etc., and strangled himself." R. Abahu said: "The curse of a scholar, even if it is on condition, is nevertheless realized. Whence do we infer it? From Eli, for Eli said unto Samuel (I Sam. 3, 17) God do so to thee, and more also, if thou hide anything from me. And although Samuel did disclose to him everything, as it is written (Ib.) And Samuel told him all the words, and hid nothing from him, yet it is written [concerning Samuel] (Ib. 8, 3) And his sons walked not in his ways, etc."

(Ib. b) R. Juda in the name of Rab said: "If a sage has put some one under the ban even conditionally, nevertheless a release must be applied. And this is inferred from the case of Juda, concerning whom it is written (Gen. 43, 9) If I bring him not unto thee, and set him before thee, then let me bear the blame forever." And R. Samuel b. Nachmeni in the name of Jonathan said: "What is the meaning of the passage (Deut. 33, 6-7) May Reuben Live ... this is the blessing of Judah. [Why, then, is Judah mentioned just after Reuben, and also why is his blessing distinguished with this expression]. Because all the forty years during which Israel was in the desert, the remains of Juda were dismembered in his coffin until Moses arose and prayed for him, saying: 'Sovereign of the Universe! Who caused Reuben to confess if not Juda? Hear, Lord, the voice of Juda!' Immediately, then, the members of his body were placed in their order. However, he was not allowed to enter the heavenly college until Moses prayed (Ib.) And bring him unto his people. Still he could not discuss with the Rabbis until Moses said (Ib.): Let the power of his hand contend for him! Still he could not answer questions. Finally Moses said (Ib.): And be Thou a help to him from his adversaries."

(Fol. 12) R. Juda said in the name of Rab: "In two things did Joab err at that hour, for it is said (I Kin. 2, 28) And Joab fled unto the tabernacle, and caught hold of the horn. Firstly he erred when he thought that the horns of the altar protect, while in reality only the roof [of the altar] protects; and secondly, he erred when he caught hold of the altar of Shila thinking that it protects; in reality, however, the altar of the Temple only protects." Said Abaye: "He erred also in this: He thought that it protects everyone, while in reality it protects only a priest on duty, and he was not a priest." Resh Lakish said: "The angel of Rome will err thrice in the future, as it is said (Isa. 63, 1) Who is this that cometh from Edom, dyed red in his garments from Bozrah? Firstly, he will think Bozrah protects; while only Bezer does do; secondly, that it protects only a man, but not an angel as he was, and thirdly, that it protects even an intentional criminal, while in reality it does so only an unintentional criminal."

Chapter 3

(Fol. 22 b) Said Raba: "How foolish are those who arise before the Holy Scrolls, but do not arise before a great man. We find that in the Holy Scrolls it reads forty [lashes] and the Rabbis, however, reduced it one." [Hence their authority is even greater than that of the Torah itself.]

(Fol. 23) R. Shesheth said in the name of R. Elazar b. Azaria: "Whence do we know that the strap [with which lashes are given] must be of calf skin? From the following passage (Deut. 25, 3) Forty stripes he may give him, he shall not exceed, and immediately after, it reads, Thou shalt not muzzle the ox." R. Shesheth, in the name of R. Elazar b. Azaria, said again: "Whoever disregards the festive weeks [treating them as ordinary days], is considered as if he served idols; for the verse reads (Ex. 34, 17) Thou shalt make thee no molten God, and immediately follows the passage, The feast of unleavened bread shalt thou keep." R. Shesheth, in the name of R. Elazar b. Azaria, said again: "Whoever speaks gossip, or listens to gossip, and whoever testifies as a false witness deserves to be thrown before dogs, for the passage reads (Ib. 22, 30) To the dogs shalt ye cast it, and immediately follows, Thou shalt not receive a false report; put not thy hand with the wicked to be an unrighteous witness. Read it Tashi," (to bear or receive false reports).

"Two small stripes," etc. In a Baraitha it is taught from ass leather, as a certain Galilean preached in the presence of R. Chisda: (Is. 1, 3) The ox knoweth his owner and the ass his master's crib; Israel doth not. The Holy One, praised be He! said: "Let the one that knoweth the master's crib come and take revenge on him who does not want to know it."

MISHNA: All who are liable to Kareth if beaten, are exempt from it (Kareth), as it is said (Ib., ib. 3) Thy brother rendered vile, i.e., as soon as he was rendered vile, he is thy brother. This is the opinion of R. Chanania b. Gamaliel. R. Chanania b. Gamaliel remarked: "If the commiitting of a crime deprives one of his soul, how much more should a meritorious act save one's soul!" R. Ishmael said: "This may be inferred from the very place which treats of Kareth (Lev. 18, 29) Even the souls that commit them shall be cut off, and (Ib., ib. 5) [Ordinances, which, if a man do] he shall live in them. From this, it is to be inferred that if one only abstains from committing a crime, he is rewarded as if he acted meritoriously." R. Simon b. Rabbi said: "Concerning the passage (Deut. 12, 23) Be firm so as not to eat the blood; for the blood is the life. Now, if a person rejects blood which is disgusting to one, and abstains from it, is rewarded; how much more is one to be rewarded for abstaining from robbery and adultery towards which the nature of man is inclined; and not only he, but also all his descendants to the end of the generations, may be rewarded." R. Chanania b. Akashya said: "The Holy One, praised be He! wanted to make Israel blissful and therefore He multiplied to them his commands in the Torah, as it reads (Is. 42, 21) The Lord was pleased [to do this], for the sake of His righteousness: [therefore] He maketh the teaching great and glorious."

Said R. Joshua b. Levi: "Three things were done by the worldly court, and the heavenly court agreed with them. They are: The reading of the Book of Esther on Purim (Feast of Esther); greeting with the Holy Name, and placing the tithe belonging to the Levites in the treasury of the sanctuary. As to the first, we infer from (Esther 9, 27) The Jews ordained, and took upon them; i.e., they ordained above, what they took upon them down below. Greeting, from (Ruth, 2, 4) And he said unto the reapers, the Lord be with you, and there is also a verse (Jud. 6, 12) The Lord is with thee, thou mighty man of valor. To what purpose is the second quotation? Lest one say that Boas did it according to his own opinion and without the consent of heaven. Come, listen! The Lord is with thee, thou mighty man of valor. And concerning tithe, as it is written (Mal. 3, 10) Bring ye the whole tithes into the store-house, that there may be food in My house, and try Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall be more than sufficient.

R. Elazar said: "At three places the Holy spirit appeared: At the court of Shem, in the court of the prophet Samuel, and in the court of King Solomon. At the court of Shem, as it is written (Gen. 38, 26) And Juda acknowledged them and said, She hath been more righteous than I. And whence did he know? Perhaps just as he was with her, so was some one else. Therefore a Heavenly voice was heard: I have decided that so is it to be. In the court of Samuel, as it is written (I. Sam. 12, 5) And he answered, He is witness. Why He? It ought to be they! Hence a Heavenly voice was heard, I witness that so it is. And in the court of King Solomon, as it is written (I. Kin. 3, 17) The king then answered and said, Give her the living child and do not slay it; She is its mother. And whence do we know that it really was so, perhaps she deceived him? Hence the last words, she is its mother, were said by a Heavenly voice." Said Raba: "If it were based merely upon the Scripture, all of them could be objected to, but this is shown by tradition."

R. Simlai lectured: "Six hundred and thirteen commands were spoken to Moses; three hundred and sixty-five of them negatives, corresponding to the number of days in the year counting according to the solar system, and two hundred and forty-eight positives, corresponding to the members of a human body." Said R. Hamnuna: "Where is the passage to prove this? (Deut. 33, 4) The Torah which Moses commanded us. The numerical value of the word Torah amounts to six hundred and eleven. (Fol. 24) I am; and, Thou shalt have no [of the first two commandments], we heard from the Almighty Himself. David, however, came and reduced their number to eleven, as it is written (Ps. 15, 2-5) A Psalm of David, Lord, we shall sojourn in Thy tabernacle? Who shall dwell upon Thy holy mountain? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart, etc., i.e., He that walketh uprightly, refers to Abraham, concernnig whom such an expression is written (Gen. 17, 1) Walk before Me, and be upright. Worketh righteously, refers to a man like Aba Chelkia.' And speaketh the truth refers to man like Rabbi Saphra. Nor doeth evil to his fellows, i.e., who takes care not to compete with his neighbor's business. That hath no slander upon his tongue, refers to our father Jacob, concerning whom it is written (Gen. 27, 12) My father peradventure will feel me. Nor taketh up a reproach against his neighbor, refers to one who befriends his relatives. In whose eyes a vile person is despised, refers to Hezekiah, King of Judea, who caused his father's bones to be carried on a bed of ropes. But he honoreth them that fear the Lord, refers to Jehoshaphath, King of Judea, who upon seeing a scholar, would rise from his throne, kiss him, and call him, my father, my master, my teacher, my master, my master. But that sweareth to his own hurt, and changeth not; this refers to R. Jochanan, who said: 'If one says I will fast until I will come home.' He that putteth not out his money on interest, i.e., not even from an idolater. Nor

taketh no bribe, refers to men like R. Ismael b. Jose. He that doeth these things shall never be moved. When R. Gamaliel would come to this passage, he used to weep, saying: "Only one who performed all these shall not be moved, but [if he performs merely] one of them, he might be moved;" whereupon R. Akiba said to him: "According to your opinion then how would you explain the passage (Lev. 18, 24) Defile not ye yourselves in all of those things. Do you mean to say that only if in all of these things, but not one?" You must therefore say that it means to any of these things. The same could also be explained. Isaiah then came and reduced them (the six hundred and thirteen commands) to six as it is said (33, 15) He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes; that stoppeth his ears from hearing of blood, and shutteth his eyes from looking on evil. He that walketh righteously, refers to Abraham, of whom it is written (Gen. 18, 19) For I have known him, to do righteousness and justice, etc. Speaketh uprightly, refers to him who does not anger his colleague in public. And he despiseth the gain of oppressions, refers to R. Ismael b. Elisha. That shaketh his hands from holding of bribes, refers to R. Ishmael b. Jose. That stoppeth his ears from hearing of blood, refers to R. Elazar b. Simon. And shutteth his eyes from looking on evil, as R. Chiya b. Aba explained this to refer to one "who does not look upon women washing near the bank of the river." When Michah [the prophet] came he reduced them to three (6, 8) It hath been told thee, o man, what is good; and what the Lord doth require of thee: (only) to do justly, and to love mercy, and to walk humbly with thy God. To do justly, refers to the law; love mercy, refers to loving kindness; and walk humbly, providing for the marriage of poor maidens and the burial of the dead. Is this not an a fortiori conclusion! If concerning matters which are not to be performed in secrecy, the Torah says to walk humbly, how much more so should this be applied to matters which are accustomed to be done in secrecy! Isaiah finally reduced them to two, as it is said (56, 1) Thus saith the Lord, Keep ye justice, and do righteousness. Amos then came and reduced them to one, as it is said (Amos 5, 4) For thus saith the Lord unto the house of Israel: Seek ye Me, and live. R. Nachman b. Isaac raised the following objection: Perhaps he means by Seek ye Me, to perform the entire Torah? We must therefore say that it was Habakkuk [the prophet] who came and reduced them to one (2, 4) But the righteous shall live by his faith.

Said R. Jose b. Chanina: "Four decrees did Moses decree upon Israel, and four prophets came and abolished them. Moses said (Deut. 33, 28) And Israel dwelt in safety, the fountain of Jacob alone. Amos, however, abolished it, as it is said (7, 5) I beseech Thee; How should Jacob stand? For he is small. Then immediately in (Ib. 6) The Lord bethought ... this

also shall not be. Moses said (Deut. 28, 65) And among these nations shalt thou have no repose. Jeremiah came and abolished it, as it is written (31, 2) Even Israel, when I go to cause him to rest. Moses said (Ex. 34, 7) Visiting the iniquity of the fathers upon the children. Ezekiel, however, came and abolished it, by saying (18, 4)The soul that sinneth, it shall die. Moses said (Lev. 26, 38) And ye shall perish among the nations. Isaiah came and abolished it by saying (27, 13) And it shall come to pass in that day, that a great horn shall be blown; and they shall come that were lost in the land of Assyria, etc." Rab said: "I am [nevertheless] afraid of the passage, Ye shall be lost among the nations," whereupon R. Papa remarked: "Perhaps this means like a lost article, which is looked after by the owner, as the passage says (Ps. 119, 176) I have gone astray like a lost sheep; seek Thy servant." We must say that he refers to the end of same, The land of your enemies shall consume you. Mar Zutra, and according to others, R. Ashi, opposed this, contending that it may refer to the consummation of pumpkins and cucumbers [which are only eaten partly].

It happened with Rabban Gamaliel, R. Elazar b. Azariah, R. Joshua and R. Akiba, who were on the road, and heard the noise of the Babylonian thoroughfare at a distance of one hundred and twenty miles. All began to weep, but R. Akiba smiled. And to the question, "Why are you smiling?" he returned the question, "Why are you weeping?" "Those idolaters," responded they, "who bow themselves to images and smoke frank incense to the idols are resting in peace; the contrary is with us, that even our holy Temple is burned by fire. (Ib. b.) Should we not weep?" Whereupon he answered: "For the same reason am I smiling. If this is the reward of those who act against His will, so much the more will be the reward in the future of those who act in accordance with His will." It happened again that they were going to Jerusalem; when they arrived at the Mount Zophim (Scopes), they tore their garments; and when they arrived at the Mount Zophim Temple and saw a fox coming out from the place where the Holy of Holies had been situated, they began to weep; but R. Akiba [again] began to smile. To their question, "Why do you smile?" he returned the question, "Why do you weep?" They replied: "The prophecy concerning the place which the verse says (Num. 1, 51) And the common man that draweth nigh shall be put to death, is now fulfilled that (Lam. 5, 18) For the mountain of Zion, which is desolate, the foxes walk upon it." R. Akiba replied: "I rejoice because of the passage (Is. 8, 2) And I will take unto me, faithful witness to record, Uriah, the priest, and Zechariah, etc. Why is Uriah joined with Zechariah? Behold, the former was at the first Temple and the latter at the second. We must therefore say that it was because the passage makes the prophecy of Zechariah depend upon the prophecy of Uriah. Uriah said (Michah 3, 12) Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps. Zechariah said

(8, 4) There shall still sit old men and old women in the broad places of Jerusalem. While the prophecy of Uriah was not fulfilled I feared lest the prophecy of Zechariah might be realized, but now since I see that Uriah's prophecy is fulfilled I am sure that Zechariah's prophecy will also be fulfilled in the near future." With this version they said to him: "Akiba, thou hast consoled us, thou hast consoled us!"

END OF MACCOTH

Shevuot

Chapter 1

Chapter 2

SHEBUOTH (Fol. 14) MISHNA: Extensions cannot be added to both city and courtyard [of the Temple] except with the consent of the king, prophet, Urim and Tumim, and of the great Sanhedrin consisting of seventy-one, and the bringing of two thanks-offerings with the chorus. The entire court of justice steps forth, followed by the two thanks-offerings and then all Israel proceeds.

(Fol. 15) We are taught in a Baraitha: Concerning a cattle burnt-offering the passage says (Lev. 1, 13) Sweet savour unto the Lord, which is intended to teach that before heaven all

offerings, liberal as well as poor, are equal, provided they are intended to gratify the heavenly Father.

(Ib. b.) Our Rabbis were taught: The orchestra of the thanks-offering consisted of violins, fifes, trumpets on every corner as well as on every elevated stone in Jerusalem and used to play (Ps. 30, 2) I will extol Thee, O Lord, for Thou hast lifted me, etc., and also (Ib. 91). Some call this later song Pegaim (destroyers) and some call this Negaim (plagues), because of the verse (Ib. 10) in which it reads, Nor shall any plague, etc.; others call it Pegaim, because of the verse (Ib. 1) There shall fall at thy side a thousand. They used to sing this song from verse one to ten inclusive, and also the whole of the third chapter of Psalms. R. Joshua b. Levi would say all the above mentioned verses before going to bed. How could he have done so. Has not R. Joshua b. Levi said that it is prohibited to cure one's self with [quoting] verses of the Torah? Protecting is different. Since he prohibited we must assume that it was in a case of a wound, if so then there is more than a prohibitory law; for we are taught that if one cures a wound by whispering, he has no share in the future world. Said R. Jochanan: "The latter refers to one who spits and then whispers, because the Heavenly name must not be mentioned on such an occasion." We are taught: One verse says (Num. 9, 13) He hath defiled the tabernacle of the Lord, and again it says further (20) Because he hath defiled the sanctuary of the Lord, etc. (Fol. 16b) R. Elazar says: Since the verse mentions the sanctuary, why should it mention the tabernacle, and if the verse mentions the tabernacle, why mention the sanctuary? The answer is: If only the tabernacle were mentioned, it could be accounted for by the fact that its being annointed with the holy oil, which was not the case with the temple, and therefore no liability is attached to defilement of the latter; on the other hand, if only the temple were mentioned, the reason might be given that it was sanctified once and forever, therefore the command which was not the case with the tabernacle; hence, the necessity of mentioning both the tabernacle and the sanctuary."

(Fol. 18b) Our Rabbis were taught: (Lev. 15, 31) Thus shall ye separate the children of Israel from their uncleanness. R. Joshua said: "From this you may derive a warning that the children of Israel should separate themselves from their wives near the period of menstruation." And for how long? Said Raba: "For twelve hours" [prior to open period]. R. Jochanan said in the name of R. Simon b. Jochai: "He who does not separate himself from his wife at the said period, even if his children are equal to the sons of Aaron, they will die, for it is written (Ib.) Then ye shall separate the children of Israel from their uncleanness, ... and of her that is sick from her impurity, and immediately follows the mention of the

death of Aaron's children." R. Chiya b. Acha said in the name of R. Jochanan "He who does separate himself for that period will be rewarded with male children, as it is written (Ib. 11, 47) To make a distinction between the unclean and the clean, and immediately follows (Ib. 12, 2) If a woman ... and born a male child." R. Joshua b. Levi added: "He will be rewarded with sons who will be fit to decide law questions, as it is written (Ib. 10, 10-11) So that ye may be able to distinguish ... to teach." R. Chiya b. Abba said in the name of R. Jochanan: "Whoever pronounces Habdala over a cup of wine on the eve of Sabbath, will be rewarded with male children, as it is written (Ib. 10, 10) To distinguish, and also (Ib. 11, 17) To make a distinction between, etc., and immediately follows (Ib. 12, 2) If a woman ... and born a male child."

Chapter 3

(Fol. 20b) We are taught in a Baraitha: The words Zachor (ye shall remember) [in the first ten commandments] and Shamor (ye shall observe) [in the second ten commandments] were uttered by the Lord in one word, which transcends the power of the human mouth and ear.

Chapter 4

(Fol. 30) Our Rabbis were taught: Concerning the passage (Lev. 19, 15) In righteousness shalt thou judge thy neighbor. This means that the court should not allow one litigant to sit down, while the other is standing; one litigant should not have the privilege of talking while the other is denied such privilege. Another explanation may be given; always try to judge every one according to his virtuous acts. R. Joseph taught: "This verse signifies that him who is your equal in wisdom and deeds, you shall try to judge fairly."

(Ib. b) The wife of R. Huna had once a case before R. Nachman, and the latter deliberated with himself as to how to proceed: "Shall I rise to honor her, then her opponent will

remain stupefied, and should I not rise, there is a rule that the wife of a scholar must be treated in the same manner as the scholar himself [and for a scholar one is bound to rise]." He then helped himself out of the difficulty by instructing his servant, thus: "Throw a duckling upon my head as soon as R. Huna's wife enters, so that I will have to rise anyhow."

Our Rabbis were taught: Whence do we infer that the judge must not favor either party with his speech? It is said (Ex. 23, 7) Keep thee far from a false matter; furthermore, whence do we infer that he shall not enter discussion with an ignorant disciple in a case [so that he might not be misled by the latter]? It is said again, Keep thee far from a false matter. Whence do we infer that the judge, being aware that the party is a robber and there being only one witness, or a plain witness, being aware that the party is a robber, must not conjoin with the latter? It is therefore said, Keep thee far from a false matter. Whence do we infer that if the judge notices the witnesses testifying falsely, that he shall not say to himself: I will decide the case in accordance with their evidence according to the law and the collar will remain on the neck of the witnesses? (Fol. 31) It is said Keep thee far from a false matter. Whence do we infer that if a disciple sits before his teacher and observes a different treatment for the poor, or an accusation for the rich that he must not be silent? It is said, Keep thee far from a false matter. Whence do we infer that if a disciple sees his master error in his judgment, he must not say, I will wait until he issues his verdict and then I will disclose the error, thereby causing the issuance of another verdict, which will have to be done with the acknowledgment of my authority? It is therefore said, Keep thee far from false matter. Whence do we infer that the master shall not tell his disciple: "You are aware that I would not lie even if offered one hundred manas, but there is one who owes me a mana, and I have only one witness, it is but right that you appear in court, so that the defendant might think you, too, a witness, and I will thus get my mana," although he does not instruct his disciple to tell a lie, but begs him to stand and say nothing [thereby scaring his opponent]. The verse therefore reads, Keep thee far from a false matter. Furthermore, whence do we infer that if the plaintiff claims a mana, he must not claim two, with the intention that thereby he will cause the defendant to confess one, which partial confession will make him liable to a biblical oath, so that it will be possible for the plaintiff to include here in the oath also other claims which he may have against the defendant? It is said, Keep thee far from a false matter. Again whence do we know that the defendant must not say: "Since the plaintiff claims two, I will therefore not confess even the one I owe him in order to avoid the Biblical oath in which the plaintiff may include some other claims?" It is said, Keep thee far from a false matter. Whence do

we further infer that when three persons claim one mana from one party, and there are no witnesses, they shall not institute one of themselves as the plaintiff and the other two as witnesses, thereby recovering the mana and dividing it among themselves? It is said, Keep thee far from a false matter. Again whence do we infer that if two appear before the court, one richly dressed in a cloak worth one hundred mana, and the other clad in rags, the court must instruct the former to go and dress like his contestant, or to dress him richly like himself? It is said, Keep thee far from a false matter. See Text, that also to hear a case in the absence of one litigant is prohibited both to the judge and litigant.

(Ez. 18, 18) And did that which is not good in the midst of his people; Rab said: "This refers to one who comes to court with power of attorney," and according to Samuel, it refers to one who buys a field on which there are several claims.

(Fol. 35b) All the Divine names found in the Torah in connection with Abraham, are holy, except that of (Gen. 18, 3) And he said, my Lord, if now I have found favor in Thy sight, [which was addressed to an angel]. Chanina, the nephew of R. Joshua, and R. Elazar b. Azaria in the name of Elazar the Modite, say that even this name, too, is holy. In accordance with whose opinion will be that which was said in the name of R. Juda b. Rab that hospitality is considered greater than the reception of the glory of the Shechina? It is in accordance with these two. Furthermore, all the names found in connection with Lot, are common, except (Ib. 19, 18-19) Oh, not so, my Lord; Thy servant hath found grace in Thy eyes, and Thou hast magnified Thy kindness, etc., and who but God can save? Again, all names in connection with Nab'oth are holy; those in connection with Micha (Jud. 17) are common. R. Elazar, however, said that the names with Nab'oth are holy, but those with Micha are partly holy and partly common, namely of Aleph, Lamed (Lord) is a common and of Yud, Hay (God) is holy, except (Ib. 18, 31) which, though beginning with Aleph-Lamed is nevertheless holy. All the names in connection with the Vale of Benjamin (Ib. 20) are according to R. Eliezer, common, and according to R. Joshua, they are holy. R. Eliezer said to him. The passage He promiseth and doth not fulfil [How can it be holy when He has not fulfilled His promise?] Said R. Joshua: "He has fulfilled His promise, but the people there did not understand what was said to them"; a proof to this you find in the fact that after they had comprehended it, they conquered, as it reads (Ib. 20, 28) And Phineas, the son of Elazar, ... the son of Aaron, stood, etc. The name Shlomah wherever mentioned in Solomon's Songs is holy (Son. 1, 1) A song to whom peace belongs; except (Ib. 8, 12) My vineyard, which is mine, is before me; Thou, O Solomon, shalt have the thousands. According to others, the following (Ib. 3, 7) Behold, it is the litter of Solomon, is

also common. Wherever in Daniel the word king is mentioned, it is common except (Dan. 2, 37) Thou, O king, art a king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory. According to others also (Ib. 4, 16) My Lord .... for those who hate thee; for, to whom did Daniel address this? Surely not to Nebuchadnezzar, because by so doing he would curse Israel who hated him; hence he must have addressed it to God. The first Tanna, however, maintains that enemies exist only to Israel, but other nations have no enemies.

Chapter 5

Chapter 6

(Fol. 38b) Our Rabbis were taught: Also an oath taken by one before the court must be uttered in a language he understands, and the court must say to him the following introduction to the oath: Be aware (Fol. 39) that the entire world trembled when the Holy One, praised be He! spake on the Mount Sinai: (Ex. 20, 7) Thou shalt not take the name of the Lord thy God in vain; likewise concerning all transgressions in the Torah it reads: Venakkei (He will forgive), and concerning a false oath, it reads further, Lo Yenakke (He will not forgive); again, for all other transgressions, only the sinner himself is punished, while here (in the case of an oath) the punishment extends also to his family, as it is said (Ecc. 5, 5) Suffer not thy mouth to bring thy flesh into guilt; and by the expression flesh one's family is meant, as it is said (Is. 58, 7) From thy own flesh. Furthermore, for all other transgressions the sinner himself is alone punished, while in this case the whole world is punished, as it is written (Hos. 4, 2-3) There is false swearing, etc.... therefore shall the land mourn. But perhaps it means that only when the sinner committed all the transgressions mentioned here in Hosea? This cannot be meant, for it is written (Jer. 23, 10) For because of false swearing mourneth the land. Again, the punishment for all other

transgressions is, through the merits of the sinner's forefathers, postponed for some two or three generations, but in this case he is punished immediately, as it is said (Zech. 5, 4) I cause it to go forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely in My name; and it shall abide in the midst of his house, and shall consume it with the timber thereof and the stones thereof. I bring it forth, means immediately; it shall enter into the house of the thief, refers to one who steals the mind of the people, e. g., he who has no money with his neighbor, maintains that he has and makes the latter swear; into the house of him who sweareth falsely, is to be taken literally; it shall remain in the midst of his house, etc., from this it may be learned that things indestructible by fire or water are destroyed by false swearing. If after having listened to all this introduction, he says: I will not take the oath, the court sends him away immediately [that he might not reconsider his last decision]; but if he says: I will nevertheless swear, the people present say (Num. 16, 16) Depart, I pray you, from the tents of these wicked. Again, when he is ready to take the oath, the court once more says to him: "Be aware that the oath which you take is not according to your own mind, but to the mind of the Holy One, praised be He! and that of the court," as we find in the case of Moses, our teacher, who, when he made the Israelites swear, said: "You shall be aware that your oath is not of your own mind, but by that of the Holy One, is it is said (Deut. 29, 13-14) And not with you alone, etc.... but with him that is standing here, etc. [It is not meant, those who were only at the Mount Sinai, but all future generations]. Whence do we know that even all proselytes who will embrace Judaism in the future? It is said (Ib.) And also with him that is not here with us. From this we infer only regarding the commandments given in that Mount, but whence do we know regarding all commandments that will be established in the future, such as the reading of the Book of Esther? It is said (Est. 9, 27) The Jews confirmed it as a duty, etc. This means they confirmed a duty imposed upon them in the past. The master said: "The whole world trembled, when the Holy One ... "But why? Was it because it was ordained on Sinai? Then, all the ten commandments were given there; and if because it is more rigorous, is it indeed so? Is there not a Mishna: The following are classified as lenient positives and negatives, except Thou shalt not bear the holy name, etc.; rigorous are those under the category of capital punishment and Karath, and the commandment Thou shalt not bear, etc., belongs to these [hence, there are many like swearing]. We must therefore say that concerning all other transgressions the Torah says Venakkei, while concerning thou shalt not bear, Lo Yenakke is applied. But do we not find the same Lo Yenakke in connection with all laws? Behold it is written (Ib. 34) Venakkei lo Yenakke? This is explained by R. Elazar, who said:

"It is impossible to say Venakkei (he will forgive) since it is followed by Lo Yenakke (he will not forgive), nor is it possible to say he will not forgive after it reads he will forgive, therefore it must mean, he will forgive the repenters, but not those who do not repent."

The master said above: "Further: For all transgressions, etc., while here (in the case of oath) the punishment extends also to his family." And for all transgressions, you say, punishment is not extended to the family? Behold it is written (Lev. 20, 5) Then I will set My face against this man and against his family. And there is a Baraitha: R. Simon says: "If he has sinned, what has his family done"; to teach thee that in a family, where there is a robber, the entire family is considered robbers, because it conceals him? There he is punished with the punishment attached to his transgression, but the family with a lenient one; while here the family suffers the same punishment as the perjuror himself. As we have learned in the following Baraitha: Rabbi said: "To what purpose is it written in the above-cited verse, I will cut him off, after it reads I will set my face, etc.?" To teach that only him I will cut off but not the whole family. Concerning the punishment of the whole world, etc. Does it not read (Ib. 26, 37) And they shall stumble one over the other, from which it may be intimated that all Israelites are responsible for one another? (Ib. b) The reason there is because they could have prevented the sin by protesting, which they did not do [hence the responsibility]. But is not one's family included in the whole world? There is a difference in the nature of the punishment — viz., his family is punished more rigorously than the rest of the world. The master said above: "If he says, I will swear, the people say: Depart," etc. Why are both the parties called wicked? Let only him who swears have his name. It is in accordance with the opinion of R. Simon b. Tarfon, who says in the following Baraitha (Ex. 22, 10) Then shall an oath of the Lord be between them both. Infer from this that the oath rests upon them both.

END OF SHEBUOTH

Eduyot

Chapter 1

EDIYOTH (Fol. b) MISHNA IV: Why, then, are the opinions of Shammai and Hillel stated at all, if without avail [when the law prevails in accordance with neither]? To teach to posterity that one must not insist upon one's statements, since the distinguished masters of the world did not persist in their views.

MISHNA V: And why is mention made of the opinion of a single person in connection with that of many, when the final decision is invariably with the majority? In order that when a court should happen to approve of some one's opinion it might base its decision thereon, for no court may annul the decision of another court, unless it be superior to the latter both in erudition and number. If, however, it be superior only in one respect, in either erudition or number, it cannot annul; it must be superior in both.

MISHNA VI: Said R. Juda: "If this be the case, why is mention made of the opinion of an individual in connection with that of the majority to no purpose? In order that if one say, 'So have I a tradition,' he should be told that this is in accordance with the opinion of this and this individual."

Chapter 2

(Fol. 4b) MISHNA IX: He (R. Akiba) was wont to say: "The father influences his son in beauty, force, wealth, wisdom, longevity, and the reward to be bestowed on [his] posterity; and herein lies the end of destiny, as it is said (Is. 41, 4) He predetermines from the beginning of fate of the generations to come, (Fol. 5) and though it is said (Gen. 16, 13) They will enslave them and torture them for four hundred years, yet there is another passage (Ib. 16) The fourth generation will return again unto here."

MISHNA X: Furthermore, he used to say: "There are five things of a twelve month's duration — viz.. the punishment of the generation of the flood, that of Job, of the Egyptians, of Gog and Magog in the future time (Ez. 35, 2) and of the wicked in infernal

regions, as it is said (Is. 66, 6) And it shall come to pass, that from one month to another; i.e., from the month he died next year, the same month renewed. R. Jochanan b. Nuri says that [the wicked in the infernum] lasts only from Passover till Pentecost, for it reads (Ib.) And from one Sabbath to another."

Chapter 3

Chapter 4

Chapter 5

(Fol. 8b) MISHNA III: R. Ismael says: "The Book Ecclesiastaces does not, according to Beth Shamai, render the hands unclean, while according to Beth Hillel, it does."

MISHNA VI: Akabia b. Malhallalel testified [upon] four things. Whereupon the sages asked him to retract, promising him therefore the chair of presiding justice in Israel, (Fol. 9) to which he responded: "I shall prefer to hear the name fool all my life than to become a wicked man even for one hour before the Omnipotent, lest people say, 'He retracted for the sake of an office!' " Here are his rules: He declared unclean the white hair [left from a previous case of leprosy], as well as the yellow blood [of a woman], both of which the sages declare clean; he permitted the use of the faded hair of a blemished first-born cattle slaughtered immediately after the hair had been put into a [wall] niche, while the sages

forbade it. He also says that a female proselyte and a freed maid-servant are not given the bitter water while the sages say they are. The sages said to him: "Did it not once happen to a certain Karkmith, a freed maid-servant in Jerusalem, who was made to drink [the aforesaid water] by Shmaya and Abtalyon?" When he replied: "It was for show that they made her drink [they being themselves proselytes, did it]." Thereupon they placed him under ban, and when he died the court stoned his coffin. R. Juda said: "God forbid that Akabia b. Malhallalel, who among Israelites, when the doors of the Temple courtyard were closed, was unequalled in erudition, purity and piety, should have been excommunicated. But to whom then was it done? It was Eliezer b. Chanoch who was excommunicated for contesting the rule of washing the hands [before the meals]; and when he died, the court sent a stone to be put on his coffin; whence we learn that the coffin of him who dies while under the ban is to be stoned."

MISHNA VII: While on his death-bed (Akabia b. Melhellalel) thus spoke to his son: "Reject the four rules I have been teaching; I adhered to them because I had received them from a majority, and the others likewise had them from a similar source; we both, therefore, remained true to our traditions; but you have learned them of an individual and not of a majority, now it is more advisable to abandon the opinion of the individual and to follow that of the majority." "Father," appealed his son, "command thy friends to keep us honorable," when he refused, saying: "I cannot command them." "Hast thou then found any evil within me?" he asked him, whereupon he replied: "No! For thy own conduct will command thee and your own conduct will estrange thee."

Chapter 6

Chapter 7

Chapter 8

(Fol. 11) MISHNA VII: R. Joshua said: "I have it by tradition from R. Jochanan b. Zakkai, who heard it directly from his teacher, to be a Halacha from Sinai to Moses that Elijah is not coming in the future to declare certain families clean or unclean, to separate or to reconcile them, but to remove those who were reconciled by force, and to bring together those who were separated by force. A family by the name of Beth Z'repha was across the Jordan. They were excluded by certain B'nei Zion by the use of force; another family [of impure blood] was forcibly accepted by the same B'nei Zion. It is to declare cases of this kind clean or unclean, to remove or to accept that Elijah is coming." R. Juda says: "Only to accept, but not to remove." R. Simon says: "His mission is only to settle certain disputes." The sages, however, say: "His advent will have for its purpose not the removal or acceptance of the mentioned cases, but the establishment of peace in the world, for it is written (Mal. 3, 23-24) Behold, I will send you Elijah the prophet ... and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

END OF EDIYOTH.

Avodah Zarah

Chapter 1

ABODA ZARA (Fol. 2) R. Chanina b. Papa, according to others, R. Simlai, lectured: "In the future, the Holy One, praised be He! will bring the Holy Scroll in His arm, saying: 'Whoever was occupied with the Torah shall appear and receive his reward.' The nations then at once will gather themselves and come motley crowded, as it is said (Is. 43, 9) All the nations are gathered together, etc. The Holy One, praised be He; however, will tell them: 'Do not enter in such confusion, but let each nation (Ib. b) with her scribes enter separately,' as it is said (Ib. ib. ib.) And the peoples (I'umim) are assembled.' And l'umim (people) refers to kingdoms, as it is said (Gen. 25, 23) And the one people shall be stronger than the other people (Ul'om milom ye'ematz). Can there be such a thing as confusion before the Holy One, praised be He? It means they themselves shall not be confused, so that they shall understand what will be said to them. Immediately thereupon the kingdom of Rome will enter first on account of its greatness. And whence do we know that it is great? The passage says, (Dan. 7, 23) And shall devour the whole earth, and shall tread it down, and break it in pieces. And R. Jochanan said: 'This refers to Rome whose government is recognized all over the world.' But whence do we know that the more distinguished come first to judgment? It is as R. Chisda said: 'When a king and the people appear before justice, the king should be considered first; as it is said (I Kings 8, 59) To maintain the cause of his servant (the king David)); [and after this it says] And the cause of His people. Why so? If you wish, you may say it would not be good ethics to have the king sit outside of the court during the trial of the people! and if you wish you may say, he (the king) should be tried before the court becomes excited with anger.' The Holy One, praised be He! will question her (Rome): 'What was your occupation in the world?' To which she will answer: 'Sovereign of the Universe! We have established many markets, we have constructed many bath-houses, we have multiplied in great mass gold and silver and all this was done for the sake of Israel, to enable them to study the Torah.' To which the Holy One, praised be He! will remark: 'It is foolish of you to state that all you have done was for the sake of Israel, while in reality it was but for yourselves. The construction of markets was for the purpose of prostitution. The establishment of bath-houses was for your own pleasure, and as to gold and silver, it is mine, as the passage says (Hag. 2, 8) Mine is the silver, and Mine the gold. But, are there, then, among ye those who have studied the Law?' They will go out in despair. After Rome has departed, Persia will enter, because she is considered second to Rome. Whence do we know this? From the following passage (Dan. 7, 5) And behold, another beast, a second, like to a bear. To which R. Joseph taught: 'Thereby the Persians are meant, the people who eat and drink like bears, are overgrown with hair and are fleshy like bears, and have no rest, like bears.' The Holy One,

praised be He! will ask them: 'What was your occupation?' To which they will answer: 'Sovereign of the Universe! we have built and constructed many bridges, conquered many great cities, we were engaged in many wars, all for the sake of Israel to enable them to study the Torah.' Thereupon the Holy One, praised be He! will say to them: 'Ye foolish people, all that was done by you was done for your own sake. Bridges, for the collection of duties. Great cities, to establish forced labor. And as to wars, I have conducted them, as it is said (Ex. 15, 3) The Lord is a man of war. But are there among ye those who have studied this (the Torah)?' Immediately thereupon they also will leave in despair." But why did Persia enter after seeing that Rome was disappointed? They thought: "We have more chance than Rome, as the latter has destroyed the holy Temple, while we have rebuilt it."

"The same will happen with all the other nations." Why did he enumerate the two and not the rest of the nations? Because the reign of these two lasted until the Messianic age. But why should the other nations enter after seeing the disappointment of the first two? Because they will think: "The first two enslaved Israel, but we did not enslave them." "Finally they will say before Him: 'Sovereign of the Universe! Didst Thou then give us the Torah and we did not accept it?' But how could they say so? Is it not written (Deut. 33, 2) The Lord came from Sinai, and rose from Sair unto them: He shined forth from Mount Paran. And again there is a passage (Habak. 3, 3) God cometh from Teman, and the Holy One from Mount Paran. And to the question, What has the Lord to do in Sair and Paran, R. Jochanan said: "From this it may be inferred that the Holy One, praised be He! has presented His Torah to every nation, but it was not accepted until He came to Israel [hence their claim]." Therefore, we must say that they will say to Him: "Have we then accepted the Torah, and not fulfilled its commandments?" But what answer is this? Could they not be accused because they have not accepted? We must therefore say that they will plead thus: "Sovereign of the Universe! Hast Thou then arched the mountain over us as Thou didst over the children of Israel; for the passage says (Ex. 19, 17) And they stood at the foot of the mountain, upon which R. Dimi b. Chasa of Chihah remarked: "From this we may infer that the Holy One, praised be He! arched the mountain over them like a tank and said to them: 'If you accept the Torah then it is well, but if not, there shall be your graves.' Finally, the answer will come, (Is. 43, 9) And announces to us former things, i.e., the Holy One, praised be He! will say to them: 'The seven commandmenst which were given to you, have ye observed them?' And whence do we know that they have not? From that which R. Joseph taught: "What is the meaning of the passage (Hab. 3, 6) He standeth and shaketh the earth; He beholdeth and maketh the nations to tremble. What did He behold? He beheld that the seven commandments accepted by the descendants of Noah,

were not observed. And therefore He absolved the nations of them." Should they then have profited [by their disobedience]? Said Mar b. Rabbina: (Fol. 3) "It means that even should they fulfill them, they shall not be rewarded."

Is that so? Did not R. Mair say: "Whence do we know that even a Gentile who is occupied with the study of the Law, is likened to a high-priest? The passage says (Lev. 18, 5) Which if a man do, shall live by it. It does not specify priest, Levite, or Israelite, but states in general if a man, whence it may be inferred that a Gentile, too, who occupies himself with the study of the Law is equal to a high-priest. We must therefore say that they will not be rewarded for the observance equally with those who observe in accordance with their command; as R. Chanina said: "The reward for him who observes that which he is commanded, is greater than to him who observes the same without being commanded." The nations will then plead the following: 'Sovereign of the Universe, has then Israel, who has accepted the Torah, observed it?' To which, the Holy One, praised be He! will respond: 'I testify that Israel did observe the entire Torah.' 'Sovereign of the Universe,' the nations will say, 'is then a father fit to be a witness in the case of his son? Is not Israel called the son of the Eternal (Ex. 4, 22) My son, my first-born, is Israel.' His reply will be: 'Let heaven and earth testify that Israel observed the entire Torah.' Again they will object, saying: 'Sovereign of the Universe! The heaven and earth are also interested in this case, and therefore are not fit to be witnesses, for it is said (Jer. 33, 25) If My covenant be not ... the appointed ordinance of heaven and earth, would not be established. And Resh Lakish said: 'What is the meaning of the passage (Gen. 1, 31) And there was evening and there was morning, the sixth day. Why the article Hay in the word Hashishi? From this it may be inferred that the Holy One, praised be He! stipulated with all that had been created during the six days to the effect that if Israel would accept the Torah, well and good, but if not He would return all of them to chaos and ruin.' Then the Holy One, praised be He! will say: 'Men of your nations may come and testify that Israel has observed the Torah. Nimrod may testify that Abraham did not worship idols. Laban may testify that Jacob was not suspected of robbery. The wife of Potiphar may testify that Joseph was not guilty of adultery. Nebuchadnezzar may testify that Chananyah, Mishael and Azaryah did not bow themselves to the image; Darius of Daniel, that he did not abolish prayer; Eliphaz the Themanite, and Bildad the Schuchite, and Zophar the Na'amathite may say of all Israel that they observed all the Laws; as it is said (Is. 43, 9) Let them bring their witnesses, that they may be justified.' They will then exclaim: 'Sovereign of the Universe! give it to us now, and we will observe it!' To which the Holy One, praised be He! will answer: 'He who has prepared on the eve of Sabbath [for the Sabbath] will have to eat, but he who has not

prepared, what then will he have to eat on Sabbath? However, I have one easy, meritorious act; it is the Succah, go and perform it.' But how can you say so [that they will be permitted to perform it in the world to come]? Has not R. Joshua b. Levi said: 'What is the meaning of the passage (Deut. 6, 6) Which I command thee this day to do? i.e., this day to do, but not tomorrow to do; this day to do, but not this day to be rewarded (in this world).' We must therefore explain, this, because the Holy One, praised be He! does not deal despotically with His creatures. (Why is it called easy? Because it requires no expense.) Immediately thereupon, everyone of them will prepare a Succah on his roof, and the Holy One, praised be He! will cause the sun to penetrate it. As soon as the sun heats them, they would kick the Succah with their feet, and go away, as it is said (Ps. 2, 3) Let us break their bands asunder, etc. Why cause the sun to penetrate? Have we not said above that the Holy One, praised be He! does not deal despotically with His creatures? This is because Israel has also to go through such inconvenience of the sun when the summer solstice is postponed until the month of Tishri [touching the feast of Tabernacles]. (Ib. b) But did not Raba say that he who is afflicted by performing the command of Succah, is exempt from that obligation? Yea, but not to kick at it. The Holy One, praised be He! will then smile upon them. Said R. Isaac: "There is no smiling with the Holy One, but on that day."

There are others who taught the saying of R. Isaac in the following connection: We are taught that R. Jose said: "In the future heathens will come to convert themselves." But do we then accept proselytes? Have we not taught that no proselytes will be accepted in the days of Messiah? So also was it in the days of David and Solomon that no proselytes were accepted. We must therefor say that the proselytes, however, attached themselves unto Israel, although they were not admitted, as R. Jose says that in the future idolaters will come and embrace Judaism and will lay Tephilin on their heads and arms, fringes on their dresses, m'zuzas on their doors. But as soon as they will see the war of Gog and Magog, and will question them: "With whom do you want to fight?" Whereto the answer will be: "With the Lord and his Messiah [as it reads (Ps. 2, 2) Against the Lord and his anointed], each of the nations will remove the above, and go away; and the Holy One will smile upon them. It is here that R. Isaac said "There is no smiling with the Lord, but on that day." But did not R. Juda say in the name of Rab: "There are twelve hours in a day, three hours of which the Holy One, praised be He! is occupied with the Torah. Three hours, He judges the whole world, and seeing that it is liable to be destroyed, He rises from the chair of judgment and sits down on the chair of mercy. The next three hours, He supports the whole world with food, from the very largest creature to the smallest one. And the last

three hours, He plays with the leviathan, as it reads (Ps. 104, 26) Leviathan, whom Thou hast made to sport therein." Said R. Nachman b. Isaac: "With His creatures He smiles, but upon them He will smile only on that day."

R. Acha, the Galilean, said to R. Nachman b. Isaac: "There is no smiling by the Holy One, praised be He! since the Temple was destroyed, as it reads (Ib. 42, 14) I have long time held My peace, I have been still and refrained Myself. But what does He do in the last three hours? He teaches the Torah to the school-children. As it reads (Ib. 28, 9) Whom shall one teach knowledge? And whom shall one make to understand the message. Them that are weaned from the milk, them that are drawn from the breasts. And what does He do in the night-time? If you wish, it may be said that He does the same as in the day-time. And if you wish, it may be said that He rides upon His light cloud and moves in all directions upon eighteen thousand worlds. As it is said (Ps. 68, 8) The chariots of God are two myriads; thousands of angels (follow Him). And if you wish, it may be said that He sits and listens to the song of the angels, as (Ib. 42, 9) And in the night his song shall be with Me. R. Juda said in the name of Samuel: "What is the meaning of the passage (Hab. 1, 14) And makest men as the fish of the sea, as the creeping things, that have no ruler over them? Why are men compared to fish of the sea? To teach you that just as fish die as soon as they are taken on land, so do men die, when they separate themselves from the law and the commandments." Another explanation may be given to it: Just as fish die as soon as the heat of the sun penetrates to them, so also do men. If you wish it may be referred to this world, and this would be in accordance with R. Chanina, who said: "Everything is decreed by heaven, except cold, for the passage says (Pr. 22, 5), Thorns and snares are in the way of the forward; he that keepeth his soul holdeth himself far from them." And if you wish it may be referred to the world to come, and this is in accordance with Resh Lakish, who said: "There is no Gehenna in the future world, but the Holy One, praised be He! will bring forth the sun from its sheath with which the wicked will be punished and the upright cured." The wicked will be punished (Fol. 4), as it is written (Mal. 3, 19) For, behold, the day cometh, it burneth as a furnace; and all the proud and all that work wickedness, shall be stubble; and the day that cometh shall set them ablaze, saith the Lord of Hosts, that it shall leave them neither root nor branch. And the righteous will be cured thereby, as it is said, But unto you that fear My name shall the sun of righteousness arise with healing in its wings. Furthermore, the latter will have pleasure and become fat from it, as the passage says (Ib.) And ye shall go forth, and gambol as calves of the stall. There is another explanation [why men are likened unto fish]: Just as the larger fish in the sea, swallow the smaller, so also is it with man; if not for the fear of government the stronger would have

swallowed the weaker. And this is meant by what we are taught in a Mishna that R. Chanina, the Vice-High-Priest, said: "Pray for the welfare of the government, since but for the fear thereof, men would swallow each other alive."

R. Chanina b. Papa propounded the following contradiction: "It is written (Job 37, 23) The Almighty, whom we cannot find out, is excellent in power. And again there is a passage (Ex. 15, 6) Thy right hand, O Lord, glorious in power. And again there is a passage (Ps. 147, 5) Great is our Lord, and mighty in power. This presents no difficulty: One deals with the time of judgment. [He then does not use His might]; but the other deals with the time of war [when He does use it]."

R. Abahu introduced R. Safra to the minim [who collected government duties] as a great man. They freed him from duty for thirteen years. Once they met him and asked him to explain the following (Amos 3, 2) You, only have I loved, of all the families of the earth; therefore I will visit upon you all your iniquities.' If one is in bad humor, will he let it out on his friend? He could not explain this to them. They tied a piece of cloth around his neck and tormented him. R. Abahu came and asked them for the reason [of their treatment]. And they answered: "You introduced him to us as a great man, while he does not even know the explanation of a passage." "I told you he was a scholar in Talmud," remarked he, "but did I say that he was a master in the study of the Bible?" And to their question: "Why are you familiar with it?" he answered: "Because we have to discuss with you frequently, we give our attention to it." "Well," said they, "then you explain to us the above passage." He thereupon explained it to them thus: "I will do it in the form of a parable. There was once a creditor of two persons, one was a personal friend, and the other an enemy. From his friend, he demanded payments in small sums, but from his enemy he demands the whole debt at once."

(Ib. b) R. Joseph said: "It is advisable for one not to pray singly the additional benedictions (of Mussaph Amida) in the first three hours of the day on the first day of New Year, for, the heavenly judgment takes place at that time, and because of his praying, attention may be given to his deeds, and he may get an unfavorable decree." But if so, one should not do it even together with the congregation? With the congregation it is different, as the attention is given to their deeds in average. But was it not said elsewhere that in the first three hours the Lord is engaged in the Law? If you wish, I say that it was not said in the third but in the fourth, and if you wish, I say it need not be changed; however, by the Torah, in which truth is mentioned (Pr. 23, 23) Buy the truth and do not sell it, the Holy

One, praised be He! cannot act within the line of equity. But concerning judgment, truth is not mentioned, and therefore the Holy One, praised be He! can act within the line of equity."

R. Joshua b. Levi said: "What is the meaning of the passage (Deut. 7, 11) Which I command thee this day to do them? To do it today, but not to be rewarded for it today." R. Joshua b. Levi said further: "All the performance of the commandments which Israel observed in this world, will come and testify for them in the world to come, as it is said (Is. 43, 9) Let them bring their witnesses, that they may be justified; and let them hear and say: 'It is truth;' i.e., let them bring their witnesses, refers to Israel. Let them hear and say, 'It is truth,' refers to all other nations."

R. Joshua b. Levi said further: "The crime of the golden calf was committed only to give a chance to the repenter, as it is said (Deut. 5, 26) O, that they had such a heart as this always, to fear Me." So also said R. Jochanan in the name of R. Simon b. Jochai: "Neither was David befitted for that crime with Bath Sheba, nor Israel for that crime [of the calf]." David was not befitted to commit the crime, as concerning the passage reads (Ps. 109, 22) My heart is deeply wounded within me. And also Israel was not befitted for the above crime, as it is written, O, that they had such a heart as this always to fear Me. And why was it committed? (Fol. 5) For the benefit of sinners. If it happens to be an individual, it may be said to him: Repent, as the individual David did. And if it happens to be a congregation, they also may be told to repent, as the congregation of the desert did. And both are necessary to show that there is no difference between an individual and a congregation in obtaining a pardon. This is what R. Samuel b. Nachmeni, in the name of Jonathan said: "What is the meaning of the passage (II Sam. 23, 1) And thus saith David b. Jessi, and thus said the man who was raised up (Ol) on high? The word Ol means, the man who had raised the yoke of repentance."

R. Samuel b. Nachmeni said in the name of R. Jonathan: "A meritorious act performed in this world, precedes a person in the world to come, as it is said (Is. 58, 8) And before thee shall go thy righteousness, the glory of the Lord shall be thy reward. And a crime committed in this world, clings to the person and goes before him on the day of judgment, as it is said (Job 6, 18) It will cling to him the paths of their way." R. Elazar said: "It clings unto him like a dog clings unto his master, as it is said (Gen. 39, 10) And he hearkened not unto her, to lie by her, or to be with her, i.e., to lie by her, in this world, or to be with her, in the future world."

Our Rabbis were taught: Concerning the above-cited verse (Deut. 5, 26) O, that they had such a heart as this always to fear Me, Moses said to Israel: "Ye are ungrateful, my children; for at the time the Holy One, praised be He! said to you, O, that they had such a heart, etc., ye should have said, 'Thou, Lord, grant it to us.' Your ungratefulness is also marked from (Num. 21, 5) And our soul loathed (Ib. b) this light bread. Your ungratefulness is also marked from the passage (Gen. 3, 12) The woman whom Thou gavest to be with me, etc." Moses, however, hinted this to Israel only after the forty years in which he led them in the desert, as it is said (Deut. 29, 3) But the Lord hath not given you a heart to know. Said Raba: "From this it may be inferred that one cannot find the real mind of his master, until the lapse of forty years."

R. Jochanan said in the name of R. B'na'a: "What is the meaning of the passage (Is. 32, 20) Happy are ye that sow beside all waters, that send forth freely the feet of the ox and the ass? [This means] Happy is Israel! For at the time when they are occupied with the study of the Torah and with loving kindness, the evil spirit is delivered into their hands, and not vice versa; for it is said, Happy are ye that sow beside all waters. The word, sow, refers to charity, as it is said (Hos. 10, 12) Sow to yourselves according to righteousness; and water refers to the Torah, as it is said (Is. 5, 1) Ho, every one that thirsteth, come ye for water. Concerning that send forth freely the feet of the ox and the ass, it was taught at the college of Elijah: One should always consider himself in his relations to the laws of the Torah, as an ox to its yoke, and an ass to its load.

(Fol. 8) Our Rabbis were taught: When Adam the first man saw that each week the day became shortened, he started to cry, saying: "Woe is to me, perhaps this is because of my sin that the world becomes dark to me, and it might yet return to chaos and ruin. And this must be the [punishment of] death which was decreed upon me by Heaven." He sat fasting and praying for eight days. Thereafter, when he lived to see the solstice of the month of Tebeth, beholding that the days become longer, he understood that such is the cycle of the world. He thereupon established eight holidays. On the next year, he added the eight days in which he had fasted, as holidays. But while he established them to laud heaven, his descendants, however, made them holidays for the idols. Our Rabbis were taught: When Adam, the first man, saw on the first day of his creation, the sun set, he cried, saying: "Woe is to me, perhaps this is because of my sin that the world is to be returned to chaos. And this must be the [punishment of] death which was decreed upon me by Heaven." He wept all night, and Eve did the same opposite him. However, when dawn appeared, he understood that such was the order of the world. He arose and sacrificed an ox, whose

horns preceded its hoofs (was born full-grown) as it is said (Ps. 69, 32) And it shall please the Lord better than a bullock that has horns and hoofs. (Fol. 9) At the college of Elijah it was taught: The world will continue for six thousand years, the first two thousand of which were a chaos (Tohu, without the Torah), the second two thousand were of Torah, and the third two thousand are the days of the Messiah, and because of our sins many years of these have elapsed [and still he has not come]. Let us see from what time are the two thousand of Torah counted? Shall we assume it to be the time when the Torah was given to Israel? Two thousand years have not elapsed as yet; for if you will go over carefully the years of Tohu, you will find that they were more than two thousand. We must therefore say [that it begins] from the time metioned: (Gen. 7, 5) And the persons that they had obtained in Charan. And it is known by tradition that Abraham was then fifty-two years of age. And from his fifty-second year until the Torah was given, four hundred and forty-eight years elapsed, and these years will complete the number of two thousand which were lacking at the time when the Tanna taught concerning the two thousand years of wisdom.

(Fol. 10) Antoninus (the Caesar of Rome) said to Rabbi: "I would like that Asurius, my son, should reign after me, and also that Tiberius should be free from duty. However, I am aware that should I ask my people to do me one favor, they will, but two they will not. [What have I to do?]" Rabbi [who did not desire to give him a direct answer] brought a man, mounted him upon the shoulder of another one, and gave him a dove. He then said to the one beneath: "Tell the one who is mounted upon you to let the dove free." Antonius then said: "I understand that Rabbi intends to tell me that I should first request my people to proclaim my son king after me, and to instruct afterward my son that he should set Tiberius free." Once he said to Rabbi: "The officers of Rome irritate me. [What shall I do?]" Rabbi took him in the garden, and each day he would tear out the large radishes of the beds, planting smaller ones instead. Antoninus then said: "I understand that he intimates the necessity of removing the old officers by little and not all at once, so as to prevent a rebellion." (Ib. b) But why did not Rabbi answer him directly? (Ib. b) He thought perchance the officers of Rome might hear of it and harm him. Then he should have told him secretly! Because the passage says (Ecc. 10) For a bird of the air shall carry the voice. The same Caesar had a daughter by the name Girah, and it happened that she sinned. Antoninus then sent to Rabbi white mustard, which is called in Aramaic gargira (drag) [Rabbi understood that something had happened with Girah]. He sent him in answer a seed by the name of khusbratha [the meaning of which in Aramaic is chus bratha (remove the daughter)]. Antoninus again sent him garlic, named in Aramaic karthi [from which

Rabbi understood that he questioned him: Shall I cut off my child?] And in answer he sent him lettuce [which is named Chassa, which means have mercy with her]. Antoninus used to send to Rabbi frequently pieces of pure gold in leather sacks covered with wheat. And to the objection of Rabbi: I have too much of my own, he explained: Leave them to him who will substitute thee, that he shall spend it to please those who will reign after me. From the house of Antoninus, there was a cave which reached the house of Rabbi, and each time that he went to the house of Rabbi through this cave, he would take with him two slaves. One he used to kill at the gate of Rabbi, and the other when he returned, at his own gate. He, however, told Rabbi that at the time of his visit no one should be found with him. It once happened that he found R. Chanina b. Chama with him, and to his question "Did I not say that no one should be found with you during my visit?" Rabbi answered: 'This is not a human being." Said Antoninus to R. Chanina: "Go and call for me the slave who sleeps at the gate." R. Chanina b. Chama went, and seeing that he was killed, he deliberated what to do: 'Shall I go to tell him that he is dead?" There is a rule that one needs not go back [to the sender] to bring bad news; "shall I leave him and go away?" This would be a disgrace to the king. He thereupon prayed, and the dead became alive, and he then sent him to his master. Said Antoninus to Rabbi: "I am aware that even the smallest of you is able to bring the dead to life. However, I wish that when I come here, I should not find a living soul with you." He used to serve Rabbi in all his needs, and he once questioned him if he would have a share in the world to come, to which Rabbi answered, "Yea." He said to Rabbi: "Is it not written (Ab. 1, 18) And there shall not be anyone remaining of the house of Esau?" "This means," replied Rabbi, "he who acts like Esau." "But there is another passage (Ez. 32, 29) There are Edom, her kings and all her princes." Rabbi again replied: "It reads kings, but not all her kings. Princes, but not all of them. So also have we learned in the following Baraitha: Her kings, but not all of them. This excludes Antoninus b. Asudius and his associates. Her princes, but not all of them. This excludes K'tiha b. Salum."

What happened with K'tiha b. Salum? There was a Caesar who disliked the Jews, and he asked the advice of his officers: Should he who has a fibre in his foot cut it off and be at ease, or should he allow it to remain and be afflicted? And the advice of them all was, that he should cut it off and remain at rest. K'tiha, however, who was one of his officers, objected, saying: "First you cannot get rid of all the Jews, as it is written (Zech. 2, 10) For as the four winds of the heaven have I spread you abroad, saith the Lord. And secondly, your kingdom will be called a kingdom that kills its own subjects." The king then said: "Thy advice is good, but there is a law that he who obstructs the wish of the king, must be thrown into the furnace. When they took him to be slain, he said: "I bequeath all my

property to R. Akiba and his colleagues." R. Akiba based his division on the following passage (Lev. 24, 9) And it shall belong to Aaron and to his sons, i.e., one-half for Aaron and one-half for his sons. A heavenly voice was then heard: "K'tiha b. Salum has a share in the world to come." Rabbi then wept and said: "Here we have a man who has bought his world in one moment, while another one has to work for it all his life." Antoninus served Rabbi; Adarchan (a Persian Prince) served Rab. When Antoninus departed, Rabbi lamented: "The bond [of friendship] is severed," and when Adarchan died, Rab lamented: "The bond [of friendship] is severed."

(Fol. 11) Uunklus b. Klenikuss embraced Judaism, and the Caesar sent militia to take him. He, however, persuaded them, and they also became proselytes. He then sent other militia, warning them that they should not converse with him. When they took him and were going, he said to them: "I will tell you something; usually the torch-bearer carries the light in front of the litter, the chief lecticarius (behind the litter, carries the light) for the dux, the dux for the hegeman, the hegeman for the comes; but do the comes carry the light before the people?" And they answered, "No." Said he: "The Holy One, praised be He! carries the light before Israel, as it is written (Ex. 13, 21) And the Lord went before them in a pillar of cloud, etc." And they also became proselytes. The Caesar then sent other ones after him, telling them not to talk to him at all. But when they took him, he saw a m'zuzah on the doorpost and said to them: "Do you know what this is?" They answered: "No, but you may tell us." He then said: "It is customary with a human king that while he is within the palace his servants guard him from without. With the Holy One, praised be He! it is the contrary. His servants are inside, and He guards them from without, as it is said (Ps. 121, 8) The Lord will guard thy going out and thy coming in, etc." Then these also became proselytes, and the Caecar did not send any more after him. (Gen. 25, 23) And the Lord said to her, two nations are in thy womb. Said R. Juda in the name of Rab: "This refers to Antoninus (of Essau) and Rabbi (of Jacob) upon whose tables were not missing lettuces, cucumbers and radishes, neither during the summer nor during the winter; as the master said: Radishes cut the food [in the stomach], lettuces overturn it, and cucumbers extend the gut. But have not the disciples of Ismael taught that cucumbers are as harmful to the body as swords? This present no difficulty, as one speaks of large ones, and the other of small ones."

(Fol. 16b) Our Rabbis were taught: When R. Elazar was captured by the government, through the accusation of the heretics, he was brought to the gallows, and the general said to him: "A sage like you should be engaged in such a valueless thing [as the Torah]?'" And

he answered: "The judge is trustworthy to me [to judge honestly]." The general thought R. Elazar referred to him; R. Elazar, however, referred to the Heavenly judge. And he said: "Because you trust in me, I swear by dinus (his idol) that you are free from this accusation." When R. Elazar returned home [and felt sorry for having been accused of heresy], his disciples surrounded him to console him, but he did not accept it [fearing the miraculous escape]. Said R. Akiba to him: "Rabbi, allow me to say before you one of the things you taught me," and he allowed him. Whereupon R. Akiba said: "Rabbi, probably some explanations of the heretics (Fol. 17) pleased you, and you have accepted them, and therefore you were suspected and captured." Whereupon he answered: "Akiba, you have reminded me; it happened once that I walked in the upper market of Sepphoria, and I met one of the heretics named Jacob of the village of Sachania and he said to me: 'It is written in the Torah (Deut. 23, 19) Thou shalt not bring the hire of a harlot, etc. May then a privy for the high-priest be built out of that money?' And I kept silent. Said he to me: 'So have I been taught (Mich. 1, 7) For from harlot's wages she gathered them, and for harlot's wages shall they be used again; hence, money that comes from a dirty place, may be expended on a dirty place;' which explanation pleased me. It is for this that I was suspected and captured. And I confess that I have transgressed the following passage (Pr. 5, 8) Remove far from her thy way, and come not nigh to the door of her house. Remove from her, means from heresy, and come not nigh, refers to government." Others, however, interpret the same, Remove far, etc., refers to both heresy and government, and come not nigh, to prostitution, which place, according to R. Chisda, it is prohibited to approach from a distance of four yards.

(Pr. 30, 15) The leech hath two daughters crying, Give, give. Said R. Chisda in the name of Mar Ukba: "This refers to heresy and the government, which are never satisfied, the first of catching men to her belief, and the second, duties." R. Chisda in the name of Mar Ukba said further: "The Gehenna cries, saying, 'Bring me in the two daughters, who always cry in this world, Bring in to me, bring in to me.' It reads (Pr. 2, 19) All that come unto her return not again, and they will not reach the paths of life. If they do not return again, they will certainly not reach the paths of life? It means, therefore, that they who repent and return from heresy, die that they may not return to heresy again." Does not the same apply to other sins? Are we not taught in a Baraitha: It was said of Elazar b. Durdia who left not out one prostitute. He was once informed that there was a prostitute in one of the sea countries, who received a pocketful of dinars in reward, and he took this amount and passed seven rivers until he reached her. She, however, caused him to repent. He then placed himself between two mountains, saying: "O ye mountains, pray for me," to which

they answered: "Instead of praying for thee, we must pray for ourselves, for it is said (Is. 54, 10) For the mountain may depart, and the hills may be removed." He then said: "Heaven and earth, pray for me," and they also answered: "We have to pray for ourselves, as it is said, (Ib. 51, 6) For the heavens shall vanish." He then said: "The sun and moon pray for me!" Whereupon they replied: "We have to pray for ourselves, as it is said (Ib. 24, 23) Then the moon shall be confounded and the sun ashamed." He then said: "Stars and planets, pray for me." Whereupon they replied: "Before we do it for you, let us rather pray for ourselves, for it is said (Ib. 34, 4) And all the host of heaven shall be dissolved." He then exclaimed: "I see that I can rely upon myself," and having put his head between his knees, he wept until his soul departed. A heavenly voice was then heard, saying, "R. Elazar b. Durdia is prepared for life in the world to come." (Hence we see that he who has repented from sin, also died? Because he, Elazar was involved in such, it is similar to heresy.) Rabbi, when he heard this, wept, saying: "There is again one who bought his world in one moment while another must work for it all his life." And again, it is not enough for those who repent, that they get a share in the world to come, but they are named also rabbis [as the heavenly voice said, Rabbi Elazar].

R. Chanina and R. Jonathan were on the road and came upon two thoroughfares, one leading to the gate of an idol and the other to the gate of prostitutes. Said one to his colleague: "Let us go on that road which leads to the idol (Ib. b) as the evil spirit of idolators is killed." Whereupon his colleague remarked: "On the contrary, let us go on to the other road which leads to the prostitute so that we can overcome our evil spirit, and be rewarded." When they arrived at the prostitutes, the latter ran away to their homes. And his colleague asked him: "Whence did you infer [that such would happen]?" And the reply was: "From the following passage (Pr. 2, 11) Discretion shall watch over thee, discernment shall guard thee."

Our Rabbis were taught: When R. Elazar b. Prata and R. Chanina b. Tradion were captured by the government. Said the former to the latter: "Happy art thou, that hou wast captured because of one thing only, and woe is to me that I am captured for five things." Said the latter: "Happy art thou who art accused of five things and will be saved, and woe is to me who am accused only of one thing and will be sentenced; for thou occupied thyself with both the Torah and with loving kindness, while I was occupied with the Torah only." This is in accordance with R. Huna who said elsewhere: "He who is occupied with the Torah only, is similar to him who denies God, for it is said (II Chr. IS, 3) Now for long seasons Israel was without the true God, and without a teaching priest, and without law. What

does the expression, without the true God, mean? Said R. Huna: "He who occupies himself with the Torah [but does not observe loving kindness] is similar to one who denies God." Was indeed R. Chanina b. Tradion not occupied in loving kindness? Have we not been taught in a Baraitha: R. Eliezer b. Jacob says: "One should not contribute towards a charitable fund unless it has a treasurer a man as honest as R. Chanina b. Tradion [hence he did practice loving kindness]." Yea, he was indeed a treasurer, but he did not give from his own. But have we not a Baraitha to the effect that he said: "Purim money was mixed up with other funds of charity and I distributed them among the poor." [Hence he spent of his own?] Indeed he gave but not sufficient.

Elazar b. Prata was brought before the judges and they asked him: "Why do you study and why do you steal?" And he answered: "If one is a scholar, he is no warrior (robber) and if a warrior, he is no scholar, and just as it is not true that I am a wariror, so is it also not true that I am a scholar." "Why, then, are you named master?" And he answered: "I am the master of artistic weaving." They brought two coils before him and said to him: "Which is warp and which is woof?" A miracle occurred and a female bee alighted on the warp while a drone alighted on the woof and he said: "This is a warp and this is a woof." "Why did you not visit the Bee Abidan (the house of discussion)?" And he answered: "I am too old, and feared perhaps I would be trodden down under the feet of the crowd." "Has it ever happened that old men should be trodden down in that house?" they inquired. Again a miracle occurred, and just at that time they were notified that an old man was trodden down in that house. "And why then have you freed your slave [which is forbidden]?" "This never occurred." One of the crowd, however, arose to testify against him. Elijah then disguised himself as one of the consuls of the government and said to the witness: "As in all the other things a miracle occurred, the same would occur also in this case and you would be considered an enemy of his and a liar." The alleged witness, however, did not listen and rose to bear his testimony. Meanwhile, a letter from one of the great officers which was to be sent to the Caesar was handed to this man as messenger. While he was going, Elijah caught him and threw him four hundred parsas, so that he did not return anymore.

Chanina b. Tradion was then brought before them and questioned why he occupied himself with the Torah, and he answered: "Because I am so commanded by the Lord my God." The decree was then rendered that he should be burned, his wife killed, and his daughter to be taken to the house of prostitutes. He to be burned, because (Fol. 18) he used to express the Tetragrammaton as it is written [and not as it is to be read instead]. But

why did he so? Did not Aba Shaul say that he who does so has no share in the world to come? He did so in the course of learning, as we are taught in a Baraitha concerning the passage (Deut. 18, 9) Thou shalt not learn to do, i.e., but thou mayest learn to understand and teach. Why then was he punished? We must therefore say that he did it also publicly. His wife to be killed, because she had not prevented his doing so by protesting; from this it is to be inferred that he who feels that his protests would effect and does not protest, is punished therefor. And his daughter to prostitution, because, according to R. Jochanan, it happened once that she walked in the presence of the great people of Rome, and they exclaimed: "How nice are the steps of this girl!" And from that time she took care of her steps to please the spectators. And this is meant by Resh Lakish: "What is the meaning of the passage (Ps. 49, 6) When the iniquity of my supplanters compasseth me about? This means the sins which one commits with his feet in this world will surround him on the day of judgment." When all three went out of the court, they justified the decrees upon them. Chanina said (Deut. 32, 4) He is the Rock, His work is perfect, etc. His wife said, The God of truth and without iniquity; and his daughter said (Jer. 32, 19) Great in council, and mighty in execution (Thou) whose eyes are open over all the ways of the sons of man. Said Rabbi: "How great are these upright that to justify their decrees, the three verses of justification came to their mouths, at the time of so great a trouble."

Our Rabbis were taught: When R. Jose b. Kisma became sick, R. Chanina b. Tradion called on him; the former said to him: "Chanina, my brother, are you not aware that this nation is reigning by heavenly decree [and notwithstanding] that she has destroyed the Temple, burned the palaces, killed the pious and put out of the way all the best of Isral, she is still in power. And in spite of this, I hear that you occupy yourself with the Torah publicly, and you bear with you the Holy Scrolls at all times!" "From heaven they will have mercy [to protect me]," was R. Chanina's answer. "I am giving you reasons, and you say, 'From heaven they shall have mercy," exclaimed R. Jose. "I wonder whether the government will not burn you with the Holy Scrolls." R. Chanina then said: "Rabbi, what will become of me in the world to come?" And Jose asked him: "Did not some [of the meritorious] acts come to your hand?" Whereupon he answered: "The money which I prepared to celebrate Purim, I erred, thinking that it was of the charity treasury; I have distributed it to the poor, and I have not collected from the charity." "If so," answered Jose, "I wish that my share should be like yours, and fate similar." It was said that a few days later R. Jose ben Kisma departed, and all the great men of Rome went after his coffin, lamenting greatly. On their return, they found R. Chanina b. Tradion studying the Torah publicly with the Holy Scrolls in his bosom; he was enwrapped in the Holy Scrolls and surrounded with

branches of trees, which were kindled. And tufts of wool, soaked in water, were placed on his heart that his soul might not depart so quickly, and when his daughter said to him: "Father, is it just, what I see done with you?" he answered, "If I were burned alone, it would be hard for me, but now that I am burned in conjunction with the Holy Scrolls, I am sure that He who will take revenge for the Holy Scrolls will take revenge for me also." His disciples questioned him: "What do you see now?" And he answered: "I see parchment burning, the letters of which are flying away." They said to him: "Rabbi, open your mouth, so that the fire should catch you," to which he answered: "It is better that my soul be taken by Him who gave it and not that I myself shall cause it an earlier death." The executioner then said to him: "Rabbi, if I will increase this fire and will take off the tufts of wool from your heart, would you bring me to life in the world to come?" To which he answered, "Yea." He then asked him to swear, which he did. Immediately the executioner increased the fire, took off the tufts of wool and his soul departed. The executioner himself then jumped into the fire. A heavenly voice was then heard: "Both Chanina and the executioner are prepared for life in the world to come." Rabbi then wept, saying: "There is one again who buys his world in one moment, while another buys his world [through the work] of a period of years."

Bruria, the wife of R. Mair, was the daughter of Chanina b. Tradion, and she said to her husband: "It is a disgrace for me that my sister should be in the house of prostitution." He then took with him a Tarkab full with dinars, and said: "I will go there, and if she is yet pure, a miracle will occur." He disguised himself as a military rider, visited her, asking her to listen to him. She, however, gave him many reasons, and finally she told him that in this place he will find many who are more beautiful than she. He then convinced himself that she answered the same to everyone, and went to her guardian asking him to accept the money he brought for transferring her to him, saying: "The half of the dinars will be sufficient to bribe the officers of the government, and the other half will remain for you." And to his question: "What should I do when the half will be spent, and they will still persecute me?" he answered: "You will then say, 'God of Mair, help me,' and you will be saved." (Ib. b) "And whence do I know that so it is?" R. Mair answered: "I will convince you immediately." There were dogs who devoured people, and the guard aroused them against Mair. The latter pronounced, "God of Mair, answer me," and they kept aloof from him. The guard then delivered to R. Mair his sister-in-law. Finally, the government heard of it, and the guardian was brought to the gallows to be hanged, and as soon as he pronounced, "God of Mair, help me," he was thrown down uninjured. And to the question, "What is it?" he related before all what happened. The government then engraved the

picture of R. Mair on the gate of Rome, commanding that he who should see such a face should deliver him to the officers. It happened that he was once seen, and they ran after him; he then ran away to a place of prostitution, and Elijah disguised himself as one of the prostitutes and embraced him. The officers then said: "This must be someone else, for Mair would not do so." Thereafter, R. Mair ran away to Babylon, according to some, because of this occurrence, and according to others, because of what had happened to Bruria.

R. Simon b. Pazi lectured: "What is the meaning of the passage (Ps. 1, 1) Happy is the man that hath not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful. If he hath not walked how could he stand, and if he did not stand how could he sit, and if he did not sit, how could he scorn? We must therefore say that it means as follows: If he had walked, he would finally have stood and if he had stood, he would finally have sat and scorned, and concerning scorning, the passage says (Pr. 9, 12) If thou art wise, thou art wise for thyself; and if thou scornest, thou alone shalt bear it." R. Elazar said: "He who scorns causes chastisement to be brought upon himself as it is said (Is. 28, 32) Now, therefore, be ye not scoffers, lest your bands be made strong." Raba said to the Rabbis (his disciples): "I beg you not to scorn so that chastisements shall not come upon ye." R. Ktina said: "Whoever scorns even his food becomes weaker, as it is said (Hos. 7, 5 [Because] he stretched out his hand with scorners." R. Simon b. Pazi lectured again: "What is the meaning of the passage, Happy is the man that hath not walked; i.e., happy is the man who walketh not to the theatres and circuses of the heathens. Nor stood in the way of sinners, i.e., who does not stand as a spectator at bestial contests (arranged by the Romans). Nor sat in the seat of the scornful, i.e., who never sat in bad company. And lest one say, 'Since I have not walked to the theatres and circuses, nor stood as a spectator at bestial contests, I may engage my time in sleeping,' therefore says the passage, But his delight is in the law of the Lord."

R. Samuel b. Nachmeni in the name of R. Jonathan said: "What is the meaning of the passage, Happy is the man that hath not walked, etc., i.e., happy is the man that hath not walked in the council of the wicked, refers to Abraham our father, who hath not walked with the generation which witnessed the separation of races because that generation was wicked, as it is said (Gen. 11, 3) Come, let us make brick. Nor stood in the way of sinners, i.e., who did not stand in the circle of Sodomites, concerning whom the passage says (Ib. 13, 13) Now the men of Sodom were wicked and sinners; nor sat in the seat of the scornful, i.e., who did not associate himself with the Philistines, because the latter were scorners, as

it is said (Jud. 16, 25) Call for Samson, that he may make us sport."

(Ps. 112, 1) Happy is the man that feareth the Lord. Man, and not woman? Said R. Amram in the name of Rab: "This means, Happy is he who repents when he is still young (a man)." And R. Joshua b. Levi said: "Happy is he who conquers his evil spirit, as a heroic man." That delighteth greatly in His commandments. Said R. Elazar: "Because of His commandments, but not because of the reward for them." And this is what the Mishnah states: Be not like slaves who serve their master because of reward, but as the one who serves Him not to receive any reward.

(Ib. 1, 2) But his delight is in the law of the Lord. Said Rab: [We may infer that] one should always study such part of the law to which his heart is inclined, as it is said his delight shall be the law of the Lord." Levi, and R. Simon, the son of Rabbi, were sitting before Rabbi reading a book of the Bible, and after finishing, Levi said: "Bring us Proverbs," while R. Simon said: "Bring us Psalms." The latter overruled Levi, and Psalms was brought. When they came to the verse, But his delight is in the law of the Lord, Rabbi stopped and said: "One has to study only what his heart is inclined thereto." Levi thereupon said to him: "Rabbi, with this you have given me permission to stop studying." R. Abdimi b. Chana said: "He who occupies himself with the Torah, the Holy One, praised be He! grants his desire, as it is said, His delight is — given if — in the law of the Lord— he studies." Raba said: "When one begins to study, the Torah is named the Holy One's, but after studying, it is considered to be his (the student's); as it is said [first] the law of the Lord, and thereafter, is his [own] law (the student's)."

Raba said further: "One shall first study, and thereafter deliberate, as the above-cited verse reads, the law of the Lord, and thereafter, and in his law shall he meditate." Raba said further: "One shall study, even though he forgets it; one shall study, although he does not understand it well. (Ps. 1, 3) And he shall be like a tree replanted by streams of water. Said the disciples of Janai: "Replanted, and not planted; this signifies that he who receives his knowledge from one teacher, will never see any blessing [in his studies]." R. Chisda said to his disciples: "I would like to tell you something, but I am afraid you will leave me, and go away. He who studies always from one teacher, will never see any blessing." They then left him and went to the college of Raba, who, when he heard the above reason, said to them: "It is true only concerning reasons and ingenuity; but as for traditions, it is better to learn them from one master, (Ib. b) in order to avoid different versions." R. Tanchum b. Chanilai said: "It is advisable to divide one's years into three parts: one-third for the study

of Scripture, the second, for Mishna, and the third, for Talmud." But does one know how long he is going to live? It refers to the days. The fruit in its season ... does not wither. Said Raba: "This means, that if the fruit is given in its season, then its leaves will not wither; but if not, then upon both, the teacher and the scholar, will the succeeding verse be applied; not so the wicked, etc."

R. Aba in the name of R. Huna, quoting Rab, said: "What is the meaning of the verse (Pr. 7, 26) She hath cast down many wounded, yea, a mighty host are all her slain, i.e., she hath cast down many wounded, refers to an immature disciple, who decides questions; a mighty host are all her slain, refers to a matured scholar, who is fit to do so and does not." And until what age [is one considered immature]? Till he reaches his fortieth year. But did not Raba decide questions [although he only lived forty years]? It was because there was no greater scholar than he. And whose leaves do not wither. R. Acha b. Ada in the name of Rab, and according to others, R. Acha b. Abba in the name of R. Hamnuna, quoting Rab, said: "Whence do we infer that even the gossip of a scholar is to be studied? The passage reads, And whose leaf doth not wither."

R. Joshua b. Levi said: "The following is written in the Pentatuch, repeated in the Prophets, and a third time in he Hagiographa: Whoever occupies himself with the [study of the] Torah is prosperous in all his undertakings. In the Pentateuch, as the passage says (Deut. 9, 8) Keep ye therefore the words of this covenant, and do them, that ye may prosper in all that ye do; repeated in the Prophets, as the passage states (Jos. 1, 8) This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success. And a third time in Hagiographa, as the passage reads (Ps. 1, 2-3) But his delight is in the law of the Lord, and in His law doth he meditate day and night. And he shall be like a tree replanted by streams of water, that bringeth forth its fruit in its season, and whose leaf doth not wither; and whatsoever he doth shall prosper." R. Alexander announced: "Who wants to live, who wants to live?" And a big crowd surrounded him. He then referred them to (Ib. 34, 14-16) Keep thy tongue from evil, etc. One might say, since I keep my tongue from evil, and my lips from speaking guile, I may engage my time in sleeping. The passage therefore states, Depart from evil and do good (Tob), and good (Tob), refers to the Torah, as it is said (Pr. 4, 2) For I give you good doctrine; forsake ye not My Torah.

(Fol. 20) (Deut. 7, 2) Nor show mercy unto them, i.e., do not show them mercy. This will

support Rab, who said: "It is forbidden to say: How nice is this female heathen." An objection was raised. R. Simon b. Gamaliel, being once on the steps of the Temple mountain, happened to see a female heathen who was a great beauty, and he exclaimed: (Ps. 104) How great is Thy work, O Lord! The same also happened to R. Akiba that when he saw the wife of Tornus Rupus, he laughed and wept. Laughed, because he saw that she would become a proselyte, and he would marry her; wept, that such a beauty must be buried under earth. [Hence it is contrary to Rab?] This does not contradict Rab, for the Rabbis merely praised God through reciting a passage, as the master said: "Whoever sees nice creatures or nice trees, shoul say, 'Blessed is He who hath such things in His world.' "

Chapter 2

(Fol. 24b) (I Sam. 6, 12) (Vayisharna) And the cows went straight forward. What does the expression Vayisharna mean? Said R. Jochanan in the name of R. Mair: "They sang a song." And R. Zutra b. Tubiah, in the name of Rab, said: "They have straightened their faces to look upon the ark, and sang a song." What was their song? R. Jochanan in the name of R. Mair said (Ex. 15, 1) Then sang Moses, etc. R. Jochanan himself, however, said (Is. 12, 4) And ye shall say on that day, Give thanks unto the Lord, call on His name, etc. And R. Simon b. Lakish said: "The song the orphan chapter (a chapter in which the author's name is not mentioned) (Ps. 98, 1) Oh sing unto the Lord a new song; for He Hath done marvelous things, etc." And R. Elazar said (Ib. 99, 1) The Lord reigneth; let the people tremble. R. Samuel b. Nachmeni said (Ib. 93, 1) The Lord reigneth; He is clothed in majesty. R. Isaac Naphcha said: Sing, O ark, in beauty shining; Thou adorned with chains of gold — ever close the Word enshrining — glittering with gems untold." R. Ashi taught the saying of R. Isaac Naphcha in connection with this (Num. 10, 55) And it came to pass, when the ark set forward that Moses said, etc. And what did Israel say? Whereupon R. Isaac said: "Sing, O ark, etc."

(Jos. 10, 13) And the sun stood still.....written in the book of Yashar. What is the book of Yashar? Said R. Chiya b. Aba in the name of R. Jochanan: "This refers to (Genesis) the book in which the birth of Abraham, Isaac, and Jacob, who are named Jesharim (the upright), as it is said (Num. 23, 10) Let me die the death of the righteous Jesharim, etc. And where is

it hinted [that such a miracle will occur with Joshua]? From (Gen. 48, 19) And his seed shall become a multitude of nations, i.e., when shall his seed become a multitude of nations? At the time when Joshua stopped the sun. (Jos. 10, 13) And the sun stood still in the midst of the heavens, and hastened not to go down about a whole day. How many hours? Said R. Joshua b. Levi: "Twenty-four hours; it went six [hours] and stopped six, went six, and stopped six, the entire episode lasting a whole day." R. Elazar said: "Thirty-six hours, it went six [hours] and stopped twelve, it went six, and stopped twelve; its stopping time was equal to a whole day [24 hours]." R. Samuel b. Nachmeni said: "Forty-eight, it went six and stopped twelve, went six and stopped twenty-four, for it is said, And it hastened not to go down about a whole day." According to the above, they differ in the additional hours of that day.We are taught in a Baraitha: Just as the sun stopped for Joshua, so also did it stop for Moses. An objection was raised from (Ib. ib. 14) And there was no day like that before it or after it. If you wish, in the time of Moses it stopped for fewer hours, or if you wish, it may be said that in Moses' time there were no hailstones mentioned, as the passage says (Ib. ib. 11) And it came to pass, as they fled from before Israel, etc., that the Lord cast down great stones, and said: To teach the sons of Judah the bow, Behold it is written in the book of Yashar. What does Yashar mean? Said R. Chiya b. Aba in the name of R. Jochanan: "This refers to Genesis [as said above]. And where is it hinted [that Judah will be fighters]? It is written (Gen. 49, 8) Thy hand shall be on the neck of thy enemies. Which is the weapon that needs the hand against the neck? It is the how," R. Elazar, however, maintains that the book of Yashar refers to Deuteronomy. And why is it named Yashar? Because there is a passage (6, 18) And thou shalt do that which is right (Yashar) and good in the eyes of the Lord. And where is the intimation of this? (33, 7) Let the power of his hands. And which is the weapon for which both hands are needed? It is the bow." R. Samuel b. Nachmeni said: "It refers to the book of Judges. And why is it called Yashar? Because therein is written (17, 6) Every man did what seemed right (Yashar) in his eyes. And where is it intimated [in the Biblical text]? (3, 2) To teach them war. And what is the weapon for which teaching is necessary? This is the bow. And whence do we know that this refers to Judah? The passage reads (Ib. 1, 1) Who shall go up for us first against them? And the Lord said: 'Judah shall go up.' "

(Fol. 27b) (II. Kin., 7, 9) If we say, We will enter into the city, There is the famine in the city, and we will die. But why did they not take into consideration that should they fall in the hands of the enemy, they would then be killed immediately? We must therefore say that for a life of short duration nobody cares. An objection was raised from the following: One must not interfere with the Minim and must not cure himself by them, even to delay death

for but a few hours. As it happened to ben Dama, the son of Ismael's sister, who was bitten by a snake; Jacob of the village of Sechania came to heal him by means of infidelity, but R. Ismael would not permit it. The patient, however, said to him: "Ismael, my brother, let him cure me and I will bring you evidence from the Scripture that such is allowed." But ere finished, his soul departed, and R. Ismael exclaimed: "Happy art thou, ben Dama, that thy body was pure and thy soul left thee in purity, and thou hast not transgressed the decision of thy colleagues, who say (Ecc. 10, 8) And whoso breaketh through a defence, a serpent shall bite him." With means of heresy, it is different, for it is attractive and he may be induced to follow them. It was stated above, 'And hast not transgressed the decision of the colleagues who say (Ecc. 10, 8) And whoso breaketh through a fence, a serpent shall bite him.' But he himself was bitten by a serpent? R. Ismael referred to the words of the Rabbis which are like the bite of a serpent. But what had ben Dama to say [to justify it]? As R. Nachmeni b. Isaac said: (Lev. 18, 5) And he shall live with them, but not he shall die with them. R. Ismael, however, maintains that such is allowed only privately, but not in public; as we are taught in the following Baraitha: R. Ismael used to say: "Whence do we know that if one is told to worship idols, under the threat of being killed, that he may worship and not be killed? From the above-cited verse — And he shall live with them, but not he shall die with them. Perhaps one will say that this may be done publicly, therefore it is written (Ib. 22, 32) And ye shall not profane My holy name, etc."

(Fol. 35) "Calls his attention to another thing." What is the meaning of the passage (Son. 1, 2) For thy love is better than wine? When R. Dimi came he explained thus: The Congregation of Israel said before the Holy One, praised be He! 'Sovereign of the Universe, sweet are to me the words of Try friends (the sages) even more than the essence of the Torah.' " But what was the reason that R. Ismael called his attention to this passage? Said R. Simon b. Pazi, and according to others, R. Simon b. Ami: "He called his attention to the beginning of this chapter, Let him kiss me with the kisses of His mouth." "My brother," said R. Ismael to Dama, "this means, Compress your lips, one upon the other, and hasten not to propound questions." But why not give its reason? Said Ula, and according to others, R. Samuel b. Abba: "This was a new decree, to which the reason could not be given at that time." And why? This is as Ula said elsewhere. When a new decree was promulgated in the West, they did not give the reason until twelve months had elapsed, for fear there might be one who would not care for such a reason, and would not accept the decree.

(Ib. b) R. Nachman b. R. Chisda lectured: "What is the meaning of the passage (Son. 1, 2)

Thine ointments have a goodly fragrance? Unto what is a scholar equalled? Unto a glass of perfume, which, if uncovered, gives forth a good odor, but if covered it does not give forth a good odor. And not only this, but even such matters the reasons for which were sealed from him finally become apparent, as it is said (Ib. ib.) Therefore do the maidens (Alamoth) love thee. Do not read alamoth (maidens), but alumuth (hidden things). Furthermore, the angel of death becomes his friend; for do not read, alomoth, but read it al-maveth (immortal). And furthermore, he inherits two worlds; this world, and the world to come, as the same word may be read olamoth' (worlds).'

Chapter 3

(Fol. 44) R. Huna pointed out the following contradictions: It is written (I Chr. 14, 12) And they left their Gods there; and David gave commandments, and they were burnt with fire. And again there is a verse (II Sam. 5, 21) And David and his man took them away [and did not burn them?]. This is not difficult to explain: The former speaks prior to the arrival of Ithai, the Gethite; and the latter speaks of a time after the arrival of Ithai, the Gethite, as it is written in connection with a similar thing (II Sam. 12, 30) And he took the Crown of Malkam from off his head; and the weight thereof was a talent of gold, and in it were precious stones, and it was set on David's head. Now, how could he make use of the crown of an idol? Whereupon R. Nachman said: "It was Ithai, the Gethite, who had first provoked its idolatrous value." But see, how could David's head carry a crown of a talent? R. Juda in the name of Rab explains this figuratively to mean: The crown was worthy of adorning the head of David. However, R. Jose b. Chanina said: "The crown was kept in the air by the force of a magnet] and David was sitting beneath it, so that it looked as if he had it on]." But R. Elazar said: "David actually had the crown on his head, but it was not of a talent weight, but it consisted only of precious stones, which value amounted to that of a talent in gold." (Ps. 119, 56) This I have had, that I have kept Thy precepts. What does he mean by the word this? David said thus: "As a reward for observing Thy precepts, I have had this testimony (the crown)." What testimonial? Said R. Joshua b. Levi: "He placed it on the spot where the Tephilin are carried and it fitted him [thus proving his title to the crown]. But where did he then carry the Tephilin? Said R. Samuel b. Isaac: "There is sufficient space on the head to carry two Tephilin [hence he could carry both]." (II Kings 11, 12) And

he brought forth the King's son, and put the crown upon him, and gave him the testimony. The crown is the princely diadem [but what is the meaning of] the testimony? Said R. Juda in the name of Rab: "This crown was a testimony in itself to the house of David; for it fitted only him to whom the kingdom belonged, but not one who was not fit to be king." (I Kings 1, 5) And adonyah, the son of Chaggith, exalted himself, saying, I shall be king. Said R. Juda in the name of Rab: "Adonyah imagined that the crown would fit him, but this was not the case." And he procured himself a chariot and horsemen and fifty men who ran before him. What kind of distinctive marks had the mentioned forerunners? We are taught in a Baraitha that their spleens were cut out, and the flesh was removed from their footsoles in order that they might run with greater speed.

Chapter 4

(Fol. 54b) Our Rabbis were taught: The philosophers once questioned the elders at Rome: "If your God is displeased with the idol-worship, why does he not destroy the idols?" And they replied: "If the heathens worshipped but things not needful to the world, He would surely annihilate them; but they worship the sun, moon, stars and the planets; shall He destroy the entire world because of the fools? But the world is allowed its natural course, and as to these fools [who spoil it] they will have to give an accounting for their acts." In other words, when some one steals wheat and sows it, should the seed not bear fruit because it has been stolen? But nay, God lets nature take its course, while these fools will have to give an accounting [for their acts]. In like manner, adultery is not barren on its own account, but the culprit is not spared. And this is meant by Resh Lakish who said: "The Holy One, praised be He! says: 'Not only do the wicked of this earth forfeit My coin, but they force Me yet to put My stamp thereon.' "

A philosopher once asked Raban Gamaliel: "It is written in your Torah (Deut. 4, 24) For the Lord thy God is a devouring fire, a jealous God. Why is He jealous to the worshipped and not to the idol itself?" Said Raban Gamaliel: "I will answer your question by a parable: This may be likened unto a frail king who had a son and that son raised a dog which he named after his father, and whenever he swore he did it by the life of this dog. His father, upon being informed about this, at whom would he be angry; at the son or the dog?

Naturally enough, at the son." Said the philosopher: "You call the idol dog; but this is not feasible, since the idol has certain qualities." "But what are the qualities which you have seen in it," asked Rabban Gamaliel? "Why," replied he, "once a conflagration consumed all our city, and the idol temple remained intact." Whereupon Rabban Gamaliel said: "I shall use again a parable: This may be likened unto a frail king against whom his province once revolted; against whom do you suppose he used his weapons, against the living or against the dead? Naturally enough, against the former." "You style our gods dogs and dead," again exclaimed the philosopher; "well, then, when they really are so worthless why does not God annihilate them altogether?" "Yea, he would surely do it," was the reply, "were they not of objects useful to the preservation of the world, such as are the sun, moon, stars, planets, mountains and valleys. Shall He destroy the world because of the fools? But the world goes on its natural course, and as to these fools [who spoil it] they will have to give an accounting for their deeds. So also says the verse (Fol. 55) (Zeph. 1, 2-3) I will utterly consume all things from off the face of the earth, saith the Lord. I will consume man and beast! I will consume the fowls of the heaven, and the fish of the sea, and the stumbling blocks of the wicked. This means: [The Lord wonders] Shall I consume man because the heathens worship man, too? I should have then to consume the whole universe!"

Agrippas, the general of Rome, said to Rabban Gamaliel: "It is written in your Torah, Thy God is a devouring fire, a jealous God. In our everyday life we find it to be the rule that a potentate is but jealous of his equal, a sage of another sage, a hero of another hero, a rich man of another rich man; now, then, if God is jealous of an idol, the idol must be of some power!" R. Gamaliel explained it to him with the following reasoning: "If one who has a wife takes yet another one, the former will not be jealous if the new one is superior to her, but if she be superior to the new wife, she will be jealous." An Israelite named Zunin said to R. Akiba: "I know just as well as you do that the idols are nothing, yet I should like to know, how is it that so many cripples are cured by the idols in their temples?" Replied R. Akiba: "Listen to the following parable: There once lived in a town a pious man who enjoyed the unlimited confidence of his fellow townsmen so that they would deposit money with him without any witnesses, with the exception, however, of one who would leave nothing with him without witness. It once happened, however, that this man left something in the hands of the pious man without any security; thereupon said the wife of the latter: 'Now we shall take revenge for his mistrust of us, let us deny hat he has a deposit with us.' Whereupon her husband answered: 'Because of the short-comings of his understanding shall I put my reputed name at stake?' The same is the case with inability,

disease and pains visited upon man; they are under oath assigned a certain time, no more, no less, during which to torture a man; it is further predestined by what man or what medicine the disease be eliminated. Now, when its time is come, the afflicted goes to the idol-temple the disease protests, saying, 'Because the man takes recourse to the idol, I ought not abandon him.' But again they say, 'Since we are bound by oath to depart, why should we break it just on account of this foolishman.' Thus the disease leaves the sick, and he believes that it was the work of the idol." And this is what R. Jochanan said, "What is the meaning of the passage (Deut. 28, 59) Then the Lord will make thy plagues ... and sore sicknesses and ne'emonim (literally trustful)? Sore, in their visit; and trustful, in their oath [for it never breaks its oath]"

Raba b. R. Isaac said to R. Juda: "There is an idol in our town, and whenever there is drought with us, it comes in a dram to the priests, saying: 'Sacrifice a human being to me and you shall have rain;' and when they sacrifice a human being, it in reality begins to rain." Thereupon said R. Juda: "You may esteem yourselves fortunate that I am yet among the living, for were I dead, I should not be in a position to communicate to you what Rab said thereabout — viz.: 'What is the meaning of the passage (Ib. 4, 19) And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon and the stars, even all the host of heaven, and be drawn away and worship them ... which the Lord thy God alloted unto all the peoples; from this it may be inferred that God has given some power to some worshipped objects for the purpose of barring their worshippers from the world to come.' " And this is what Resh Lakish said elsewhere: "What is the meaning of the passage (Pr. 3, 34) If it concerneth the scorner, He scorneth them, but unto the humble He giveth grace? This means that when one comes to defile himself, the door is opened to him, while when one comes to cleanse himself, he is supported."

END OF ABODA ZARA.

Horayot

Chapter 1

HORIOTH (Fol. 3b) Our masters have relied upon R. Simon b. Gamaliel and R. Elazar b. Zadok, who have declared that no decree should be promulgated unless the majority of the congregation is able to comply with it; and R. Ada b. Abba said: "Where is the passage that proves this? (Mal. 3, 9) With curse are ye cursed, and yet me do ye rob, O ye entire nation."

(Fol. 5b) Now let us see, whence do both R. Juda and R. Simon deduce that one tribe is also called Kahal (congregation)? From the following passage (II Chron. 20, 5) And Jehoshaphat stood forward in the Kahal of Judah and Jerusalem. R. Acha b. Jacob raised the following objection: "Perhaps there it was Kahal, because the tribe Benjamin, too, was there, hence more than one tribe? Therefore," said R. Acha b. Jacob, "it is inferred from the following (Gen. 48, 4) And I will make of thee a Kahal of people; now, at that time, Benjamin had not yet been born, and the Almighty said to Jacob: One Kahal more is born to you [referring to Benjamin]." Said R. Sheba to R. Cahana: "Perhaps the Holy One, praised be He! meant, now as Benjamin is born, and you have twelve tribes you are called Kahal?" Whereupon R. Cahana replied: "Do you mean to say that only twelve tribes are called Kahal, but eleven tribes are not called Kahal?

R. Acha b. Jacob said: "The tribe of Levi is not called Kahal at all, as from the abovecited verse (Ib. ib. 12) it is to be understood that only those who inherited landed property in the land of Israel are called a tribe, but not the Levites, who had no such inheritance." But if so then there are less than twelve tribes? Said Abaye: "It reads there (Ib.) that Ephraim and Manashah (the two sons of Joseph) are considered as Reuben and Simon; hence there is another tribe which completes the number."

Chapter 2

(Fol. 9) R. Jeremiah used to say concerning the passage (Lev. 5, 5) And if his means be not sufficient, and again there is a passage (Ib. ib. 7) If he can not afford; all this speaks of persons that might become either poor or rich, which is not the case with either the High-

priest or the priest anointed as the chaplain of the army; for concerning the latter, the passage says (Ib. 4, 22) Of all the things which the Lord his God, which signifies him who has for his superior, only his God; and concerning the High-priest, the passage says (Ib. 21, 10) And the priest that is highest among his brethren; i.e., he shall be highest in beauty, in might, in wisdom and in wealth. Acherim says: "Whence is it inferred that if he (the priest) is not rich, his people should make him so? The passage says highest among his brethren, i.e., he should be made great by his own brethren."

Chapter 3

(Fol. 10) Our Rabbis were taught concerning the passage (Lev. 4, 22) When a ruler sinneth. This excludes [from being a ruler] one who was sick with leprosy, as it is said (II Kings 15, 5) And the Lord smote the King so that he was a leper unto the day of his death, and he dwelt in a house of freedom. Since the passage says in the house of freedom, we understand that until then (until stricken) he was a slave (a king); as it happened when Rabban Gamaliel and R. Joshua, who were on a boat; the former had taken bread for food, and the latter had taken bread and fine flour for food. When the bread of Rabban Gamaliel was consumed by him he relied upon the fine flour of R. Joshua. Upon R. Gamaliel's question: "Were you then aware that there will be a delay in the journey that you took along the fine flour in reserve?" R. Joshua replied: "There is a star which appears once in seventy years that makes the captains of the ships err, and I thought perhaps it would appear now and make us err [I therefore took along extra food]." "You possess so much wisdom!" exclaimed Rabban Gamaliel, "and yet you are compelled to go on a ship to make your living." To which R. Joshua rejoined: "You are wondering about myself; how would you be surprised if you knew about two disciples of yours who are on the land, viz., R. Jochanan b. Gudgada and R. Elazar b. Chasma, who can figure out how many drops of water there are in the sea and nevertheless have no bread to eat and no garments to wear." Rabban Gamaliel then made up his mind to appoint them as officers. Upon his return he sent for them, but they did not appear; he sent again for them, and when they came he said to them: "Do you think that the appointment to which I am selecting you is lordship. (Ib. b.) Nay, slavery I give to you, as it is said (I Kin. 12, 7) And they spoke unto him saying, If thou wilt this day be a servant unto this people, etc."

R. Nachman b. R. Chisda lectured: "What is the meaning of the passage (Ecc. 8, 14) There is a vanity which is done upon the earth; that there are righteous men unto whom it happeneth according to the work of the wicked, etc.? This means: "Happy are the righteous whose fate in this world is like that of the wicked in the world to come; and woe is to the wicked whose fate in this world is like that of the righteous in the world to come." Raba raised the following objection: "Is it then impossible that the righteous be rewarded in both this and the world to come?" Therefore said Raba: "Happy are the righteous whose punishment for their wrongdoings in this world is like the reward which Heaven grandteth the wicked for their good deeds in this world, and woe to the wicked whose fate of reward in this world is like the fate of punishment of the righteous for their bad deeds in this world." R. Papa and R. Huna b. R. Joshua came to Raba and the latter questioned them: "Have ye learned thoroughly this and that treatise of the Talmud?" To which they responded: "Yea." "Have ye become a little rich [so that ye have time to study uninterruptedly]?" They said: "Yea, we have bought little parcels of land." He then applied to them the above, Happy are the righteous whose fate in this world, is like the fate of the wicked in this world. Rabba b. b. Chana said in the name of R. Jochanan: "What is the meaning of the passage (Hos. 14, 10) For righteous are the ways of the Lord," etc. This may be likened unto two men who, etc. [as fully explained in Vol. 3, page 139].

(Fol. 13b) Our Rabbis were taught: If it happened that he, his teacher and his father were in captivity [and he was able to redeem only one] he himself has the preference over the teacher, and his teacher has the preference over his father. His mother, however, has the preference over all. A sage has the preference over a king of Israel, for if a sage dies, we have no equal to him, but if a king dies all Israel is fit for the throne. A king has the preference over a High-priest, as it is said (I Kings 1, 33) Take with you the servants of your lord. A High-priest has the preference over a prophet, as it is said (Ib.) And let Zadok the priest with Nathan the prophet, hence the priest precedes the prophet, and there is another passage (Zech. 3, 8) Hear now, O Joshua the High-priest, thou and thy fellows, etc. One might say that they were ignorants therefore the priest precedes them. The verse therefore says (Ib.) For they are men that are a sign (Mofeth). The word Mofeth is applied to prophecy, as it is said (Deut. 13, 2) And he gives thee a sign (Mofeth) or a wonder.

A priest precedes a Levite, as it is said (I Chr. 23, 13) The sons of Amram: Aaron and Moses; and Aaron was separated that he should be sanctified as most holy. A levite precedes an Israelite, as it is said (Deut. 10, 8) At that time the Lord separated the tribe of Levi, etc. An Israelite precedes a bastard, for the former is of traceable genealogy, while the latter is of

non-traceable genealogy. A bastard precedes a nathin, for the former was born of pure parents while the latter was born of impure parents. A nathin precedes a proselyte, for the former was brought up with us in sanctity (in Israel) while the latter was not brought up in sanctity. A proselyte precedes a freed-slave, for the latter has been placed in the category of the cursed, while the former was not placed in the category of the cursed. "The above arrangement applies only when all are equal in erudition." Whence is this inferred? Said R. Acha b. R. Chanina: "From (Pr. 3, 15) She is more precious than pearls; i.e., she is more precious than the High-priest, who enters the innermost chamber." We are taught in a Baraitha that R. Simon b. Johcai says: "It is but right that a freed-slave have the preference over a proselyte, for the former was brought up with us in sanctity, while the latter was not brought up with us in sanctity; however, as a slave has been placed in the category of the cursed, while a proselyte was not placed in the category of the cursed, therefore has the proselyte the preference. The disciples of R. Elazar b. Zadock questioned him: "Why are all more anxious to marry a female proselyte than a freed female slave?" "Because," replied he, "the slave is included in the category of the cursed, while a proselyte is excluded." Another reason may be given — because the proselyte is supposed to have kept herself in chastity, which, as a rule, is not the case with the slave.

The disciples of R. Elazar b. Zadock questioned him: "Why does the dog know his master, and the cat does not?" To which he answered: "If one who eats from what is left by a mouse is apt to have a poor memory, so much the more the cat which consumes the mouse itself." They again questioned him: "Why do all these animals reign over the mice?" He replied: "Because the mice are instinctively mischievous." In what respect? Said Raba: "They tear even garments"; (Ib. b.) and R. Papa said: "They gnaw through even the handle of a pick-ax." The following five objects are conducive to one's forgetting his studies: the eating of the remains of the mice's or cat's food; the eating of the heart of a cow; the frequent consumption of olives; the drinking of the water left from one's own washing, and, finally, the bathing of one's feet, one kept on the other. According to some authorities, also the putting of one's clothes under one's head while sleeping. The following five are apt to strengthen one's memory: who eats of bread baked on coals, so much the more the consumption of the coals themselves; who eats of a soft-boiled egg without salt; who frequently drinks olive oil; the frequent drinking of wine flavored with spices; the drinking of the water left after the use for dough, and according to some authorities, the consumption of the salt in which was dipped the finger. Raba said: "Wine and good odor helped me to become wise." Who drinks frequently olive oil, for R. Jochanan said: "Just as the eating of an olive causes one to forget what he studies, so does the drinking of olive oil

call back the memory of one's study of a period of seventy years." Concerning the consumption of the salt on one's finger, Resh Lakish remarked that it should be done with one finger. However, Tannaim differ in this. According to R. Juda, it should be done with one finger, and not with two, while according to R. Jose, it should be done with two and not with three, and the negative sign of it is Ke mitzah in connection with the meal-offering. Our Rabbis were taught: "When the prince enters, all the people present in college rise to their feet, and they do not sit down until he tells them to do so. When the chief justice enters, the people occupying two rows of seats facing the entrance rise and remain standing until he takes his seat. When the sage enters, the occupants of one row rise and remain standing until he takes his place. The children as well as the disciples of the sages, if their help in the studies is necessary, are allowed to pass over the heads of the people [sitting on the floor], but not when their help is not needed. The children of such scholars who superintend the congregation, if they comprehend the subjects treated of, may enter, sit down with their faces towards their fathers and backs towards the people; but if not, they have to sit in the opposite order. R. Elazar b. Zadock says: "Also at a banquet these children may be invited for the sake of their parents." Said R. Jochanan: "This Mishna was taught during the time of R. Simon b. Gamaliel, when he was the prince, R. Nathan the president [of the Sanhedrin] and R. Mair, the sage of the college. When R. Simon would enter, the people rose; likewise when either R. Mair or R. Nathan entered the people would rise; said then the prince: 'If so, there is no difference between me and the others, whereas I should like that a difference be made.' He enacted accordingly the rules laid down in the above Mishna. However, this was carried out in the absence of R. Mair and R. Nathan, so that on the morrow when they came and saw the people [behind the two rows] remaining in their seats, they asked the reason thereof, in answer to which they were told of R. Gamaliel's enactment. R. Mair thereupon said to R. Nathan: 'I am the sage (Chacham) and you are the president; let us enact something in our behalf.' 'What can we do,' R. Nathan asked? 'Let us ask R. Simon to teach us Tract Uktzin; for we are aware that he (Raban Gamaliel) is not versed therein, and when he will not be able to answer our questions, we will say unto him (Ps. 106, 2) Who can utter the mighty acts of the Lord?) He, who can teach all His praise! We will then depose him and you will take his place and I yours.' R. Jacob b. Kurshi [who was Rabbi's teacher) overheard this plan and said to himself: 'God forbid that R. Simon should be embarrassed.' Feeling that it would be wrong to disclose it openly, he went and sat down in the back of R. Simon's attic and began to study the Tract Uktzin loudly over and over again. Rabban Simon, noticing such a strange appearance, said to himself, 'What does this mean? Perhaps, God forbid, something is going on in the

college.' Immediately thereupon he took up that Tract and studied it through. On the morrow his disciples said: 'Let the master lecture over Uktzin,' which he did open and lecture upon it. After he was through he said to them: 'Had my attention not been called to this Tract, I should have been put to public shame by your plan.' He thereupon gave an order and R. Mair and R. Nathan were removed from the college. They would, however, circulate in writing, questions and objections and throw them into the college; to questions that could not be solved in college, they would themselves write the answers and send them again to college. R. Jose then exclaimed: 'The Torah is outside and we [without Torah] should remain inside?' Rabban Simon [observing to what it might lead] thereupon said: 'Let them come back! however, they must be punished that no Halacha shall be proclaimed in their name.' Hence R. Mair was named Acherim (anonymous) and R. Nathan, Yesh Omrim (some say). It once happened that both had dreams commanding them to reconcile with Rabban Simon; whereupon R. Nathan did so, while R. Mair said that dreams must not be regarded. When R. Nathan finally came for reconciliation R. Simon b. Gamaliel said unto him: 'Granted that your father's belt helped thee to be president of the court, but could it then help you to become a Nassi (prince)?"

Rabbi taught to R. Simon his son: Acherim say: "If it were an exchange (Fol. 14) it would be sacrificed." Whereupon R. Simon interrupted him and said: "Who are they whose water (Torah) we drink and whose names we do not mention?" And he answered: "They were the men who conspird to destroy your glory and that of your father's house." R. Simon then quoted the passage (Ecc. 9, 6) Also their love, and their hatred, and their envy are now already lost. Whereupon his father quoted the following (Ps. 9, 7) The enemy is lost, but his ruinous deeds are still existing. R. Simon then said: "This would be right if the deeds of the Rabbis in question remained effective, but they whom you have in view had only an intention, for they were never realized." Thereupon Rabbi taught to him again: "It was said in the name of R. Mair that if it were an exchange [for the original sacrificial animal] it could not be offered on the altar. To this Raba made the following remark: "Rabbi, though modest in nature, yet refrained from saying, 'It was said by R. Mair,' but taught it was said in the name of R. Mair."

R. Jochanan said: "R. Simon b. Gamaliel and the Rabbis differ as to the following question: According to one the erudite scholar has the preference [to become head] while according to the other, the dialectition has the preference." R. Joseph was the erudite, and Rabba the dialectition. [And when the college was about to appoint one of them as head] A message was sent to the land of Israel: "An erudite, and a dialectition; which one is preferable?"

The answer came that the erudite is preferable, because all people depend on the owners of the wheat (i.e., sound learning is the bread, while dialectics are the spices of study). R. Joseph, however, did not accept the position. Rabba thereupon became head of the college for twenty-two years, and [only after his death] did R. Joseph accept the appointment. During all the years in which Rabba reigned, R. Joseph did not invite to his house even a barber. Abaye and Raba, R. Zera and Rabba b. Mathna were sitting together at the time when the presidency of the college was vacant and they decided that the one who would recite a point that would meet with no objection, should be elected to the office. The recitations of all of them were met with objections, except the one of Abaye which was not met with an objection. Thereupon Raba, noticing that Abaye was raising his head, said to him: "Nachmeni, begin your lecture (you are the head of the college)."

The scholars introduced the following question: R. Zera and Rabba b. Mathna: which one is preferable, for R. Zera is sharpand is in the habit of raising objections, while Rabba b. Mathna is slow and thoughtful in drawing conclusions. The questions remained undecided.

END OF HORIOTH

Zevachim

Chapter 1

Chapter 2

Chapter 3

Chapter 4

ZEBACHIM (Fol. 41b) In the academy of R. Ishmael it was taught: Why does the passage mention (Lev. 4, 9) the lobe with the two kidneys, in connection with the bullock of the anointed priest, while concerning the bullock, offered for the congregation for an unconscious sin it does not mention them [lobe and kidneys]? This may be compared unto a frail king who became enraged at his friend, and yet minimized his sin because of his love. In another Baraitha, it was taught at the academy of R. Ishmael: Why does the passage mention (Ib.) the veil of the sanctuary, in connection with the bullock of the anointed priest, but does not mention it in connection with the bullock offered for the congregation for an unconscious sin? This may be compared unto a frail king against whom his people rebel; if only a minority rebels then the parliament remains in its power, but if the majority rebels then the parliament cannot remain.

Chapter 5

(Fol. 53b). The southeastern corner of the altar had no base. Why so? Said R. Elazar: "Because that corner was not in the position of Benjamin; for R. Samuel b. R. Isaac said:

'The altar extended to the length of one cubit into the portion of Juda.' " R. Levi b. Chama said in the name of R. Chama b. Chanina: "In the form of a strip it (the altar) went forth from the portion of Juda and extended into the portion or Benjamin. Benjamin felt sorry constantly and desired to withtdraw it (Fol. 54) as it is said (Deut. 33, 12) He rubbed himself against it all the day. Therefore Benjamin the righteous was favored that he became a hostage for the Shechina, as it is said (Ib.) And He dwelleth between his shoulders."

(Ib. b) Raba lectured: "What does the passage (I Sam. 19. 19) Behold, David is at Na'yoth near Ramah mean? Is then Na'yoth situated near Ramah? We must therefore say that they were at Ramah occupying themselves in the construction of Temple. They said: The passage reads (Deut. 17, 8) Then shalt thou arise, and get thee up unto the place which the Lord thy God shall choose; from this it may be inferred the Holy Temple ought to be higher [in elevation] than any other part of the land of Israel, and that the land of Israel is higher than all other land. They (David and his associates were not able to discover the exact spot [where the land is highest and thus suitable for the building of the Temple]. They finally brought the book of Joshua [and they found that] concerning all other tribes it reads (Josh. 15) It went up, it passed along and it went down, but concerning the tribe of Benjamin, the passage says (Ib. 18) It went up, but It went down is not mentioned. They then said from this it is inferred that there (Benjamin's portion) is the proper sight. They then contemplated erecting it in En Eitam for this is the highest elevation; it was, howere, argued that it should rather be built at a moderate elevation, for it is written (Deut. 33, 12) And He dwelleth between his shoulders [i.e., the shoulders are lower than the head, hence the altar should be built at a moderate elevation]." According to others, the decision came because we have a tradition that the Sanhedrin were to sit in the part of Juda and the Shechina was to rest in the part of Benjamin, therefore if the Temple were built at the highest elevation, the Sanhedrin would have been separated too far from the Sanctuary where the Shechina rests. They therefore decided to have it built at a lower site in order to conform the passage And He dwelleth between his shoulders. And for this thing did Doeg the Edomite envy David, as it is written (Ps. 69, 10) Because zeal for Thy house hath eaten me up, and the reproaches of them that reproach Thee are fallen upon me. And another passage reads (Ib. 132, 1) A song of ascends, etc. How he swore unto the Lord, and vowed unto the Mighty One of Jacob. Surely I will come, etc. Until I find out a place, etc. Lo, we heard it as being in Ephrath; we have found it at the field of the wood, i.e., Ephrath refers unto Joshua who is a descendant of Ephraim; at the field of the wood, refers unto Benjamin concerning whom it is written (Gen. 49, 27) A wolf that raveneth.

Chapter 6

Chapter 7

Chapter 8

Chapter 9

(Fol. 88b) R. Anani b. Sasson said: "Why has the section of sacrifices been joined [in the Scripture] closely to the section of the priestly garments? To teach thee just as the sacrifices make atonement, so also do the priestly garments make atonement. The [priest's] checkered coat atones for murder, as it is said (Gen. 37, 39) And they slaughtered a he-goat and dipped the coat in blood; the breeches atone for whoredom, as it is said (Ex. 25, 42) And thou shalt make them linen breeches to cover the flesh of their nakedness; the mitre atones for pride. This is explained by R. Chanina: 'Let the mitre come which the priest wears upon the head and atone for the sin committed through the head (pride).' The girdle atones for evil thoughts; it atones for the very thing it rests upon; the breastplate

atones for injustice, as it is said (Ib. ib. 15) And thou shalt make the breastplate of judgment. And Ephod atones for idolatry, as it is said (Hos. 3, 4) And without an ephod or teraphim. The robe atones for slander. Whence do we infer this? Said R. Chanina: 'Let the robe, which gives forth a voice [through its bells] come and atone for the sin that comes through the voice.' The golden plate atones for impudence; for concerning the plate it is written (Ex. 28, 38) And it shall be always upon his forehead, and concerning impudence it is written (Jer. 3, 3) Yet thou hadst a harlot's forehead." Is this so indeed? Has not R. Joshua b. Levi said: "For two things we do not find an atonement in the sacrifices; we find, however, an atonement for them in another place, and the two things are: Murder and slander. Murder is atoned through the breaking of the heifer's neck and slander, through the incense; for R. Chanania was taught: Whence do we infer that the incense possesses the faculty of making atonement? It is said (Num. 17, 12) And he put on the incense, and made atonement for the people, and again it was taught in the college of R. Ishmael: For which sin does the incense atone? For slander; let the quiet thing (incense) come and atone for sins committed in the quiet. Hence there is a contradiction concerning the atonement for murder, and concerning the atonement for slander [for in the former Baraitha it states that the incense and the heifer caused their atonement]. The contradiction concerning murder is not difficult to explain, for the former deals with an instance where the murder is recognized [hence the increase] but the latter deals with an instance where the murderer is not recognized. If the murderer is recognized then why the incense; rather should the murderer be executed? It deals with a case where although the murderer was cautious yet he was not legally warned [aganist his act]. The contradiction concerning slander is also not difficult to explain, for the latter atones for slander committed in secrecy, while the former deals with slander committed publicly.

Chapter 10

Chapter 11

Chapter 12

(Fol. 101 b) R. Elazar said in the name of R. Chanina, that Phineas was not elevated to priesthood until he killed Zimri, as it is written (Num. 25, 13) And it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood. R. Ashi, however, said: "He was not elevated until he had made peace between the tribes, as it is said (Josh. 22, 30) And Phineas, the priest, etc." According to R. Ashi, what will he do with the [above-mentioned] passage And Phineas the priest? This was merely mentioned for the genealogy of his children.

(Fol. 102) R. Janai said: "Always shalt thou feel the respect of the king upon thee, for it is written (Ex. 11, 8) And all these thy servants shall come down unto me." R. Jochanan said: "We infer it from the following (I Kings 18, 46) And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Achab."

Chapter 13

Chapter 14

(Fol. 116) The following Tannaim differ in this point: (Ex. 18, 1) Now Jethro, the priest of

Midian, Moses' fahter-in-law, heard. What was the news which he heard that caused him to go to Moses and become a proselyte? R. Joshua says: "He heard of the war with Amalek; this caused him to come to Moses; for next to this is written (Ib. 17) And Joshua discomfited Amalek and his people with the edge of his sword." R. Elazar the Modite said: "He heard of the giving of the Torah; this caused him to come and visit Moses; for when the Holy One, praised be He! gave the Torah unto Israel, His voice rang from one end of the globe to the other, and caused all the idolatrous kings to tremble in their palaces and they sang praises [for him], as it is said (Ps. 29, 9) And in His temple all say, 'Glory.' They all assembled around Bil'am saying to him: 'What do these voices refer to? Perhaps He is bringing a flood upon the world, as it is said (Ib.) "Yea, the Lord sitteth as King forever, i.e., for long since He had already sworn not to bring a flood upon the world." They then said to Bil'am: "Perhaps He cannot bring a flood of water [on account of his oath] but He is bringing now a flood of fire, as it is said (Is. 66, 16) For by fire will the Lord judge." Whereupon Bil'am replied: "Long since He had already sworn not to destroy all the flesh." 'What then mean all these voices?' asked they again. Whereupon he replied: 'A precious treasure which the Holy One, praised be He! kept in His treasure, which was preserved with Him for nine hundred and seventy-four generations before the creation; this treasure He wants to give to His children, as it is said (Ib.) The Lord will give strength unto His people.' Whereupon they all responded: "The Lord will bless His people with peace.' " R. Elazar b. Jacob said: "Jethro heard of the division of the Red Sea, as it is said (Josh. 5, 1) And it came to pass, when all the kings of the Amorites heard, etc., how the Lord dried up the waters of the Jordan from before the children of Israel, until they were passed over, that their hearts melted, neither was there spirit in them any more, because of the children of Israel." So also said Rachab the harlot unto the messengers of Joshua (Ib. 2, 10) For we have heard how the Lord dried up the water of the Red Sea before you, etc. And as soon as we had heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you."

(Fol. 118b) When R. Dimi came he said in the name of Rab that in four places did the Shechina rest upon Israel, namely: Siloh, Nob, Geban and in the Temple; and all of these places were situated in the territory of Benjamin, as it is said (Deut. 33, 12) He covered him, etc., i.e., all the covering shall take place only in the part of Benjamin. Abaye went and taught this before R. Joseph whereupon the latter remarked: "Kalil (referring to Abaye's father) had only one son, and he is not perfect." Is there not a passage (Ps. 78, 60) And He forsook the tabernacle of Shiloh, the tent which He had made to dwell among men; and again there, Moreover He abhorred the tent of Joseph and chose not the tribe of

Ephraim." "Why is it so difficult," remarked R. Aba b. Ahaba. "Perhaps that part where the Shechina rested was situated in the portion of Benjamin, and that part of Shiloh which the sanhedrin occupied was in the portion of Joseph? Similar to this we find also in the Temple that the Shechina rested in that section which was situated in the portion of Benjamin, and the Sanhedrin occupied that part of the Temple which was situated in the portion of Juda." R. Joseph then said: "These cannot be compared to one another; for it is quite right in the Temple when the portion of both tribes were closely connected with each other, but how can you explain it concerning Shiloh where the two tribes are separated from one another [hence they cannot be divided]." Why not, here also it may be closely arranged as R. Chama b. Chanina said, that a strip of Land went forth from the portion of Juda extending into that of Benjamin upon which the altar was built, and Benjamin the righteous grieved himself and desired to annex it as his; here also it may be that a strip of land went forth from the portion of Joseph extending into the portion of Benjamin; and this is the meaning of the verse (Josh. 16, 6) Ta'anath Shiloh. The following Tannaim differ in the above: R. Mair says: "(Deut. 33, 12) He covereth him. This refers to this world; all day, refers to the Messianic days; and He dwelleth between his shoulders, refers to the future world." Rabbi says: "He covered him, refers to the first Temple; all day, refers to the second Temple; and He dwelleth between his shoulders, refers to the days of Messiah."

Our Rabbis were taught: The Tabernacle of the wilderness lasted forty years less one year. The Tabernacle of Gilgal lasted fourteen years, of which seven was the years of occupation and seven of distribution. The Tabernacle of Nob lasted fifty-seven years, hence the existence for Shiloh remains three hundred and seventy years, less one year. That the Tabernacle of the wilderness lasted forty years less one year, whence do we infer this? For the master said [elsewhere] that the first year after the exodus did Moses build the Sanctuary, on the second year he reared up the tabernacle and then Moses sent the spies. That the Tabernacle of Gilgal lasted fourteen years, the seven of occupation and the seven of proportioning, whence do we infer this? From Kaleb (Josh. 14, 7) Forty years old was I sent, etc. And, lo, I am this day fourscores and five years old. How old was he at the time of the passing of the Jordan? Seventy-eight years old, and now he says that he is eighty-five years old, hence the seven years of occupation. And whence do we know concerning the seven years of distribution? If you please I say that since the occupation lasted seven, it is understood that the dividing also lasted seven years; and if you please I say [from here] since we cannot find any other way [to justify the passage] (Ez. 40, 1) In the fourteenth year after the city had been smitten. That in Nob and Gibe'on it lasted fifty-seven years whence do we learn? It is written (I Sam. 4,18) And it came to pass, when he made mention

of the Ark of God, that he fell from off his seat backward by the side of the gate, and his neck broke and he died. And we are taught in a Baraitha that when Eli died the destruction of Shiloh followed, and the sanctuary was brought to Nob; when Samuel died the destruction of Nob followed, when the Tabernacle was brought to Gibe'on, and it is written (Ib. 7, 2) And it came to pass, from the day that the ark abode in Kireath — Jearim, that the time was long; for it was twenty years. To which years do these twenty refer? Ten of Samuel himself [during which he judged Israel]; one year during which Saul and Samuel judged Israel together; two years, during which Saul alone ruled Israel; seven years during which David ruled in Hebron, as it is said (I Kings 2, 11) And the days that David reigned over Israel were forty years; seven years reigned he is Hebron, etc. And again in connection with Solomon it is written (II Chr. 3, 2) And he began to build in the second day of the second month, in the fourth year of his reign. Hence it remained for Shiloh three hundred and seventy years less one year.

Our Rabbis were taught concerning the passage (Deut. 12, 9) For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth thee; i.e., to the rest, refers to Shiloh; and to the inheritance, refers to Jerusalem, and so says the verse (Jer. 12, 8) My heritage has become unto Me as a lion in the forest, and again the passage says (Ib.) Is My heritage unto Me as a speckled bird of prey? This is the opinion of R. Juda. R. Simon says: "Rest refers to Jerusalem and heritage refers to Shiloh, and so the verse reads (Ps. 132, 14) This is My resting place forever, and again it reads, For the Lord hath chosen Zion; He hath desired it for His habitation." It is easily understood according to the one who explains that rest refers to Shiloh that the verse says [first] to the rest and then to the heritage, but the one who explains that rest refers to Jerusalem and heritage refers to Shiloh, this reversed form should have been used in the passage, first heritage and then rest? Moses said thus [unto Israel]: "Not only are ye not as yet come unto rest [Jerusalem] but even unto the heritage [Shiloh] are ye not as yet come."

END OF ZEBACHIM

Menachot

Chapter 1

Chapter 2

Chapter 3

MENACHOTH (Fol. 28b) Samuel said: "The height of the candle-stick was eighteen hand-breadths; the stem with the ornaments extended up to three hand-breadths; two hand-breadths were plain [without ornament], etc." (Fol. 29) (II Chr. 4, 21) And the flowers and the lamps of gold, of gold, and that perfect gold; why is the word Kaloth used here for 'perfect'? Said Rab: "Because they consumed all the closed gold of Solomon"; for R. Juda said in the name of Rab: "Solomon made ten candlesticks, and each one consumed one thousand gold talents. They applied it a thousand times into the smelting-furnace until it was refined and reduced to the weight of one talent." Is it then possible that the smelting-furnace should reduce such a quantity? Behold we are taught that R. Jose b. R. Juda says: "It happened that the candlestick of the Temple was heavier than that of Moses with one golden dinar; it was applied eighty times into the smelting-furnace until it was reduced to the weight of a talent." [Hence the smelting-furnace does not reduce to a quantity as stated above.] After it had been reduced [by Solomon] it was indeed hard to reduce it much more. R. Samuel b. Nachmeni said in the name of R. Jonathan: "What is the meaning of the passage (Lev. 24, 4) Upon the pure candlestick? This means that the manner of its workmanship came down directly from heaven. (Ib.) Upon the pure table, i.e., infer from

this that the priests would lift up the show-bread and show them to those who came to Jerusalem during the holidays, saying to them: "See how beloved ye are before the Holy One, praised be He!" In what was such love visible? As R. Joshua b. Levi said, for R. Joshua b. Levi said: "A great miracle happened in connection with the show-bread that at the time of their removal they were [just as fresh and warm] as when they were placed upon the table, for it is said (I Sam. 21, 7) So as to put down hot bread on the day it was taken away."

We are taught that R. Jose b. R. Juda says: "A fire in the shape of an ark, in the shape of a table and in the shape of a candle-stick, came down from heaven, which Moses saw and make like those shapes, for the passage says (Ex. 25, 40) And see that thou make them after their pattern, which is being shown thee in the mount." According to this then the verse (Ib. 26, 30) And thou shalt rear up the Tabernacle according to its rules thereof which hath been shown thee in the mount, does it also mean [that a fire in the shape of the Tabernacle was shown to Moses]? Here the passage says, according to its rules, but there [concerning the ark, the table, and the candle-stick] it is written according to their pattern. R. Chiya b. Abba said in the name of R. Jochanan that Gabriel attired himself with an apron and showed Moses how to make the candle-stick, as it is written (Num. 8, 4) And this was the work of the candle-stick. In the academy of R. Ishmael it was taught that three things were difficult for Moses to comprehend, until the Holy One, praised be He! showed them to him. The three things are: The candle-stick, the new moon and the [distinction between the clean and unclean] reptiles. Concerning the candle-stick we infer from the above-mentioned passage, And this was the work of the candle-stick; the new moon, as it is written (Ex. 12, 2) This month shall be unto you the beginning of months; reptiles, as it is written (Lev. 11, 29) And these shall be unclean unto you. According to some authorities also the laws concerning slaughtering were difficult for Moses to understand, as it is written (Ex. 29, 38) And this is what thou shall offer upon the altar.

(Ib. b) R. Juda said in the name of Rab: "At the time when Moses ascended to heaven he found that the Holy One, praised be He! was providing [certain] letters with crownlets, whereupon Moses said unto Him: 'Sovereign of the Universe, who prevented Thee [from having fixed the crownlets in the very beginning]?' The Holy One then said: "After a period of many generations there will live a man by the name Akiba b. Joseph, who is destined to interpret mounds of rules on every tip [of these letters].' Moses then said to Him: 'Sovereign of the Universe, may I see him?' 'Turn thyself backwards,' came the answer. Moses went back eight rows, but he could not understand what they (R. Akiba

and his associates) were arguing. Moses became despondent [on account of being unable to understand], until they reached a discussion concerning which the disciples asked R. Akiba: 'Rabbi, whence do you know this?' 'This law,' replied R. Akiba, 'is a tradition delivered by Moses on Sinai." Moses then felt relieved. He then said before the Holy One, praised be He! 'Sovereign of the Universe, since Thou hast such a man why do You give the Torah through me [and not through him]?' 'Be silent,' came the reply. Moses pleaded Again: 'Sovereign of the Universe, Thou hast shown me his learning, show me his compensation?' 'Turn thyself backward,' Moses was ordered. He turned backward and, lo, he noticed that his flesh is being marketed in meat markets. 'Sovereign of the Universe,' Moses pleaded, 'is this the compensation for studying this Torah?' 'Keep silent,' came the reply; 'so it was decided by Me.'"

(Fol. 33b) R. Chanina said: "Come and see how the custom of the Holy One, praised be He! differs from the custom of frail man! The custom of frail man is that the king sits within [the palace] and his servants guard him from without [the palace], but the custom of the Holy One, praised be He! is not so. His servants sit within and He watches them from without, as it is said (Ps. 121, 5) The Lord is thy keeper; the Lord is thy shade upon thy right hand."

(Fol. 53b) (Deut. 28, 10) And all the peoples of the earth shall see that the name of the Lord is called upon thee and they shall be afraid of thee. We are taught that R. Eliezer the great says: "This refers to the Tephilin (phylacteries) of the head." Said R. Chana b. Bizna in the name of R. Simon the pious: "Infer from this that the Holy One, praised be He! showed unto Moses the knot of the Tephilin."

Chapter 4

(Fol. 43b) We are taught in a Baraitha concerning the passage (Num. 15, 39) That ye may look upon it, i.e., look upon this commandment and ye will remind yourselves about another comandment which depends on it. This is the reading of the Sh'ma; for we are taught in a Mishna: From what time may one read the Sh'ma of the morning [prayer]? From the time one can distinguish [before the daylight] between blue and white colors. We are taught in another Baraitha: That ye may look upon them, and remember all the

commandments of the Lord, i.e., look upon this commandment and ye will remind yourselves of another commandment which is mentioned close to it. To what does it refer? To the following passage (Deut. 22, 11) Thou shalt not wear a mingled stuff, wool and linen together. Thou shalt make the fringes. We are taught in another Baraitha: That ye may look upon them, and remember all the commandments of the Lord, i.e., the commandment of the fringes is equal in value to all other commandments. Again we are taught in another Baraitha: That ye may look upon it, and remember all the commandments of the Lord, and do them; i.e., the looking upon it causes one to remind himself [of his duties]; the reminding [of a thing] brings one to the action of it. R. Simon b. Jochai says: "Whoever is careful in observing the commandments of the fringes will be rewarded to greet the presence of Shechina; for it is written here that ye may look upon it (Ur-ithem), and again it is written (Deut. 6, 13) The Lord thy God Shalt thou fear (Tira); and Him shalt thou serve."

We are taught that R. Mair said: "Why was purple-blue selected [for the showfringes] rather than any other color? Because purple-blue resembles the [color of the] ocean, and the ocean resembles the sky and the sky resembles the Divine Throne, as it is said (Ex. 24, 10) And there was under His feet the like of a paved work sapphire stone, and the like of the very heavens for clearness, and again there is a passage (Ez. 1, 26) The likeness of a throne, as the appearance of a sapphire stone."

R. Eliezer b. Jacob says: "Whoever wears Phylacteries upon his head, Phylacteries upon his hand, fringes on his cloak and has a Mezuzah on his door-post, these all will preserve him from sin, as it is said (Ecc. 4, 12) And a threefold cord is not quickly broken, and again there is another verse (Ps. 24, 8) The angel of the Lord encampeth round about them that fear the Lord."

R. Mair was accustomed to say that a man is bound to repeat a hundred blessings every day, as it is said (Deut. 10, 12) And now, Israel, what doth the Lord thy God require of thee. (Fol. 44) R. Shesheth said: "He who neglects to wear Tephilin (phylacteries) [every week-day], transgresses eight positive commandments; he who has no fringes on his garment transgresses five positive commandments. Any priest, who does not ascend [the stand] to pronounce the benediction transgresses three positive commandments. He who has no Mezuzah on his door-post transgresses two positive commandments, for the repeated word and ye shall write (Deut. 6,9; 11,20)." Resh Lakish said: "He who does not neglect to lay [every day] Tephilin will live long, as it is said (Is. 38, 16) O Lord, hy these things men

live, and altogether therein is the life of my spirit. Wherefor recover Thou me, and make me to live."

Chapter 5

(Fol. 53b) R. Isaac said: "At the time of the destruction of the Temple, the Holy One, praised be He! found Abraham standing in the Temple. He said to Abraham (Jer. 11, 15) What hath My beloved to do in My house? Upon which Abraham replied: 'I came to inquire of my children.' 'Your children have sinned and were therefore exiled,' remarked the Lord. Abraham then pleaded before the Lord: 'Perhaps they committed the sin innocently?' Whereupon the Lord replied: (Ib.) 'Seeing she hath wrought lewdness.' 'But perhaps only a minority had sinned,' Abraham argued. (Ib.) 'With many,' came the reply. 'Still, you should have remembered the covenant of the circumcision,' Abraham pleaded. When the Lord replied: '(Ib.) And the hallowed flesh is passed from thee.' 'But perhaps if You would have waited they might have repented?' said Abraham to the Lord. To which the Lord replied: '(Ib.) When thou doest evil, then thou rejoiceth.' Immediately thereupon Abraham raised his hand over his head and began to cry and weep. He said: 'God forbid, perhaps they will never be forgiven.' Whereupon a Heavenly voice came forth and said, 'A leafy olive-tree, fair with goodly fruit, the Lord called thy name'; i.e., just as the olive gives the best fruit at his oldest age, so also will Israel flourish at its very oldest age."

Chapter 6

Chapter 7

Chapter 8

Chapter 9

(Fol. 85b) (II Sam. 14) And Joab sent to Tekoa, and fetched thence a wise woman. Why did he send to Tekoa? Said Jochanan: "Because they are accustomed to use olive oil, therefore could wisdom be found there." Our Rabbis were taught concerning the verse (Deut. 33, 24) And let him dip his foot in oil. This refers to the portion of Asher, which produces oil like a well. Once on a time, they relate, the Laodiceans sent an agent to Jerusalem with instructions to purchase a hundred myriads' worth of oil. He proceeded first to Tyre, and thence to Gush-Chalab, where he met with the oil merchant earthing up his olive trees, and asked him whether he could supply a hundred myriads' worth of oil. "Yes, wait till I have finished my work," was the reply. He waited until he finished his work. After he had finished his work he threw his vessels on his back, removed the stones and proceeded on his way. The agent thought to himself: "What! hath he really a hundred myriads' worth of oil to sell? Surely the Jews have meant to make game of me." However, the agent went to the house with the oil man, where a female slave brought hot water for him to wash his hands and feet, and a golden bowl of oil to dip them in afterward, thus fulfilling the verse (Deut. 33, 24) And let him dip his foot in oil. After they had eaten together, the merchant measured out to him the hundred myriads' worth of oil, and then asked if he would purchase more from him. "Yes," said the agent, "but I have no more money here with me." "Never mind," said the merchant; "buy it and I will go with thee to thy home for the money." Then he measured out eighteen myriads' worth more. It is said that he hired every horse, mule, camel, and ass he could find in all Israel to carry the oil, and that on nearing his city the people turned out to meet him and compliment him for the service he

had done them. "Don't praise me," said the agent, "but him, my companion, to whom I owe eighteen myriads." This is to illustrate the passage (Pr. 13, 7) There is that maketh himself [appear to be] rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.

(Fol. 86b) (Lev. 24, 2) Command the children of Israel, that they bring unto thee pure olive oil. R. Samuel b. Nachmeni said: "It says unto thee, but not unto Me, for I need not its light. The table was in the north side [of the Temple] and the candlestick was at the south side. R. Zerika in the name of R. Elazar remarked: 'He said neither do I need eat food nor its light [of the Temple]'." (I Kings 6, 4) And for the house he made windows broad within, and narrow without. We are taught in a Baraitha concerning this passage that it was purposely made broad within and narrow without, because 'I need not its light.' (Lev. 24, 3) Without the veil of the testimony in the tent of meeting, i.e., this is a testimony for the entire world that the Shechina rests upon Israel. And if thou wilt claim that I need its light; how is it possible? Behold during the entire period which Israel wandered in the deserts they did go after My light. You must therefore admit that this is a testimony for the entire world that the Shechina rests upon Israel. What was the unusual thing which served as testimony? Said Raba: "This refers to the extreme western candle in which the quantity of oil was as much as in all other candles, yet it was this candle from which all other candles were kindled and this was also the last one [to burn until the priest fixed it]."

(Fol. 87) It is written (Is. 62, 6) I have set watchmen upon thy walls, O Jerusalem. They shall never be silent, day nor night. Ye that make the Lord's remembrances, take ye no rest. What did they say? Said Raba b. R. Shila (Ps. 102, 14) Thou wilt arise, and have compassion upon Zion; for it is time to be gracious unto her, for the appointed time is come. R. Nachman b. Isaac said: (Ib. 147, 2) The Lord does build up Jerusalem, He gathereth together the dispersed of Israel. And what did they say before [the destruction of the Temple]? Said Raba b. R. Shila: (Ib. 132, 13) For the Lord hath chosen Zion; He hath desired it for His habitation.

Chapter 10

Chapter 11

Chapter 12

R. Chanan said: (Fol. 103b) "The passage (Deut. 28, 66) And thy life shall hang in doubt before thee, refers to one who has to buy his grain once a year [and does not possess land of his own.] And thou shalt fear night and day; this refers to one who has to buy his grain every Sabbath eve. And shalt have no assurance of thy life, refers to one who has to rely upon the baker."

(Fol. 104b) R. Isaac said: "Why has the sacrifice of the Mincha been singled out in the passage (Lev. 2, 1) with the term Neffesh (soul)? The Holy One, praised be He! said, Who usually brings a Mincha, surely the poor man. I shall therefore consider his sacrifice as if he sacrificed his own soul before Me." R. Isaac said further: "Why is the Mincha different from all other sacrifices, that in connection with a Mincha there are five kinds of preparations? This may be compared unto a frail king for whom a friend prepared a feast. The king knowing that his friend was poor said to him: 'Make it in five kinds of preparation, so that I may enjoy your treatment'."

Chapter 13

(Fol. 110b) (Ps, 134, 1) A song of ascents, etc., that stand in the house of the Lord in the

nights. What does in the nights mean? Said R. Jochanan: "This refers to the scholars who study the Torah at night; Scripture considers them as if they were occupied in the work of sacrifices." (II Chr. 2, 3) This is an ordinance forever to Israel, etc. Said R. Gidel in the name of Rab: "This refers to an altar [built in heaven] where [the angel] Michael stands, and brings sacrifices." R. Jochanan, however, says that it refers to scholars who occupy themselves with the study of the sacrificial matters; Scripture considers it as if the Temple were built in their days. Resh Lakish said: "What is the meaning of the passage (Lev. 7, 37) This is the Torah of the burnt-offering, of the meal-offering, etc? This means that if one occupies himself in the study of the Torah, Scripture considers it as if he were bringing a burnt-offering, a meal-offering, a sin-offering, and a guiltoffering." Said Raba: "If so, then why does the passage use the preposition of; it should have been said, a burnt-offering alone?" Raba therefore said: "This means that whoever studies the Torah is in need neither of a burnt-offering, a meal-offering, a sin offering, nor of a guilt-offering." R. Isaac said: "What is the meaning of the passage (Ib. 6, 17) This is the law concerning a sin-offering; and again (Ib. 7) This is the law concerning a guilt-offering? Whoever studies the laws concerning a sin-offering is considered as if he brought a sin-offering; and whoever studies the laws concerning a guiltoffering is considered as if he brought a guilt-offering."

MISHNAH: The passage says concerning the burnt-offering of a cattle (Lev. 1, 9) An offering made by fire, of a sweet savour unto the Lord, and concerning a burnt-offering of a fowl it says (Ib.) An offering made by fire, of a sweet savour unto the Lord, and concerning a meal-offering it also says, An offering made by fire, of a sweet savour, unto the Lord. This is to teach thee that no matter whether he gives much or little, he should direct his attention toward Heaven.

GEMARA: R. Zeira said: "Where is the Biblical passage to prove this? (Ecc. 5, 11) Sweet is the sleep of a laboring man, whether he eat little or much." R. Ada b. Ahaba said: "From here (Ib. ib. 10) When good increase, they are increased that eat them; and what advantage is there to the owner thereof, saving the beholding of them with his eyes?" We are taught that R. Simon b. Azai said: "Come and see that in the entire chapter of sacrifices there is not mentioned the Divine attributes Ail (God), nor Elohim (God), but the original name Jehova (Tetragrammaton) in order not to allow anyone an opportunity of doubting [as to His monotheism]. It is said concerning a Bullock (Lev. 1, 9) An offering made by fire, of a sweet savour made unto the Lord; and concerning a fowl, it is written (Ib.) An offering made by fire, of a sweet savour unto the Lord; and concerning a meal-offering it says, An offering made by fire, of a sweet savour unto the Lord. From this it

may be inferred that whether one donates much or little, he should always direct his attention toward Heaven. Perhaps thou wilt say that He needs it for food; it therefore reads (Ps. 50, 12) If I were hungry, I would not tell thee; for the world is Mine; do I eat the flesh of bulls? etc. I do not ask you to bring sacrifices in order that you should do My desire or likewise, but ye are bringing the sacrifices upon your own free will, as it is said (Lev. 19, 5) In accordance with your, own free will shall it be offered."

END OF TRACT MENACHOTH.

Chullin

Chapter 1

CHULIN (Fol. 5) (I Kings 22, 10) Now the king of Israel and Jehosaphat the king of Judah sat each on his throne, arrayed in their robes, in the threshing-floor, at the entrance of the gate of Samaria. What does 'in the threshing-floor' mean? Was then the gate of Samaria a threshing-floor? We must therefore say that they were sitting in a position similar to the shape of a threshing-floor (in a semi-circle); for we are taught in a Mishna that the Sanhedrin sat in a semi-circle in the shape of a threshing-floor so that they should be able to see one another. (Ib. 17, 6) And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening. Said R. Juda in the name of Rab: "They brought it from King Achab's butchers upon a Divine order." What is the meaning of 'ravens'? Said Rabina: "Real ravens."

We are taught concerning the passage (Lev. 1, 2) From the cattle, this means to include such men who are like cattle. From here it is inferred that it is permissible to accept sacrifices from Jewish apostates, that they may repent, but not from a convert, who practices idolatrous libation, and who profanes the Sabbath pubicly. (Ib. b) Is this a

general rule that whenever the word cattle is mentioned that it refers to an objectionable thing? Behold it is written (Ps. 36, 7) Man and beast Thou preservest, O Lord; and R. Juda said in the name of Rabbi: "This refers to men who are devoid of wisdom and who make themselves like beasts [hence it is a praise?]. There it is written 'man and beast,' but here it is written, 'beast' alone. And wherever it is written man and beast do you say that it means for improvement (perfection)? Behold it is written (Jer. 21, 27) And I will sow the house of Israel and the house of Juda with the seed of man and with the seed of beast. [Hence beast refers to a disadvantage?] There it is different, for the passage makes a separation between the seed of man and the seed of beast."

(Fol. 7) The Holy One, praised be He! does not cause an offense to be brought through the beast of the righteous; for R. Phineas b. Jochai was going to ransom captives. While on his way he approached the rivulet Ginnay, so he said to the Ginnay, "Divide for me thy waters so that I should be able to cross over thee." The Ginnay replied: "Thou art going to do the will of thy Creator and I am going to do the will of my Creator; as far as thou art concerned there is a doubt whether you will accomplish or whether you will not accomplish [thee ransoming of the captives], but I am surely accomplishing [the will of my Creator, hence I cannot stop from performing my duty for thy sake]." R. Phineas thereupon said to the Ginnay: "If thou wilt not divide thyself then I shall issue a decree that no water shall pass through thee forever." Consequently the Ginnay divided its water. There was with him a certain man carrying wheat for the Passover. Phineas said to the Ginnay: "Divide thyself also for that man who is engaged in a meritorious act." The Ginnay divided itself. There was also an Arabian merchant who had joined them and R. Phineas said to the Ginnay: "Divide thyself also for the sake of him, so that he should not have to say, Is it proper thus to do to a fellow-traveler?" Thereupon the Ginnay divided itself [once more]. R. Joseph said: "Behold, that this man was even greater than Moses and the sixty Myriads [of Israelites]; for there (in connection with Moses and Israel) it happened only once, while here it was divided thrice." But perhaps here also it was divided only once and he merely prayed [to the Ginnay not to return his waters until the three had passed]? We must therefore say that he meant that he was equal to Moses and sixty Myriads [of Israelites]. R. Phineas happened to stop at a certain inn where they placed barley before his ass. The donkey, however, refused to eat. (Ib. b) They shook it apart; still the animal did not eat it. They then cleaned it and still the animal did not eat it. R. Phineas then said to them: "Perhaps it was not taken off the Levetical portion of the grain, hence how should she eat." He then added and said: "This poor creature is going to perform the will of her Creator and ye tried to feed her with Tebel?" Rabbi, having been

informed [of his coming] went out to meet him. The former said to the latter: "May we get your consent to partake of a meal at my house." "Yes," came the reply. The face of Rabbi began to shine [because of joy]. R. Phineas then remarked to Rabbi: "It seems to me that you took me as one who made a vow not to enjoy anything from Israel [which does not belong to me]. The fact is that I hold Israel as a Holy Nation [one worthy to benefit others]; however, there are some who desire [to treat others] but cannot afford, and again there are others who could afford [to treat others] but who have no desire and the passage says (Pr. 23, 6) Eat though not the bread of him that hath an evil eye; neither desire thou his dainties. For as one that hath reckoned within himself, so is he: Eat and drink, saith he to thee; But his heart is not with thee. You, however, are willing that others should enjoy from your wealth and you have also the means. Nevertheless now I am in a hurry to fulfill a meritorious act but on my return I shall visit you. On his way back, when he came [to visit Rabbi] it happened so that he entered through a door from which he noticed white mules were standing [in Rabbi's stables]. He then said: "The angel of death is in the house of this man, and shall I partake of a meal with him?" Rabbi, having been informed that R. Phineas was coming, went out to greet him [and when he heard the reason of his refusal to enter Rabbi's house] he offered to sell the mules. But R. Phineas refused it quoting (Lev. 19, 14) Nor put a stumblingblock before the blind. Rabbi suggested that he should renunciate the ownership of the mules, but he again refused to give his consent because they might increase their damages [by being ownerless]. "I shall mutilate their hoofs [to render them harmless]," pleaded Rabbi. "This would cause pain to the animals," came the objection. "I shall then kill them," pleaded Rabbi. "This is prohibited (Deut. 20, 19) Thou shalt not destroy," came the objection. He begged him very persistently [to accept the invitation] when a mountain sprang up and separated them. Rabbi thereupon began to cry and said: "If the righteous are so great while alive how much the more are they great after their death; for R. Chama b. Chanina said: 'The righteous are great after their death even more so than during their lives, as it is said (II Kings 13, 21) And it came to pass as they were burying a man, that, behold, they saw the band; and they cast down the man into the sepulchre of Elisha; and as the man came and touched the bones of Elisha, he revived, and rose up on his feet.' " R. Papa then said to Abaye: "Perhaps this happened in order to fulfill the blessing of Elijah, as it is written (Ib. 2, 9) I pray the, let a double portion of thy spirit be upon me?" Whereupon he answered: "If this is the case then how will you explain the following Mishna which says that the above mentioned man only stood upon his feet but he did not go to his house [hence it was merely to have him removed from the sepulchre of Elisha]? But in what respect was the blessing of Elijah fulfilled? This is as R. Jochanan

said: "In that which he cured the leprosy which is equal to death, as it is said (Num. 12, 12) Let her not, I pray, be as one dead." R. Joshua b. Levi said: "Why are the mules called Yemim? Because their terror is thrown upon man; for R. Chanina said: 'Never in my life did a man ask me concerning a wound caused by a white mule and he should remain alive.' " But do we not see that they do remain alive; we must therefore say that he meant they can never be cured. But again do we not see that such are cured? We must therefore say that he refers to such mules which have white legs.

(Deut. 4, 35) There is none less besides Him. Said R. Chanina: "Not even sorcery [can do anything without the will of God]." There was a woman who tried to remove earth from under the feet of R. Chanina. The latter said to her: "Take it; this will not help you a bit [to your sorcery]; for it is said, There is none else besides Him." Has not R. Jochanan said: "Why is sorcery called in Hebrew H'shafim? Because they lessen the power of Divine agencies." [Hence it is capable to do things against the will of God?] With R. Chanina it is different, because his merits are exceedingly numerous. R. Chanina said further: "No one on earth bruises his fingers, unless it is decreed from above, as it is said (Ps. 23) It is of the Lord that a man's goings are established." (Pr. 20, 24) How then can man look to his way? Said R. Elazar: "The blood cast through the abovementioned bruise is acceptable (makes an offering) as the blood of a burnt-offering." Raba said: "This, however, refers if the bruise occurred on the thumb of the right hand and the second strike and also if he goes to commit a meritorious act." It was said concerning Phineas b. Jochai that never in his life he pronounced a benediction upon a piece of bread which did not belong to him, and that since the day on which he could think for himself he never enjoyed his father's meal.

(Fol. 9) R. Juda said in the name of Rab: "A scholar ought to learn the following three things: Writing, slaughtering, and Mila (circumcision)." And R. Chanina b. Shelemya in the name of Rab said: "Also how to make the knot of Tephilin, the putting in of the show-fringes and the benediction pronounced on a bridal occasion."

(Fol. 24) One passage says (Num. 8, 24) From twenty and five years old and upward, and again another passage says (Ib. 4, 3) From thirty years old; how can both passages be reconciled? The age of twenty-five years refers to the time of studying and the thirty years of age refers to actual work. From this it may be inferred that a scholar who does not see a sign of improvement for a period of five years, will hence never see an improvement. R. Jose says: "If he does not see for a period of three years, as it is said (Dan. 1, 5) And that they should be nourished three years; and that he should teach them the learning and the

tongue of the Chaldeans." The former Tanna, however, contends that three years were sufficient for the Chaldaic language, which is easy to learn. The latter Tanna holds that only concerning the rules of the Temple work, which were so numerous a period of five years was necessary.

It was said of R. Chamina that at the age of eighty he could put on and take off his shoes while standing on one leg only. R. Chanina himself remarked: "The warm [baths] and the oil which my mother applied on me in my childhood, protected me in my advanced age."

Chapter 2

(Fol. 37b) It is written (Ez. 4, 14) Then said I, 'Oh, Lord God! Behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abhorred flesh into my mouth.' i.e., Behold, my soul has not been polluted. I allowed no impure thoughts to arise in me in the day-time, which should cause me uncleanliness during the nighttime. For from my youth up I have not eaten of that which dieth of itself; this means that meat of an animal about which one says cut, cut, i.e., meat of an animal hurriedly cut, because it threatens to die. Neither came there abhorred flesh into my mouth; this means that I have not eaten of an animal upon which is required the decision of a scholar [whether it is permitted to be eaten or not]. R. Nathan said: "It means that I have not eaten of an animal of which the priestly gifts were not set aside."

Chapter 3

(Fol. 42) In the academy of R. Ishmael it was taught concerning the passage (Lev. 11, 2) These are the living things which ye may eat; from this it may be inferred that the Holy One, praised be He! took hold of every kind of animal and showed it unto Moses and He said unto him: "This ye eat."

(Fol. 44b) We are taught in a Baraitha: If a judge passes a sentence declaring one side innocent and the other guilty, or he declares a thing impure or pure; if he declares a thing prohibited or permitted; and so also concerning witnesses who have testified concerning the above things, although they are permitted to buy the very thing [after their decision or testimony] nevertheless the sages said: "Keep aloof from everything hideous and from whatever seems hideous."

R. Chisda said: "Who may be called a scholar? One who is capable of deciding a T'refah for himself." R. Chisda said further: "Who may be termed (Pr. 15, 27) But he who hateth gifts will live? One who is capable of deciding a T'refah for himself." Mar Zutra lectured in the name of R. Chisda: "Whoever is versed in the Scripture, has taught the Meshna and is capable of seeing a T'refah for himeslf and waited upon scholars [taking part in their argumentative discussions], concerning him says the passage (Ps. 128, 2) When thou eatest the labor of thy hands, happy shalt thou be, and it shall be well with thee." R. Zebid said: "Such a man shall inherit both worlds, this world and the world to come; happy shalt thou be, refers to this world, and it shall be well with thee, refers to the future world." R. Elazar said: "Whenever something was sent to him from the house of the Prince of the Exile, he would not accept it and if he was invited [to any party] he would not go, saying, does not the master want me to live; for it is written, One who hateth gifts will live long." R. Zeira, on the contrary, if anything was sent him, he would accept it and if an invitation was extended him, he would go giving the reason for his action that they desire to be honored by his presence.

(Fol. 49) We are taught in a Baraitha concerning the passage (Num. 6, 23) On this wise ye shall bless the children of Israel. R. Ishmael says: "We learn from here that the blessing upon Israel comes through the priests, but we have not learned from where comes the blessings upon the priests themselves? Since the verse says (Ib.) And I will bless them, it should be understood that the priests will bless Israel and the Holy One, praised be He! will bless the priests." R. Akiba says: "We learn from the above passage that the blessing upon Israel comes only through the priests, but not from the Almighty. Since, however, the passage says, And I will bless them, it is understood that the priests bless Israel and the Holy One, praised be He! gives His consent to it." But whence does R. Akiba infer the blessings for the priests themselves? Said R. Nachman b. Isaac: "From (Gen. 12, 3) And I will bless them that bless thee." And thy sign [not to exchange R. Akiba's opinion for R. Ishmael's], is R. Ishmael, who is a priest himself, supports the priest [contending that the last part of the blessings refers to the priests instead of to Israel].

(Fol. 56b) There is a verse (Deut. 32, 6) Hath He not made thee, and established thee? From this it may be inferred that the Holy One, praised be He! has created carefully arranged chambers in man, one of which if disturbed, man cannot live. We are taught in a Baraitha that R. Mair would say: "Hath He not made thee, and established thee? This means: A community in which everything (all classes) can be found; from its own midst they have priests, from its own midst they have prophets, and from its own midst they have princes, as it is said (Zech. 10, 4) Out of them shall come forth the corner-stone, out of them the stake, etc. There was a Roman who noticed that a man fell off the roof causing through the fall a rupture in his belly through which his entrails came out. He immediately brought a son of the injured, whom he slaughtered in a fictitious way (Fol. 57). The father became faint and began to sigh, which caused him the return of his entrails. The Roman thereupon sewed up his belly.

(Ib. b) It was said concerning R. Simon b. Chalafta that he used to make experiments, etc. Why was he called an experimenter? Said R. M'sharshia: "Concerning the passage (Pr. 6, 6) Go to the ant, thou sluggard, consider her ways, and be wise; which having no chief, overseer, or ruler, provideth her bread in the summer, and gathereth her food in the harvest. He said, 'I will go and see if this is true that they have no king.' He visited them during the summer solstice and spread a cloak upon the ant-nest and when one ant came out he made a mark on it [to recognize her]. On her return to the nest, she reported that a shadow was covering the nest. When the rest went out to observe it, they found the sun was shining, as R. Simon had by that time removed the cloak from it. They fell upon the ant and killed her [for giving a false report]. R. Simon then said: 'They must not have a king, for should they have one then they would not have convicted her without the permission of their king.' " R. Acha, the son of Raba, then said to R. Ashi: "Perhaps the king himself was in that company which came out to observe the shadow [hence permission was not necessary]. And again perhaps they had with them the permission of their king? And again perhaps it was after the death of a king and before they had elected a new one, as the passage says (Jud. 17, 6) In those days there was no king in Israel; every man did that which was right in his own eyes." We must therefore merely depend upon the faithful reputation of Solomon."

(Fol. 59) R. Juda said: "He who eats three ticklas of asafoetida before a meal will be exposed to a dangerous skin disease." Said R. Abahu: "It happened that I have once eaten one tikle of asafoetida, and had I not immediately jumped into water, I would have been exposed to that skin-disease. I have applied to myself the passage (Ecc. 7, 12) Wisdom preserveth the

life of him that hath it." To the Prince of the Exile was brought a deer, whose hind legs were cut off. After Rab examined it at the bunch of converging sinews in the thigh, he declared it to be Kosher (fit to be eaten). He had intended to give them permission to serve it half roasted, when Samuel said to him: "Does not the master fear the suspicion of a serpent [the bite of which has caused the falling off of the hind legs]?" Whereupon Rab remarked: "What is its test [to discover its exact nature]?" The way of testing it is to place it in a stove upon fire; then it will discover itself. This was done, and the consequence was that it crumbled and fell in pieces. Samuel then applied the following passage to Rab (Pr. 12, 21) There shall no mischief befall the righteous. Rab then applied the following passage to Samuel (Dan. 4, 6) No secret causeth thee trouble.

(Ib. b) The Caesar said unto R. Joshua b. Chanania: "Your God is likened unto a lion, as the passage says (Amos 3, 8) The Lion hath roared, who will not fear. What is there remarkable about it? Does not a hunter kill a lion?" "He is not likened unto an ordinary lion," was the reply of R. Joshua; "but He is likened unto the lion of the forest of Ilai." "If so then I would like to see such a lion," came the request of the Caesar. "You cannot see it," R. Joshua answered. "But I must see it," insisted the Caesar. Whereupon R. Joshua prayed and caused the lion [of the forest Ilai] to move from its place. When it reached a distance of four hundred Parsahs [from Rome] it gave forth a roar which caused miscarriage to the pregnant women and the tower of Rome to tremble to the point of falling. When it reached three hundred Parsahs, it gave forth another roar, which caused the falling out of the teeth of every person, and the Caesar himself fell off the throne. The Caesar then said to R. Joshua: "I beg of thee, pray for mercy that it should return back to its place." R. Joshua thereupon prayed and it caused the lion to return to its place.

(Fol. 60) R. Juda said: "The ox which Adam, the first man, sacrificed, had but one horn on its forehead, as it is said (Ps. 69, 32) And this will please the Lord better than an ox or bullock having horns and cloven hoofs." Behold! The word used is Makrin (horns) in plural! [Hence it had two horns.] Said R. Nachman: "Although we read Makrin (horns) the word is really written Makren (horn, the singular)." R. Juda said: "The ox which Adam, the first man, sacrificed, got its horns before it got its cloven hoofs, as it is said, And this will please the Lord better than an ox or bullock having horns and cloven hoofs, i.e., first horns then cloven hoofs. This will support R. Joshua b. Levi who said that all the works (animals) of creation, were created in their full-grown feature, by their full consent, by their own [choice of] shape, as it is said (Gen. 2, 1) And the heaven and the earth were finished, and all the host of them. Do not read Tzeba'am (the host), but read it Tzib'yonam (their taste).

R. Chanina b. Papa lectured: Concerning the passage (Ps. 104, 31) May the glory of the Lord endure forever. This passage was recited by the Angel who supervised the Universe; for, when the Holy One, praised be He! had said (Gen. 1, 11) After its kind, in connection with the trees, the herbs inferred an a fortiori concerning themselves, saying: "If the Holy One, praised be He! wanted a motley growth, why did He say after its kind, with regard to the trees? Furthermore, is it not an a fortiori; if concerning trees which are not usually growing a motley growth, yet the Holy One, praised be He! said after its kind, how much more so ought we, that are usually growing a motley growth, come forth after its kind! Immediately thereupon each one went forth after its kind. The Angel that supervises the Universe [observing this] said the passage, May the glory of the Lord endure forever."

(Ib. b) R. Simon b. Pazi raised the following contradiction: "The passage says (Gen. 1, 16), And God made the two great lights; and further it says, the greater light and the lesser light. The moon said before the Holy One, praised be He! 'Sovereign of the Universe, is it possible for two kings to use the same crown (to occupy an equal rank)?' Whereupon the Lord replied: Go and make thyself smaller (be reduced). 'Sovereign of the Universe,' pleaded the moon before the Lord, 'Is it because I said to you a worthy thing that I should make myself smaller?' 'Go and rule the day and the night,' said the Lord to her. The moon pleaded further: 'Of what avail will my light be; for a lamp at noon what good could it do?' The Lord said to her: 'Go [and be satisfied] for Israel will count their days [of the month] and years after thee (the lunar system).' 'The days are impossible to be counted unless it is after the solstice,' complained the moon; 'for the passage says (Gen. 1, 14) And let them be for signs, and for seasons, and for days and years.' 'You can go [and be satisfied],' the Lord said to her, 'for the righteous will be called in your name: Jacob the little (Amos, 7); Samuel the little (I Sam. 17); David the little.' The Lord observed that the moon was not satisfied; He therefore said: 'Bring an atonement for Me because I caused the inferiority of the moon.' " This is meant by Resh Lakish; for Resh Lakish said: "What does the [strange] expression of the Torah in connection with the goat-offering of the new moon mean? For it says (Num. 28, 15) Unto God. The Holy One, praised be He! said: This goat-offering shall be an atonement for Me, because I caused the inferiority of the moon.' "

(Fol. 63) R. Juda said: "The comorant (Lev. 11, 17) is that bird which catches fish out of the sea; the hoopoe (Ib.) is that bird which has a double crest." We are also taught in a Baraitha to the same effect: The hoopoe is that bird which has a double crest, and it is the same bird which brought the worm shamir for the [building] of the Temple. R. Jochanan, upon seeing a comorant would recite the following verse (Ps. 36, 7) Thy judgments are like

the great deep; and upon seeing an ant he would recite the beginning of that passage, Thy righteousness is like the mighty mountains. R. Juda said: "The gier-eagle (Lev. 11, 17) refers to the bird which produces the sound Sh'rakrak, and why is it called Racham [which means mercy]?" Said R. Jochanan: "Because as soon as the Rahcam (gier-eagle) appears, mercy comes upon the world." Said R. Bibi b. Abaye: "This refers only when it stands upon something and produces the sound Sh'rakrak, and we have a tradition that when she will sit upon the ground and pronounce that sound, then it be a sign for the Messianic period, as it is said (Zech. 10, 8) I will hiss (esh'rka) for them, and gather them." R. Ada b. R. Shimi said unto R. Idai: "Did it not happen that one of them were sitting on a cultivated field making the above sound when a stone fell upon it and pierced its brains [hence the sign is not positive]? "That one was a liar [and was therefore killed]," came the reply.

Chapter 4

Chapter 5

Chapter 6

(Fol. 84) R. Jochanan said (Ib. b): "Whoever desires to become rich should deal in small cattle." Said R. Chisda: "What is the meaning of the passage (Deut. 7, 13) And the young of thy flock? i.e., they enrich their owners." R. Jochanan said further: "He to whom his father

bequeathed too much money, and he desires to lose it, shall dress himself in linens, shall use glass utensils and shall hire laborers and not be with them. He shall dress himself in linens; this refers to Roman linen garments [which are very dear and are spoiled in a short time], and shall use glass utensils, refers to cut glass; and shall hire laborers and not be with them, refers to ploughers with oxen [left without superintending], who may do much damage [to both the oxen, and orchards]." R. Avira lectured sometimes in the name of R. Ami, and at other times, in the name of R. Assi: "What is the meaning of the passage (Ps. 112, 5) Well is it with the man that dealth graciously and lendeth, that ordereth his affairs rightfully?" This means that always shall a man spend for eating and drinking less than his means and shall clothe himself according to his means, but shall honor his wife and children above his means; for they depend on him while he depends upon Him who ordered and the Universe came into existence."

(Fol. 88b) Raba said: "As a reward to Abraham for his [humble] talk (Gen. 18, 27) Who am but dust and ashes, his children were privileged with the two commandments — the ashes of the cow and the dust of the Sotah." Why does he not also count the ashes used to cover the blood [of a slaughtered fowl or beast]? The last is merely a preparation for a commandment.

(Fol. 89) Raba said further: "As a reward to Abraham for what he said (Ib. 14, 23) I will not take a thread nor a shoelatchet, his children were privileged with two commandments — T'cheleth and the straps of the phylacteries." It is quite understood that the straps of the phylacteries is a privilege, for the passage says (Deut. 28, 10) And all the nations of the earth shall see, that the name of the Lord is called upon thee, and we are taught in a Baraitha that R. Eliezer the great, says: "The above passage refers to the phylacteries of the head"; but in what consists the privilege of the T'cheleth? As we are taught in the following Baraitha that R. Mair says: "Why was the blue color preferred to all other colors? Because blue resembles the sea, and the sea resembles heaven, and heaven resembles the sapphire stone and the sapphire stone resembles the Divine throne, as it is written (Ex. 24, 10) And they saw the God of Isarel; and there was under His feet the like of a paved work of sapphire stone. And it is also written (Ez. 1, 26) As the appearance of a sapphire-stone; and upon the likeness of the throne." R. Abba said: "It is difficult [to return] robbery which is already consumed; for even the perfect righteous could not return it, as it is said (Gen. 14, 24) Save only that which thy men have eaten."

R. Jochanan said in the name of R. Elazar b. R. Simon: "Wherever you find something said

by R. Eliezer, the son of R. Jose, the Galilian, in the way of homeletics, make thy ear like the hopper [to receive his words]." (Deut. 7, 7) The Lord did not set His love upon you nor choose you, because ye were more in number than any people, etc. The Holy one, praised be He! said unto Israel: "I love you, because at the time when I even overwhelm you with dignity, ye are belittling yourself before Me. For I gave dignity unto Abraham and he [in return] said (Gen. 18, 27) Who am I but dust and ashes. I did the same unto Moses and Aaron and they [in return] said (Ex. 16, 7) And what are we. Unto David, and he said (Ps. 22, 7) But I am a worm, and not a man. The other nations, however, behave differently; for when I gave dignity unto Nimrod, he then said (Gen. 11, 3) Come, let us build us a city. Unto Pharaoh, and he said (Ex. 5, 2) Who is the Lord? Unto Sennacherib, and he said (II Kings 18, 35) Who are they among all the gods of the countries, etc. Unto Nebuchadnezzar, and he said (Is. 14, 14) I will ascend above the heights of the clouds. Unto Chiram, King of Tyre, and he said (Ez. 28, 2) I sit in the seat of God, in the heart of the seas." Raba, and according to some authorities, R. Jochanan, said "The stand which the passage states was taken by Moses and Aaron is more [exhausting] than the one taken by Abraham; for concerning Abraham it is written, Who am but dust and ashes, while concerning Moses and Aaron, it is written, And what are we?" Raba, and according to others, R. Jochanan, said further: "The world would not have been in existence were it not for the sake of Moses and Aaron; for it is written here and what are we, and it is written elsewhere (Job 26, 7) He hangeth the earth over nothing."

R. Ila'a said: "The world would not have been able to exist were it not for the one who restrains himself in strife (keeps silent); as the passage says (Job 26, 7) Hangeth the earth over [for the sake of those who consider themselves as] nothing." R. Abahu said: "For the one who makes himself like nothing, as it is said (Deut. 33, 27) And underneath are the everlasting arms." R. Isaac said: "What is the meaning of the passage (Ps. 58, 2) Do ye indeed speak as a righteous company? Do ye judge with equity the sons of men? i.e., with what shall a man occupy himself in this world? He should make himself dumb. One might think that even to study the Torah one is allowed to make himself dumb; it therefore says, speak as righteous. Perhaps one will think that one is allowed to exalt himself [with the Torah]. The passage therefore says, Judge with equity, the sons of men."

Chapter 7

(Fol. 90b) We are taught in a Mishna that there was a round place for collecting the ashes in the middle of the altar, and there were at times in it nearly as much as three hundred cors of ashes. "This must be an exaggeration," remarked Raba. R. Ami said: "The Pentateuch, the Prophets and the sages are wont to speak in a hyperbolical language. That the sages speak in a hyperbolical language, as quoted above; that the Pentateuch speaks in a hyperbolical language, we find in the following verses (Deut. 1, 28) Cities great and walled up to heaven; that the Prophets speak in a hyperbolical language, we find in the following verse (I Kings 1, 40) So that the earth rent with the sound of them." R. Isaac said: "In three places did the Rabbis use a hyperbolical language. They are: In connection with the ash-pile [in the altar] in connection with the vine, and in connection with the veil [of the Temple]. As to the ash-pile it was stated above; as to the vine, we find in the following Mishna: There was a golden vine at the entrance of the Temple, trailing on crystals, on which people, who donated fruit or grape clusters, would suspend on it. R. Elazar b. Zadok said: "It happened once that three hundred priests were summoned to clear [the vine of such offerings]." The veil refers to the following Mishna: Rabban Simon b. Gamaliel says in the name of R. Simon, the High-priest's substitute: "The thickness of the veil [of the Temple] was a hand-breadth. It was woven of seventy-two cords, each cord consisting of twenty-four strands. Its length was forty cubits, by twenty in width. It was made by eighty-two myriads of damsels, and two such veils were made every year. It took three hundred priests to immerse and cleanse it [if it becomes unclean]." (Fol. 91) R. Joshua b. Levi said: "The passage states (Gen. 32, 26) And he wrestled with him. This means that they did like a man wrestles with his friend, when his hand reaches the right thigh of his friend." R. Samuel b. Nachmeni said: "The Angel appeared to him in the guise of a heathen, as the master said [elsewhere] that of an Israelite is joined by a heathen on the road, the latter should join at the right side of the Israelite." R. Samuel b. Acha said before R. Papa, in the name of Raba b. Ulla that the Angel appeared to Jacob in the guise of a scholar, as the master said [elsewhere] whoever walks at the right side of his teacher is to be considered an ignorant [hence he walked at the left of Jacob and thus reached Jacob's right thigh]. The Rabbis, however, maintain that he appeared at the back of Jacob and hit him at both thighs. But how will the Rabbis explain the passage, as he wrestled with him [which means that they had a frontal encounter]? This they explain in the way of the other interpretation of R. Joshua b. Levi, who said: "Infer from the above passage that the dust [caused by their wrestling] went upward until it reached the Divine throne; for it is written here (be'he'abko) as he wrestled with him, and again there is a passage (Nahum 1,

3) And the clouds are the dust (Abak) of His feet.

(Gen. 32, 25) And Jacob was left alone. R. Elazar said: "This means that he was left alone on account of little pitchers [which he desired to take along]. Infer from this that the righteous consider their wealth even dearer than their own bodies — and why so? Because they do not put their hands unto robbery [hence they earn with hard labor]. (Ib.) And there wrestled a man with him until the breaking of the day. "Infer from this," said R. Isaac, "that a scholar must not go out at night alone." R. Abba b. Cahana said: "From here (Ib. b) we infer the above (Ruth 3, 2) Behold, he winnoweth Barley tonight in the threshingfloor." R. Abahu said: "From here (Gen. 22, 3) And Abraham rose early in the morning, etc. "The Rabbis say: "From here (Ib. 37, 13) Go now, see whether it is well with thy brethren, and well with the flock." Rab said: "From here (Ib. 32, 32) And the sun rose upon him."

R. Akiba said: "I once asked Rabban Gamaliel and R. Joshua while we were at the meat-market of Imum, when they went to buy meat for the feast of the son of Rabban Gamaliel, it is written (Gen. 32, 32) And the sun rose unto him as he passed by Penuel; did then the sun only rise to him? Behold it rose to the whole world? R. Isaac said that the sun which was set for his sake rose now for him, for it is written (Ib. 28, 10) And Jacob went out from BeerSheba and went towards Charan, and further it says, And he lighted (Vayifga) upon a certain place and tarried there all night, because the sun was set. When he reached Charan, he said: "Is it right of me not to have prayed when I passed the place my parents passed?" He resolved to return, and soon after his resolution, the earth jumped and he met Bethel. He wanted to return after he prayed, but the Holy One, praised be He! however, said: "This upright came to my inn and he should go away without staying over night." Immediately thereupon the sun was set. It is written (Ib. 28, 2) And he took from the stones of the place, and again it is written (Ib. ib. 18) And he took the stone (singular). Said R. Isaac: "From this it may be inferred that all these stones gathered themselves together into one place, as if each were eager that the saint should lay his hand upon it." We are taught that all the stones were swallowed up by one another, and thus merged into one stone.(Ib.) And he said: 'Let me go, for the day breaketh.' Jacob then said to the angel: "Art thou then a thief or a murderer that thou fearest daybreak?" "I am an angel," came the reply, "and since I have been created I never had a chance to recite a song of praise but now." This will support R. Chananel, who said in the name of Rab, that three classes of ministering angels recite a song of praise every day. One class says, Holy! The second responds, Holy! And the third continues, Holy is the Lord of Hosts! The following

contradictions were introduced from a Baraitha: Israel is beloved before the Holy One, praised be He! even more so than the ministering angels; for Israel reiterates the song every hour, while the ministering angels repeat it only once a day, according to some once a week, others again say, once a month, still according to others, only once a year. There are others who say once in seven years, and according to still others, once in a jubilee, and other authorities say, only once in eternity. Again, Israel mentions the Tetragrammaton after two words, as the passage says (Deut. 6, 4) Hear, Israel Yehova, but the ministering angels do not mention the Tetragrammaton till after three words, as it is written (Is. 6, 3) Holy, Holy, Holy! Yehova Tzebaoth. Moreover, the ministering angels do not start the song above till Israel has started it below; for it is said (Job 38, 7) When the morning stars sang together, and afterwards it says, Then all the sons of God shouted for joy. [Hence how can Rab state that the angels say Holy Tzebaoth and mention the Tetragrammaton after one word?] We must therefore explain that Rab meant thus: One class says, Holy! The second, Holy! Holy! and the third says, Holy! Holy! Holy! Yehova Tzebaoth. But there is also the praise Baruch [where the Tetragrammaton is mentioned after two words]? (Fol. 92) The praise Baruch, belongs to the angels Ofan [that are part of the Divine throne]. You may also explain that after the Tetragrammaton it is mentioned that the angels themselves have the privilege of repeating it at their own option.

(Fol. 94) Samul said: "It is prohibited to deceive anyone, even a non-Jew."

We are taught that R. Mair was accustomed to say: "One must not invite a guest to partake of a meal.

Our Rabbis were taught in a Baraitha: A man should not sell to his neighbor shoes made from the hide of a beast that has died of disease, instead of the hide of a beast that had been slaughtered, for two reasons; first, because he deceives him [for the skin of a beast that dies of itself is not as durable as the hide of a slaughtered animal]; secondly, because there is danger [for the beast that died of itself might have been stung by a serpent, and the poison remaining in the leather might prove fatal to the wearer of the shoes made of that leather]. A man should not send his neighbor a barrel of wine with oil floating upon its surface; for it happened once that a man did so, and the recipient went and invited his friends to a feast, in the preparation [of which oil was to form a chief ingredient]; but [when the guests assembled] it was found that the cask contained wine, and not oil; and [because the host had nothing else in preparation for the guests], he went and committed suicide. Neither should guests give anything from what is set before them to the son or

daughter of their host, unless the host himself give them permission to do so; for it once happened during the time of scarcity that a man invited three of his friends to dine, and he had nothing but three eggs to place before them. Meanwhile [as the guests were seated at the table] the son of the host came into the room, and first one of the guests gave him his share and then the second and the third one gave him their shares. Shortly afterward the host himself came in, and when he saw that the child eats one and holds the other two in his hand, he knocked him down to the ground, so that he died instantly. The mother, seeing this, went to the roof and threw herself down, so that she died. The father himself also went and threw himself headlong from the housetop. R. Eliezer b. Jacob then remarked: "There perished in this affair three souls of Israel." Indeed it was so! What does he add to it? This means that the entire story was related by R. Eliezer b. Jacob.

(Fol. 142) MISHNA: A man must not take the dam with the young, even though for the purpose [of bringing a sacrifice] to cleanse a leper. Behold, if such an easy commandment which amounts only to about an issar, yet the Torah says (Deut. 22, 7) That it may be well with thee, and that thou mayest prolong thy days, how much more so will it be for performing difficult commandments.

GEMARA: We are taught in a Baraitha, R. Jacob says: "There is no commandment for which the Torah mentions its reward right next to it, upon which resurrection does not depend. Concerning the honoring of father and mother, it is written (Deut. 5, 16) In order that thy days may be prolonged, and in order that it may go well with thee; concerning the sending away of the mother bird [if one wants to take the egg or the young from the rest], it is written (Ib. 22, 7) In order that it may be well with thee, and that thou mayest live many days. If a father sent his son to go up a certain building and bring him down the doves, and he did go up the building, sent away the mother, took away the birds, and upon his return fell off the building and died, how can the promise, that it may be well with thee, or that thou mayest live many days, be filled? We must therefore say that the passage it may be well with thee, refers to the world which is entirely good (future world), and that thou mayest live many days refers to the world that may endure for eternity." But how do we know that such a thing as described by R. Jacob does ever happen? R. Jacob spoke from an incident which he himself witnessed. Perhaps the man who was killed after performing this meritorious deed thought of some iniquities and therefore was punished? An evil thought, the Holy One, praised be He! does not consider an act, [as far as punishment is concerned]. Again, perhaps he was thinking about idolatry, concerning which it is written (Ez. 14, 5) In order that I may grasp the house of Israel by their heart.

R. Jacob himself, was asking that very question: Should we assume that the rewards for performing commandments is obtained in this world? Then why did it not protect that man from sinning with the thought of idolatry? [we must therefore say that it refers to the future world]. Again how is such an incident possible? Has not R. Elazar said that those who go on a religious mission will not meet with evil neither going to nor coming back from their mission? At the incident of R. Jacob there was a broken ladder which made the danger certain, and where the danger is certain one must not rely upon a miracle, as it is written (I Sam. 16, 2) And Samuel said: How shall I go? If Saul should hear, etc. Said R. Joseph: "Had Elisha (Achar) interpreted this passage as did R. Jacob, his daughter's son, he would have never sinned." What did Achar see? According to some, he saw just such an incident as that witnessed by R. Jacob. And according to others it was because he saw the tongue of R. Chutzphith, the interpreter that was dragged by pigs. He then said: "Oh, that the mouth which gave forth pearls must now lick dust!" But he did not know that it may be well with thee, refers to the world which is entirely good (the future world) and that thou mayest live many days, refers to the world that may endure for eternity.

END OF TRACT CHULIN.