

UNIVERSAL
LIBRARY

OU_148447

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. 296/R 217 Accession No. 4478

Author *Rapaport, Rev. Samuel.*

Title. *Tales & maxims from the*

This book should be returned on or before the date
last marked below. *Talmud. 1960*

**TALES AND MAXIMS FROM
THE TALMUD**

TALES AND MAXIMS FROM THE TALMUD

Selected, Arranged and Translated, with
an Introduction

By
REV. SAMUEL RAPAPORT

*Author of "Tales and Maxims from
the Midrash," etc*

Together with "An Essay on the Talmud" by
the late EMANUEL DEUTSCH



LONDON
GEORGE ROUTLEDGE & SONS, LIMITED
NEW YORK: E. P. DUTTON & CO

1910

R. ID. No. 00003525

Checked-2003

Dedicated

**TO THE MEMORY OF MY FIRST-BORN,
JOACHIM JOSEPH RAPAPORT.
R.I.P.**

CONTENTS

	PAGE
ESSAY ON THE TALMUD. By the late EMANUEL	
DEUTSCH	I
AUTHOR'S INTRODUCTION	72
TALES AND MAXIMS	89
INDEX	233

THE TALMUD

WHAT is the Talmud ?

What is the nature of that strange production of which the name, imperceptibly almost, is beginning to take its place among the household words of Europe ? Turn where we may in the realms of modern learning, we seem to be haunted by it. We meet with it in theology, in science, even in general literature, in their highways and in their byways. There is not a handbook to all or any of the many departments of biblical lore, sacred geography, history, chronology, numismatics, and the rest, but its pages contain references to the Talmud. The advocates of all religious opinions appeal to its dicta. Nay, not only the scientific investigators of Judaism and Christianity, but those of Mohammedanism and Zoroastrianism, turn to it in their dissections of dogma and legend and ceremony. If, again, we take up any recent volume of archæological or philological transactions, whether we light on a dissertation on a Phœnician altar, or a cuneiform tablet, Babylonian weights, or Sassanian coins, we are certain to find this mysterious word. Nor is it merely the restorers of the lost idioms of Canaan and Assyria, of Himyar and Zoroastrian Persia, that appeal to the Talmud for assistance ; but the modern schools of Greek and Latin philology are beginning to avail themselves of the classical and postclassical materials that lie scattered through it. Jurisprudence, in its turn,

has been roused to the fact that, apart from the bearing of the Talmud on the study of the Pandects and the Institutes, there are also some of those very laws of the 'Medes and Persians'—hitherto but a vague sound—hidden away in its labyrinths. And so too with medicine, astronomy, mathematics, and the rest. The history of these sciences, during that period over which the composition of the Talmud ranges—and it ranges over about a thousand years—can no longer be written without some reference to the items preserved, as in a vast buried city, in this cyclopean work. Yet, apart from the facts that belong emphatically to these respective branches, it contains other facts, of larger moment still: facts bearing upon human culture in its widest sense. Day by day there are excavated from these mounds pictures of many countries and many periods. Pictures of Hellas and Byzantium, Egypt and Rome, Persia and Palestine; of the temple and the forum, war and peace, joy and mourning; pictures teeming with life, glowing with colour.

These are, indeed, signs of the times. A mighty change has come over us. We, children of this latter age, are, above all things, utilitarian. We do not read the Koran, the Zend Avesta, the Vedas, with the sole view of refuting them. We look upon all literature, religious, legal, and otherwise, whensoever and wheresoever produced, as part and parcel of humanity. We, in a manner, feel a kind of responsibility for it. We seek to understand the phase of culture which begot these items of our inheritance, the spirit that moves upon their face. And while we bury that which is dead in them, we rejoice in that which lives in them. We enrich our stores of knowledge from theirs, we are stirred by their poetry, we are moved to high and holy

thoughts when they touch the divine chord in our hearts.

In the same human spirit we now speak of the Talmud. There is even danger at hand that this chivalresque feeling—one of the most touching characteristics of our times—which is evermore prompting us to offer holocausts to the Manes of those whom former generations are thought to have wronged, may lead to its being extolled somewhat beyond its merit. As these ever new testimonies to its value crowd upon us, we might be led into exaggerating its importance for the history of mankind. Yet an old adage of its own says: 'Above all things, study. Whether for the sake of learning or for any other reason, study. For, whatever the motives that impel you at first, you will very soon love study for its own sake.' And thus even exaggerated expectations of the treasure-trove in the Talmud will have their value, if they lead to the study of the work itself.

For, let us say it at once, these tokens of its existence, that appear in many a new publication, are, for the most part, but will-o'-the-wisps. At first sight one would fancy that there never was a book more popular, or that formed more exclusively the mental centre of modern scholars, Orientalists, theologians, or jurists. What is the real truth? Paradoxical as it may seem, there never was a book at once more universally neglected and more universally talked of. Well may we forgive Heine, when we read the glowing description of the Talmud contained in his 'Romancero,' for never having even seen the subject of his panegyrics. Like his countryman Schiller, who, pining vainly for one glimpse of the Alps, produced the most glowing and faithful picture of them, so he, with the poet's unerring instinct,

gathered truth from hearsay and description. But how many of these ubiquitous learned quotations really flow from the fountain-head? Too often and too palpably it is merely—to use Samson's agricultural simile—those ancient and well-worked heifers, the 'Tela ignea Satanæ,' the 'Abgezogener Schlangenbalg,' and all their venomous kindred, which are once more being dragged to the plough by some of the learned. We say the learned: for as to the people at large, often as they hear the word now, we firmly believe that numbers of them still hold, with that erudite Capucin friar, Henricus Seynensis, that the Talmud is not a book, *but a man*. 'Ut narrat Rabbinus Talmud'— 'As says Rabbi Talmud'—cries he, and triumphantly clinches his argument!

And of those who know that it is not a Rabbi, how many are there to whom it conveys any but the vaguest of notions? Who wrote it? What is its bulk? Its date? Its contents? Its birthplace? A contemporary lately called it 'a sphinx, towards which all men's eyes are directed at this hour, some with eager curiosity, some with vague anxiety.' But why not force open its lips? How much longer are we to live by quotations alone, quotations a thousand times used, a thousand times abused?

Where, however, are we to look even for primary instruction? Where learn the story of the book, its place in literature, its meaning and purport, and, above all, its relation to ourselves?

If we turn to the time-honoured 'Authorities,' we shall mostly find that, in their eagerness to serve some cause, they have torn a few pieces off that gigantic living body; and they have presented to us these ghastly anatomical preparations, twisted and mutilated

out of all shape and semblance, saying, Behold, this is the book ! Or they have done worse. They have not garbled their samples, but have given them exactly as they found them ; and then stood aside, pointing at them with jeering countenance. For their samples were ludicrous and grotesque beyond expression. But these wise and pious investigators unfortunately mistook the gurgoyles, those grinning stone caricatures that mount their thousand years' guard over our cathedrals, for the gleaming statues of the Saints within ; and, holding them up to mockery and derision, they cried, These be thy gods, O Israel !

Let us not be misunderstood. When we complain of the lack of guides to the Talmud, we do not wish to be ungrateful to those great and earnest scholars whose names are familiar to every student, and whose labours have been ever present to our mind. For, though in the whole realm of learning there is scarcely a single branch of study to be compared for its difficulty to the Talmud, yet, if a man had time, and patience, and knowledge, there is absolutely no reason why he should not, up and down ancient and modern libraries, gather most excellent hints from essays and treatises, monographs and sketches, in books and periodicals without number, by dint of which, aided by the study of the work itself, he might arrive at some conclusion as to its essence and tendencies, its origin and its development. Yet, so far as we know, that work, every step of which, it must be confessed, is beset with fatal pitfalls, has not yet been done for the world at large. It is for a very good reason that we have placed nothing but the name of the Talmud itself at the head of our paper. We have sought far and near for some one special book on the subject, which we might make

the theme of our observations—a book which should not merely be a garbled translation of a certain twelfth century ‘Introduction,’ interspersed with vituperations and supplemented with blunders, but which from the platform of modern culture should pronounce impartially upon a production which, if for no other reason, claims respect through its age,—a book that would lead us through the stupendous labyrinths of fact, and thought, and fancy, of which the Talmud consists, that would rejoice even in hieroglyphical fairy-lore, in abstruse propositions and syllogisms, that could forgive wild outbursts of passion, and not judge harshly and hastily of things, the real meaning of which may have had to be hidden under the fool’s cap and bells.

We have not found such a book, nor anything approaching to it. But closely connected with that circumstance is this other, that we were fain to quote the first editions of this Talmud, though scores have been printed since, and about a dozen are in the press at this very moment. Even this first edition was printed in hot haste, and without due care ; and every succeeding one, with one or two insignificant exceptions, presents a sadder spectacle. In the Basle edition of 1578—the third in point of time, which has remained the standard edition almost ever since—that amazing creature, the Censor, stepped in. In his anxiety to protect the ‘Faith’ from all and every danger—for the Talmud was supposed to hide bitter things against Christianity under the most innocent-looking words and phrases—this official did very wonderful things. When he, for example, found some ancient Roman in the book swearing by the Capitol or by Jupiter ‘of Rome,’ his mind instantly misgave him. Surely this

Roman must be a Christian, the Capitol the Vatican, Jupiter the Pope. And forthwith he struck out Rome and substituted any other place he could think of. A favourite spot seems to have been Persia, sometimes it was Aram or Babel. So that this worthy Roman may be found unto this day swearing by the Capitol of Persia or by the Jupiter of Aram and Babel. But whenever the word 'Gentile' occurred, the Censor was seized with the most frantic terrors. A 'Gentile' could not possibly be aught but a Christian; whether he lived in India or in Athens, in Rome or in Canaan; whether he was a good Gentile—and there are many such in the Talmud—or a wicked one. Instantly he christened him; and christened him, as fancy moved him, an 'Egyptian,' an 'Aramæan,' an 'Amalekite,' an 'Arab,' a 'Negro'; sometimes a whole 'people.' We are speaking strictly to the letter. All this is extant in our very last editions.

Once or twice attempts were made to clear the text from its foulest blemishes. There was even, about two years ago, a beginning made of a 'critical' edition, such as not merely Greek and Roman, Sanscrit and Persian classics, but the veriest trash written in those languages would have had ever so long ago. And there is—M. Renan's unfortunate remark to the contrary notwithstanding¹—no lack of Talmudical MSS., however fragmentary they be for the most part. There are innumerable variations, additions, and corrections to be gleaned from the Codices at the Bodleian and the Vatican, in the Libraries of Odessa, Munich, and Florence, Hamburg and Heidelberg, Paris and Parma. But an evil eye seems to be upon this book. This

¹ 'On sait qu'il ne reste aucun manuscrit du Talmud pour contrôler les éditions imprimées.'—*Les Apôtres*, p. 262.

corrected edition remains a torso, like the two first volumes of translations of the Talmud, commenced at different periods, the second volumes of which never saw the light. It therefore seemed advisable to refer to the *Editio Princeps*, as the one that is at least free from the blemishes, censorial or typographical, of later ages.

Well does the Talmud supplement the Horatian 'Habent sua fata libelli,' by the words 'even the sacred scrolls in the Tabernacle.' We really do not wonder that the good Capucin of whom we spoke mistook it for a man. Ever since it existed—almost before it existed in a palpable shape—it has been treated much like a human being. It has been proscribed, and imprisoned, and burnt, a hundred times over. From Justinian, who, as early as 553 A.D., honoured it by a special interdictory *Novella*¹ down to Clement VIII and later—a space of over a thousand years—both the secular and the spiritual powers, kings and emperors, popes and anti-popes, vied with each other in hurling anathemas and bulls and edicts of wholesale confiscation and conflagration against this luckless book. Thus, within a period of less than fifty years—and these forming the latter half of the sixteenth century—it was publicly burnt no less than six different times, and that not in single copies, but wholesale, by the wagon-load. Julius III issued his proclamation against what he grotesquely calls the 'Gemarothe Thalmod' in 1553 and 1555, Paul IV in 1559, Pius V in 1566, Clement VIII in 1592 and 1599. The fear of it was great indeed. Even Pius IV, in giving permission for a new edition, stipulated expressly that it should

¹ *Novella* 146, *Περὶ Ἑβραίων* (addressed to the *Præfectus Prætorio Areobindus*).

appear without the name Talmud. 'Si tamen prodierit sine nomine. Thalmud tolerari deberet.' It almost seems to have been a kind of Shibboleth by which every new potentate had to prove the rigour of his faith. And very rigorous it must have been, to judge by the language which even the highest dignitaries of the Church did not disdain to use at times. Thus Honorius IV writes to the Archbishop of Canterbury in 1286 anent that 'damnable book' (*liber damnabilis*), admonishing him gravely and desiring him 'vehemently' to see that it be not read by anybody, since 'all other evils flow out of it.'—Verily these documents are sad reading, only relieved occasionally by some wild blunder that lights up as with one flash the abyss of ignorance regarding this object of wrath.

We remember but one sensible exception in this Babel of manifestoes. Clement V, in 1307, before condemning the book, wished to know something of it, and there was no one to tell him. Whereupon he proposed—but in language so obscure that it left the door open for many interpretations—that three chairs be founded, for Hebrew, Chaldee, and Arabic, as the three tongues nearest to the idiom of the Talmud. The spots chosen by him were the Universities of Paris, Salamanca, Bologna, and Oxford. In time, he hoped, one of these Universities might be able to produce a translation of this mysterious book. Need we say that this consummation never came to pass? The more expeditious process of destruction was resorted to again and again and again, not merely in the single cities of Italy and France, but throughout the entire Holy Roman Empire.

At length a change took place in Germany. One Pfefferkorn, a miserable creature enough, began, in the

time of the Emperor Maximilian, to agitate for a new decree for the extermination of the Talmud. The Emperor lay with his hosts before Pavia, when the evil-tongued messenger arrived in the camp, furnished with goodly letters by Kunigunde, the Emperor's beautiful sister. Maximilian, wearied and unsuspecting, renewed that time-honoured decree for a confiscation, to be duly followed by a conflagration, readily enough. The confiscation was conscientiously carried out, for Pfefferkorn knew well enough where his former co-religionists kept their books. But a conflagration of a very different kind ensued. Step by step, hour by hour, the German Reformation was drawing nearer. Reuchlin, the most eminent Hellenist and Hebraist of his time, had been nominated to sit on the Committee which was to lend its learned authority to the Emperor's decree. But he did not relish this task. 'He did not like the look of Pfefferkorn,' he says. Besides which, he was a learned and an honest man, and, having been the restorer of classical Greek in Germany, he did not care to participate in the wholesale murder of a book 'written by Christ's nearest relations.' Perhaps he saw the cunningly-laid trap. He had long been a thorn in the flesh of many of his contemporaries. His Hebrew labours had been looked upon with bitter jealousy, if not fear. Nothing less was contemplated in those days—the theological Faculty of Mayence demanded it openly—than a total 'Revision and Correction' of the Hebrew Bible, 'inasmuch as it differed from the Vulgate.' Reuchlin, on his part, never lost an opportunity of proclaiming the high importance of the 'Hebrew Truth,' as he emphatically called it. His enemies thought that one of two things would follow. By officially pronouncing upon the Talmud, he was sure

either to commit himself dangerously—and then a speedy end would be made of him—or to set at naught, to a certain extent, his own previous judgments in favour of these studies. He declined the proposal, saying, honestly enough, that he knew nothing of the book, and that he was not aware of the existence of many who knew anything of it. Least of all did its detractors know it. But, he continued, even if it should contain attacks on Christianity, would it not be preferable to reply to them? ‘Burning is but a ruffianly argument (*Bacchanten-Argument*).’ Whereupon a wild outcry was raised against him as a Jew, a Judaizer, a bribed renegade, and so on. Reuchlin, nothing daunted, set to work upon the book in his patient hard-working manner. Next he wrote a brilliant defence of it. When the Emperor asked his opinion, he repeated Clement’s proposal to found talmudical chairs. At each German university there should be two professors, specially appointed for the sole purpose of enabling students to become acquainted with this book. ‘As to burning it,’ he continues, in the famous Memorial addressed to the Emperor, ‘if some fool came and said, Most mighty Emperor! your Majesty should really suppress and burn the books of alchymy (a fine *argumentum ad hominem*) because they contain blasphemous, wicked, and absurd things against our faith, what should his Imperial Majesty reply to such a buffalo or ass but this: Thou art a ninny, rather to be laughed at than followed? Now because his feeble head cannot enter into the depths of a science, and cannot conceive it, and does understand things otherwise than they really are, would you deem it fit to burn such books?’

Fiercer and fiercer waxed the howl, and Reuchlin, the peaceful student, from a witness became a delinquent.

What he suffered for and through the Talmud cannot be told here. Far and wide, all over Europe, the contest raged. A whole literature of pamphlets, flying sheets, caricatures, sprang up. University after university was appealed to against him. No less than forty-seven sittings were held by the theological Faculty of Paris, which ended by their formal condemnation of Reuchlin. But he was not left to fight alone. Around him rallied, one by one, Duke Ulrich of Würtemberg, the Elector Frederick of Saxony, Ulrich von Hutten, Franz von Sickingen—he who finally made the Colognians pay their costs in the Reuchlin trial—Erasmus of Rotterdam, and that whole brilliant phalanx of the ‘Knights of the Holy Ghost,’ the ‘Hosts of Pallas Athene,’ the ‘*Talmutphili*,’ as the documents of the period variously style them: they whom we call the Humanists.

And their Palladium and their War-cry was—oh! wondrous ways of History—the Talmud! To stand up for Reuchlin meant, to them, to stand up for ‘the Law’; to fight for the Talmud was to *fight for the Church!* ‘Non te,’ writes Egidio de Viterbo to Reuchlin, ‘sed Legem: *non Thalmud, sed Ecclesiam!*’

The rest of the story is written in the ‘*Epistolæ Obscurorum Virorum*,’ and in the early pages of the German Reformation. The Talmud was not burnt this time. On the contrary, its first complete edition was printed. And in that same year of Grace 1520 A.D., when this first edition went through the press at Venice, Martin Luther burnt the Pope’s bull at Wittenberg.

What is the Talmud?

Again the question rises before us in its whole formidable shape; a question which no one has yet answered

satisfactorily. And we labour in this place under more than one disadvantage. For, quite apart from the difficulties of explaining a work so utterly Eastern, antique, and thoroughly *sui generis*, to our modern Western readers, in the space of a few pages, we labour under the further disability of not being able to refer to the work itself. Would it not indeed be mere affectation to presuppose more than the vaguest acquaintance with its language or even its name in many of our readers? And while we would fain enlarge upon such points as a comparison between the law laid down in it with ours, or with the contemporary Greek, Roman, and Persian Laws, or those of Islam, or even with its own fundamental Code, the Mosaic: while we would trace a number of its ethical, ceremonial, and doctrinal points in Zoroastrianism, in Christianity, in Mohammedanism; a vast deal of its metaphysics and philosophy in Plato, Aristotle, the Pythagoreans, the Neoplatonists, and the Gnostics—not to mention Spinoza and the Schellings of our own day; much of its medicine in Hippocrates and Galen, and the Paracelsuses of but a few centuries ago—we shall scarcely be able to do more than to lay a few *disjecta membra* of these things before our readers. We cannot even sketch, in all its bearings, that singular mental movement which caused the best spirits of an entire nation to concentrate, in spite of opposition, all their energies for a thousand years upon the writing, and for another thousand years upon the commenting, of this one book. Omitting all detail, which it has cost much to gather, and more to suppress, we shall merely tell of its development, of the schools in which it grew, of the tribunals which judged by it, of some of the men that set their seal on it. We shall also introduce a summary of its law,

speak of its metaphysics, of its moral philosophy, and quote many of its proverbs and saws—the truest of all gauges of a time.

We shall, perhaps, be obliged occasionally to appeal to some of the extraneous topics just mentioned. The Talmud, like every other phenomenon, in order to become comprehensible, should be considered only in connexion with things of a similar kind : a fact almost entirely overlooked to this day. Being emphatically a Corpus Juris, an encyclopædia of law, civil and penal, ecclesiastical and international, human and divine, it may best be judged by analogy and comparison with other legal codes, more especially with the Justinian Code and its Commentaries. What the uninitiated have taken for exceptional ‘ Rabbinical ’ subtleties, or, in matters relating to the sexes, for gross offences against modern taste, will then cause the Talmud to stand out rather favourably than otherwise. The Pandects and the Institutes, the Novellæ and the Responsa Prudentium should thus be constantly consulted and compared. No less should our English law, as laid down in Blackstone, wherein we may see how the most varied views of right and wrong have been finally blended and harmonized with the spirit of our times. But the Talmud is more than a Book of Laws. It is a microcosm, embracing, even as does the Bible, heaven and earth. It is as if all the prose and the poetry, the science, the faith and speculation of the Old World were, though only in faint reflections, bound up in it *in nuce*. Comprising the time from the rise to the fall of antiquity, and a good deal of its after-glow, the history and culture of antiquity have to be considered in their various stages. But, above all, it is necessary to transport ourselves, following Goethe’s advice, to its birth-

place—Palestine and Babylon—the gorgeous East itself, where all things glow in brighter colours, and grow into more fantastic shapes :—

‘ Wer den Dichter will verstehen,
Muss in Dichter’s Lande gehen.’

The origin of the Talmud is coëval with the return from the Babylonish captivity. One of the most mysterious and momentous periods in the history of humanity is that brief space of the Exile. What were the influences brought to bear upon the captives during that time, we know not. But this we know, that from a reckless, lawless, godless populace, they returned transformed into a band of Puritans. The religion of Zerdusht, though it has left its traces in Judaism, fails to account for that change. Nor does the Exile itself account for it. Many and intense as are the reminiscences of its bitterness, and of yearning for home, that have survived in prayer and in song, yet we know that when the hour of liberty struck the forced colonists were loth to return to the land of their fathers. Yet the change is there, palpable, unmistakable—a change which we may regard as almost miraculous. Scarcely aware before of the existence of their glorious national literature, the people now began to press round these brands plucked from the fire—the scanty records of their faith and history—with a fierce and passionate love, a love stronger even than that of wife and child. These same documents, as they were gradually formed into a canon, became the immutable centre of their lives, their actions, their thoughts, their very dreams. From that time forth, with scarcely any intermission, the keenest as well as the most poetical minds of the nation remained fixed upon them. ‘ Turn it and turn

it again,' says the Talmud, with regard to the Bible, 'for everything is in it.' '*Search* the Scriptures,' is the distinct utterance of the New Testament.

The natural consequence ensued. Gradually, imperceptibly almost, from a mere expounding and investigation for purposes of edification or instruction on some special point, this activity begot a science, a science that assumed the very widest dimensions. Its technical name is already contained in the Book of Chronicles. It is 'Midrash' (from *darash*, to study, expound)—a term which the Authorized Version renders by 'Story.'¹

There is scarcely a more fruitful source of misconceptions upon this subject than the liquid nature, so to speak, of its technical terms. They mean anything and everything, at once most general and most special. Nearly all of them signify in the first instance simply 'study.' Next they are used for some one very special branch of this study. Then they indicate, at times a peculiar method, at others the works which have grown out of these either general or special mental labours. Thus Midrash, from the abstract 'expounding,' came to be applied, first to the 'exposition' itself—even as our terms 'work,' 'investigation,' 'enquiry,' imply both process and product; and finally, as a special branch of exposition—the legendary—was more popular than the rest, to this one branch only and to the books that chiefly represented it.

For there had sprung up almost innumerable modes of 'searching the Scriptures.' In the quaintly ingenious manner of the times, four of the chief methods were found in the Persian word Paradise, spelt in vowelless Semitic fashion, PRDS. Each one of these mysterious letters was taken, mnemonically, as the initial of some

¹ See 2 Chron. 13. 22, 24. 27.

technical word that indicated one of these four methods. The one called P [*peshat*] aimed at the simple understanding of words and things, in accordance with the primary exegetical law of the Talmud, 'that no verse of the Scripture ever practically travelled beyond its literal meaning,' though it might be explained, homiletically and otherwise, in innumerable new ways. The second, R [*remes*], means Hint, *i.e.* the discovery of the indications contained in certain seemingly superfluous letters and signs in Scripture. These were taken to refer to laws not distinctly mentioned, but either existing traditionally or newly promulgated. This method, when more generally applied, begot a kind of *memoria technica*, a stenography akin to the 'Notarikon' of the Romans. Points and notes were added to the margins of scriptural MSS., and the foundation of the Massorah, or diplomatic preservation of the text, was thus laid. The third, D [*derush*], was homiletic application of that which had been to that which was and would be, of prophetic and historical dicta to the actual condition of things. It was a peculiar kind of sermon, with all the aids of dialectics and poetry, of parable, gnome, proverb, legend, and the rest, exactly as we find it in the New Testament. The fourth, S, stood for *sōd*, secret, mystery. This was the Secret Science, into which but few were initiated. It was theosophy, metaphysics, angelology, a host of wild and glowing visions of things beyond earth. Faint echoes of this science survive in Neoplatonism, in Gnosticism, in the Kabbalah, in 'Hermes Trismegistus.' But few were initiated into these things of 'The Creation' and of 'The Chariot,' as it was also called, in allusion to Ezekiel's vision. Yet here again the power of the vague and mysterious was so strong, that the word Paradise

gradually indicated this last branch, the secret science, only. Later, in Gnosticism, it came to mean the 'Spiritual Christ.'

There is a weird story in the Talmud, which has given rise to the wildest explanations, but which will become intelligible by the foregoing lines. 'Four men,' it says, 'entered *Paradise*. One beheld and died. One beheld and lost his senses. One destroyed the young plants. One only entered in peace and came out in peace.'—The names of all four are given. They are all exalted masters of the law. The last but one, he who destroyed the young plants, is Elisha ben Abuyah, the Faust of the Talmud, who, while sitting in the academy, at the feet of his teachers, to study the law, kept the 'profane books'—of 'Homeros,' to wit, hidden in his garment, and from whose mouth 'Greek songs' never ceased to flow. How he, notwithstanding his early scepticism, rapidly rises to eminence in that same law, finally falls away and becomes a traitor and an outcast, and his very name a thing of unutterable horror—how, one day (it was the great day of atonement) he passes the ruins of the temple, and hears a voice within 'murmuring like a dove'—'all men shall be forgiven this day save Elisha ben Abuyah, who, knowing me, has betrayed me'—how, after his death, the flames will not cease to hover over his grave, until his one faithful disciple, the 'Light of the Law,' Meïr, throws himself over it, swearing a holy oath that he will not partake of the joys of the world to come without his beloved master, and that he will not move from that spot until his master's soul shall have found grace and salvation before the Throne of Mercy—all this and a number of other incidents form one of the most stirring poetical pictures of the whole Talmud. The last of the

four is Akiba, the most exalted, most romantic, and most heroic character perhaps in that vast gallery of the learned of his time; he who, in the last revolt under Trajan and Hadrian, expiated his patriotic rashness at the hands of the Roman executioners, and—the legend adds—whose soul fled just when, in his last agony, his mouth cried out the last word of the confession of God's unity :—'Hear, O Israel, the Lord our God is *One*.'

The Talmud is the storehouse of 'Midrash,' in its widest sense, and in all its branches. What we said of the fluctuation of terms applies emphatically also to this word Talmud. It means, in the first instance, nothing but 'study,' 'learning,' from *lamad*, to learn; next, indicating a special method of 'learning' or rather arguing, it finally became the name of the great Corpus Juris of Judaism.

When we speak of the Talmud as a legal code, we trust we shall not be understood too literally. It resembles about as much what we generally understand by that name as a primeval forest resembles a Dutch garden.

Nothing indeed can equal the state of utter amazement into which the modern investigator finds himself plunged at the first sight of these luxuriant talmudical wildernesses. Schooled in the harmonizing, methodizing systems of the West—systems that condense, and arrange, and classify, and give everything its fitting place and its fitting position in that place—he feels almost stupefied here. The language, the style, the method, the very sequence of things (a sequence that often appears as logical as our dreams), the amazingly varied nature of these things—everything seems tangled, confused, chaotic. It is only after a time that the

student learns to distinguish between two mighty currents in the book—currents that at times flow parallel, at times seem to work upon each other, and to impede each other's action: the one emanating from the brain, the other from the heart—the one Prose, the other Poetry,—the one carrying with it all those mental faculties that manifest themselves in arguing, investigating, comparing, developing, bringing a thousand points to bear upon one and one upon a thousand; the other springing from the realms of fancy, of imagination, feeling, humour, and above all from that precious combination of still, almost sad, pensiveness with quick catholic sympathies, which in German is called *Gemüth*. These two currents the Midrash, in its various aspects, had caused to set in the direction of the Bible, and they soon found in it two vast fields for the display of all their power and energy. The logical faculties turned to the legal portions in Exodus, Leviticus, Deuteronomy—developing, seeking, and solving a thousand real or apparent difficulties and contradictions with what, as tradition, had been living in the hearts and mouths of the people from time immemorial. The other—the imaginative faculties—took possession of the prophetic, ethical, historical, and, quaintly enough, sometimes even of the legal portions of the Bible, and transformed the whole into a vast series of themes almost musical in their wonderful and capricious variations. The first-named is called 'Halachah' (*Rule, Norm*), a term applied both to the process of evolving legal enactments and the enactments themselves. The other, 'Haggadah' (*Legend, Story*), not so much in our modern sense of the word, though a great part of its contents comes under that head, but because it was only a 'say-

ing,' a thing without authority, a play of fancy, an allegory, a parable, a tale, that pointed a moral and illustrated a question, that smoothed the billows of fierce debate, roused the slumbering attention, and was generally—to use its own phrase—a 'comfort and a blessing.'

The Talmud, which is composed of these two elements, the legal and the legendary, is divided into MISHNAH and GEMARA: two terms again of uncertain, shifting meaning. Originally indicating, like the technical words mentioned already, 'study,' they both became terms for special studies, and indicated special works. The Mishnah, from *shanah* (*tana*), to learn, to repeat, has been of old translated *δευτέρωσις*, second law. But this derivation, correct as it seems literally, is incorrect in the first instance. It simply means 'Learning,' like Gemara, which, besides, indicates 'complement' to the Mishnah—itself a complement to the Mosaic code, but in such a manner that, in developing and enlarging, it supersedes it. The Mishnah, on its own part again, forms a kind of text to which the Gemara is not so much a scholion as a critical expansion. The Pentateuch remains in all cases the background and latent source of the Mishnah. But it is the business of the Gemara to examine into the legitimacy and correctness of this Mishnic development in single instances. The Pentateuch remained under all circumstances the immutable, divinely given constitution, *the written law*: in contradiction to it, the Mishnah, together with the Gemara, was called the oral, or 'Unwritten' law, not unlike the unwritten Greek '*Ῥήτραι*, the Roman '*Lex Non Scripta*,' the Sunnah, or our own Common Law.

There are few chapters in the whole History of Juris-

prudence more obscure than the origin, development, and completion of this 'Oral Law.' There must have existed, from the very beginning of the Mosaic law, a number of corollary laws, which explained in detail most of the rules broadly laid down in it. Apart from these, it was but natural that the enactments of that primitive Council of the Desert, the Elders, and their successors in each period, together with the verdicts issued by the later 'judges within the gates,' to whom the Pentateuch distinctly refers, should have become precedents, and been handed down as such. Apocryphal writings—notably the fourth book of Ezra—not to mention Philo and the Church Fathers, speak of fabulous numbers of books that had been given to Moses together with the Pentateuch: thus indicating the common belief in the divine origin of the supplementary laws that had existed among the people from time immemorial. Jewish tradition traces the bulk of the oral injunctions, through a chain of distinctly-named authorities, to 'Sinai' itself. It mentions in detail how Moses communicated those minutiae of his legislation, in which he had been instructed during the mysterious forty days and nights on the Mount, to the chosen guides of the people, in such a manner that they should for ever remain engraven on the tablets of their hearts.

A long space intervenes between the Mosaic period and that of the Mishnah. The ever growing wants of the ever disturbed commonwealth necessitated new laws and regulations at every turn. A difficulty, however, arose, unknown to other legislations. In despotic states a decree is issued, promulgating the new law. In constitutional states a Bill is brought in. The supreme authority, if it finds it meet and

right to make this new law, makes it. The case was different in the Jewish commonwealth of the post-exilic times. Among the things that were irredeemably lost with the first temple were the 'Urim and Thummim' of the high-priest—the oracle. With Malachi the last prophet had died. Both for the promulgation of a new law and the abrogation of an old one, a higher sanction was requisite than a mere majority of the legislative council. The new act must be proved, directly or indirectly, from the 'Word of God'—proved to have been promulgated by the Supreme King—hidden and bound up, as it were, in its very letters from the beginning. This was not easy in all cases; especially when a certain number of hermeneutical rules, not unlike those used in the Roman schools (inferences, conclusions from the minor to the major and *vice versâ*, analogies of ideas or objects, general and special statements, etc.), had come to be laid down.

Apart from the new laws requisite at sudden emergencies, there were many of those old traditional ones, for which the *point d'appui* had to be found, when, as established legal matters, they came before the critical eye of the schools. And these schools themselves, in their ever restless activity, evolved new laws, according to their logical rules, even when they were not practically wanted nor likely ever to come into practical use—simply as a matter of science. Hence there is a double action perceptible in this legal development. Either the scriptural verse forms the *terminus a quo*, or the *terminus ad quem*. It is either the starting point for a discussion which ends in the production of some new enactment; or some new enactment, or one never before investigated, is traced back to the divine source by an outward 'hint,' however insignificant.

This process of evolving new precepts from old ones by 'signs'—a word curiously enough used also by Blackstone in his 'development' of the law—may in some instances have been applied with too much freedom. Yet, while the Talmudical Code practically differs from the Mosaic as much as our Digest will some day differ from the laws of the time of Canute, and as the Justinian Code differs from the Twelve Tables, it cannot be denied that these fundamental laws have in all cases been consulted, carefully and impartially as to their spirit, their letter being often but the vessel or outer symbol. The often uncompromising severity of the Pentateuch, especially in the province of the penal law, had certainly become much softened down under the milder influences of the culture of later days. Several of its injunctions, which had become impracticable, were circumscribed, or almost constitutionally abrogated, by the introduction of exceptional formalities. Some of its branches also had developed in a direction other than what at first sight seems to have been anticipated. But the power vested in the 'judge of those days' was in general most sparingly and conscientiously applied.

This whole process of the development of the 'Law' was in the hands of the 'Scribes,' who, according to the New Testament, 'sit in the seat of Moses.' We shall speak presently of the 'Pharisees' with whom the word is often coupled. Here, meantime, we must once more distinguish between the different meanings of the word 'Scribe' at different periods. For there are three stages in the oral compilation of the Talmudical Code, each of which is named after a special class of doctors.

The task of the first class of these masters—the

'Scribes' by way of eminence, whose time ranges from the return from Babylon down to the Greco-Syrian persecutions (220 B.C.)—was above all to preserve the sacred Text, as it had survived after many mishaps. They 'enumerated' not merely the precepts, but the words, the letters, the signs of the Scripture, thereby guarding it from all future interpolations and corruptions. They had further to explain these precepts, in accordance with the collateral tradition of which they were the guardians. They had to instruct the people, to preach in the synagogues, to teach in the schools. They further, on their own authority, erected certain 'Fences,' i.e. such new injunctions as they deemed necessary merely for the better keeping of the old precepts. The whole work of these men ('Men of the Great Synagogue') is well summed up in their adage: 'Have a care in legal decisions, send forth many disciples, and make a fence around the law.' More pregnant still is the motto of their last representative—the only one whose name, besides those of Ezra and Nehemiah, the supposed founders of this body, has survived—Simon the Just: 'On three things stands the world: on law, on worship, and on charity.'

After the 'Scribes'—κατ' ἐξοχὴν—come the 'Learners,' or 'Repeaters,' also called Bana'im, 'Master-builders'—from 220 B.C. to 220 A.D. In this period falls the Maccabean Revolution, the birth of Christ, the destruction of the temple by Titus, the revolt of Bar-Cochba under Hadrian, the final destruction of Jerusalem, and the total expatriation of the Jews. During this time Palestine was ruled successively by Persians, Egyptians, Syrians, and Romans. But the legal labours that belong to this period were never seriously interrupted. However dread the events, the schools

continued their studies. The masters were martyred time after time, the academies were razed to the ground, the practical and the theoretical occupation with the law was proscribed on pain of death—yet in no instance is the chain of the living tradition broken. With their last breath the dying masters appointed and ordained their successors; for one academy that was reduced to a heap of ashes in Palestine, three sprang up in Babylonia, and the Law flowed on, and was perpetuated in the face of a thousand deaths.

The chief bearers and representatives of these divine legal studies were the President (called Nasi, Prince), and the Vice-President (Ab-Beth-Din = Father of the House of Judgment) of the highest legal assembly, the Synedrion, aramaised into *Sanhedrin*. There were three Sanhedrins: one 'Great Sanhedrin,' two 'lesser' ones. Whenever the New Testament mentions the 'Priests, the Elders, and the Scribes' together, it means the Great Sanhedrin. This constituted the highest ecclesiastical and civil tribunal. It consisted of seventy-one members, chosen from the foremost priests, the heads of tribes and families, and from the 'Learned,' i.e. the 'Scribes' or Lawyers. It was no easy task to be elected a member of this Supreme Council. The candidate had to be a superior man, both mentally and bodily. He was not to be either too young or too old. Above all, he was to be an adept both in the 'Law' and in Science.

When people read of 'law,' 'masters' or 'doctors of the law,' they do not, it seems to us, always fully realize what that word 'law' means in Old or rather New Testament language. It should be remembered that, as we have already indicated, it stands for all and every knowledge, since all and every knowledge was requisite

for the understanding of it. The Mosaic code has injunctions about the sabbatical journey ; the distance had to be measured and calculated, and mathematics were called into play. Seeds, plants, and animals had to be studied in connexion with the many precepts regarding them, and natural history had to be appealed to. Then there were the purely hygienic paragraphs, which necessitated for their precision a knowledge of all the medical science of the time. The 'seasons,' and the feast-days were regulated by the phases of the moon ; and astronomy—if only in its elements—had to be studied. And—as the commonwealth successively came in contact, however much against its will at first, with Greece and Rome,—their history, geography, and language came to be added as a matter of instruction to those of Persia and Babylon. It was only a handful of well-meaning but narrow-minded men, like the Essenes, who would not, for their own part, listen to the repeal of certain temporary 'Decrees to Danger.' When Hellenic scepticism in its most seductive form had, during the Syrian troubles, begun to seek its victims even in the midst of the 'Sacred Vineyard,' and threatened to undermine all patriotism and all independence, a curse was pronounced upon Hellenism : much as German patriots, at the beginning of this century, loathed the very sound of the French language ; or as, not so very long ago, all things 'foreign' were regarded with a certain suspicion in England. But, the danger over, the Greek language and culture were restored to their previous high position in both the school and the house, as indeed the union of Hebrew and Greek, 'the Talith and the Pallium,' 'Shem and Japheth, who had been blessed together by Noah, and who would always be blessed in union,' was strongly insisted

upon. We shall return to the polyglott character of those days, the common language of which was an odd mixture of Greek, Aramaic, Latin, Syriac, Hebrew; but the member of the Sanhedrin had to be a good linguist. He was not to be dependent on the possibly tinged version of an interpreter. But not only was science, in its widest sense, required in him, but even an acquaintance with its fantastic shadows, such as astrology, magic, and the rest, in order that he, as both lawgiver and judge, should be able to enter also into the popular feeling about these widespread 'Arts.' Proselytes, eunuchs, freedmen, were rigidly excluded from the Assembly. So were those who could not prove themselves the legitimate offspring of priests, Levites, or Israelites. And so, further, were gamblers, betting-men, money-lenders, and dealers in illegal produce. To the provision about the age, viz., that the senator should be neither too far advanced in age 'lest his judgment might be enfeebled,' nor too young 'lest it might be immature and hasty'; and to the proofs required of his vast theoretical and practical knowledge—for he was only by slow degrees promoted from an obscure judgeship in his native hamlet to the senatorial dignity—there came to be added also that wonderfully fine rule, that he must be a married man and have children of his own. Deep miseries of families would be laid bare before him, and he should bring with him a heart full of sympathy.

Of the practical administration of justice by the Sanhedrin we have yet to speak when we come to the Corpus Juris itself. It now behoves us to pause a moment at those 'schools and academies' of which we have repeatedly made mention, and of which the Sanhedrin formed, as it were, the crown and the highest consummation.

Eighty years before Christ, schools flourished throughout the length and the breadth of the land ;—education had been made compulsory. While there is not a single term for 'school' to be found before the Captivity, there were by that time about a dozen in common usage.¹ Here are a few of the innumerable popular sayings of the period, betokening the paramount importance which public instruction had assumed in the life of the nation : 'Jerusalem was destroyed because the instruction of the young was neglected.' 'The world is only saved by the breath of the school-children.' 'Even for the rebuilding of the Temple the schools must not be interrupted.' 'Study is more meritorious than sacrifice.' 'A scholar is greater than a prophet.' 'You should revere the teacher even more than your father. The latter only brought you into this world, the former indicates the way into the next. But blessed is the son who has learnt from his father : he shall revere him both as his father and his master ; and blessed is the father who has instructed his son.'

The 'High Colleges' or 'Kallahs'² only met during some months in the year. Three weeks before the term the Dean prepared the students for the lectures to be

¹ Some of these terms are Greek, like *διδασκαλία*, *διδάσκειν* : some, belonging to the pellucid idiom of the people, the Aramaic, poetically indicated at times the special arrangement of the small and big scholars, e.g. 'Array,' 'Vineyard' ('where they sat in rows as stands the blooming vine') : while others are of so uncertain a derivation, that they may belong to either language. The technical term for the highest school, for instance, has long formed a crux for etymologists. It is *Kallah*. This may be either the Hebrew word for 'Bride,' a well-known allegorical expression for science, 'assiduously to be courted, not lightly to be won, and easily estranged' ; or it may be the slightly mutilated Greek *σχολή*, or it may literally be our own word *University*, from *Kol*, all, universus : an all-embracing institution of all branches of learning.

² See preceding note.

delivered by the Rector, and so arduous became the task, as the number of the disciples increased, that in time no less than seven Deans had to be appointed. Yet the mode of teaching was not that of our modern universities. The professors did not deliver lectures, which the disciples, like the Student in 'Faust,' could 'comfortably take home in black and white.' Here all was life, movement, debate ; question was met by counter-question, answers were given wrapped up in allegories or parables, the inquirer was led to deduce the questionable point for himself by analogy—the nearest approach to the Socratic method. The New Testament furnishes many specimens of this contemporary method of instruction.

The highest rank in the estimation of the people was not reserved for the 'Priests,' about whose real position some extraordinary notions seem still afloat—nor for the 'Nobles'—but for these Masters of the Law, the 'Wise,' the 'Disciples of the Wise.' There is something almost German in the profound reverence uniformly shown to these representatives of science and learning, however poor and insignificant in person and rank. Many of the most eminent 'Doctors' were but humble tradesmen. They were tentmakers, sandalmakers, weavers, carpenters, tanners, bakers, cooks. A newly-elected President was found by his predecessor, who had been ignominiously deposed for his overbearing manner, all grimy in the midst of his charcoal mounds. Of all things the most hated were idleness and asceticism ; piety and learning themselves only received their proper estimation when joined to healthy bodily work. 'It is well to add a trade to your studies ; you will then be free from sin.'—'The tradesman at his work need not rise before the greatest

Doctor.'—'Greater is he who derives his livelihood from work than he who fears God'—are some of the most common dicta of the period.

The exalted place thus given to Work, as on the one hand it prevented an abject worship of Learning, so on the other it kept all ascetic eccentricities from the body of the people. And there was always some danger of them at hand. When the temple lay in ashes, men would no longer eat meat or drink wine. A Sage remonstrated with them, but they replied, weeping: 'Once the flesh of sacrifices was burnt upon the Altar of God. The altar is thrown down. Once libations of wine were poured out. They are no more.' 'But you eat bread; there were bread-offerings.' 'You are right, Master, we shall eat fruit only.' 'But the first fruits were offered up.' 'We shall refrain from them.' 'But you drink water, and there were libations of water.' And they knew not what to reply. Then he comforted them by the assurance that He who had destroyed Jerusalem had promised to rebuild it, and that proper mourning was right and meet, but that it must not be of a nature to weaken the body for work.

Another most striking story is that of the Sage who, walking in a market-place crowded with people, suddenly encountered the prophet Elijah, and asked him who, out of that vast multitude, would be saved. Whereupon the Prophet first pointed out a weird-looking creature, a turnkey, 'because he was merciful to his prisoners'; and next two common-looking tradesmen, who came walking through the crowd, pleasantly chatting. The Sage instantly rushed towards them, and asked them what were their saving works. But they, much puzzled, replied: 'We are but poor workmen who live by our trade. All that can be said for us

is that we are always of good cheer, and are good-natured. When we meet anybody who seems sad we join him, and we talk to him, and cheer him, so long that he must forget his grief. And if we know of two people who have quarrelled, we talk to them and persuade them, until we have made them friends again. This is our whole life.' . . .

Before leaving this period of Mishnic development, we have yet to speak of one or two things. This period is the one in which Christianity arose ; and it may be as well to touch here upon the relation between Christianity and the Talmud—a subject much discussed of late. Were not the whole of our general views on the difference between Judaism and Christianity greatly confused, people would certainly not be so very much surprised at the striking parallels of dogma and parable, of allegory and proverb, exhibited by the Gospel and the talmudical writings. The New Testament, written, as Lightfoot has it, 'among Jews, by Jews, for Jews,' cannot but speak the language of the time, both as to form and, broadly speaking, as to contents. There are many more vital points of contact between the New Testament and the Talmud than divines yet seem fully to realize ; for such terms as 'Redemption,' 'Baptism,' 'Grace,' 'Faith,' 'Salvation,' 'Regeneration,' 'Son of Man,' 'Son of God,' 'Kingdom of Heaven,' were not, as we are apt to think, invented by Christianity, but were household words of talmudical Judaism, to which Christianity gave a higher and purer meaning. No less loud and bitter in the Talmud are the protests against 'lip-serving,' against 'making the law a burden to the people,' against 'laws that hang on hairs,' against 'Priests and Pharisees.' The fundamental mysteries of the new Faith are matters totally

apart ; but the Ethics in both are, in their broad outlines, identical. That grand dictum, 'Do unto others as thou would'st be done by,' against which Kant declared himself energetically from a philosophical point of view, is quoted by Hillel, the President, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum 'that comprised the whole Law.' The most monstrous mistake has ever been our mixing up, in the first instance, single individuals, or classes, with a whole people, and next our confounding the Judaism of the time of Christ with that of the time of the Wilderness, of the Judges, or even of Abraham, Isaac, and Jacob. The Judaism of the time of Christ (to which that of our days, owing principally to the Talmud, stands very near), and that of the Pentateuch, are as like each other as our England is like that of William Rufus, or the Greece of Plato that of the Argonauts. It is the glory of Christianity to have carried those golden germs, hidden in the schools and among the 'silent community' of the learned, into the market of Humanity. It has communicated that 'Kingdom of Heaven,' of which the Talmud is full from the first page to the last, to the herd, even to the lepers. The fruits that have sprung from this through the wide world we need not here consider. But the misconception, as if to a God of Vengeance had suddenly succeeded a God of Love, cannot be too often protested against. 'Thou shalt love thy neighbour as thyself' is a precept of the Old Testament, as Christ himself taught his disciples. The 'Law,' as we have seen and shall further see, was developed to a marvellously and, perhaps, oppressively minute pitch ; but only as a regulator of outward actions. The 'faith of the heart'—the dogma prominently

dwelt upon by Paul—was a thing that stood much higher with the Pharisees than this outward law. It was a thing, they said, not to be commanded by any ordinance; yet was greater than all. ‘Everything,’ is one of the adages, ‘is in the hands of Heaven, save the fear of Heaven.’

‘Six hundred and thirteen injunctions,’ says the Talmud, ‘was Moses instructed to give to the people. David reduced them all to eleven, in the fifteenth Psalm: Lord, who shall abide in Thy tabernacle, who shall dwell on Thy holy hill? He that walketh uprightly,’ etc.

‘The Prophet Isaiah reduced them to six (33. 15):—He that walketh righteously,’ etc.

‘The Prophet Micah reduced them to three (6. 8):—What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?’

‘Isaiah once more reduced them to two (56. 1):—Keep ye judgment and do justice.’

‘Amos (5. 4) reduced them all to one:—Seek ye me and ye shall live.’

‘But lest it might be supposed from this that God could be found in the fulfilment of his whole law only, Habakkuk said (2. 4):—The just shall live by his Faith.’

Regarding these ‘Pharisees’ or ‘Separatists’ themselves, no greater or more antiquated mistake exists than that of their being a mere ‘sect’ hated by Christ and the Apostles. They were not a sect,—any more than Roman Catholics form a ‘sect’ in Rome, or Protestants a ‘sect’ in England,—and they were not hated so indiscriminately by Christ and the Apostles as would at first sight appear from some sweeping passages in the New Testament. For the ‘Pharisees,’ as such, were at that time—Josephus notwithstanding—simply *the* people, in contradistinction to the ‘leaven of Herod.’ Those ‘upper classes’ of free-thinking Sadducees who, in opposition to the Pharisees, insisted on the paramount importance of sacrifice and tithes, of which

they were the receivers, but denied the Immortality of the Soul, are barely mentioned in the New Testament. The wholesale denunciations of 'Scribes and Pharisees' have been greatly misunderstood. There can be absolutely no question on this point, that there were among the genuine Pharisees the most patriotic, the most noble minded, the most advanced leaders of the Party of Progress. The development of the Law itself was nothing in their hands but a means to keep the Spirit as opposed to the Word—the outward frame—in full life and flame, and to vindicate for each time its own right to interpret the temporal ordinances according to its own necessities and acquirements. But that there were very many black sheep in their flock—many who traded on the high reputation of the whole body—is matter of reiterated denunciation in the whole contemporary literature. The Talmud inveighs even more bitterly and caustically than the New Testament against what it calls the 'Plague of Pharisaism,' 'the dyed ones,' 'who do evil deeds like Zimri, and require a goodly reward like Phinehas,' 'they who preach beautifully, but do not act beautifully.' Parodying their exaggerated logical arrangements, their scrupulous divisions and subdivisions, the Talmud distinguishes seven classes of Pharisees, one of whom only is worthy of that name. These are—1, those who do the will of God from earthly motives; 2, they who make small steps, or say, just wait a while for me; I have just one more good work to perform; 3, they who knock their heads against walls in avoiding the sight of a woman; 4, saints in office; 5, they who implore you to mention some more duties which they might perform; 6, they who are pious because they *fear* God. The real and only Phari-

see is he 'who does the will of his father which is in Heaven *because he loves Him.*' Among those chiefly 'Pharisaic' masters of the Mishnic period, whose names and fragments of whose lives have come down to us, are some of the most illustrious men, men at whose feet the first Christians sat, whose sayings—household words in the mouths of the people—prove them to have been endowed with no common wisdom, piety, kindness, and high and noble courage: a courage and a piety they had often enough occasion to seal with their lives.

From this hasty outline of the mental atmosphere of the time when the Mishnah was gradually built up, we now turn to this Code itself. The bulk of ordinances, injunctions, prohibitions, precepts,—the old and new, traditional, derived, or enacted on the spur of the moment,—had, after about eight hundred years, risen to gigantic proportions, proportions no longer to be mastered in their scattered, and be it remembered, chiefly unwritten, form. Thrice, at different periods, the work of reducing them to system and order was undertaken by three eminent masters; the third alone succeeded. First by Hillel I, under whose presidency Christ was born. This Hillel, also called the second Ezra, was born in Babylon. Thirst for knowledge drove him to Jerusalem. He was so poor, the legend tells us, that once, when he had not money enough to fee the porter of the academy, he climbed up the window-sill one bitter winter's night. As he lay there listening, the cold gradually made him insensible, and the snow covered him up. The darkness of the room first called the attention of those inside to the motionless form without. He was restored to life. Be it observed, by the way, that this was on a Sabbath, as,

according to the Talmud, danger *always* supersedes the Sabbath. Even for the sake of the tiniest babe it must be broken without the slightest hesitation, 'for the babe will,' it is added, 'keep many a Sabbath yet for that one that was broken for it.'

And here we cannot refrain from entering an emphatic protest against the vulgar notion of the 'Jewish Sabbath' being a thing of grim austerity. It was precisely the contrary, a 'day of joy and delight,' a 'feast day,' honoured by fine garments, by the best cheer, by wine, lights, spice, and other joys of pre-eminently bodily import: and the highest expression of the feeling of self-reliance and independence is contained in the adage, 'Rather live on your Sabbath as you would on a week day, than be dependent on others.' But this only by the way.

About 30 B.C. Hillel became President. Of his meekness, his piety, his benevolence, the Talmudical records are full. A few of his sayings will characterize him better than any sketch of ours could do. 'Be a disciple of Aaron, a friend of peace, a promoter of peace, a friend of all men, and draw them near unto the law.' 'Do not believe in thyself till the day of thy death.' 'Do not judge thy neighbour until thou hast stood in his place.' 'Whosoever does not increase in knowledge decreases.' 'Whosoever tries to make gain by the crown of learning perishes.' Immediately after the lecture he used to hurry home. Once asked by his disciples what caused him to hasten away, he replied he had to look after his guest. When they pressed him for the name of his guest, he said that he only meant his soul, which was here to-day and there to-morrow. One day a heathen went to Shammai, the head of the rival academy, and asked him mockingly to convert

him to the law while he stood on one leg. The irate master turned him from his door. He then went to Hillel, who received him kindly and gave him that reply—since so widely propagated—‘Do not unto another what thou wouldest not have another do unto thee. This is the whole Law, the rest is mere commentary.’ Very characteristic is also his answer to one of those ‘wits’ who used to plague him with their silly questions. ‘How many laws are there?’ he asked Hillel. ‘Two,’ Hillel replied, ‘one written and one oral.’ Whereupon the other, ‘I believe in the first, but I do not see why I should believe in the second.’ ‘Sit down,’ Hillel said. And he wrote down the Hebrew alphabet. ‘What letter is this?’ he then asked, pointing to the first. ‘This is an Aleph.’ ‘Good, the next?’ ‘Beth.’ ‘Good again. But how do you know that this is an Aleph and this a Beth?’ ‘Thus,’ the other replied, ‘we have learnt from our ancestors.’ ‘Well,’ Hillel said, ‘as you have accepted this in good faith, accept also the other.’ To his mind the necessity of arranging and simplifying that monstrous bulk of oral traditions seems to have presented itself first with all its force. There were no less than some six hundred vaguely floating sections of it in existence by that time. He tried to reduce them to six. But he died, and the work commenced by him was left untouched for another century. Akiba, the poor shepherd who fell in love with the daughter of the richest and proudest man in all Jerusalem, and, through his love, from a clown became one of the most eminent doctors of his generation, nay ‘a second Moses,’ came next. But he too was unsuccessful. His legal labours were cut short by the Roman executioner. Yet the day of his martyrdom is said to have been the day of the birth of him who, at last,

did carry out the work,—Jehuda, the Saint, also called ‘Rabbi’ by way of eminence. About 200 A.D. the redaction of the whole unwritten law into a code, though still unwritten, was completed after the immense efforts, not of one school, but of all, not through one, but many methods of collection, comparison, and condensation.

When the Code was drawn up, it was already obsolete in many of its parts. More than a generation before the Destruction of the Temple, Rome had taken the penal jurisdiction from the Sanhedrin. The innumerable injunctions regarding the temple-service, the sacrifices, and the rest, had but an ideal value. The agrarian laws for the most part applied only to Palestine, and but an insignificant fraction of the people had remained faithful to the desecrated land. Nevertheless the whole Code was eagerly received as their textbook by the many academies both in Palestine and in Babylonia, not merely as a record of past enactments, but as laws that at some time or other, with the restoration of the commonwealth, would come into full practice as of yore.

The Mishnah is divided into six sections. These are subdivided again into 11, 12, 7, 9 (or 10), 11, and 12 chapters respectively, which are further broken up into 524 paragraphs. We shall briefly describe their contents :—

‘Section I, *Seeds* : of Agrarian Laws, commencing with a chapter on Prayers. In this section the various tithes and donations due to the Priests, the Levites, and the poor, from the products of the lands, and further the Sabbatical year, and the prohibited mixtures in plants, animals, and garments, are treated of.

‘Section II, *Feasts* : of Sabbaths, Feast and Fast days, the work prohibited, the ceremonies ordained, the sacrifices to be offered, on them. Special chapters are devoted to the Feast of the Exodus from Egypt, to the New Year’s Day, to the Day of

Atonement (one of the most impressive portions of the whole book), to the Feast of Tabernacles, and to that of Haman.

'Section III, *Women* : of betrothal, marriage, divorce, etc. : also of vows.

'Section IV, *Damages* : including a great part of the civil and criminal law. It treats of the law of trover, of buying and selling, and the ordinary monetary transactions. Further, of the greatest crime known to the law, viz., idolatry. Next of witnesses, of oaths, of legal punishments, and of the Sanhedrin itself. This section concludes with the so-called "Sentences of the Fathers," containing some of the sublimest ethical dicta known in the history of religious philosophy.

'Section V, *Sacred Things* : of sacrifices, the first-born, etc. ; also of the measurements of the Temple (Middoth).

'Section VI, *Purifications* : of the various levitical and other hygienic laws, of impure things and persons, their purification, etc.'

There is, it cannot be denied, more symmetry and method in the Mishnah than in the Pandects ; although we have not found that minute logical sequence in its arrangement which Maimonides and others have discovered. In fact, we do not believe that we have it in its original shape. But, as far as the single treatises are concerned, the Mishnah is for the most part free from the blemishes of the Roman Code. There are, unquestionably, fewer contradictory laws, fewer repetitions, fewer interpolations, than in the Digests, which, notwithstanding Tribonian's efforts, abound with so-called 'Geminiones,' 'Leges fugitivæ,' 'errativæ,' and so forth ; and, as regards a certain outspokenness in bodily things, it has at last been acknowledged by all competent authorities that its language is infinitely purer than that, for instance, of the medieval casuists.

The regulations contained in these six treatises are of very different kinds. They are apparently important and unimportant, intended to be permanent or temporary. They are either clear expansions of Scrip-

tural precepts, or independent traditions, linked to Scripture only hermeneutically. They are 'decisions,' 'fences,' 'injunctions,' 'ordinances,' or simply 'Mosaic Halachah from Sinai'—much as the Roman laws consist of 'Senatusconsulta,' 'Plebiscita,' 'Edicta,' 'Responsa Prudentium,' and the rest. Save in points of dispute, the Mishnah does not say when and how a special law was made. Only exceptionally do we read the introductory formula 'N. N. has borne witness,' 'I have heard from N. N.,' etc.; for nothing was admitted into the Code but that which was well authenticated first. There is no difference made between great laws and little laws—between ancient and new Halachah. Every precept traditionally received or passed by the majority becomes, in a manner, a religious, divinely sanctioned one, although it was always open to the subsequent authorities to reconsider and to abrogate; as, indeed, one of the chief reasons against the writing down of the Code, even after its redaction, was just this, that it should never become fixed and immutable. That the Mishnah was appealed to for all practical purposes, in preference to the 'Mosaic' law, seems clear and natural. Do we generally appeal in our law-courts to the Magna Charta?

This uniform reverence for all the manifold contents of the Mishnah is best expressed in the redactor's own words—the motto to the whole collection—'Be equally conscientious in small as in great precepts, for ye know not their individual rewards. Compute the earthly loss sustained by the fulfilment of a law by the heavenly reward derived through it; and the gain derived from a transgression by the punishment that is to follow it. Also contemplate three things, and ye shall not fall into sin: Know what is above ye—an eye that seeth,

an ear that heareth, and all your works are written in a book.'

The tone and tenor of the Mishnah is, except in the one special division devoted to Ethics, emphatically practical. It does not concern itself with Metaphysics, but aims at being merely a civil code. Yet it never misses an opportunity of inculcating those higher ethical principles which lie beyond the strict letter of the law. It looks more to the 'intention' in the fulfilment of a precept than to the fulfilment itself. He who claims certain advantages by the letter of the law, though the spirit of humanity should urge him not to insist upon them, is not 'beloved by God and man.' On the other hand, he who makes good by his own free will demands which the law could not have enforced; he, in fact, who does not stop short at the 'Gate of Justice,' but proceeds within the 'line of mercy,' in him the 'spirit of the wise' has pleasure. Certain duties bring fruits (interest) in this world; but the real reward, the 'capital,' is paid back in the world to come: such as reverence for father and mother, charity, early application to study, hospitality, doing the last honour to the dead, promoting peace between man and his neighbour. The Mishnah knows nothing of 'Hell.' For all and any transgressions there were only the fixed legal punishments, or a mysterious sudden 'visitation of God'—the scriptural 'rooting out.' Death atones for all sins. Minor transgressions are redeemed by repentance, charity, sacrifice, and the day of atonement. Sins committed against man are only forgiven when the injured man has had full amends made and declares himself reconciled. The highest virtue lies in the study of the law. It is not only the badge of high culture (as was of old the case in England),

but there is a special merit bound up in it that will assist man both in this and in the world to come. Even a bastard who is learned in it is more honoured than a high-priest who is not.

To discuss these laws, their spirit, and their details, in this place, we cannot undertake. But this much we may say, that it has always been the unanimous opinion of both friends and foes that their general character is humane in the extreme: in spite of certain harsh and exceptional laws, issued in times of danger and misery, of revolution and reaction; laws, moreover, which for the most part never were and never could be carried into practice. There is an almost modern liberality of view regarding the 'fulfilment of the Law' itself, expressed by such frequent adages as 'The Scripture says: "he shall live by them"—that means, he shall not *die through them*. They shall not be made pitfalls or burdens to him, that shall make him hate life.' 'He who carries out these precepts to the full is declared to be nothing less than a "Saint."' 'The law has been given to men, and not to angels.'

Respecting the practical administration of justice, a sharp distinction is drawn by the Mishnah between the civil and criminal law. In both the more careful investigation and scrutiny is required; but while in the former three judges are competent, a tribunal of no less than twenty-three is required for the latter. The first duty of the civil judges is always—however clear the case—to urge an agreement. 'When,' says the Talmud, 'do justice and goodwill meet? When the contending parties are made to agree peaceably.' There were both special local magistrates and casual 'justices of peace,' chosen *ad hoc* by the parties. Payment received for a decision annuls the decision. Loss of time only

was allowed to be made good in case of tradesmen-judges. The plaintiff, if proved to have asked more than his due, with a view of thus obtaining his due more readily, was nonsuited. Three partners in an action must not divide themselves into one plaintiff and two witnesses. The Judge must see that both parties are pretty equally dressed, i.e. not one in fine garments, the others in rags ; and he is further particularly cautioned not to be biassed *in favour of the poor against the rich*. The Judge must not hear anything of the case, save in the presence of both parties. Many and striking are also the admonitions regarding the Judge. ‘He who unjustly hands over one man’s goods to another, he shall pay God for it with his own soul.’ ‘In the hour when the Judge sits in judgment over his fellow-men, he shall feel, as it were, a sword pointed at his own heart.’ ‘Woe unto the Judge who, convinced in his mind of the unrighteousness of a cause, tries to throw the blame on the witnesses. From *him* God will ask an account.’ ‘When the parties stand before you, look upon both as guilty ; but when they are dismissed, let them both be innocent in thine eyes, for the decree has gone forth.’

It would not be easy to find a more humane, almost refined, penal legislation, from the days of the old world to our own. While in civil cases—whenever larger tribunals (juries) had to be called in—a majority of one is sufficient for either acquittal or condemnation ; in criminal cases a majority of one acquits, but a majority of two is requisite for condemnation. All men are accepted in the former as witnesses—always except gamblers (*κνβελα*—dice-players), betting-men (‘pigeon-flyers’), usurers, dealers in illegal (seventh year’s) produce, and slaves, who were disqualified from ‘judg-

ing and bearing witness'—either for the plaintiff or the defendant ; but it is only for the defence that everybody, indiscriminately, is heard in criminal cases. The cross-examinations of the witnesses were exceedingly strict. The formula (containing at once a whole breviary for the Judge himself) with which the witnesses were admonished in criminal cases was of so awful and striking a nature, that 'swearing a man's life away' became an almost unheard-of occurrence :—

'How is one,' says the Mishnah, 'to awe the witnesses who are called to testify in matters of life and death? When they are brought into Court, they are charged thus : Perchance you would speak from conjecture or rumour, as a witness from another witness—having heard it from "some trustworthy man"—or perchance you are not aware that we shall proceed to search and to try you with close questions and searching scrutiny. Know ye that not like trials about money are trials over life and death. In trials of money a man may redeem his guilt by money, and he may be forgiven. In trials of life, the blood of him who has been falsely condemned will hang over the false witness, and also that of the seed of his seed, even unto the end of the world ; for thus we find that when Cain killed his brother, it is said, "The voice of thy brother's blood is crying to me from the ground." The word blood stands there in the plural number, to indicate to you that the blood of him, together with that of his seed, has been shed. Adam was created alone, to show you that he who destroys one single life in Israel will be called to account for it, as if he had destroyed a whole world. . . . But, on the other hand, ye might say to yourselves, What have we to do with all this misery here? Remember, then, that Holy Writ has said (Lev. 5. 1), "If a witness hath seen or known, if he do not utter, he shall bear his iniquity." But perchance ye might say, Why shall we be guilty of this man's blood? Remember, then, what is said in Proverbs (11. 10), "In the destruction of the wicked there is joy."'

The 'Lex Talionis' is unknown to the Talmud. Paying 'measure for measure,' it says, is in God's hand only. Bodily injuries inflicted are to be redeemed by money ; and here again the Pharisees had carried the

day against the Sadducees, who insisted upon the literal interpretation of that verse. The extreme punishments, 'flagellation' and 'death,' as ordained in the Mosaic Code, were inflicted in a humane manner unknown, as we have said, not only to the contemporary courts of antiquity, but even to those of Europe up to within the last generation. Thirty-nine was the utmost number of strokes to be inflicted: but—the 'loving one's neighbour like oneself' being constantly urged by the Penal Code itself, even with regard to criminals—if the life of the culprit was in the least degree endangered, this number was at once reduced. However numerous the delinquent's transgressions, but one punishment could be decreed for them all. Not even a fine and flagellation could be pronounced on the same occasion.

The care taken of human life was extreme indeed. The judges of capital offences had to fast all day, nor was the sentence executed on the day of the verdict, but it was once more subjected to scrutiny by the Sanhedrin the next day. Even to the last some favourable circumstance that might turn the scale in the prisoner's favour was looked for. The place of execution was at some distance from the Court, in order that time might be given to a witness or the accused himself for naming any fresh fact in his favour. A man was stationed at the entrance to the Court, with a flag in his hand, and at some distance another man, on horse-back, was stationed, in order to stop the execution instantly if any favourable circumstance should still come to light. The culprit himself was allowed to stop four or five times, and to be brought back before the judges, if he had still something to urge in his defence. Before him marched a herald, crying, 'The

man N. N., son of N. N., is being led to execution for having committed such and such a crime ; such and such are the witnesses against him ; whosoever knows aught to his favour, let him come and proclaim it.' Ten yards from the place of execution they said to him, ' Confess thy sins ; every one who confesses has part in the world to come ; for thus it is written of Achan, to whom Joshua said, My son, give now glory to the God of Israel.' If he ' could not ' offer any formal confession, he need only say ' May my death be a redemption for all my sins.' To the last the culprit was supported by marks of profound and awful sympathy. The ladies of Jerusalem formed a society which provided a beverage of mixed myrrh and vinegar, that, like an opiate, benumbed the man when he was being carried to execution.

There were four kinds of capital punishment,—stoning, burning, slaying with the sword, and strangling. Crucifixion is utterly unknown to the Jewish law. ' The house of stoning ' was two stories high, ' stoning ' in the Mishnah being merely a term for breaking the culprit's neck. It was the part of the chief witness to precipitate the criminal with his own hand. If he fell on his breast he was turned on his back ; if the fall had not killed him on the spot, the second witness had to cast a stone on his heart ; if he still survived, then and then only the whole people hastened his death by casting stones upon him. The modes of strangling and burning were almost identical : in both cases the culprit was immersed to his waist in soft mud, and two men by tightening a cord *wrapped in a soft cloth* round his neck, caused instantaneous suffocation. In the ' burning ' a lighted wick was thrown down his throat when he opened his mouth at his last breath. The corpse was buried in a special

place appropriated to criminals. After a time, however, the bones were gathered together and transferred to the burial place of the culprit's kin. The relations then visited the judges and the witnesses, 'as much as to say, we bear no malice against you, for a righteous judgment have ye judged.' The ordinary ceremonies of outer mourning were not observed in such cases, but lamentation was not prohibited during the first period of grief—'for sorrow is from the heart.' There was no confiscation of the culprit's goods.

Practically, capital punishment was abrogated even before the Romans had taken it out of the hands of the Sanhedrin. Here again the humanizing influences of the 'Traditions' had been at work, commuting the severe Mosaic Code. The examination of witnesses had been made so rigorous that a sentence of capital punishment became almost impossible. When the guilt had, notwithstanding all these difficulties, been absolutely brought home, some formal flaw was sure to be found, and the sentence was commuted to imprisonment for life. The doctors of a later period, notably Akiba, who, in the midst of his revolutionary dreams of a new Independence, kept his eye steadily on a reform of the whole jurisdiction, did not hesitate to pronounce openly for the abolition of capital punishment. A Court which had pronounced one sentence of death in seven, or even seventy years, received the name of 'Court of Murderers.'

So far the Mishnah, that brief abstract of about eight hundred years' legal production. Jehudah, the 'Redactor,' had excluded all but the best authenticated traditions, as well as all discussion and exegesis, unless where particularly necessary. The vast mass of these materials was now also collected, as a sort of apocryphal oral code.

We have, dating from a few generations after the redaction of the official Mishnah, a so-called external Mishnah (Boraita) ; further the discussions and additions belonging by rights to the Mishnah, called Tosefta (Supplement) ; and, finally, the exegesis and methodology of the Halacha (Sifri, Sifra, Mechilta), much of which was afterwards embodied in the Talmud.

The Mishnah, being formed into a code, became in its turn what the Scripture had been, a basis of development and discussion. It had to be linked to the Bible, it became impregnated with and obscured by speculations, new traditions sprang up, new methods were invented, casuistry assumed its sway—as it did in the legal schools that flourished at that period at Rome, at Alexandria, at Berytus,—and the Gemara ensued. A double Gemara : one, the expression of the schools in Palestine, called that of Jerusalem, redacted at Tiberia (not at Jerusalem) about 390 A.D., and written in what may be called ' East Aramæan ' ; the other, redacted at Syra in Babylonia, edited by R. Ashe (365–427 A.D.). The final close of this codex, however, the collecting and sifting of which took just sixty years, is due to the school of the ' Saboraim ' at the end of the fifth century A.D. The Babylonian Gemara is the expression of the academies of Syra, Nehardea, Pum-Veditha, Mahusa, and other places, during six or seven generations of continuous development. This ' Babylonian ' Talmud is couched in ' Western Aramæan.'

Neither of the two codes was written down at first, and neither has survived in its completeness. Whether there ever was a double Gemara to all the six or even the first five divisions of the Mishnah (the sixth having early fallen into disuse), is at least very doubtful. Much, however, that existed has been lost. The Babylonian

Talmud is about four times as large as that of Jerusalem. Its thirty-six treatises now cover, in our editions, printed with the most prominent commentaries (Rashi and Tosafoth), exactly 2,947 folio leaves in twelve folio volumes, the pagination of which is kept uniform in almost all editions. If, however, the extraneous portions are subtracted, it is only about ten or eleven times as large as the Mishnah, which was redacted just as many generations before the Talmud.

How the Talmud itself became by degrees what the Mishnah had been to the Gemara, and what the Scripture had been to the early Scribes, viz., a Text; how the 'Amoraim' (speakers), 'Saboraim,' and 'Gaonim,' those Epigoni of the 'Scribes,' made it the centre of their activity for centuries; what endless commentaries, dissertations, expositions, responses, novellæ, abstracts, etc., grew out of it, we cannot here tell. Only this much we will add, that the Talmud, as such, was never formally accepted by the nation, by either General or Special council. Its legal decisions, as derived from the highest authorities, certainly formed the basis of the religious law, the norm of all future decisions: as undoubtedly the Talmud is the most trustworthy canon of Jewish tradition. But its popularity is much more due to an extraneous cause. During the persecutions against the Jews in the Persian empire, under Jesdegerd II, Firuz, and Kobad, the schools were closed for about eighty years. The living development of the law being stopped, the book obtained a supreme authority, such as had probably never been dreamt of by its authors. Need we add that what authority was silently vested in it belonged exclusively to its legal portions? The other, the 'haggadistic' or legendary portion, was 'poetry,' a thing beloved by women and children and

by those still and pensive minds which delight in flowers and in the song of wild birds. The 'Authorities' themselves often enough set their faces against it, repudiated it and explained it away. But the people clung to it, and in course of time gave to it and it alone the encyclopædic name of 'Midrash.'

We have now to say a few words respecting the language in which these documents are couched, as furnishing an additional key to the mode of life and thoughts of the period.

The language of the Mishnah is as pure a Hebrew as can be expected in those days. The people themselves spoke, as we mentioned above, a corrupt Chaldee or Aramaic, mixed with Greek and Latin. Many prayers of the period, the Targums, the Gemaras, are conceived in that idiom. Even the Mishnah itself could not exclude these all-pervading foreign elements. Many legal terms, many names of products, of heathen feasts, of household furniture, of meat and drink, of fruits and garments, are borrowed from the classical languages. Here is a curious addition to the curious history of words! The bread which the Semites had cast upon the waters, in the archaic Phœnician times, came back to them after many days. If they had given to the early Greeks the names for weights and measures,¹ for spice and aromas,² every one of which is Hebrew: if they had imported the 'sapphire, jasper, emerald,' the fine materials for garments,³ and the garments themselves—as indeed the well-known *χιτών* is but the Hebrew name for Joseph's coat in the Bible—if the musical instruments,⁴ the plants, vessels, writing

¹ *μνᾶ, κάδος, δραχμή.*

² *μύρρα, κιννάμωμον, κασία, νάρδος, βάλσαμον, ἀλόη, κρόκος, etc.*

³ *βύσσος, κάρπασος, σινδών.*

⁴ *γάβλα, κινύρα, σαμβύκη, etc.*

materials, and last, not least, the 'alphabet' itself, came from the Semites: the Greek and Latin idioms repaid them in the Talmudical period with full interest, to the great distress of the later scholiasts and lexicographers. The Aramaic itself was, as we said, the language of the common people. It was, in itself, a most pellucid and picturesque idiom, lending itself admirably not only to the epigrammatic terseness of the Gemara, but also to those profoundly poetical conceptions of the daily phenomena, which had penetrated even into the cry of the watchmen, the password of the temple-guards, and the routine-formula of the levitical functionary. Unfortunately, it was too poetical at times. Matters of a purely metaphysical nature, which afterwards grew into dogmas through its vague phraseology, assumed very monstrous shapes indeed. But it had become in the hands of the people a mongrel idiom; and, though gifted with a fine feeling for the distinguishing characters of each of the languages then in common use ('Aramaic lends itself best to elegies, Greek to hymns, Hebrew to prayer, Roman to martial compositions,' as a common saying has it), they yet mixed them all up, somewhat in the manner of the Pennsylvanians of to-day. After all, it was but the faithful reflex of those who made this idiom an enduring language. These 'Masters of the Law' formed the most mixed assembly in the world. There were not only natives of all the parts of the world-wide Roman empire among them, but also denizens of Arabia and India; a fact which accounts for many phenomena in the Talmud. But there is hardly anything of domestic or public purport, which was not called either by its Greek or Latin name, or by both, and generally in so questionable a shape, and in such obsolete forms, that both classical and

Semitic scholars have often need to go through a whole course of archæology and antiquities before unravelling it.¹ Save only one province, that of agriculture. This alone, together with some other trades, had retained the old homely Semitic words : thereby indicating, not, as ignorance might be led to conclude, that the nation was averse to it, but exactly the contrary : that from the early days of Joshua they had never ceased to cherish the thought of sitting under their own vine and fig-tree. We refer for this point to the idyllic picture given in the Mishnah of the procession that went up to Jerusalem with the first-fruits, accompanied by the sound of the flute, the sacrificial bull with gilt horns and an olive-garland round his head proudly marching in front.

The Talmud does, indeed, offer us a perfect picture of the cosmopolitanism and luxury of those final days of Rome, such as but few classical or postclassical writings contain. We find mention made of Spanish fish, of Cretan apples, Bithynian cheese, ggyptian lentils and beans, Greek and Egyptian pumpkins, Italian wine, Median beer, Egyptian Zyphus : garments were imported from Pelusium and India, shirts from Cilicia, and veils from Arabia. To the Arabic, Persian, and Indian materials contained, in addition to these, in the Gemara,

¹ Greek or Latin, or both, were the terms commonly employed by them for the table (*τραπέζα*, *tabula*, *τραπεζής*, *τρίπους*), the chair, the bench, the cushion (*subsellium*, *accubitum*), the room in which they lived and slept (*κοίτων*, *εὐνή*, *ἐξεδρα*), the cup (*cyathus*, *phiale* *potoria*) out of which they drank, the eating and drinking itself (*œnogarum*, *collyra*, *παροψίς*, *γλεῦκος*, *acraton*, *opsonium*, etc.). Of their dress we have the *στολή*, *sagum*, *dalmatica*, *braccæ*, *chirodota*. On their head they wore a *pileus*, and they girded themselves with a *ζώνη*. The words *sandalium*, *solea*, *soleus*, *talara*, *impilia*, indicate the footgear. Ladies adorned themselves with the *catella*, *cochlear*, *πόρπη*, and other sorts of rings and bracelets, and in general whatever appertained to a Greek or Roman lady's fine apparel. Among the arms which the men wore are mentioned the *λόγχη*, the spear, the *μάχαιρα* (a word found in *Genesis*), the *pugio*.

a bare allusion may suffice. So much we venture to predict, that when once archæological and linguistic science shall turn to this field, they will not leave it again soon.

We had long pondered over the best way of illustrating to our readers the extraordinary manner in which the 'Haggadah,' that second current of the Talmud, of which we spoke in the introduction, suddenly interrupts the course of the 'Halacha,'—when we bethought ourselves of the device of an old master. It was a hot Eastern afternoon, and while he was expounding some intricate subtlety of the law, his hearers quietly fell away in drowsy slumbers. All of a sudden he burst out: 'There was once a woman in Egypt who brought forth at one birth six hundred thousand men.' And our readers may fancy how his audience started up at this remarkable tale of the prolific Egyptian woman. Her name, the master calmly proceeded, was Jochebed, and she was the mother of Moses, who was worth as much as all those six hundred thousand armed men together who went up from Egypt. The Professor then, after a brief legendary digression, proceeded with his legal intricacies, and his hearers slept no more that afternoon. An Eastern mind seems peculiarly constituted. Its passionate love for things wise and witty, for stories and tales, for parables and apologues, does not leave it even in its most severe studies. They are constantly needed, it would appear, to keep the current of its thoughts in motion; they are the playthings of the grown-up children of the Orient. The Haggadah, too, has an exegesis, a system, a method of its own. They are peculiar, fantastic things. We would rather not follow too closely its learned divisions into homiletical, ethical, historical, general and special Haggadah.

The Haggadah in general transforms Scripture, as we said, into a thousand themes for its variations. Everything being bound up in the Bible—the beginning and the end—there must be an answer in it to all questions. Find the key, and all the riddles in it are solved. The persons of the Bible—the kings and the patriarchs, the heroes and the prophets, the women and the children, what they did and suffered, their happiness and their doom, their words and their lives—became, apart from their presupposed historical reality, a symbol and an allegory. And what the narrative had omitted, the Haggadah supplied in many variations. It filled up these gaps, as a prophet looking into the past might do ; it explained the motives ; it enlarged the story ; it found connexions between the remotest countries, ages, and people, often with a startling realism ; it drew sublime morals from the most commonplace facts. Yet it did all this by quick and sudden motions, to us most foreign ; and hence the frequent misunderstanding of its strange and wayward moods.

Passing strange, indeed, are the ways of this Prophetess of the Exile, who appears wherever and whenever she listeth, and disappears as suddenly. Well can we understand the distress of mind in a medieval divine, or even in a modern *savant*, who, bent upon following the most subtle windings of some scientific debate in the Talmudical pages—geometrical, botanical, financial, or otherwise—as it revolves round the Sabbath journey, the raising of seeds, the computation of tithes and taxes—feels, as it were, the ground suddenly give way. The loud voices grow thin, the doors and walls of the school-room vanish before his eyes, and in their place uprises Rome the Great, the Urbs et Orbis, and her million-voiced life. Or the blooming vineyards around that

other City of Hills, Jerusalem the Golden herself, are seen, and white-clad virgins move dreamily among them. Snatches of their songs are heard, the rhythm of their choric dances rises and falls : it is the most dread Day of Atonement itself, which, in most poetical contrast, was chosen by the ' Roses of Sharon ' as a day of rejoicing to walk among those waving lily-fields and vine-clad slopes. Or the clarion of rebellion rings high and shrill through the complicated debate, and Belshazzar, the story of whose ghastly banquet is told with all the additions of maddening horror, is doing service for Nero the bloody ; or Nebuchadnezzar, the Babylonian tyrant, and all his hosts, are cursed with a yelling curse—*à propos* of some utterly inappropriate legal point ; while to the initiated he stands for Titus the—at last exploded—' Delight of Humanity.' The symbols and hieroglyphs of the Haggadah, when fully explained some day, will indeed form a very curious contribution to the unwritten history of man. Often—far too often for the interests of study and the glory of the human race—does the steady tramp of the Roman cohort, the pass-word of the revolution, the shriek and clangour of the bloody field, interrupt these debates, and the arguing masters and disciples don their arms, and, with the cry ' Jerusalem and Liberty,' rush to the fray.

Those who look with an eye of disfavour upon all these extraneous matters as represented by the Haggadah in the Talmud—the fairy tales and the jests, the stories and the parables, and all that strange agglomeration of foreign things crystallized around the legal kernel—should remember, above all, one fact. As this tangled mass lies before us, it represents at best a series of photographic slides, half broken, mutilated, and faded : though what remains of them is startlingly faithful to the original.

As the disciple had retained, in his memory or his quick notes, the tenor of the single debates, interspersed with the thousand allusions, reminiscences, *aperçus*, facts, quotations, and the rest, so he perpetuated it—sometimes well, sometimes ill. If well, we have a feeling as if, after a long spell of musings or ponderings, we were trying to retrace the course of our ideas—and the most incongruous things spring up and disappear, apparently without rhyme or reason. And yet there is a deep significance and connexion in them. Creeping or flying, melodious or grating, they carry us on ; and there is just this difference in the talmudical wanderings, that they never lose themselves. Suddenly, when least expected, the original question is repeated, together with the answer, distilled as it were out of these thousand foreign things of which we did not always see the drift. If ill reported, the page becomes like a broken dream, a half-transparent palimpsest. Would it perhaps have been better if a wise discretion had guided the hands of the first redactors ? We think not. The most childish of trifles, found in an Assyrian mound, is of value to him who understands such things, and who from them may deduce a number of surprisingly important results.

We shall devote the brief space that remains, to this Haggadah. And for a general picture of it we shall refer to Bunyan, who, speaking of his own book, which—*mutatis mutandis*—is very Haggadistic, unknowingly describes the Haggadah as accurately as can be :—

‘ Would’st thou divert thyself from melancholy ?
Would’st thou be pleasant, yet be far from folly ?
Would’st thou read riddles and their explanation ?
Or else be drowned in thy contemplation ?
Dost thou love picking meat ? Or would’st thou see
A man i’ the clouds, and hear him speak to thee ?
Would’st thou be in a dream, and yet not sleep ?
Or, would’st thou in a moment laugh and weep ?

Would'st lose thyself, and catch no harm ?
 And find thyself again without a charm ?
 Would'st read thyself, and read thou know'st not what ?
 And yet know whether thou art blest or not
 By reading the same lines ? O then come hither,
 And lay this book, thy head and heart together. . . .

We would not reproach those who, often with the best intentions in the world, have brought almost the entire Haggadistic province into disrepute. We really do not wonder that the so-called 'rabbinical stories,' that have from time to time been brought before the English public, have not met with the most flattering reception. The Talmud, which has a drastic word for every occasion, says, 'They dived into an ocean, and brought up a potsherd.' First of all, these stories form only a small item in the vast mass of allegories, parables, and the like, that make up the Haggadah. And they were partly ill-chosen, partly badly rendered, and partly did not even belong to the Talmud, but to some recent Jewish story-book. Herder—to name the most eminent judge of the 'Poetry of Peoples'—has extolled what he saw of the genuine specimens, in transcendental terms. And, in truth, not only is the entire world of pious biblical legend which Islam has said and sung in its many tongues, to the delight of the wise and simple for twelve centuries, now to be found either in embryo or fully developed in the Haggadah, but much that is familiar among ourselves in the circles of medieval sagas, in Dante, in Boccaccio, in Cervantes, in Milton, in Bunyan, has consciously or unconsciously flowed out of this wondrous realm, the Haggadah. That much of it is overstrained, even according to Eastern notions, we do not deny. But there are feeble passages even in Homer and Shakspeare, and there are always people with a happy instinct for picking out the weakest portions of a work ; while

even the best pages of Shakspeare and Homer are apt to be spoiled by awkward manipulation. At the same time we are far from advising a wholesale translation of these Haggadistic productions. Nothing could be more tedious than a continuous course of such reading, though choice bits from them would satisfy even the most fastidious critic. And such bits, scattered through the Talmud, are delightfully refreshing.

It is, unfortunately, not in our power to indicate any specimens of its strikingly keen interpretations, of its gorgeous dreams, its

' Beautiful old stories,
Tales of angels, fairy legends,
Stilly histories of martyrs,
Festal songs and words of wisdom ;
Hyperboles, most quaint it may be,
Yet replete with strength, and fire,
And faith—how they gleam,
And glow, and glitter ! . . . '

as Heine has it.

It seems of more moment to call attention to an entirely new branch of investigation, namely, talmudical metaphysics and ethics, such as may be gleaned from the Haggadah, of which we shall now take a brief glance.

Beginning with the Creation, we find the gradual development of the Cosmos fully recognized by the Talmud. It assumes destruction after destruction, stage after stage. And in their quaintly ingenious manner the Masters refer to the verse in Genesis, ' And God saw all that he had made, and behold it was very good,' and to that other in Eccles. 3. 11, ' God created everything in its proper season ' ; and argue ' He created worlds upon worlds, and destroyed them one after the other, until he created this world. He then said, ' This

pleases me, the others did not ' ;—' in its proper season —' it was not meet to create *this* world until now.'

The Talmud assumes some original substance, itself created by God, out of which the Universe was shaped. There is a perceptible leaning to the early Greek schools. ' One or three things were before this world : Water, Fire, and Wind : Water begat the Darkness, Fire begat Light, and Wind begat the Spirit of Wisdom.' The *How* of the Creation was not even matter of speculation. The co-operation of angels, whose existence was warranted by Scripture, and a whole hierarchy of whom had been built up under Persian influences, was distinctly denied. In a discussion about the day of their creation it is agreed, on all hands, that there were no angels at first, ' lest men might say " Michael spanned out the firmament on the south, and Gabriel to the north." ' There is a distinct foreshadowing of the gnostic Demiurgos—that antique link between the Divine Spirit and the World of Matter—to be found in the Talmud. What with Plato were the Ideas, with Philo the Logos, with the Kabbalists the ' World of Aziluth,' what the Gnostics called more emphatically the wisdom (*σοφία*) or power (*δύναμις*), and Plotinus the *νοῦς*, that the Talmudical Authors call Metatron.¹ The angels—whose names, according to the Talmud itself, the Jews brought back from Babylon—play, after the exile, a very different part from those before the exile. They are, in fact, more or less Persian : as are also for the most part all incantations, the magical cures, the sidereal influences, and the rest of the ' heathen ' elements contained in the Talmud. Even the number of the Angelic Princes is seven, like that of the *Amesha-Çpen̄tas*, and their Hebrew names and their functions correspond, as nearly as can

¹ This name is most probably nothing but Mithra.

be, to those of their Persian prototypes, who, on their own part, have only at this moment been discovered to be merely allegorical names for God's supreme qualities. Much as the Talmudical authorities inveigh against those 'heathen ways,' sympathetic cures, the exorcisms of demons, the charms, and the rest, the working of miracles, very much in vogue in those days, yet they themselves were drawn into large concessions to angels and demons. Besides the seven Angel Princes, there are hosts of ministering angels—the Persian *Yazatas*—whose functions, besides that of being messengers, are twofold; to praise God and to be guardians of man. In their first capacity they are daily created by God's breath out of a stream of fire that rolls its waves under the divine throne. As guardian angels (Persian *Fravashis*) two of them accompany every man, and for every new good deed man acquires a new guardian angel, who always watches over his steps. When the righteous dies, three hosts of angels meet him. One says (in the words of Scripture) 'He shall go in peace,' the second takes up the strain and says, 'Who has walked in righteousness,' and the third concludes, 'Let him come in peace and rest upon his bed.' If the wicked leaves the world, three hosts of wicked angels come to meet him.

With regard to the providential guidance of the Universe, this was in God's hand alone. As he is the sole Creator and Legislator, so also is he the sole arbiter of destinies. 'Every nation,' the Talmud says, 'has its special guardian angel, its horoscopes, its ruling planets and stars. But there is no planet for Israel. Israel shall look but to him. There is no mediator between those who are called his children, and their Father which is in Heaven.' The Jerusalem Talmud—written under the direct influence of Roman manners and customs, has the

following parable : ' A man has a patron. If some evil happens to him, he does not enter suddenly into the presence of this patron, but he goes and stands at the door of his house. He does not ask for the patron, but for his favourite slave, or his son, who then goes and tells the master inside : The man N. N. is standing at the gate of the hall, shall he come in or not ?—Not so the Holy, praised be he. If misfortune comes upon a man, let him not cry to Michael and not to Gabriel, but unto Me let him cry, and I will answer him right speedily—as it is said, Every one who shall call on the name of the Lord shall be saved.'

The end and aim of Creation is man, who, therefore, was created last, ' when everything was ready for his reception.' When he has reached the perfection of virtue ' he is higher than the angels themselves.'

Miracles are considered by the Talmud—much as Leibnitz regards all the movements of every limb of our body—as only possible through a sort of ' pre-stabilitated harmony,' i.e., the course of creation was not disturbed by them, but they were all primevally ' existing,' ' pre-ordained.' They were ' created ' at the end of all other things, in the gloaming of the sixth day. Among them, however, was—and this will interest our palæographers—also the art of writing : an invention considered beyond all arts : nothing short of a miracle. Creation, together with these so-called exceptions, once established, nothing could be altered in it. The Laws of Nature went on by their own immutable force, however much evil might spring therefrom. ' These wicked ones not only vulgarize my coin,' says the Haggadah with reference to the propagation of the evil-doers and their kin, bearing the human face divine. ' but they

actually make me impress base coin with my own stamp.'

God's real name is ineffable ; but there are many designations indicative of his qualities, such as the Merciful (Rachman, a name of frequent occurrence both in the Koran and in the Talmud), the Holy One, the Place, the Heavens, the Word, Our Father which is in Heaven, the Almighty, the Shechinah, or Sacred Presence.

The doctrine of the soul bears more the impress of the Platonic than of the Aristotelian school. It is held to be pre-existing. All souls that are ever to be united to bodies have been created once for all, and are hidden away from the first moment of creation. They, being creatures of the highest realms, are cognisant of all things, but, at the hour of their birth in a human body, an angel touches the mouth of the child, which causes it to forget all that has been. Very striking is the comparison between the soul and God, a comparison which has an almost pantheistic look. 'As God fills the whole universe,' says the Haggadah, 'so the soul fills the whole body ; as God sees and is not seen, so the soul sees and is not seen ; as God nourishes the whole universe, so the soul nourishes the whole body ; as God is pure, so the soul is pure.' This purity is specially dwelt upon in contradistinction to the theory of hereditary sin, which is denied. 'There is no death without individual sin, no pain without individual transgression. That same spirit that dictated in the Pentateuch : "And parents shall not die for their children, nor the children for their parents," has ordained that no one should be punished for another's transgressions.' In the judgment on sin the *animus* is taken into consideration. The desire to commit the vice is held to be more wicked than the vice itself.

The fear of God, or a virtuous life, the whole aim and

end of a man's existence, is entirely in man's hand. 'Everything is in God's hand save the fear of God.' But 'one hour of repentance is better than the whole world to come.' The fullest liberty is granted in this respect to every human being, though the help of God is necessary for carrying it out.

The dogma of the Resurrection and of Immortality, vaguely indicated in the various parts of the Old Testament, has been fixed by the Talmud, and traced to several biblical passages. Various are the similes by which the relation of this world to the world to come is indicated. This world is like unto a 'Prosdora' to the next: 'Prepare thyself in the hall, that thou mayest be admitted into the palace: ' or 'This world is like a roadside inn (*hospitium*), but the world to come is like the real home.' The righteous are represented as perfecting themselves and developing all their highest faculties even in the next world; 'for the righteous there is no rest, neither in this world nor in the next, for they go, say the Scriptures, from host to host, from striving to striving:—they will see God in Zion.' How all its deeds and the hour when they were committed are unfolded to the sight of the departed soul, the terrors of the grave, the rolling back to Jerusalem on the day of the great trumpet, we need not here tell in detail. These half-metaphysical, half-mystical speculations are throughout in the manner of the more poetical early Church fathers of old and of Bunyan in our times. Only the glow of imagination and the conciseness of language in which they are mostly told in the Talmud contrast favourably with the verbosity of later times. The Resurrection is to take place by the mystic power of the 'Dew of Life' in Jerusalem—on Mount Olivet, add the Targums.

There is no everlasting damnation according to the

Talmud. There is only a temporary punishment even for the worst sinners. 'Generations upon generations' shall last the damnation of idolaters, apostates, and traitors. But there is a space of 'only two fingers' breadth between Hell and Heaven'; the sinner has but to repent sincerely and the gates to everlasting bliss will spring open. No human being is excluded from the world to come. Every man, of whatever creed or nation, provided he be of the righteous, shall be admitted into it. The punishment of the wicked is not specified, as indeed all the descriptions of the next world are left vague, yet, with regard to Paradise, the idea of something inconceivably glorious is conveyed at every step. The passage, 'Eye has not seen nor has ear heard,' is applied to its unspeakable bliss. In the next world there will be no eating, no drinking, no love and no labour, no envy, no hatred, no contest. The Righteous will sit with crowns on their heads, glorying in the Splendour of God's Majesty.

The essence of prophecy gives rise to some speculation. One decisive talmudical dictum is, that God does not cause his spirit to rest upon any one but a strong, wise, rich, and humble man. Strong and rich are in the Mishnah explained in this wise: 'Who is strong? He who subdues his passion. Who is rich? He who is satisfied with his lot.' There are degrees among prophets. Moses saw everything clearly; the other prophets as in dark mirrors. 'Ezekiel and Isaiah say the same things, but Ezekiel like a town-bred man, Isaiah like a villager.' The prophet's word is to be obeyed in all things, save when he commands the worship of idolatry. The notion of either Elijah or Moses having in reality ascended 'to Heaven' is utterly repudiated, as well as that of the Deity (Shechinah) having descended from Heaven 'more than ten hands' breadth.'

The 'philosophy of religion' will be best comprehended by some of those 'small coins,' the popular and pithy sayings, gnomes, proverbs, and the rest, which, even better than street songs, characterize a time. With these we shall conclude. We have thought it preferable to give them at random as we found them, instead of building up from them a system of 'Ethics' or 'Duties of the Heart.' We have naturally preferred the better and more characteristic ones that came in our way. We may add—a remark perhaps not quite superfluous—that the following specimens, as well as the quotations which we have given in the course of this article, have been all translated by us, as literally as possible, from the Talmud itself.

'Be thou the cursed, not he who curses. Be of them that are persecuted, not of them that persecute. Look at Scripture: there is not a single bird more persecuted than the dove; yet God has chosen her to be offered up on his altar. The bull is hunted by the lion, the sheep by the wolf, the goat by the tiger. And God said, "Bring me a sacrifice, not from them that persecute, but from them that are persecuted."—We read (Ex. 17. 11) that while, in the contest with Amalek, Moses lifted up his arms, Israel prevailed. Did Moses's hands make war or break war? But this is to tell you that as long as Israel are looking upwards and humbling their hearts before their Father which is in Heaven, they prevail; if not, they fall. In the same way you find (Num. 21. 9), "And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Dost think that a serpent killeth or giveth life? But as long as Israel are looking upwards to their Father which is in Heaven they will live; if not, they will die.—"Has God pleasure in the meat and blood of sacrifices?" asks the prophet. No; he has not so much ordained as permitted them. It is for yourselves, he says, not for me that you offer. Like a king, who sees his son carousing daily with all manner of evil companions: You shall henceforth eat and drink entirely at your will at my own table, he says. They offered sacrifices to demons and devils, for they loved sacrificing, and could not do without it. And the Lord said,

"Bring your offerings to Me; you shall then at least offer to the true God."—Scripture ordains that the Hebrew slave who "loves" his bondage, shall have his ear pierced against the doorpost. Why? because it is that ear which heard on Sinai, "They are My servants, they shall not be sold as bondsmen;"—They are *My* servants, not servant's servants. And this man voluntarily throws away his precious freedom—"Pierce his ear!"—"He who sacrifices a whole offering, shall be rewarded for a whole offering; he who offers a burnt-offering, shall have the reward of a burnt-offering; but he who offers humility unto God and man, shall be rewarded with a reward as if he had offered all the sacrifices in the world."—The child loves its mother more than its father. It fears its father more than its mother. See how the Scripture makes the father precede the mother in the injunction, "Thou shalt love thy father and thy mother"; and the mother, when it says, "Honour thy mother and thy father."—Bless God for the good as well as the evil. When you hear of a death say, "Blessed is the righteous Judge."—Even when the gates of prayer are shut in heaven, those of tears are open.—Prayer is Israel's only weapon, a weapon inherited from its fathers, a weapon tried in a thousand battles.—When the righteous dies, it is the earth that loses. The lost jewel will always be a jewel, but the possessor who has lost it—well may he weep.—Life is a passing shadow, says the Scripture. Is it the shadow of a tower, of a tree? A shadow that prevails for a while? No, it is the shadow of a bird in his flight—away flies the bird and there is neither bird nor shadow.—Repent one day before thy death. There was a king who bade all his servants to a great repast, but did not indicate the hour: some went home and put on their best garments and stood at the door of the palace; others said, There is ample time, the king will let us know beforehand. But the king summoned them of a sudden; and those that came in their best garments were well received, but the foolish ones, who came in their slovenliness, were turned away in disgrace. Repent to-day, lest to-morrow ye might be summoned.—The aim and end of all wisdom are repentance and good works. Even the most righteous shall not attain to so high a place in Heaven as the truly repentant.—The reward of good works is like dates: sweet and ripening late.—The dying benediction of a sage to his disciples was: I pray for you that the fear of Heaven may be as strong upon you as the fear of man. You avoid sin before the face of the latter: avoid it before the face of the All-seeing.—"If your God hates idolatry, why does he not destroy it?" a heathen asked. And they answered him: Behold, they worship the sun, the moon, the stars; would you

have him destroy this beautiful world for the sake of the foolish ? —If your God is a " friend of the poor," asked another, why does he not support them ? Their case, a sage answered, is left in our hands, that we may thereby acquire merits and forgiveness of sin. But what a merit it is ! the other replied ; suppose I am angry with one of my slaves, and forbid him food and drink, and some one goes and gives it him furtively, shall I be much pleased ? Not so, the other replied. Suppose you are wroth with your only son and imprison him without food, and some good man has pity on the child, and saves him from the pangs of hunger, would you be so very angry with the man ? And we, if we are called servants of God, are also called his children.—He who has more learning than good works is like a tree with many branches but few roots, which the first wind throws on its face ; whilst he whose works are greater than his knowledge is like a tree with many roots and fewer branches, but which all the winds of heaven cannot uproot.

' Love your wife like yourself, honour her more than yourself. Whosoever lives unmarried, lives without joy, without comfort, without blessing. Descend a step in choosing a wife. If thy wife is small, bend down to her and whisper into her ear. He who forsakes the love of his youth, God's altar weeps for him. He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself—around him the world grows dark. It is woman alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him when he returns, keeps the house godly and pure, and God's blessings rest upon all these things. He who marries for money, his children shall be a curse to him. The house that does not open to the poor shall open to the physician. The birds in the air even despise the miser. He who gives charity in secret is greater than Moses himself. Honour the sons of the poor, it is they who bring science into splendour. Let the honour of thy neighbour be to thee like thine own. Rather be thrown into a fiery furnace than bring any one to public shame. Hospitality is the most important part of Divine worship. There are three crowns : of the law, the priesthood, the kingship ; but the crown of a good name is greater than them all. Iron breaks the stone, fire melts iron, water extinguishes fire, the clouds drink up the water, a storm drives away the clouds, man withstands the storm, fear unmans man, wine dispels fear, sleep drives away wine, and death sweeps all away—even sleep. But Solomon the Wise says : Charity saves from Death.—How can you escape sin ? Think of three things : whence thou comest, whither thou goest, and to

whom thou wilt have to account for all thy deeds : even to the King of Kings, the All Holy, praised be He. Four shall not enter Paradise : the scoffer, the liar, the hypocrite, and the slanderer. To slander is to murder. The cock and the owl both await the daylight. The light, says the cock, brings delight to me, but what are you waiting for ? When the thief has no opportunity for stealing, he considers himself an honest man. If thy friends agree in calling thee an ass, go and get a halter around thee. Thy friend has a friend, and thy friend's friend has a friend : be discreet. The dog sticks to you on account of the crumbs in your pocket. He in whose family there has been one hanged should not say to his neighbour, Pray hang this little fish up for me. The camel wanted to have horns, and they took away his ears. The soldiers fight, and the kings are the heroes. The thief invokes God while he breaks into the house. The woman of sixty will run after music like one of six. After the thief runs the theft ; after the beggar, poverty. While thy foot is shod, smash the thorn. When the ox is down, many are the butchers. Descend a step in choosing a wife, mount a step in choosing a friend. If there is anything bad about you, say it yourself. Luck makes rich, luck makes wise. Beat the gods, and the priests will tremble. Were it not for the existence of passions, no one would build a house, marry a wife, beget children, or do any work. The sun will go down all by himself, without your assistance. The world could not well get on without perfumers and without tanners : but woe unto the tanner, well to the perfumer ! Fools are no proof. No man is to be made responsible for words which he utters in his grief. One eats, another says grace. He who is ashamed will not easily commit sin. There is a great difference between him who is ashamed before his own self and him who is only ashamed before others. It is a good sign in man to be capable of being ashamed. One contrition in man's heart is better than many flagellations. If our ancestors were like angels, we are like men ; if our ancestors were like men, we are like asses. Do not live near a pious fool. If you wish to hang yourself, choose a big tree. Rather eat onions and sit in the shadow, and do not eat geese and poultry if it makes thy heart uneasy within thee. A small stater (coin) in a large jar makes a big noise. A myrtle, even in a desert, remains a myrtle. When the pitcher falls upon the stone, woe unto the pitcher ; when the stone falls upon the pitcher, woe unto the pitcher : whatever befalls, woe unto the pitcher. Even if the bull have his head deep in his trough, hasten upon the roof, and drag the ladder after you. Get your living by skinning carcasses in the street, if you cannot otherwise, and do not say, I am a priest, I am a great man ;

this work would not befit my dignity.—Youth is a garland of roses, age is a crown of thorns. Use a noble vase even for one day—let it break to-morrow. The last thief is hanged first. Teach thy tongue to say, I do not know. The heart of our first ancestors was as large as the largest gate of the Temple, that of the later ones like that of the next large one ; ours is like the eye of a needle. Drink not, and you will not sin. Not what you say about yourself, but what others say. Not the place honours the man, but the man the place. The cat and the rat make peace over a carcase. A dog away from his native kennel dares not to bark for seven years. He who walks daily over his estates finds a little coin each time. He who humiliates himself will be lifted up ; he who raises himself up will be humiliated. Whosoever runs after greatness, greatness runs away from him ; he who runs from greatness, greatness follows him. He who curbs his wrath, his sins will be forgiven. Whosoever does not persecute them that persecute him, whosoever takes an offence in [silence, he who does good because of love, he who is cheerful under his sufferings—they are the friends of God, and of them the Scripture says, And they shall shine forth as does the sun at noonday. Pride is like idolatry. Commit a sin twice, and you will think it perfectly allowable. When the end of a man is come, everybody lords it over him. While our love was strong, we lay on the edge of a sword ; now it is no longer strong, a sixty-yard-wide bed is too narrow for us. A Galilean said : When the shepherd is angry with his flock, he appoints to it a blind bell-wether. The day is short and the work is great ; but the labourers are idle, though the reward be great, and the master of the work presses. It is not incumbent upon thee to complete the work : but thou must not therefore cease from it. If thou hast worked much, great shall be thy reward : for the master who employed thee is faithful in his payment. But know that the true reward is not of this world.' . . .

Solemnly, as a warning and as a comfort, this adage strikes on our ear :—‘ And it is not incumbent upon thee to complete the work.’ When the Masters of the Law entered and left the academy they used to offer up a short but fervent prayer, in which we would fain join at this moment—a prayer of thanks that they had been able to carry out their task thus far ; and a prayer further ‘ that no evil might arise at their hands, that they might not

have fallen into error, that they might not declare pure that which was impure, impure that which was pure, and that their words might be pleasing and acceptable to God and to their fellow-men.'

INTRODUCTION

So much has been written from time to time on the Talmud that, in attempting a work of this kind, the question obviously occurs to mind, Is there room for a new-comer? Yet, when all or nearly all that has been said on this subject is analysed, it becomes apparent that there still does not exist in the English language a concise digest or compendium concerning the advent of Jewish tradition, as represented by the Talmud.

It is this want which I intend partly to supply. I desire to trace and disclose, further, the epitomes of some of the Talmudical ethics, etc., hitherto, perhaps, not reproduced. Thus, in the winter of my life, I issue this little volume in the sincere hope that it may prove useful and somewhat helpful to those interested in the work which may be said to be the Fountain of Rabbinical doctrine, science, and philosophy.

The Talmud is composed of the Mishna and the Gemora, and contains the Oral or Traditional law as received by Moses, and transmitted by him to others. That the laws and precepts contained in the Pentateuch called for more light and clearness, that they required elucidation and explanation, no student of Holy Writ can possibly deny. But we have Scriptural warrant for the necessity of definition and solution of very many of its Statutes; though these explanations themselves are not found in the Pentateuch. After the giving of the Decalogue we are told (Exod. 24. 13), 'And the Lord said to Moses "Come up into the mountain and I will give thee Tables of Stone *and a law and commandments*

which I have written that thou mayest teach them." ' Is it unreasonable to accept the teaching of the Rabbis ¹ that this means the further instruction to Moses of those laws and ordinances which required such explanation ? A code of Laws, the misinterpretation of which may bring about spiritual and material chaos, has surely more need of precise rendering, of full and explicit definition, than any other writing. Moreover, the Written law omits any code of legislation for the National Life, and some of its details could only be laid down in a slight degree, whilst, on the other hand, some of the injunctions of the Pentateuch became quite impracticable, especially after the loss of independence. Again, there are laws which have never been carried into practice, such as, for instance, that ' The King shall write himself a copy of the Law and read therefrom all the days of his life ' (Deut. 17. 19), or ' the destruction of the City that would offer resistance in war ' (Deut. 20. 10); the stoning of a rebellious son (Deut. 21. 18); life for life, etc. (Deut. 19. 21); that the faint-hearted in war shall return home (Deut. 20. 8), or the Priests' inspection and destruction of the houses afflicted with leprosy (Levit. 14. 33-49).²

Again, could the laws and statutes be considered complete without further deductions ?—deductions which Moses imparted to the people in conformity with which those laws and statutes were to be observed. What meaning would there be in the words ' Behold, I come unto thee in a thick cloud that the people may hear that I speak with thee and believe in thee for ever ' (Exod. 19. 9) except this ? that any further definitions and explanations, any further unveiling by Moses of the true meaning, significance and spirit of the various behests must be accepted by the Israelites as the words

¹ Brocoth 5, Megilla. 19 11.

² See Tosephta Senhedrin, cap. 14, Tract. Senhedrin 71, Tosephta Negaim, cap. 6, and Maimonides' preface to Zeraim.

of the living God. Moses expresses this when he says, 'All the words which I command you, you shall be careful to observe' (Deut. 17. 9), and he further deposes this authority to his successors, 'If there arises,' he tells his people, 'a matter too hard for thee in judgment, then shalt thou arise and get thee up into the place which the Lord, thy God, shall choose, and thou shalt come unto the priest, the Levite, or unto the Judge that shall be in those days and inquire, and they shall show thee the thing of the judgment, and thou shalt do according to the sentence which they shall show thee, etc.' (Deut. 17. 8-10).

Noting, then, that the Commandments, laws, behests and injunctions were accompanied by expositions, the manner in which they were handed down by Moses was as follows ¹:—Moses communicated to his brother Aaron, in the Tabernacle of Assembly, the commandment, and its exposition as given to him. Aaron then caused his sons to enter, he taking his seat at the right of Moses, whilst the latter repeated to them precisely what he had imparted to Aaron. Next the seventy Elders were ushered in, and they were made cognisant of what had already been told to Aaron and his sons; similar repetition was made to Phineas, the son of Eliezer, and to Joshua. When the Tabernacle was opened for the people, any one 'coming to seek the Lord' (Exod. 33. 7, 10) received the same instruction that had been given to Aaron, his sons, the Elders, etc., all of whom, in their turn, repeated to those who came to the Tabernacle all that which Moses had made them acquainted with. The commandments and the laws were all written down on Scrolls, but the expositions were committed to memory and were known as 'Oral Law.'

Of the Torah, the Pentateuch, Moses wrote thirteen copies, one of which he placed in the Ark of the Covenant as we read in Deut. 31. 6, and before he died he

¹ Iroben, 54. 11.

handed one to each of the twelve Tribes.¹ Joshua, the successor of Moses, was the recipient of the Law with all its expositions; Joshua, who makes mention in his book of Moses, and refers to the Pentateuch as many times as it is mentioned by all the Prophets and the Hagiographa together, transmitted the Oral Law to the Elders of his time, who decided all affairs or questions coming before them on the basis or interpretation of the Tradition given to them by Joshua, and their decisions were accepted (Jos. 24. 31).

In transmitting the tradition or Oral Law to the Prophets, the Elders also delivered to them the decisions accumulated during their own time, and thereafter all the expositions, decisions, etc., arrived at, after due and careful deliberations, were added and delivered from one to the other to the men of the Great Synagogue or Great Assembly. The texts of the Pentateuch upon which any traditional law was formed or enacted were always studied, in the early schools, side by side with that traditional law in order to consider carefully whether the text justified the conclusions arrived at. Thence grew up the Mechilta, Siphra and Siphri on the four books of the Pentateuch, Exodus, Leviticus, Numbers and Deuteronomy.² They contain much that the Mishna itself did not originally contain, and what was considered—apart from the Mishna—worthy of retention, became known as Braitah = outside Mishna. Later on more collections of teachings and definitions were added which received the name of Tosephta.

The following is the order in which the Tradition or Oral Law was handed over: Moses to Joshua, Joshua to the Elders, the Elders to the Prophets in the following order—

¹ See Maimonides' preface to *Yad Hachozakah*.

² Mechilta like the word מכירה, form or order on a portion of Exodus. Siphra or Tono deby Rav on Leviticus. Siphri, also known as Siphri deby Rav, or as וישלחו on Numbers and Deuteronomy.

Eli, Samuel, David, Elijah, Elisha, Johaiada (the High Priest), Zachariah (Johaiada's son), Hosea, Amos, Isaiah, Micah, Joel, Nahum, Habakkuk, Zepheniah, Jeremiah, Baruch b. Noriah; then to Ezra and his court consisting of 120 members, amongst whom were Haggai, Zachariah, Malachai, Daniel, Mishael, Azariah and Nehemiah who were known as men of the Great Synagogue or Great Assembly. Simon the Righteous was the last of the men of the Great Synagogue, and he lived 202 years before Jesus of Nazareth.¹ Simon handed the Tradition over to Antigonos of Socho, the first of the Scribes with a Greek name.²

José son of Joezer of Zeradah and José son of Jochanan of Jerusalem received it from the preceding. Here commence the *אבות*; the pairs to whom the Tradition was now handed over, Joshua the son of Perachyah and Nittai the Arbelite received it from the preceding, and was by them handed over to Judah son of Tabbai and Simeon son of Shetach (a brother of Queen Salomé, wife of Alex. Janaius). They gave the Tradition over to Shmayah and Abtalyon (converts to Judaism) who gave it over to Hillel and Shamai (who flourished at the time of Herod) who handed it on to Simon and Jochanan b. Zachai, Hillel's son and pupil respectively, R. Jochanan b. Zachai handed the Tradition over to his pupils, of whom the following five were the most distinguished: R. Eliezer, son of Hyrcanus (contemporary of Josephus), also called the Great, R. Joshua b. Chananyah, R. José the Priest, R. Simeon son of Nathaniel and Rabbi Eleazar son of Arach. Rabbi Akiba (a descendant of a convert to Judaism) was a pupil of R. Eliezer b. Hyrcanus from whom he and Rabbi Tarphon received the Tradition, and R. Ishmael and Rabbi Meier were the successors of R. Akiba and R. Tarphon. Simon the son of Hillel also transmitted

¹ See 1 Maccab. 13. 42, and 14. 41.

² See Zunz's *Gottesdienstliche Vorträge*, p. 43, about Scribes.

the Oral Law to his son Gamliel. Then we come to Simon (the third) son of Gamliel (the second) and father of Rabbi Judah Hanasa, the compiler of the Mishna.

He (R. Judah Hanasa) devoted the whole of his pursuits to the gigantic task of collecting, with the help of his Sanhedrin, the whole of the Tradition or Oral Laws with all expositions, interpretations and decisions since the time of Moses then existing and handed down from one to the other as described above, as well as all those of his own Great School; reduced all to writing and thus compiled the Mishna or Second Law. The name seems to have been borrowed from Deut. 17. 18, though it is not used here quite in the same sense—there the word means ‘Copy,’ here it means ‘Second Law’¹. This departure from the practice greatly, though not entirely, in vogue then of not committing the Oral Law to writing was rendered necessary, partly in consequence of the increase of tyranny and persecution and the corresponding decrease of Schools and disciples, circumstances which tended to doom to oblivion the Oral Law unless committed to writing; and partly in order to retain the Tradition as far as possible in the Sacred tongue which gradually gave way to the Aramaic. A variety of circumstances combined to bring about the development of the Aramaic language amongst our people to such an extent that it threatened to supersede the Hebrew tongue. During the time of Cyrus many of our nation went from Babylon, where they were dispersed by Nebuchadnezzar, back to Judea, and carried with them the Aramaic as their native tongue. Then there was the scattering of many in Syria and also the intermixing with the Samaritans, all of which could not but have influence in confusing the mother tongue.²

¹ See Jost's *Geschichte d. Judenthums u. seiner Sekten*, vol. ii. p. 123.

² See Rapoport's *Erech Millin*, pp. 201, etc.

A word concerning the great compiler of the Mishna, who received the title 'Our holy Rabbi,'¹ may not be out of place here. This great sage, on his mother's side a descendant of King David, was born about the time of Rabbi Akiba's martyrdom, i.e. 139, C.E., and died 220 C.E., over 80 years old, shortly after he had completed the Mishna and revised the work twice. Immensely wealthy, he yet lived the most frugal and self-denying existence, devoting his wealth to the maintenance of poor students and to other charities. He was a great friend of the Roman Emperor, Marcus Aurelius Antoninus. His great characteristic, like that of his father, was meekness. He was indeed so meek, mild and unassuming that, at his death, the Rabbis proclaimed 'Meekness and fear of sin have now gone from us.'²

In his expressions he was very brief, imitating, in this respect, his teacher Rabbi Meier.³ 'As to the right course which a man should choose for himself,' he was wont to say, 'it is that which he feels to be honourable to himself and which also brings him honour from mankind,' 'Be heedful of a light precept as of a grave one, for thou knowest not the grant or reward for each precept,' 'Reckon the loss incurred by the fulfilment of a precept against the reward secured by its observance and the gain gotten by a transgression against the loss it involves,' 'Reflect upon three things and thou wilt not come within the power of Sin; know what is above thee—a seeing eye, a hearing ear, and all thy deeds recorded.'⁴

When dying he first summoned his sons and exhorted them concerning the honour and respect due to their mother. Then he had the Elders of the community brought to him and extracted from them the promise to have no mourning for him in the community; to

¹ Sabbath, p. 118.

² Sota 49.

³ Pesachim, 3 11.

⁴ *Ethics of the Fathers*, cap. 2.

have no lamentations or orations of any kind, and that the two men, Joseph of Kaipha and Simon of Efrath, who looked after his wants during his life, should lay him out and do all that was necessary for burial.¹ There must not be omitted the statement that all the decisions based on logical deductions were also incorporated by R. Judah Hanasa in the Mishna. These are known as the thirteen exegetical principles by which the Torah was expounded, and which are, briefly, as follows :—

- (1) Inference from minor to major.
- (2) Inference from similarity of phrases.
- (3) General law having different texts but some features in common.
- (4) General proposition enumerated by particulars comprehended already in the General proposition.
- (5) Enumeration of particulars in which the scope of proposition extends to the thing not specified.
- (6) Two general propositions separated from each other by an enumeration of particulars including only such things as are similar to those specified.
- (7) Inference drawn from General proposition complemented by particular term and inference drawn from particular term complemented by General proposition.
- (8) Anything included in General proposition and made the subject of special statement, that which is predicted if it is not to be understood as limited to itself alone, but to be applied to the whole General proposition.
- (9) Anything included in General proposition and singled out in order to be made the subject of a special statement, similar to the General proposition; this is intended, as far as its subject is concerned, to lessen and not to add to its restriction.

¹ Aboda Zara 52. 11.

- (10) Anything included in General proposition and there singled out in order to be made out the subject of a Special statement, not similar to the General proposition; this is intended in some respects to lessen and in others to add to its restrictions.
- (11) Anything included in General proposition and made the subject of a fresh statement (not in harmony with the former): the terms of General proposition will not apply to it unless the Scripture distinctly indicates that they shall apply.
- (12) The meaning of a passage may be deduced from its context or from subsequent passages.
- (13) Similarly when two passages are in contradiction to each other, the explanation can be determined only when a third text is found capable of harmonizing the two.

The compiler of the Mishna also embodied a diversity of opinions where they existed and a resumé of the arguments advanced by each other for their respective opinions, but where one individual alone differed from many others, then the arguments are given fully. This diversity of opinions, it must be added, could not and did not exist on any point on which Oral Law existed, but only on questions on which there was no tradition.¹

The Mishna consists of the following Series or Sections :—

- (1) 'Zeraim' : treats of agricultural and sabbathical laws and on tithes.
- (2) 'Moad' : of Sabbaths and Festivals, their sanctity and observance.
- (3) 'Nashim' : of marriage, divorce, etc.
- (4) 'Nezekin' : of property, partnerships, damages, etc.

¹ Maimonides' preface to Zeraim.

(5) 'Kodoshim': of sacrifices and other sacred matters.

(6) 'Taharoth': of cleanliness and purification.¹

The Braitha, outside or Supplementary Mishna, alluded to above, was compiled by R. Judah Hanasa's two pupils, Cheyah and Hoshea, and is indicated by the words 'he taught' or 'they taught.' The Mishna was completed about 218 C.E.

Now these six Series or Sections have given rise to the Gemora, finishing or completion of the Oral Law, being a collection of expositions, dissertations and discussions on the Mishna, and contains ethics and maxims, always based on Holy Writ, on which the whole activity of the Rabbis was founded. The Scriptures were regarded by them, first and foremost, as the words of Divine Law, and, when considering the contents of the Scriptures, the law mainly engaged their attention, and this produced the Halacha; the rest was history and instruction; that which partook of the nature of narrative was history, and that which contained elements of instruction became Ethical hagada.

It also contains parables, metaphors, allegories, legends, astronomy, medicine, history and biography scattered in all its treatises which consist of the following:—

The first series or Seder, 'Zeraim,' has eleven treatises—

(1)	Brachoth	.	.	.	.	9	Chapters.
(2)	Peah	.	.	.	.	8	"
(3)	D'may	.	.	.	.	7	"
(4)	Kilayem	.	.	.	.	9	"
(5)	Shebeioth	.	.	.	.	10	"
(6)	Trumah	.	.	.	.	11	"
(7)	Maasroth	.	.	.	.	5	"
(8)	Maasor Shainy	.	.	.	.	5	"
(9)	Challah	.	.	.	.	4	"
(10)	Orlah	.	.	.	.	3	"
(11)	Bekurim	.	.	.	.	3	"

¹ Geiger opines in his *Sprache der Mischnah* that the language of the Mishna is almost pure Hebrew, with here and there some Latin and Greek phrases.

The second series, 'Moed,' has twelve series—

(1)	Shabboth	.	.	.	.	24	Chapters.
(2)	Iroben	.	.	.	.	10	"
(3)	Pesachim	.	.	.	.	10	"
(4)	Shekalim	.	.	.	.	8	"
(5)	Yoma	.	.	.	.	8	"
(6)	Sucka	.	.	.	.	5	"
(7)	Baiza (or Yom-tob)	.	.	.	.	5	"
(8)	Rosh Hashanah	.	.	.	.	5	"
(9)	Taanith	.	.	.	.	4	"
(10)	Megilla	.	.	.	.	4	"
(11)	Moed-Katan	.	.	.	.	3	"
(12)	Chagiga	.	.	.	.	3	"

The third series, 'Nashim,' consists of seven treatises—

(1)	Jebomoth	.	.	.	.	16	Chapters.
(2)	Ketuboth	.	.	.	.	13	"
(3)	Nedarim	.	.	.	.	11	"
(4)	Nazir	.	.	.	.	9	"
(5)	Gittin	.	.	.	.	9	"
(6)	Sota	.	.	.	.	9	"
(7)	Kidushin	.	.	.	.	4	"

The fourth series, 'Nezikin,' contains eight treatises—

(1)	Babba Kamma	.	.	.	.	10	Chapters.
(2)	Boba Metzta	.	.	.	.	10	"
(3)	Boba Bathra	.	.	.	.	10	"
(4)	Senhedrin	.	.	.	.	11	"
(5)	Mackoth	.	.	.	.	3	"
(6)	Shbuoth	.	.	.	.	8	"
(7)	Abada Zara	.	.	.	.	5	"
(8)	Ideouth	.	.	.	.	8	"
(9)	Horeouth	.	.	.	.	3	"

The fifth series, 'Kodoshim,' has eleven treatises—

(1)	Zebachim	.	.	.	.	14	Chapters.
(2)	Menochoth	.	.	.	.	13	"
(3)	Chullin	.	.	.	.	12	"
(4)	Bechoroth	.	.	.	.	9	"
(5)	Irochen	.	.	.	.	9	"
(6)	Temurah	.	.	.	.	9	"
(7)	Kerithuth	.	.	.	.	6	"
(8)	Moellah	.	.	.	.	6	"
(9)	Tamid	.	.	.	.	7	"
(10)	Middoth	.	.	.	.	5	"
(11)	Kinnim	.	.	.	.	3	"

The sixth series, 'Taharoth,' has twelve treatises—

(1)	Kylim	30	Chapters.
(2)	Oholoth	18	„
(3)	Negaim	14	„
(4)	Parah	12	„
(5)	Taharoth	10	„
(6)	Mikvouoth	10	„
(7)	Middoth	10	„
(8)	Machshirin	6	„
(9)	Zabim	5	„
(10)	Tibol-yom	4	„
(11)	Yodayim	4	„
(12)	Ukzin	3	„

This Babylonian Talmud contains, then, 62 Treatises, consisting of 521 chapters or 2,947 foolscap pages, and was collected and compiled by Ravina and Rav. Ashé, the last of the Talmudic Rabbis, and completed by Mar son of Rav. Ashé about the fifth century, c.E. The Jerusalem or Palestine Talmud—which is not treated here—was compiled by R. Jochanan of Tiberias, the youngest of the disciples of R. Judah Hanasa.

Thus it will be seen that most of the early Rabbis whose ethical teachings are contained in the Talmud lived, flourished and taught in their colleges or assemblies long before the birth of Jesus of Nazareth, whose teachings and utterances were mainly the echo of that which he knew as the teachings of the Rabbis amongst the people of which he came. At that time, it is true, they were not collected and compiled, but they were none the less known to him, as to all other Jews, as household words amongst them. The Talmud contains maxims and dicta of the time when the Jews regained independence through the Maccabees, when Simon son of Mattathias was prince and High Priest in Jerusalem, 142 years before Jesus' advent, when the Senhedrin were first instituted.

The Apocrypha too—what we have of it—contains nearly all the ethics later promulgated by Jesus, and were the teachings of the earlier Rabbis hundreds of

years before Jesus made his appearance. His Sermon on the Mount, all and more than all that is written in Matthew and other parts of the Testament (such as, the Sabbath was made for man not man for the Sabbath, or about the poor in spirit, the pure in heart, the peacemakers, the hunger after righteousness, the sun and the rain on the good and the bad, the persecuted, the duty of reconciliation with man, the duty of saluting the stranger, prayer in private, and no vain repetitions, let your aye be aye and your nay nay, the caution against anger, resignation in adversity, to give alms in private not in public, the love of enemy, about the meek and the merciful, the blessedness of those who are falsely accused, giving to him who asks, seek and you shall find, the fowls of the air find their sustenance, men of little faith, give us our daily bread, forgive our debts as we forgive our debtors, lead us not into temptation, etc., lay not up for yourself treasures upon earth but in heaven, with what measure you mete it shall be measured to you, the beam in the eye, in the bosom of Abraham, the expressions a 'voice from heaven,' 'I am well pleased with,' 'Reka'), were all phrases employed by the Rabbis in their teachings. Jesus used them *because* they were known to him, as to all Jews, as the teachings and phrases of the Rabbis.

From this brief historical sketch of the rise and development of the Talmud and Jewish tradition, it is fully proved that all the ethical teachings of Judaism—and Jesus taught, or reproduced, nothing else—whether compiled as an organized work or not, was co-existent with the Written Law or Pentateuch. To any one acquainted with Rabbinical lore and its expressions, the utterances of Jesus would at once be apparent as the utterance of one of the Rabbis or one of his disciples. Indeed, had the words of Jesus been original, or had the phrases he used not been already known by the compilers of the Talmud as the words of their pre-

decessors and masters, they would not have given them a place in the Talmud. Jesus learnt all he knew of the Rabbis, and, in diffusing their teachings, he employed the very idioms and figures of speech of which they made use.

The Talmud is an inexhaustible mine embodying the purest of gold and the most precious of stones; its maxims and its ethics instil the teachings of religion and morality of the very highest order. It would be idle to deny that one meets with phrases and expressions which are apparently in discord and out of place in a work of such high standing and unequalled value, nor is the manner of its arrangement all that could be desired; but those who are able to understand thoroughly the system of the ancient Schools, those who can review and scrutinize properly these (seemingly) strange dicta and expressions, find that they sometimes convey meanings other than those implied by their literal wording, or that they are only the views of but one individual, as it was the practice to record the views of individual Rabbis whether their axioms were or were not accepted by the School.¹ The Talmud will therefore remain to erudition, more than any other work of religious research and enquiry, of the highest value. It will never become wholly obsolete or unproductive as a system of the Jewish religion, or cease to be the abode of the spirit which it has animated for so many hundreds of years. It is, and will remain, a mine with deep shafts and passages where departed spirits seem everlastingly active, and they reward richly those who enter thirsting for knowledge.

Religion has called forth the work and the work has shaped out a religion, not one of speculation but one of action, a religion that conducts the Jew from his cradle to his grave and beyond; the Talmud tells him what

¹ Ideouth 2. 8.

is lawful and what is unlawful, what is clean and what unclean, what is right and what wrong, that which is permitted and that which is prohibited. It determines his volition and his conduct during every moment of his existence; it orders all his actions, his very food and drink and the manner of eating and drinking; it is heedful of every step of his life, attends to his sorrows and watches his joys.

Those of the Talmudical Rabbis who received, preserved and delivered the Oral or Traditional law to us, not only taught the purest religion, but led and lived the life they taught, not only the outward and visible rules of religious life but also the inward and spiritual life. Self-denial, charity in its widest sense, humility and tolerance were the characteristics of the Talmudic Rabbis. Great was their anxiety to diffuse knowledge, religion and righteousness. Not only was this the case during the existence of the Temple, but even the calamity of Jerusalem and the destruction of the Temple could not damp their ardour in this direction nor reduce the efficiency of their schools. We see these great teachers active in the midst of the war waged against Palestine. No tribulation or suffering could deter them from their Holy task. Scarcely had the severe shock, which the Nation had experienced, passed when a new seat of learning—as we know—was established, by R. Jochanan b. Zackai and the few who had escaped the carnage of the Romans, in Jamnia (or Jabnia). In addition to Jamnia other schools, such as those of Bekin, Lydia, and Beny-Brok, were established. Of payment, or acknowledgment of any kind, for teaching, they would not hear. Those who had no means supported themselves by their handicraft or as agricultural labourers. Some of the Rabbis, in addition to their dexterity in handicraft, agriculture and husbandry, acquired a fair knowledge of physiology, anatomy, mathematics and astronomy. Some were physicians

and surgeons.¹ Those who were in affluent circumstances spent their substance for the maintenance of poor but diligent and worthy students. They not only taught the rich man, as Jesus advised the rich ruler later on, to sell all that he had and give to the poor, but they practised it and carried it out strictly to the letter.

It must not be omitted to state that with the Babylonian Talmud is incorporated the Ethics of Rabbi Nathan (some tales and maxims from which will be found in this work). These consist of the Ethics of R. Nathan in two recensions,² the one printed in the ordinary editions of the Talmud contains forty-one chapters; and the other recension contains forty-eight chapters. Then comes treatise Sophrim with twenty-one chapters, treatise Kallah also two recensions, a fuller being published by the side of the previously known shorter one, in the latest edition of the Talmud (published in Wilna). Then we have Derech Eretz, ten chapt. ; Derech Eretz Zutta (minor), nine chapt. ; Hasholom, one chap. ; Gerim, four CHAPTERS ; Kuthim, two CHAPTERS, and Abadim three CHAPTERS. These were collected by Rabbi Nathan, a contemporary of R. Judah Hanasa, by R. Judah's sons and by R. Joshua b. Levi. They also contain a good deal of the oldest Mishna known as the Ethics of the fathers.

To avoid error and confusion as regards the names of some of the Rabbis it is necessary to state that, whilst some names were unique, such as Meier, Akiba, Dosé, Tarphon, Ashé, Rish Lokish—there are no two Rabbis of these names mentioned in the Talmud—there were, on the other hand, several Rabbis of similar names, such as Hillel, Simon, Jochanan, Gamliel, Judah,

¹ See Rosh Hashana 22, Bechoroth 28. 11, and Kerithuth 97. 11.

² As published in parallel columns by S. Schechter, Vienna, 1887.

Rabba, José, Joshua, Eliezer and Eleazar, though there is generally some distinctive expression to guide the student as to which of them is meant. For instance, Hillel the Elder, Gamliel the Elder, Simon son of Gamliel, Simon son of Jochaiah, Jochanan b. Zackai or Jochanan the sandal-maker, Joshua b. Perachyah, Joshua b. Chananyah or Joshua b. Korcha.

TALES AND MAXIMS

THE space of time between day going out and night setting in is infinitesimal, and the best description of its duration is the time it takes to close the eye.—Bracoth 1. 11.

Whilst one is allowed to recite prayers when travelling on the road, it is not advisable to go into a deserted building or ruin to do so. The reasons are: (1) Ill-disposed people may put a sinister construction on one going into a deserted place. (2) There is the danger of a portion of the building falling down and causing one injury. (3) Demons are fond of assembling in ruins.—Bracoth 3.

In the presence of the dead it is not proper to engage in any conversation except upon matters appertaining to the burial of the dead.—Bracoth 3.

It is surely in your own power, O man, to have your better qualities and to conquer your evil propensities. If you find it difficult to bring about this desirable state of things, try to go in for Study; if that has not the desired effect, try prayer; and if neither is of any help, put vividly before you your last hour on earth.—Bracoth 5.

If sorrow and tribulation overtake you, review your past career, and if you trace any misdeeds your remedy is repentance. The man who is in sorrow and cannot attribute it to any evil ways of his may assume that it is God's love that visits him, as it is said (Prov. 3. 12), 'Whom the Lord loveth he correcteth'; even as a father the son in whom he delighteth.'—Bracoth 5. 11.

Rav. Hunna had a quantity of wine which turned into vinegar. Discussing the matter with his colleague, they suggested some unrighteous act on his part as the cause of his reverse. 'Do you suspect me of doing anything wrong?' exclaimed he. 'And do you suspect God of doing wrong?' they retorted. Later on it came to the knowledge of R. Hunna's colleagues that he, who was the owner of a vineyard, had not paid one of his gardeners his full wages. On pointing this wrong out to their friend he pleaded that the man was dishonest. He was however induced not to take the law into his own hands, but to pay the man his full wage. Vinegar, it was said, rose so much in price after this that R. Hunna after all suffered no loss.—Bracoth 5. 11.

Abbé Benjamin was beset with sorrow all the days of his life because he was so situated as not to be able to offer his morning prayers the very first thing, but was obliged to look to mundane things first; and that his bed was not placed between North and South, the proper position, according to the Rabbis, where the bed should be placed.—Bracoth 5. 11.

The same Rabbi expresses his opinion that man cannot expect his prayers to be accepted unless offered at a place of worship.—Bracoth 6.

If you know one who is in the habit of greeting you, try to anticipate his courtesy by greeting him first.—Bracoth 6. 11.

Do not endeavour to pacify a man whilst at the height of his wrath.—Bracoth 7.

R. Joshua b. Levi was so much annoyed by one of his sceptical neighbours that he was, for a moment, inclined to curse him, but checked himself immediately, saying, 'Is that how I intend to walk with God, the God who is good to all and whose tender mercies are over all his works?' (Ps. 145. 9).—Bracoth 7.

It is much better to feel humility spontaneously than to have it brought about by punishment.—Bracoth 7.

Abraham was the first—since creation—who addressed God as Lord.—Bracoth 7. 11.

Esau manifests a coarse nature, for, although he sold his birthright to Jacob, he alludes to the transaction as taking away his birthright (Gen. 27. 63); whilst Reuben displays a gentle disposition, for, although displaced by Joseph as the first-born, there was no ill-will on his part.—Bracoth 7. 11.

Death caused by diphtheria is the most painful. There is a death the most painless. It is like being kissed.—Bracoth 8.

The sincerest reverer of heaven is he who eateth the labour of his hands; such a man yet employing his spare time to acquire knowledge is far above him who entirely devotes himself to the study of God's word but depends on others for his maintenance.—Bracoth 8.

'Bear in mind,' said R. Joshua b. Levi to his children, 'that the broken tablets were kept in the Holy Ark as well as the unbroken ones, and there is this lesson to be deduced from this fact; one, known as a scholar, but who, later in life, by force of some circumstances, is no longer able to occupy himself in Study or who even forgets his former knowledge, is to be treated with the same deference as of yore. He is even like the broken tablets which had the place with the unbroken ones.—Bracoth 8. 11.

Brury, the wife of Rabbi Meier (and daughter of Chananiah b. Tradyon, one of the martyrs¹), was a true and worthy daughter of Israel. R. Meier was so much persecuted by a neighbour that he was tempted to curse him, saying, 'O that this wicked man would vanish.' His wife reminded him that such an expression was not worthy of him. It would be more proper

¹ See Jost's *Geschichte des Judenthums und seiner Sekten*, vol. ii., p. 87.

of him to say 'O let wickedness vanish and this erring man be brought to see his errors.'—Bracoth 10.

Be careful in your prayers and do not presume to claim anything on account of your merits. Moses, in his anxiety to avert the destruction of his beloved flock, prayed to the Lord (Exod. 32. 13), 'Remember Abraham, Isaac and Israel thy servants'; but as a matter of fact, God's graciousness was granted to the sinning people on account of Moses, as the Psalmist expresses it (Ps. 106. 23), 'Therefore he said that he would destroy them had not Moses, his chosen, stood in the breach,' but Moses was too meek to claim any merit. Moses' example of meekness, of a meekness pleasing to God, is illustrated again when contrasted with the conduct of Hezekiah. Hezekiah seems to have thought that he had a claim on God's mercy when he says (Isa. 38. 3), 'Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.' Hezekiah lacked the meekness of Moses, and when he prayed to be saved from Ashur, God says (2 Kings 19. 34), 'I will defend this city for mine own sake and for my servant David's sake' which implied—not in answer to Hezekiah's prayer.—Bracoth 10. 11.

Woman has better instinct in gauging the character of a stranger than man.—Bracoth 10. 11.

Man should be regardful concerning his posture when praying. It would, for instance, not be consistent with humbleness of mind, which prayer should inspire, to stand up on an elevated place and pray, for that attitude would have more the semblance of haughtiness than humbleness. It is proper to put the two feet together and not to stand in a careless posture; the hands, too, should be folded together to make it appear as if there were but one hand, as if to say, without thee, O God, I am as helpless as if I were deficient of a hand. Nor should man feed his body before he feeds his spirit,

that is, before he says his prayers and takes upon him the Kingdom of heaven. We have a broad hint about this in the words (1 Kings 14. 9), 'And me thou hast cast behind thy body.'—Bracoth 10. 11.

If you see your fellow-man in sorrow and you do not pray for him, you are not a good man.—Bracoth 11. 11.

Open your prayers with words by which you take upon you the Kingdom of heaven, proceed with those prayers which allude to the commandments of God and then ask for your wants.—Bracoth 14. 11.

To the fixed form of prayers various Rabbis were in the habit of adding a finishing touch of their own, thus R. Eleazar's words were: 'May it be thy will, O God, to cause thy love, peace and brotherly unity to dwell in our midst, extend to us worthy disciples, cause within us the reverence of thy holy name, may our hopes be realized and may our portion be in the world to come. Rabbi Jochanan finished his prayers with the following words, 'May it be thy will, O Lord, to look upon our low estate. Girdle thyself in thy mercy and let our humility and better deeds plead before thee.' R. Zira added, 'O Lord, may we not sin any more nor be ashamed or confounded before thee.' R. Cheyah used to wind up by saying, 'Grant, O Good God, that thy law may be our guide.' Rav prayed, 'Grant us, O Lord, a life of peace and blessings, a life marked by fear of heaven and dread of sin, free from shame and reproach.' Rabba's additional words were, 'Save us this day and every day, O God of our fathers, from arrogant men and from arrogance, from a bad man or bad companion, from evil inclinations, from a bad neighbour, from a hard judgment and from a hard opponent.' Rav Saphra's concluding words of his prayers were these, 'Grant peace to the authorities, peace among us and among our disciples. R. Alexander prayed, 'Send us, O God, thy light and rescue us from darkness. It is our will to do thy will, O our heavenly father, but it is the leaven in our nature

and the decree of the authorities that prevent us. Remove those preventatives so that we may serve thee with all our hearts.'—Bracoth 16. 11 and 17.

To steal from a thief makes one none the less a thief.—Bracoth 5. 11.

It is more meritorious to associate with learned men than to give oneself entirely up to study.—Bracoth 7. 11.

Evil words and evil expressions are to be deprecated, and one should never use them. 'Except the Lord of Hosts had left unto us a small remnant we should have been as Sodom and like Gomorrah' are the words which the prophet expresses for the people (Isa. 1. 9). See then what follows. God addresses his people in the same terms; he takes them at their word, as it were, and puts them in the category in which they placed themselves. 'Hear the words of the Lord, ye rulers of Sodom, give ear unto the law of God, ye people of Gomorrah' (Isa. 1. 10).—Bracoth 19.

Study God's word before you retire to rest at night and you will have no bad dreams.—Bracoth 16. 11.

Futurity is in no wise comparable to the present life. There, there is no eating, no drinking and no raising up of families. There is no business occupation, no envy, no hatred and no quarrel or contention, but the righteous feast on the splendour of the Shechinah.—Bracoth 17.

Woman doing her duty has greater reward promised than man. She is to see to her children's regular attendance at school and to look to her husband's comforts whilst he is engaged in study or his daily vocation.—Bracoth 17.

The fear of God should ever be man's first care, and he should always have a soft and pleasant word for every fellow-being and should always be in perfect peace, not only with those near to him but with the stranger in the street.—Bracoth 17.

In all cases of questionable conduct on the part of a man of good repute we are bound to construct his conduct in his favour. But when it is known that he is indebted to his fellow-man, we are not to take it that he has paid his debt ; we must be sure that he has discharged his indebtedness ere we hold him blameless.—Bracoth 19.

R. Eleazar's disciples requested their master to instruct them—as they termed it—in the way of life. 'Be mindful,' said the sage, 'of the feelings of others ; and when you pray remember whom you are addressing.'—Bracoth 28.

Do not lose your temper and do not drink to excess and you will not easily fall into sin.—Bracoth 29.

Banish from all your thoughts worldliness and unworthy reflections before you engage in prayer. Contemplate man's littleness and the greatness of our Father in heaven. Then proceed to pray with bent head, conscious before whom you stand. Yet withal there should be no sadness but, on the contrary, there should be a silent holy joy, and confidence in the fulfilment of such words as, 'The redeemer of Israel will fulfil the desire of them that fear him ; he will hear their cry and will save them. For the Lord will not forsake his people for his great name's sake.'—Bracoth 30. 11.

Do not start to pray when you are in sadness or inertness, or when in the midst of amusement or idle talk ; prayer is to be an act of holy joy.—Bracoth 31.

One should not part from a friend in the midst of levity or idle talk, but rather after conversing on matters of importance. His friend is then more likely to remember him or think of him.—Bracoth 31.

The custom of breaking a glass at a marriage ceremony originates from the practice of the Rabbi who caused levity—which used to be rampant at marriage feasts—to be checked by the sudden crushing noise of some crockery or glass.—Bracoth 31.

There are some useful lessons to be learnt from Hannah

and her prayer. 'She spoke in her heart,' earnest prayer must emanate from the heart and mind. 'Only her lips moved, but her voice was not heard.' Our words of prayer should be distinctly but not loudly uttered. 'Eli thought her drunk and rebuked her.' This intimates to us : (1) that one in his cups is prohibited to pray ; (2) it is one's duty to put his fellow-man right on seeing him commit an unseemly act. When convinced by Hannah's explanation that he had been mistaken, Eli said to her, 'Go in peace, and the God of Israel grant thee thy petition that thou hast asked of him.' This shows us not only the duty of appeasing one whom we have suspected of being guilty of an act of which he is innocent, but we must also pray for him.—Bracoth 31. 11.

On entering and on leaving college one of the Rabbis was observed to be engaged in short and silent prayer. 'What need is there,' he was asked, 'for prayer now ?' 'I pray,' he replied, 'on entering that the All Wise may grant me a clear perception of what I study ; and on leaving I pour out my heart in thanksgiving for the little knowledge I acquired.'—Bracoth 28.

Hannah could, by a ruse, have had her desire for a child easily satisfied. She could have excited her husband's suspicion of her fidelity so that he should bring her to the Priest, go through the ceremony of the 'bitter waters,' and being innocent the result would be that she would conceive and have a child (Numb. 5. 28), but she would have recourse to no subterfuge, only to holy prayer.—Bracoth 31. 11.

Do not indulge in jests of any kind.—Bracoth 31.

Great indeed is prayer, even greater than good deeds. God desires prayer. Consider the sad incident of the golden calf and mark well the words with which God addresses Moses. 'I have seen this people and behold it is a stiff-necked people. Now, therefore, let me alone that my wrath may wax hot against them and that I

may consume them' (Exod. 32. 9, 10). The words 'now let me alone' seem utterly uncalled for, since Moses had not yet interceded or prayed on behalf of the sinning people. But to our mind these words convey a hint to Moses to pray for his erring flock, as without this invitation to pray and intercede on their behalf Moses would seem not to have ventured to do so. Like one who is the King's guest at a time when his Majesty is justly wroth with his son. Says the King to his offending son, 'Were it not for this guest of mine your punishment for your misdeeds would have been great.' On hearing this the guest says to himself, 'Since my presence affects the actions of the King, I will try and plead for his son and avert the threatened punishment.' Thus when Moses is told, 'Now let me alone,' he sees in these words the implication that it is in his power to pray for his erring flock, and he gladly avails himself of this hint, which he looks upon as a very invitation to pray, and we are told, 'And Moses besought the Lord his God and said, Lord, why does thy wrath wax hot against thy people' (Exod. 32. 4).—Bracoth 32.

When one of the Rabbis was once engaged in prayer a high State official saluted him without the greeting being acknowledged by the sage. 'Does not your Torah tell you,' asked the statesman, 'to take heed to yourselves? Why have you ignored my courtesy and have not taken heed to yourself, knowing that I have the power to have you beheaded for the insult offered to me, whom the King delights to honour?'

'Sir,' replied the saintly man, 'it is quite true, as you say, that our Torah tells us to take heed to ourselves, although, by the way, used in a very different connection. But if any one were to greet you whilst you were conversing with the King, your august master, would you interrupt your address to the Monarch for the purpose of responding to an act of courtesy on the part of your friend? I was addressing my humble

petition to the King of kings, my Father in heaven, when you so kindly offered me your greeting, and I am sure you will appreciate the motive of my delay in responding to it.' The state dignitary was satisfied, and even pleased, with the explanation.—Bracoth 23. II.

God has no greater treasure than the fear of him. He bestows this on no one ; it is free to all. Every one can possess it.—Bracoth 33. II.

Everything is in the power of God except the fear of God. He made man a free agent.—Bracoth 33.

Rabbi Chanina b. Dosé was informed of a snake, which was at a certain place, which bit many persons with fatal results. R. Chanina put his foot over the hole where the reptile was hidden, when it at once came out of the hole and bit his foot, only to die after its bite. The Rabbi took the dead reptile and exhibited it to his pupils with the remark, ' It is not the snake that killeth but the sin.'—Bracoth 33.

Knowledge is power.—Bracoth 33.

All the rebukes and promises of the prophets were for the purpose of calling sinners to repentance, but the greatness of the reward of the righteous, the prophets knew not of. God alone knows what he reserved for them. Some maintain that the repentant stand higher than the righteous, even as the prophet says (Isa. 57. 19), ' Peace to him that is afar off and to him that is near,' Peace being proclaimed first to him that is afar off, i.e. to him who is trying to make his peace with God.—Bracoth 34.

Rav Kahané says, ' I would consider the man very bold who, in confessing his sin, would enter into details as to the nature of the various sins he has committed.'—Bracoth 34. II.

The words in Joshua (1. 8), ' This book of the law shall not depart from out of your mouth,' are not to be taken in too literal a sense. One is not to think that he is to

do nothing else but occupy himself with this book. Remember we are commanded (Deut. 11. 14) to gather in our corn, and by this is meant that we are not to neglect our work or any of the duties entailed on us by our occupation.—Bracoth 35.

Rova prohibited his pupils from attending college during harvest time or during the reaping of grapes.—Bracoth 35. 11.

Feed your animals before you take your own food.—Bracoth 40.

Salt in plenty, lentils occasionally, mustard sparingly, water after a meal plentifully and small fish frequently are conducive to the preservation of health.—Bracoth 40.

To put a fellow-man publicly to shame is a very great sin. Let us learn a lesson from Tamar. At the risk of being burned alive, she would not name her seducer, but merely hinted at the party so that, if he felt inclined to do so, he could confess and save her.—Bracoth 43.

Certain things are unbecoming to a learned man or religious teacher. He should not wear shabby clothes, yet, on the other hand, should not dress like a dandy or use oils or scents. Nor is it proper for him to walk about at night by himself or talk with a woman in the street. He should not walk very fast or with long steps. Last, but not least, he is not to walk with a 'high head' or in a haughty attitude.—Bracoth 43. 11.

Fruit, cabbage and all green stuff—when ripe—are wholesome. Soft-boiled eggs are commendable.—Bracoth 44. 11.

Praise the Lord for affliction which overtakes you as well as for the good gifts he bestows on you.—Bracoth 49.

Rabbi Simon b. Pazzi's phraseology was, I bewail my responsibility to my Maker and my difficulty in overcoming my evil propensities which are so inimical to God's behests : אני לי מיוצרי ואני לי מיצרי.—Bracoth 61.

The Rabbis ascribe functions to the various members of the human body, such as the kidneys exercise the function of suggesting, the heart considers the suggestion. The windpipe issues sound, the gullet conveys the food to the intestines, and the lungs draw in all fluid from the stomach. The tongue masticates the food; the liver causes anger and the gall thereat loses a drop of its fluid which goes into the liver and stays the anger. The spleen causes laughter, the gizzard grinds the food in the stomach, the ventricle in the stomach causes sleep and the nose causes wakefulness. Should the work of the last two become reversed, then death ensues—Bracoth 61. 11. *52*

A good man is guided by his better qualities which preponderate over any passing thought of evil, but a wicked man stifles his passing thoughts of any good deed and gives full sway to his evil proclivities.—Bracoth 61. 11.

False pride is fatal to the acquisition of knowledge. If you don't know anything or cannot understand the thing explained to you, be not above asking.—Bracoth 63. 11.

Let us not lose sight of the great virtue of hospitality. Even the Egyptian hospitality to Joseph and his brethren which was not free from selfishness, as the Egyptians wanted them as overseers of their cattle (Gen. 47. 6), was rewarded by prohibiting the abhorrence of an Egyptian.—Bracoth 64.

Never urge on matters unduly. If they do not hasten on with your own speed, give them time for ripening.—Bracoth 64.

Rabba and Rabbi Joseph were poor, and each was desirous of securing a living by obtaining an appointment as principal of a college or public school. R. Joseph was a man of vast knowledge, but not very brilliant, i.e., he could not, perhaps, solve any problem or knotty point. He was nick-named 'Sinai,' implying, in con-

formity with Orientalism, that he knew a good deal of plain law—without exposition or deduction—as the law pure and simple—given on Sinai. Rabba, on the other hand, who was quite a genius, was known as the ‘mover of mountains,’ implying, in the same Oriental style, that by his ingenuity he could construe any plainly worded law to mean anything else than what the plain words indicated. A vacancy in the position of principal once occurred in one of the colleges, and each of these Rabbis was considered eligible for the position, but as both could not be engaged a consultation took place as to which of the two would be most suitable.

It was decided, also with Oriental wisdom, that bread is more necessary to sustain life than luxuries; hence a man with vast knowledge, though not very brilliant, would be more useful than one of greater intellect with but a limited amount of knowledge. The choice consequently fell on Rabbi Joseph, who, however, would not accept the position, as it would deprive Rabba of a living. He had, moreover, a foreboding that the office with its great responsibilities would be the death of him. Rabba then, as the alternate, entered into the office, which he held for twenty-two years.

On the demise of Rabba, R. Joseph was called to fill the vacancy, which he occupied for only two years, for, as he instinctively knew, the position with its strain was too much for him and undermined his health.

Before R. Joseph died he pointed out to his pupils the unwisdom of precipitating matters. ‘Had I, as others in the circumstances probably would have done, hastily accepted the office offered to me, apart from the injury I should have done to a man of superior intellect, I should probably have died twenty years ago, as the duties would have undermined my life; by not accepting the billet my superior colleague, whose greater intellect could cope with the work, found a living for many years,

and I have gained so many years of earthly life.'—Bracoth 64.

In carrying out the injunction of leaving the corner of the field for the poor (Levit. 19. 9), one is not permitted to be partial and allow one of the poor—a favourite one—to glean and not allow another of the poor to do so. This 'corner of the field' is not to be looked upon by the owner of the field as his own property. It is the property of the poor, over which he has no right of disposal. Nor is the owner of a vineyard allowed to put any receptacle under the vine, so that any grapes falling off shall fall into the receptacle and be taken away by the owner. The grapes that fall off are the property of the poor.—Peah, cap. 5; Mishna 6.

Greater is the honouring of parents than to honour God with offerings. The poor are under no obligation regarding the latter, but the honouring of their parents is as obligatory on them as on the rich.—Peah, cap. 1.

Those who honour their parents, practise charity and kindness, and endeavour to establish peace and goodwill between men, will reap reward even here on earth; but the principal reward awaits them in the world to come.—Peah, cap. 1; Mishna 1.

One in possession of 50 Zuz (about 25s.), and who is capable of working a trade with the money, does not come under the category 'poor,' so as to entitle him to glean the corner of the field. But he who possesses nothing, and is consequently entitled to glean or receive charity, and yet prefers living—even on a crust of bread—on the proceeds of the work of his hands to accepting charity, to him can well be applied the words of the prophet (Jer. 17. 7), 'Blessed is the man who trusteth in the Lord and whose hope the Lord is.'—Peah, cap. 5; last Mishna.

Whilst a teacher is engaged in the study of a certain subject, it is not proper for a pupil to ask him a question on any other subject.—Shabboth 3. 11.

In addition to the more important meaning of the words 'Prepare to meet thy God' (Amos 4. 12), they also bid us to be clean and decently dressed before proceeding to pray.—Shabboth 10.

The judge, who takes care to be just in judgments, is a helper of the Supreme Being in maintaining and upholding the world, since it was through roguery that the world was destroyed by the deluge.—Shabboth 10.

Unless one eats the first meal at a reasonable time in the morning, one derives no benefit from the food.—Shabboth 10.

Give no one a present without, in some way, previously intimating to him your intention.—Shabboth 10. 11.

Do not excite jealousy amongst your children by making one of them a favourite. Remember the history of Joseph and his brethren.—Shabboth 10. 11.

No malady is as bad as one of the intestines, no illness so painful as affection of the heart. Amongst the lesser ailments headache is the most painful, but the most painful of all things is a bad wife.—Shabboth 11.

The best cure for a bad dream is a day's fasting.—Shabboth 12.

God himself is at the bedside of the sick.—Shabboth 12.

One hundred and twenty-eight years before the destruction of the temple Rome had already power over the Jews. Forty years before the Temple was destroyed, the Sanhedrin were driven out of Jerusalem and settled in Chanioth. They no longer judged cases involving capital punishment, as they were under the power of Rome. Hillel, Simon, Gamliel and his son Simon (the second) each in turn held the position of *Nasy*, Prince, during the hundred years preceding the destruction of the Temple.—Shabboth 16.

In saying that he praises the dead which are already dead more than the living which are yet alive (Eccles. 4. 2), Solomon does not intend to contradict his father David's dictum. 'The dead praise not the Lord, neither

any that go down into silence (Ps. 115. 17). David seeks to press home the necessity of worshipping God and of living a righteous life whilst here on earth ; he reminds us of the fact that the time must come when we no longer will be able to do so. Whereas Solomon alludes to some who, whilst dead, the praise of them did not die with them. Their memory, their righteousness, their great and good deeds, live after them. He alluded to the incident of Moses praying for forgiveness for his sinful flock. His intercession seemed futile till he said, ' Remember Abraham, Isaac and Israel thy servants ' (Exod. 32. 13). It was then that the Lord repented of the evil which he thought to do unto his people.—Shabboth 20.

The following are the questions asked of man at the Tribunal of God : (1) Hast thou been honest in all thy dealings ? (2) Hast thou set apart a portion of thy spare time for the study of God's word ? (3) Hast thou been faithful to thy wife ? (4) Hast thou looked forward to the advent of the Messiah ? And if all the answers are satisfactory, but the one thing he lacked was the fear of God, all is of no value. Like a servant who took care to put his master's wheat in a dry place, but had no care to put salt or any other ingredient to preserve the wheat and protect it against all possible injury. All the other trouble and care taken are useless, the one great element having been omitted which alone would preserve the wheat.—Shabboth 31.

Solomon, in saying, ' Be not over much wicked ' (Eccles. 7. 17), does not recommend, or even permit, a little wickedness. He means that one is not to argue ' I am a sinner as it is, what matters it if I add a little more sin.' He who has eaten garlic might as well argue ' My breath smells offensively as it is, I will therefore now feed on garlic.'—Shabboth 31. 11.

If you are a misanthrope, you have no right to expect a peaceful home.—Shabboth 32.

When man is nearing death, those at his bedside should gently hint at the necessity—at all times—of prayer and repentance. It is desirable for man to think frequently of the transitory and fleeting nature of his existence, and ask himself, 'Have I any pleaders for me at the great Judgment Seat of God?' Let him then send three of the great pleaders before him, repentance, prayer and good deeds, to plead for him against great odds.—Shabboth 32.

To eat and drink after a meal is to court injury to the intestines. To go to sleep after a meal without first taking short exercise causes the food to putrefy in the stomach, and to cause bad breath. To wash with cold water and to drink hot water after a warm bath is very beneficial to health.—Shabboth 41.

In attempting to study any subject, it is advisable to read through the subject; then to try to understand the simple or literal meaning of the phrases, and again read it carefully through to grasp the 'side issues.'—Shabboth 63.

The reason why the leper had to proclaim 'Unclean, unclean' (Levit. 13. 45), was to excite the pity of his fellow-men that they may pray for his restoration to health.—Shabboth 67.

Pharaoh was a wizard.—Shabboth 74.

The fish, the snake and the pig gain strength with old age.—Shabboth 77. 11.

The Israelites were coerced to accept the Torah¹ under the threat that a refusal on their part would bring down the mountain (Sinai) on their heads. Hence there may be considerable mitigation for the want of their strict observance of the behests of the Torah on their part.—Shabboth 88.

He who receives an insult—and though able to hurl it back—refrains from retaliating, and he who accepts

¹ See Shabboth 88. and Shebuoth 39.

untoward events that overtake him with fortitude and resignation, to him may be applied the words 'Those that love him (God) shall be as the sun when he goeth forth in his might' (Judg. 5. 31).—Shabboth 88.

God's commandments were not given to ministering angels, but to man. When Moses ascended to receive the Decalogue the angels objected that one born of a woman, flesh and blood, shall be amongst them—purely spiritual beings—and shall be the recipient of so glorious a code. God granted Moses permission to reply to their objection. 'Sovereign of the Universe,' began Moses, 'the Torah which thou hast vouchsafed to give us says, I am the Eternal thy God, who brought thee out of the land of Egypt.' That surely cannot apply to angels, but distinctly applies to Israel. Thou shalt have no other gods before me. Angels do not, like us, dwell amongst those who worship idols, and such a law would be superfluous for them. Remember the Sabbath day to keep it holy. Do angels mix with the world below during six days of the week? Are they entangled in worldly affairs? Have they to seek their daily bread that they need a law of this kind? Thou shalt not take the name of the Lord thy God in vain. Have angels any intercourse with the world below to require this caution? Have they parents to impress them with the duty of honouring parents? Have they any need of the caution against murder, theft, adultery or covetousness? The angels were constrained to admit the soundness of Moses' reasonings, and the Tablets with the commandments were given to him without further delay.—Shabboth 88.

'These are the commandments which the Lord commanded Moses for the children of Israel on Mount Sinai' (Levit. 27. 37). Hence not even a prophet has the authority to abolish any of them or to enact new laws.—Shabboth 104.

To give way to temper is to act in defiance of religious

teaching, and is therefore a species of idolatry.—Shabbboth 105.

To wash the eyes every morning with cold water and the hands and feet every evening with warm water is beneficial to eyesight. It is very dangerous to touch the eyes, ears, mouth, nose, or indeed any part of the body in the morning without first washing the hands.—Shabbboth 108.

It is desirable not to speak on the Sabbath day of mundane affairs.—Shabbboth 113. 11.

The reason for the letter 'J' being placed in the Scroll upside down, thus ¶ at the beginning and at the end of Numbers 10. 34 is to indicate that this verse is to be considered as a separate portion of itself, and that it is not incorporated in the fourth Book of the Pentateuch.—Shabbboth 115.

Rabbi José would never contradict any one, and never went back on his word.—Shabbboth 118. 11.

The same sage maintained that the prohibition of Exodus 23. 19 does not apply to poultry; he therefore permitted his community to eat poultry with milk, and himself ate it.—Shabbboth 130.

The Torah, or the true interpretation thereof, is destined to be forgotten by Israel.—Shabbboth 137. 11 and 138.

He that is merciful to God's creatures may expect Heavenly mercy.—Shabbboth 151.

The intellect of intellectual men increases with their years, and so does the ignorance of the ignorant.—Shabbboth 152. 11.

God gave man his spirit in a state of perfect purity, and it is man's duty to restore it in the condition in which he received it.—Shabbboth 152. 11.

One born on a Sunday will not be a man of many parts; there will be but one tendency as to his character. Born on a Monday, he will be a man of great passion. He that first sees light on a Tuesday will be rich but

sensual. Born on a Wednesday, he will be good and good-looking. The man who makes his advent in this vale of tears on a Thursday will be philanthropically inclined, and he who is ushered in on this planet on a Friday will have a tendency for doing good. Born on a Saturday he will die on a Saturday, and is likely to be a saintly man.

This theory, however, is contested, and it is held that, not the day of the week exercises any influence in forming the character or destiny of man, but the planet under which man is born. Every one of the seven undermentioned planets has, in turn, sway for the space of one hour. Thus one born when Sol has sway will be handsome and well able to supply all his wants, but will labour under the great disadvantage that his secrets will become known to others; if he were to commit a theft it would at once become known. The man born under Venus will be rich and sensual. Born under Mercury will be wise and beautiful. The one who is born under Luna will be sickly, will never be able to carry out his designs or set plans, and will have to look to others for his maintenance; but, on the other hand, his secrets will never become known to others. The person born whilst Saturn has sway, whatever plans or resolutions he may form will come to nothing. Born under the planet Jupiter he will be righteous, and will do a great deal of good. Lastly, one born under the planet Mars will be bloodthirsty; if not actually a murderer, he will be either a slaughterer of cattle or a surgeon.—Shabboth 156.

When two have charge of a pot which needs boiling, that pot will get neither cold or hot.—Iroben 3.

Every letter that may be erroneously omitted or added in Holy Writ may have very baneful effects, and tend to injure religion. For instance, **וְה' אֱלֹהִים אֶמֶת** the Eternal God is truth; if the **א** from the word **אֶמֶת** were omitted it would read **בֵּת**, died, or if a **ו** were added

to the words "וידבר ה'" the Lord spoke and write "וידברו ה'" and they spake that would open a door to polytheism.—Iroben 13.¹

Rabbi Meier, whilst very ingenious, did not view always matters in their proper light, and thus forfeited his claim to be looked upon as an established authority.—Iroben 13. 11.

For the space of three years there was contention between the schools of Shamai and Hillel as to whose decision shall be final. Then a heavenly echo was heard proclaiming. Both these assemblies are occupied with the words of the living God; yet the conclusion of Hillel's school on Halacha is final. The reason ascribed for this preferment of Hillel's school was because its students were modest and unassuming. They always considered well the decisions of Shamai's school side by side with their own views, and were not above giving way to opposed views, if they were well grounded. Thus we have the lesson of humility put before us. He whose ambition in life is to be popular among men has often his ambition checked by a Higher Power, but he who is meek and humble is often exalted. And this holds good in mundane matters. It is vain to work against fate, time and destiny; being in a feverish haste to amass riches or bidding fate defiance and endeavour to defy it, by thinking that one's set aims must be attained as though there were no Higher Power who shapes man's destiny.—Iroben 13.

In his presence do not lavish all you can about a man's good qualities; reserve that for his absence.—Iroben 18.

As to the theory of punishing man with fire in Gehenna.

¹ For fuller elucidation of this teaching see beginning of *Midrash Tauchuma*. My MS. of *Tales and Maxims from the Midrash* contained extracts of the whole of that part of Midrash, but was mislaid, and to my sorrow, have only noticed the omission after the book was published.

If we only bear in mind that, the golden altar, though perpetually on fire, was not hurt. For was it not consecrated to the service of God? What power, then, can fire have on man who is created in the image of God, for the service of God, and even when fallen must retain something of the qualities of God?—Iroben 18.

Let the wicked not despair; let them hope of eventually becoming righteous.—Iroben 21.

To live up to God's Torah, it is necessary not only to abandon all worldliness, but one may, under circumstances, have to harden his heart to his own children and his own household.—Iroben 22.

Onions have something of snake poison in them.—Iroben 29.

After R. Gamliel (the second's) death, Rabbi Joshua sought to do away with some forms that the former had instituted at the college of Jabna; but R. Jochanan b. Nury pointed out that it would be an unmanly act to abolish, now that their Rabbi had gone, what no one ventured to do away with whilst he was with them.—Iroben 41.

Those who had undergone certain sufferings in this life and received those sufferings with fortitude and resignation will surely enjoy immunity from punishment in the world to come: (1) Abject poverty; (2) acute dyspepsia; (3) being pressed by creditors for payment and having no assets. Some Rabbis were eager to add (4), one who has a shrew of a wife. They were, however, sought to be overruled by others, on the ground that divorce is not difficult and is a complete remedy. But those who sought to include the bad-tempered wife would not be overruled so easily, arguing that in some instances there may be rather a heavy money settlement on her, which is beyond the husband's power to satisfy, or he may not wish to divorce her on account of their children.—Iroben 41.

The following are in danger of losing all sense of reli-

gion or even their belief in a Living God : (1) continual intercourse with heathens ; (2) the carnally-minded ; (3) extreme poverty.—Iroben 41.

Messiah will not make his appearance on a Sabbath or on a Festival.—Iroben 43.

Rabbon Gamliel (the second) made a telescope which enabled him to see at a distance of two thousand yards on land and at sea.—Iroben 43.

R. Jochanan used to say ' the intellect of our early teachers were twice as great as the later ones, and comparing our own with theirs, ours may be said to be no wider than the eye of a needle.' Amongst the ancient he mentioned Rabbi Akiba and amongst the later R. Elozer b. Shamnah. R. Zeiva went further and said, ' If our ancient masters were angels we might claim to be called men, but if they were but men we can only, in comparison, be called asses.—Iroben 53.

The men of Judea were very attentive to the teaching of their masters, were quick at apprehension and imparted their knowledge to others ; hence they were known as learned men. Those of Galilea were satisfied with a superficial knowledge, were not good listeners, were unable to teach and were altogether superficial.—Iroben 53.

The Torah is not in heaven nor over the sea (Deut. 30. 12.). No, it is not in heaven, not with those who pretend to be high and mighty, nor over the sea, not with those who are extensively engaged in over-sea trading.—Iroben 55.

Joshua died childless, he never had any children.—Iroben 64.

Some of the Rabbis would not say their prayers when depressed or ill-tempered.—Iroben 64.

The true character of man becomes known when in his cups, when in passion, by his laughter and by his transactions.—Iroben 64.

Rabbi Judah Hanasa, like R. Akiba before him, was in

the habit of showing marks of respect to rich men, who did good with their money.—Iroben 85.

The rich men of Babylon had the unenviable reputation of being hard-hearted, and it was said that they must be descendants of the 'mixed multitude' who came up with the Israelites at the Exodus, and not pure Israelites or descendants of Abraham, whose characteristic is pity and compassion.—Iroben 85.

Some men may be said to live a living death: (1) he who is under petticoat government; (2) he who can only sustain life (obtaining food) by begging; (3) he who is in perpetual pain.—Iroben 85.

The man who possesses knowledge of the Torah, but lacks good manners, is deserving severe censure inasmuch as he contributes to the erroneous idea that knowledge of the Torah and absence of good manners go hand in hand together.—Iroben 99.

Modesty is one of woman's attributes.—Iroben 100.

Be choice in your speech even if you have to use more words to convey your meaning; never take 'a Short Cut' in speaking, but use decent expressions and phrases. Amongst Hillel's pupils, R. Jochanan b. Zackai, in submitting any question to his master, used the choicest of words. Hillel predicted—though not his brightest pupil—that Jochanan is destined to be a guide and teacher in Israel.—Pesochim 3.

Be not a messenger to carry bad tidings.—Pesochim 3.

The weapon which the smith forges on his own anvil turns, at times, against himself.—Pesochim 28.

He who is on an errand of mercy and righteousness may hope for immunity from injury whilst on this errand.—Pesochim 8.

Sun-bonnets for horses to protect them against the sun are mentioned.—Pesochim 50.¹

One cannot expect success if his occupation is inimical to his neighbour.—Pesochim 50.

¹ See Rashi.

Accustom yourself to acts of righteousness, even if at the start the motive was not prompted by religious feeling ; it will eventually lead you to Religion.—Pesochim 50.

Certain things are ordained—perhaps for a good purpose—to be hidden from man : (1) When he will die ; (2) when help will come if in tribulation ; (3) what will be his judgment hereafter ; (4) what will be a profitable transaction ; (5) what his fellow-man has in his mind ; (6) when the kingdom of David will be restored ; (7) when the Persian dynasty will collapse.—Pesochim 54.

There are things wisely ordained so to be : (1) The decomposition of dead bodies, otherwise people would probably keep the corpses of those near and dear to them in their houses ; (2) that the departed shall in the course of time so far be forgotten that the sharp pangs of their departure shall become softened ; (3) cereals should rot, if kept for any length of time, otherwise the producers would not sell them quickly, the supply would always be scanty and demand correspondingly great, and that would cause almost a perpetual famine.—Pesochim 54.

Hezekiah did things, some of which the wise men of his time did approve and others of which they did not approve. He broke up the copper serpent which Moses made in the wilderness. He did away with a book known as the ' Healing Book.' The former some of the people used to worship, the latter caused the people not to pray to the ' Healer of all flesh,' the Great Physician, but relied entirely on the book in their ailments. Of the destruction of these articles the wise men naturally approved. On the other hand he had the doors of the Holy of Holies torn off and sent them as a present to the King of Assyria, and he had the source of the River Gihon stopped up, so that the Assyrians should have no water supply when they came against Jerusalem. These acts, the one of extreme flattery of the Assyrians' king

and the other of excessive caution against possible events, were considered by the wise men but a want of confidence in God's promise and could but meet with their disapproval.—Pesochim 56.

Jacob having assembled his sons to tell them what would befall them in the latter days (Genesis 49.), intended to reveal to them the exact time of the coming of Messiah, when he felt that the Shechinah, the spirit of prophecy, had left him. He began to fear that the departure of the Shechinah might be due to one of his assembled sons having the scepticism or the character of an Esau or of an Ishmael amongst them. His sons seem to have detected their father's suspicion, and to reassure him they proclaimed God's unity.—Pesochim 56.

The hides and skins of sacrificed animals used to be kept in the Temple, in the department known as the 'Parva.' The well-to-do priests, however, tried to have a monopoly of this department, and kept the poorer priests out of having any share in this source of revenue. It was, therefore, eventually decided to deprive all the priests of this benefit, and the proceeds were devoted to the repairs of the Temple.—Pesochim 57.

A wise man who is haughty or gives way to temper will become a fool. Even a prophet who manifests these shortcomings ceases to be a prophet.—Pesochim 66.

Make your Sabbath and Festivals days of joy, but not of levity; let them be days of joy blended with study.—Pesochim 68.

R. Joseph used to rejoice on the Feast of Pentecost, being the anniversary of the giving of the Ten Commandments on Sinai. 'Are there not many Josephs in the street, and in what do I excel, except in being able to apply myself to the study of God's word?'—Pesochim 68.

Rav. Hunnah, son of R. Nathan, visited R. Nachman, son of Isaac. When the latter asked his name the reply came, 'My name is "Rav. Hunnah,"' At this he was

invited to take his seat on a bolstered seat (a sofa), with which he at once complied. He was then offered a glass of wine which he at once accepted and emptied the contents in two sips in front of the company. His host then put him through the following catechism: (1) 'When you were asked your name, why did you invest yourself with a title and called yourself *Rav. Hunnah* instead of simply *Hunnah*?' The reply came, 'I am called so from my childhood.'¹ (2) 'Why, when invited to take your seat on the sofa, you sat down without having the modesty of taking a less distinguished seat?'² 'It is surely good manners to do the host's bidding (except when he orders you out of the house).' (3) 'Would it not have shown better manners had you waited to be asked twice before you accepted the wine?' 'This,' *R. Hunnah* replied, 'might have been the case had it been offered to me by a less distinguished host, but it would have been contrary to good taste had I not accepted the glass of wine at once, offered to me by so great a man.' (4) 'Why, then, have you emptied the glass in two sips?' *Hunnah* replied, 'He who empties his glass in one gulp may be looked upon as a drunkard, the man who drinks it in two portions shows good manners, but he who makes three sips of a glass of wine manifests arrogance.' (5) 'Why have you not turned your face away from those present when drinking?' 'That,' he answered, 'would be more becoming a blushing bride than a man.' *R. Ishmael*, son of *R. José*, on paying a visit to one of his compatriots was offered a glass of wine which he took and drank down in one gulp. On being asked whether he does not agree with the axiom of the sage who said that one who empties his glass in one draught manifests greediness, *R. Ishmael* replied, 'This doctrine does not apply to such a small glass, such excellent wine, and to the immense space for stowing away drink as I have.'—*Pesochim* 85.

¹ See *Rashai*. ² Some disciples were seated on the ground.

The following were contemporary prophets: Hosea, Isaiah, Amos and Micah. Hosea was the greatest of them, but he was not friendly disposed to his people.—Pesochim 87.

It was to the advantage of Israel to be captives of the Babylonians. Had they been in captivity under Greeks or Ishmaelites, they would not have enjoyed the comparative freedom which they did under the Babylonians, as the former were more cruel than the Chaldeans, apart from which the language of the latter was more akin to the Hebrew language, and thus their tongue was not entirely extinguished.—Pesochim 87.

It is man's duty to cheer his wife and his household on Festivals even more so than on other days. If in his power to do so, he is to purchase new attire for them for the holy days.—Pesochim 108.

Among other advice that R. Akiba gave his son R. Joshua, were these: (1) For your studying, select a secluded place where you will not be disturbed. (2) Do not select as your residence a town whose counsellors or authorities are men of learning; for such men invariably neglect the interest of the town rather than their study. (3) Do not enter anywhere, not even your own house, without first giving some indication of your coming. (4) Beware of walking about for ever so short a time barefooted. (5) Do not neglect your morning meal. (6) Rather dispense with the Sabbath meals (superior to those of week days) than procure them by asking assistance from your fellow-men. (7) If you have to undertake anything in conjunction with another, try and find one who is known as a successful man.—Pesochim 112.

Agras, the daughter of Machlas, is the leader of demons. She has her sway on the nights of Wednesdays and Fridays, when she has a following of no less than one hundred and eighty thousand demons, each of whom has the power to injure man. This is, in fact, after her wings

have been clipped. Formerly she had her sway every night, but meeting once Rabbi Chanina b. Dosé she said to him, 'Were it not that I have been cautioned Above against injuring you, you would not have come away hence without serious mishaps.'

'Now,' answered Chanina, 'since I am so well thought of Above, I command that you be banished from human habitation.' She, however, prevailed on the good man not to banish her entirely from the habitable globe, and he confined her sway to the two nights of the week mentioned above.—Pesochim 112. 11.

Do not—where polygamy is not prohibited—marry two wives, as they are sure to be in conspiracy against you. But if you have two wives, marry a third and she will divulge the plot against you.—Pesochim 113.

Rav. gave the following advice to his sons: To his son Rabbi Cheyah he said, Never accustom yourself to one sort of drink. If you must have alcohol drinks, then do not always take the same; if you do it will be hard for you to break yourself of the habit of drinking. Do not walk fast; fast walking injures the eyesight. Have no tooth extracted even if all other remedies for the ache have failed. Do not indulge feelings of revenge, not even against a heathen, aye, not even against a snake. To his son Ibber he said, As you are not given to study, let me give you some advice in business matters. If you bring goods from abroad, try to sell them before you have shaken off the dust from your feet. Never be sorry for having sold your wine, even if soon after you sold it it has gone up in price; as there is always a risk of wine turning into vinegar. Try always to have payment for your goods on delivery. Be content with a small profit on articles which you can easily replenish, rather than large profits on articles which you have to import from abroad. If you have a cargo of dates on your hands, try to dispose of them as quickly as possible.—Pesochim 113.

There are things which, whilst harmless and innocent, may even desirable if done in private, may cause mischief if done otherwise than in strict privacy. Remember the incident of Bathsheba (2 Sam. 11. 2). There is another good advice to him who has a marriageable daughter without there being a chance of finding a husband for her. The advice is, set your male servant free and marry him to her.—Pesochim 113.

Man should rather turn a carcase in the open street than turn from his word. And he should skin a carcase to earn his bread and not disdain such work and say it is beneath his dignity, his learning or his high-birth. There can be no indignity in earning an honest wage, whatever the work may be.—Pesochim 113.

Enquire of no astrologer the future. Trusting in God is the best.—Pesochim 113.

The young man who resides in a large town and keeps aloof from its frivolity and sinfulness, the poor man who finds anything valuable and restores it to its owner, and the rich man who gives tithes of his own free will and charity in secret, these are praiseworthy characters.—Pesochim 113.

There are other characters that merit the love of God. One who never gives way to ill-temper. The man who is temperate in every way and in all things, and he who repays good for evil. There are others whose characters God must dislike. The man of duplicity. Him who is able to bear testimony favourable to his fellow-men, but grudges him the favour and remains silent ; and again, he who, though knowing that his testimony will not serve the cause of justice, for instance, he is the only man who can testify to the guilt of an accused person ; but there being no other witness the accused must escape punishment, and his testimony will not serve the ends of justice, yet he delights in coming forward as a single witness, so at least to blacken a man's character.—Pesochim 113.

A woman is generally very devoted to her first son-in-law, so that if her husband is wise, he will see that she does not give away to her son-in-law all he possesses.—Pesochim 113.

There are certain characters again which man cannot but despise: a poor man who is haughty, a rich man who does a shabby act to gain some money, and an old man a debauchee. It may, perhaps, be added the man who divorced his wife more than once and re-marries her each time.—Pesochim 113.

When the Lord said to Adam, 'Thorns and thistles shall the earth bring forth for thee' (Gen. 3. 18), Adam shed tears. 'O Lord,' he said, 'shall I and the ass eat out of one and the same crib?' Then God said, 'In the sweat of thy brow shalt thou eat bread.' Thus having intelligent labour assigned to him he felt himself raised above the brute and thus was comforted.—Pesochim 118.

If all nations, as King David says, praise the Lord, how much more is the praise of the Lord incumbent upon the Jew for the wonderful help vouchsafed to his race.—Pesochim 118.

The spoil which the Israelites brought away from Egyptians fell again into the hands of the Egyptians through Shishak their king during the reign of Rehoboam (1 Kings 14. 25, 26). Zerach, King of Ethiopia, captured it from Shishak, and from Zerach it was taken by Asa, King of Judah, who sent it to Hadrimon, and Jehoshaphat, King of Judah, retook it from the Ammonites, and it remained with Judah till Ahaz ascended the throne, when Sennacherib captured it from Ahaz. Hezekiah retook it from Sennacherib and it remained till Zidkyahu was taken with all the spoil by the Chaldeans from whom the Persians captured it. Lastly, the Romans captured the spoil from the Greeks, and so the Egyptian spoil is yet in Rome.—Pesochim 119.

If we are entrusted with some secret incidents by any

one, though not bidden by the party to keep it secret, we are not permitted to divulge what we were told without receiving permission from our informant to divulge.—Yoma 4.

After a captivity of only seventy years, our ancestors were able to build a second Temple, whilst, alas! after the long time already elapsed since the destruction of the second Temple there is no prospect of another being built; hence we are forced to the conclusion that our ancestors were immeasurably better than we are.—Yoma 8.

The three terrible sins of which the Jews at that time were guilty, namely, idolatry, adultery, and murder, brought about the destruction of the first Temple; whilst none of these vices were attached to those of the second Temple, there was causeless hatred and uncharitableness enough amongst them to cause the downfall of that Temple. As to the Priests, with the exception of Simon the righteous who officiated forty years, Jochanan the High Priest who held offices for eighty years, Ishmael b. Paby whose function in the second Temple lasted ten years, and that of R. Eleozer b. Harsum which lasted eleven years, all the (numerous) other Priests were as short-lived as they were corrupted.—Yoma 9.

To suspect the innocent is deserving of punishment.—Yoma 11.

Idle and frivolous talk is forbidden.—Yoma 11.

The Urim and Thumim no longer existed in the Second Temple.—Yoma 21.

Forgive those who transgressed against you before you can look to forgiveness from Above.—Yoma 22.

What is meant by the words, 'Thou shalt not avenge nor bear any grudge' (Levit. 18. 19), not only prohibits to retaliate, but even not to point out your better conduct and contrast it with that of your neighbour. For example, you asked him for the loan of an axe or anything else and met with a refusal on his part. Later on the same party asks you for the loan of something, with

which request you readily comply. Were you to refuse him the loan because he refused you, that would be distinctly an act of revenge which the Torah forbids. But even if you forbear and are not revengeful and grant him the loan he asks you for, but you point out to him that although he was so ungenerous as not to lend you the article you asked him for, yet you readily lend him what he asks you, that, although it could not be termed an act of revenge, would unmistakably be bearing a grudge, and is equally forbidden by the Torah.—Yoma 22.

The most costly things presented to the Temple were those of מונבז הכסף Monobasos, who presented all those vessels and utensils, used on the day of Atonement, made of gold. His mother, Helena, presented a golden candlestick and golden tablets on which were written the portion of Scripture of Leviticus the eleventh verse of the fifth chapter till the end of the chapter, so that when that portion of Scripture was brought into requisition, there was no need of taking out a scroll from the Holy Ark. Niknor also brought gates of copper of marvellous workmanship from Alexandria and presented them to the Temple.—Yoma 26.

There was a family in Jerusalem known as 'Beth Gorma' who were very skilled in the baking of the show-bread, but they declined to impart their skill to any one. The authorities, thinking it unwise that one family should have the monopoly for the making of the show-bread, sent to Alexandria for skilled bakers who so far succeeded in making the show-bread, but could not bring it out of the oven unbroken. When the Beth Gormas were again called upon to resume the preparation of the show-bread they struck and would not do the work unless their former pay was now doubled. The demand had to be complied with and all went well. But in a friendly way the wise men of Jerusalem asked them the reason why they declined to divulge the secret of their success. They assured the authorities that it was not a mere money

question with them, but the higher consideration that if they placed their knowledge in the hands of the public that knowledge may be abused and the show-bread may be made for the worship of idols. And there was yet another family in Jerusalem named 'Beth Abtinah' who, as the former family mentioned, were equally skilful in preparing the incense, and also declined to make it known to others, for the same reason which Beth Gormas gave. R. Akiba relates that Rabbi Ishmael met promiscuously one of Beth Gormas grandsons in the field picking some herb, when the young man burst out in joy. On being asked by the Rabbi for the cause of his joy, he said that he found the herb with which his grandparents used to produce the beautiful incense, but refused to show it to the sage.

Differently it was with one 'Ben Kamzer' who possessed the facility of writing a word with four syllables, with four pens placed between his fingers, as though he had only to write a word with one syllable. This man would not divulge the art of doing it without getting paid for it, for which he was censured.—Yoma 26.

'Ye shall sanctify yourselves and be holy' (Levit. 11. 44). It is man's duty to strive after holiness, in which effort he will be assisted from Above.—Yoma 36.

'What prayer and supplication soever be made by any man, or by all thy people Israel, which every man knoweth the plague of his heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his way, whose heart thou knowest' (1 Kings) 8. 38, 39. Israel, beloved of God, thou needest no mediation; pray direct to thy Maker.—Yoma 52.

It goes without saying that it is incumbent on man to stand in respectful posture during prayer; when he has finished his prayers, he should step three steps backward

and bend his head. Better not to pray at all, than to show the slightest want of solemnity.—Yoma 53.

Long prayers should not be indulged in. Even the High Priest was not permitted to pray long. It once happened that he was unusually long with his prayers, and when asked by the other Priests for the cause he replied that he prayed for them and for the Temple that it may not be destroyed again, yet his colleagues expressed their hope that he will, in future, not indulge in long prayers.—Yoma 54.

A Gentile woman asked R. Eliezar how it was that whilst the whole of the Jews worshipped the golden calf, yet the punishment was partial and unequal. Some perished by the edge of the sword at the hands of the Levites, others died of pestilence, and yet another portion died of water which Moses caused them to drink. The Sage replied that, the degrees of worship of the golden calf were also unequal. Some took but a half-hearted part in the making of the golden calf; others were so earnest in the sinister work that they even prepared incense for the worship of the idol; others again even did not refrain from kissing it and falling down before it.—Yoma 66.

There is no needless repetition in the words, 'Ye shall do my judgment and keep my ordinances' (Levit. 18. 4). The former refers to laws which nature prompts even without God commanding the doing of them, or prohibiting doing them, such as the honouring of parents, not to steal, not to seduce another man's wife. But the latter alludes to such ordinances, the reason for their enacting we do not understand. Hence the addition of the words, 'I am the Lord your God.' I command them, and it is not for man to seek the reasons.—Yoma 66.

Shmayah and Abtalyon were converts to Judaism and were distinguished for their learning and piety. Being at a banquet given by the High Priest they re-

ceived more deference on the part of the assembly than the host met with ; the High Priest was piqued at this, and when Shmayah and Abtalyon were taking leave of him, he wished them a safe and speedy home-coming *to their people*, hinting thereby that they were aliens. They retorted by saying, ' We are aliens to your race, you are an alien to our Torah which forbids reproaching a convert or reminding him of his former State.—Yoma 71.

He who possesses knowledge of the word of God but not of the fear of God is like the man who makes a door for a house without possessing the house to fix the door in.—Yoma 72.

The Holy Ark contained the Tablets, hence it became a model or pattern to the Religious teacher. The Ark was the first of the three vessels of the Mishkan which had a golden crown round about them, viz. : (1) The Holy Ark (Exod. 25. 11) ; (2) the Table (Exod. 25. 24) ; (3) the Altar of Incense (Exod. 30. 3). The crown of the Altar was given to Aaron and to the Priesthood. The crown of the Table was given to David and to the kingdom, but the great crown of the Ark, representing the Torah, was neither given to, nor is preserved for, any particular individual or family, but is free for any one to make it his own. Any one giving himself up to the study of the Torah can become possessed of that crown. And lest that crown should be depreciated and considered of less value than the crowns of the Priesthood and the Kingdom, seeing that it is not reserved for any particularly dignified individual or Tribe, then let us bear in mind that, the first thing God commanded to make for the Tabernacle was the Ark and its crown ; even as the Torah, which the Ark contained, was the first and foremost with God. ' The Lord possessed me in the beginning of his way before the work of old ' (Prov. 8. 22). Now the Ark was overlaid with gold from within as well as without ; there was pure gold where invisible as well as in its out-

ward appearance. Thus the Ark is the model of what the Religious teacher is to be. He, too, containing in himself the Torah, must be inwardly as pure, as pious, as righteous in the full sense of the words as he is in his outward appearance. Indeed, the Religious teacher, whose inward piety falls short of his outward pretensions, is an abomination.—Yoma 72.

To the worthy man the acquisition of knowledge (of the Torah) becomes a balm, to the unworthy a poison. The object of the Torah is to beget the fear of Heaven. To acquire a knowledge of it and remain Godless is as great a folly as making a door for a building which does not exist.—Yoma 72.

The Urim and Thumim אורִים וְתוֹמִים were so called because of their oracular functions in the answer given to the enquirer, which was by spelling out the answer by the shining out of the letters on the High Priest's breastplate.

Supposing the questioner wanted to know whether he should undertake anything, and the answer was to be No, then the letter ל in the name of לִי and the letter נ in the name of נִאֲוִיבִן on the High Priest's breast plate would shine brightly, thus forming the word לֵא, hence the name Urim אורִים (light). The answer or instruction once given was final and was never altered, hence the name Thumim תוֹמִים. In addition to the names of the Twelve Tribes there were also the names of the Patriarchs, Abraham, Isaac and Jacob, and the words, 'The tribes of Jeshurun' in Hebrew, שְׁבִטֵי יִשְׂרָאֵל, on the High Priest's breastplate. In fact, there would not have been the complete Hebrew Alphabet if the Twelve Tribes' names only were on the breastplate. Only for the king, the chief of the 'Beth Din,' or on a matter affecting the weal of the whole community was it permitted to consult the Urim and Thumim, and only through the most pious of the High Priests on whom the Holy Spirit rested.—Yoma 73.

The man who accustoms himself to intoxicants is sure to become accustomed to look upon iniquity and immorality as the proper things.—Yoma 74.

It can surely not be doubted that God's mercy vastly preponderates his punishments. Whilst visiting iniquity unto the third and fourth generation, he shows mercy unto thousands (generations).—Yoma 76.

The Lord sent down the manna to the Israelites only in daily supplies, so that they should every day pray for being supplied with their daily bread.—Yoma 76.

A concoction of yeast, olive oil and salt is a sure cure for a pain of the gums.—Yoma 84.

Where there is danger of life, it is not only permitted to violate the sanctity of the Sabbath, but praised be he who hastens to do so. Even a child being left alone in a room and fearing an accident or the child becomes frightened, not only *may* the door be broken open and the child taken out of the room, but it is praiseworthy to hasten to do so without asking any question. Further, where there is the slightest possibility thereof, life may be saved—for instance, a number of men having become buried in débris and it is found that the men on the top are dead, a natural indication that those below them would surely have died, and the chance of finding them alive is infinitesimal, yet it is not permitted to give up the rescuing work on Sabbath; but the whole rubbish must be cleared away till all who are known to be under its heap are found.—Yoma 85.

The Sabbath is given into the hands of man, but man is not given into the hands of Sabbath. One of the Rabbis says if he were asked concerning the breaking of the Sabbath where danger of life is concerned, he would simply reply the words וְחַי בָּהֶם, 'Ye shall keep my statutes and my judgments and live by them' (Levit. 18. 5). Live by them but not die by them.—Yoma 85.

The words 'Thou shalt love the Lord thy God' (Deut. 6, 5) have a wider application than we think.

They mean that we must seek to promote the love of God in others.—Yoma 86.

Great, indeed, is repentance ; it hastens Israel's redemption.—Yoma 86.

Whilst slander is strictly forbidden there may arise cases where exposure is a necessity and the unveiling of a man's character, even though much must be said against him, cannot, by the veriest stretch of imagination be called slander, and that is in the case of the hypocrite. One who is a worker of iniquity and at the same time poses as a good man. Remember that the profanation of God's name is at stake, and the unmasking of such a man is a laudable act.—Yoma 86.

The unrighteous, alas ! work mischief not only for themselves, but also for their descendants. Many of Canaan's (Noah's son) descendants might have risen to the position of teacher in Israel had they been brought up in the way of godliness and righteousness. One such was well known ; his name was Tebi, and he was one of Raban Gamliel's slaves.—Yoma 87.

The man who says, ' I will sin,' but will repent after the sin, will never repent.—Yoma 88.

There is a *seeming* contradiction in the words וְנִקָּה לֹא וְנִקָּה, Holding guiltless he will not hold guiltless (Exod. 34. 7). Yet there is no contradiction. The word וְנִקָּה (guiltless) applies to the penitent ; to him who is guilty of neglect, of a positive precept. Regretting his neglect, he already by his regret is repenting, for the omission and the merciful One holds him guiltless. Not so he who is guilty of violating a negative command ; mere regret, as in the former case, does not suffice to obliterate his guilt ; regret must be accompanied by amends, such as making it right with and obtaining pardon from him whom he may have injured by word or deed. There must be restitution of the ill-gotten gains as well as repentance before he can hope to be held guiltless.

Then there is the very grievous sin of the profanation

of the Divine Name. And how is the Divine Name profaned? Surely by the ill-conduct of a Religious teacher, who acts contrary to his teaching, whose speech should be gentle and winning, whose conduct should be upright, his example inspiring his companions, the learned and the wise, his bearing modest and dignified. Of him men should, with truth, say, 'Happy the parents who have begotten such a son, happy the teacher who can claim such a disciple.' Of him the prophet said, 'Thou art my servant in whom I will be glorified' (Isa. 49. 3). Now consider him of whom this is rightly expected, but whose conduct of life is blameworthy, whose dealings are dishonest, whose speech is coarse, whose ways are the ways of sinners, can you wonder that such a Religious teacher causes the profanation of the Divine Name, that through him religion and righteousness are discredited? Can there be a thought that a mere momentary pang of regret on his part will bring forth the word וְנִקָּה ('Guiltless')? Concerning such man the prophet brings us God's word, 'They profaned my Holy Name, when it is said about them they are the people of the Lord' (Ezek. 36. 20). It is the bounden duty of every true Israelite to expose hypocrites and their dark work and thus prevent the profanation of God's Holy Name.—Yoma 6.

The transgression which forfeited Moses the privilege of entering the promised land is given in detail in Numbers 20, and had his transgression not been stated, the latter generations, seeing that the Israelites who came out of Egypt died in the wilderness, might have concluded that Moses, too, died in the wilderness, owing to a serious transgression. David on the other hand, as we infer from Psalm 32, was anxious not to have his sin recorded for future history. Like a king who had two wives, both underwent punishment, the one for the most serious offence a woman can be guilty of, and the other for a slight indiscretion. The latter was desirous that her offence may be made public so that the people may

not think that her offence is of so serious a nature as the other woman's.—Yoma 86.

The man who repented of an evil deed and has the opportunity afterwards of committing the same deed again under all the circumstances and conditions under which his former evil was done, but resists the temptation, can be considered a truly penitent man.—Yoma 86.

Sin committed against the Heavenly Father we hope he will forgive if we truly repent, but be it known that offences against our fellow-men, repentance, without reconciliation with the man whom we have wronged, reconciliation by apology or restitution, will be of no avail.—Yoma 88.

The man who confesses his sin, prays to God for pardon and forgiveness, but still continues to be a worker of iniquity, may well be compared to one who washes and cleans himself, yet holds, all the time, a reptile in his hand.—Yoma 88.

The Shechinah never came down, nor did either Moses or Elijah ever go up to heaven. When we are told that God came down, or that Moses or Elijah went up, we are to take these assertions as 'Figures of Speech' meant to imply that God was near to us and Moses and Elijah was nearer heaven.—Sucka 5.

In the very frivolous talk of wise and learned men there is knowledge to understand which may require study.—Sucka 21.

Rabbi Jochanan b. Zackai never indulged in idle conversation; he never slept or even dosed during study. He was never found but studying; no one was before him at college or left after him. He never quoted anything in any one's name unless he himself heard it from the lips of the party. One of his disciples, R. Eliezar, followed in his master's footsteps.—Sucka 28.

Of Hillel's eighty pupils, Jonathan b. Uziel was the most distinguished and Jochanan b. Zackai the most undistinguished, and yet Jochanan possessed, in addi-

tion to a thorough acquaintance of all Rabbinical Halacha and Agada, a knowledge of astronomy and geometry. As to Jonathan b. Uziel, it was said that, if things in the air could be affected by the depth of a man's knowledge and greatness of a man's learning, a bird flying over Jonathan's head whilst he was in study would perish like by a fire.—Sucka 28.

It would be a perversion of God's word to say that the end justifies the means. Surely one is not permitted to defraud his fellow-man in order to give alms out of the ill-gotten gains. One is surely not permitted to steal a palm branch in order to carry out the injunction enjoined in Leviticus 23. 40.—Sucka 30.

There are two date trees in the Valley of Hinom, near Jerusalem, from which constantly smoke emits. This has given rise to the word Gehenna גיהנום, as a place of perpetual fire.—Sucka 32.

If there was such a thing as vicarious atonement, that one man should bear the sins of mankind, and thus their sins should be expiated, then Jotham, son of Uzziah, King of Judah, by reason of his sinlessness and his great righteousness, would have taken the sins of mankind, retrospective and prospective, on himself.—Sucka 45.

Charity is greater than sacrifices.—Sucka 49.

Kindly acts are superior to almsgiving. Alms one can only give with money or money's worth, and only to the living and the poor, whilst kindness can be bestowed without money, on the rich as well as on the poor, and even on the dead.—Sucka 49.

What a wide application the words of the Prophet have, 'Do justly, love mercy and walk humbly with thy God' (Micah 6. 9). Can one defraud, can one have double dealings, or in any way possess oneself, in the least possible degree, of another man's possessions and do justly? And are there not various and many ways in which man is to love mercy and walk humbly with

his God? Are we doing any good deeds, giving any alms? Then let us do so without any ostentation. Let no one know that we give, what we give and whom we give. Let us not wait till the one in need of bread, of raiment, or of help, and friendly acts appeals to us; knowing their needs, let us anticipate them with our proffered gift, help, or advice before they come to us; thus we will love mercy and walk humbly with our God.—Sucka 49.

Our evil propensity, or what is known as the **יצר הרע**, has many names. God called it 'evil' (Gen. 8. 21); Moses names it 'uncircumcised' (Deut. 10. 16); David calls it 'unclean' (Ps. 51. 12); Solomon styles it 'enemy' (Prov. 25. 21); Isaiah speaks of it as a 'stumbling-block' (Isa. 57. 14); Ezekiel calls it 'stone' (Ezek. 36. 26); and Joel 'the hidden one' (Joel 2. 20).—Sucka 52.

When Messiah (son of David) will make his appearance, God will tell him that he may ask for anything, and it shall be given him. Knowing that his predecessor, Messiah, son of Joseph, was killed, he will ask for life to be given him. He will receive the answer that was given him even before he asked.—Sucka 52.

Malchizedek is no other than Shem, the son of Noah, and he assisted his father in the building of the Ark.—Sucka 52.

The skill of some of the Rabbis was not confined to teaching, preaching and learning. Some were very clever in sleight of hand. Rabbi Simon b. Gamliel would take several torches, throw aloft one after another and catch them back without letting one fall or burning his hand. He was also able to bend down with his face to the ground, supported only by his two thumbs, put on the ground, and to rise without any assistance. Levi took eight knives in his hands, threw one aloft and catching it whilst in the act of throwing another aloft, and so on with all the eight knives without letting one fall or hurting his hands. Samuel could dance with

glasses full of water in his hands and not spill a drop of the water.—Sucka 53.

There is a certain spot appointed for every man where he is to die, and he can die there only. But when man's time to leave this vale of tears has come, he instinctively gravitates towards that spot where the angel of death meets him and removes him. Once that dreaded functionary was seen with sadness on his face. To the inquiry as to the cause of his sadness he explained that there were two men—to wit, Elihoreph and Ahia, the two Scribes of Solomon (1 Kings 4. 3)—whose time to go hence had come, yet he cannot exercise his function owing to the fact that they were to die in Luz (Judg. 1. 23, 26), whither they seem anything but inclined to go. Solomon ordered one of the demons—over whom he had power—to place the two officials in Luz, where the angel of death was ready for his work.¹—Sucka 53.

One should not drink the contents of a glass in one gulp, as that betokens greediness. Two sips at intervals are more proper than three, which would seem somewhat pedantry.—Beitza 25.

The Jew has a fiery nature and is of an excitable disposition, and it was good that the Torah was given him to bridle his temperament, and tame his disposition.—Beitza 25.

The Greeks had forbidden the Jews to mention God, and when the Hasmoneans had beaten the Greeks it

¹ This strange story becomes stranger still when borne in mind that Luz is mentioned as the very place which is not only impregnable and had bidden defiance to the armies of Sennacherib and Nebuchadnezzar, but where the angel of death is not allowed to enter (Sota 45). But as the old (even the old of Luz) *must* die, when the appointed time for them to leave this planet comes, they instinctively leave the town, go beyond its gates, and there are met by the angel of death, who transposes them to a better world. Probably the two Scribes were not carried as far as Luz, but were left outside the city, where the angel of death can carry out his duties.

was enacted that God shall be mentioned even in commercial documents; for instance, a promissory note would bear the date, such as this: 'In tenth year of Jochanan, the High Priest of the Most High God.' The Rabbis demurred on the ground that secular documents, when they are no longer of value, may be torn up and thrown away amongst rubbish, although God is mentioned in them. The practice then of mentioning God in secular documents was abolished on the third day of Tishry in a certain year, and thenceforth that day in every year was observed as a holiday. So also was the twenty-eighth day of Adar proclaimed a public holiday, as that was the date when the Romans revoked their mandate, forbidding the Jews to observe the Sabbath and to practise the rite of circumcision.—Rosh Hashanah 19.

Of the fifty gates of wisdom that were created for this world, to Moses and to Moses at Sinai only, forty-nine were opened. Solomon aspired to possess wisdom like the wisdom that Moses possessed, so as to be able to decide judicial cases without error as to who is right and who is wrong. His aspiration was checked by a 'Bathkol,' Heavenly Echo, warning him to put a limit to his ambition.—Rosh Hashanah 19.

To acquire knowledge (of the Torah) and not impart it to others may be compared to a beautiful plant flourishing in the untraversed desert, where no one is benefited by its existence.—Rosh Hashanah 23.

The High Priest invariably officiated attired in his full attire of eight garments, some of which were adorned with gold. Yet when entering into the Holy of Holies on the day of Atonement, he was to wear but his linen garments (Exod. 16. 4), the other garments ornamented with gold being carefully excluded. The reason for this is that the Israelites committed grievous sin with gold (making the golden calf), and as the High Priest entered the Holy of Holies to make an atonement for the people, the wearing of gold, the metal with which they com-

mitted sin, would be much out of place when making atonement for them.—Rosh Hashanah 26.

'And it came to pass when Moses held up his hand that Israel prevailed, and when he let down his hand, Amalek prevailed' (Exod. 18. 11). The hands of Moses could bring neither victory or defeat in warfare, but like in the case of the copper serpent which Moses set up in the wilderness (Numb. 21. 9), the aim here, as there, was to direct the heart of the people to the Power Above. So long as the Israelites looked up to their Heavenly Father they could rely on his help.—Rosh Hashanah 29.

The collapse of the Senhedrin was gradual. They took up in several different places before they finally ceased to exist. In Jerusalem they shifted from one spot to another, then they established themselves in Jabné or Jamné, thence they moved and then came back again. Eventually they had Tabaria for their seat. Here they were already in their humblest position, till finally they ceased to exist.—(Rosh Hashonah 31.

The command to serve the Lord with all the heart (Deut. 10. 13) has reference to prayer. Prayer is the service of the heart more than of the lips.—Taanith 2.

Whilst the Religious teacher is to be firm and not vacillating in his teaching, he is to be at the same time of a quiet, gentle and calm disposition. As to anger, it goes without saying that it does not become the Religious teacher. To every one are the words of Solomon addressed, 'Remove anger from thy heart and put away evil from thy flesh' (Eccles. 11. 10).—Taanith 4.

God's words are compared to fire (Jer. 23. 29). Like the embers in the grate when put closely together the fire will be kept alive, so the Torah, the knowledge of which is maintained when students study it and discuss it together more than when God's words are studied, each student by himself. Further, God's words is compared to wood (Prov. 3. 18). Like wood one needs the

small pieces (chips) wherewith to ignite the larger ones ; even so are the little scholars (children) essential to stimulate the elder ones—by the questions they ask their teachers who must be well prepared with their answer. R. Chanianah used to say, Much as I have learnt from my teachers, I have yet learnt more from my fellow-students, but more than from them all I learnt from my pupils.—Taanith 6.

God gave Israel three good leaders in the wilderness, and by these leaders he supplied Israel three needful things: Moses was the means of bringing down manna for them, Aaron caused the pillar of cloud for their protection, and Miriam brought up the wells.—Taanith 8.

To talk whilst eating is to court danger.—Taanith 8.

If you would know the true nature of prayer, Jeremiah gives it, ' Let us lift up our hearts and our hands to our God in heaven ' (Lam. 3. 41.)—Taanith 8.

There is a Jerusalem in heaven as well as there is an earthly Jerusalem.—Taanith 5.

Rabbi Zira was invited to expound the Scriptures, but pleaded indisposition. Still he was urged on to explain some of the Scriptures, if only a word or two. What could the Torah have meant by saying that man is like the tree of the field ? (Deut. 20. 19). Regarding trees, he explained, the fruit-bearing tree was prohibited to be cut down, but the tree that bore nothing was to be cut down. Thus the man with knowledge, like the tree that is bearing fruit, is to be taken care of, but the ignorant man, like the tree that bears nothing, cut him, have nothing to do with him.—Taanith 10.

Fasting is not to be highly esteemed, as a penance or fasting in general to the studious man is actually prohibited as likely to interfere with his studies.—Taanith 11.

Outward formalities are valueless. In connexion with

the men of Nineveh we are not told that God saw their sack-cloth and their fasting, but that he saw they turned away from their evil doing.—Taanith 15.

Be not over anxious to be at the head of the table. It is not the place that honoureth the man, but the man that adorns the place.—Taanith 21.

The following is the history of what are known as the righteous men of Lud. Two brothers, Lulianus and Papus, became voluntary martyrs of Turanyus, whose daughter was found murdered and the Jews were accused of the foul deed. Not being able to fix the crime on any particular individual, Turanyus threatened to destroy the whole Jewish community. The above-named two brothers stepped forward and accused themselves of the murder in order to save the whole community from falling victims to the fury of the savage. Before putting the two brothers to death he held the following conversation with them : ' If,' he said, ' you are of the race of Hananiah, Mishaël and Azariah, let your God save you from my hands as he saved that trio from Nebuchadnezzar.' ' Hananiah, Mishaël and Azariah,' they replied, ' were righteous men, worthy of a miracle being performed for them. Moreover, in comparison to you, even Nebuchadnezzar may be called a righteous king. You are an unworthy man and we deserve death ; if you do not take our mortal life—and it is that only that you can deprive us of—there are many other wild beasts whom our Heavenly Father can employ to execute judgment on us.—Taanith 18.

However great a man may be, whether in riches, in learning, or social position, he is to be meek and mild and not above asking pardon of the meanest individual, if he has offended him. It is related of R. Elazer, son of Rabbi Simon, when one day out on horseback and somewhat exhilarated, he so far forgot himself that on meeting a man of remarkable ugliness, he said to the man : ' Are all men of your place as ugly as you ? You

are terribly ugly.' 'Go to my Maker,' retorted the man, 'and criticise his work.' The Rabbi was by this retort awakened to his questionable conduct, got down from his steed and actually fell to the man's feet, asking his forgiveness.—Taanith 20.

On Abbé Umna's face there was always a holy peace. He was a surgeon, but would never accept with his hands payment for his service. He had a box placed in a corner of his consulting-room so that those who could afford and felt inclined to pay could put the money in that box. This arrangement he made in order not to put those who could not afford to pay in an awkward position, and when he had a very poor patient he gave him some money in addition to free treatment and medicine. Abayah was a great admirer of Abbé, and he sent two of his friends, so that they may personally convince themselves of Abbé's golden qualities. Abbé gave them a cordial reception and made them remain over night. He entertained them right royally and had fine soft bedding prepared for them.

On leaving his house the following morning they took with them some nice bedding—as a test to see what proceeding Abbé Umna will take. He met his two guests in the street with the plunder in their hands; on asking them whether they have the articles for sale, and if so what they ask for them, they told him the articles are his and wanted to know what construction he put on their conduct. He replied that he could not entertain any bad design on their part; the worst he thought was that they may have run short of money, and rather than ask him for the money they needed, perhaps to take them home, they took the articles to pledge them, obtain their temporary wants, and then to redeem them and return them to him.—Taanith 22.

Rav. Broka stood in the street of the town Laft silently and seriously viewing the crowd; he looked at almost every passer-by and said to himself, 'I have not

seen a single individual who, judging by appearances, seems to have a care beyond this transitory existence, or a thought of the higher life.' He met Elijah the prophet and asked him whether he thinks that any of those passing there and back in the streets of Laft are likely to have a portion in future bliss. A man was just then passing who, judging by appearance, was perhaps the last man in whom Rav. Broka would have seen a candidate for a heavenly portion. The man was dressed in the manner of the pagan and the whole of his demeanour was that of any one but that of a Jew. 'This man,' said Elijah, 'will have future bliss.' The sage hastily approached the man with the view of conversing with him, but the man abruptly told the Rabbi that he had no time for any conversation just then, but will have a talk with him the following day, if he should meet him again. R. Broka met him on the morrow and asked him what his occupation was. 'I am the governor of the local prison,' he replied, 'where anything but order and discipline exists and the inmates consist of Jews and Gentiles, and were it not for my vigilant eye many a scandalous and wrongful act would occur every day. I carry, in fact, my life in my hands in protecting some of the prisoners, especially the female prisoners of my own race, against outrageous conduct on the part of some of the pagan inmates.' 'Why,' asked the Rabbi, 'have you no fringes on your garments, and altogether have the appearance of the heathen?' 'Because, if I were known as a Jew,' answered the man, 'I would be deprived of the influence for good which I am able to exercise, an influence which I never omit to use on behalf of my oppressed co-religionists. Even when you approached me yesterday, I was on my way to intercede on behalf of my people, and the matter was so pressing that I dared not lose a minute, even to speak to you.' Two more men were shown to Rav. Broka who—though looking unlike candidates for heavenly bliss—he was

assured by Elijah that a heavenly portion was theirs.—
Taanith 22.

Rabbi José was strongly against fasting as interfering with man's studies, work, or business. 'The Lord,' he said, 'formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.' Man must take care to keep the dust and the breath of God together, so that he be a living soul.—Taanith 23.

Elazer of Bartosa carried his almsgiving to such an extent that it could not remain unknown. Those who collected for the poor tried to avoid him, lest he should force on them his last penny which he and his family might want for bread. Once he went out with a well filled purse to purchase his daughter's trousseau. As luck would have it he caught sight of the overseers of the poor before they saw him, and there was no escape for them. 'I insist,' he said to them, 'that you tell me the object of your mission now. What are you collecting for?' 'It is only for the purchase of a few articles for a poor but worthy couple who are about to marry.' As quick as lightning the contents of Elazer's purse were forced into the hands of the overseers, and Elazer hastened home with considerable glee, but without the trousseau he intended buying, and with a purse much lighter than it was when he started from home.—Taanith 24.

When rain was wanted, R. Eliezer betook himself to prayer. He prayed and prayed long, but not a drop of rain was the result. Rabbi Akiba then offered up a short prayer, in answer to which great showers came down. This was explained to be due to the different characters of the men. R. Eliezer would not forgive one who offended him without the offender's apology, whereas Rabbi Akiba was of the most forgiving nature.—Taanith 25.

Rabbi Jeremiah maintains that the final letters of the

Hebrew Alphabet are the work of the prophets ; they formed them, and ordered them to be written in the Scrolls. His assertion is, however, contested on the double ground of, firstly, the prophets had no power to enact anything ; secondly, it is known that the final mem existed in the two tablets, though it was a miracle how it could be cut in there since it is square and the forming of it would only make a hole in any other stone. The conclusion is that the finals existed already in the time of Moses, but they were not known afterwards, that they had to be placed at the end of the words, and the prophets supplied the information.—Megilla 2.

Whilst justice demands punishments of the unrepented sinner, God is not pleased with the downfall of the wicked. When the Egyptians were drowning in the Red Sea, a company of angels struck up a hymn of praise. Their ardour was damped and their enthusiasm was checked by God proclaiming, ' Whilst my erring and misguided creatures are struggling against drowning in the sea, it is not a time to sing hymns.'—Megilla 11.

The Targum of the Torah, on the Pentateuch, was written by Onkeles the proselyte in conformity with what he had learnt of Rabbi Eliezer and R. Joshua, his masters. The Targum on the Prophets was written by Jonathan b. Uziel in conformity with what he learnt of Haggai, Zachariah and Malachi. Palestine was greatly agitated at the appearance of this Targum. There was heard an echo asking, ' Who is he that revealed God's secret to man ? ' Jonathan stood up and said, ' I am he who revealed God's secret to man ; but it was not in vainglory that I have done this, but for the glory of my Father in heaven, and in order that there may be no dispute amongst the people, but that they may know the true meaning of every verse.' Jonathan intended further to write Targum on the holy writings ; again a heavenly voice was heard saying, ' Enough, say no more ; for in the holy writings is re-

vealed the precise time of Messiah's coming, which is meant to remain secret.'—Megilla 2.

Seek and you will find.—Megilla 5.

The merciful One sends no affliction without previously providing the remedy.—Megilla 13.

Fame and greatness are not meant for women.—Megilla 13.

The four famous beauties of the world were Sarah, Rahab, Abigail and Esther.—Megilla 13. 11.

By saying that Esther put on royal apparel (Esth. 5. 1) is meant that she put on the Holy Spirit.—Megilla 15.

One must not scoff at anything except at an idol.—Megilla 24.

Unless a man clearly understands and inwardly digests what he studies, let him read ever so much; he can only be compared to a box well filled with books. Like that box he carries books within him, and like that box he is none the wiser for it.—Megilla 28.

R. Nechemiah B. Haknah and Mar-Zutra, before they retired at night, declared that they forgive any one and every one who may have offended them or injured them during the past day.—Megilla 28.

Great is the reward of him who is accused of a crime of which he is innocent. Rabbi José wished himself such a heavenly reward.—Megilla 28.

The title 'Wise man' is not to be confined to the wise men of the Jews; but whoever advances knowledge, Jew or non-Jew, has a right to this title.—Megilla 16.

When the old say 'pull down' and the young tell you 'build up,' do as the old tell you; their pulling down is very often a 'building up.'—Megilla 31.

As to the necessity of humility, behold that whenever the greatness of God is spoken of in Holy Writ, there you will also find his condescension. This you will find in the Pentateuch, in the Prophets, and in the Hagiography. It is written, 'God is the God of gods and the Lord of lords' (Deut. 10. 17), and this is fol-

lowed up by the words, 'He loveth the stranger, giving him food and raiment' (Deut. 10. 18). A prophet speaks of him as 'the high and lofty one that inhabits eternity' (Isa. 57. 15), and in connexion therewith the prophet continues: 'He also dwelleth with him that is of a contrite and humble spirit.'

The Psalmist who proclaims 'Extol him who rideth upon the heavens' (Ps. 68. 5) accompanies these words by the expression, 'A father of the fatherless and a judge of the widows is God in his holy habitation.'—Megilla 31.

The Sanhedrin fasted the day when they passed death sentence on a man.—Moed Katon 14.

Long life and riches do not always accompany piety; they sometimes do. Thus we find Rabba and Rav. Chisda were each learned and pious. The latter lived to an age of ninety-two years, and had witnessed forty marriages of his children and his grandchildren. The dogs of his household were dainty because of the superior food they always had. How different it was with Rabba; many of his children predeceased him, his household had not sufficient bread or other food, and he died at the age of forty years.—Moed Katon 28.

To strike a grown-up son is to violate the command not to put a stumbling block in the way of the blind; as he may strike back, and thus violate one of the ten commandments.—Moed Katon 17.

To mourn the departure of one near and dear is but natural, but to mourn to excess is very undesirable.—Moed Katon 27.

Two deaf and dumb men used to follow Rabba to his college, and though they could neither hear nor speak, signified their admiration for learning by gestures of their own. Rabba, who had pity for them, prayed for them, and they began to hear and to speak.—Chagiga 3.

All the visions which Ezekiel saw were seen by Isaiah. The difference between the two prophets was like that

between a man of a village and a man of a city. If the former sees the king he is never tired to relate the incident, whilst he of the city is used to the sight and says little about it.—Chagiga 13.

The origin of the name given to Elisha b. Abuyah was because when he made some advances to a woman, who, though not of immaculate repute, was so much surprised that she said to him, ' You surely cannot be the learned Elisha ; you must be another רחל.—Chagiga 15.

Amongst other things said about Elisha b. Abuyah was that he was always singing Greek (questionable) songs, and whilst yet studying the Torah his pockets were full of pernicious literature.—Chagiga 15.

Do not worry about what is above the heavens or what will happen when this world will be destroyed. It is all arranged without your aid.—Chagiga 16.

Whilst too much cannot be said against an unholy life, yet if one is bent on living such a life, it were better for him to disguise himself and go somewhere where he is unknown and practise his vice there, rather than do so where he is known, as it were, in open defiance.—Chagiga 16.

' Ye shall fear every man his mother and his father and shall keep my Sabbaths ' (Levit. 19. 3). The respect enjoined for parents is not to be in conflict with the other behests of God. If your parent tells you to violate the sanctity of the Sabbath or not to return to its owner anything you have found, remember that your parents as well as you have to obey God's laws.—Yebomuth 6.

Fear neither the Sabbath nor the sanctuary ; fear him who instituted the Sabbath and for whom the sanctuary was erected.—Yebomoth 6.

It was said that Rabbi Dosé b. Horcanus had permitted some marriages of incongruity, to which the Rabbis took exception. He was a very learned sage,

but was blind and could not attend college. A deputation consisting of Rabbis Joshua, Eliezer b. Azaryah and Akiba was appointed to convey to him the dissent of the Rabbis of his (alleged) action. The deputation was ushered in, and he invited Joshua to sit down; the latter requested the old sage to offer seats also to his colleagues, whose names Joshua mentioned. 'Art thou Akiba b. Joseph?' said the old Rabbi; 'thy reputation is all over the land.' All having been seated, the object of the deputation was stated. 'Have you heard,' asked the blind Rabbi, 'that Dosé, the son of Horcanus, has permitted the marriages you are alluding to, or simply the son of Horcanus has permitted them?' He was told they were informed simply the son of Horcanus has done so. 'Ah,' said the old man, 'I have a younger brother; his name is Jonathan. He is of Shamai's school, and intensely learned. It is he who permitted the marriages to which the Rabbis of the college take exception. Beware of him; he is able to give a hundred answers to every question he may be asked.' On parting from the good old man, each of the deputation took a different road on their way home. Rabbi Akiba had the luck, or perhaps the ill luck, to be met by the dreadful Jonathan, who unloaded a host of problems for R. Akiba's solution, which, however, he failed to solve. 'Art thou Akiba, the famous Akiba?' asked this infant terrible. 'It is nice to have fame, but in my opinion you do not know enough to be qualified for the position of a herdsman of oxen.' So far from being offended by this disparaging remark, the meek Rabbi Akiba added a rider, Aye, not even as a herdsman of sheep.—Yebomoth 16.

'The adversary hath spread out his hand upon all her pleasant things' (Lament. i. 10). Jeremiah here refers to the Ammonites and Moabites who, when the enemy ransacked the Temple of its gold and silver, the Ammonites and Moabites rushed into the Temple, not

for the plunder of gold and silver, but to destroy the scrolls of the Torah, because it was written there, 'An Ammonite and a Moabite shall not enter into the congregation of the Lord' (Deut. 23. 3).—Yebomoth 16.

By their ordinances the Rabbis have enacted no new laws, but merely guarded God's laws by making a fence around them. Like one guarding a precious vineyard, if he were only to stand inside he could only guard those branches that are in front of him, not those behind him. But if he takes up his position outside at the entrance of the vineyard, the whole garden is protected.—Yebomoth 21.

Obnoxious manners are as bad and are as deserving of punishment as unchastity.—Yebomoth 21.

~~Have as many friends as possible, but not to one in a thousand tell your secrets.~~—Yebomoth 63.

~~Descend a step in choosing your wife, but ascend a step in choosing your friend.~~—Yebomoth 63.

The prohibition regarding the entering of the Ammonites and Moabites into the congregation of the Lord did not extend to the females of the two nations. The women, when embracing the Jewish faith, were permitted to enter the fold. Ruth was the daughter of Eglon, King of Moab, and the grand-daughter of Balak.¹—Yebomoth 66 and 67.

A man is not allowed to marry a woman whom he does not in reality consider his suitable partner in life, but want to marry her for present convenience, with intention eventually to divorce her.—Yebomoth 31.

A roll containing pedigrees of various families was found in Jerusalem. Amongst other things of more or less importance to some we find that Rabbi Elazer b. Jacob was called קב ונקי, which being freely translated means 'brief and pure,' for the reason that he has written but little, yet his decisions on matters of Halacha were accepted as final. In that roll was also stated

¹ See also Sota 46. 11.

that Manasseh killed the prophet Isaiah on the pretence that his prophecy was in conflict with that of Moses, who said regarding God no man can see him and live (Exod. 33. 20). Yet Isaiah said he saw the Lord sitting upon an exalted throne (Isa. 6. 1). Moses said that God is nigh to us when we call upon him (Deut. 4. 7). Isaiah said, 'Seek the Lord whilst he is near,' implying that he does not always hear our prayers. This, of course, is explainable. Moses' visions and prophecies were much clearer than those of Isaiah or any other prophet. He knew therefore that God cannot be seen whilst the visions of other prophets were dim and imperfect, and when they had a vision they thought that they actually saw God. So also is it with the difference concerning the prayer. Moses, when speaking of God's nearness, alludes to the whole nation, whilst Isaiah was addressing an individual. Isaiah could well have defended himself on these grounds, but he forbore doing so, well knowing that Manasseh was determined on taking his life, and his (Manasseh's) guilt would be greater if he killed him after having received Isaiah's explanation than killing him because he contradicted Moses.—Yebomoth 49.

Joshua b. Gumla was not in any way qualified for the office of High Priest, but having married a rich woman, Martha, the daughter of Baysuth, he obtained the high position by her giving a large sum of money to the authorities. This was not, by any means, an isolated case during the Second Temple.—Yebomoth 60. 11.

After the death of a large number of R. Akiba's disciples by pestilence, the scholastic world was at chaos; but Akiba was not the man to let grass grow under his feet, where the diffusion of knowledge was concerned. He left for the South, and soon established there a centre of learning. As to the result, the following were his (new) pupils: Rabbis Meir, Judah, José, Simon and Elozer b. Shammai.—Yebomoth 62. 11.

Man without a wife is without joy, without blessing, without peace, and without Torah. The man who has a good wife and does not endeavour to endear himself to her is a wicked man. But he who loves and respects her and brings up his children in the path of righteousness about him, it may be said, 'And thou shalt know that peace is in thy tabernacle' (Job 5. 24).—Yebomoth 62. 11.

He who is a lovable neighbour, who is ever ready to stand by the needy and relieve those who require his help, to him one may apply the words, 'When you will call (to God) he will answer you; when you will cry up to him, he will say, here I am.'—Yebomoth 63.

Rav., as an exception in this respect to the other Rabbis, was not in favour of agriculture. His motto was, 'Trade with only a hundred florins, and you will afford to eat meat and drink wine daily; but put that sum in the field (agriculture), and at most you may have bread and salt.'

R. Papa, whilst rather in favour of trade, held that one should at all events cultivate the field to supply his own requirements. He further advises not to embark in the building trade. If one is hard pressed for cash he also says, then let him sell his household effects, but never his good garments. Buy an estate in haste if you will, but do not choose a wife in haste; in fact, do not choose one who is of better (higher) birth than you, but ascend a step in choosing a friend.—Yebomoth 63. The time will come when agriculture will be our chief occupation.—Yebomoth 63.

Rav., like most of the old Rabbis—and I am not so sure that this peculiarly hard fate was confined to the Rabbis of old—was a henpecked husband. He had only to express a preference for peas for his dinner, and they would be conspicuous by their absence, and what he disliked was sure to make its appearance, and vice versa. When his son, Cheyah, grew up he managed

by a ruse to supply his father with the food he liked. The plan this dutiful son adopted was to tell his mother to provide food which he knew that his father abhorred, and the result was that nothing was seen of such food. Rav. was profuse in praise of his wife before his son ; amongst other praises of this good wife of his he related to his son how kind and considerate she is even in things appertaining to his daily meals, what care she takes that nothing of which he has a dislike shall appear on the table. Cheyah grudged his mother this undeserved praise, and told his father that this more satisfactory state in connexion with his diet was due to his ruse. Rav. told his son that his plan does credit to his intellect and to his filial feeling, yet he made his son promise him that he would, in future, not have recourse to any subterfuge. 'They have taught their tongue, and weary themselves to commit iniquity' (Jer. 9. 4). R. Cheyah, too, had a provoking wife ; nevertheless he always, on seeing anything he knew she would like, took care to procure it for her. R. Judah and others of the old Rabbis were no strangers to the whim of their better (?) halves.—Yebomoth 63.

'A continual dropping in a very rainy day and a contentious woman are alike' (Prov. 27. 15). Well said ! The former precludes one from being in the open ; the latter prevents one being in his house. 'Behold I will bring evil upon them which they shall not be able to escape' (Jer. 11. 11). Jeremiah had in his mind's eye a quarrelling wife on whom a large money settlement is made and the husband has no means, and is thus unable to divorce her.—Yebomoth 63.

At the time of King David man lived but a short time, hence his saying, 'Our days are but three score and ten.'—Yebomoth 64.

Pharaoh Necho's daughter, whom Solomon married, embraced the Jewish faith. As a rule proselytes were not admitted, in the time of King David and King

Solomon, because the Israelites being then in a high state of prosperity, there was the suspicion that those who sought to be received in the fold did so from worldly advantages and not out of conviction ; but in the case of Solomon's wife being the daughter of a king, such suspicion did not exist.—Yebomoth 71. 11.

Whilst Ammon and Moab were not allowed to come into the congregation of the Lord and could not marry Jewish women, the women of Ammon and Moab were allowed to be received if they embraced the Jewish faith.—Yebomoth 76.

Contention between scholars at the seat of learning was considered so deplorable that when Rabbi José b. Kisma was told of a dispute between two scholars in the college said, ' I shall be surprised if this building will not eventually be used for idol worship.'—Yebomoth 96.

The righteous gladly forego favours conferred on them by the wicked.—Yebomoth 103.

Repentance will annul an evil decree signed and sealed.—Yebomoth 105.

One of man's great aims should be to establish peace and goodwill, and cement friendship between men. Blessings await the man who strives to do this.—Yebomoth 109.

Studying God's word without living up to it is useless. Moses' dying charge was to hearken unto the statutes and judgments, learn them, keep them, and *do* them (Deut. 5. 1).—Yebomoth 109.

The way in which fingers are formed, the upper part being soft, is for the purpose of having the facility of stopping up the ears and not hear evil words.—Kethuboth 5.

Raban Gamliel (2nd) abolished expensive funerals and expensive burials, which used to be a great burden on the poor. Some of the dead bodies were occasionally kept unburied for a considerable time till the heavy expense could be raised.—Kethuboth 8.

At Gamliel's funeral Onkeles burnt a large quantity of incense, a mark of honour bestowed on crowned heads only (see 1 Chr. 21. 19, and Jer. 34. 5). 'A man like Gamliel,' said he, 'outweighs many useless kings.'—Kethuboth 8.

Dates are very beneficial to health. They warm the human body, have a satiating power, are helping digestion, are strengthening and favourable to the action of the heart. They are recommended as an *hors d'œuvre* at the morning and midday meal; after a meal they are invaluable. They are intoxicant, but have the effect of dispelling despondency and are a preventive of hæmorrhoids.—Kethuboth 9.

Man should be of a lovable disposition; he must take heed not to hurt any one's feelings in any way. Even in a matter where he is shown an article that had been purchased, and in his judgment it is neither ornamental nor useful or has been overpaid its value, he is not to express himself in a way which would tend to sadden the possessor.—Kethuboth 16. 11.

The Dayon, who is to act as judge in the community, should be a man of some means, a capable man, and willing to give a full statement for any decision come to and for the verdict given. He is to be a man who commands respect. Rabbi Abuha was one of the Roman Emperor's counsellors. The esteem in which he was held by the ministers can be imagined when it was stated that, when he was expected to attend the meeting of the counsels, the ministers went to meet him and greeted him with the words, 'Here comes the greatest of his people, its leader, the great light. Praised be God who sent you here in peace.'—Kethuboth 16.

In a boy under twelve years of age study and piety are not to be induced by harshness, but by persuasion.—Kethuboth 50.

Whilst some Rabbis impose on a wife the duty of grinding the corn and baking the bread, cooking the

food and nursing her child, Rabbi Cheyah denies that a wife has any such duties ; whereas it is the husband's distinct duty to support her, provide her with clothing, and even with ornaments.—Kethuboth 59.

Servants who wait at table are not to be kept without their food till the household have finished the repast ; they are to have their food simultaneously with the master and his guests, as it would be a cruel act to make them dish up tempting viands and not have any of them.—Kethuboth 61.

A young married man is not allowed to absent himself from his wife—not even for the purpose of study—for any length of time.—Kethuboth 62.

Where male and female apply for charity at the same time, the female's wants are first to be attended to.—Kethuboth 67.

Mar-Ukva being once prevented to hand his regular daily allowance to a party who had seen better days, sent his son with the dole, who, on returning, said to his father, 'I do not think you should give these people anything.' 'What have you seen there, my son?' asked his father. 'I have seen wine and good food on their tables,' replied the young man. 'I shall have to make them a larger allowance,' remarked Mar-Ukva ; 'they are evidently used to good living.' After Mar-Ukva's death when his affairs were gone into, it was found that he gave half his possessions away in charity.—Kethuboth 67.

R. Jochanan once noticed outside Jerusalem a woman, whom he recognized as the daughter of Nakadinon b. Gorion, pick up the grains of barley which fell out of the cribs where the Arabian horses were feeding. 'How is it,' he asked, 'that you have become so poor ; what has become of your father's wealth?' 'My father,' replied the woman, 'failed to salt in his possessions ; that is, he gave nothing of them to the poor, and his possessions turned off.'—Kethuboth 67.

The Torah tells us, regarding the poor, 'Thou shalt open thy hand wide unto him' (Deut. 16. 8). It is not too much to say that in a case where we know that a man has seen better days and is used to good living we must supply him with what he was in the habit of having, and we have in such a case not done our duty by merely giving him a pittance, if in our power to give him more. Hillel (the elder) supplied a man, who had become reduced by reverses, with a riding-horse and an attendant, and once when the attendant was not obtainable he himself acted as one. Rava having received from his sister a present of fat poultry and old wine, gave them to an applicant for assistance whom he knew once as being in an affluent position.—Kethuboth 67.

Flies are conveyancers of disease.—Kethuboth 77.

II.

The prohibition of bribery is not confined to money gifts, but to favours of any kind. It is related of Samuel, that finding once a difficulty in crossing a river, a man near by rendered him assistance and got him safely over. On being asked by the Rabbi who he was and what was his occupation, the man replied that he was a stranger, having come to the place to summon a man with whom he had a dispute to the court. Samuel retired from the court when that case came on. 'However upright,' he said, 'a judge may be he cannot divest himself of the favourable inclination he must feel towards one who had shown him a kindly act, and in spite of himself cannot remain quite impartial.'—Kethuboth 105.

To alter the diet or habits of long standing, even what may be thought an improvement, tends to bring illness.—Kethuboth 110.

There is no merit in depriving oneself of the things God has given us to enjoy, and think we are serving Him by so doing. The Torah declares that the separation of the Nazarite was defiled and he sinned (Numb. 6. 14).

The sin was against himself in restricting himself of enjoying lawfully God's gifts.—Nedorim 10.

Vows of any sort must be disapproved of. We are told, 'If thou shalt forbear to vow, it shall be no sin in thee' (Deut. 23. 23.)—Nedorim 22.

Beware of ill-temper; its baneful effects are very great. It may even cause rebellion against God. It often deprives the man who indulges in it of his knowledge, and makes him a fool.—Nedorim 22.

Things to avoid: vows, oaths, and women.—Nedorim 20.

Modesty is a check to sin.—Nedorim 20.

Giving way to temper brings to blasphemy.—Nedorim 22.

Endeavour to improve and your efforts will be supported from Above.—Nedorim 32.

The visiting of the sick is very commendable. It is not at all derogating for any man to visit the humblest person.—Nedorim 39.

Tact is necessary in visiting the sick. Do not visit a sick person if your visit would render the patient in any way uncomfortable or would cause him certain restraint, or would cause him to speak when speaking would be injurious to him.—Nedorim 41.

To the humble God will cause greatness and vice versa.—Nedorim 58.

In Moses we have the rare combination of a man: strong, wise, rich and meek.—Nedorim 38.

During the time the vessels of the Temple were in the hands of the heathen—in the hands of Belshazzar—they ceased to be holy, because they were desecrated by being used for idolatry and drunkenness.—Nedorim 62.

Be regardful concerning the children of the poor; study and learning is mostly found amongst them.—Nedorim 76.

'The woman shall not wear that which pertaineth

unto man (Deut. 22. 5). This prohibition includes her having weapons of any kind.—Nozir 59.

Do not tyrannize over the inmates of your house ; far-reaching are its evil effects.—Gittin 6. 11.

Mar-Ukvah was much annoyed by some men, and he had influence with the authorities and could stop the annoyance and get the men punished. He sent to R. Elozer, asking whether he may complain to the authorities and get his annoyers punished. As a reply the latter sent a slip of paper with the words, ' I will take heed to my ways that I sin not with my tongue ; I will keep my mouth with a bridle while the wicked is before me ' (Ps. 39). A few days later another message came from Mar-Ukvah saying his enemies annoy him more than before. Another slip of paper was R. Elozer's answer with the words ' Rest in the Lord and wait patiently for him : fret not thyself because of the man who bringeth wicked devices to pass ' (Ps. 37. 7). He added that Mar-Ukvah shall pray for those who annoy him.—Gittin 7.

During the time Vespasian invested Jerusalem the bridegrooms were not allowed to wear their customary wedding garments, but the brides were allowed to wear wreaths.—Gittin 7. 11.

The giving of alms, visiting the sick and burying the dead is not to be confined to Jews, but must be extended to non-Jews.—Gittin 61.

The following was said to be the peculiar characteristics of some of the Rabbis. Rabbi Meier is a chacham, and if R. Judah would give up hastiness would be a chacham. R. Tarphon is like a heap of nuts, touch one and the whole heap will come down towards you. Ask R. Tarphon some point of law and out will come heaps of laws and arguments. R. Ishmael is like a well-stocked shop containing much to select from. Rabbi Akiba is a treasure with many partitions, each costly article kept in its own partition tidily and orderly.

R. Jochanan b. Nuri is like the bundle of wares on the shoulders of the hawker, a trifle of almost everything to be found there. R. Elozer b. Azariah is like a casket with various branches of knowledge. R. Elozer b. Jacob cannot boast of quantity, but what he possesses is sound. Rabbi José hits at once the nail on the head. Rabbi Simeon grinds much but gives out little; what he knew was of Rabbi Akiba's.—Gittin 67.

Great is labour, it warns its performer.—Gittin 67.

If you regard your health, then never eat yourself full and lie down to sleep immediately after a meal.—Gittin 70.

The following is a cure for scab. Make an ointment of these ingredients: ginger, the quartz from which the silver has been extracted, salt, vinegar and oil, and apply on the scab.—Gittin 86.

Moderation is desirable in all things. Be not over jealous of your wife, for that tends to defeat your own purpose.—Gittin 90.

Every man gets the wife he deserves.—Sota 2.

Anger in the house is like a worm in the beam of the roof.—Sota 2.

Anger in the house, especially a woman's, will make the house desolate.—Sota 3.

The man with a haughty spirit is almost as bad as an idolater. An overbearing man is destined to suffer humiliation.—Sota 4.

Be meek, humble, soft and bending, if you wish to come with your prayers before God's throne.—Sota 8.

Human temper is affected by digestion and the changes of the moon.—Sota 8.¹

Addressing his dying charge to the Israelites, Moses tells them, 'I can no longer go out and come in' (Deut. 31. 2). He could not have meant by this his physical infirmity, since we are told, 'His eye was not dim nor his natural force abated' (Deut. 34. 7). His words meant to indicate that he was about to relinquish his leader-

¹ See Rashai.

ship of Israel and hand it over to Joshua, for so we are told, 'Moses and Joshua went and presented themselves in the Tabernacle of the congregation' (Deut. 31. 14).

Moses died on the territory belonging to Reuben and was carried on the wings of the Shechinah for sculpture to the territory of Gad. The angels, at the death of Moses, exclaimed, 'He executeth the justice of the Lord and judgment with Israel,' and the Shechinah said, 'Who will rise up for me against evil-doers, who will stand up for me against workers of iniquity, who is as the wise man and who knoweth the interpretation of a thing.' Thus departed Moses, the servant of the Lord, the great Scribe of Israel.—Sota 13.

There is a happy medium in everything. With all the caution against haughtiness the Religious teacher should not be void of some dignified bearing.—Sota 4.

What can the man be considered but a rustic who never offers his morning and evening devotion, who takes no care for the education of his children, does not seek the Society of learned men and lives but the life of earth.—Sota 22.

The spoilers of life or life's pleasures are : (1) A saintly man who is a simpleton ; (2) a woman that takes no pleasure in things womanly, things which exist chiefly for her pleasure ; (3) a wicked man who is cunning ; (4) the Pharisee who pretends such great saintliness that in walking through the streets he pretends not to look at anything lest one should think that he is looking at a woman.—Sota 20.

There are various kinds of Pharisees : (1) 'Shechma,' that is, the Pharisee who, when he does anything for his own pleasure or advantage, tries to make others believe that he does it for the sake of the Lord. Like Shechem, who wanted to have Dinah for his wife, pretended to submit to the covenant of Abraham because he wanted to become a Jew. (2) Pharisee 'Nikphy,' who, when walking

in the streets, pretends to be occupied in his mind with serious and religious thoughts and to care nothing about what is going on around him ; scarcely cares to do so vain a thing as to lift up his feet for the purpose of walking, and his walk looks as though he were dragging his feet after him. (3) Pharisee ' Kisoa.' He hardly opens his eyes lest something too worldly should meet them, therefore always knocks his head against something and thus becomes a martyr to his religion. (4) Pharisee ' Meducka ' is always in a bent posture, as though bent down permanently by penance and fasting. (5) Pharisee ' Machovosi ' always inquires whether there are any more godly deeds for him to perform in addition (of course) to those he already has done. (6) Pharisee ' Mehava.' When he does any good deed, he is prompted to it by the hope of reward. (7) Pharisee ' Meyerah.' The good he does do or the evil he leaves undone have their cause in the cowardly or superstitious fear of punishment. Yanai the king ¹ used to say to his wife, ' Fear not the good man, for he is incapable of doing evil ; fear the man who paints himself with the dye of religion. He does the deed of Zimry and expects the reward of Phineas.'—Sota 22.

Man has no right to act as Zimry did (Numb. 25. 36) and expect the reward which Phineas received.—Sota 22.

There is a suspicion against a young girl given much to prayers, and against a widow given much to visiting her neighbours.—Sota 22.

Do not pray aloud, especially prayers which include offerings.—Sota 30.

Of self praise speak lowly ; you may use a higher key in accusing yourself.—Sota 32.

Prayers may be said in any language except in Aramaic language.—Sota 33.

Hebron is the most unproductive part of Palestine,

¹ Alexander Janaino.

hence it was chosen as a burying-place. But whilst unfit for agriculture, it is good pasture land for sheep.—Sota 34.

The way of the slanderer is to begin with faint praise of his victim, knowing that his hurtful and damaging words will then have a better chance of being listened to. Even so was it with the spies that Moses sent to spy the land of Canaan (Numb. 13. 27).—Sota 35.

God delights in the priests blessing the people.—Sota 35.

Be advised and accept nothing from a miser.—Sota 38.

When the Torah is opened in the Synagogue for the purpose of reading it, it is forbidden to talk, even on matters of religion.—Sota 39.

The man of duplicity can hardly expect that his prayers should come before him who heareth prayer.—Sota 41.

It is not to be thought of that Jacob meant to flatter Esau, when he said to him, 'I have seen thy face, as though I had seen the face of an angel' (Gen. 33. 10). Jacob wanted to hint to Esau that he had intercourse with an angel which might deter Esau from injuring him or his. Like one who is invited to break bread with one whom he knows to be his deadly enemy; being afraid that some food which may injure him will be given to him, takes the precaution to tell his host, the pretended friend and secret enemy, that he had the honour of dining with the King so as to deter his host from giving him some injurious food.—Sota 41.

Prayer—including as it does confession of sin—should be said silently. Some may have to confess very serious transgressions before their Maker, and if prayers were to be offered loudly it would put those erring souls in a most awkward position.—Sota 32.

The scoffer, the liar, the flatterer, and the slanderer will not see God.—Sota 42.

He who is a sinner and causes others to sin, for such a man there is no repentance.—Sota 46.

Whether the law of the land is inimical to or in harmony with his own laws, it is obligatory on every Jew to obey the former.—Nedorim 28.

Some of the Rabbis, known as the 'early Saints,' not only received sorrow and affliction with fortitude and resignation, but actually welcomed them as means of purifying them from iniquity and as tending to make them better men.—Senhedrin 107.

The absence of schools for the religious training of youth caused Jerusalem's downfall.—Sabbath 119. 11.

The Torah opens and closes with records of God's gracious acts, which should be our endeavour to humbly imitate. In Genesis 3. 21 we read of God clothing the naked—Adam and Eve, and in Deuteronomy 34. 6 we find God burying the dead—Moses.—Sota 14.

Elisha's conduct to Gehazi (2 Kings 5. 27) was unworthy of him. Man should always leave open a door to evil-doers for repentance, or in other words, he should push away with his left hand and at the same time hold out the right hand for reconciliation.—Sota 47.

He who has sufficient bread in his cupboard for the day and asks 'What shall I eat to-morrow' is of little faith.—Sota 48.

He that studies the Torah, his poverty notwithstanding, may hope to have his prayers answered.—Sota 49.

When the Senhedrin have ceased to exist, joy has ceased. With the death of the first prophets¹ the Urim and Thumim has ceased, and the Shomir² disappeared at the destruction of the Temple. With the appearance of Titus at Jerusalem the study of Greek philosophy was

¹ Some of the Rabbis name Samuel, David and Solomon as the first prophets, others designate all the prophets except Hagai, Zachariah and Malachi as the first prophets.

² An insect said to have had the power of splitting the hardest stone.

prohibited. With the death of R. Meier similes were no longer known. With that of Ben Azzé, the constant and regular attendance at the house of study ceased. After the death of Ben Zoma there were no longer instructive sermons on a single verse of the Torah. With R. Akiba's departure the honour of the Torah departed. When R. Joshua was gone, goodness was gone. The death of R. Simon b. Gamliel brought many sorrows. When R. Eliezer b. Azariah had gone, riches were no longer known among the wise. R. Chamina b. Dosé's death caused miracles to disappear; and after the death of R. José Ketintey (the little), saintliness was no longer known. With the departure of Rabbi Jochanan b. Zackai beauty has vanished from wisdom. With the death of Rabban Gamliel (the elder) honour was removed from the Torah, and purity died with him. With the death of R. Ishmael b. Pabi beauty was taken from the priesthood, and the death of Rabbi Judah Hanasah removed meekness and the fear of sin.—Sota 49.

It is but natural that man should be the proposer in marriage. He who lost something generally endeavours to find his loss. The first man lost a rib and found it again in the shape of a wife.—Kidushin 2.

It is man's duty to have his son taught a handicraft.—Kidushin 30.

Sinning on the quiet and thinking that there is no one who is aware of it, is tantamount to banishing the Shechinah.—Kidushin 30. 11.

A child usually has more fear for the father than for the mother, and more love and honour for the mother than for the father. Hence when the Torah enjoins honour for parents, the father is mentioned first (Exod. 20. 12); but when fear for parents is commanded, then the mother is mentioned first (Levit. 19. 3).—Kidushin 51.

Generous treatment is to be meted out to servants. Do not eat fine bread yourself and give your servants

black bread ; do not lie on luxurious cushions and give them but straw to lie upon.—Kidushin 20.

He who treats his parents with a want of proper respect causes the Shechinah to keep away from their dwelling lest the disrespect will be extended to the author of their beings.—Kidushin 30.

The duty of honouring parents has not ceased when the earth has closed on their mortal remains. Their memory must be cherished and honoured.—Kidushin 31.

The injunction to rise up before the hoary head and to honour the face of the old man (Levit. 19. 37) is to be applied to non-Jews as well as to Jews. R. Jochanan, Rava, Abayah and R. Nachaman and others have set us good examples in this respect.—Kidushin 33.

There are many ways in which honour is to be shown to parents. If they have a certain corner in their room which they prefer or a certain chair on which they sit, these are not to be used even when not used by them. They must not be contradicted, and attention is to be shown them in every possible way.—Kidushin 31.

Moses was born and died on the seventh of Adar.—Kidushin 38.

The long life promised for honouring parents does not mean the earthly life, but the long, even the everlasting life in the world to come.—Kidushin 39.

Whilst righteous deeds cannot but be highly esteemed, study must ever hold a higher position, since righteousness is mostly the outcome of assiduous study.—Kidushin 40. 11.

Men possessed of the knowledge of the Torah, of a kindly disposition and of good manners, will not easily fall into sin, like a three-folded cord cannot easily be snapped.—Kidushin 40.

Profaning the name of God will bring speedy retribution.—Kidushin 40.

Alexander Janaino **נְאִי הַמֶּלֶךְ** returning from his conquests, he invited the wise men and said to them,

' Our ancestors, when building the Temple, were so very poor that they were glad to feed on wild melons. In commemoration thereof and as a thanksgiving for our happier situation, we shall feast now on melons served on golden dishes.

Amongst the guests was one Elozer b. Poera, a scoffer and mischief-maker, who said to the king, Know you not that the wise men hate you? Let your Majesty try to put the High Priest's golden plate on your head and you will see they will rise up against you; because the name of God is engraved on it; they will think your Majesty unworthy of wearing it. Further, said the mischievous Elozer, these wise men question the king's legitimacy; they say that before your Majesty's birth your mother was taken captive, although there is no record of the captivity of your mother. This so kindled the anger of the King that he had all the wise men put to death, with the exception of Rabbi Simon b. Shotaḥ, his wife's brother. This great sage set himself to work to create new centres of learning, had many pupils and rescued the Oral law from being forgotten in Israel.—Kidushin 66.

The man who always criticizes others may safely be taken as one who can well be criticized. And as a rule the faults with which he is beset he sees in others.—Kidushin 70.

Before leaving Babylon, Ezra investigated the status, the connexion, the ranks and the repute of every family, to find out as to 'who is who.' He managed to find out all he needed, and made a record of the various families for future reference. This he considered necessary because of the mixed marriages that have taken place during the Jewish sojourn in Babylon.—Kidushin 70.

The man who marries a woman who is not suitable to be his wife may be compared to the man who takes the trouble to prepare the ground to grow salt on it.

And the man who marries a woman for her money only, must expect bad offspring.—Kidushin 70.

Men having contention or quarrel ; the one who is less abusive and has not the last word, is the better man.—Kidushin 71.

Some places were known in Babylon whose inhabitants had the unenviable reputation as evil-doers. There was one place where Adda b. Ahaba resided, concerning whom it was said he rests in the bosom of Abraham.—Kidushin 71.

Beasts of the field and the birds of the air find their food without anxiety or care ; they were created for the service of man, and man would surely find his sustenance with the same ease were it not that his ways are corrupt and crooked.—Kidushin 82.

Rubbish must not be left in the open, but must be buried a certain depth from the surface, as it may contain glass or other material which would injure passers-by or animals, especially animals used for ploughing or other agricultural work.—Baba Kamma 30.

In condoling one on the loss of one near and dear to him, take care that in this very act—good in itself—you sin not with your words. As some of the thoughtless are in the habit of saying, 'What can one do against God's will,' implying that if one could he would rebel against him. He should rather try to show that God, so full of love and mercy, does everything for our ultimate good, whether we weak mortals can or cannot see it.—Baba Kamma 36.

Every community has the spiritual guide it deserves. When the sheep annoy the shepherd, he takes the blind sheep out of the flock, and puts it in front of the flock as its guide. When Israel is not deserving better, their spiritual guides are anything but fit to lead them.—Baba Kamma 52.

Among the things that Ezra instituted was the reading of Torah on Sabbath afternoons, Mondays

and Thursdays in addition to Sabbath mornings. Also that the Court shall sit on Mondays and Thursdays for the purpose of adjusting disputes between the people.—Baba Kamma 82.

An ointment containing ingredients of beeswax, yeast got from wine, and spice will cure a swelling or tumour.—Baba Kamma 85.

The seriousness of the insult depends by whom it is offered.—Baba Kamma 86.

Rabbi Akiba mulcted a man in heavy damages for having knocked off a woman's head-cover. The man asked for time to pay the fine, which R. Akiba granted. In the meantime the man by a ruse caused the woman to remove her head-cover in the street of her own accord. He then pleaded for the remission of the fine, since the woman, of her own accord, appeared in the public street with her head uncovered. R. Akiba refused to remit the damages, saying there was a great difference between knocking a woman's head-cover off her head and her removing it of her own free will.—Baba Kamma 90.

When one causes damage or injury to another, compensation or restitution alone is not sufficient, but he must also apologise. On the other hand the victim must not be hard or unforgiving. Take the example of Abraham who prayed for Abimelech who intended doing him serious injury.—Baba Kamma 92.

If you are aware of any of your shortcomings, tell your friends that you are cognisant of them, rather than wait till they are pointed out by them to you.—Baba Kamma 92.

Though the wine belongs to the host, the guests give their thanks to the waiter who brings it to them.—Baba Kamma 92.

When young, I was considered a man; now being old I am looked upon as a child.—Baba Kamma 93.

If you rub shoulders with the rich you have a chance to become rich.—Baba Kamma 92.

A Jew is forbidden to defraud a non-Jew.—Baba Kamma 113.

To rob and apply any of the proceeds to Religious purposes is an abomination before the Lord.—Baba Kamma 94.

Those who hold offices as tax gatherers under the Romans ¹ are despised.—Baba Kamma 113.

There was a spot in Jerusalem with a large stone in the centre where all things found had to be deposited. The finder had to step up on the stone and announce that he had found something : if the loser's description of the article lost answered, in all particulars, the article found, it was there and then returned to him. After the destruction of the Temple the Rabbis have ordered that anything found should be announced in the Synagogue and in other public places. Rabbi Amme, it is related, once found some gold coins : one of the Romans, seeing him picking up the coins, said to him, 'There is no need to hand your find over to the authorities, keep it for yourself. We Romans are not Persians and do not expect anything found belonging to the State.'—Baba Metzea 28.

Any one who has too much money and a desire to get rid of it is advised to wear clothes made out of Roman flax (material), use frequently glassware in his household, and employ workmen and not superintend their work.—Baba Metzea 29.

It is forbidden to be cruel to anything that has life.—Baba Metzea 32.

Remember that your father brought you to this life, and your Religious teacher aims to bring you to Eternal life.—Baba Metzea 33.

The most judicious way to invest one's possessions is a third thereof in immovable property, a third in goods, and a third to have cash at call.—Baba Metzea 42.

¹ Known in the Testament as 'publicans.'

Beware of causing a woman to shed tears.—Boba Metzea 59.

R. Elozer b. Simon was appointed by the Romans as a sort of detective, and often arrested some disreputable characters. R. Joshua b. Korcha disapproved of R. Elozer's occupation. He sent a message to R. Elozer saying that he names him 'Vinegar, the son of wine,' that is, a bad son of a good father, asking how long yet he will occupy himself with feeding the Roman gallows with Jews. R. Elozer replied that he considers his occupation a laudable one, as it has the effect of clearing the Lord's vineyard of its thorns. But R. Joshua was not satisfied with the answer and sent another message, saying the Master of the vineyard is quite capable of looking after his property.—Boba Metzea 83.

Rabbi Jochanan, like some of his contemporaries, was famous for his good looks. Rish Lokish, on the other hand, had a very rough appearance: in fact he was a highway-man. R. Jochanan never lost an opportunity of trying to turn him away from his evil ways. On one such occasion, Rish Lokish, in answer to R. Jochanan's lecturing him, said, 'What a pity such good looks are to be wasted on you, they would be better bestowed on a woman.' Rabbi Jochanan offered him his beautiful sister for his wife, if he will mend his ways. Rish Lokish turned over a new leaf, applied his great mental and physical strength to study, and became a great authority amongst the Rabbis.—Boba Metzea 84.

Where the master hangs up his hunting gear, let not the herd hang up his satchel.—Boba Metzea 84.

Even if the workmen one employs cause damage, one is not allowed to withhold their wages.—Boba Metzea 85.

Samuel Jarchinoa was an astronomer and a great physician.—Boba Metzea 85.

Can it be doubted that a Jew is forbidden all duplicity, falsity, lying or double dealing, of any kind, if we bear

in mind the words of the prophet, 'The remnant of Israel shall do no iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth' (Zeph. 3. 13).

—Boba Metzea 106.

Rav was such a great anatomist that on merely looking at a dead person he could tell whether that person died a natural death or otherwise.—Boba Metzea 107.

Put yourself to rights before you try it on others.—Boba Metzea 107.

A wound or cut should never be left open to the air, or rather to what is in the air: for anything going into any incision in the flesh will impede healing. A herb was known to the Rabbis by the name of 'Simathay,' which healed a wound or a cut very rapidly, provided no exposure to air had taken place. There is a dictum of the Rabbis that, whilst in a general way it is true that no hurt can overtake a man without it having been pre-ordained in a higher sphere, yet there are two exceptions to this, viz., exposure to heat or to cold which, as it were, have a sway of their own, and man must guard against exposure to cold or heat.¹—Boba Metzea 107.

(Hordus) Herod, formerly a servant of the Hasmonians, killed the whole of that family except a young girl, upon whom he set his heart as his wife. The young girl loathed him and was bent on self-destruction rather than be Herod's wife. She went to the top of the house and shouted, 'If any one should claim to be a Hasmonian, stamp him a liar. I am the only one left of the whole family and I am about to perish.' So saying she threw herself from the top of the house and was killed. Herod, it was said, preserved the body for some years. As the Rabbis objected to him succeeding the Hasmonians, he without further ado had them put to death. Bova b. Batty, amongst the few who escaped death, had the skin of a porcupine put over his eyes by

¹ See *Tales and Maxims from the Midrash* p. 119, conversation between Antoninus and Rabbi Judah Hanasa.

order of the brutal Herod, and became blind. Herod incognito visited the poor blind old Rabbi and the following conversation between the two took place.

'Has the Rabbi heard,' asked Herod, 'what that wicked Herod has done? Not only had he killed his masters but also the Rabbis, because they objected to his sovereignty.' 'What can I do?' said Bova. 'You can curse him,' said Herod. 'We are told,' objected the Rabbi, 'not to curse a king, even in thought.' (Eccles. 10. 20). 'But he is not a king,' remarked Herod. 'Then he is a rich man,' answered the blind old man, 'and to curse the rich is also forbidden, and if he is not a rich but a distinguished man, one is not allowed to curse him.' 'But,' said Herod, 'Herod is more wicked than distinguished.' The Rabbi, however, with all Herod's arguing, could not be induced to utter a curse. At last Herod told the blind man who he was, adding that, had he known that the Rabbis were such truly pious men he would have spared them. He likewise asked the Rabbi in what way he can somewhat condone his work of iniquity. The Rabbi replied, 'You have destroyed the light of the community (by killing its Religious teachers); build up the light (the Temple, which was very dilapidated)'. Herod sent to Rome to obtain permission to repair the Temple, but begun the work ere the permission for the repairing arrived. The Temple became a structure unique in its beauty. The frontage was built of marble of various colours which gave it the appearance of waves on the high seas.—Boba Bathra 3. and 6.

'And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever' (Dan. 12. 3). These words apply (1) To him who practises charity in its full sense. He who distributes charity wisely, who understands the needs of the various poor, studies their wants and is ever ready with his helping hand. (2) To the teacher of the young, who trains the youth in the know-

ledge of the Torah and in the path of piety, virtue and morals.

Such a teacher was Rabbi Samuel b. Shilo¹ who consecrated his life to the sacred cause of teaching, and grudged himself a breath of fresh air in the open lest his attention should, for never so short a time, be diverted from the care of those of whom he had charge.—Boba Bathra 8.

Money sent by Iphra Hurmiz,¹ the mother of the Persian king, to Rabbi Joseph to be applied to the most worthy object was, by the unanimous voice of the Rabbis, devoted as a ransom for captives.—Boba Bathra 8.

Regarding one who is able to contribute to the maintenance of the poor but refuses to do so, it is, according to Jewish law, lawful for the authorities to put in execution and sell his goods to realize the amount he was assessed towards the maintenance of the poor of the place.—Boba Bathra 8.

He who begs from house to house is not entitled to receive anything from the public fund raised for the poor.—Boba Bathra 9.

Those who work in the cause of charity, who collect money for the poor and distribute the fund judiciously, are even more praiseworthy than the givers.—Boba Bathra 9.

He who dispenses charity in private is greater than Moses.—Boba Bathra 9.

Charity and kindly acts are Israel's pleaders before the Throne of Mercy.—Boba Bathra 10.

Even as sin offerings atoned for the sin of the Israelite, so does the non-Jew expiate his sin through charity and kindly acts.—Boba Bathra 10.

Read the ninth verse of the 112th Psalm and you will see the greatness of the reward for giving alms.—Boba Bathra 10.

¹ See Rapoport's *Erech Millin*, pp. 182, 183, an interesting article on Iphra Hurmiz. See also Tosephta Boba Bathra 8 and Pesek Nidda 20-11

Blessed is he who giveth pecuniary help to the poor, and most blessed is he who, in addition, gives them comforting, cheering and hopeful words. If six blessings are his who gives charity in private, almost as many blessings again will be his who makes it a point to cheer the poor with comforting words.—Boba Bathra 9.

Charity brings godly peace to the giver who will behold the face of the Shechinah.—Boba Bathra 10.

Charity expiates the sins of non-Jews as well as of Jews.—Boba Bathra 10.

Mar-Ukva placed money on the doorsteps of the poor so that the donor should be unknown to the recipient. Rabbi Abbé carried a handkerchief over his shoulders, in which were several knots, with money knotted in, and went through the poor quarter of the town; the poor unknotted and took the contents, and R. Abbé knew not whom he gave. It is most advisable to give anonymously towards the public fund raised by the elders of the place for distribution amongst the poor, then the giver remains unknown and he knows not who received his gift.—Boba Bathra 10.

Munroz, the son of Queen Helena of the Hasmoneans, distributed almost the whole of his possessions in charity and was upbraided by his brothers. 'Have our ancestors amassed fortunes,' they said to him, 'for you to give them away?' 'My ancestors,' retorted Munroz, 'stored up riches on earth; I store them up in heaven. They laid up treasury where a human hand could reach them; I lay up treasures where none can handle them. They heaped up riches but they brought them no good fruit. I place them where they will bring glorious results.—Boba Bathra 11.

Prophecy has, in reality, ceased with the destruction of the Temple. It now exists with children and fools.—Boba Bathra 11.

A wise man is greater than a prophet.—Boba Bathra 12.

One cannot think out anything properly with an empty stomach.—Boba Bathra 12.

The following is the order of the prophets: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the twelve minor prophets. Although Hosea prophesied before Isaiah, his prophecy was placed among the minor prophets; they were collected and compiled together with those of Haggai, Zachariah and Malachi, and not containing enough for a separate book to be placed before that of Isaiah. Although Isaiah was before Jeremiah, yet the order of the books is as stated, because the end of the book of Kings contains lamentations, it is continued by the book of Jeremiah, also containing lamentations. The beginning of the book of Ezekiel also contains lamentations, it therefore follows that of Jeremiah; whereas the latter portion of Ezekiel contains comfortings, it is followed by Isaiah, which mostly contains consolations. Thus the lamentations are placed together and consolations together.

The order of the books of the Hagiography is thus: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Esther, Ezra and Chronicles. Even if it were a fact that Job lived at the time of Moses, the Hagiography could not begin with the book of Job because it contains sorrows.—Boba Bathra 14.

As to the writers of the books of the Bible, Moses wrote the whole of the Pentateuch, including Balaam's prophecy and similes—though Moses needed them not—and the last eight verses relating to his own death. He also wrote the book of Job. Joshua wrote his own book except the 29th verse of the 24th chapter, which Eleazar son of Aaron wrote, and the rest to the finishing of the book was written by Eleazar's son Phineas. Samuel wrote his own book up to the words 'And Samuel died,' thence Gad the Seer and Nathan the Prophet were the writers. David wrote most of the Psalms, but has included in the book of Psalms those written by others.

Such, for instance, as the 139th Psalm, which is the composition of Adam, Psalm 110. of Melchizedek, Psalm 89. of Abraham. Psalms 90. to 101. are those of Moses, and there are Psalms by Hymn Jeduthim and the sons of Korah. Jeremiah was the writer of his own book, the books of Kings and the book of Lamentations. Hezekiah and his assistants wrote the books of Isaiah, Proverbs, Song of Songs and Ecclesiastes. The men of the Great Synagogue were the writers of the books of Ezekiel, the twelve minor prophets Daniel and Esther. Ezra wrote the Chronicles and his own genealogy. The rest was written by Nehemiah.—Boba Bathra 15.

The judges were the great sinners amongst the people. If a judge said to one of the litigants, 'Take out the toothpick from your mouth,' i.e., cease doing wrong, the litigant answered him, 'Remove the beam from your eye,' i.e., you are a greater sinner than I.—Boba Bathra 15. 11.

The following were non-Jewish prophets: Balaam: his father Beor, Job; Eliphaz, Bildad, Zophar and Elilm son of Brachile.—Boba Bathra 15. 11.

Satan is not as black as he is painted. Rav. Aché b. Jacob in one of his sermons pleaded for Satan, saying that Satan's anxiety of accusing Job was prompted by his fear lest Job should be held up above Abraham. The King of Terrors was grateful to the Rabbi for his special sermon and showed his gratitude by coming to Pepunza, where the sermon was preached, and kissed the feet of his special pleader.—Boba Bathra 16.

Whilst it is true that apart from the incident of Adam, Eve, and the serpent which brought death into the world, sin brings death and transgression brings sufferings. Had it not been for the general death sentence on the great human family, the following individuals would not have died owing to any sin of their own: (1) Benjamin son of Jacob; (2) Amrom father of Moses; (3) Jesse father of David, and (4) Kilab the son of David.—Boba Bathra 17.

Up to the time of Joshua b. Gamla education was neglected in Jerusalem ; unless a father was able and willing to teach his son himself, there was little opportunity for a child to learn. It was Joshua who established schools for the youth in Jerusalem and elsewhere and in every way promoted education. It became then compulsory for every child of six years and upwards to attend school. At the instance of Rav corporal punishment was greatly reduced in the schools.—Boba Bathra 21.

To turn the face southward or in a south-westerly direction when praying was recommended by some Rabbis.—Boba Bathra 5.

An eccentric man made over to one of his three sons in his will, a casket of earth, to the other a bag of bones, and to the third a sack of feathers. Rabbi Benoa, who was very clever in solving problems, decided that the one was to inherit the immovable property, the other was to have the livestock, and the third the household effects.—Boba Bathra 57.

After the destruction of the Temple there were some who resolved not to eat animal food and not to drink wine : they gave the reason for their abstinence because animals and wine were offered on the altar, and as there was no longer an altar it was but right that they should deprive themselves of that meat and drink. Rabbi Joshua pointed out to them that there is no merit in depriving oneself of what God had given for the use of man. 'By your reasoning,' he said, 'you should also abstain from using flour for the making of bread and refrain from drinking water, for both these were also brought on the altar.' It is in fact forbidden to introduce any custom or practice in a community which would be irksome to or entail hardships on some of the community.—Boba Bathra 60.

Seafaring men believed that in the wave which finally causes the wreck of a ship there is always a whitish

flame visible, and that is supposed to be the messenger sent to cause the wreck. They also knew a remedy; which was to beat the waves with a stick on which are written the words אֱהִיָּה אֲשֶׁר אֱהִיָּה יְחִהּ צַבָּאוֹת אֱמִין

סנה. It will then be all plain sailing.—Boba Bathra 73.

The Jerusalem of the time of Messiah will not be like the Jerusalem of the present day; now Jerusalem is open to all comers, but then it will only be open for the elect to enter it.—Boba Bathra 75.

In futurity the righteous will be called by the name of God.—Boba Bathra 75.

What the Torah means by 'righteous weight' is that the scales with the goods shall over-balance the scale with the weight on. To have the scales equally balanced is not righteous weight. To give false weight or false measure is a falsity for which there is no repentance, because in order that repentance should be effective it is also necessary to make restitution, from which the giver of false weights and measures is precluded.—Boba Bathra 88.

One must not have measures in any other shape or form than those used by all the tradespeople of the place; even if the measure is correct and even if he sells cheaper than others, on account of the peculiar shape of his measure. Where a stick is used for levelling the top of the measure, to abrade that which is above the measure, then the stick must be of uniform thickness, not one side thicker than the other. The Beth Din has to appoint inspectors of weights and measures.—Boba Bathra 89.

Where land is measured with a rope or with anything flexible, it is not permitted to measure, for a party of two, each entitled to equal length, for one of them in summer when the rope is shrunk in and for the other in winter when the rope is more flexible. In measuring liquids care must be taken not to measure with the foam.

Some go so far as to prohibit having unjust or faulty weights and measures in one's private residence even, not for the purpose of trade.—Boba Bathra 89.

Those who intend giving false weights or measures and those who buy up cereals, storing them up and raising the price unduly (or what is known in the United States as 'a corner in wheat'), are directed to the words of the prophet, 'Hear ye that swallow up the needy, even to make the poor of the land to fall, making the Ephah small and the Shekel great and falsifying the balance by deceit, that they may buy the poor for silver and the needy for a pair of shoes; yea, and sell them refuse for wheat. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works' (Amos 8. 4-7).—Boba Bathra 90.

Holy Writ not mentioning the following names, and lest sceptics put a sinister construction on the omission,¹ let us state that the name of Abraham's mother was Amathloa אִמְתִּילֹא. By a strange coincidence that was also the name of Hamon's mother, though the name of their parents was different. The name of David's mother was נִזֶּבֶת בַּת עֲדֵנֶל Nizebeth bath Ednel, and the name of Samson's mother was Zellalphonis.—Boba Bathra 91.

At the death of Abraham all the great men of the nations gathered to deplore the loss, crying 'Woe to the world that loses its leader, woe to the ship which loses her captain.'—Boba Bathra 91.

When one weighs everything carefully in the scale of merits, it will be found that, commercially, bran is almost of the smallest value, yet of less value than bran is the man, who takes up his residence in the house of his affianced bride: more contemptible than such a man is he who, when invited to a friend's house, brings a

¹ The names of Isaac's and Jacob's mothers being mentioned in the Bible and the names of the kings' mothers being given, those of Abraham's and David's mothers being omitted, it is useful to have these names known.

friend of his own with him. But the most contemptible of all is he who replies ere his friend has said all he got to say.—Boba Bathra 98.

Man's pedigree is taken from his father's side, not from his mother's.—Boba Bathra 109.

The misconception of words often causes mischief. The question arises, how was it that Jonathan the son of Gerson and the grandson of Moses had become a priest of the idols that Micah set up? (Judg. 18. 30). The statement is made that, when those of the tribe of Dan were expressing their surprise at the function he assumed, Jonathan explained that he had it from his grandfather Moses, that a man shall hire himself to עבודה זרה rather than ask charity. Now the term 'Aboda Zara' is certainly applied to idol worship, as its literal translation is 'a strange service,' meaning serving a strange god, but the primary and actual meaning is that man should rather hire himself out for a service strange to him, to his position in life, or to his social status, than ask for charity. Jonathan's fall was caused by his misconception of the term 'Aboda Zara.'—Boba Bathra 110.

Holy Writ strongly enforces the duty of paying the labourer—Jew or non-Jew—when his work was done, and not let the sum go down upon his hire; and it is added 'because he is poor and he setteth his life upon it.' And has not the poor labourer often 'to set his life' on the wage he seeks to earn; has he not, at times, in the course of his work, to climb ladders or trees, or otherwise expose his life to danger, all to earn an honest wage which we dare not delay in paying it?—Boba Bathra 112.

It is not impossible for a woman of sixty to bear a child if she were married before the age of twenty. But it is highly improbable for a woman to have child at all if she marries at the age of forty or over.—Boba Bathra 119.

In matters scholastic age is not to have any prestige,

and a young scholar superior in knowledge to one older is to have the place of honour and not the latter ; but at a festive board age has precedence.—Boba Bathra 120.

There seems to be good reason why when Joseph was born, Jacob no longer feared Esau, though he took every precaution to protect his wives and his children when meeting him. Jacob knew what the prophet later on declared (Obed. i. 8), that the house of Esau was to be destroyed by the house of Joseph. When, therefore, Joseph was born, Jacob had no longer to fear Esau.—Boba Bathra 123. 11.

If the estate of a deceased man brings a revenue more than sufficient for the maintenance of his daughters, then the surplus is given to the sons, otherwise the whole of the proceeds of the estate must be devoted towards the maintenance of the daughters, and the sons cannot claim any share.—Boba Bathra 139.

Presents given by a man to the woman whom he was to marry cannot be reclaimed by the man, if the engagement was broken off or if the woman died.—Boba Bathra 146.

Ben Azzé and Akiba were pupils of Rabbi Elozer.—Boba Bathra 158.

A letter of divorce came before R. Judah Hanasa not free from mistakes. His son Simon being a scribe, his father gave him an enquiring look which Simon rightly understood to mean whether he was the writer. Simon said, 'I am not the writer of this document, it was written by one Chayta.' His father was displeased with this little speech, pointing out to Simon that, in trying to exonerate himself, it would have been enough for him to disclaim the writing, but the additional information was inculcating some one else, for which there was no need, and it amounted to slander.—Boba Bathra 164.

There are sins which few men escape. (1) If one has

prayed devotionally, he considers himself entitled to be rewarded for it and put in a sort of claim on God Almighty; (2) slander of some sort; (3) thoughts of a sensual nature.—Boba Bathra 164.

If you have to sign your name on a blank piece of paper, sign at the very top of the paper where nothing can be written above your signature.—Boba Bathra 167.

The study of civil law is most conducive to make man wise. It is like a clear well, as one gets out water from it, other water fresher and brighter comes in.—Boba Bathra 176.

The great Sanhedrin consisted of seventy-one members and the minor Sanhedrin of twenty-three.—Sanhedrin 2.

‘The sceptre shall not depart from Judah, nor a lawgiver from between his feet’ (Gen. 49. 10). This prediction came to pass during the Babylonian captivity, when Jews had always a chief from the Tribe of Judah who ruled over them with a rod, that is to say whose authority over them was recognized. The family of Hillel were all Religious teachers, and Hillel was of the Tribe of Judah.—Sanhedrin 5.

Whilst the teacher is living a disciple is not permitted to give his opinion on any Religious question, within the radius of three miles of his master’s abode.—Sanhedrin 5.

The function of the Beth Din being administrative and not legislative, its court can decide the case before them, only in accordance with the law of Moses, though under certain conditions it is lawful for the Beth Din to suggest a settlement to the litigants.—Sanhedrin 6.

The industrious woman! Even when she chatters she spins.—Sanhedrin 7.

Contention between men is something like the piles beaten into the water for the construction of a bridge. They are anything but firm when first beaten in, but be-

come firmer and firmer as time goes on and as the bridge is used.—*Senhedrin 7.*

When the affection between husband and wife is as it should be, they can lie together—so to say—on the edge of a sword; but when affection wanes, a very large room is too narrow for them.—*Senhedrin 7.*

The Beth Din must not hear the pleadings of one litigant in the absence of the other.—*Senhedrin 7. 11.*

Good deeds, good news and good decisions are, as a rule, conveyed through the medium of good men, and vice versa.—*Senhedrin 8.*

Some of the Rabbis would willingly take any blame on themselves rather than have the transgressing party put publicly to shame.—*Senhedrin 11.*

The ordinations of some of the Rabbis, as well as the names of those who declined ordination and preferred to remain in obscurity, are mentioned in.—*Senhedrin 14.*

When Moses was told, in connexion with the vessels of the 'Mishkan' (the Tabernacle), 'Even so shall you make them' (Exod. 25. 9), these words meant that, not only had the vessels of the Mishkan to be made in accordance with the pattern shown to Moses, but the vessels of the Temples thereafter (which, like those of the Mishkan, were symbolical of Religious lessons) shall also be made in accordance with that pattern.—*Senhedrin 16.*

When we see a man unexpectedly risen to fame and greatness, we may take it for granted that he had his sin expiated.—*Senhedrin 14.*

The vessels and implements of both Temples were made after the pattern shown to Moses (Exod. 25. 9) for the vessels of the Mishkan (the Tabernacle).—*Senhedrin 16.*

In addition to their learning and wisdom the *Senhedrin* had to be tall and handsome men. They had to possess knowledge of witchcraft—obviously not for practising it, but in order to know how it is practised so as to

decide in a matter of accusing one of practising it. They also had to be great linguists,¹ so as not to require an interpreter.—*Senhedrin* 17.

A Religious teacher is not to establish a centre for learning where the following are lacking, viz.: (1) Authority vested with power to punish evil-doers; (2) men capable and willing to collect and distribute charity; (3) a place of worship; (4) public baths; (5) public lavatories; (6) a physician; (7) an operative surgeon; (8) a scribe; (9) a teacher of youth; (10) a variety of fruit.—*Senhedrin* 17.

The King is not to dispense justice, nor is he amenable or answerable to the law.—*Senhedrin* 19.

The Torah was originally written in what is known as Labanian characters, a writing traced to Laban, but the language was Hebrew. When Ezra resuscitated the Torah, he wrote it in the Assyrian characters and in the Aramaic language; eventually the selection was made of Assyrian characters and the Hebrew language. The Kuthim (Samaritans) however retained the Labanian characters and the Aramaic language. Ezra was qualified to receive the Torah from the Lord had not Moses preceded him; and though the Torah was not originally given through him, he yet played the important part of altering the characters in which it was originally written.—*Senhedrin* 20.

The very altar sheds tears over him who divorces his wife.—*Senhedrin* 22.

To him who loses his wife the whole world seems enveloped in darkness. His very steps seem uneven, and he feels that his best friend has left him. Almost everything that a man loses can be replaced except his first wife, for whom he can find no substitute. Ever where harmony did not exist a man will regret his first wife. The man who marries a woman who was not

¹ Not necessarily each one of them, but between them many languages had to be known.

married before may be compared to one who acquired an article the design of which he can shape according to his own will. The woman not having been married before looks upon everything her husband tells her to do as being essential to her new condition of life.—*Senhedrin 22.*

When you pray, think that the Shechinah is confronting you, and bear in mind David's words, 'I have put the Eternal before me; because he is at my right hand I shall not be moved.—*Senhedrin 22.*

It was the custom of the élite of Jerusalem not to put their name to any document without knowing the names who appeared thereon, not to sit down to any assembly unless they knew the others who attended, and not to accept invitations to any function without knowing whom they would meet there.—*Senhedrin 23.*

Love and harmony existed between the Rabbis of Palestine, a pleasant contrast to that in existence amongst those of Babylon.—*Senhedrin 24.*

Professions of honesty and outward signs go for nothing; if a man finds something valuable and restores it to the owner, that goes a longer way than all protestations of integrity.—*Senhedrin 25.*

The famine may dwell seven years in the land, it will not pass the door of the handicraft man.—*Senhedrin 29.*

The primitive serpent (of Adam and Eve notoriety) had a good argument to advance in mitigation of her punishment, but did not plead it. The serpent could have sought to escape responsibility by pleading that Adam and Eve, having received instructions concerning the tree from the Highest Authority, should not have listened to her. The Great Judge, though knowing this to be so, did not plead this for the serpent, but pronounced sentence. Thus the earthly judge should decide every case, not on what might or could have been pleaded, but on evidence given.—*Senhedrin 29.*

Once a Rabbi was ordained, on misapprehension the ordination cannot be cancelled.—*Senhedrin* 30.

On giving a verdict one of the judges is not allowed to tell the litigant in whose favour his decision was, that he was overruled by the other judges.—*Senhedrin* 31.

Mar-Ukva was an exceptionally handsome man. He fell desperately in love with a married woman, and the unrequited love laid him on a bed of sickness. He considered this love, over which he had no control, a very grievous sin and laid heavy penance on himself for it; yet the more he afflicted his body by fasting, etc., the handsomer he became.—*Senhedrin* 31.

Whether in civil or criminal cases, witnesses must undergo the most searching examination and cross-examination as to place, date, position, attitude and so on, as the case may be; and in money matters, as to the sort of money passed, whether silver, gold, paper or any equivalent to money, and the witnesses had to agree in every particular.—*Senhedrin* 32.

Litigants were recommended to bring their disputes before judges of ripe understanding and experience.

The *Senhedrin*, R. Jochanan b. Zockai, Eliezer, Gamliel, Akiba, R. Joshua and his nephew Chananiah, Judah b. Beseira, Rabba José and Chananiah b. Tradion were all famous for their experience and ripe judgment.—*Senhedrin* 32.

Even when the delinquent was already on his way to execution the criminal would be reprieved if it could have been another sentence than that of death. If, on the other hand, a criminal deserving death for his crime received, by some miscarriage of justice, a milder sentence, that sentence could not be altered. There were, however, exceptional cases where this did not apply.—*Senhedrin* 33.

In all cases, civil or criminal, verdicts could be given on the day the evidence was concluded. When sentence of death had to be passed, the *Senhedrin* were not

allowed to pass that sentence on the day when the evidence was concluded: they had to sleep over their verdict.—*Senhedrin* 35.

Eatables collected for the poor are to be given to them the same day and not to be kept over night.—*Senhedrin* 35.

Since Moses there was not an individual like Rabbi Judah Hanasa in whom learning and riches were combined, and since the time of the latter again, there was no such man till the appearance of Rav. Shishes.—*Senhedrin* 36.

Where a capital sentence was involved the minor judges had first to give their opinion as to the sentence that was to be passed, because if the president of the *Senhedrin* gave his opinion it would probably have carried weight with the other members of the court, and there would have been less chance for the accused to have the benefit of the doubt.—*Senhedrin* 36.

The court who had to decide between life and death had to be a most select one.—*Senhedrin* 36.

Rabbi Zira, whose neighbours had not the best possible reputation, was very anxious to reform them, and was consequently much in their company, of which his friends disapproved. At his death his neighbours lamented him greatly. 'Who will now pray for us and with us?' they cried. They became impressed with the necessity of reform, repented, and led better lives.—*Senhedrin* 37.

Rabbi Simon b. Shotach related that he once saw a man pursuing another man, both of whom ran into an empty house. He followed them and found the pursuer standing with a blood-stained sword in his hand and the other man in his extremes, and he soon died. The Rabbi said to the slayer, 'I am pained that although I caught you red-handed, I cannot bring about your deserved punishment, as I am the only witness, and one witness is not sufficient to convict on a capital

charge.' Scarcely were his words out of his mouth, than out came a snake from one of the many holes in the ruin and bit the slayer, who shortly after the bite died. —Senhedrin 37.

Exile expiates a man's sin.—Senhedrin 37.

It was surely wise that in creating the human species the Creator fixed it to be from one individual only that the human family shall descend. Supposing more than one man were created at first, and assuming further that they were not all of the same temperament, virtues or dispositions, those descending from the superior man would not strive after virtue and righteousness, relying on the virtues inherited from their first parent as the all-sufficient. Likewise those who were the offspring of the inferior man would never be persuaded to improve their lives, arguing that vice is innate in them, and no efforts of theirs would be of any avail. Some would assume superiority on account of their superior ancestry, and there would also be dispute as to which of the primitive men this or that part of the world was given. We further see the great masterhood, the great wisdom and purpose of the Great Maker in the fact that although all men originate from one and the same man (Adam), men do not in every way resemble each other. It is unthinkable as to what a world this would be if men had in every respect resembled one another. The great essentials in which one man always differs from another are : (1) in voice, (2) in stature, and (3) in intellect. There was also a wise design in creating man last of all creatures, as sceptics might have said that man was helping in the creation of things. It also tends to keep his pride down, seeing that even insects were here before him, and last but not least, his merciful Maker first provided everything for his subsistence before he called man into being. Like a king who had first a palace built, furnished and decorated it, provided all good things in it and then called his guests to partake

of all that he had provided for them.—*Senhedrin* 37.

Rabbi Elozer reconciled two (seemingly) contradictory passages. In Psalm 145. we are told that God is good to all, and in the 3rd chapter of Lamentations God's goodness is limited to those who trust in him. Like a garden containing fruit-bearing trees and trees which bear no fruit; when watering the garden the owner does so indiscriminately; he causes the water to go under all trees alike; but when manuring the garden or pruning the trees, he only bestows those special cares on the fruit-bearing trees, but does not trouble about the others. The Psalmist's words apply to mankind in general, the good, the bad, and the indifferent; but the words of Jeremiah refer to the precious souls who implicitly put their trust in their God.—*Senhedrin* 39.

Out of all the prophets, Obadiah alone prophesied against Edom. He was an Edomite who became a convert to Judaism. Out of the forest the wood is taken for the handle of the axe to cut down the forest.—*Senhedrin* 39.

When the *Senhedrin* could find any point in favour of one accused with a capital offence, they discharged him; but when there was no way out but to convict, they postponed the case to the following day in the hope of finding some mitigating point against capital sentence.—*Senhedrin* 41.

Before the criminal was led out to execution, he was given strong old wine; there were women in Jerusalem who made it their duty to supply this comfort to the prisoner, but when that supply was not forthcoming, money was taken from the public funds to purchase it.—*Senhedrin* 43.

When a rich man requires the services of any one, he is sure to be accommodated, and that with the pleasantest of faces; but when the poor man is in need of anything, if fortunate enough not to meet with a refusal, it will be granted to him grudgingly. Not so our Merciful

Father; he invites the poor and the humble in spirit to come to him. The rich man may approach his God with his burnt offerings and his sin offerings, but only in connexion with the humble spirit are we assured of God's acceptance of the sacrifice.—*Senhedrin* 43.

Apart from other reasons, the study of the Torah is necessary in order to be armed with a reply to those who attack it. There are passages in the Torah the wording of which open a door for attack, but the words that immediately follow supply the answer. For instance, 'Let us make man' (Gen. 1. 26). So that one should not infer a plurality of gods in the verse which follows it is said, 'God created man in *his* own image.' The same it is when we find 'Let us go and confound their language' (Gen. 11. 7); that is followed by the words 'And the Lord came down to see the city, etc.' Again the word אֱלֹהִים used by Jacob in Gen. 35. 7. Then we have at once further that Jacob said, 'The God—not the Gods—that answered me on the day of my distress'; or the words 'What nation is so great who has אֱלֹהִים so nigh.' Deut. 4. 7 have immediately the words 'Like the Lord our God.' Further, the word אֱלֹהִים in 2 Sam. 2. 23, is followed by the words *to him*. As to the question why the word אֱלֹהִים, which signifies the plural, is at all used in connexion with the One Great God, it is to indicate that in God is the combination of all might and power, אֵל meaning might or power; the word אֱלֹהִים, the plural of might, is given as one of God's attributes.—*Senhedrin* 37.

'According to the judgments of the nations have ye not done' (Ezek. 5. 7). Then again, 'Ye have done after the manners (the judgments) of the nations' (Ezek. 11. 12). Unfortunately we are prone to imitate the vices but not the virtues of the nations around us.—*Senhedrin* 38.

When the one sentenced was ten yards from the place of execution he was urged to confess his sin and seek to make his peace with his God. He was told

that he may then hope for future bliss. If the man was too ignorant to offer a prayer himself, he was instructed in the way of confession and prayer, which he wound up with the prayer that his untimely death may expiate his sin.—*Senhedrin 43.*

The angel Gabriel is known in heaven by the names of *פסקין סגרון אטמון*. The name *פסקין* he bears because his is the prerogative of interfering against any evil designs towards Israelites. He is called *אטמון* on account of his hiding Israel's sin, and is known as *סגרון* because his intercession on behalf of Israel is final; and if his intercession is of no avail, no other angel will have the hardihood to try his pleading.—*Senhedrin 44.*

Many an old camel carries as freight the hides of young camels.—*Senhedrin 52.*

Rather let others curse you than you should utter curses on others.—*Senhedrin 49.*

The ignorant man looks upon the scholar as a golden vessel; that is before he has intercourse with him. Once the learned man lends himself to hold conversations with him, then the ignorant man looks upon him only as a silver utensil; if the scholar should accept a favour from the unlearned, then the latter begins to view him as an earthenware pot. And like an earthenware vessel when broken, there is no possibility of making it whole again, so it is impossible for the learned man to regain the respect he formerly inspired.—*Senhedrin 52.*

Even inanimate things through which sin were committed, such as graven images, the Torah enjoins that they should be destroyed (*Deut. 12. 3*). How great a punishment must the man incur who causes his fellow-man to commit sin.—*Senhedrin 55.*

Only man with physical strength and endurance can cope with the hardships entailed by possessing estates.—*Senhedrin 58.*

A non-Jew who studies the Torah is as great as the High Priest.—*Senhedrin 59.*

Man has lost a valuable servant in the serpent, which originally was called into existence, for the service of man, in various spheres, in agriculture, in exploration, etc., but it has become useless since its curse.—*Senhedrin* 59.

When we are told to destroy a witch, the wizard is included; the witch alone is mentioned (*Exod.* 22. 18) because woman, as a rule, is addicted to this sort of folly more so than man. The reason for removing this evil is because it tends to lead man astray.—*Senhedrin* 66.

Wine in moderation is desirable; wine to excess is destructive of body and soul.—*Senhedrin* 70.

Some laws contained in the Torah have never been carried into effect; such, for instance, as the stoning of a rebellious son (*Deut.* 21. 13), or the destruction of a corrupt city (*Deut.* 13. 18), and other laws. Neither were they meant to be carried out. They are recorded that it may be known that by the violation of some laws death is incurred, and the violator of the law is to mend his ways.—*Senhedrin* 71.

It is improper for a young girl to marry an old man or for a young man to marry an old woman.—*Senhedrin* 76.

The man who is meek and humble and eager for the knowledge of God's word may be sure of future bliss. Such a man was Rav. Ulloh b. Abbé.—*Senhedrin* 88.

Arguing from minor to major, one may say that at the resurrection the dead will rise dressed in their garments. Even as the grain of wheat put in the ground naked rises up from the ground proudly dressed up.—*Senhedrin* 90.

Geboah b Pessisa had the misfortune of being hunch-backed. Arguing with a sceptic who denied the resurrection, Gébóha lost his temper and called his opponent a wicked man. The sceptic replied that if Gébóha dares to repeat the epithet he will tread on his hump and straighten it for him. 'You will in that case,' replied

Gébóha, 'indeed perform a miracle, and your pecuniary reward, too, will not be inconsiderable.'—*Senhedrin* 91.

The Torah being true, he who practises duplicity denies the Torah.—*Senhedrin* 92.

The righteous are greater than ministering angels.—*Senhedrin* 93.

Do not use words to conceal thoughts.—*Senhedrin* 92.¹

The six barley grains which Boaz gave to Ruth (*Ruth* 3. 17) would have been a mean present indeed had he given them to her as such. But they were not given by Boaz as a present; they were meant to foreshadow the six descendants of Ruth, each of whom will be blessed with six good qualities: (1) David, who was described as cunning in playing, a mighty valiant man, a man of war, prudent in matters, a comely person, and the Lord with him (*1 Sam.* 16. 18); (2) Messiah is mentioned as having the spirit of wisdom, understanding, counsel, might, knowledge, fear of the Lord (*Isa.* 11. 2); (3) (4) (5) (6) are Daniel, Hananiah, Mishaël and Azariah, concerning whom it is said, children in whom there was no blemish, well favoured, skilful in all wisdom, cunning in knowledge, understanding science, ability to stand in the king's palace.—*Senhedrin* 93.

Although Nehemiah spoke most what is written in the book of Ezra, he forfeited that right of having his name mentioned in connexion therewith, because he claimed credit for what he did for the Israelites: 'Think upon me, my God, for good according to all that I have done for this people' (*Nehem.* 5. 19). Although a similar expression is employed by David (*Psa.* 106. 4), yet the latter was expressed in the shape of a prayer, whilst the former sounds like a claim.—*Senhedrin* 93.

Daniel, though not a prophet, was greater than Haggai, Zachariah and Malachi.—*Senhedrin* 94.

As well as one must not slight an old man, especially one known as a scholar. Though he relinquished study

¹ See Rashi.

and has grown somewhat rusty, so may we not slight those of low birth. The two great men Shmayah and Abtalyon were the grandsons of Sennacherib, and some of Haman's grandsons were scholars of the college of Benei Berak.¹—Senhedrin 96.

Ammon and Moab were indeed bad neighbours. Nebuchadnezzar manifested great hesitation to come upon Jerusalem or to destroy the Temple, fearing, as he said, that the God of the Israelites will visit him with punishment as he did to others who oppressed the Israelites. But when the prophets predicted the destruction of Jerusalem, Ammon and Moab informed Nebuchadnezzar of that prediction, and urged him to go with his army against Jerusalem.—Senhedrin 96.

Messiah is known by the name of 'Bar Naphli' because he is to raise 'the fallen Tabernacle.' 'In that day will I raise up the Tabernacle of David, the fallen one' (Amos 9. 11), and he will raise the fallen.—Senhedrin 97.

The generation that will bring the Messiah will consist of but few learned men. As to those few, their eyes will waste because of their grief and sighing owing to the many sorrows that will overtake them. There will be new mandates daily pregnant with evil; before the effects of the one have gone, another will come. The seven years preceding of Messiah's coming will be marked by great untoward events, and at the end of the seventh year Messiah will make his appearance. Although the untoward events have happened before and Messiah did not come, it must be remembered that they have not yet happened in the order and in the succession described. Again, at his coming the very schools where the Torah was taught will become houses of ill fame, the large cities will become desolate, and those who taught others religion will themselves become notorious sinners. The dwellers of Palestine will

¹ The school of Rabbi Akiba.

become fugitives, will wander from place to place without exciting any pity. Men of learning and piety will be despised: men of distinction will be looked upon as dogs, and there will be a total absence of truth. The young will abuse the old and the grey-headed will rise for the young, and give them every honour. The daughter will rise against her own mother and the son will be shameless in the presence of his father. Even those known as the most honoured and the most honourable will be full of duplicity. Whilst there will be abundant wine harvests, there will be a very great rise in the price of wine owing to the huge consumption, as drinking will go on to an alarming extent. Scepticism will be the order of the day, and there will be no rebuking of the evil-doer. And when all will be afflicted with the leprosy of sin, then Messiah will appear. Even as with the leper when his leprosy had covered all his flesh, the Priest pronounced him clean (Levit. 13. 3).—*Senhedrin 97.*

Where there is an epidemic in a place, one should avoid walking in the middle of the street because the Angel of Death locates himself there. That functionary is also in the habit of depositing his implements of destruction at a Synagogue that has no Religion classes attached to it for the teaching of youth, and where not sufficient male worshippers (ten in number), over thirteen years of age, assemble, and thus no public worship can be conducted.—*Baba Kamma 60. 11.*

Between the age of six and seven is the proper time to send a child to school, and twenty-five is the proper number to be under the charge of one teacher.—*Baba Bathra 21.*

The pupils of R. Eliezer complained to their master about one of their comrades who was exceedingly long with his prayers. 'What of it,' said the Sage; 'was not Moses praying for forty days and forty nights?' (*Deut. 25. 9, 26*).

On another occasion a complaint was made to R. Eliezer, against the same pupil, that he takes no time with his prayer, which seems to consist of but a very few words. 'What of that,' answered the Rabbi; 'Moses's prayer on behalf of his sister Miriam consisted of but half a dozen words, "O God, heal her, I beseech thee" (Numb. 12. 13), and his short prayer was as effective as his prayer of forty days and forty nights. Know then, my pupils, that the efficacy of prayer does not depend on the number of words or length of time, but on the bent of mind of him who prays; on the intrinsicity, on the spirit and on the devotion with which the prayer is offered.'—Brochoth 34.

One who has to serve two parties, the advantage of the one would be inimical to the other, can best be compared to the man with two wives, the one younger and the other older than he. When his hair turned grey the young wife set about pulling out his grey hair, but the old wife was equally diligent in pulling out his black hair, and thus he became quite bald.—Baba Kamma 60. 11.

The prophet Elijah is no other than Pinchas son of Eleazar and grandson of Aaron the priest.—Baba Mezea 114. 11.¹

As for the prophet Malachai some maintain that he was Mordecai, but there is a majority in favour of Ezra and Malachai being one and the same person.—Megilla 15.

As to charitable and kindly acts, surely God himself sets us examples in this respect. He clothed the naked (Gen. 3. 21); he visited the sick (Gen. 18. 1); he consoled the mourner (Gen. 25. 11), and he buried the dead (Deut. 34. 6). Thus his Torah opens and closes with records of his gracious and kindly acts, and thus,

¹ See Rashai.

O man, you can walk with him by humbly imitating him.
—Sota 15.

It is not to be wondered that Jerusalem was laid waste, considering that there was no provision for the Religious instruction of youth.—Sabbath 119. 11.

When you are about to marry, have a care as to the character and disposition of the brothers of the woman you intend marrying, for as a general rule, your future sons will take up the character and disposition of their mother's brothers.—Baba Bathra 110.

The suggestion of Miriam to Pharaoh's daughter to fetch a nurse for the foundling (Moses) of the Hebrew women to nurse the child for her (Exod. 2. 7) was owing to the fact that the child (Moses) stubbornly refused to take nourishments from the Egyptian women which were offered to him—probably owing to him being destined to have intercourse with the Shechinah. Thus Isaiah alludes to 'Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breast' (Isa. 28. 9).—Sota 12. 11.

If the Jews were but to observe the sanctity of the Sinai-given Sabbath, they would bring about their redemption. Even as the prophet tells them, 'Every one that keepeth my Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain and make them joyful in my house of prayer' (Isa. 56. 6, 7).—Sabbath 118. 11.

The listener to slander is even worse than the slanderer, like the receiver of stolen goods is worse than the stealer.
—Irochen 16.

There are three doors to punishment: (1) In the desert; (2) in the sea; (3) in Jerusalem; the meaning of which is that, when man by his misdeeds incurs retribution, he is not to think that he can by any subterfuge escape the wages of his sin. It is ordained that every misdeed shall meet with its deserts, wherever

the evil-doer may betake himself. The desert represents the uninhabited portion of the earth, the sea is the watery and Jerusalem the inhabited part of the globe.—Iroben 19.¹

There is yet another period fixed for the coming of Messiah: when we Jews will be quite helpless; when many will slander us and denounce us to the powers that be and we will be in abject poverty. Or again, when all hope of Messiah's appearance will be quite abandoned, when all hope will seem to be gone for ever, then Messiah will put in an appearance. And amongst the varied opinions, one is that this world was to last six thousand years, divided into three series of two thousand years each, during the last series of which Messiah was to come. Another opinion has it, that it would be idle to hope for the arrival of Messiah before eighty-five jubilees have passed over the world. R. Samuel b. Nachmina is inclined to censure those who fix a time for Messiah's appearance, inasmuch as if he does not arrive at the time fixed, the hope deferred may destroy the faith in his coming at all, and that would be a grievous sin, as it is our duty to believe in his coming and patiently await his arrival. Yet another opinion exists, that there is no fixed time for the coming of Messiah, since it entirely depends on Israel's repentance.—Senhedrin 97. 11 and 98.

Various names are mentioned as those of Messiah, such as 'Shiloh,' 'Yennon,' 'Chaninah,' 'Menachem b. Chezayah,' and 'Chnara.' The time that will lapse between the beginning of his advent and the final establishment of his kingdom varies from forty to four hundred years; whilst others maintain this

¹ David expresses this dictum: 'Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning dawn or dwell in the uppermost parts of the sea, even there shall thy hand lay hold on me, and thy right hand shall hold me' (Ps. 139. 7-10).

period to be a secret revealed to no mortal.—*Senhedrin* 98. 11 and 99.

There was a place known as 'Kooshta,' none of whose inhabitants ever uttered an untruth. One who married a woman of that place rendered himself, so far, guilty of untruth, that when some friends came to see his wife whilst she was in her dishabille, he, not wishing to disturb her, said she was not at home. When it was found that his statement was not true, he was made to leave the place.—*Senhedrin* 97. 11.

There is not a generation that does not contain at least thirty-six holy men worthy of the Shechinah to rest upon them.—*Senhedrin* 97. 11.

The truly penitent are greater than the righteous.—*Senhedrin* 99.

To study the Torah and disregard the Mishna is an offence to the Giver of the Torah, since the Torah cannot be rightly understood without the elucidation and exposition of the Mishna.—*Senhedrin* 99. 11.

That 'Timna was concubine to Eliphaz Esau's son' (*Gen.* 36. 12) would seem hardly worthy of record but for facts connected with this information. Timna, who was the sister of Lotan (*Gen.* 36. 22), and consequently of royal birth, relinquished idol worship and was anxious to be received into the family of Hebrews. Her appeals to Abraham, to Isaac and to Jacob were all in vain, each in his turn refused to receive her. She eventually went to the house of Esau and was accepted by Eliphaz on condition to be his concubine. She preferred being a concubine of Isaac's grandson to holding the position of petty princess among her own heathen tribes. As a punishment to the Patriarchs for their ungracious act in refusing to receive her into their families she begot Amalek, who proved such an adversary to their descendants.—*Senhedrin* 99. 11.

As one metes out to others, so it will be meted out to him.—*Senhedrin* 100. 11.

It is a sin to read atheistic writings.—*Senhedrin* 100. 11.

A good wife is a good gift from the Fountain of Goodness, a bad wife is a leprosy to her husband, a beautiful wife prolongs the life of her husband.—*Senhedrin* 100. 11.

A thinking mind can gauge a man's character in trivial matters by a man's eating or drinking; aye, even a man's whiskers may indicate a man's intellect and may be an index as to his learning or lack of learning.—*Senhedrin* 100. 11.

The want of hospitality and kindness in an individual or in a nation is a grievous sin. Ammon and Moab were condemned for not meeting the Israelites with food and water on their journey out of Egypt. Jethro, on the other hand, found his reward for his hospitality to Moses.—*Senhedrin* 103.

It may appear paradoxical, but it is nevertheless so, that, whilst a high temperature consumes the patient, yet that very high temperature sustains him, on the other hand, so far that he can, in consequence thereof, dispense with food and drink.—*Senhedrin* 108. 11.

Israel, by his conduct, has almost forfeited God's love and special protection, and unless he mends his ways, other nations may take his place.—*Senhedrin* 98.

Rabbi Akiba, mild and tolerant as he was known to be in his views regarding Sinners, expressed the opinion that, neither the men who, owing to their rebellion, died in the wilderness, nor the Ten Tribes will inherit futurity. He was asked whether his charity had come to an end, whether he will henceforth judge mankind harshly instead of with the mildness that was his wont. His view on the subject was also contested with the words of the prophet, 'And it shall come to pass in that day (when Messiah will appear) that the great trumpet shall be blown, and they shall come who are ready to perish in the land of Ashur and

the outcasts in the land of Egypt, and shall worship the Lord in the holy mount in Jerusalem' (Isa. 27. 13). Those in the land of Ashur, it was maintained, are the Ten Tribes, and by the outcast in the land of Egypt, the men who died in the wilderness are meant.—*Senhedrin* 110. 11.

When God proclaimed to Moses his attributes, Moses bowed down and worshipped (*Exod.* 34. 6-8). Moses was overwhelmed with joy on perceiving the largeness of God's mercy; that mercy was the brightest jewel in the crown of God's glory.—*Senhedrin* 111. 11.

Elijah may be compared to one who locks a door but is afterwards unable to open it again without calling on the master locksmith to open the door for him. Elijah locked up the sluice of heaven to keep away the rain, but to bring rain again he had to call on the Great Master to open the sluice and send down rain.—*Senhedrin* 113.

Money lent, without stipulating a time for payment, cannot be demanded before the lapse of thirty days.—*Mackoth* 3.

Rabbis Tarphon and Akiba said that if they had been on the *Senhedrin*, they would never have sentenced any one to death.—*Mackoth* 7.

The cities of refuge had to be neither very small places where provisions would not be obtainable, which would entail hardships on the refugee, nor very large where there would be an influx of people from different parts of the country, as the protection of the refugee would be lessened. The place was not to be a centre for sport or hunting, which would bring there people who use weapons.—*Mackoth* 10.

Reuben was the first to suggest that Joseph's life should be spared, and it was appropriate that the cities of refuge—where the guiltless should escape death—should be built in his country.—*Mackoth* 10.

When the Torah uses the expression 'He shall live,'

it means not only temporal but also spiritual life.—Mackoth 10.

God hath shown us the good and the bad, and urges us to select the good. He waives his right of having control over our actions, and made us free agents to choose for ourselves the way we wish to go and the deeds we wish to do. Balaam, when inquiring of God whether he should go with Balak's messengers, was told not to go (Numb. 22. 10). But being prompted by his wicked design to go, curse and receive the wages thereof, he audaciously asks again whether he may not go, and he is told he can go. The message which Israel receives is, 'Thus saith the Lord thy redeemer, I am the Lord thy God who teacheth thee to profit. O that thou hadst hearkened to my commandments, then had thy peace been as a river and thy righteousness as the waters of the sea' (Isa. 48. 17). All these tend to show that there is no interference on the part of God in man's choice of the way he wishes to go, though the two ways have been shown him to be apart as the east is from the west, and as distinct as light from darkness.—Mackoth 11. 11.

As well as man rises before the Torah when carried past him in the Synagogue, so he should also rise when those who expound the Torah pass before him, those who consecrate their lives to the study and elucidation of that Torah (Mackoth 22).

When corporal punishment had to be inflicted, care had to be taken that the punishment should not be too severe, or to make it appear that the law takes delight in causing bodily pain. The punishment had a spiritual aspect. Scripture verses bearing on punishing offenders had to be read out during the operation, so that the victim should bear in mind why this is inflicted on him.—Mackoth 23.

Six hundred and thirteen commandments (365 negative and 248 positive ones) were given to Moses for

Israel. King David reduced them to eleven. (1) He that walketh uprightly ; (2) worketh righteousness ; (3) speaketh truth in his heart ; (4) backbiteth not with his tongue ; (5) nor doeth evil to his neighbour ; (6) nor taketh up a reproach against his neighbour ; (7) in whose eyes a vile person is contemned ; (8) who honoureth them that fear the Lord ; (9) he that sweareth to his own hurt and changeth not ; (10) that he putteth not his money out to usury—takes no usury from Jew or non-Jew ; (11) nor taketh reward against the innocent (Ps. 15.). Isaiah further reduced the whole to six. (1) He that walketh righteously ; (2) speaketh uprightly ; (3) despiseth the gain of oppression ; (4) shaketh his hands from holding a bribe ; (5) stoppeth his ears from hearing of blood ; (6) shutteth his eyes from seeing evil (Is. 33. 15). Micah reduced them all to three. (1) Do justly ; (2) love mercy ; (3) walk humbly with thy God (Micah 6. 8). Habakkuk reduced the whole 613 to one. The righteous shall live by his faith (Habak. 2. 4).—Mackoth 24.

Rabbi Akiba and some of his colleagues, passing the place of the Temple, saw a fox run out from the very spot where the Holy of Holies was situated. Akiba's friends assumed a sad countenance at the sight, whilst Akiba seemed pleased. He was asked the reason for being pleased. He answered the question by putting another to his companions. 'Need you be reminded,' they replied, 'that no one but the High Priest, and that only once a year, dared enter that place ; now the sorrowful prophecy (Lament. 5. 18) has come to pass that is surely enough to fill us with sadness.' 'I take a wider and different view of prophecy,' said R. Akiba, 'and that causes me satisfaction. If one prediction comes to pass, why shall I doubt that another will also come to pass. The one prediction was that foxes shall walk upon the mountain of Zion because it will be desolate. This we were forcibly reminded of having hap-

pened. Now there is a later prophecy which is as sure to come to pass as the one mentioned. There shall yet dwell in Jerusalem old men and old women, and the city shall be full of boys and girls playing in the streets thereof.—Mackoth 24. 11.

The words 'It is a day of atonement' (Levit. 23. 27) would seem to imply that it is given to us as an atonement day without any conditions being attached to the gift.—Shebuoth 12. 11.

The expression 'A sweet savour unto the Lord' we find in connexion with the offering of a handful of flour as well as regarding the burnt offering of a bullock. The value of the offering did not consist in its costliness, but in the purity of the mind and the sincerity of the giver.—Shebuoth 15.

A wide application is to be given to the words 'In righteousness shalt thou judge thy neighbour' (Levit. 18. 15). Not only should the judge—to whom these words are primarily addressed—be on his heed to show no fear and no favour in his judgment, not to show any mark of respect to one of the litigants more than to the other, not to allow more latitude in pleading to one more than to the other, but this command is also addressed to the laity. If your neighbour does or says anything upon which more than one construction can be put, then do not put a sinister construction upon what he does or says, but judge your fellow-man in righteousness.—Shebuoth 30.

An oath is to be administered in the language best understood by the person that takes the oath. Previous to taking the oath, it should be pointed out the enormity of swearing falsely by the name of the Most High, who will not hold him guiltless who sweareth falsely or who taketh his name in vain.—Shebuoth 28. 11 and 29.

Things enacted by one Beth-din no other Beth-din can upset or render inoperative, unless it is greater in

number and in learning than the Beth-din whose acts it seeks to overthrow.—Idioth 2.

The deluge, the sufferings of Job, and the afflictions on the Egyptians were each of twelve months' duration. The punishment of the wicked in another world is also of twelve months' duration, and the punishment of Gog and Magog at the coming of Messiah will also last twelve months.—Idioth 4.

Man's own conduct either brings him near or keeps him afar off.—Idioth 9.

At the coming of Messiah the Lord will produce a copy of his Torah, and will invite those who observed its behests to come forward and claim their reward. Rome will be the first to step forward and put in her claim, but will utterly fail to establish it. Persia, thinking Rome was not successful because she laid her destructive hand on the Temple, will next come forward with her claim; but she too will fail to substantiate her claim, and will be nonsuited. Other claimants will as nations meet with like result, although some individuals of these nations will establish their claims and have their claims admitted. The fact is that God offered his treasure, the Torah, to other nations, but they declined the offer. The Jews accepted the Torah, and to them belongs the reward.—Aboda Zara 2.

Nations will be anxious to become Jews, when Messiah will appear.—Aboda Zara 3. 11.

The sinner is pointed to King David, to see the efficacy of repentance.—Aboda Zara 5.

Many wars did Rome have with Greece, but could not prevail against her without the help of the Jews. Rome claimed superiority to Greece, because she had the Jews with their Torah—so she said—in her dominions. For the space of twenty-six years Rome befriended the Jews before she commenced to oppress them.—Aboda Zara 8. 11.

Persia ruled (in Palestine) until thirty-four years

after the Temple was built ; then Greece succeeded her and ruled 180 years. The Hasmoneans prevailed over the Greeks and they reigned 103 years, when the reign fell into Herod's hands, who with his descendants also reigned 103 years.—Aboda Zara 9.

The prophecy, 'Behold I have made thee small among the heathen ; thou art greatly despised' (Obad. i. 2), would seem inapt as applied to Edom (Rome) but for these facts : (1) None of the Roman emperors were succeeded by their sons ; (2) Rome's language was not her own. It is a language which she adapted from others.—Aboda Zara 10. 11.

As is well known, a stout friendship existed between Antoninus Pius and R. Judah Hanasa. Each of them was anxious that their friendship should be unknown to the outside world. Antoninus consulted R. Judah on every matter, and always acted on the Rabbi's advice. He offered R. Judah money, but he would not accept it, having no need for it. Antoninus, however, made him take it for the Jews, who will want it, he said, to avert persecution on the part of those who will come after him. He wanted the Rabbi's opinion whether it was possible for him—a scion of Esau—to inherit future bliss ; he quoted the passage, 'And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remnant of the house of Esau' (Obad. i. 18), which, he said, gave him much trouble. Rabbi Judah reassured him that, not having adopted the life of his great ancestor, those words did not apply to him.—Aboda Zara 10. and 10. 11.¹

As great a friendship as there existed between Antoninus and Rabbi Judah Hanasa, so cordial were the relations between Artaban and Rav.—Aboda Zara 10. 11.²

¹ See Rapoport's *Erech Millin*, p. 133, etc., about Antoninus.

² See Rapoport's *Erech Millin*, p. 196, about Artaban.

A party was sent from Rome to fetch Onkeles, in order to punish him for embracing the Jewish faith. He argued with the messengers, and convinced them of the truth of Judaism ; they also became converts to the Jewish religion, and not return to Rome.—Aboda Zara 10. 11.

A plant or tree transplanted will thrive more so than the one which always remains in its original ground. Likewise the student who changes his school and teachers will learn more than the one who always remains in the same school.—Aboda Zara 19.

Knowledge or learning unaccompanied by virtues and acts of charity has no value.—Aboda Zara 17. 11.

Where there are swords there are no books.—Aboda Zara 17. 11.

The angel of death is composed of eyes. He stands at the bed of his victim with a drawn sword. On the dying patient beholding him, he becomes so terrified that his face becomes contorted and his mouth opens. Gall is then dropped into his mouth which causes death, the change in the colour of the face and putrefaction.—Aboda Zara 20. 11.

In reply to some Roman philosophers who argued that if the Jewish God abhors idol worship he ought to destroy the idols, the Rabbis replied, God will not deprive his creatures of the benefits of things he created, are meant to bestow on them, say the sun, the moon and the stars, because some of His misguided and erring creatures make them their gods. One might just as well argue that if a man steals a bushel of corn and sows his field with that corn, the soil should not yield anything out of the stolen seed. God rules by his laws of nature, irrespective of the abuse some creatures make of that nature.—Aboda Zara 54. 11.

Why are idolaters punished and not the idols, was another question put to R. Gamliel. 'If your son,' said R. Gamliel to the questioner, 'were to call a dog

by your name, you would surely punish your son and not the dog.'—Aboda Zara 54. II.

R. Gamliel, finding that R. Joshua was, in addition to his great learning, well versed in nautical knowledge, expressed his surprise at Joshua's poverty. The latter retorted that there is a greater surprise for R. Gamliel nearer home, that of his best pupils, Jochanan Gudgeda and Elozer Chisma, whose mathematical knowledge was almost unequalled, were starving. Rabbi Gamliel decided to appoint them as principals of certain schools, but when he sent for them they did not come. Sending again, they made their appearance, and R. Gamliel informed them of their appointments as heads of certain centres of learning, adding at the same time that he was aware of their reason in hesitating to come when he first sent for them, as they probably suspected that he would appoint them to a high position, and in their modesty they would rather retire from distinction. 'But,' continued R. Gamliel, 'I am justified by experience of assuring you that the greater the position the greater is the servitude of its occupier, so that you will do no violence to your modesty in accepting your respective appointments.'—Horyoth 10.

It may be much easier to replace the loss of a king than that of a public Religious instructor. Let every community bear this in mind, and treat their Religious teachers accordingly.—Horyoth 13.

Things which impede memory: (1) To eat anything at which a mouse has nibbled or a cat has touched; (2) to eat the heart of any animal; (3) to eat olives; (4) to rub one foot against the other; (5) to put one's clothes under his pillow and sleep on them. Smell of spices, on the other hand, is beneficial to memory. Things which will impair a man's intellect and his power of comprehension: (1) To walk under a camel's neck or between two camels; (2) to pass between two women; (3) the smell of a dead body; (4) to walk over a bridge

that stands over stagnant water ; (5) to eat anything off a spoon, which took that what he eats out of a pot ; (6) to eat badly baked bread ; (7) to drink water from a well or a brook situated on a burying place ; (7) to stare at the face of a dead person.—Horyoth 13. 11.

Some of the Rabbis and the priests of the Temple were held in high esteem and in affectionate regard by the Persian monarchs. Isdagerd, King of Persia, actually adjusted the girdle of one of the Rabbis who had audience of him, saying at the same time, ' You Jews are a kingly and holy race, and you should bestow a little more care on your attire.'—Zebachim 18.

Hagai, Zachariah and Malachai were the prophets who came out with the Jews of the Babylonian captivity.—Zebachim 62.

The garments of the High Priest atoned for some transgressions, accidentally committed by the community. Thus the mitre atoned for haughtiness, the girdle for evil inclination, the breast-plate for unjust judgment, the ephod for idolatry, the golden bells on his robe for slander, and the plate on his forehead for boldness and audacity.—Zebachim 88.¹

The meek and gentle Moses. Although he knew that eventually Pharaoh himself will have to appeal to him to get out with the Israelites from Egypt (Exod. 12. 31), he was too gentle to employ any phrase which might wound the dignity of this king, and he tells him, ' All thy servants shall come and bow down themselves, saying get thee out and all thy people ' (Exod. 11. 8).—Zebachim 102.

The deluge did not extend beyond Palestine.—Zebachim 113.

Three times in Holy Writ, viz., Exod. 13. 1, Exod. 13. 11, and in Numb. 8. 17, the firstborn are mentioned as consecrated to God. Until the erection of the Mishkan (the Tabernacle) they exercised the function of

¹ See also Irochen 16.

priests. With the erection of the Mishkan, this function was transposed from them to the Priests and Levites.—Zebachim 112. 11.

Hormisdas, **אפרה הורמו**, the dowager Queen of Persia, mother of Sapore II, was remarkable for her extraordinary friendliness towards the Jews. She lavished costly presents on the Rabbis, and sent from time to time large sums of money for Jewish poor.—Zebachim 115. 11.

Effects that belong to orphans who are minors must not be sold out of hand but by public sale, and the sale must be announced at least thirty days previous to its taking place.—Menachoth 17.

The four species with which we are commanded to come before the Lord (Levit. 23. 40) symbolise that when we come before the Lord, when we assemble for public worship, we are all on the foot of equality; those who enjoy a reputation for piety and those whom we may consider impious. The citron and the palm are from trees bearing fruit, but the myrtle and the willow are from bare trees. But God asks us to come, with these four mixed species, with joy before him.—Menachoth 27.

The names of the Egyptian wizards, who imitated the miracles performed by Moses, were Jachni and Mamré.—Menachoth 85.

God never asked for sacrifices. Every beast of the forest is his and the cattle upon a thousand hills (Ps. 50. 10). Thus we find in connexion with sacrifices God does not say **לרצוני תזבחו**, At *my* will shall ye offer, but **לרצונכם תזבחו**, At *your* will shall ye offer it.—Menachoth 110.

No offerings were accepted in the Temple from apostates or from those who publicly violated the sanctity of the Sabbath.—Chullin 5.

The righteous are greater after their death than during their lifetime.—Chullin 7. 11.

Amongst less important things that a Religious teacher should know are: (1) To kill an animal, painlessly, according to Jewish rites; (2) the operation of circumcision; (3) to make the peculiar knot of the phylacteries; (4) to fasten the fringes on a garment; (5) to know by heart the ritual for the solemnization of marriage.—Chullin 9.

No injury will happen to any one here on earth, not so slight an injury as a scratch on the finger, unless it was decreed Above that it should happen.—Chullin 7. 11.

Most nations believe in the living God; there are but few idolaters.—Chullin 13. 11.

Rabbi Chaninah was so robust at the age of eighty that he was able to stand on one leg whilst he removed his shoe from the other. He ascribed his strength to having been daily bathed in warm water, after which the whole of his body was well rubbed in with oil during his infancy.—Chullin 24.

At the age of twenty-five years the Levites entered as probationers, and after five years they were consecrated for permanent service. There is, therefore, no contradiction between Leviticus cap. 4, verse 46 and Leviticus cap. 8, verse 24.—Chullin 24.

The priests bless the people in the name of God, and God blesses the priests.—Chullin 49.

Agriculturists and handicraftsmen, whilst engaged in their work, are exempted from rising before the old or hoary head.—Chullin 54.

One of the Rabbis was asked by a pagan prince to show him the Jewish God. As he would not be satisfied with any argument short of ocular proof, the sage arranged to go out with him on the next bright, sunny day for the purpose of satisfying him. The sun, like a bridegroom, came out of his chamber to run his course when the old Rabbi invited his friend to come out into the open. 'Now,' said the sage, pointing to the brilliant sky, 'look up there.' 'I cannot,' answered the

prince, after a desperate attempt to look up; 'the attempt,' he continued, 'nearly blinded me.' 'This,' said the Rabbi, 'is but one of my God's messengers, and if he is too powerful for you to look at him, how can you expect to be able to look at his Master.'—Chullin 60.

On the third day of creation the earth merely brought forth the *seed* of grass, but there was no grass until the sixth day; thus are reconciled the passages of Genesis 1. 12 with Genesis 2. 5.—Chullin 60. 11.

There is a statement in the thirteenth verse of the third cap. of Joshua which requires explanation. We read there, 'From Shior, which is before Egypt, even unto the borders of Ekron northwards, which is counted to the Canaanites: five lords of the Philistines.' But in proceeding to enumerate them, six are given: (1) Gazathites; (2) Ashdodites; (3) Eshkolanites; (4) Gittites; (5) Ekronites; (6) Avites. The fact is that the Avites were aliens; they came from Taman, which was in the territory of Esau,¹ and settled among the Philistines. They were called 'Avites' from the word 'עוה,' crooked, their ways and habits were crooked. The word עוה may also mean terror, because it was a terror to look at them, especially at their terribly monstrous teeth.—Chullin 60. 11.

There would seem to be no purpose or point in what we are told. 'Cheshbon was the city of Sihon, King of the Amorites, who had fought against the former king of Moab' (Numb. 21. 26). Who, one might ask, wants to know this bit of history and geography? Let us, however, bear in mind that the Israelites were told, 'Distress not the Moabites, neither contend with them in battle' (Deut. 2. 9). We therefore see the necessity of this information, otherwise it would appear that the Israelites in possessing themselves of that portion of land disobeyed the command just mentioned; but

¹ See Rashai and Beoor on Habakkuku 3. 3.

when it is stated that the land was originally Sihon's, they have not deprived Moab of it.—Chullin 60. II.

Brevity is the best method of instruction.—Chullin 63. II.

Business with sheep and small cattle brings prosperity.—Chullin 84. II.

Man's general expense should be less than his income, but as to the dress of his wife and of his children, that should be better than his income justifies.—Chullin 84. II.

R. Eliezar, son of Rabbi José the Gallilene, is one to whose Agada man will do well to lend his ear.—Chullin 88. II.

The very world gains firmness through the man who hears himself abused, and does not retaliate.—Chullin 89.

When we meet with—what may appear to us—huge exaggerations in any of the sayings of the Rabbis, let it be understood that they are not intended to convey exaggerated or untruthful impressions, they are employed to describe the condition of the thing or the event as abnormal. Indeed, Holy Writ itself is not free from employing these kinds of expressions. 'Cities great and walled up to heaven' (Deut. 1. 28). The Torah means to give a strong idea of the size and strength of those cities, not that there are actually cities walled up to heaven. Again, 'The people piped and rejoiced with great joy, so that the earth rent with the sound of them' (1 Kings 1. 40). That cannot be intended to be accepted in its literal sense. A similar way have the Rabbis adopted in describing certain events.—Chullin 90. II.

The Jew is prohibited from using deception of any kind, either in connexion with Jews or non-Jews. He must be guarded even with his words. To press your guest, for instance, to partake of your hospitality when you only intend to be excessively polite is deception.

And with what greater force does this apply to your dealings with your fellow-men? Such as selling a skin of an animal which died a natural death for that of an animal that was slaughtered, or similar frauds and deceptions.—Chullin 94.

Rava and Rav. Saphra, going to a certain town, met, on their way, the great Mar Zutra, who thought that they came out to meet him, for which he expressed to them his cordial thanks. 'No,' said Rav. Saphra, 'our meeting is accidental; we were not aware of your coming this way.' When Mar Zutra left them, Rava told his friend that he gave their great Rabbi a snub by his plain speaking, and was inclined to give R. Saphra a lecture on his *naïveté*; but the latter maintained that that was better than to have deceived their great teacher.—Chullin 94. 11.

In addition to his great learning, Samuel was a great arithmetician. In no time he made an almanac for sixty years and sent it to R. Jochanan.—Chullin 95. 11.

He who visits his estates—also spiritual estate—daily finds each time some coin there.—Chullin 105.

The froth of liquids is injurious. Beer is an antidote to the froth of wine, and water to the froth of beer.—Chullin 105. 11.

Even as Moses gave us the Torah without payment, so are we to teach it without payment. Yet if one cannot obtain instruction without paying for it, he is not exempt from studying it and pay to his teacher. Having acquired knowledge, he is not to argue, I had to pay for being instructed; I will also make those pay who require my instruction.—Bechoroth 29.

If an unlearned man seeks the society of the learned, he is to be admitted, encouraged, and gradually instructed in the higher branches of knowledge.—Bechoroth 30. 11.

The tax gatherers (what are known in the Testament as publicans), even if he is learned, he is not to be ad-

mitted in the society of learned men as long as he follows this (wicked) occupation.—Bechoroth 31.

Rav. Hunnah b. Cheyah was a very learned man, and a deputation consisting of Rabba R. Joseph and others started to wait upon him and to submit to him questions of Religious importance. On their way they were informed that he had become a tax gatherer of the Romans. Simultaneously, R. Hunnah was told of the deputation on their way to him. He sent a messenger to meet the deputation, and to inform them that he had given up his office of tax gatherer. Rabba upon this wanted to continue his journey, but R. Joseph and the other members of the deputation considered him soiled as a Religious teacher, and returned home.—Bechoroth 31.

A certain priest of the Temple being very tall and very lean became, in consequence, somewhat bent. He was declared disqualified to officiate at the altar.—Bechoroth 45. 11.

Some of the gold coins current in Palestine during the existence of the Temple were named Hadriani, Toriani and Sheefa.—Bechoroth 50.

The river Jordan owes its name to the fact of its source being in the territory of Dan—Jor-Dan.—Bechoroth 55.

The river Euphrates, פרת, is situated higher than all other rivers. The next in altitude are Hidekel, Pison and Gihon; they are fed by the Euphrates by means of a subterranean current, and these rivers are the source of supply to all other rivers.—Bechoroth 55.

Ben Azzé was in the habit of belittling the learning of the Rabbis of his time, with the exception of that of Rabbi Akiba, to whom he was alluding as the bald-headed one.¹ 'He,' Ben Azzé said, 'is very learned.'—Bechoroth 58.

¹ It seems that R. Akiba was generally known as the 'bald-headed one.' His son is always called Joshua ben Korcha, Joshua the son of the bald-headed.

Amongst the musical instruments of the Temple there was a whistle made out of a simple piece of reed—said at the time of Moses—which was remarkable for the sweetness of its tone. As the peel from the reed peeled off, the king ordered it to be covered with gold; but its former sweetness had gone, which, however, was restored when the gold covering was removed. There were also two copper instruments upon which some skilful workmen from Alexandria tried an improvement; but they were spoiled by their handling them, and were restored to their former condition when the *improvements* were removed.—Irochen 10.

Slander is a very grievous sin. In a sense, the spies slandered essentially the cities—the bricks and mortar only (Numb. 13. 28), yet they were severely punished.—Irochen 15.

‘What shall be given unto thee, and what shall be done unto thee, thou false tongue?’ asks King David (Ps. 120. 3). What more, indeed, can be done to prevent the tongue from doing its pernicious work? All members of the human body have freer action than the tongue, which has to lie down and is hemmed in by walls of bone (the teeth). What more can be done to keep thee from mischief? If you wish to bridle your tongue, O man (or, better still, O woman), here is the advice. If you are studiously inclined, then go and take to the book, and if you have no inclination for reading or for study, then try to put a lower price on yourself, and your tongue will be silent.—Irochen 15.

Rabbi José said, ‘I never had any need of looking around when speaking of any one to see whether he was present, as I would never say anything in a man’s absence what I would not have said in his presence.’—Irochen 15. 11.

It is, perhaps, as well not to praise any man, as that opens sometimes a door to the slanderer.—Irochen 16.

Leprosy, be it known, was a punishment sent for

slander, hence the ordinances that the leper shall dwell alone, that outside the camp shall be his habitation (Levit. 13. 46), and that he shall have brought birds as an offering (Levit. 14. 4), were to mete out to him what he meted out to others. With his slander he was sowing the seed of discord and disunion between men, or, perhaps, his slander caused separation of man and wife; therefore he was to be separated from the camp, and dwell outside alone by himself. Like the birds, he was with his whisper in constant chirp, or like the birds (only more in reality) he carried the voice; therefore when the plague of his leprosy was healed, the priest had to order him to bring birds, with the blood of which he sprinkled him.—Irochen 16. 11.¹

‘Thou shalt not hate thy brother (thy fellow-man) in thy heart; thou shalt rebuke thy neighbour and not suffer sin upon him’ (Levit. 19. 17). It is obvious that we dare not harbour an evil thought about a fellow-man. The rebuke, when called for, must not be done in the presence of others. ‘I doubt,’ said R. Tarphon, ‘whether there is nowadays a man who can rebuke his fellow-man without running the risk of receiving the retort. Remove the beam from your eye ere you speak to me about the splinter between my teeth. R. Akiba wondered whether a man can so easily be found possessing the tact and discretion to do the rebuking wisely and effectively.—Irochen 16. 11.

R. Jochanan b. Nuri declares that he had many times caused Akiba to be punished. Whenever he detected any misconduct in the school on the part of Akiba he had him brought before Reban Gamliel, who did not spare the rod. And what was the result? I grew in esteem by Akiba with every punishment he received through me. But there are men whose deadly animosity I would have incurred if any punishment for

¹ See also Irochen 15., 15. 11 and 16.

their misdeeds would have overtaken them through me. Solomon, in his wisdom, describes this in a few words, 'Reprove not a scorner lest he hate thee; rebuke a wise man and he will love thee' (Prov. 9. 8). Yet great circumspection must be exercised in rebuking or admonishing even those who will receive the admonition without retaliation. One must not make it appear that he, by virtue of his learning or piety or position, is thus qualified to correct his fellow-men. In the very act of correcting another, humility must be shown, to manifest the fact that this step is taken with the view of improving your friend's course of life and not to air your authority, or to exhibit your power or title to respect.—Irochen 16. 11.

Eliphaz the Temanite was undoubtedly right in saying that 'Man is born unto trouble' (Job 5. 7). But much of his trouble is owing to his predilections and of his own making. Man will sometimes worry and trouble about trivial matters, perhaps, because his clothes do not fit him and such like trifles.—Irochen 16. 11.

If your father had a certain handicraft, follow the same.—Irochen 16. 11.

Not even the Patriarchs, Abraham, Isaac and Jacob, could stand in judgment. They had to lean on God's mercy.—Irochen 17.

Man may feel some compunction once or twice in committing a sin; let him persist in that sin after that, and he will look upon it as permitted.—Irochen 30. 11.

'Since the day of Joshua, the son of Nun, unto this day the children of Israel had not made Tabernacles' (Nehem. 8. 17). This cannot be taken in a literal sense. It is extremely unlikely that David, Solomon, or other righteous kings would have neglected this positive precept of the Pentateuch (Levit. 23. 42). We must conclude this to mean that the Tabernacles were not made with the zest and the joy as in the days of Joshua.—Irochen 32.

It is prohibited to preach from manuscript. Sermons must be *preached*, not read.—Temurah 14.

From the time of Moses to the time of Joseph b. Joezer the Religious teachers in Israel were so learned and so clear-headed that there was never any dispute or gainsaying on anything they said or they decided.—Temurah 15. 11.

During the days of mourning for Moses some guiding rules, such as inferences from minor to major, known as *קל וחומר*, and inferences from a similarity of phrases, have become somewhat obscure. Joshua, when appealed to, to inquire of the Lord, replied that the Torah was but given once, and that there was no other Torah in heaven. It was left to Othniel, son of Kenaz, Caleb's brother's son, to restore what had become obscure. This is hinted at when it is related that Othniel, the son of Kenaz, took *קרית ספר*, the Hebrew of which means 'city of books.'—Temurah 16.

Pleasant odours benefit the intellect.—Kerithuth 6. 11.

The members of the Beth Din were forbidden to taste intoxicants whilst engaged to decide any question before them.—Kerithuth 13. 11.

If a father has never instructed his son in Religion but left this to a teacher, then if both require the son's services, the Religious teacher has a prior claim.—Kerithuth 28.

The Romans had issued a mandate that the Jews shall not be allowed to keep their Sabbath or practise the rite of circumcision. There lived at the time in Rome a Jew named Reuben Aristably, who dressed like a Roman priest, moved freely amongst the Romans, and tried to point out to them the folly of their prohibitions. 'We Romans,' he said, 'are great simpletons; we are enemies of the Jews, and yet we enact laws entirely in their favour.' Would it not be wiser to let them observe their Sabbath and allow them their

circumcision? By the former they would be deprived of one day in every seven days to follow their avocation, which would decrease their income; by the latter practice they would weaken their race, by the loss of blood which that practice would entail upon them. The Romans seemed pleased, and were about to fall in with Aristably's views. Eventually, however, they found out that he was a Jew, and were about to enforce the act by which the Jews were forbidden to observe their Sabbath and the rites of circumcision.

At that time the daughter of the Emperor Hadrian fell ill. She was mentally affected, and insisted that a demon is within her and took possession of her. Many a physician tried their skill to cure her, but without any success. R. Elozer b. José succeeded in curing her. As a reward Hadrian told him to go to the palace where the plunder, brought by Titus from Jerusalem, was kept—the palace called 'Templum pacis,' and select for himself any article which he might fancy there. As the written edict prohibiting the observance of the Sabbath and of circumcision was also in that palace, it took Rabbi Elozer's fancy to select that for himself, which he took and tore up; and thus an end was put to the edict. But whilst in the palace he had a look round, and saw some of the vessels of the Temple.—Meela 17.¹

There were boys in the Temple who were trained as priests, and during the time of training they acted as night-watchers and were not allowed to lie on beds when off duty, so as to be trained to a hard life. When resting they had to lie on the floor and have their clothes as their bedding.—Tamid 26. 11.

¹ In Yoma 27. mention is made of the lamp, the table, the veil and the breast-plate that R. Elozer saw in the palace. In Yoma 57. and in *Midrash Tauchuma Vayakile*, it is said that he also saw the Mercy-seat with blood-stains on it. In *Midrash Esther* it is added that R. Elozer also saw in Rome a fragment of King Solomon's throne.

Honesty and uprightness in man's dealings with his fellow-man are of those virtues that will bring him into the pavilion of the Shechinah. David was inspired to sing the praises of such men. 'Mine eyes shall be upon the faithful of the land, that they may dwell with me' (Ps. 101. 6).—Tamid 27. 11.¹

The following are very unbecoming in a Religious teacher: (1) To seek enjoyments; (2) to attend feasts; (3) to talk much; (4) to fly into a passion; (5) to instruct his pupils in the open, which would be like proclaiming his learning from the top of the houses.—Nidda 16. 11.

It is contemptible conduct to enter any one's place without knocking at the door.—Nidda 16. 11.

Eat no eggs, onions or garlic which were left over night without their peel, even if they were covered up. Drink no liquid containing alcohol which had been mixed with water and kept in a metal vessel over night. These things may cause an untimely death.—Nidda 17.

The following Rabbis were remarkably tall: Abbé Saul, Tarphon, Akiba, Meier, Rabba, Cheyah, Rav and Judah.—Nidda 24. 11.

The demon Lileth has the face of a human being.—Nidda 24. 11.

Before man is finally sent to this vale of tears he is impressed always to bear in mind that the soul within him is a spark of the living God, who is purity; and the spark (the soul) being a portion of that purity, must not in any way be soiled and rendered impure.—Nidda 30.

The names of the 'sons of God,' who saw the daughters of men that they were fair, and took them wives of all that they choose (Gen. 6. 2), were Shamchazoa and Ezael, שִׁמְחָזוֹא and עֶזְאֵל.—Nidda 61.²

Gamliel, the son of Simon, who was killed at the destruction of the Temple, was the grandson of Gamliel

¹ See Rashai.

² See Rashai.

the Elder and grandfather of Rabbi Judah Hanasi, the compiler of the Mishna. He succeeded Rabbi Jochanan b. Zackai as head of the school of Jamnia. He was not distinguished for any great erudition, but he possessed many qualities to fit him for so exalted a position ; he was a descendant of the royal house of David, possessed considerable knowledge of astronomy and Greek philosophy, and was much esteemed by the Romans, who confirmed his election. Although only about thirty years old then, he possessed great organizing power and succeeded in re-establishing Senhedrin on the model that existed formerly. He soon gathered round him at the seat of learning—though he excluded some young men—many pupils, amongst whom were some of the distinguished disciples of his predecessor, such as Joshua b. Chananyah, Eliezer b. Horkynus, who married Gamliel's sister, the famous Emma Sholom,¹ Akiba, Johanan b. Beruka, Eliezer b. Hasma. He was, however, not looked up to as a great light of learning by the majority of his school. And great man as he was, be it said that he had but scanty knowledge of some of the duties which such a position as the head of so great a seat of learning entailed ; he failed to realize that in such a position of responsibility many angles have to be rounded off, and many theories have to be dropped. He therefore failed to establish a close and sympathetic connexion with some of those who previously attended the college when presided over by his predecessor, R. Jochanan b. Zackai.

He worked out a calendar with which Joshua b. Chananyah found fault, and would not recognize the dates of the festivals as worked out by Gamliel's calendar. Gamliel demanded of Joshua to come to him with staff and travelling bag on the day on which, according to his (Joshua's) calculation, would be the Day of Atonement. Joshua felt disinclined to comply with this

¹ Sabbath 116.

demand; but on consulting the old R. Dosé, the old sage pointed out to him the necessity of upholding the man in authority, and Joshua accordingly did as he was bidden by Gamliel, at which the latter was very pleased, and the breach between the two seemed now to be repaired. But, alas! not for long. Another dispute arose concerning questions submitted about the redemption of the firstborn and as to the time of evening prayer,¹ following upon which came a question about admitting an Ammonite into the fold,² and the result was the suspension of R. Gamliel. Joshua, though only a handicraftsman (he was a nailmaker), enjoyed great esteem and great confidence and influence in the school on account of his great learning. One day Gamliel paid Joshua a visit. 'The blackness of your walls,' remarked R. Gamliel, 'indicate that you work with fire.' He probably meant to hint, by this little speech, that Joshua is of excitable temperament and fond of disputing; the latter, however, took Gamliel's remark to allude to his handicraft, and retorted, 'Woe to the generation of which you are the spiritual leader, as you do not know of the struggle and hardship we have to undergo to get a livelihood.' Thereupon Gamliel begged Joshua's forgiveness, and as Joshua remained silent Gamliel repeated his appeal for forgiveness, 'If you will not forgive me this unintentional slight,' he said, 'for my own sake, do it for the sake of my father.' Joshua thereupon held out the hand of reconciliation, and the two became friends again. Meanwhile there was perplexity in the school of Jamnia as to who would be most suitable as head of it. Joshua was mentioned and negatived on the ground that it would have a bad appearance to fill up Gamliel's vacancy with the very man who had been mainly instrumental in causing that vacancy. Akiba was suggested and

¹ See Brochoth 26., 27. 11; Bechoroth 36.

² Yodayim, cap. 4; Mishna 4.

rejected because of his pedigree ; his ancestors were heathens (his parents became converts to Judaism). The choice then fell on the learned, clever and very rich young man, Eliezer b. Azaryah, who, before accepting the exalted post, expressed a wish to consult his wife.¹ His wife and counsellor tried to dissuade him from accepting the office, pointing out to him the fickleness of the electors, and that one fine day he may find himself—perhaps without reason—dethroned from his professor's chair. 'And what matters it,' argued he with his wife; 'once I have drunk from the crystal goblet it may then be broken.' The woman, this time, did *not* have her own way. Eliezer b. Azaryah accepted the proffered chair, and was duly inducted into office, at which ceremony Gamliel was present.

The school flourished under Eliezer, and a very large number of scholars attended the college. At the instance of Joshua b. Chananyah it was arranged that Gamliel should hold the title of principal, and Eliezer that of ecclesiastical chief, that Gamliel shall lecture on three successive Sabbaths and Eliezer once every four weeks. When Joshua grew old he settled down at a place called Bekin,² where he was visited by Jochanan b. Beruka and Eliezer b. Chasma. 'What news do you bring from the college, what lecture was on Sabbath?' asked the sage of his visitors. 'We are your pupils and drink from the deep well of your learning, and it would ill become us to discuss any such subject in your presence,' replied his visitors. 'Nay, nay,' said Joshua, 'there are always some new and edifying expositions in the school; whose Sabbath was it?' 'R. Eliezer b. Azaryah was the lecturer,' they answered. 'What was his text and what did he say on the text?' persisted Joshua. 'His text was,' they answered,

¹ Brochoth 27. 11.

² A beautiful valley in Lebanon. See Ritter's *Geographische Statistische Lexicon*, p. 136.

“Gather the people together, men, women and children” (Deut. 31. 12). ‘Men,’ Eliezer said, ‘that they may learn, women that they may listen, but the children for what purpose? Surely for the purpose of rewarding the mothers for thus bringing their children in their early life to the House of God and training them into the path of religion.’ ‘You brought a beautiful pearl with you,’ observed Joshua, ‘and you wanted to hide from me.’ ‘Further,’ continued Joshua’s visitors, ‘R. Eliezer preached on the text, “Thou hast declared the Eternal this day to be thy God, and the Eternal hath avowed thee this day to be his peculiar people”’ (Deut. 26. 18). ‘You, says God to Israel,’ remarked Rabbi Eliezer, ‘recognize me as the one only God by proclaiming my absolute unity, I declare you a people unique in this world. But,’ they continued, ‘the preacher did not confine his expositions to the two texts mentioned, for he proceeded to expound on one of the most difficult Scripture passages, that of Eccles. 12. 11, where the royal preacher states that the words of the wise are as goads and as nails fastened by the masters of assemblies, all given by one shepherd.’ The sting or prick of the thorn in the furrows of the cow, explained R. Eliezer, causes the animal to stand straight and facilitates the milking of it, which milk supplies sustenance for suckling babes; even so do the words of the wise direct listeners to spiritual sustenance, and in order that we may not think their words short-lived and passing away, the wise king compares them to nails; indeed, not to dead nails which are wearing off, but like plants they spread forth and increase. For such are the words of God, they ever extend and increase in wisdom the more we meditate on them. The men or masters of assemblies are the Religious teachers, who occupy themselves with the study of God’s word; whilst some interpret a passage in one way and some in another way, we are not perplexed by their controversy; we bear

in mind the words of the wise king, that they are all given by one and the same shepherd, they emanate from one and the same God, and delivered by his shepherd (Moses), as is written, 'All these words the Eternal hath spoken' (Deut. 5. 19). It is therefore man's duty to make his ear like a funnel through which should go all the words of wisdom to his heart, to apply his intellect so as to grasp the basis on which the various expositions of God's word are founded. 'The generation,' said Joshua, 'in which Eliezer b. Azaryah lives will not be destitute of knowledge.'

Having carefully viewed and weighed man and matters as to their value and importance, I find bran very light in weight and of very little commercial value. As to man, I consider him who takes up his residence in the same house as his future wife to be, in the scale of society, lighter than bran is. More contemptible even than this man is he who, on being invited to a friend's house, invites a friend of his own, without consent or knowledge of his host, to come with him. But the most contemptible of all is he who is ready with his reply before he had fully heard what one had asked or said.—Baba Bathra 98. 11, in the name of Ben Sera.

ETHICS OF RABBI NATHAN

Walking outside Jerusalem, after the destruction of the Temple, R. Joshua broke out in melancholy expressions, 'Woe to behold the Temple, which expiated our sin, a heap of ruins.' 'The place which expiated our sin, did you say?' queried R. Jochanan b. Zackai. 'Compose thyself, my son; we have other means to expiate our sin: knowest thou not God's message by his prophet, I desire mercy and not sacrifices, and the knowledge of God more than burnt offerings (Hosea 6. 6).—Cap. 4.

¹ See Chagiga 3., and *Ethics of R. Nathan*, cap. 18.

What a crown of glory man can make for himself if he possesses meekness, humility and a kindly nature, if he secures a cheerful greeting to the poor on the part of every member of his household in his absence.—Cap. 7.

When you give, give cheerfully. It is the cheerful giver who receives the fulness of blessings. Imagine the poor man's feelings, when he receives your help—which may otherwise have cheered him—when your face shows displeasure at having parted with the coin you gave him.—Cap. 11.

A man possessed of knowledge and of virtues is like the skilful workman equipped with all necessary tools; but he who possesses knowledge and lacks virtues can be compared to the master workman who has not a tool to work with. Likewise is the possession of virtue accompanied by ignorance like a set of tools without the master hand who knows the use of each of them.—Cap. 12.

Great indeed is agriculture and labour of any kind. God made, as it were, a covenant with man as to work. Adam received permission only to eat of the fruit of the Garden of Eden after he worked in the Garden, and as a reward of labour. We are not told six days *mayest* thou labour and do thy work, but *shalt* thou labour. God's very dwelling amongst his people was conditional on work. 'Let them make me a Mishkan and I will dwell amongst them' (Exod. 25. 8). Labour is a holy occupation, so that one who has no need to work for his daily bread is not absolved from doing some work. If he has an estate let him do some labour on his field. Idleness causes untimely death.—Cap. 10.

Knowledge is undoubtedly a great possession, but it brings with it the duty of living up to our knowledge. 'Hear, O Israel,' said Moses to his flock, 'the statutes and judgments which I speak in your ears this day, that ye may learn them, keep them, and *do* them' (Deut. 5. 1). It further devolves upon the possessors

of knowledge to impart freely that knowledge to others. Such was the labour of love of Ezra. 'For Ezra had prepared his heart to seek the Law of the Lord, and to do it and to teach in Israel statutes and judgments' (Ezra i. 10).—Cap. 13.

'A living dog is better than a dead lion' (Eccles. 9. 4). Think of this. The evil-doer, as long as he has life granted him, has the facility of turning from his evil ways and make his peace with his Maker, whilst the godly man is excluded, when dead, from godly works. Life is thus, indeed, of immense value.—Cap. 12.

The **יצר הרע**, man's evil propensity, is like iron. God's word, on the other hand, is likened to fire. With fire you can bend the iron into any shape you like. Thus if man's evil inclination, known as **יצר הרע**, presents himself, the only way to conquer him is with the fire of God's word. Betake yourself to the study of the Torah and you will marvel at the conquest that study has made of the party called **יצר הרע**.—Cap. 16.

R. Jochanan b. Zackai was inconsolable at the loss of his son, an extremely promising young man. Five of his distinguished disciples, Eleozer b. Horkanos, Joshua b. Chananyah, José the priest, Eleozer b. Arach and Simon b. Nehemiah, paid him a visit of condolence. Four of the visitors, each in their turn, tried to comfort him, mentioning Adam, Aaron, and Job who lost sons. R. Jochanan observed that so far from this being a comfort to him it increased his sorrow to think of the affliction of those who, like him, lost their sons. Eleozer b. Arach was the last to offer his comforting words. 'Rabbi,' he said, 'a king entrusted to one of his trust-worthy subjects a very precious article. The man was very anxious about it, kept it in a place where it could not get damaged, and took every possible care of it, for,' said he, 'his majesty will one day demand its return, and I must return it to him unsoiled and without any damage.' 'This is your case, my master. The Great

Giver hath entrusted you with a precious soul, such as your son was ; you took every care of that charge, and when he demanded that precious trust back, should it not be a great comfort to you to have proved yourself such a faithful steward, and to have been able to restore that precious soul pure and unsoiled ? ' ' Thou hast comforted me,' said Rabbi Jochanan.—Cap. 14.

When we are commanded to love our fellow-men, it obviously does not mean that we are to love those only who are of our own way of thinking, or who, perhaps, like ourselves, are studious or in any other way share our tastes. Are we then to have no love for—or worse, are we to have contempt—those who are not of our way of thinking or for the ignorant ? Remember God has attached no condition or qualification to this behest of loving our fellow-men. This command implies the universal brotherhood of man ; we are to extend our brotherly love to every one created in God's image.—Cap. 16.

Cause your enemies to become your friends and you will be a real hero.—Cap. 23.

To acquire knowledge (of the Torah) is as difficult as to acquire a vessel of pure gold, but to lose or forget that knowledge is as easy as it is to break a vessel of glass.—Cap. 24.

To marry a woman, knowing that she is unsuitable as a wife, but for some monetary or social advantage, is acting contrary to God's word.—Cap. 26.

The mild and meek Moses. Mildness and meekness pervade every step of his life, his gentle nature is manifested in every one of his actions. Even when giving his lawful orders to his servant, to Joshua, when requiring Joshua to get men to meet the attack of Amalek, he addresses him not as a master would address his man ; he does not say ' Choose me some men,' but ' Choose us some men,' as though Joshua had been his equal and a fellow-worker of his.—Cap. 27.

There is no love like the love of the Torah, and there is no wisdom like the wisdom of good manners. There is no beauty like the beauty of Jerusalem, and no riches like those of the Medians. There is no strength like that of the Persians, no lewdness like the lewdness of the Arabians, no haughtiness like that of Elam, no flattery like that of the Babylonians, and no witchcraft like the witchcraft of Egypt.—Cap. 28.

If one associates with the depraved, though eschewing their ways, one will not escape injury.—Cap. 30.

A man supported by others, be they even his own parents or his own children, cannot feel that charm in life which the man feels who supports himself by the work of his own hands.—Cap. 30.

Man may be sure that there is no need for him nor is it required of him to inquire into things that are beyond his sphere. If he needed it or if it were required of him a key would have been given to solve mysteries.—Cap. 39.

There are sins for which forgiveness would seem almost an impossibility. (1) To sin repeatedly and to rely on repenting as often as the sin is committed; (2) to be the only sinner in the midst of workers of righteousness; (3) to profane God's name.—Cap. 39.

If your child deserves punishing, either punish him there and then, or tell him you forgive him, but never hold the threat of punishment over his head.—Semochoth, cap. 2.

To attend a funeral shabbily dressed is robbing the dead of the respect due to them.—Semochoth, cap. 9.

For those who are possessed of humility and who conquer their passions, for them kings shall arise; concerning men of faith, men who keep secrets entrusted to them, who return to its owner anything they find, the Psalmist has the message, 'Mine eyes shall be with the faithful in the land, that they may dwell with me' (Ps. 101. 6). To those who receive with kindness those who repent of their misdeeds and teach them to keep

clear of sin, is applied the prophecy, 'Thy light shall break forth as the morning' (Isa. 58. 8). Regarding the compassionate, who feed the hungry, give drink to the thirsty, clothe the naked and distribute alms amongst the needy, the prophet received the charge, 'Say to the righteous it shall be well with them' (Isa. 3. 11). To the poor, the modest, the lowly of spirit, those of a forgiving spirit and who trust in God are applied the words, 'Thy light shall shine upon thy ways' (Job 22. 28). And concerning those who pursue righteousness, seek peace, participate in the sorrows of others and stand by them in their time of need, the prophet declares, 'He knoweth them that trust in him' (Nehem. 1. 7). But those who wrong their fellow-men in secret, who find anything and do not return it to its owner, who lend out their money with the view of eventually getting possessed of the borrower's house or other property; or he who marries a woman for external advantages, intending to divorce her when the advantages have been realized, all these secret sinners should bear in mind God's message, 'I am the Lord searching the human heart and testing his reins, to give every man according to his ways, and according to his doings' (Jer. 17. 10).—Derech Eretz, cap. 2.

Be as bending as a reed, rather than offer resistance like the cedar. The strong wind has no power to root up the reed, because it yields and bends to the wind and thus remains standing in its place. The cedar offers resistance, but not always successful resistance. It is often rooted up and thrown over, by the fierceness of the storm, root and branch.—Derech Eretz, cap. 4.

When three Religious teachers walk abroad, the more distinguished of them should walk in the middle between the other two.—Derech Eretz, cap. 4.

A guest should comply with every lawful request of his host.—Derech Eretz, cap. 6.

Simon Antipatros was famous for his great hospitality.

He was actually in the habit of looking out on the high-ways for wayfarers to induce them to accept food, drink and rest under his hospitable roof. He put forth his utmost exertions in preparing for every one and any one who accepted his pressing invitation, the best of viands, the purest drinks and the cleanest of beds, and urged his servants to attend to every want of his guests. Two students on their way of holiday making were invited by Simon to while a short time under his hospitable roof, an invitation which they gladly accepted. But when food and drink was suggested to them they declined to accept any, doubtless thinking it unjust to put their host to trouble and expense in addition to his kindly act of offering them their much-needed rest. On Antipatros pressing them to accept his proffered hospitality they, in order to emphasize their unwillingness to accept any meat or drink, said, in Oriental fashion, that as true as is the Torah, so true is it that they will not have any food or any drink. After a while the evening meal was served for the family ; the table was decked with a snow-white cloth, and was set with costly glass and cutlery, the viands fumed out their appetising odours and the wine looked most tempting in its seductive sparkle. Small wonder then that the two young men took no pains to hide their change of mind. They dropped rather broad hints as to their willingness of participating in the evening meal, and they were served with food which soon satisfied their keen appetite, an appetite stimulated by the appearance of such palatable viands. They were also supplied with drink which induced sleep, and were finally shown to neatly furnished apartments, where they soon fell into a deep slumber from which they did not awake before the sun was high on the horizon. They were invited to partake of a substantial breakfast before their departure. But, lo and behold ! after that meal was over and just as they were ready to quit the hospitable Simon's house

two of the good man's stalwart servants made their appearance, with whips in their hands, which whips they laid on the backs of the strangers. On being released they made their way back to the school of R. Jochanan b. Zackai, before whom they lodged their complaint against the famous Simon Antipatros, like whom, they expressed their hope, there shall not arise another in Israel. The great sage thought their story a remarkable one, refrained, however, to express there and then any opinion, but a day or two later suggested to his pupils 'a trial visit' to the famous Simon. All of his pupils, however, except one of them, shirked the experiment, being unwilling to obtain a palatable meal or two in exchange of a sound thrashing; Joshua, however, for it was he who was willing to face the music and undertake the visit so as to put the whole thing to the test, feeling somewhat certain, as he told his master, that there must be something behind the story of the two young students, which they did not relate.

Joshua accordingly repaired to the town where Simon Antipatros resided and made his way to the house of the latter, whom he found sitting peacefully in front of his own door. 'Peace with you,' said Joshua. 'Peace with you, my rabbi,' replied Simon. 'You look,' continued he, 'as though sorely in need of rest, and I will consider it an honour if you will accept shelter under my roof, and partake of some refreshment which my servants shall instantly place before you.' Joshua expressed his gratitude for the kindly offer and his readiness of accepting it. He was entertained right royally, whiled away his time in interesting controversy with his entertainer on some important theological question, and was quite charmed with the vastness of knowledge and broadness of mind manifested by his host. At a late hour he was conducted to his chamber, where he found everything neat and comfortable. Yet withal he could not divest himself of the thought as to what

might await him before he takes his departure. The sight of whips he had in his mind's eye, the pain caused by them he had in his imagination, and these seemed to haunt him throughout the night. Morning came, and with it the cordial greeting of Simon Antipatros. Bath and breakfast were offered and accepted, a short conversation on some interesting subject followed, and at last Joshua intimated his intention of taking leave of his esteemed host. Instead of two stalwart servants with whips in their hands—as Joshua almost expected—making their appearance, Simon expressed his desire to see his honoured guest to the gates of the city. Joshua, doubting that he entirely escaped a thrashing, betrayed restlessness on his way out of the town and turned round, every now and then, to see whether any of Simon's men were following or whether they were somewhere lying in waiting, ready to administer the delayed beating. Antipatros noticed Joshua's anxiety and concern, and on inquiring the cause, Joshua plainly told him his apprehension lest the lash should follow the lavishness of Antipatros' entertaining. 'What makes you think such evil of me?' asked Simon; 'far be it from me being such a fiend,' he went on. 'On the contrary, I make it a point to spend the earthly goods, with which my Heavenly Father hath blessed me, on my less fortunate fellow-men. I think it but due to those whom duty calls from house and home to afford them the comforts which they must necessarily be deprived of by the way, and I consider it a great privilege and a blessing granted me to be able to do my duty.' 'And was it part of your duty?' asked Joshua, 'to have the beating administered to the two young students who visited you a short time ago?' 'It was distinctly my (sad) duty,' replied Simon, 'to offer them meat, drink and shelter; was my duty and their due, but as they declared by the truth of the Torah that they will accept neither meat nor drink, and without a

scruple disregarded their decision which they compared to the truth of the Torah; thus declaring that the Torah is not true, they incurred the punishment of forty stripes, that now became their due, and it was my sad duty to render them the wages of their sin.' 'Hail thee, O Simon Antipatros,' exclaimed Joshua; 'not only doest thou entertain the stranger and offer him creature comforts, but lookest to his spiritual wants, even to administer chastisements on him if he dishonours the Torah.'—Derech Eretz, cap. 6.

Do not assume a cheerful mood when you are amongst those who are sad, and set not yourself down when every one is standing or vice versâ. Do not ask your entertainer for anything; if your host offers you food, eat; but if you are offered drink (wine), do not drink at once, let a little time pass ere you drink; nor should one empty the glass in one sip, but in two or three at intervals, yet not more than two or three, for that would indicate false modesty. Do not urge your guest to partake of anything you may offer him when you know that no urging of yours will be of any avail; neither are we to ask the price of an article when there is no intention of buying it. All such acts savour of untruth from which the Jew is forbidden.—Derech Eretz, caps. 7 and 8.

These are the characteristics of the truly learned and pious man: (1) He is meek and of lowly spirit; (2) he is precise, scrupulous and humble in his own house; (3) is beloved by all who come in contact with him; (4) he not only fears sin but judges every man by his own standard; (5) he does not feel the need of anything in this world: as, indeed, this is not his world. If we cannot attain this degree of godliness we can, in some degree, imitate this pattern of righteousness. Have we lost our possessions, have riches taken wings and fled from us? Remember Job had as much as we or more than we to lose and lost it. And so we can find a parallel in every reverse that may overtake us. If, on the

other hand, riches increase, if everything runs smoothly in the current of our affairs, let us remember the Giver. Let us not say 'My power and the strength of my own hand hath given me this wealth, but you should remember the Lord your God, for it is he who giveth you strength to get wealth.' Say then with David, 'I will lift up the cup of salvation and call upon the name of my God.' Guard your eyes, they are adjuncts to sin. There are occasions also when one should look upon the great as little and upon the small as great. Say, for instance, you have been slandered, may it be by whomsoever; think you have been called a bad name by a child unworthy of noticing it. Not so if you have spoken evil of the meanest individual; however great you may be considered to be, go to him and ask his forgiveness.—Derech Eretz Zutta, cap. 1.

Better shame yourself of any evil act than wait till others shame you for it.—Derech Eretz Zutta, cap. 2.

The truly learned and pious man will not accept payment for teaching. He will not express admiration for the rich, the clever, the handsome or the strong man. He will not talk much, indulge in much laughter or long sleep. His assertions will be aye or nay as the case may be.—Derech Eretz Zutta, caps. 4 and 5.

The sinner always finds cause to fear others; the man who eschews sin fears no one.—Derech Eretz Zutta, cap. 8.

The glory of God is man; the glory of man (with men of the world) are his clothes.—Derech Eretz Zutta, cap. 10.

Hillel, the elder, as also one of his pupils, Rabbi Jochanan b. Zackai, after him, understood the languages of mountains, valleys, trees,¹ herbs, wild and domestic animals as well as the language of demons.—Soferim, cap. 16.

¹ Of the language of trees—whatever that may be—mention is made in Judges 9. 8 and 2 Kings 14. 9.

INDEX

A

Abbé Benjamin, 90
 Abbé Umna, 137
 Abomination, 165
 Above the heavens, 143
 Abraham, 91, 175, 214
 Adam—and Eve, 119, 172, 181
 Advice, 103, 108, 116, 117, 165, 167, 173, 176, 209
 Agada, 209
 Agriculture, 147, 163, 207, 223
 Alexander Janaius, 161
 Ailments, 103
 Alms, 139, 154.
 Ammon and Moab, 144, 145, 149, 190, 196
 Amram, 172
 Ancestors, 120
 Angels, 187
 Angel of Death, 191, 203
 Anger, 155
 Animals, 99, 105
 Antipatros (Simon), 227
 Antoninus, 202
 Arabinus, 226
 Arostably (Reuben), 215
 Ark (the holy), 124
 Artaban, 202
 Asceticism, 152, 173, 226
 Associates, 94, 164

B

Babylon and Babylonians, 112, 116, 163, 178, 226
 Bending, 227

Benjamin, 172
 Ben Kamzer, 122
 Beth Abtimas, 122
 Beth Din, 178, 179, 200, 215
 Beth Gorma, 121
 Bible (the), 171
 Birth (of man), 107
 Boaz, 189
 Bosom of Abraham, 163
 Bran, 175
 Bribery, 152
 Brury, 91
 Business, 209

C

Candour, 210
 Captives, 169
 Caution, 178
 Charity, 102, 130, 151, 168, 169, 170, 183, 223
 Children (of the poor), 153
 City of Refuge, 197
 Chivalry, 151, 177
 Clothes, 232
 Coins, 211
 Commandments, 106, 142, 198
 Condolence, 163
 Convention, 109, 149, 163, 178
 Conduct, 95, 201, 217
 Confession (of sin), 98, 186
 Corporal punishment, 198
 Creation of Man, 184
 Critics, 162
 Crowns (the three), 124
 Cruelty, 165
 Curses and cursing, 187
 Custom, 95

D

Danger, 110
 Daniel, 189
 David, 128, 148
 Day of Atonement, 200
 Death and dead, 89, 91, 105,
 132, 154, 226
 Delinquent, 182
 Deluge, 201, 205
 Demons, 89, 116, 132, 217
 Destiny, 112, 142, 187
 Discretion, 90, 109, 118, 119,
 142, 181
 Disposition, 150
 Divorce, 180
 Dreams, 94, 103
 Drink, 95
 Duplicity, 158, 166, 189

E

Early teachers, 111
 Edom, 202
 Efforts, 153
 Egypt and Egyptians, 119, 140,
 201, 226
 Elam, 226
 Elijah, 128, 137, 197
 Elisha and Elisha b. Abuyah,
 143, 159
 Ends and means, 130
 Enquiry, 143, 226
 Esau, 91, 158, 177
 Essay on the Talmud, by the
 late Mr. E. Deutsch, 1
 Estates, 187, 210
 Euphrates, 211
 Evil and evil propensities, 89,
 94, 131, 224
 Execution of criminals, 185
 Exile, 184
 Expiation, 184, 222
 Explanations, 185, 186, 195,
 208-209
 Ezra, 162, 163, 180, 224

F

Faith, 134, 159, 198
 False accusation, 141
 False pride, 100
 Fame, 141, 179
 Famous beauties, 141
 Fasting, 103, 135, 139, 171
 Fear of God, 94, 98, 124
 Fellow man, 99, 200, 213
 Festivals, 114, 116
 Final Hebrew letters, 139
 Fingers, 149
 Firstborn, 205
 Flattery, 158
 Flies, 152
 Forgiving and forgiveness, 120,
 139
 Four Species (the), 206
 Free agents, 98, 198
 Friends, 145
 Frivolity, 120
 Funerals, 149, 226
 Futurity, 94, 137, 188, 196

G

God, 89, 140, 141, 197, 232
 Gamliel, 103, 111, 217
 Gehenna, 109, 130
 God's Word, 94, 130, 134, 149,
 224
 Golden calf, 123
 Good men, 179, 209
 Greece and Greeks, 116, 132,
 201
 Greeting, 90

H

Hagiographa, 171
 Handicraft, 160, 181, 207, 214
 Hasmoneans, 132, 170, 201
 Health and healings, 99, 103,
 105, 107, 110, 126, 135, 150,
 155, 164, 167, 196, 204, 210,
 215, 217

Hebron, 158
 Hero, 225
 Herod, 167, 201
 Hezekiah, 113
 High Priest, 123, 133, 146, 205
 Hillel, 103, 128, 232
 Holidays, 133
 Holiness, 122
 Holy Spirit, 141
 Holy Writ, 108
 Honesty, 181, 217
 Hormisdas, 206
 Hospitality, 100
 Human body, 100
 Humble (the), 153, 185
 Humility, 90, 109, 141, 223, 226

I

Idleness, 223
 Idols, 141, 187, 203
 Injury, 164, 207
 Intoxicants and Intoxication, 111, 126
 Insults, 164
 Introduction, 72
 Isaac, 214
 Israel and Israelites, 105, 116, 119, 196

J

Jacob, 114, 158, 177, 214
 Jerusalem, 121, 135, 154, 159, 164, 173, 222, 226
 Jesse, 172
 Jests, 96
 Jews, 119, 120, 132, 159, 165, 166, 176, 209
 Job, 201
 Joseph, 177
 Joshua, 111, 156
 Jotham, 130
 Judges and justice, 103, 150, 172, 181, 182, 183

K

Kilab, 172
 Kindness, 130, 161
 King, 180
 Knowledge, 98, 203, 223, 225
 Kushta, 195

L

Labour and labourers, 91, 99, 119, 155, 176, 223
 Laft (the town of), 137
 Levity, 95
 Laws, 159, 178, 188
 Leaders, 135
 Learning and learned men, 99, 128, 203, 231, 232
 Leper, 105
 Levites, 207
 Liars, 158
 Life and spoilers of life, 156, 224
 Litigants, 182
 Living death, 112
 Loan, 197
 Love of God, 126
 Lud (men of), 136
 Luz, 132

M

Malchizedek, 131
 Man and men, 100, 107, 111, 118, 119, 163, 164, 214
 Manasseh, 146
 Manna, 126
 Manners, 103, 109, 112, 132, 144, 161, 166, 175, 226, 227, 231
 Marriage, 117, 145, 151, 160, 162, 179, 188, 225
 Medians, 226
 Meekness, 136, 155, 188, 223
 Mercy and mercifulness, 107, 112, 126
 Messenger, 112

Messiah, 111, 131, 174, 190,
194, 201
Misanthrope, 104
Misconception, 176
Miser, 158
Moderation, 155
Modesty, 112, 136, 153
Monobasos, 121
Moses, 128, 153, 155, 156, 161,
205, 225
Mourning, 142
Musical instruments, 212

N

Names, 175, 206, 217
Nations, 119, 201, 207
Nehemiah, 189
Neighbours, 112, 147, 200
Non-Jews, 141, 154, 161, 165,
169, 172, 176, 187, 209
Nun (Hebrew letter), 107

O

Oaths, 153, 200
Offerings, 200, 206
Old age, 141
Onkeles, 140, 150, 203
Ordination, 113, 179, 182
Orphans, 206
Othniel, 215
Outwardness, 135

P

Pagan, 207
Parents, 102, 123, 143, 160,
161
Passions, 226
Patience, 100
Peace and pacifying, 149
Pedigrees, 145, 176
Penitent, 127
Persia and Persians, 169, 201,
205, 226
Pharisees, 156

Pharaoh, 105
Phineas and Pinehas, 157
Praiseworthy, 118
Prayer, 89, 92, 93, 95, 96,
97, 103, 105, 122, 134, 135,
155, 157, 158, 189
Preaching, 215
Priests and priestly garments,
114, 158, 205, 207, 211
Profanation, 127, 161
Prophets and prophecies, 106,
116, 130, 142, 159, 170, 171,
185, 199, 205
Proselytes, 148
Punishing children, 226
Punishment, 201

R

Rabbis, 90, 93, 95, 96, 97, 99,
100, 107, 109, 111, 114, 123,
128, 131, 135, 141, 142, 143,
150, 154, 159, 160, 166, 167,
173, 177, 179, 181, 182, 183,
199, 204, 207, 210, 211, 217,
224.
Rebukes, 213, 214
Religious teachers, 99, 124,
135, 156, 165, 180, 198, 204,
207, 215, 217, 227
Repentance, 105, 127, 128,
149
Resignation, 105, 110
Restitution, 164
Resurrection, 188
Retribution, 164
Reuben, 91, 156, 197
Revenge, 120
Righteous (the) and righteous-
ness, 98, 112, 113, 149, 189,
206
Rome and the Romans, 103,
201, 202, 203
Rustic, 156
Ruth, 189

S

Sabbath, 107, 114, 126, 143
 Sacrifices, 130, 206
 Sanctuary, 143
 Satan, 172
 Schools and scholars, 91, 146,
 187, 191
 Scoffing, 141, 158
 Seeking, 141
 Self-praise, 157
 Senhedrin, 103, 134, 142, 159
 178, 179, 182, 183, 185
 Serpent, 172, 181, 188
 Servants, 151, 160
 Shame, 232
 Shechinah, 128, 160, 161, 195,
 217
 Shipwreck, 174
 Shomir, 159
 Shortcomings, 164
 Sick (the), 103
 Sin and sinners, 98 127, 159,
 160, 172, 177, 187, 196, 201,
 214, 232
 Sinless men, 172
 Slander, 127, 158, 177, 212
 Slights, 189
 Solomon, 103, 104
 Sorrow and tribulation, 89
 Soul (the), 107, 217
 Speech, 112
 Spiritual guide, 163
 Spiritual life, 197
 Stealing, 94, 123
 Study and students, 105, 141,
 150, 159, 161, 203
 Sun-bonnets, 112
 Suspicion, 120, 157
 Swords, 203

T

Tabernacle, 179, 214
 Targum, 140
 Tax-gatherers, 165, 210, 211

Teachers and teaching, 102,
 169, 178, 210
 Temper, 95, 106, 114, 153, 155
 Temple, 120, 216, 222
 Torah (the), 107, 110, 111, 125,
 132, 133, 158, 159, 160, 180,
 186, 189, 195, 201, 226
 Tribunal, 104
 Trusting (in God), 118
 Tyranny, 154

U

Unholy life, 143
 Universal brotherhood, 225
 Unlearned (the), 210
 Unrighteous, 90, 127
 Urim and Thumim, 120, 125,
 159

V

Vessels of the Temple, 153, 179,
 216
 Vicarious atonement, 130
 Vices and virtues, 186, 203,
 223
 Visiting the sick, 153, 154
 Vows, 153

W

Weights and measures, 174, 175
 Wicked (the), 110, 201
 Wives, 117, 147, 150, 155, 180,
 196
 Wine, 164, 188
 Wise men, 141, 170
 Wisdom, 133
 Witches, 188
 Witnesses, 182
 Woman, 92, 94, 119, 148, 153,
 166, 176
 Work and Workmen, 98, 102,
 118, 168, 226
 Writers of the Bible, 171

Z

Zimry, 157



